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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, JANUARY 6 Number 1

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1936 . . . Speaks

I AM a New Year . . . a new trend. ¶ Greet me with friendly warmth . . . with eager heart. ¶ Make good use of my hours and days, for, as you work, so shall I serve you, day after day, in sun and rain, in the long winter nights of snow and whirling wind. ¶ Make the best of the opportunities I offer. ¶ Let me bring you New Business; New Customers; New Profits; New Friends. ¶ Clothe me in achievement; let nature and Divine Power breathe its goodness wherever it may reach. ¶ Let me express your inward feelings; your true self; your tolerance toward your fellowmen. ¶ Build forth into my time a period of happiness; of vision; of contentment; of good cheer; a year of everlasting hope. ¶ Try to forget the past, with its headaches, poor conditions, and pessimism, in which perhaps, you had no control. ¶ Let only memories interpret the trials of "yesterday." ¶ Renew your loyalty, your confidence, your devotion, your civic pride in your city . . . your love and allegiance to the good old U. S. A. ¶ Let the friendly welcome of the latchstring trace its joyous way through every day of my time. ¶ Accept my sunshine, my light, my optimism, my laughter. ¶ Build through me for the future while the years are young, while we can both be happy and useful. This is a new day . . . a new year . . . normalcy is again within our midst. 1936 . . . speaks . . . to YOU.

—Cokesbury Pi.

AGAIN IN THE LAND OF BEGINNINGS

Standing upon the threshold of this new year, more things demand our attention than at the start of an ordinary year, however interesting that may be.

Our object just here in these first days of 1936 is to direct attention to the Advocate campaign this new year—a campaign to secure new subscribers and the renewal of all subscriptions that may be in arrears.

We strive to make a paper that will compel the interest of its readers and at the same time merit their respect and confidence. We earnestly seek the co-operation of the bishop, presiding elders, pastors and other church leaders in a united effort to extend its circulation.

A chief objective is to get the stewards of the church to become subscribers to the North Carolina Christian Advocate. An informed leadership will certainly assure a more effective leadership. Though it is of first importance to have more effective and consecrated leaders, the work of circulating the church paper should not be limited to leaders. Every member of our church should become a reader of the N. C. Christian Advocate. To put it in the hands of all our people is our final objective, but we must have interested leaders to do this. Why not commence the work in earnest at the beginning of this new year? Then we will make this 81st year the best of all the years of the Advocate and the greatest year in North Carolina Methodism.

IVY TOWERS AND COMMON DRUNKS

That was a revealing item which the advertising department of an eastern distillery made public last week. During the recent football season, it seems, it had sent its scouts to the principal stadia of the east to count the number and kinds of whiskey bottles found in and under the stands after the games. Now that the season had ended it announced, with pride, that lo, its own empty bottles had led all the rest! Thus football games in what the sports writers refer to as the "ivy conference"—in other words, the aristocratic colleges of the east—are now to be recognized as the proper place which to test the comparative popularity of whiskey brands. The incident provides a striking commentary on the "advantages" of a Harvard-Yale-Princeton-Dartmouth education. As a matter of fact, the recent football season seems to have been the worst so far with regard to drunkenness at games. Opening with the article in the Saturday Evening Post in which Dean Gauss of Princeton bewailed the increase of drinking at football contests, the season reached its climax in the maudlin spectacle at the Yale-Princeton game, the last minutes of which saw the officials vainly trying to clear the field of a horde of befuddled "celebrants" who would not even grant the losing team the courtesy of going down fighting on a fair field. Along the season's track there were scattered almost equally disgraceful incidents at the Yale-Dartmouth and Princeton-Dartmouth games. Of course, the "ivy" colleges are not the only ones publicly disgraced by this sort of thing. But matters seem to have reached a more outrageous stage in these colleges than elsewhere. Moreover, the influence of these colleges in setting campus style for the nation has long been paramount. For those who look to education to insure the future well being of the republic, it must be encouraging to see them proceeding with such directness and dispatch to the production of a college generation of common drunks.—The Christian Century.

HIGH HOPES FOR 1936

The Advocate has every reason to face the new year with enthusiasm. Never before has the paper heard so many encouraging words from numerous sources. These are wonderfully exhilarating. Then, too, we have fine assurances from our preachers that they are going to do more for the Advocate this year than ever before. Furthermore, so many things are to take place this year that it is great to be living.

This paper desires to make some little contribution to the welfare of our people and to aid in the advance of the kingdom. We would be back of all who stand for the highest and best and waver not in the face of the stoutest opposition. Would that we might be able to carry a message into many more homes. Thanks to all who cheer us on.

Suffer this word of exhortation. Let all church leaders, particularly presiding elders and pastors, give themselves with enthusiasm to the task in hand and good results will be sure to follow. But half-hearted efforts will prove of no effect. Call on us in the office for any help that we can give and that you think will be of value to you.

CHERISHED WORDS FROM AN EPISCOPAL LAWYER

Mr. Ernest Haywood, a long time citizen of Raleigh and a well known lawyer fond of history, has favored us with cuts and historical material from time to time. For this we have been grateful. So are we for the following note:

"I notice in the issue of Thursday, December 19, of your paper the statement: 'This issue of the North Carolina Christian Advocate closes its 80 years of service.' I wish to extend my congratulations and also my sincere best wishes for a long and contented life, that you may continue the good work which you have been doing."

MISSIONARY INSTITUTES

The general board of missions of our church is asking that special emphasis be given this year to our missionary institutes. They are asking that they be made really missionary and evangelistic and that, so far as possible, consideration of other interests shall be eliminated. We hope that the presiding elders will so arrange their program that we may be able to give impetus to the growing interest in the missionary work of the church. We should use these institutes to make our people conscious once more of the paramount work of the church—the bringing of the whole world into the kingdom of God. Dr. W. G. Cram, who has just returned from an extended visit to our mission fields, will be with us and bring the very latest information from our front lines.

The meetings are scheduled for ten o'clock. They are as follows:

Waynesville, January 20, at Waynesville.
Asheville, January 21, at Central church.
Marion, January 22, at Morganton.
Statesville, January 23, at Hickory.
Mount Airy, January 24, at North Wilkesboro.
Winston-Salem, January 27, at Centenary church.
Greensboro, January 28, at West Market Street church.
Salisbury, January 29, at First church.
Charlotte, January 30, at First church.
Gastonia, January 31, at Main Street.

Chas. C. Weaver, Chairman,
Boards of Missions, W. N. C. Conference.

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NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 81 GREENSBORO, N. C., THURSDAY, JANUARY 2, 1936 Number 1

Cherish your aspirations! Make much of the vision hours these first days of the year. You may be weary and bruised. The high hopes of the past may have perished, but be sure of this: All is not lost; the best is yet to be. This is the bouyant optimism that wins. March breast forward—the clouds will break.

The headlines announce that the condemned prisoner, a murderer of children, in New Jersey is "willing to appear in court," the press keeping his name on the front page, as through the winter storm on a freighter America's first citizen and his family are refugees from American crime. Oh, the shame into which America has fallen!

Though the average man and the great mass of common people have been the stronghold of the church and they remain the strength of Christianity, we must not forget the God-inspired scholars who have carried forward the kingdom. Martin Luther, John Knox, John Wycliffe and John Wesley are notable examples of adventurous men who have furnished abiding leadership in making the churches. Luther, Knox, Wycliffe and Wesley were university professors. The verdict of history places the scholars well to the front.

The blindest of the blind and the dumbest of the dumb is the man who says, in the light of the record made in this nation since repeal, that a better day has come to the American people. Crime, deaths on the highway, the records of police courts, reports of insurance companies, drunkenness on a nation-wide scale tell the story. Here in North Carolina, with liquor in the saddle, a like story is told. In the last three years we have seen more drunks in the state than we have seen in twenty-five years. How could it be otherwise with liquor enthroned in Washington and the laws against this scourge winked at in every state? A wonderful people are we in this day of social betterment and the redemption of the underprivileged. Greed and crime hold high command.

If we are to rely on the press reports the new year was welcomed in our cities after a fashion that would shame ancient Babylon in the days of Belshazzar's drunken revels when "the mighty" was being weighed in the balances and found wanting. But what does that matter so that the billions are scattered abroad and the hardy virtues of rugged individualism are being trampled under foot?

In our boasting of "this wonderful age of progress" we often render ourselves ridiculous. Progress is our watch-word and the cure of every ill. Our social advance proclaims the coming of the long looked for Uutopia. Might we not do well to give some heed to those who say there is no such thing as real progress? Where are our advances in art, in literature, in the fundamentals of life and of religion? Evolution does not do all we claim for it; organization will not bring in a new heaven and a new earth. Personality is the only force that puts the world forward. At the centre of all that Jesus said and did is the quickening and regenerating power of personality.

Paul Hutchinson says, in answering one question, What sort of man was John Wycliffe? 1. He was a great Englishman. 2. He was a great scholar. 3. He was a man who inspired the confidence of others. 4. He was a social radical. 5. He was an adventurer. These were the elements that set John Wycliffe apart from his fellows and that have made him one of the abiding figures of history. All this is said of a man who lived in the fourteenth century before there were printing presses, books and newspapers as we know them today. This is the man known to the world as "The Morning Star of the Reformation." This is the man whose antagonism to the abuses of the Papacy led the Council of Constance on May 4, 1415, thirty-one years after his death ordered that Wycliffe's remains should be dug up and burned. Thirteen years later a bishop of Lincoln did as the Council of Constance had commanded.

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A Month of Beginnings

JANUARY for us is a month of beginnings. To the Hebrews, Genesis was the book of beginnings—"In the beginning God." Then the writer proceeded to present a general view of the early history of mankind. This is followed by a history of Israel's immediate ancestors, the Patriarchs. In Genesis the record goes back to the first appearance of man upon the earth and the relation of the descendants of Abraham to the nations. Well may Genesis be called the book of beginnings.

January always becomes to the thoughtful and the eager a month for the new start. The slurs cast upon "New Year" resolutions do not apply to earnest and sincere souls. All who live heroically and make life count in the struggles of the world esteem highly the new venture. God exalts these January days. Once more a fresh start comes to the last man of us. In a most real sense and with unusual significance this is the beginning of months for us in the good year 1936.

Most sensible men make precedent to the new advance a review of the year or the years gone. The merchant takes stock. This enables him to know the record made and also to gain lessons for the new year. The effort of the merchant to find his profit and loss is typical of the efforts of all who take stock of the achievements of the years. Surely the past year has much to teach us and no little that should make for wisdom in the months that lie ahead. The man who profits not by the experiences of the past can have little hope for the future. Why not be true to the better hours of the soul? Follow the gleam.

Those meetings such as that at Memphis, the one at Washington next week, and the many district missionary institutes to be held this month indicate the desire of the leaders of our church to make January, 1936, a month of high and holy beginnings. In all our churches where there are leaders of vision some such efforts will be put forth for reaching the people of each and every community. Surely none of us will let this opportunity slip. For a first class start means a glorious victory in the end. The man who has not the vision and the energy to get out of the old ruts may be sure to bog down before he goes far.

We are told that a rut is nothing but a grave with the ends knocked out. How then can one continue to be a Christian without getting out of the ruts? To know the power of the resurrection—the power that leaves behind the empty grave—belongs to Christian living. Would that each one of us might know Him and the power of his resurrection. This beginning of months should mean nothing less to us.

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We Know Not the Way

THE new year is upon us forcing us to enter untried ways, for we have not passed this way before. How are we to know the way? When the stars go out and charts are of little value seamen may steer by the wake of the ship, finding guidance of a sort. All of us on the sea of life may in like fashion make some such use of that which lies behind us. Then, too, we are all creatures of habit, held largely by these fetters that bind us. But these are not sufficient for rational beings that are forced to live their lives in an unstable and shifting world. We need a pilot to go before us.

Especially true is this in a time such as this. The old order has broken up. Men in every line of human endeavor are trying to find the way out. Many voices are abroad in the land. In statecraft, in the industrial world, in church life the old order is out of date in this day of dictators and reforms. The masses are in confusion and designing men are taking advantage of honest souls who are trying to find the way. Such a period was the first century. Similar confusion has been the lot of man through all the centuries. The guides superior to all others are the Written Word and the Incarnate Word—"I am the Way, the Truth and the Life."

On the threshold of this new year the multitudes, with anxiety, fears, worry, unable to find the way, and unable to bear the burdens, stand perplexed. Some surrender to the habits of the years and rely on the lessons learned in the past. But these are not sufficient guides in a world so far removed from any and all we have known. Even in the most stable affairs —in things religious and the work of the church—we must adjust ourselves to a new order. How can we do this?

Start where you are and follow where He leads. Your past cannot be made over and no one of us can begin the new year other than where we are and just as we are. This will soon make over your life and begin at once a new course of conduct for you, me and all. "What would Jesus have me do today just where I am?" is fundamental. This is putting

into practice that other searching question, "What would Jesus do in this present situation?" In such an hour a new life begins.

The last one of us know enough of Him who is the way to make a start. Whenever we are ignorant as to the Incarnate Word, the Written Word enables us to know. He that is willing to do His will shall know the doctrine. "Not what I do but what I would do comforts me," says Robert Browning. Would that we might all be willing to walk in the way and to do his will—willing to follow Him all the year through, starting this day just where we are. Then we will know what to do and whither to go, even in this most restless and uncertain age. No one needs to remain in the fog and stumble blindly into the new year. The way is clear to all who will follow Him who is "the way, the truth, and the life."

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New Year Resolutions

MANY people are disposed to poke fun at new year resolutions. But do not be too sweeping in your ridicule. What is wrong with the following as a new year ideal? Robert J. Burdette a long time ago wrote:

"I will keep my lips sweet with words of kindness; my heart pure with noble ideals; my hands clean with honorable deeds; I will keep my body sacred and my soul free; I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope; I will serve God by helping some of his children; I will try always to be better than my word and more liberal than promise; every day I will make the most of myself and the best of myself and so be ready for the opportunities which God daily sends to those who are ready for them. I WILL —today."

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Enlarge the Brotherhood

PRESIDENT H. G. ALLEN and his co-laborers are making a commendable effort to enlarge the efficiency of the Conference Brotherhood of the Western North Carolina conference. The plan is to secure as members every itinerant Methodist preacher of the Western North Carolina conference and also to have 2,000 laymen to join as non-beneficiary members. These men and women of the laity become members and pay one dollar when a preacher dies.

Before the depression came this brotherhood had a very large number of laity as members and the effort now is to restore the names of those who felt they could not continue and to add many new names. When presented we expect every clerical member of the conference to join the brotherhood. Why not?

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Enforced Exiles From Their Native Land

CHARLES A. LINDBERGH, the most widely and favorably known private citizen of the whole earth, with Mrs. Lindbergh and their three-year-old son, Jon, spent the Christmas season as the only passengers on an unpretentious freighter of 7,600 gross tons bound for England. This little family of three were fleeing for safety of their child even as another family of three fled for safety to Egypt more than nineteen centuries ago.

What these parents have suffered at the hands of criminals and of those who sympathize with kidnapers, none can ever know, except Mr. and Mrs. Lindbergh who have gone through it all. They have borne up bravely, but there is a limit to human endurance and these parents doubtless had reached that point. With Charles A., Jr., gone and the life of little Jon threatened there was nothing to do but seek safety in flight.

And we thank God for England where the law is so effectively enforced and with a certainty that has practically eliminated crimes of the more notorious sort. It is said there has not been a case of kidnaping in England for a hundred years. While crime and an unreasoning sympathy for criminals guilty of the most heinous crimes have become the shame of America.

This enforced exile of the Lindberghs from their native land to which these choice spirits are devoted and where they would be glad to dwell if they could in safety, has aroused the American press to the gravity of the situation and the English papers, as might be expected, have given prominence to the coming of the Lindbergh family to dwell in Britain. The German press has not been slow to direct the attention of the German people to the crime conditions that characterize the United States of America.

What are we going to do about the present state of affairs that exists in this country is a question that demands serious attention. Shall this country in the eyes of the world become notorious on account of its criminals and the lawlessness that the people allow to continue unchecked? These are questions that demand serious thought.

People and Things

The address of Mr. Albert E. Thompson is Fayetteville, D.D.-Y.P.W., 122 Hamlet Ave., Hamlet, N. C.

Dr. Walt Holcomb will hold revival services beginning January 12 at Cocoa, Fla., in the Methodist church for Rev. D. P. Lilly, pastor.

The missionary institute for the New Bern district will be held at Kinston instead of New Bern as previously announced.—T. M. Grant.

"The 'fifth' at Laurinburg is starting off smoothly and we hope to accomplish something which could not be done in four years. This is really the 'first' of the 'second quadrennium' and it is going fine."—Marvin Y. Self.

"Rev. and Mrs. William Thomas Albright announce the marriage of their daughter, Mary Ware, to Mr. Howard Hardy on Wednesday, December the twenty-fifth, nineteen hundred and thirty-five, Waxhaw, North Carolina."

Professor Russell Grace of St. Louis spent the Christmas season at Duke with his friend, Edwin Hartz, who is pastor at East Roxboro and Longhurst. Mr. Grace was announced to hold services for Mr. Hartz last Sunday morning and night.

"I would like to have two or three more to go with us to the pastors' school at Emory University, January 20 to 24. We are leaving Greensboro at ten a. m. on January 20. Get in touch with R. M. Hardee (Stoneville) or A. C. Waggoner (Spray) at once if you are interested."

"The people of the St. Pauls charge have received us kindly. They have given us a generous pounding, which was greatly appreciated. The work of the year is starting off well, the outlook is hopeful, and with the co-operation of the people we are looking forward to a successful year."—J. W. Harrell.

Potential plenty is sabotaged, artificial want is created in order to maintain a high level of prices. But this attempt to fool with reality defeats itself as high prices cannot be met with low wages. The confusion of the power age reality with the machine age memories creates a welter of economic destruction and a logical impasses. —Walter N. Polakov.

Monday evening before Christmas the Long Memorial church of Roxboro gave a Christmas reception for the East Roxboro and Longhurst churches. The singing of carols and the distribution of presents were a delightful feature of the occasion. Rev. B. P. Robinson, pastor, and others made brief addresses during the evening. This occasion was much enjoyed by the large audience that was present.

Mount Pleasant church on the Haw River circuit was burned the night of December 11, 1935. It is thought tramps allowed it to take fire. This was one of the best country churches in Chatham county, a church with a notable history. The congregation is left with no place for church and Sunday school. There was no insurance. We are distressed to know of the churches the past year that have burned with no insurance. Rev. J. F. Starnes is pastor.

"Trinity church, Southport, has received the new pastor and family most cordially. The ladies had supper for us on our arrival and a gracious donation of good things besides. An informal reception held last week gave us an early opportunity to meet our people. The fine spirit of co-operation on the part of the board of stewards has warmed the heart of the pastor and everything points to a good year's work on this charge."—E. M. Hall.

Why not take courage for ourselves from the extraordinary success of Hitlerism in gaining supremacy in Germany? But a few years ago Hitler was an unknown man, and now it is needless to emphasize his importance. The zeal, the devotion, the belief in their "gospel" has brought the wonderful power which he and his fellowers hold today. Cannot we nineteen thousand Friends in this country show that our "gospel" is worthy of acceptance, too? —Miss A. Ruth Fry (England).

The Memphis Methodist Young People's conference has exceeded the expectations of the most optimistic among us. Through snow and cold about 6,000 Methodists, mostly young people, have come from every section of the church to this meeting. The spirit and enthusiasm of this conference are most encouraging. The messages of Kagawa made a profound impression on the many thousands who heard him. The whole program is of a high order and great good is bound to result.—C. S. Kirkpatrick.

While 6,000 Southern Methodist youth cheered, Bishop Edwin Holt Hughes called for a "ceaseless contest" against the liquor traffic in his address last Sunday afternoon to the young people's conference in Memphis, Tenn. "We should not be scared away from the advocacy of a century old reform by the yapping party-ites of a passing political campaign," the Washington, D. C. churchman told the Methodist young people's conference, according to an A. P. report to the daily press of the country.

There exists at least two ways of combating fascism and militarism on the screen. The first is to protest such films as "Call to Arms' 'and "Red Salute," and "The March of Time" and Hearst Metrotone News, with an organized campaign of letters and 'phone calls to impress the theatre managers. Several college towns last spring established boycotts against the Hearst news reel, and more will follow suit. Picketing of theatres showing such propagandist films is effective, and has already been successfully used in New York City.—Seldon C. Menefee.

"Glenwood feeds their Hauss. It is often asked, 'Do the Methodist people in the cities pound their preachers?' Glenwood church answers in the affirmative. On Monday night before Christmas about 50 or more people stormed the parsonage and left every imaginable article of food and that in large quantities. We have been graciously pounded by each congregation that I have served, but Glenwood 'doth exceed them all.' We have been wonderfully received by our new congregation and we are expecting to have a happy and fruitful ministry with these people."—R. M. Hauss.

"We have been most cordially received by the members of the First Methodist church of Roanoke Rapids since our arrival here. The size of the congregations and the interest manifested are encouraging. The members of the church gave us a generous pounding, which we greatly appreciate. We hope to have a good year."—Edgar B. Fisher.

On good authority it may be said that the wets are becoming a trifle uneasy. Militant drys are bestirring themselves and the opposition is wondering what will happen next. For a week the United Dry forces of the District of Columbia have been holding meetings in various sections of the city, culminating with a mass meeting on Sunday afternoon in the National City Christian church. Pastors were asked to speak on the subject on December 8 and many of them did so. All in all it was a week of vigorous appeal to the citizens to arouse themselves to the intolerable conditions that now exist. And the citizens are bestirring themselves, which is the reason for the uneasiness on the part of the liquor people. No one expects them to reform, however, or to take any steps to stay the tide that has set in and is sweeping on in its destructive course. They will eventually defeat themselves as they have done before.—The Christian Century.

"From the plains of Pitt to the hills of Hemp—that is just the move that I have recently made. We find it quite different, too; in Pitt county the land is level and fine. In Moore county the land is hilly and very rocky. It comes almost like mountains after being in the extreme eastern end of the state for seven years. But the people in both places are the same in their generous spirit. At Grimesland our going away occasioned a very bountiful shower. We were all three remembered, and the gifts were many and useful. When we drove up to our home in Hemp we found the house warm and a fine supper waiting. Many of our new friends were waiting here to welcome us. Two evenings after our arrival we were given a very fine pounding. It was a well planned affair and there was a great variety of things rather than an excess of some things and none of others. We are quite happy here and are anticipating a joyful year's work with these folks."—I. J. Strawbridge.

"We have been very graciously received by the good people of Spring Hope charge for our fourth year. Since our return from conference we have received many tokens of love and esteem from our folks. The young people of Spring Hope church gave us a generous pounding. Also a liberal pounding came from the missionary society of White Oak. In addition to these pounding many other nice things have been received from many different individuals. We are glad to report some progress during the past three years along material lines. We trust, and have reasons to believe, we have progressed along spiritual lines also. During the past three years the people within the bounds of this charge have been exceedingly kind to the parsonage family, regardless of denomination. From the time of our arrival here the folks have been kind to us, for all of which we are truly grateful. We expect to dedicate two new churches this spring. We are expecting Bishop Paul B. Kern in our midst for the dedication of two churches and of course preach for us here and in the country. With the co-operation of the people of this charge and the help of the Lord we are looking forward to the best year of the four. God bless every one."—M. F. Hodges.

"I suppose that a person is expected to mention something about his church specially worthy of note in one of these pithy paragraphs to the Advocate, but there are so many good things about Mount Holly charge which might be mentioned it is unfair to the others to single out one. Where there are many mountain peaks even a very high one doesn't claim all one's attention. Have you ever been on Mount Mitchell, Mr. Editor?. If you have you know how it doesn't seem it's 6711 feet elevation because you are in the midst of dozens of other peaks almost as high. So there is no one thing about Mount Holly that will take your breath away, but I can assure you that if and when you pay us a visit you will not imagine yourself to be in the tidewater region—you'll be 6711 feet up, ecclesiastically speaking."—J. G. Huggin, Jr.

DELIGHTFUL OCCASION AT NEW BERN

It is very fine for people to come together in a meeting where it is found that all are of one accord in a sacrificial aim of denying themselves, that they may promote and help others to establish the kingdom of God. Such was the spirit manifested at the meeting held in December with Mrs. L. C. Larkin of New Bern as host to the ministers' wives of the New Bern district.

We met at the parsonage. Mrs. Larkin was assisted in receiving by our presiding elder's wife, Mrs. T. McM. Grant. After introductions and a social hour of conversation, Mrs. Larkin, the chairman, called a business session. All officers and a fine attendance of wives were present. Following the devotional and prayer by Mrs. W. L. Loy, Mrs. F. B. Brandenburg called the roll. She was requested to write each absent member a letter, also a letter of sympathy to those members who are ill.

Mrs. Larkin brought before the association the question of donating $250 support fund for Rev. Glenn Barden, missionary, as requested by Mr. Grant. The response was cheerfully given and all were willing for the pledge. This was a fine meeting. A warm fellowship was felt throughout the day among the wives and visitors who appeared at different times.

After the meeting we were invited into the basement of the church and there served a delightful dinner consisting of turkey, with all those delicious accessories, prepared by the missionary women of the church. This completed the program of the day. We went home feeling that it was good to meet together in a spirit of such fine fellowship.

Mrs. F. B. Brandenburg, Sec.-Treas.

KERN–WEST

On December 18, 1935, at the home of Bishop Paul B. Kern in Greensboro, Miss Florence Kern of Brevard and Rev. J. H. West of Randleman were united in marriage. Because of the prominence of these two fine people the marriage is of widespread interest.

The bride is a native of Mississippi, but for a number of years she has made her home in Brevard, where she has been most active in church and civic work. She is a member of the D.A.R. and U.D.C. and many other community organizations. In the church she has had numerous positions of honor and trust. She is the daughter of the late Joseph Mason Kern and a cousin of Bishop Kern.

The groom, Rev. J. H. West, has for many years been prominent in church circles in North Carolina. A native of Buncombe county, he was educated at Weaver College and has held various important pastorates in Western North Carolina. For three terms he served as presiding elder. While at Brevard, where he remained five years, he was largely instrumental in establishing Brevard College. In recognition of his services the trustees of the college voted that one of the buildings should be named in his honor.

ALBRIGHT–HARDY

Miss Mary Ware Albright and Mr. Howard Hardy were married December 25, 1935, in Maxhaw Methodist church, the ceremony being performed by the bride's father, Rev. W. T. Albright. It is interesting to know that the day was also the wedding anniversary of the bride's parents.

At home after the wedding trip January 1 in Reidsville.

Miss Albright is the daughter of Rev. W. T. Albright now of Waxhaw; is a graduate of W. C. U. N. C., class of 1934. Since graduation she taught in home economics department of Monticello high school, near Greensboro.

Mr. Hardy, son of Mr. and Mrs. L. H. Hardy of Reidsville, is now connected with the American Tobacco Co. of Reidsville.

What to Do About Sunday Shows

By R. H. MARTIN, D.D.
President National Reform Association

Under this title an article appears in Motion Picture Herald (March 16, 1935), the leading trade magazine of the Motion Picture Industry. It is a round table talk with theatre managers on "Opening Closed Sunday Towns" where Sunday shows are against the law. It was written by Joe Feldman, advertising director Warner Warner Theatres Pittsburgh Division, and is a plain advocacy, by ingenious methods, of law evasion and violation.

Don't Go to the Courts

Mr. Feldman advises against "recourse to the courts" for two reasons. "In the past year hundreds of cases of this nature brought up in the courts have resulted in the defeat of the theatre owners to open on Sunday." The law being against Sunday shows "the court has no choice but to rule against the defendant."

"It has the effect of solidifying ministerial opposition and making them ready and eager to defeat any further moves on the part of the theatre managers."

Contact the Council

The first move in the direction of opening, Mr. Feldman advises, is to be made with individual members of council and the mayor. He says: "It may take a lot of diplomacy and patience to swing the doubtful ones and to solidify your relations with the more liberal council-But all the time you spend in this initial move is well spent. . . . You will find that in most cases as long as the mayor doesn't have to personally bear the brunt of fighting your Sunday battle, he will be inclined to favor your purpose."

When this job is done, he is next to contact the merchants and business organizations which, for financial reasons, he says, will usually be with the theatre operators.

All This Under Cover

Saith the Honorable Mr. Feldman: "The first move in the direction of opening must be made as quietly as possible. Any publicity before you have definitely prepared the way will immediately crystalize opposition and make the going much tougher." Let us put his counsel more bluntly. "In your Sunday opening move you are making war upon the ministers and the churches. But don't begin with an open declaration of war, as nations do when they open hostilities against other nations. Approach your enemy unawares. Steal upon the Christian ministers under cover of darkness and stab him in the back before they know the fight is on." A great sportsman is Joe!

Announce Sunday Show

The theatre manager is now ready to announce his first Sunday show. Saith this motion picture porch-climber: "Announce immediately your Sunday opening, advertising it in a dignified way. Don't set your opening hour any earlier than 2 o'clock and be sure that your booking is one that can cause no possible criticism on the grounds of morality.

"It is more profitable in the end to book a picture of inferior drawing power than to try to cash in at once on a sexy attraction which may blow up all your carefully planned moves by creating public opposition."

The Mask Off

What an utter lack of regard for the sacredness of the Lord's Day! As Satan fashions himself as an angel of light, so Joe would clothe the first Sunday show in a beautiful garb of morality and smuggle it into the Lord's Day. But once in and well established, the theatre manager can do as Satan does, cast off the angel garb, reveal his true self with horns, cloven hoofs and forked tail, and put on the "sexy" garb for which Warner Theatres are noted—anything that will enable the theatre manager to "cash in" on his Sunday shows.

Therein is revealed the true spirit and driving motive back of the movement for Sunday shows. PROFIT. Joe, we thank you for taking off the angel garb from the Sunday opening movement and revealing its true character.

Beating the Law

To meet the pressure which he expects the ministers to make upon the council and district attorney, Mr. Feldman advises the theatre manager to have secured as many signers as possible of prominent citizens to a petition for Sunday opening, to wave before the public officials to dissuade them from performing their sworn duty to uphold the law.

If there should be a city ordinance against Sunday shows, persuade the council to repeal it, or failing in this, prevail upon the council to make it possible for the thetre manager to operate profitably in violation of the ordinance "by reducing the fine to a nominal sum, which the manager will then pay regularly every Sunday until the thing is forgotten and the district attorney ceases to bring charges every week." Reverence for law doesn't beat in Joe Feldman's breast.

The ingenuity of this selective anarchist in pointing the way to evade the law is not yet exhausted. The above failing, he still has "one ace in the hole."

Close Everything Tight

Let him conspire with the mayor to close everything down tight.

"If the mayor is very friendly with you, persuade him to announce he will enforce to the letter the Sunday closing laws of your community or state—close down everything, including milk deliveries, gasoline stations, ice cream parlors, etc. Merchants and the public will raise a howl to the heavens. Pressure by the public on both ministers and council will force the issue." Then in the sentence following Feldman throws off all pretense of respect for the law and becomes an open advocate of its violation. He says, "This method several months ago succeeded in opening the cities of Johnstown, Pa., and Washington, Pa., in spite of the fact that there is a state law forbidding Sunday shows."

Sunday Benefit Shows

Put on Sunday benefit shows, tieing up with the most powerful organization in the community and giving it a

percentage—say 25 per cent—of the admission fees. "This method has proved virtually sure fire and succeeded in opening up some of the toughest towns in Pennsylvania." He suggests the American Legion as an organization for the tie up and believes it will have sufficient political power to silence opposition. He even names as the Judas Iscariot organizatin the theatre manager conspire with, "one of the big churches in need of funds" and believes it "unlikely that ministers will oppose because of the fact that they are very hesitant about raising a row against another religious body."

Accept This Challenge

We do not believe this article represents the attitude of the entire Motion Picture Industry toward the Christian ministry, the church and the Lord's Day. Not a few of those engaged in this industry respect the Christian Sabbath and are against Sunday shows. For example, in Pennsylvania where at this writing legislation is pending to legalize Sunday movies, the Independent Exhibitors Association of Eastern Pennsylvania voted opposition to Sunday shows, and, we are informed, the majority of the Independent Exhibitors of the state are against Sunday opening and for the Sunday closing law.

Nevertheless this article does reflect the attitude of a very large proportion of those engaged in this industry. Feldman is the official representative of Warners, one of the largest producing and exhibiting motion picture companies—a company which boasts it has 438 theatres, 135 of which are in Pennsylvania, and this article appears in Motion Picture Herald which calls itself "the journal" of the industry. We, therefore, have the right to conclude that it has the approval of Warners and Motion Picture Herald.

Christian ministers, churchmen, and patriots of America! will you accept the challenge of this article?

SUPPRESSION IS THE BEGINNING OF THE END

Once the bars set up by the founders of our nation against restricting free speech are let down, the way will be open for further encroachments upon the liberties of our people, until we may be forced to tread the bitter road of dictatorship with its denial of the very fundamentals of American democracy. While the proposed measures are at present ostensibly aimed at extremists, the recent experience of other countries shows that once the civil liberty of the most extreme group has been removed, the rights of organized labor, of liberals and of the churches have also gone down in rapid succession.

Let us beware lest in the name of Americanism, we allow the destruction of our most precious American traditions. Both the Facists and the Communists deny the rights of free speech in countries which they control, but we should abhor their common practice in this regard, and should scorn to adopt their methods of suppression in our free land—From a resolution adopted by 250 prominent Catholic, Jewish ,and Protestant clergymen.

Without a successful agriculture, and a prosperity which has its basic roots in the soil, our democratic institutions themselves become impossible.—Col. Frank Knox.

It is much easier, in fact, to resign oneself to any, even the sternest kind of authority, than to live in the liberty of the good.—Harnack.

WONDERFUL TRIBUTE TO JANE ADDAMS

No one will ever be able to put into words the whole long record of the goodness of Jane Addams.

All the world knows that she made of Hull House a citadel of compassion where the dispossessed and the bewildered, the friendless and the forgotten have gone for refuge and refreshment and revival. There is no way to count the human beings whom she helped or to measure their benefits.

Yet if that were all her life has meant, Jane Addams would only stand first in a large company of men and women who in every land and under all conditions are persistently kind to their fellow beings.

It is not all. There is something else, which was visible in the beauty of her countenance, was audible in her unaffected voice, is in the style of her writings, and was the special element in her influence.

It was the quality within her which made it possible for her to descend into the pits of squalor and meanness and cruelty and evil, and yet never to lose, in fact always to hold clearly, the distinctions that are precious to a maturely civilized being.

She had compassion without condescension. She had pity without retreat into vulgariy. She had infinite sympathy for common things without forgetfulness of those that are uncommon.

That, I think, is why those who have known her say that she was not only good but great. For this blend of sympathy with distinction, of common humanity with a noble style, is recognizable by those who have eyes to see it as the occasional but authentic issue of the mystic promise of the American democracy.

It is the quality which reached its highest expression in Lincoln, when, out of the rudeness of his background and amidst the turmoil of his times, he spoke in accents so pure that his words rang true enduringly.

This is the ultimate vindication of the democratic faith, not that men can be brought to a common level, but that without pomp or pride or power or privilege every man might and some men will achieve again and again the highest possibilities of the human spirit.

It is to renew men's faith, so hard to hold, so easy to lose, that saints are born as witnesses and as examples.

Jane Addams was a witness to the ancient American faith that a democracy can be noble ,and that serenity and pity and understanding, not merely force and ambition and willfullness, can pervade the spirit of a strong and of a proud people.—Walter Lippmann.

THE WORLD AWAITS A LEADER

The law of the kingdom of God is either obedience or death; not alone death of the body politic, but the death of the spirit. When we give to each other, and to all our fellows, the same spirit of sacrificial service that we now offer only to those we love the most, the church will be revitalized, and our present distresses will find solution. Mankind will not permanently accept society as at present ordered, or a church which is silent while injustice reigns; but in a dumb way it always recognizes the Master's spirit when it sees it, and follows where his servants blaze a path. The responsibility of interpreting his will in the present world chaos is ours; it is foolish to accept a spirit of defeatism; but these problems are only capable of solution when interpreted by the Christ spirit.—Angus Watson.

SLUG THE SLOGANS!

That's the new slogan I propose: "Slug the Slogans!" Then, when the job is practically done, slug that slogan!

For twenty years I have been fed up on slogans, and now I'm fed up.

The advertisers started it. Remember? "You Press the Button and We Do the Rest." "It Floats!" "Ask the Man Who Owns One." "Don't be a Clam!" "The Ham What Am!" "Keep that Schoolgirl Complexion." And a thousand more!

Then when the war started we had 'em all over the place, and how they did give each other the lie.

One day we were saying "He Kept Us Out of War"; and it seems only a day or so later "he" was telling us to say, first, "Peace without Victory," and then, "Force; Force without Limit."

We were urged to "Make the World Safe for Democracy" (look at the poor thing now!). It was a "War to End War"; and do you remember how many things were what would win it—bread, ships, planes, oil, cotton, Liberty engines, and even tinfoil?

The church hasn't stayed out of the slogan business, naturally. It has been as vocal as any other group.

"The Evangelization of the World in this Generation"; "A Church on Every Hilltop and a School House in Every Valley"; "A Million (This or That) in our Church"; and so on.

The crop never seems to fail. "America First" helped to win an election in Chicago, though nobody could tell what it meant. Every town has used the slogan, "Keep Your Dollars at Home"; though if we did we should soon be in a fearful mess.

A slogan nearly always gives to people something they can say without thinking. The intention is to stop their thoughts by offering what sounds like the result of profoundest cogitation.

Take out the boost to selfishness which is in the slogan method, and nine-tenths of all the slogans would get limber as a dishrag. A few would still be usable, but even they become half-truths when you look 'em over carefully.

These are the two reasons why I want to "slug the slogan."

I suspect everybody who offers me ready-made decisions, ideals, or programs of living. Thinking tires me, but I know I'd better not quit it, if I want to respect myself and not play into some other man's hands.

Also I hate to look foolish, even to myself; and I get no pleasure out of the memory that once I shouted "Remember the Maine," and once I believed in "the white man's burden."

It wouldn't matter if we didn't take our slogans so seriously. We can repeat such proverbs as "Two heads are better than one," and, in the next breath, "Too many cooks spoil the broth," and believe both are true.

But when somebody calls us to stand up and shout "Our Town for Our Town," we are likely to think we're speaking wisdom. So does the other town. And the result of the double lie is folly, maybe strife; maybe a world war.—Justus Timberline, in Central Christian Advocate.

Liberty cannot be established without morality, nor morality without faith.—Horace Greeley.

Learning without thought is labor lost; thought without learning is perilous.—Confucius.

ELIZABETH CITY DISTRICT APPORTIONMENTS

	G. & C.W.	D.W.	P.E.
Ahoskie	$ 669	$25	$120
Aulander	351	15	66
Bath	555	22	95
Belhaven-Pantego	572	18	82
Chowan	510	22	88
Columbia	426	18	77
Currituck	470	18	82
Dare	315	12	66
Edenton	579	22	96
City Road	934	32	160
First Church	1820	64	396
Fairfield	286	15	60
Gates	782	25	132
Hatteras	394	14	72
Hertford	865	33	194
Kennekeet	393	15	79
Kitty Hawk	237	10	50
Manteo	591	22	96
Mattamuskeet	554	22	96
Moyock-Memorial	748	30	148
Murfreesboro-Winton	591	21	115
North Gates	776	25	132
Pasquotank	685	25	120
Perquimans	776	30	133
Plymouth	815	25	140
Roper-Creswell	717	26	119
South Camden	593	22	110
South Mills	633	26	110
Stumpy Point	436	16	77
Swan Quarter	590	22	96
Wanchese	590	22	96
Washington	1384	48	264
Williamston	786	30	137
Windsor	591	22	96

The orphanage apportionment is ten per cent of the pastor's salary for the present year. B. B. Slaughter, P. E.

IS IT TRUE THAT WE ARE JUST FIDDLING?

It would appear that just as Nero fiddled while Rome burned, so, today, the responsible citizen is little concerned in the appalling poverty which is evidenced by more than ten millions of unemployed, over twenty millions upon relief with prevailing wages and salaries only a fraction of what they normally should be. . . .

The most culpable of all . . . are the churches of America, dedicated as they are to human betterment and maintained at enormous expense. It is directly within their province and duty to find out what it is that has interfered with God's will by producing the present condition of undeserved poverty and then to use the power of the church to right the wrong. By so doing they might quickly bring about that heaven on earth for which they unctiously pray. They would then be promoting God's will in a rational manner. They devote excessive attention to the long ago and too little attention to the problems of poverty today. Again it is fiddling while Rome burns.—Henry Ware Allen.

THE ENGLISH EDITION OF AN OLD STORY

The Methodist Recorder, London, gives its readers a version of a Woodrow Wilson story wherein this good Methodist paper makes Moses serve as an assistant janitor for St. Peter. Here is the story:

Dr. Ferrier Hulme was, as usual, in anecdotal vein when he addressed the recent twenty-ninth anniversary of the Huddersfield Mission. When Woodrow Wilson died, he said, and arrived at the Pearly Gates, he found that St. Peter was absent, and that Moses was deputizing for him as janitor. The great law-giver was very interested at meeting the President, news of him having preceded his arrival, and so he said: "Tell me, how are they getting on with your Fourteen Points down there?" "Well," said the President in reply, "I don't know much about my Fourteen Points, but I do know that they're making an awful mess of your Ten Commandments!"

My Father

By TOM P. JIMISON

This is Father's Day. Of course it does not make much difference. The day does not rank with Mother's Day, Armistice Day, Children's Day or Christmas. It even ranks second to groundhog day. But after all, the fathers have had a little sump'n to do with the world, and have played some small part in the development of this great nation. I know, of course, that they have had nothing to do save wage the battles of the country, devise its laws, defend its constitution, fight, sometimes with sword and fire, for the perpetuation of the Republic, and then bring home a bit of bread and bacon for the youngsters to eat. But that is something. Maybe it is not enough to give them a special day, but it is enough to justify their existence up to the present. If we ever reach the place where we can get along without fathers, and that prospect is before us now, we may be able to dispense with the day which has been set apart to honor them.

Most likely the fathers of today consider themselves sorry enough, and I am not commissioned to defend or extol them. However, I do crave permission to talk a little about the fathers of yesterday. We owe it to them, and surely the members of this flock will forgive me if I get just a bit personal on this rare day when fathers are expected to be honored.

The memory of my own father is still fresh and fragrant. My first recollection of him is that of a tall and handsome man, tallest man in Haywood county, with laughing eyes, a black moustache, and "the biggest heart that ever beat 'twixt here and the judgment seat." He had no property and had no money. He could truly sing:

"No foot of land do I possess,
No cottage in this wilderness,
A poor wayfaring man."

But his heart was gold, and his head was gold, and his soul was touched with the divine. He was not educated as men define education today. He was called to the colors of the Confederacy when he was a beardless youth, and for four long years he faced the din of musketry and the roar of cannon. His feet were too large for the shoes which were issued the last two years of the war, so he marched barefooted through snow and ice under the folds of the Stars and Bars. He could read, but that was all. He could neither write nor "back" a letter. He knew nothing of the philosophy and psychology with which parents are supposed to be acquainted. He merely knew that fathers were supposed to fight the battles of the republic, that they were supposed to bring in the rations for the family, and that they were supposed to take care of the young 'uns.

My daddy said "seed" instead of saw, "knowed" instead of knew, and "learnt" in place of taught. He drank coffee from his sasser, wiped his mouth on his sleeve, and chewed tobacco in the presence of the elite, if there were any in his company. He spoke his mind freely, without any sense of modesty, but I never heard him use a coarse or vulgar word in my life. He was an Irishman and sometimes had his ire raised, but I never heard him use a profane word.

Being ignorant, he had no better sense than to get religion at the mourners' bench, and he was simple enough to hold family prayers about the big fireplace when the even shadows had deepened into dark. He had been a brave soldier, but he trembled when he prayed, and his sentences did violence to all grammatical and rhetorical usages. But somehow he left the impression on his children that he had been a-talkin' to God, and that the Great Ruler was nigh at hand when he was making intercession for his family.

My father never attained any prominence, and he never assayed to do so. He was content to work hard, live in an obscure fashion, love his wife, toil for his children, and walk humbly with God. He could not have gained fame had he chosen to do so, but he did not choose. He was content to wear jeans britches, yarn socks, and hickory shirts. He was content to let others run the state, the schools, and the churches. He craved only to have the love and the respect of his neighbors and his family.

My father was the most religious man I have ever known. He talked little about it, and when he did discuss the matter it was in hushed and reverent tones. He had found God in the beams of Orion and Arcturus, had seen his handiwork in the Big Dipper and the Seven Stars, but he had also found the compassion of the great Father in his own heart, and he just could not talk lightly or carelessly about the great God. He called him the Good Man.

I do not care to speak of the fathers of today. They are dealing with their own problems, and the bishop of this flock is one of the fathers who is perplexed and baffled with the problems which beset us. But I do wish to pay tribute to the fathers of yesterday. They had a hard time, they faced serious situations with a courage and a faith which we need today. They staked all on their offspring, and most of them were not greatly disappointed. We need to wear a rose for them.

Pa, if the angels read The News, and surely they do, for Jesus told us plainly that they keep up with what is going on in the world, I want to tell you that I went back to old Haywood the other week. They remember you there as the tallest man who ever lived in the county, and that is about all. But I paused at the hill where the gaunt and rangy body in which you tabernacled among us mingles with the clay over which you used to tramp. The crystal waters of the Little Pigeon sing down by the hill as of yore, and the people still gather at the little white church and sing the songs that you used to hear. Maybe they don't miss you, but I do. Your children think of you now as the best and noblest man who ever breathed the free air of the Great Smokies, and I often long for your homely wisdom to assist me with the problems of my own blue-eyed boy. After awhile we will try to join you in "the city which hath foundations, whose builder and maker is God."—Reprinted from The Charlotte News, June 16, 1935.

The voice of true liberty is heard when thou canst say: "The prince of this world shall come, and shall find no part in me."—Ambrose.

FOLLOWING COVERDALE IN METHOD

By President Wilbert White

What about one article exclusively on How to Study the Bible in this 400th year of the Coverdale Version of the English Bible?

In order to make this venture arresting—Dr. James Denny says it is the preacher's business to make the obvious arresting—I propose to associate the familiar 13th chapter of 1 Corinthians with a word which "Uncle Donald" has made classic by use over the radio. (Or, am I mistaken about this?) The word is Goop. The dictionary refers me from Goup to Gaukus (provincial English) and thence to Gawk (Scottish and North English). The reference in the word is awkward, stupid, unbecoming, foolish behavior.

What in the world in the realm of ideas connects the 13th chapter of 1 Corinthians with Good? I'll tell you, and you will agree with me.

But first let us have Miles Coverdale's advice about how to read and study the Bible. It is found in the Preface to his famous translation of 1535, and is as follows:

"It shall greatly help thee to understand Scripture if thou wilt mark not only what is spoken or written, but of whom and unto whom, with what words, at what time, where, to what intent, with what circumstances, considering what goeth before and what followeth after."

Now for application, particularly of the following part of the advice:

"It will greatly help thee if thou wilt mark not only what is . . . written, but . . . what goeth before and what followeth after."

Simple enough, isn't it? Why don't we do it?

Here goes! Paul says: "When I was a child, I thought as a child, I spoke as a child, I understood as a child. But when I became a man, I put away childish things."

Why does Paul say that? In short he says it because he is writing to a church which is full of Goops. Goup conduct is characteristic of children. It isn't discarded always when children become adults. A good many grown-ups act the baby.

First, note "what goeth before" in the chapter itself. The other evening in the Carnegie Hall celebration of the 100th anniversary of the birth of Andrew Carnegie, Walter Damrosch said: "Youth is willful and wayward." Is that one of those generalizations which are false? Wordsworth in The Butterfly says:

> "Oh, pleasant, pleasant were the days,
> The time, when, in our childish plays,
> My sister Emmeline and I
> Together chased the butterfly!
> A very hunter did I rush
> Upon the prey—with leaps and springs
> I followed on from brake to bush—
> But she, God lover her! feared to brush
> The dust from off its wings."

What about the following opposites of love which are characteristic of childhood:

1. Love suffereth long—impatience.
2. Love is kind—cruelty.
3. Love envieth not—envy.
4. Love vaunteth not itself—braggadocio.
5. Love is not puffed up—vanity.
6. Love doth not behave itself unseemly—indecorousness, unrefinement.
7. Love seeketh not its own—selfishness.
8. Love is not provoked—irritableness.
9. Love taketh no account of evil—revengefulness.

And so on.

Secondly, note "what goeth before" in chapters 1-12.

1. See the "gang" spirit in chapter 1.
2. See "full grown" (2:6) and compare the babyhood described in 3:1-4.
3. See "puffed up" in contexts in 4:6, 14:20; 6:1.
4. See bad table manners in 11:17-34.

Thirdly, note "what cometh after" in chapter 14.

1. Read first of all the last verse (v.40) about disorderliness in meetings.
2. Now read the chapter for evidence of childish ways in meeting. Children use their mouths to excess. So did these Corinthians, especially in religious meetings.

Need I proceed futher? Does not the illustration illustrate? What about our adult church membership today? Is not a large proportion of it in the childhood stage? What are we going to do about it? Suppose we begin to put away childish things.

I'll give you some more samples of how to apply Coverdale's advice if you like.

AND SO BE CAREFUL WHEN GOING "BACK TO CONSTITUTION"

When some orator demands that we "save" the Constitution, I naturally want to know what he means. So far I have seen no straightforward and honest statement on that point. The entire issue has been so befogged by political spellbinding that I am convinced the real purpose of the so-called Constitution "savers" is to make political capital of our fundamental charter, under the guise of patriotism.

When the Consitution was drafted the founding fathers did not pretend that it was perfect. George Washington said, "The Constitution that is submitted is not free from imperfections. . . . As a constitutional door is opened for future amendments and alterations I think it would be wise in the people to accept what is offered to them." He added in a later letter, "I do not think we are more inspired, have more wisdom or possess more virtue than those who will come after us."—Gov. George H. Earle (Pa.)

THE NEW CAPITALISM AND THE OLD

For a long time it seemed to many that the only hope of redemption from the sins of the old capitalism was either a social revolution or the spiritual reversal of the nature of business men. The beginnings of this new capitalism, however, give hope that we can find redemption from the sins of the old by modern business men finding out that the old capitalistic methods of low wages, high prices, and long hours are, in a mass-production age, unbusinesslike and unprofitable. We must not be naive about this new capitalism. It is still far from ascendency. The most dependable judgment to which I have access estimated that approximately one-fifth of the economic enterprise of the United States was operating when depression struck under the policies of the new capitalism, with the remaining four-fifths still following the philosophy of the old capitalism.—Glenn Frank in Economic Forum.

The new leisure may be the seeding-ground for an American culture.—H. A. Overstreet.

MODERN TEN COMMANDMENTS FOR YOUNG MEN

By Dr. L. R. Akers

1. Remember, my son, that wisdom cometh with years, therefore think not thyself to be wise as Solomon nor as mature as Methuselah when thou art seventeen, neither call thy father and mother "Old Timers," but revere them and remember that "the hoary head is a crown of glory if it be found in the way of righteousness."

2. Thou shalt not make a fool of thyself smoking cigarettes and drinking liquor in trying to be a man. "Booze" never made men out of boys, but it doth make monkeys out of men. He who standeth oft before nickel-plated bars may later dwell behind iron bars.

3. Thou shalt not be a time-saver with an anxious eye upon the clock. Look earnestly to thy work and verily the clock will tick and presently strike the hour of thy reward.

4. When thou goeth to school thou shalt eschew the highball but thou mayest swat the baseball. Remember, however, that seeking the sheepskin is of more value than chasing the pigskin, notwithstanding this may seem false teaching to many youth.

5. Thou shalt remember that the dove and the raven do not mate, therefore when thou doth wed choose thine own kind. Thou shalt not soil purity with impurity. As there is only one color worn in heaven so "keep thy garments always white!"

6. Thou shalt not love a maiden because she is fair to look upon, nor because she doth skillfully trip the "light fantastic," nor because she doth bedeck herself with jewelry and fine raiment. Much adornment without oft meaneth little within. Beware of Miss Extravagance, who would seek to gratify her sealskin taste on thy musk-rat salary; to wed her meaneth great sorrow. Rather seek the modest maid who hath beauty of mind and soul, and thou shalt always rejoice and never weep.

7. Thou shalt not substitute shrewdness for honesty, nor craftiness for character. Remember, my son, that the only thing that will pass currency in the present world and in the world to come is character—therefore, with all thy getting—get character!

8. Thou shalt not flee away from hard work, for it is the price that must be paid for success. Remember that a lazy man is worse than a dead one, because he taketh up more room.

9. Thou shalt not live for thyself alone, for selfish living meaneth quick dying. The world oweth thee not a living but thou doth owe the world a life. Only the best is good enough for thy fellow man and for God. Therefore, be thy best at all times.

10. Thou shalt not forsake thy father's church nor thy mother's God, nor forget to peruse the word of God. The old-time religion is the only up-to-date religion and It will suffice for your every need.Therefore seek ye first the kingdom of God and his righteousness!

Orrville, Ohio.

BOOKS IN ASTRONOMY RECOMMENDED

It is my habit in making my reading schedule to allow time and space for little excursions into the field of science, especially geology and astronomy. I have come into possession recently of four volumes to which I would like to call the attention of the readers of the Advocate. Some of your readers may be like myself interested in these things.

The first is a Scientific Book Club selection, "Autobiography of Earth," by John Hodgdon Bradley ($3.00). In this book we have "a translation of the earth's own story, a tale of vast cycles of change by which it has moved through the past, and continues to move toward the future. It is told with philosophic and poetic feeling, yet with strict adherance to scientific truth." Whether you are a student of geology or not you will certainly enjoy reading this book.

Those who have been reading Sir James Jeans' productions as "The Universe Around Us," "The Mysterious Universe" and others, will want to read this later addition to his long list, "Through Space and Time." In this the author takes his readers on a journey through space and time, and it beats any aeroplane ride you may have had. Beginning in the vast depths of the past, when the earth was "without form and void," he brings one on through the various geologic periods translating their story as written in the rocks, fossils, bones, erosions and upheavals in the earth. Thence we are carried to the moon ,the sun, stars, milky way, and we end the journey among the nebulea that lie at the outposts of the known universe some five hundred million light-years from this earth. The price is $3.

Here is a little book titled "Handbook of the Heavens." Price $1. This was written primarily for amateurs and they will find it a practical manual and ready reference volume. It contains simple discussions of the various heavenly bodies and illustrations, maps and charts and a chapter on the use of the telescope. It points out many interesting objects and tells how to locate them.

The last of these is "Astronomy," with the sub-title, "The Splendor of the Heavens Brought Down to Earth," by Arthur M. Harding, Ph.D., University of Arkansas. It is "the fascinating story of the sun, the moon and the stars, written so that everyone can understand it and illustrated with many beautiful photographs and diagrams." It is a real source book of information on the subject of astronomy. It is a large book, 418 pages. $2.00.

All these books are new. Through Space and Time came out in 1934, the others in 1935.

Don't forget that you can make your own telescope. Yes, you can grind the lenses, too. Try it. You will get such a thrill as you've never had. Before you begin though get "Amateur Telescope Making," by Ingalls. Price $3.00.

Any of these books may be obtained through Whitmore and Smith, our publishing agents, Richmond, Va.

W. F. Elliott.

APPRECIATION OF BLADENITES

We do not feel like we can leave White Oak without expressing through the Advocate our deep appreciation of the many courtesies extended to us by the good people of old Bladen circuit. The longer we stayed the stronger the ties of love and friendship grew.

For five years we had the privilege of casting our lots with these good people. Words fail us to express the many acts of kindness shown us. Yes, we received poundings—pastor two new suits of clothes, and before leaving the pastor was given a little extra purse to help outfit him for conference. The president of the missionary society presented Mrs. Strickland a piece of silver in appreciation of her services as president for three years and in organizing two auxiliaries, one at Bethlehem and one at Windsor church. While there were battles to be fought and won for the Master, we always realized we had the support of our people.

A handsome new modern church with heating plant, six S. S. rooms, has been built and dedicated at White Oak, S. S. rooms added to Windsor church, and a small chapel almost completed at Center. During our stay there the parsonage was re-covered, partly repainted, water put in the house, garden planted in fruit tree which bore nicely the past year, yard landscaped and planted with nice shrubs, with a pool also planted in hardy lilies, etc., which makes the parsonage one of the most attractive homes on the highway to Elizabethton. The foundation planting was made two years ago.

As we go to our new charge we carry the sweet memory of friendship made among the good people—Presbyterians and Baptists as well as Methodists. The names of Culbreth, Kinlaw, Council, McCulloch, Gatun, Dunhem, Rice, Daily, Melvin, Smith, Cain, Jessup, DeVane, Johnson, Downing, Gaylor, and lots of others too numerous to mention will long linger in our minds. The past year (our fifth on this charge) was the best year of all, financially and spiritually.

We trust Brother and Sister Starnes will find their stay on Bladen charge as pleasant as ours. It was hard to leave these good pepole whom we had learned to love and appreciate, for their lives of self-sacrifice and loyalty have endeared them to us as few have. While these people are not rich in this world's goods, they are rich in character and those traits which make the highest type of Christian citizens, of which Bladen county is rich in as well as other history.

While we leave our Bladen home with sad hearts, we realize we shall go to make new friends and labor for Him in the hospitable little city of Lumberton.

Best wishes for a blessed New Year.

Rev. and Mrs. N. B. Strickland.

If you would like to read chapters of your life that you never knew, just run for office in any corner of the United States.—James J. Walker.

LYMAN ABBOTT AND PHILLIPS BROOKS COMMENDED

A recent article in the Advocate regarding Lyman Abbott and Phillips Brooks leads me to say a few words about those two commanding figures of their day. The orthodoxy of each was frequently called in question. A minister of another denomination speaking from my pulpit on one occasion referred to Abbott as "lying Abbott" —a remark which I resented and afterwards on account of it made some sort of apology to the congregation. I was a subscriber to and read The Outlook almost the entire time of Abbott's editorship and felt myself greatly indebted to it. On one occasion Abbott in addressing a number of young theologians at a New England college made use of words like these: "Young men, soon after going out from here, possibly after your first sermon some men in mistaken kindness will come to you and say, Sir, that was a great sermon. Do not believe a word of it and never preach that sermon again until you have worked on it and prayed over it some more. But if instead some poor man or woman should come and with trembling lip and tearful eye should say, 'Brother, your sermon this morning was God's message to my soul,' you take that sermon and on your knees to God in your own room thank him for it and ask him to give you another like it." I did not think then and do not now that a man who could speak and write like that could be altogether wrong.

Brooks, returning from a trip to England where he had had the privilege of preaching before Queen Victoria, was greeted by an enthusiastic parishioner with these words, "And so, Doctor, you preached before the Queen. I wonder which of your great sermons you preached." His answer, "Madam, I have but one sermon for you or the Queen—Christ and him crucified, Jesus and the resurrection, Christ Jesus the Lord and ourselves your servants for Jesus' sake." Before he was made bishop he had frequently expressed his views regarding apostolical succession—sometimes in a caustic way. "A rope of sand," he called it; again a "piece of impotent impudence and impudent impotence." Little wonder that some of the brethren already in kicked when the matter of sanctioning his election to the episcopacy by the diocese of mass was to come up before them. During the months intervening between his election and consecration the matter was vigrously discussed. Brooks was caricatured figuratively and literally. After one such caricature that came into his hands he wrote the following lines, showing the evenness and sweetness of the soul of a great man even in the face of harsh criticism:

"And is this then the way he looks,
That tiresome creature, Phillips Brooks?
No wonder if 'tis thus he looks
The church has doubts of Phillips Brooks.
True if he knows himself he'll try
To give those doubtful looks the lie.
He does not promise, but will seek
Even as a bishop to be meek.
To walk the way he shall be shown,
To trust a strength that's not his own,
To fill the years with honest work,
To serve his day and not to shirk,
To quite forget what folks have said,
To keep his heart and keep his head,
Until men laying him to rest,
Will say at least he did his best."

E. H. Davis.

THE COMMISSION ON RURAL CHURCH WORK

I hope when the pounding season is over and the dear brothers have all told of their warm welcome and the large congregations greeting them on their new fields, you will give us space in the greatest of church papers to say a word about rural church work.

You see, I am on the commission and I wanted to let it be known. We up here in your territory also met twice last conference year and deliberated quite a bit—resulting in a large list of recommendations to the bishop, presiding elders, boards, and all to whom it may concern. When the conference journals come out we are going to check up and see just what we did recommend.

We had four points under consideration:

1. Where to place or replace churches.
2. How many of them to place in a pastorate.
3. What kind of a program to put on in the country.
4. Where to get the money to pay the bills.

We all agreed that the country in many places had been bled white by the people migrating to the town the past 20 years, and that the country church in the out-of-way place had suffered irretrievably. The community centers have undergone many changes with the consolidating of schools.

The wide-awake elder on the Marion district had us to make a survey of the Old Fort circuit, which was virtually out of business, and our report was endorsed by both the elder and Rev. L. B .Abernethy. At conference the elder showed that he was on his job when they trotted out that fine group of Duke boys and he grabbed one of the best in the person of Rev. B. A. Sisk, who is now on the charge so happy that he is stepping from peak to peak and singing like a lark.

Out of this experiment we hope to prove that the thing can be done where the preacher wants to do it and the people want it done—and the board is willing to back us.

Now if you will give us a little space from time to time, we will try to get this important feature of our work before the readers of your excellent paper. With the exception of the writer, who was just thrown in to make one more on the committee, the personnel is fine. Mrs. L. E. Brown of Waxhaw has had wide experience and is well qualified. George Clay who usually turns the world upside down is one of the boys. G. R. Stafford who has transformed his neck of the woods into a wonderland is another. Last but not least is Great Scott, on the Belwood circuit, who would make a good elder if only he had a chance. There are others, but time will not permit the naming all now. Out of this group we will call a press reporter.

H. C. Byrum.

CONTESTS IN ALCOHOLIC EDUCATION

Immediately following the message from our College of Bishops will be a mighty appropriate time for your splendid paper to carry an announcement of what is being done by the Department of Christian Social Relations of our Woman's Missionary Society—if you please.

Realizing there is a great need for alcohol education, I, as conference superintendent of C. S. Relations, with the help of zone superintendents and district secretaries, am promoting and conducting a conference-wide contest in the form of an educational program. It is on this plan: Five to seven groups in each zone are to furnish a local feature, at which time as few as five or as many as seven girls and boys will give from memory readings, approved by the National W.C.T.U. These winners will learn new pieces and furnish more educational facts at a zone meeting, at which time a silver medal will be awarded the winners. These, in turn, will learn another piece and provide a district program, or contest, when a gold medal will be given. These ten winners will be divided into two groups, who will contest for a pearl medal. These two winners will be honored at our annual meeting in Statesville.

Now, don't you think this is a splendid way to arouse interest among our young people and inform our adults?

The message from our bishops is very timely and I am happy to have a part in carrying out their expressed wishes for our church. I hope many of our churches will take an active part in this educational program.

We had one contest at Hawthorne Lane church last Sunday (15th). Miss Frances Bouldridge was the winner of the silver medal. The county superintendent of education presented it and was positive in his stand against alcohol.

Of 21 young people's divisions in Gaston county, 17 are ready for the contests.

It may be that you anticipate carrying a notice of my gift to the Children's Home, as the Associateed Press has handled this news very freely. I have no desire for personal applause, but rather have the item to read that the building will be erected as a memorial to L. E., my 13-year-old son, who passed into his heavenly home in 1932. I want those dear children at our Home to have this recreational hall and library as a token of my love for my only child, who was a Boy Scout, and so full life, all to the glory of God. I do not care to be in the limelight at all. So, whenever you refer to this building, or gift, will you kindly write of it as the L. E. Brown Memorial, and it will be doubly appreciated.

With very best wishes for this Christmas season and the New Year, I am, Your very truly, Mrs. L. E. Brown.

OFFICIAL BOARDS 100% SUBSCRIBERS TO THE CHURCH PAPER

Why not enlist at once in this noble effort for an informed leadership? Put the

NORTH CAROLINA CHRISTIAN ADVOCATE

in the home of every steward

TRAINED MINISTERS NEED INFORMED LAYMEN —HENCE THIS OBJECTIVE SET BEFORE US

Exalt this first work of 1936! Make larger use of the printing press. Last year 140 boards were on the honor roll. Double this number this year.

Act Quickly! Lead in a Noble Cause

THE MAN OF MEROZ

Sir: You remember Meroz, the city upon which the prophetess Deborah poured the vials of her wrath. You agree, I hope, that as a singer of battle-songs she makes the best of our moderns look somewhat tame and slow.

"Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

That was a long time ago, but you will be interested, sir, to hear that I know the Man of Meroz.

He lives in our town and he is much the same as he was when Deborah rallied the tribes of Israel. He is a pleasant and amiable man not in the least a pacifist; he takes much pride in heroic deeds of battle done by others. He makes no secret of his strong support for all good causes. "In fact," he says with a smile, "I am a bit of a rebel myself."

By the way, in one of his many incarnations Bunyan knew him; he called him Talkative. For it is always to be remembered that Meroz was not wanting in loud protestations of loyalty to Deborah and the cause of the Lord. Talkative never came to the help of the Lord.

When it is a matter of action, still the man of Meroz comes not. The battle rages, but he sits in his armchair. His neighbors are spending their few hours of leisure in proclaiming their faith; he benevolently watches them from afar.

Nor does he come out of his retreat till some hour of victory arrives. Then he is to the fore—"A hard fight, but we won!" he cries.

It seems severe to use about him such words as those of the ancient song. He is so plasant, so correct in his sentiments, so very sympathetic with every good cause. He does nothing, it is true, but he means well.

But when all this is admitted, it remains true that the apathy of such well-meaning men is the chief hindrance to any real advance in human affairs.

It is not the deliberately wicked who win victories for the devil; they are often very stupid in themselves; they win because of the men of Meroz who come not to the help of the Lord.

There is no time to recall what others have thought and said of this man. The prophets of Israel, the Lord Christ and his apostles, are all terribly severe upon him. Poets have branded him, Dante and Browning, most of all.

There is something in the man who comes not in the hour when the flag is raised that fills the prophet with a white anger.

I like the picture of the redeemed in Dora Grenwell's sonnet, arriving with many a wound and scar, with garments tattered and banners faded, but they say—

"We came with steps that faltered, yet we came."

Yours somewhat sorrowfully,

—The Christian Century. Quintus Quiz.

OLD STUFF AT BEST

Kansas has always had a great share-the-wealth plan. We hope the government has not spoiled it. When a man gets sick, the neighbors for miles around turn out and do his work. The women make a dinner for the whole crowd. If a child has no school books or clothes somebody sees to that. Nobody is allowed to go hungry as long as there is anything to divide. If a poor man has a big loss the neighbors chip in. No better share-the-wealth scheme was ever devised. It isn't charity, it's just neighborliness, and does everybody good.—Everett Palmer, in Jewell (Kansas) Republican.

Fayetteville District Bulletin

D. E. EARNHARDT, Editor, 1019 Hay St., Fayetteville, N. C.

FAYETTEVILLE DISTRICT CREED FOR 1936

We believe—

1. In the distinctive Saviourhood of Jesus Christ.

2. That He can save the meanest man in the Fayetteville district.

3. That the church can best save its own membership by putting them at the task of rescuing those who are lost.

4. That preachers confronted with the choice between the social gospel and the gospel of individual redemption should choose both.

5. That God is looking to us to raise moral standards in our communities and develop spiritual atmosphere in our churches.

6. That our success must be measured by what we give to the people and not by what we get from them.

7. That we should believe our beliefs and doubt our doubts and preach and testify with certitude.

8. That if we would be a Christian brotherhood we must treat each other with respect and consideration.

9. That beverage alcohol, legal or illegal, is the scourge of humankind and that only cowards are frightened into silence by the liquor barons.

10. That the best way to get the people to love the preacher is to get the preacher to love the people.

* * *

TAKE AND READ

I feel a testimony coming on: The North Carolina Christian Advocate has made me a better man, in that it has pushed out the narrow confines of my mental world and has led me to see and feel beyond my own interests. When I have seen it stand like a lion and roar its defiance into the teeth of threatened destruction, my own backbone has been reinforced with splints of steel. The Advocate believes that we have the medicine for a sick church and that the trouble lies in the fact that it has not been administered. So I have found myself feeling along the mantlepiece for the bottle and the spoon in order to take the first dose myself.

In fact I believe in the Advocate $25 worth and I am giving $15 to the Fayetteville district preacher who reports the biggest number of new subscribers by March 1, and $10 to the preacher who reports the second largest number by that date.

* * *

SUFFER AN EXPLANATION AS IT WERE

The period of this contest dates back to the annual conference; so that those already secured will count. Get them for any length of time you can. At the end we will add the months and years that each has secured and send the money to the preachers who have the two biggest figures. This money will be theirs personally.

* * *

OUR MISSIONARY INSTITUTE

Meeting at Sanford January 23 at 10 a. m. Meeting of district pastors and district staff of Christian education forces on the same day and at the same place.

* * *

NOT PAT BUT MIKE

Upon passing through Laurinburg I heard a harsh noise and thought it was Self's graphophone. It was Mike Ellerbe sending up a husky shout. He had sent off a payment on benevolences for 1936, a contribution to the orphanage, and had turned in some new subscribers to the Advocate. After all this, he took inventory and had enough left to renovate the parsonage. Mike had had running water in the parsonage—running back and forth from the well with a bucket and a gourd. Now the water does the running and Mike just grinds a spigot. And they put in bathroom fixtures so Mike will not have to go to the creek every Saturday, and so he can use soap instead of sand.

* * *

TAKE IT FROM ME

Boys, whatever we do let's preach the gospel! If we have nothing to say we can still beat the Book and stamp our feet. There is power in a noise. Let's make a fuss and make a fire! If we go to the woods at night and cut down a tree all the animals this side of kingdom come will begin to stir around. Then make a fire and sticks will begin breaking and water splashing and balls of fire will be peeping around the trees. So it is with sinners—if we are too tame and too safe and too sane we will never wake them up.

* * *

BUSY HERE AND THERE

Yes, I went after the mail; I went to the village store; I laughed with the boys; I pitched on the village ball team. I passed by the garage where that strange boy worked as a mechanic and I made no acquaintance with him. When he went out one night and hanged himself I began to wonder where he came from, who he was, and what heavy load he carried on his soul. Some mother went to her grave wondering what became of her fair haired boy.

* * *

WHAT A PRETTY GIRL

The pastor said that pretty girl was the most notorious character in the county. She was a natural born leader and she led in the wrong way. Who ever tried to get her into the right way? While the grown folks in the Sunday school were singing "I'm a little sunbeam" this girl, who might have been a Florence Nightingale, went down to the edge of a thicket with a butcher knife and cut her throat.

* * *

PUBLIC ENEMY NUMBER ONE

Yes, he robbed ten banks, killed two bankers and four policemen, stole six cars and escaped four times. He was slain by the G-men. He might have been a Billy Sunday or a Sam Jones if some preacher or Sunday school teacher had expended a little time, a little patience, a little love.

* * *

THE SAME BOY

Yes, I was holding a country revival and one night the people would not go home. They would go out and bring in new penitents. At 11 o'clock a boy came timidly down the aisle and did not see any room at the altar. I said, "Sonny boy, kneel there at the front pew. God will hear you there just as well." That boy is a member of the North Carolina conference now and is carrying on the same kind of work.

* * *

A BAD EGG

That fellow teaching a Sunday school class? Yes, but he is not the same man. I remember when he got drunk and rode his pony through old man Small's grocery store. I remember when he beat that young bully to death at a country dance one night. He told me the other day about the time of his conversion. That was a good day's work that preacher did.

* * *

WHILE I WRITE

Here comes a present from those Durham girls. They have remembered us every year since I led their brother to Christ nine years ago. What a change that was. Atlas became a missionary among his former buddies. Then I was with him the night he died and he told me to tell the story about his conversion down here and he would tell about me up yonder.

* * *

WHAT A GAME

Eternal destiny, a populated heaven, a depopulated hell, a live church, a moral community, all depend on the score. Mothers are crying themselves to sleep because their daughters are lost; and fathers are wishing that their boys had died in infancy. Young men are blowing their brains out despising the church because the church did not save them. Financiers are tiring of money and the mockery and humbuggery of success. Society women are drinking poison because life has become a burden and death a happy door of release. Don't wait till the church gets right; if we will build a fire with white heat the dross within the church will be consumed. That is not progress that makes individual redemption a thing of the past.

DOG SOLD FOR 15 CENTS PROVES LOYALTY TO PAL

"Frosty" was a 15-cent dog, but he proved to have a million dollars worth of courage and loyalty.

From 7 o'clock Saturday night until after 2 yesterday afternoon the big, white German shepherd lay beside the body of a slain comrade, a black Belgian police dog, near the Methodist Orphanage on Glenwood avenue.

Through the night "Frosty" howled for help. But he never left his post and, when morning came, the snow had almost covered his body.

Still, when his master went to take him home yesterday afternoon, "Frosty" kicked and scrambled and begged to stay. He had to be carried away bodily.

About three years ago a small boy brought the snowy white shepherd puppy into the grocery store where Earl R. White, of 607½ Washington street, was employed. The boy offered to sell the puppy, sent to him by an uncle in Washington, for the price of a movie ticket.

Mr. White paid the lad 15 cents for the dog. Now he "wouldn't take anything in the world for him."

The Belgian police dog who was killed by an automobile on Glenwood avenue Saturday night "had been hanging around" Mr. White's home for several days and was "Frosty's" favorite playmate.

When the nameless dog was struck by the car, reported Mrs. R. E. Straughan of 1212 Glenwood avenue, "a gang of dogs worked around him just like a crowd of people. I think they helped him move up on the bank off the street."

Then "Frosty" lay down beside his pal and there he stayed.

Afraid that the handsome dog would freeze, B. J. Straughan went out yesterday morning and wrapped him up. Unable to persuade "Frosty" to leave the spot, the Straughan family carried out some food for his dinner. Passersby brought him a corrugated box for shelter.

Meanwhile, B. J. Straughan had notified radio station WPTF of the dog's condition and the station broadcast "Forsty's" description.

Two small boys, Bob and Tom Hunt, heard the broadcast, went out and saw the dog and returned to tell Mr. White about him. "I thought he was in the basement," said Mr. White.

"Frosty" didn't want to go home when Mr. White went for him. "He just rared."

So Mr. White picked the 65-pound dog up in his arms and lugged him to the house, four blocks away. Last night "Frosty" was thawing out by the fire and nursing a lame foot. He seemed to be recovering from his self-imposed exposure.—News and Observer.

THE ASCENSION A SUNRISE

Jesus had kind actions as well as kind words for his friends at parting. There was indeed no farewell kiss, or shaking of hands, or other symbolic act in use among men who bid each other adieu; but the manner of the ascension was most gracious and benignant toward those whom the ascending One left behind. Jesus moved upward as if lifted from the earth by some celestial attraction, with his face looking down upon his beloved companions, and with his hands stretched out in an attitude of benediction. Hence the eleven grieved not for their Lord's disappearance. They marveled, indeed, and gazed eagerly and wonderingly toward the skies, as if trying to penetrate the cloud which received their Master's person; but the parting left no sadness behind. They bowed their heads in worship toward the ascended Christ, and returned to Jerusaem with great joy, as if they had gained, not lost a friend, and as if the ascension were not a sunset, but a sunrise—as indeed it was, not for them alone, but for the whole world.—Alex. Bruce, D.D.

PLANNING TO REBUILD MOUNT PLEASANT CHURCH

In the early morning of December 23 Mt. Pleasant church of the Bynum charge was burned down. The cause of the fire may never be determined, but it is generally believed that someone wishing to escape the bitter cold night went into the church and started the fire that destroyed what was called at the time of its erection, approximately 50 years ago, the most beautiful country church in North Carolina.

It will be interesting to the many friends of Mt. Pleasant throughout this state and other states to know that on Friday afternoon, December 27, a large representation of the church membership met and made definite plans for rebuilding the church. Committees were appointed to begin working immediately. Mr. T. V. Riggsbee of Bynum was made chairman of the finance committee. Those present made as a start subscriptions which amounted to several hundred dollars.

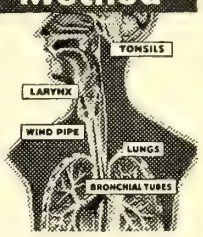
The membership at Mt. Pleasant is not large and is made up almost entirely of farmers and their families. There was never a more faithful group and a fine spirit prevails throughout. All contributions, great and small, will be deeply appreciated, and with the help of God we will build the church.

WHAT THE CHURCH CAN AND CANNOT DO

She cannot herself directly engage in the work of transforming the blueprints of the social scientists into political programs and legislative enactments; that is the function of political parties and movements, but she can create a public passion for reform, a public intolerance of selfish and dishonest politicians, and a willingness, more important in peace time than in war time, to sacrifice sectional interests for the general good.—Prof. Walter M. Horton.

Custom: the most violent tyrant in the world.—Erasmus.

COUGH STOPPED quicker by "Moist-Throat" Method



WHEN you catch cold, the tiny moisture glands in your throat and windpipe dry or clog. Thick phlegm irritates your throat, *making you cough.* It is necessary to stimulate those glands to pour out their natural moisture. Pertussin does this. It "unclogs" the glands—loosens phlegm and keeps your throat moist.



Over 1,000,000 doctors' prescriptions for Pertussin were filled in one year **according to Prescription Ingredient Survey issued by American Pharmaceutical Assn. . . . . "Pertussin stopped Jackie's bad cough next day!" writes Mrs. P. Fernandez, Providence, R. I.**

PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

Gray Hair

Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained.

Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

***Yes!* Capudine is Best For HEADACHE**

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves — Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

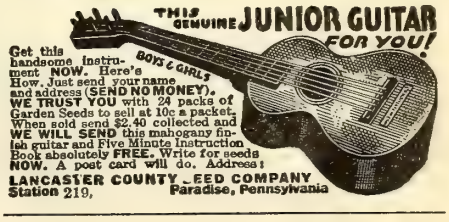
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

TO OUR MISSIONARY WORKERS

The most glorious privilege of membership in the woman's missionary society is the power to make a new world —a world of righteousness. Every one who enlists in this cause must strive to know the world as it is in order that the needs of a needy world may be met. Every complacent Christian concerned with self must be renewed in mind and spirit before a contribution can be made that shall change the world to a different world.

In the beginning of 1936, usually on the first Monday in January, the auxiliaries meet to lay plans for the year's work. Sometimes the question is asked: "Do they need us out there, as they used to, since the nationals are assuming leadership?"

Let me answer this question by asking: Is the world what Jesus died to make it? So long as there is injustice, greed and hate among the human family; so long as there are millions of the underprivileged with starved bodies and starving souls; so long as men and women can be content to minister only to their own, then the world needs the woman's missionary society and its contributions of consecrated time, of prayer, and money.

This new year should make us new creatures—better informed, more fully consecrated, more deeply devoted to the purpose of making His name known unto the uttermost parts of the earth; and also it should bring a great increase in our membership, doubling our strength in the many phases of the work, for it is not impossible for each member to gain another member; neither is it too much to expect that our women should study good literature and avail themselves of other opportunities to become intelligent and well qualified for so gigantic a task as changing the minds of men in order to make a better world.

No group can do the best work without the World Outlook coming each month to give information and inspiration. The North Carolina Christian Advocate comes each week and you will find the conference activities on the woman's page. You are enabled thereby to keep step and work in unison with other groups. Send a dollar for a year's subscription to the Outlook; you may send a dollar and get the Advocate for six months.

Every conference officer is glad to be of any service to all women of the organization. If you do not receive the help you've asked for, possibly your letter was miscarried with the Christmas mail. Write again in order to begin your duties with the new year. If you are interested in a small library, or need some leaflets or would like to discuss publicity in your group, write to Mrs. M. T. Plyler, 1415 Gregson Street, Durham, N. C.

My Dear Mrs. Plyler:

Last Christmas we gave the young women of our church at Moyock a party, at which time we made plans for a young woman's circle of the missionary society. Since that time we have had our regular meetings at the parsonage, have had our study classes, and I feel that all the while we have been growing in interest.

Our young women last January pledged $12.40 and in December they had paid $17.10 for missions. I am happy that they almost made it one-third more than they pledged.

I acted as president or leader this year, but we have elected another of the young women for next year.

Our young women (most of them) hesitate to attend the adult circle meetings, and in order to acquaint them with the full program and their duties, we elect all the officers of the missionary society in our circle and let them work in cooperation with the corresponding officers of the society. This I hope will encourage them to work in the whole society rather than their young women's circle only. This may not be according to our handbooks, but certainly it fits our local condition here very well at present.

At Joseph Pilmoor Memorial church we have our missionary society meeting as an all day session. The morning is devoted to the business and the afternoon to the porgram. We have experimented for the past year having all day meetings. I think it is ideal but perhaps not very practical in most places.

Mrs. E. G. Overton.

ZONE MEETING AT ROSE HILL

A joint meeting of the Duplin and New Hanover county auxiliaries was held in the handsome and spacious church at Rose Hill on Tuesday, December 10 ,with Mrs. Parks Pridgen, chairman, presiding, Mrs. C. F. Carroll as secretary.

The devotional exercises were conducted by Rev. E. C. Maness, local pastor. The meeting opened with hymn 355. Mr. Maness made a few minutes' talk on parental love as exemplified in God's love for us, using Psalm 103 as a basis.

A record of the spring meeting at Turkey was read by the secretary. Words of welcome were spoken by Mrs. Harvey Boney, who told how the county zone meetings were first organized at Rose Hill in the 1920's, being among the first in the state.

A very enlightening talk was made by Mrs. Frank B. McKinne of Goldsboro, conference treasurer, on "Finances." Under the heading Why Pledges? she stated that money was a very necessary supplement to prayer and that it was necessary to conduct the Lord's business in a systematic manner, hence budgets. She told especially of the good the week of prayer offerings did in foreign fields and also at home among the underprivileged. She urged that reports be made correctly and on time.

Mrs. Henry J. Faison of Faison spoke strongly on prohibition, depicting graphically the evils of the liquor traffic and enumerating figures showing increases in crime, accidents and taxes since repeal.

Following her, Mrs. Pridgen made an appeal to the women to do something to correct this situation, asking them to pray earnestly for its correction. The young people's work was discussed by Mrs. F. S. Love of Grace church, Wilmington. She said, "Your young people of today should be your auxiliary members of tomorrow," and stressed the importance of working with them.

Mrs. Walter Patten of Trinity church, Wilmington, ably supplemented Mrs. Love's talk with a brief discussion of the same subject. She said that it was necessary to engage young women in church work in order that they would not seek harmful distractions.

Mrs. J. S. Blair of Wallace spoke on "Reporting." Mrs. Harvey Boney explained "Our Literature." Beginning with the World Outlook, official organ of the church, she described briefly the uses of other periodicals. She told of a new field for social service among the re-settlement projects now being conducted by the government.

The meeting was turned over to Mrs. Floyd Johnson of Whiteville, district secretary. She added a few words on all the subjects discussed by other speakers. A roll call of auxiliaries showed excellent work accomplished by them the past year, especially in the week of prayer offerings, most of them doubling the offering from last year.

The Duplin members voted to give Mrs. Jesse Fussell, the first zone leader, a life membership. Mrs. Harvey Boney expressed, for the zone, appreciation of the work of Mrs. Parks Pridgen, retiring chairman. Mrs. W. F. Murphy of Wallace was elected chairman, Mrs. Wayne Jordan of Warsaw vice chairman, and Mrs. Charles Carroll of Warsaw was re-elected secretary.

Wallace was accepted for the spring meeting.

A delightful and appetzing luncheon was served in the basement by the ladies of Rose Hill.

Mrs. Chas. F. Carroll.

Adversity is the only furnace of friendship. If love will not abide both fire and anvil, it is but counterfeit; so, in our love of God, we do but crack and vaunt in vain, if we cannot be willing to suffer for Him.—Bishop Hall.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

FIFTY YEARS OF HOME MISSIONS 1886-1936

The above is the title of the 1936 Year Book, which is dedicated to the fiftieth anniversary of the home mission work in our woman's department. The themes for 1936 are: Home: Serving Human Need Through Community Centers; Foreign: Meeting Human Need Co-operatively. The program committee has made the worship programs and hymns most important in the monthly programs, as they will be of great help in carrying the missionary message. The home programs are five in nnmber and present special aspects of our work in community centers, with the June and November programs in charge of the Christian Social Relations committee who will have a special responsibility on the June program and the entire responsibility for the presentation of the November program.

The foreign topics are devoted to the presentation of our co-operative work with the women of other denominations and with the general section of our own mission board.

The World Outlook from month to month will furnish supplementary material on all of the topics.

This booklet is most valuable and each member of the auxiliaries should have one of her very own so as to be able to assist in the presentation of the interesting programs.

AN INTERESTING STUDY CLASS AT REIDSVILLE

We want to give you verbatum the enthusiastic letter from Mrs. C. A. Pamplin of Reidsville, which shows the interest of the women of her church in their mission study and gives us news of the success that has been theirs. Mrs. Pamplin writes:

"Our exceptionally fine mission study class closed this afternoon and I am bubbling over with enthusiasm about it. How about listening for a minute or two?

At our first meeting we were really amazed at the large crowd attending; however, all did not continue to the end, even though we had the distinctive privilege of having as one of us a representative of 'That Other America,' Mrs. P. D. Rudd, whose parents have been missionaries in Puerto Rico for the past quarter century. Mrs. Rudd, who is accustomed to lecturing to college classes, reviewed the greater part of the book for us, and clinched our interest with the personal opinion of one of the people's studied.

Mrs. Ezzell, a comparatively new member of our auxiliary, conducted our study class and gave it extensive planning and much work. She provided material from the University of North Carolina, and from our government offices for our parallel reading. She endeavored at all times to stress spirituality in our meetings, and as a final touch she presented each of us a dainty book mark, a decorated cross of Bible verses, her own work.

Several members of the class handed in well written papers on some phase of the subject studied. We also had test questions. Don't you wish you had been with us?" (I certainly do.—Editor).

The following letter comes as an expression of gratitude to our conference from one of the girls whom we have been sponsoring at Paine College:

The Woman's Missionary Society, W. N. C. Conference—My Dear Friends:

At this time with all sincerity, humility, reverence and a most grateful heart, I attempt to thank you for the many blessings you have bestowed upon me.

You have saved me from many dangers that might have overtaken me, by giving funds in the form of a scholarship to help me through Paine College. I am more than grateful to you than I can never show or say to you.

I succeeded in getting a position in one of the primary schools here; I am getting along fine in my work and enjoy it very much.

I am quite willing to do all that I can to make this world a better place in which to live, and I want you to know that you can depend on me to hold up the missionary spirit, and be the young woman you and Paine College have prepared me to be.

I pray for you and thank God continually for you. I shall always thank you for my college education.

Yours sincerely,
Leola Myrick.

Winston-Salem, N. C.

A NEW YEAR PRAYER

Another year is dawning,
Dear Master, let it be
In working or in waiting,
Another year for thee.
Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of thy face.

Another year of service
Of witness for thy love;
Another year of training
For holier work above.
Another year is dawning,
Dear Master, let it be,
On earth, or else in heaven,
Another year with thee.

—Frances Ridley Havergal.

WOMAN'S MISSIONARY COUNCIL IN DALLAS

The meeting of the Woman's Missionary Council is to be held in Dallas, Tex., March 20-24, and will not only mark the fiftieth anniversary of the beginning of home mission work by our Methodist women, but will bring the Council members into close contact with the round-the-world missionary program of the church, through addresses to be made by Dr. W. G. Cram, who has just returned from a six months' inspection tour of the work in Europe, Africa and the Orient, and by Miss Sallie Lou McKinnon, foreign secretary of woman's work, who is expected to return from the Orient in time for the meeting.

One of the high lights of the program will be an address by Dr. Toyohiko Kagawa, world famous social and religious leader of Japan, who will appear before the Council on Saturday, March 21. The Council sermon and worship and meditation services will be conducted by Dr. Charles Gilkey of Chicago, and the censecration service of missinoaries and deaconesses will be in charge of Bishop Frank Smith.

HARVEST DAY SERVICES AT MURPHY

Mrs. W. E. Sudstill writes: "One of the most outstanding meetings of our woman's missionary society was held in the church early in December, at which time an all day program was given. The morning devotional was led by Mrs. W. A. Barber, who read the First Psalm and Kipling's poem, 'When Earth's Last Picture Is Painted.'

Excellent reports were then brought by the circle leaders and department chairmen, and showed that it was indeed a harvest day—a day of ingathering. At the close of the morning session Mrs. H. E. Dickey rendered an appropriate solo. A delicious luncheon was served in the basement of the church and a social hour enjoyed.

The afternoon worship services were led by Mrs. O. E. Madden and stories concerning two projects of our work—Wesley Houses and Bethlehem Houses—were given by Mrs. W. D. Townson, Mrs. W. E. Sudstill and Mrs. W. Arthur Barber. The installation of the new officers by Rev. W. A. Barber followed. At an executive meeting following plans were made for an interesting and profitable year in 1936.

Another active organization of the church is the young women's circle, their latest venture being a Christmas bazaar to secure money for the local work of the church. An excellent report from this circle was given at the harvest day service, and the church feels and values the influence of these young women and co-operate with its projects."

The chief praise is to be able to give good advice; the next is, to take it.—Bishop Hall.

The slaves of custom are the sport of time.—Bacon.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

TRAINING SCHOOLS

Requests are coming in almost daily for training schools for the spring possible. At least one member of the months, and we appreciate the interest that is being shown in them. We are not yet setting definite dates for schools, but we are anxious to have requests for them sent to us as early as possible in order that we may arrange our spring schedule to serve as many churches as possible. At least one member of the conference staff will be at each of the district missionary institutes, and at these institutes we hope to complete arrangements for schools with those preachers who have requested them.

At the meeting of our conference council in Wilson we asked the presiding elders to consider with the pastors in their respective districts the question of training schools. We are anxious to go to these places from which requests for our services come. In addition to these places, however, we would like to serve in a more systematic way every section of our whole conference. That this may be accomplished presiding elders and pastors must survey their fields, understand the needs of these, consider how they may best be met, and call on us for any help we may give in meeting them. And we earnestly hope that a definite step toward this systematic work of training in our conference may be taken this year.

MEMPHIS DELEGATES

While a complete report of all those who have registered for the Memphis conference is not available at the time of this writing, we are giving herewith the names of those who expect to attend this conference, according to the latest report we have received.

Durham District

Reba Cousins, Durham.
Frank Powell, Blanche.
Ada Whitmore, Durham.
Mrs. James A. Long, Jr., Roxboro.
Alline Porter, Durham.
Gerald Cooper, Durham.
Hilda Heatwole, Burlington.
Helen Dailey, Burlington.
Gordon Marshall, Burlington.
Edna Griffin, Durham.
Rev. R. G. Dawson, Burlington.
Mrs. R. G. Dawson, Burlington.
Lenelda Munford, Durham.
Eva Gantt, Durham.
Mrs. E. L. Hillman, Durham.
Reverend Daniel Lane, Durham.
Reverend R. W. Bradshaw, Durham.
Mrs. Earl W. Brian, Durham.
Frances Goodwin, Durham.

Elizabeth City District

Reverend H. I. Glass, Elizabeth City.
Mrs. H. I. Glass, Elizabeth City.
Mrs. Margaret Love, Elizabeth City.
Melba Parker, Elizabeth City.
Ola Morris, Washington.
Anne Slaughter, Elizabeth City.

Fayetteville District

Ruth Porter, Fayetteville.
Eoline Porter, Fayetteville.
Edith Goff, Fayetteville.
Linwood Blackburn, Fayetteville.
Davd Summers, Cameron.
Margaret Emma Miller, Aberdeen.
Alice Wilson Wilder, Aberdeen.
James Overton, Jr., Rockingham.

New Bern District

Hazelle Selby, Fremont.
Mrs. H. G. Selby, Fremont.
Minnie Woodard, R. 1, Goldsboro.
Elizabeth Oliver, Mt. Olive.
Verna Craft, Grifton.
Maggie Craft, Grifton.
Mary Elizabeth Hunt, Kinston.
Sally B. Jordon, Kinston.
Caoline Sutton, Kinston.
Virginia Moore, Goldsboro.
Richmond Smith, Goldsboro.
Netta Cook Robertson, Goldsboro.
Melba Sutton, R. 1, Goldsboro.
Alice Deans, R. 2, Goldsboro.
Evelyn Sutton, R. 4, Mt. Olive.
Rev. Leon Russell, Pikeville.
Margaret Connor, New Bern.
Sara Spruill, Goldsboro.

Raleigh District

Lillian Kearney, Henderson.
Rev. H. B. Baum, Four Oaks.
Rev. J. H. Lanning, Smithfield.
Mildred Hudgins, Raleigh.
Annie Laurie Rowland, Kittrell.
Rev. E. C. Few, Raleigh.
Rev. S. J. Starnes, Raleigh.
Mrs. J. H. Highsmith, Raleigh.
Miss Vara Herring, Raleigh.
Fred Dixon, Raleigh.
Annie May Banks,, Raleigh.
Marian Womble, Raleigh.
Bryan Davis, Raleigh.

Rocky Mount District

Frances Mae Moss, Wilson.
Gertrude Flowers, Wilson.
Harvey Woodruff, Roanoke Rapids.
Bradford Dixon, Rocky Mount.
Della Margaret Noble, Rocky Mount.
George Culbreth, Rocky Mount.
Viola Nethery, Halifax.
Rev. Robert L. Jerome, Enfield.
Mrs. Robert L. Jerome, Enfield.
Susie Webb Thrift, Robersonville.
Janet Rawlings, Weldon.
Gerline Keeter, Weldon.
Rev. W. C. Wilson, Norlina.
Margaret Hunter, Warrenton.

Wilmington District

David King, Lumberton.
Beulah Lee Simpson, Lumberton.
Ruth Kirkman, Lumberton.
Courtney Sharpe, Lumberton.
Evelyn Gilbert, Wilmington.
Mary Bethea, Wilmington.
Mrs. Elizabeth Johnson McLamb, Garland.
Rev. O. L. Hathaway, Wilmington.
Mrs. O. L. Hathaway, Wilmington.
Mary Foster Floyd, Fairmont.

MISS SKINNER SPEAKS

That workers with children are deeply concerned in becoming more efficient in their task of Christian education was evidenced by the fact that approximately 50 persons, some of whom traveled more than 40 miles through rain and fog, were present Sunday afternoon, December 8, at Edenton Street church, Raleigh, to enjoy an address which was delivered by Miss Mary Skinner of Nashville, Tenn., director children's division of our general board, and to discuss with her plans for more efficient work in the children's division.

In the opening devotional, which was led by Mrs. E. C. Few of Edenton Street church, Luke 2:40-52 was read and the thoughts of the hearers weer directed to the boy Jesus, with the challenge that we may help children, for whose religious development we are responsible, to grow, as did He, "In stature, in wisdom, and in favor with God and man." A helpful and impresive solo, "O Son of Man," was sung by Mrs. LeRoy Thiem of Edenton Street church, and the services closed with prayer led by Mrs. Few.

Miss Skinner, who was introduced by Mrs. Wade, conference director of children's work, emphasized the new trends and developments in children's work, and the underlying purpose of all Christian education, challenging her hearers to give of their best to the all important task of guiding children in paths of Christian living.

CONFERENCE COUNCIL—CHILDREN'S DIVISION

The Associate Council, Children's Workers, met at Wilson on December 9 with Mrs. C. B. Culbreth, chairman of the group, presiding. Those present were Miss Mary Skinner, Nashville, Tenn, director children's division for the general board of Christian education; Mrs. H. M. Wade, conference director of children's work, and the following workers: Mrs. B. B. Slaughter, Elizabeth City; Mrs. C. B. Culbreth, Fayetteville; Mrs. J. A. Russell, Raleigh; Mrs. D. L. Fouts and Mrs. L. D. Hayman, Rocky Mount; Mrs. L. R. Kirk, Wilmington, and Miss Mary Lee Starling, Durham.

The group felt themselves very fortunate to have with them Miss Skinner, who offered helpful suggestions concerning the work and opportunities of a district director. Mrs. Wade gave a report of the charges and churches reached during the year, using a map with the charges marked that have been reached in the various districts. The may revealed that children's workers in 178 of the 217 charges in the conference, with a total of 255 of the 720 churches, had been contacted during the year. Mrs. Wade led in a discussion of plans for the new year, giving each of those present an attractive booklet containing an outline for this discussion as well as other helpful material.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS AGNES PEACOCK, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

THE NEW YEAR!

Look not mournfully into the past,
It comes not back again.
Wisely improve the present, it is thine.
Go forth to meet the shadowy future
without fear
And with a manly heart.

—Longfellow.

THE ADULT STUDENT

The January Adult Student contains articles and lesson materials of unusual merit. This periodical should be available for every adult class and every Wesley Fellowship department in the conference. All church school leaders should read and re-read the article by Dr. Goodrich White, Emory University.

TAKING CHRISTIAN EDUCATION SERIOUSLY

In the address, "Taking Christian Education Seriously," delivered at Lake Junaluska last summer Dr. White pleads for an aggressive advance all along the line. Complacency is the enemy which endangers ou program of Christian education in the home, the church and the college. This article should be of special interest to members of boards of Christian education, officers and teachers of the church school, parents, ministers and college professors.

A Study of Luke

During the first six weeks of 1936 the Improved Uniform Lessons will be taken from the Gospel of Luke. In addition to the excellent lesson treatments in The Adult Student and in The Church School Magazine the articles on "The Gospel of Luke" by Dr. Parker, "A Woman's Psalm" by Winifred Kirkland, "Simeon, Who Waited" by W. J. May, are prepared for introductory reading to the study of this gospel.

Jesus' Use of Scripture

The elective course on "Jesus' Use of Scripture" by H. C. Sprinkle, Jr., also offers a most interesting and helpful study for the first part of 1936. The first four studies of this course may be found on pages 39-47 of the January Adult Student.

Enrichment articles in the same periodical prepared for reading in connection with this study are "The Use of the Bible in Christian Education" by H. H. Meyer, Boston University, and "The Bible of Jesus" by Kenneth W. Clark, Duke University. "The Christian Use of the Bible" by Elmer T. Clark in The Church School Magazine will also be most helpful to teachers leading groups in this study.

Why Not Teach the Bible?

A few leaders are still confused and puzzled as to the place of the Bible in our program of Christian education. This problem is most frequently raised with a request for literature which "teaches the Bible." In the above described elective course our own lesson writer has given an excellent treatment of "Jesus' Use of the Scripture." The enrichment articles referred to are prepared so as to direct our thinking toward a more practical and more appreciative use of the Bible today.

This elective course and the introductory articles should be read by every teacher of children, young people or adults—regardless of what class he leads or what lesson materials he happens to be using. This study is designed for those leaders who are interested in "teaching pupils" the great truths of the Bible in a more effective manner.

Other Enrichment Articles

The Church School Magazine carries other enrichment materials for church school workers in such articles as "New Weapons for an Old Warfare" by John Q. Schilder, "Educating for World Peace" by E. B. Chappell, "Religion and Science Working Together' by W. Rolfe Brown, and "The Church College and Moral Reform" by O. P. Clark.

The Elementary Teacher

The Elementary Teacher is most essential for best results from leaders in the children's division. This periodical provides general enrichment reading, stories, specific guidance for departments and classes using either the Closely Graded or International Group Lessons. Too often we look to uor teachers for results without first providing them adequate tools with which to work.

The Epworth Highroad

It is the exceptional situation where the young people are adequately supplied with the Epworth Highroad for genera reading and for study in the church school. This periodical is also designed for study, enrichment reading and for enlargement of the horizon of young people. tI is "questionable economy" whereby the church school budget is balanced by reducing the order for necessary supplies.

They Do Not Read the Periodicals

It is the task of Christian education and of Christian leaders to create a desire for knowledge and for growth in Chrstian living. This problem cannot be dismissed with "a lack of interest" regardles of whether we are providing materials for teachers or for pupils. If teachers are not interested it is the privilege of the board of Christian education or a workers' council to create an interest by facing the responsibility together. If the pupils are not reading, teachers need lesson helps and group counsel more than ever.

The Place of Materials

All of which is not a plea for a material centered curriculum. It is to say that basic helps curtailed or discounted during the depression need to be restored if significant progress is to be made. While these lesson materials are not the most important part of Christian education, they are, nevertheless, important.

Taking Christian Education Seriously in the New Year

Providing an adequate supply of appropriate literature is a real task for any group of workers. Getting this literature properly used is a still greater problem. The challenge is one which might well be accepted as a goal for every church school during 1936.

College Day January 12

The January-February issue of the Christian Education Magazine will have reached its readers before January 12 with appropriate suggestions for observing College Day. This material is being prepared by Dr. Lavens M. Thomas II, of Emory University, and is being put into mimeographed form for distribution to pastors, Sunday school superintendents, young people's workers and other leaders in the church and may be had on request from the Department of Schools and Colleges, 810 Broadway, Nashville, Tenn.—Christian Education Magazine, Nov.-Dec., 1936.

EXACTLY 100 REGISTERED FOR MEMPHIS CONFERENCE

Exactly 100 delegates were registered for the Memphis conference on December 20. These resigrations by districts are as follows:

Mount Airy 3; Greensboro 4; Waynesville 5; Asheville 6; Marion 8; Charlotte 8; Statesville 8; Winston-Salem 14; Salisbury 22; Gastonia 22; total 100.

THRIFT-MOORE'S CHAPEL

Moore's Chapel has a thriving church school and boasts one of the best average attendances of any school in the Charlotte district. The adult division in the small church has been a special interest of the extension secretary recently, and he was particularly impressed with the fine work done with the adult group at Moore's Chapel under the leadership of Miss Bertha Hipp, a former classmate at Duke.

The superintendent informed me that the school's specialty had been that of training workers for the Charlotte churches. Today there is scarcely a a church in Charlotte that does not have church leaders and workers who were taught to love church school work at Moore's Chapel.

Everyone seemed well pleased with the new pastor, and someone reported that the reception was so warm that the Thrift church, near the parsonage, caught fire 15 minutes after Brown arrived. Whether true or not, the work at Thrift-Moore's is going forward, and we are to have a training course there the latter part of February.

What Women Have Done for the New Hymnal

Hymns by women abound in the revised book. Many from the former edition are retained. How could we sing the Lord's songs without the help of Fanny Crosby, Frances Havergal, Mary Lathbury, Sarah Flower Adams, Charlotte Elliott, Mrs. Stowe, Madame Guyon, Anna L. Waring, Elizabeth F. Prentiss, Jemima Luke, Adelaide Procter, Phoebe Cary, Mary A. Thomson, and Emily Huntington Miller? All these old friends are here though not always with the same hymns. This article deals only with the newcomers, about a score of them in all:

Katharine Lee Bates (1859-1929) is a good name to lead off. This Wellesley teacher of English and true poet of America, has three pieces:

101 "The Kings of the East are riding."
361 "Dear God, our Father."
491 "O beautiful for spacious skies,"

which are likely to be among the best-loved songs in the book.

Three also are from the gifted pen of Christina G. Rossetti (1830-1894), English author of many spiritually suggestive poems and prayers and sister of the poet-painter, Dante Gabriel Rossetti. From her come these poems:

94 "Love came down at Christmas."
104 "In the bleak mid-winter."
436 "The Shepherds had an angel."

Only one other author has three pieces in the collection, an English lady, May Rowland. She was born in 1870 at Eastborne, and is still living. Her hymns are:

57 "The day is slowly wending."
510 "Come, peace of God."
556 "Where the great ships, passing."

The two-hymn author is Elizabeth Cecilia Clephane, whose father was sheriff of Fife. She was born in Edinburgh in 1830 and died near Melrose in 1869. It is said of her writings that she wrote "On the very edge of life, with the better land fully in view of faith. They seem footsteps printed on the sands of time, where these sands touch the ocean of eternity." Ira D. Sankey made her famous by using her poem "The Ninety and Nine" as a solo to an improvised air in the Moody meetings. Her two pieces are:

144 "Beneath the Cross of Jesus."
247 "There were ninety and nine."

Single hymns represent the other wowomen in our list of new names. The song that sings itself is

525 "I will sing you a song of that tiful land."

The author, Mrs. Ellen M. Huntington Gates, was born at Torrington, Conn., in 1835 and died in New York City in 1920. Her poems fill several volumes. Her husband was Isaac E. Gates. Collis P. Huntington, a California forty-niner who amassed millions by building the Central Pacific Railroad, was one of her brothers.

A Massachusetts lady, Lucy Larcom (1826-1893) is the author of

297 "Draw thou my soul, O Christ."

Her poetry in Lowell Offering, a magazine written by operatives in the cotton mills of Lowell, Mass., where she worked, attracted Whittier's notice, and she was given an education and became a noted writer, editor, and teacher.

A Lancashire wine merchant's daughter, Jeannette Threlfall (1821-1880), early orphaned and most of her life a helpless invalid, wrote many poems, among them:

127 "Hosanna! loud Hosanna! The little children sang."

She was the friend of Dean Stanley, Canon Farrar, and other Church of England leaders, and her short life was rich in good thoughts and deeds.

Of the many favorite hymns for children Mrs. Mary Lundie Duncan's

452 "Jesus, tender Shepherd, hear me,"

is one of the sweetest. She was the wife of a Scottish minister, the Rev. William Wallace Duncan, of Cleish, Kinrossshire. She wrote this piece with others for her own children, and her mother printed them after her untimely death.

Annie Matheson's father was an English Congregational minister. She spent most of her life in London, where she wrote much for religious periodicals. This hymn is from a poem called "Evening"—

453 "Lord, when we have not any light; and mothers are asleep."

Maud M. Cuninggim is the wife of Dr. Jesse Lee Cuninggim, president of Scarritt College, Nashville, Tenn., a member of North Carolina conference, Methodist Episcopal Church, South. She is represented by this beautiful hymn:

547 "O living Christ, Chief cornerstone."

Maltida Betham-Edwards (1836-1919) was an English poet and novelist, born in Suffolk, and "educated at home, by herself." She loved music, botany, and French travel, and wrote a dozen volumes of poetry, travel sketches and popular fiction. Her hymn is this one:

450 "God makes my life a little light, within the world to glow."

Katharina A. D. von Schlegel, to whom is attributed

73 "Be still, my soul, the Lord is on thy side ,"

was a German lady attached to the little ducal court of Cothen, in the first part of

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the eighteenth century. Little is known of her, except her numerous hymns of which this alone has been translated.

Out of the South (Marion, Va.) comes Laura Scherer Copenhaver's

482 "Heralds of Christ, who bear the King's commands."

She has spent her life teaching English literature in Marion College, and lecturing at many student conferences. She has developed handicrafts and pageantry among southern mountain women. Of this piece she says, "I was moved with a sense of the unity of all the builders of the King's Highway down through the ages."

The Home Hymn book, and English collection issued in 1885, is the source of

554 "Father, who art alone, our helper and stay."

The author is Edith Jones, a name which suggests the Welsh bards. The hymn is also in the New British Methodist Hymn Book.

Among the pieces which are making their first appearance in any hymnal is Grace M. Stutsman's

103 "In Bethlehem, 'neath starlit skies."

In this case the author is also the composer.

This leaves only one to be mentioned:

435 "I am so glad that our Father in heaven."

This familiar hymn has long been ittributed to Philip P. Bliss (1838-1876), and circumstantial accounts of its origin have been printed. But the revisers of The Methodist Hymnal are convinced that the actual author was Emily S. Oakey (1829-1883), and to her they ascribe it.—N. Y. Christian Advocate.

A MODERN VERSION OF PAUL'S PROSE POEM

What is it that makes a man strong, stronger than the whole world? It is love.

What is it that makes him weak, weaker than a child? It is love.

What is it that makes a man unshakable, more unshakable than the rock? It is love.

What is it that makes him soft, softer than wax? It is love.

What is it that is older than everything? It is love.

What is it that cannot be taken, but takes everything? It is love.

What is it that cannot be given, but gives everything? It is love.

What is it that stands when everything else fails? It is love.

What is it that comforts when everything slips away? It is love.

What is it that endures when everything changes? It is love.

What is it that remains when what is imperfect is done away? It is love.

What is it that testifies when prophecies are dumb? It is love.

What is it that does not cease when visions discontinue? It is love.

What is it that explains when dark talk ends? It is love.

What is it that blesses with overflowing gifts? It is love.

What is it that makes abundance of the widow's gift? It is love.

What is it that makes the talk of the simple wisdom? It is love.

What is it that never changes even when all changes? It is love, and only that is love which never becomes anything else."—Soren Kierkegaarde of Denmark.

SCIENCE WILL DO JUST WHAT YOU MOST WANT

What man does with science depends upon what he believes. We need to face reality, distinguishing between the nominal and the actual situation in countries like our own which profess and call themselves Christians.

Scientific knowledge is in itself neutral in regard to the supreme values on which civilization depends. It leaves man to decide for himself what he will do with these discoveries, so vast in their potentialities for good or for evil. What use man makes of science does not, as Prof. Julian Huxley has written, depend upon science at all, but on the scale of values man sets up for himself and on what he believes; that is, in the ultimate meaning of the words, or what his religion is.—Rev. John S. Whales.

THE UPWARD PULL

By Enoch L. Stamey, Sr.

The upward pull of endless life,
From out a world of sin and strife,
To regions fair, and evermore,
Where gleam the lights of Heaven's shore.

We think of those now over there,
Of when their presence we could share,
And hope to meet our friends above
In blessed friendship and love.

We somehow feel that still they live,
And still to us their presence give,
That death we fear is not the end,
But life eternal we will spend.

We love to read the sacred Word,
And ponder all we've ever heard,
About the findings further on,
On which the light of faith has shone.

And thus we feel the upward trends,
The upward lifts that Heaven lends,
And hear a voice that speaks within
Of goals eternal we may win.

If this the only life we know,
Whatever else our lives may show,
A void within the soul is found
We never fill till Heaven bound.

O tender cords, and yet so strong,
That bind us to that happy throng,
Where saints in glory ever reign
And death becomes immortal gain.

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Sunday School Lesson

JANUARY 5

By Prof. Rollin H. Walker

A Mother's Song

Scripture—Luke 1:46-58

The annunciation to the Virgin Mary was the dawn of a new era, a springtime of the world. The great announcement came to a young girl, far younger than the usual pictures of the Virgin represent her to be, for maidens were betrothed in those days much earlier than is customary now. God must believe in very young people or he would not have trusted to Mary the priceless treasure of the ages, to young couples all over the world the treasure of little children fresh from his hands, and trailing clouds of glory.

What a strange commingling of emotions must have come to this girl! The angelic visitant imparted an inexpressible elevation of spirit, and yet how should she endure those peering eyes and those dark surmises?

No wonder Mary went with haste to visit her cousin Elizabeth in the hope of finding sympathy and understanding. And she was not disappointed. When the voice of her salutation came to the ears of Elizabeth the aged saint broke out in exclamations of praise as though it were a great honor that the mother of her Lord should come to her.

At the moment of their meeting Mary was inspired by the Holy Spirit and broke forth in the Magnificat. My soul doth magnify the Lord, she said, and my spirit hath rejoiced in God my Saviour. For he hath looked upon the low estate of his handmaid: for behold, from henceforth all generations shall call me blessed.

Notice that Mary stressed her low estate. It is possible that the economic status of the family to which she belonged was even more destitute than we have usually supposed. They probably lived, as the working people of Palestine live today, in a one-room house with an earthen floor. There was no window, and no chimney for the smoke of the fire. Possibly also the fact that they were known to be of the line of David had subjected the family to petty persecutions. The jealous rulers may have been eager to keep them down.

Mary deemed it a miracle that one so humble as she should be selected for the supreme honor among all women of the world. And the wonder of her exaltation inspired her to believe that in a marvelous fashion God would bring light and deliverance to all the oppressed and downtrodden everywhere. She seemed to see, as in a flash, the great work of the Messiah already accomplished! He hath scattered the proud in the imagination of their heart. He hath put down princes from their thrones, and hath exalted them of low degree.

How revolutionary was this girl's vision! Here is no pale nun singing to the moon, no attenuated spirituality that has a message for the inner man but neglects his body and his economic conditions. The coming of Christ means the establishment of a just social order. The arrogant oppressors of the earth are to be pulled down from their thrones, and honest men of low degree are to be exalted to power. The rights of the common people are to be maintained, and reasonable comfort is to be for all classes. Fat and overfed voluptuaries must learn to fast, while the starving poor will eat and be satisfied.

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PROTECTION AGAINST OLD AGE

If a modern maid were prominently to proclaim such a doctrine, she would be suspected of being a "Red." Certain organizations would put her on the black list with Jane Addams, and other "public enemies." A dangerous girl, this Mary! No wonder many thought her Son "went wrong," and had to be crucified!

Mary deemed the new day that was now ushered in to be a fulfillment of the ancient promise. The visions of Abraham that in his seed all nations of the earth would be blessed were not hallucinations, although for a time history seemed to say so. God does not inspire great hopes only to disappoint them. And after years of weary waiting when men supposed he had forgotten, the glad news has come, and the hopes he inspired in men of old are to be fulfilled. The dreamer is to be vindicated as the only sane man. How startling this conception: A great and vivid religious experience of an old saint which inspires a confident hope, is a promise of God which he is bound in his divine integrity to fulfill.

All these hopes are expressed in songs. Mary sang a psalm of praise. The shepherds heard music in the skies. Zacharias burst forth in singing.

This is the hallmark of Christianity. It is a singing religion. It springs from deep well of joy, from divine certainties, and a glad sense of harmony with God.

Everywhere in the world today men are wistfully looking for another springtime in the spiritual history of the race. Let no man dare say that in Christ there are no possibilities of fresh creative acts that will set the world to singing.

But the new day will not come unless the faithful servants of God pray with a persistence that is all too rare, and maintain their valiant and confident hopes in circumstances that seem to say that the world is getting worse and worse. How little prospect of a dawn of a new era these seemed to be at the time when Jesus was born! The only signs were the inexpressible need of humanity, and the fact that in prophetic souls everywhere a mysterious hope was burning. Darkness covered the earth, and thick darkness the people. And then one of those mysterious surprises which men have learned to expect from the hand of God came, and Jesus the Saviour of the world was born. Let us then keep up our song in the night!—Northern Advocates.

PIONEERING STILL NEEDED IN AMERICA

The frontier has disappeared, and pioneering, in the usual sense, is gone. But pioneering, as a fact, is needed in a greater degree than ever. With the great changes which have taken place in the industrial, economic, and social affairs of our people, growing out of what we might call our "machine age," there is need for pioneering.

The breaking down of barriers between the country and city; the great aggregations of people in industrial centers, with all of the problems incident to a city, such as health, sanitation, recreation, and transportation; the entrance of women into industrial and professional pursuits, with their economic independence assured; the question of human and social relations, particularly as they apply to the family, children, and education—all these and many other questions are calling for solution.

There are no beaten paths to follow; there are no criteria of standards. Investigation, experimentation, and analysis will have to be called into use. Tradition, custom, and prejudice will fight against any change, but pioneers are needed to blaze trails and make paths. It will take the same virtues of the pioneers of other days: fearlessness, independence, and courage. This generation has them. If you will to succeed, it will be with the pioneer virtues.—Chancellor D. Shaw Duncan, of Denver University.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....

..... (here designate the bequest) .....

Three cheers for the Bailey circuit! This charge was the first in the conference to pay its Orphanage apportionment for this year. Brother W. G. Farrar has led the conference for three years in being the first to report the Orphanage apportionment paid in full. This year he reported everything in full for the Orphanage two days before Christmas. This hustling pastor has set a fine example for the whole North Carolina conference to follow.

* * * *

The Rev. A. J. Hobbs, pastor of the First church, Wilson, is the second charge to pay out its Orphanage apportionment before Christmas. The Orphanage has a big place in the hearts of our Wilson Methodists and Brother Hobbs is leading his people in a fine way. I feel confident that what Brothers Farrar and Hobbs have accomplished can be duplicated by every charge in the conference within the next four or five weeks.

* * * *

Now that the Christmas holidays are over, I am counting on the missionary societies, Sunday schools, and churches to busy themselves in collecting all Octagon soap coupons in the local communities. These coupons mean cash to the Orphanage. We are compelled to make many repairs on three of our buildings and we have not a dollar in our treasury that we can use for that purpose. In view of this fact I want to urge our friends to bestir themselves and rush coupons to us as rapidly as possible.

* * * *

The successful operation of the Methodist Orphanage for this new conference year depends largely upon the pastors and churches raising as much of the Orphanage apportionment as possible in the immediate future. Since the Orphanage had such a big shortage on its apportionment for the past year, it is absolutely imperative that our friends throughout the conference come to our rescue. This particular season of the year, by unanimous vote of the conference has been set apart for the raising of the entire Orphanage apportionment. By accomplishing this result in the early part of the conference year, the pastors and churches will find it much easier to raise the balance of the conference benevolence during the Easter season and before the meeting of the annual conference in the fall. I sincerely trust that our preachers and churches will gladly set themselves to the task of securing their entire Orphanage apportionnment at the earliest possible date.

* * * *

Christmas day is past at the Orphanage but not the Christmas spirit, as we shall have a few more holidays. Each cottage had a beautifully decorated Christmas tree and most of the children gave presents among themselves. For three or four days we have had the privilege of sleeping later in the morning—this also helps to give us the benefit of the holidays.

The friends of our home have certainly responded with their gifts and warm greetings. In addition to all of our out-of-town friends Mrs. Proctor, with the help of the Edenton Street church members, played Santa Claus for us Christmas. At 3:30 o'clock at the ringing of the bell (and this is naturally an occasion when every child is on time) we all assembled in the auditorium for the annual Christmas tree. After a prayer by Dr. J. H. Barnhardt, presiding elder of Raleigh district, we all joined in singing Christmas carols. There was a short but impressive program rendered by some of the children.

The thing that made us happier than all the gifts we received was the visit of Ambassador and Mrs. Josephus Daniels who, knowing how eager each child was to receive his or her gift, gave a short but warm-hearted talk. One of the things that Ambassador Daniels said was, "Anybody who makes a long talk on Christmas Day should be thrown out."

All of us returned to our cottages happy and content with our gifts. Words cannot express our appreciation and thankfulness to each of you who have contributed something toward making this the happiest Christmas in many years. We sincerely hope that Ambassador and Mrs. Daniels and all of the friends of our home are enjoying these happy holidays as much as we are.

Patsy Williams, a Senior.

THESE TWELVE THINGS ARE IMPOSSIBLE

It is impossible—

To sow tares and reap roses.

To sow jealousy and reap love.

To think wrong and live right.

To do wrong and live right.

To do wrong and get away with it.

To dance without paying the fiddler.

To bat below par and maintain self-respect.

To be unfair and succeed for any length of time.

To make decisions tomorrow; they must be made now.

To cheat the universe. "For value received" still stands.

To carry hatred in the heart without reflecting it in the face.

To live without growing older, although there is no need of growing "old."—David F. Nygren in The Baptist.

BID THAT COLD BE GONE!

Oust it Promptly with This Fourfold Treatment!

BEWARE of a cold—even a slight cold—and *any* cold! A cold can quickly take a serious turn.

What you want to do is treat it promptly and thoroughly. Don't be satisfied with mere palliatives. A cold, being an internal infection, calls for internal treatment. That's common sense. A cold, moreover, calls for a cold treatment and not for a cure-all.

Grove's Laxative Bromo Quinine is what you want for a cold. First of all, it is expressly a cold tablet and not a preparation good for half a dozen other things as well. Secondly, it is internal medication and does four important things.

Fourfold Effect

First, it opens the bowels. Second, it checks the infection in the system. Third, it relieves the headache and fever. Fourth, it tones the system and helps fortify against further attack.

All drug stores sell Grove's Bromo Quinine—and the few pennies' cost may save you a lot in worry, suspense and expense. Ask firmly for Grove's Laxative Bromo Quinine and accept no substitute.



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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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SNOWED UNDER?

In all probability most of our church schools were snowed under Sunday, December 29, a Children's Home Sunday. Reports from various areas are to the effect that the deep snow covered most of our territory and caused a cancelation of Sunday services. Since the Children's Home Sunday comes only once in three months it will be too bad to have to wait till late March for our church schools to give a free will offering to our children. It is earnestly hoped that next Sunday, the first Sunday in January, may be used for helping the Children's Home and at the same time not interfere with the usual church school offering. Our friends are urged to call the needs of our family to the attention of their membership.

Our youngsters here, little and large, were not snowed under. They soon came bobbing out like "Mickey Mouses" from their places of protection ready to cut capers in the snow. It was not long before the eight-inch snow was pushed back so that paths and roadways offered avenues for going places. The falling of a big snow does not decrease the needs of a big family. On the contrary it increases them. We feel sure our friends will take this into account and have a fifth Sunday offering on a first Sunday.

BONNIE LIVES OVER THE MOUNTAIN

"Come down, John, I want you to tell me about your little girl." Such was the greeting extended to a stalwart mountaineer found up in a barn loft throwing down hay for a dairyman's cows, a thing John had been doing for the same man for 26 years. When John came down he was asked where his little seven-year-old Bonnie was. He replied as he pointed his finger, "She lives over the mountain, up that way." Soon John and the writer were on their way "around the creek road," up into a cove where little black-eyed, rosy-cheeked Bonnie was found living temporarily with a family who was willing to provide for her. It was interesting to see the devotion of this little girl for her father. When time came to leave the father, used to hardships and little committed to sentiment, turned away from little Bonnie to knock off the tears before they would be detected by a visitor.

On the way back John said very little, but in passing a little Methodist church he said, "Thar is where Bonnie went to Sunday school when her mother was a-livin'. Please, Mister, take Bonnie and give her a chance, not so much for my sake, but for her sake and for her mother's sake. I ain't much account but her mother was a good woman." I can't keep from wondering how the little girl is getting along. Some of these days I hope that Bonnie, who now lives over the mountain, may come to live at the Children's Home.

CHRISTMAS CHEER

Our family of 352 youngsters had a wonderfully fine time during the Christmas holidays. Beginning on Monday following Thanksgiving our house mothers began their shopping, trying to find the things their children had written Santa Claus for. It was simply wonderful to note what they did get with the allotment turned over to them. On Christmas eve our junior and senior boys and girls played Santa Claus to the entire family. And what a wonderful time they had! Since Christmas the youngsters have been enjoying their gifts. Of course the times were very challenging to our workers. Parents can understand the challenges thirty younsters, held in by the severe cold weather, could offer to a house mother. But this morning the children in the elementary school are back at their books. Before the week is over the high school boys and girls will be back at their studying processes and we will assume the even tenor of our way. What a wonderfully fine Christmas we have had! The living Christmas tree, decorated with colored lights, has given its cheer to our entire family. Our friends have been wonderfully kind to us. Christmas with its cheer has been a benediction to our youngsters.

THE SECOND MILE

Miss Lura Wright, a loyal and a liberal Children's Home friend, writes as follows: "Miss Kate Williamson, Sunday school treasurer of Clark's Chapel, Clyde circuit, mailed you our Thanksgiving offering amounting to $25. I note you have credited it on the ten per cent apportionment. I am writing to ask that you not so apply this offering. It is a Thanksgiving offering representing a day's wages of some five or six of our Sunday school members who make it a regular custom to give a special thank offering to the Children's Home. Our church will pay its ten per cent apportionment out of the budget as it always does."

The kind spirit shown by Miss Wright, and she is right more than in name, has been practiced by several of our congregations, among them being West Market Street, Greensboro, which gave an offering amounting to $173.17. These instances of going the second mile are very deeply appreciated.

JOYFUL TIDINGS

During the holidays the following listed charges and congregations have paid their ten per cent apportionment in full and are, therefore, entitled to be placed on our honor roll. To these congregations and their pastors we extend our cordial thanks. Kindly note them:

Draper, Rev. T. B. Johnson.

Centenary, Winston-Salem, Dr. G. Ray Jordan.

Maylo, Gastonia, Rev. J. L. Rayle.

Central, Concord, Rev. W. L. Hutchins.

Hawthorne Lane, Charlotte, Rev. L. B. Hayes.

Myers Park, Charlotte, Dr. R. L. Ownbey.

Catawba circuit, Rev. J. W. Clay.

Bunker Hill, Rev. Byron Nifong.

Knox Chapel, Shepherd circuit, Rev. J. C. Reichard.

Rehobeth, Rock Springs circuit, Rev. M .A. Osborne.

BROWN MEMORIAL

Mrs. L. E. Brown, Waxhaw, has made the Children's Home happy with a promised contribution of $10,000 for the construction of a community building here on our grounds. This bequest comes in memory of her foster son and the building will be known as the L. E. Brown Memorial. This building will provide for a large and commodious reading room so arranged as to provide for the social functions of our boys and girls, a library stack room and a kitchenette. The basement floor, which will be entirely above ground, will provide for suitable Boy Scout headquarters. Heating and toilet facilities will also be provided. Mrs. Brown's bequest will provide for a long felt need here at the Home and our cor-

(Continued on page 31)



Using the bean season to provide food for the snow season

GOD'S MAJOR PROPHETS

By John Benjamin Magee

I saw him standing by the desk
Where he had stood long years ago,
His flowing mane was picturesque
Like Mt. Ranier with constant snow.
The same old fire was in his eye,
The same old trust within his heart,
The same desire to prophesy,
Of joy to stay or to depart.

His strength might wane, his voice might fail,
His hands might tremble on the book,
His brow might be a trifle pale,
But in his face that saintly look
Which lifted men in other days
To see the visions that he saw;
And to make them join in joyful praise,
Or make them bow in breathless awe.

As now with faltering voice he reads,
Or whispers softly through the prayer,
We think of his kindly deeds,
And see the Master standing there.
His character is eloquent
With language lips can never speak;
His efforts are a sacrament,
And tears run freely down our cheek.

Oh, aged preachers of the Word,
Though thou art silenced by the years,
And younger men are now preferred,
Thou art still God's own pulpiteers,
The church should not forget her own,
Nor leave the righteous begging bread;
Thy closing years shall be thy throne,
God's peace, the crown upon thy head.

—Seattle Christian Advocate.

FRONTIERS ARE NO MORE

The frontiers such as the itinerants knew in the early days are no more. Those were incident to a new country with the pioneer conditions of the immigrant. But there are other frontiers that test out the Methodist preacher in a way that the men on horseback never knew. They were hardy and heroic; a noble band.

The men who are able to face the sin and shame and pious pretense will have a more difficult job than did the circuit riders who had to do with the death and hell of those far off days. We now have the spirit of modern Russia that kills the millions of its best citizens by the slow process of starvation—not so spectacular as red-handed murder but just as deadly. The same spirit of communism is at work in this land under many guises. The spirit of the pioneer is sorely needed.

20 VOLUNTEER TO DONATE BLOOD TO AID NEGRO WOMAN

Within 30 minutes after Duke hospital authorities last night broadcast an appeal for volunteers to donate blood to save the life of an indigent negro woman, 20 persons offered their services. Of the first 12 who offered to submit to a transfusion, 10 were white.

The patient, Aletha Gamble, 24, was transferred here from a Leaksville hospital. Attendants said all portions of her body were badly burned.

A Duke hospital official said the response to the appeal was "most gratifying" in view of the fact that the woman has "no relatives, friends nor money."—Durham Herald.

A SOLDIER SEES THAT HE FOUGHT IN VAIN

You can never really love anything you have not served. During the war we were engaged in a mission of destruction, and for some years afterward I took a certain amount of pride in the part I played in that war. Then came the disillusionment, for we know now that that war was fought in vain.—Major Harry F. Evans, Davenport, Iowa.



The Spirit of the Men on Horseback Goes Marching On in 1936

Will Rogers

Ambassador of Good Will
Prince of Wit and Wisdom

By P. J. O'BRIEN
U. S. N. Aviation Service
World War

With an Appreciation by
LOWELL THOMAS

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Children's Storyland



BOBBY'S CLUB

By Etta W. Schlichter

"I'm going to belong to some kind of a club," said Bobby. "Everybody in this house belongs to one but me. Daddy belongs to a golf club, and mother belongs to a book club, and Fred and Dorothy belong to a tennis club, and Jack's on the baseball nine. I'm the only one that doesn't belong to anything."

"You're a great boy," laughed Fred, tweaking Bobby's ear. "Thinking about clubs when there's coasting."

Sure enough, all the country was white with snow. The street in front of Bobby's house had been closed to traffic and was full of little children with their sleds.

But there was a better place for bigger boys and girls, a side road with a steep hill. It ran along the fields on one side and a lovely strip of woodland on the other. Automobiles would not come that way in winter. They kept to the highway.

What a thrill it gave one to start at the top of the hill and go skimming down, faster and faster, till one reached the bottom, or, as more often happened, tumbled off into a snow bank!

The only reason Bobby was not out there now with the rest of the boys and girls was that he had coasted till he was tired and had come home to get warm and rest a bit. He was going back as soon as he had had his luncheon.

"You can't have a coasting club," said Bobby in answer to Fred's teasing remark, "because the snow will melt and then what good would your club do? I wish the snow would last, though, all winter."

"If it stays as cold as this, it will last all right," said Fred. "Well, Bob, why don't you organize a club yourself?"

"What kind of a one?" asked Bobby.

"Oh, you might have a Thingumbob and Jigmaree Club," laughed Fred.

"I'll tell you what kind of a club you can organize," said Dorothy.

"Well, don't tell it out loud," said Bobby. "Fred'll just laugh at me."

"All right. We'll go off by ourselves and talk it over."

It was Saturday, so Bobby had the whole day to himself. He ran right off, as soon as he had heard Dorothy's plan, and asked the boys that lived near to join his club. They all met at his house to go coasting. There were Jack and Don, Percy and Sam and David. They were ready to begin their club work at once. Monday, when school would open, they would get a lot of the other boys. This club really ought to be a good big one.

Each boy had a bag tied to his sled as they started for the hill.

"What you got in your bags?" called the children after them as they passed the ones that were sledding on the street.

"We'll tell you when we get back," laughed the boys.

"Maybe they could have a junior club themselves," said Don. He rather liked the idea of his club's being the youngest in town.

When they reached the hill, Bobby said, "Now three of us will throw our stuff on the side of the woods, and the other three can throw over the fence into the fields."

"I think," said Percy, "we'd better slide down the hill first and then throw on the way back."

'That's right," agreed David. "If we try to throw on the way down, we may run into something and upset. And, anyway, we can throw better while we are walking."

I'm sure you have guessed by this time what they had in their bags. Food for the birds.

Don had corn in his bag. "I like the redbirds," said he. "They have such fine red feathers, and can't they sing, though, when they come round in the spring? In winter they hide in cedar trees, the ones that stay here, so I'm going to throw my corn along the edge of the woods. Redbirds have a good stout bill and can crack the corn that most of the birds can't eat."

"I didn't have any seeds," said David, "so mother gave me a bag of oatmeal. She said it would lie on top of the snow this cold weather and the birds would find it. She thought most any kind of a bird would eat oatmeal if it had a chance."

"I brought bread crumbs," said Percy, "and some pieces of crust. As long as it stays as cold as this, the snow will be hard on top and the bread won't soak in."

Jack brought bread too, and the night before, he had popped corn and a lot of the kernels didn't pop very well, so he brought those.

Bobby wanted to bring worms for the robins, for he said he liked robins best of all. But Dorothy laughed and said she was pretty sure the robins had all gone south to spend the winter, and she was quite sure there wouldn't be any worms they could get right now. But the next best thing, she believed, would be to get a piece of suet from the butcher's. This, Bobby could cut up and scatter for the birds, or he could tie a piece to a tree where the ones that liked it best would be sure to find it. So his bag had a nice big piece of suet in it.

How they all laughed when they saw what Sam had in his bag! A piece of cheese. It was pretty hard. "Mother was saving it for macaroni," said Sam, "but she said I might have it. I want it for the crows."

"Crows!" cried Don. "Going to feed crows? They're robber birds."

"Crows are mighty fine," said Sam indignantly. "You can tame them and teach them more tricks than any other kind of bird. And say they don't like cheese! They'll take a piece and carry it up to a branch of a tree and hold it with one claw while they eat it. I've watched them."

All the birds along the coasting hill had a fine feast that afternoon.

When the boys came home they decided to ask a lot of other boys to join their club so that there would be ever so many feeding places for the birds as long as the snow lasted. Nearly all the boys were glad to belong.

Of course you can guess the name Bobby chose for the new club he had organized. It was

Feed-the-Birds-Club.

—Zion's Herald.

WHEN I MAKE A CALL

By Alix Thorn

Wear my very nicest things,
When I make a call,
Starting off some afternoon,
Hat, and gloves, and all.

Christmas bags swing from my arm,
And I am apt to say—
"Thought I'd just run in awhile,
How are you today?"

If it's rain, or if it's snow,
Not a person cares,
When I call on Grandmamma,
In her room upstairs.

—The Evangelical-Messenger.

"Was your Christmas bazaar a success?" inquired Gladys.

"It certainly was," responded Mabel with enthusiasm. "The minister will surely cause to be very grateful."

"How much did you make?"

"Oh, the expenses were a good bit more than the receipts. But, then, ten of us got engaged, so the minister will make a good thing in wedding fees a little later."

SAINT BERNARD AND HIS DOGS

When Saint Bernard was a young man he had a beautiful home and everything that money could buy, for his father was very rich; but Bernard was not happy. "How can I be happy," he would say, "when I see so many about me poor and hungry and sad?"

He had a beautiful horse on whose back he used to ride about the country. He wore rich clothes and was always being invited to wonderful feasts where all sorts of delicious foods were set before him. Wherever he went, Bernard saw people who had none of the fine things he had to enjoy, and he longed more and more to share his riches with those who had none.

His father and mother cared more for their son to be rich and handsome, and have a good time, then they did about the poor and unfortunate.

One day Bernard said goodbye to his father and mother, left his beautiful home, and went away among the mountains to live among the poor and help them. When they were sick, he nursed them tenderly; when they were sad, he tried to cheer them; and always he talked to them about the Lord Jesus.

Near Bernard's little hut on the mountains there was a very lonely road where travelers often lost their way in the winter storms, when the snow lay deep, and were in danger of freezing to death. So all through the winter with his staff in his hand Saint Bernard tramped over the mountains looking for any poor travelers who might be lost in the snow. With him he always took a big, beautiful dog. The dog would run ahead sniffling this way and that. If he found someone lying asleep in the snow, he would bark to his master and begin scratching away the drifts. Saint Bernard would hurry to the poor half-frozen traveler, lift him in his arms, and carry him home to his warm hut. There he would warm him before the fire and feed him until he was able to go on his way again.

After a while some of Saint Bernard's friends came to help him on the mountain, and they built a big house on the very top; a house so strong that it could stand against the fiercest storms. Every night a bright light shone in the window to help poor travelers to find their way through the darkness and snow.

Saint Bernard and his friends had 12 big faithful dogs now to help them, and these were called Saint Bernard's dogs after their master. Around the neck of each dog Saint Bernard put a stout collar, to which was fastened a little barrel. In the little barrel there was food and water to keep the poor lost traveler alive until he could be brought to the big house on the mountain-top.

The house was called a hospice; and perhaps some day, when you are older, you will go across the ocean and climb that very mountain to see Saint Bernard's Hospiece.

One day after Saint Bernard and his friends had lived a long time on the mountain, and helped many a traveler who might have died in the snow, an old man and women knocked at the big gate of the hospice and asked to see Saint Bernard. He looked kindly at them, but did not know who they were. They seemed very poor and tired, so he asked them to come in and rest. As they sat by the fire they began to tell him their story.

Years ago, they said, they had a dear and only son. "We wanted him to be a great prince and to think only of having a happy time, but he went away because he wanted to help the poor and sad. We have traveled far and searched and searched, but we have never found him."

Then Saint Bernard knew that these were his dear father and mother. He put his arms about their necks and kissed them. How happy they all were to see each other again!

Then Saint Bernard showed his father and mother all over the great hospice. They saw the light that burned in the window at night to show travelers the way, and the great dogs that helped so faithfully. And his father and mother were so happy they both said, "Can't we stay and help you do our blessed Lord's work?" And after that they all three lived together, and went out with the faithful dogs to find lost travelers.—Kathleen Starcevich, in Junior Weekly.

FUNNYBONES

His face was pinched and drawn. With faltering footsteps he wended his way among the bustling Christmas crowd.

"Kind sir," he suddenly exclaimed, "will you not give me a loaf of bread for my wife and little ones?"

The stranger regarded him not unkindly. "Far be it from me," he rejoined, "to take advantage of your destitution. Keep your wife and little ones; I do not want them."

* * *

"Now, boys," the teacher queried, "after what I have explained of the lion's fierceness, strength and daring, can any one of you name a single animal that the king of beasts stands in awe of?"

Up shot little Willie's hand. "Well!" the teacher asked, "which is the animal?"

Willie (promptly)—"Please, teacher, the lioness!"—Whitley Seaside Chronicle.

* * *

Teacher—Tommy, when was Rome built?

Tommy—In the night.

Teacher—Why do you make such an answer?

Tommy—You said yesterday that Rome wasn't built in a day.—Boston Post.

* * * *

1st Little Girl—Why did your mother spank you?

2nd Little Girl (professor's daughter)—Because she is too untutored, ignorant and archaic in her ideas to devise a more modern reformatory method based on the superior intelligence of the younger generation.—Pathfinder.

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SLATE OF JOHN R. CHURCH
Conference Evangelist

Dec. 29-Jan. 12—Cambridge, Mass.
Jan. 13-26—Newport, R. I.
Feb. 9-23—Augusta, Ky.
March 15-27—Ward Street, High Point.
March 29-April 10—Walkertown, N. C.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
FIRST ROUND

January
Bynum, Bynum, 11 4
Brooksdale, Webb's, 11 5
Mt. Tirzah, Mt. Zion, 3 5
East Roxboro-Longhurst, East Roxboro, 7 5
West Durham, 7:30 6
Duke Memorial, 7:30 7
Mebane, 7:30 8
Bahama, Mt. Sylvia, 11 12
Orange-Carrboro, Merritt's, 3 12
Hillsboro, Hillsboro, 7:30 12
Front Street, 7:30 15
Milton, Milton, 11 18
Person, Concord, 11 19
Webb Avenue-Holt's, Webb Avenue, 7:30 19
Chapel Hill, 3 20
Stem, Stem, 11 26

February
Andrews-Massey, Andrews, 11 2
Lakewood, 7:30 2
Trinity, 7:30 4
Moncure, Moncure, 11 9
Siler City, First Church, 7:30 9
South Alamance, Saxapahaw, 11 16
Pittsboro, Pittsboro, 7:30 16

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
FIRST ROUND

January
Jonesboro, 11 5
Glendon, Cool Springs, 3 5
Carthage, 7:30 5
Fayetteville Ct., 7:30 6
Hemp, 11 12
Ellerbe, Norman, 7:30 12
Fayetteville, Hay Street, 7:30 13
Stedman, 11 19
Goldston, 3 19
Wadeville, Hebron, 7:30 19
Gibson, St. Johns, 11 26
Laurel Hill, 3 26
Biscoe, Candor, 7:30 26

February
Fayetteville, Camp Ground, 11 2
Raeford, Parkers, 3 2
Rowland, 7:30 2
Caledonia, Johns, 11 9
Parkton, 7:30 9
Piedmont, East Rockingham, 11 16
Roberdel, 3 16
Rockingham, 7:30 16
Troy, 11 23
Broadway, 3 23
Red Springs, 7:30 23

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

January
Columbia, 11 5
Roper-Creswell, Roper, 3 5
Plymouth, 7:30 5
Parquimans, Cedar Grove, 11 and 1 11
Perquimans, Cedar Grove, 3 12
Hertford, 11 12
South Mills, McBride's, 11 and 1 18
South Mills, McBride's, 3 19
South Camden, Sign Pine, 11 19
Moyock-Memorial, Memorial, 7 19
North Gates, Parker's, 11 and 1 25
North Gates, Parker's, 11 26
Gates, Gatesville, 3 and 7 26

February
Currituck, Zion, 11 and 1 1
Currituck, Zion, 11 2
Kitty Hawk, Boaz, 3 and 7 2
Fairfield, 7 7
Mattamuskeet, Amity, 11 9
Swan Quarter, 7 9

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FIRST ROUND

December
Goldsboro, St. Paul, 11 29

January
Ayden, 11 5
Riverside-Bridgeton, Beach Grove, 7:30 5
Snow Hill, Snow Hill, 11 11
Goldsboro Ct., Daniels, 11 12
Seven Springs, Garris Chapel, 3 12
Grifton, Grifton, 11 19
Jones, Trenton, 3 19
New Bern, Centenary, 7:30 22
Hookerton, Rainbow, 11 25
Kinston, Queen Street, 11 26
La Grange, Hickory Grove, 3 26
Mt. Olive-Calypso, Mt. Olive, 7:30 31

February
Mt. Olive Ct., Browning, 11 1
Aurora, Aurora, 11 2
Pamlico, Stoneville, 3 2
Oriental, Oriental, 7:30 2
Vanceboro, Epworth, 11 8
Pink Hill, Pink Hill, 11 9
Dover, Dover, 3 9
Grimesland, Grimesland, 11 14
Straits-Harlowe, Tabernacle, 11 15
Beaufort, 11 16
Atlanta, Williston, 3 16
Pikeville, Pikeville, 11 21
Fremont, Eureka, 11 22
Morehead City, 11 23
Newport, Newport, 3 23
Ocracoke-Portsmouth, Ocracoke, 7 26

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

January
Middleburg, Middleburg, 11 4
Tar River, Plank, 11 5
Louisburg, 7:30 5
Franklinton, 7:30 8
Newton Grove, Newton Grove, 11 11
Four Oaks, Four Oaks, 11 12
Benson, Benson, 7:30 12
Clayton, 7:30 15
Bailey, Bailey, 11 19
Zebulon, Wendell, 7:30 19
Cary, Cary, 7:30 22
Oxford Ct., Salem, 11 26
Creedmoor, Banks, 3 26

February
Youngsville, Youngsville, 11 1
Lillington, Lillington, 11 2
Mamers, Spring Hill, 3 2
Princeton, 11 9
Garner, Ebenezer, 7:30 9
Fuquay, Kipling, 3 16
Jenkins Memorial, 7:30 16

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FIRST ROUND

January
Warrenton, 11 4
Warren-Providence, 11 5
Norlina, 7:30 5
Stanhope, 11 8
South Rocky Mount, 7:30 8
Clark Street, 7:30 9
Scotland Neck, 11 12
Rich Square, 7:30 12
Seaboard, 11 19
Northampton-Jackson, 7:30 19
Conway-Bethany, 11 22
Roanoke Rapids, 7:30 22
Halifax, 11 26
Rosemary, 7:30 26
Garysburg-Shiloh, 11 29
Enfield-Whitakers, 7:30 29

February
McKendree-Pinetops, 11 2
Waltonsburg, 3 2
Farmville, 7:30 2
Tarboro, 11 9
Rocky Mount Ct., Marvin, 7:30 9
Spring Hope, 11 16
Stantonsburg, 7:30 16

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

January
Clinton, 11 5
Roseboro, 3 5
Epworth, Wilmington, 7:30 8
Maysville, 11 12
Swansboro, Midway, 3 12
Jacksonville, 7:30 12
Fifth Avenue, Wilmington, 7:30 15
Warsaw, 11 19
Faison, 3 19
Rose Hill, 7:30 19
Trinity, Wilmington, 7:30 22
Town Creek, Zion, 11 26
Shallott, Camp, 3 26
Southport, 7:30 26
Grace, Wilmington, 7:30 29

February
St. Pauls, 11 2
Lumberton Ct., East Lumberton, 3 2
Lumberton, 7:30 2
Scott's Hill, 3 5
Fairmont, 11 9
Burgaw, 3 16

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
FIRST ROUND

January
Acton, Asbury, 11 5
Fairview, Tweeds, 3 5
Central, 11 12
Sandy, Little Sandy, 3 12
Laurel, Laurel, 11 19
Asheville Ct., Emma, 3 19
Leicester, Leicester, 11 26
Biltmore, 7 26

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND—IN PART

January
Chadwick, 11 5
Duncan Memorial, 7 5
Hawthorne Lane, 11 12
Spencer Memorial, 7 12

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
FIRST ROUND

January
King's Mountain, Central, 11 5
Bessemer City, night 5
Dallas, 11 12
Cramerton, night 12
Polkville, Clover Hill, 11 18
Belwood, St. Peter's, 11 19
Trinity, Gastonia, night 19
South Fork Ct., Mt. Vernon, 11 26
Crouse, Laboratory, 2:30 26
Bradley Memorial, night 26

February
Cramerton, 11 2
Gastonia, Trinity, night 2
Dallas, 11 9
Smyre, night 9

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
SECOND ROUND

January
Ramseur-Franklinville, 11 5
Bethel, 7:30 5
College Place, 11 12
West Market, 7:30 12
Reidsville Ct., Lowes, 11 18
Ruffin Ct., Pelham, 11 19
Reidsville, Main Street, 7:30 19
High Point, Main Street, 11 26
Ward Street-Archdale, 7:30 26

February
Centenary, 11 2
Stokesdale Ct., Mt. Zion, 2:30 2
Bessemer, 7:30 2
Calvary, 7:30 5
Summerfield Ct., Center, 11 9
Gibsonville, 3 9
Wesley Memorial, 7:30 9
Glenwood, 11 16
West Greensboro, 3 16
Asheboro, First, 7:30 16
Liberty Ct., Staley, 11 23
Mt. Pleasant, 3 23
Jamestown, 7:30 23

March
Randleman, 11 1
Cedar Falls Ct., Central Falls, 3 1
Bethel-Grace, 7:30 1
Proximity, 11 8
Pleasant Garden, 3 8
Carraway Memorial, 7:30 8
New Hope Ct., Pisgah, 11 15
Asheboro Ct., Mt. Tabor, 3 15
Ramseur, 7:30 15
Guilford, 11 22
Coleridge Ct., Rehobeth, 3 22
Randolph Ct., Trinity, 7:30 22
Farmer Ct., Salem, 11 29
Highlands, 7:30 29

Delegates to the district conference will be elected this round. A combined conference for all the churches in Greensboro will be held at West Market Street church on February 14 at 7:30. Bishop Kern will be present.

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
SECOND ROUND

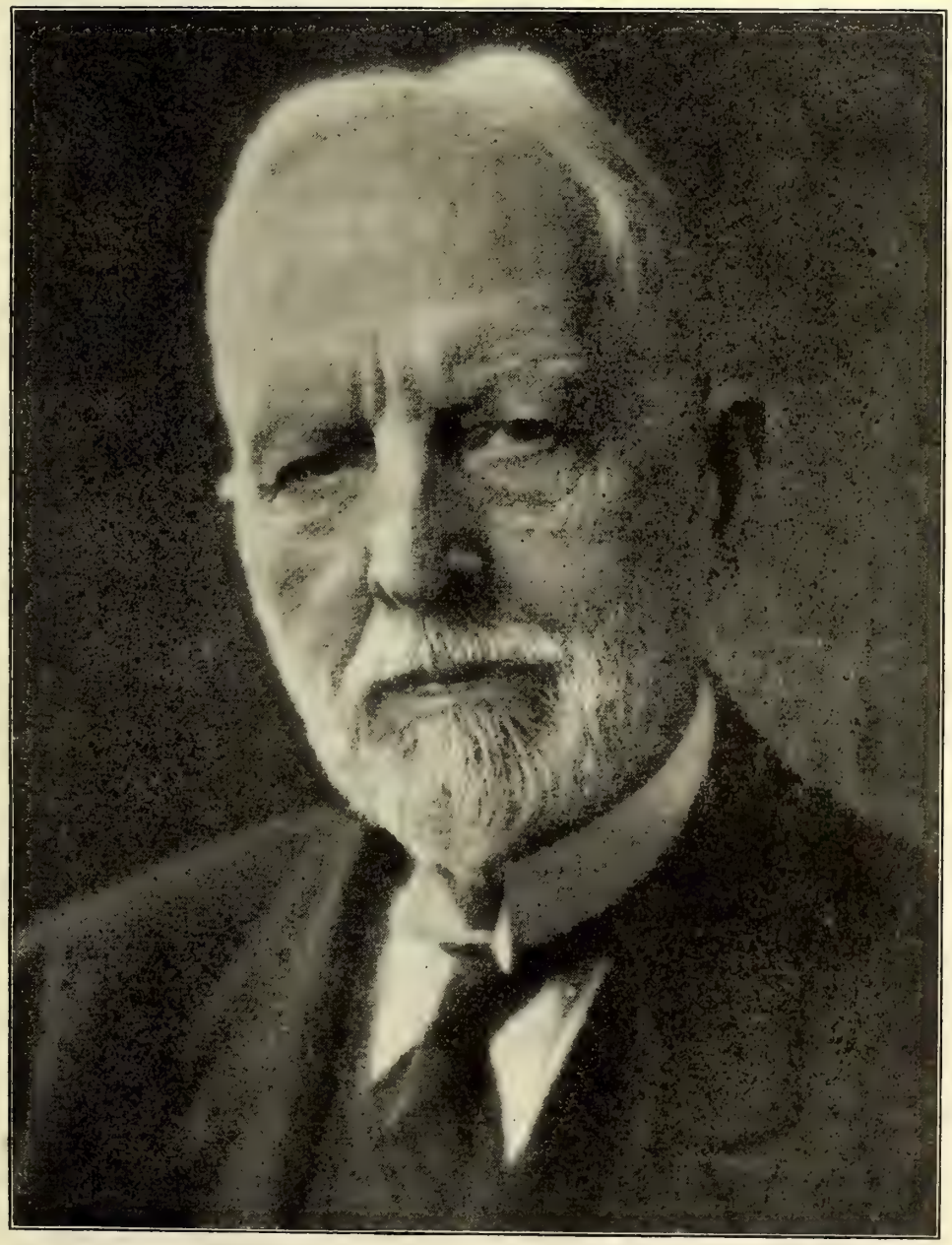
January
Rutherfordton, 11 5
Bostic, 3 5
Pleasant Grove, night 5
Marion, First, 11 12
Mill Springs, New Hope, 3 12
Forest City, night 12
Morganton, First, 11 19
Valdese, Warlicks, 3 19
North Forest, Oak Forest, night 19
Table Rock, Oak Hill, 11 26
Connelly Springs, Hilderbrand, 3:30 26
Rutherford College, night 26

February
Henrietta-Carolene, Alexander, 9:45 5
Pleasant Grove, 11 5
Spindale, night 5
Gilkey, Gilkey, 11 9
Broad River, Kestlers, 3 9
Cliffside-Avondale, Cliffside, night 9
Glen Alpine, 11 16
Morganton Ct., Bethlehem, 3 16
Marion Mills, East Marion, night 16

NORTH CAROLINA
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DANIEL BRANSON COLTRANE

THE "GRAND OLD MAN" OF CONCORD, N. C., WAS NINETY-THREE YEARS OLD, OR YOUNG, LAST CHRISTMAS DAY

GEMS FROM KAGAWA'S PHILOSOPHY

By N. C. J. C. News Service

Man's greatest temptation in youth is sex; in middle-age, money, and in old age, power.

Love is the creation, preservation and restoration of society.

I know of no cordiality that matches that of Southern Methodists.

Four hours of continuous sleep is enough for me.

In Japan we have purgatory all the time, but fortunately we can get out.

Laws should result from the customs of the people—not customs from laws.

I wish we (Japan) could be a Christian nation like Norway, Sweden and Denmark. I wish we would not fight.

Americans are great people for doing things in a hurry.

America has too much individualism and too much competition. You need more co-operation.

It would be satanic for Japan to attempt to conquer the Philippines.

Make Christianity real—an economic necessity—if you would have world peace and prosperity.

Three kinds of evangelism are needed: Spiritual, educational and industrial.

Communism and Nazism seek prosperity through violence. They cannot last.

When the brotherhood of man stepped out of the church in the centuries past, panic resulted. Panics have continued.

The world is suffering from capitalistic competition.

Co-operation by consent rather than force is needed for prosperity and peace.

There is suffering in a land of plenty because we have no regulations.

Mussolini and Hitler can change the laws, but that doesn't change the people. Only religion can do that.

The Christian religion does not prevent a Japanese from being a good citizen.

We are too greedy and that has developed a war complex, which only co-operation can cure.

Ninety-nine per cent of the intelligent people of Japan are against militarism. A militarist is like a mosquito in a room, he makes a lot of noise.

I'm sorry America hasn't become a better Christian nation during the last 15 years.

A LIQUOR CHALLENGE ON BASIS OF FACTS

Tarboro, Dec. 27.—The six Edgecombe county legal liquor stores did a record-smashing Christmas eve business of $6,720.95, T. T. Thomas, county ABC manager, announced today.

Sales by stores were as follows: Rocky Mount, $2,627.95; Tarboro, $2,338.65; Whitakers, $482.20; Pinetops, $658.40; Macclesfields, $384.75, and Lawrence, $229.

Despite the record sales, there was not a single arrest on Christmas day in Tarboro or in the county for drunken driving, and only eight alleged drunks were jailed.

Three days later:

Tarboro, Dec. 29.—Moses Jefferson, 17, shot and instantly killed his father, Wright Jefferson, 40, a farmer, at their home in Crisp, eight miles south of here (Tarboro) last night.

The boy freely admitted the act, said his father was drunk and was beating his mother. Young Jefferson was brought here and jailed, but was released this morning under $1000, posted by a neighbor, Joe Eagles.

The father, said by neighbors to have been a "very good man when he was sober but mean to his family when he was drunk," reportedly came home late yesterday afternoon in an intoxicated condition.

These two reports, appearing on different pages and on different days in the News and Observer, are both chapters in one sad story; they contain the cause and the effect of a great tragedy; they should be read together.

Where did Wright Jefferson get the whiskey that made him a wife-beater? Perhaps from a bootlegger, but any one quart of the $2,338 worth sold from the ABC store in Tarboro would have produced the same results.

Who sold Wright Jefferson the whiskey that made him a brutal husband and his son a murderer? If not a bootlegger, then some clerk of a ABC store that has been authoried by some citizens of Edgecombe county to carry on the bloody work of the outlawed bootlegger.

The lad made a mistake in shooting his father, but the citizens of Edgecombe made a far greater mistake when they voted for legal whiskey; for to arm 17-year-old boys with shot guns authorized to shoot anyone who abuses their mother would, in my judgment, be a far wiser movement towards the protection of the morals, human life and property in Edgecombe than the legalizaton of whiskey. To do either would be stupid, for there is a better way. And no sort of juggling of figures will convince the thinking people of North Carolina that the business reported in the first article is the best way to prevent the tragedies recorded in the second article.

E. C. Crawford.

MOORE COUNTY MAN CRAZED BY WHISKEY SHOOTS WIFE AND BABY

A ten-months-old baby, on the floor playing with his Christmas orange, was shot and instantly killed by his father, Arthur Maness in Moore county on Christmas morning. Maness is said to have been on a three-weeks' drunk and his wife had left their home between Hemp and Reynolds's Mill, returning to the home of her father, Tommy Maness, and asked her to return home with him. Upon her refusal, he went to the car, got his automatic shot gun, shot the baby through the head and turned the gun on his wife. Mrs. Maness was hit in the side of her head, shoulder and arm and is now in a critical condition in the Moore county hospital.

Not satisfied with what he thought were two deaths, he shot his sister-in-law, Annie Maness. Her wound, however, was only in the arm and her condition is not considered serious.

After the shooting, Maness then drove to the home of his father, McClendon Maness near Hemp, informed relatives of what he had done and shot himself through the heart. Maness was placed under a peace bond of $1200 and given a suspended sentence in recorder's court when arraigned on a charge of assault and battery against his wife, who returned to her father's home near the Moore-Randolph county line on Hemp road.

Maness was well known throughout the two or three adjoining counties where he traveled with a "traveling store" carrying staple groceries, gas, oil, fowls and other household commodities from door to door for the convenience of his rural neighbors. His business, however, for the past three weeks had been suspended.—Asheboro Courier.

COLTRANE PORTRAIT UNVEILED AT JACKSON TRAINING SCHOOL

Mr. and Mrs. Charles A. Cannon of Concord, N. C., have just presented an oil portrait of Daniel Branson Coltrane to the Jackson Training School. Mr. Coltrane, who is the father of Mrs. Cannon, was 93 years of age Christmas day. Despite his great age he is actively engaged in the affairs of life. Mr. Coltrane is president of the Concord National Bank and goes to his desk there every day as he has done for the last 47 years. He is beginning his thirty-fifth year as president of the Methodist Board of Publication in Greensboro, and he has not missed a meeting of the board of the Stonewall Jackson Training School since his connection therewith in the beginning and of which he is treasurer.

Ours is a problem, not of sharing a little more equitably the wealth that we now have, but of producing and then sharing the abundance that we ought to have. . . . We must have not a new deal, but a federation of the co-operative commonwealths of mankind.—Norman Thomas.

NORTH CAROLINA CHRISTIAN ADVOCATE

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An old negro's sound wisdom appears in his Christmas observation which ran as follows: "Hyah, 'tis Chris'mus again, an' de folks is a gruntin' 'bout hard times. Dey been gruntin' a hun'nad yeahs, since I wuz a boy in de cotton fields. An' dey'll keep a gruntin' as long as dey think mo' 'bout gittin' than they does 'bout givin'!"

Thomas Jefferson in his first inaugural address affirmed, and we all do well to reaffirm that "error" of opinion may be tolerated where reason is left free to combat it." This is fundamental. Have no fear of erroneous opinions if free speech and a free press are sacredly maintained. Democracies may and do blunder, but give them time and they will right themselves more effectively than a dictator or an autocracy will accomplish the task.

God speaks to the world through prophets, sages and poets. These are the great messengers of God to humanity. The generations that will not hear these messages divine must suffer the consequences. They are like men whose eyes are red with wine that declare the judgments of God do not hold. They will none of the moral demands of a squeamish generation. But the wrecks scattered along the way of nations tell the same old story of wreck and ruin. We of this day and generation should learn the lesson. Give heed to the sages; turn a deaf ear to politicians!

When the Cross fades out of a pastor's preaching and the evangelistic passion cools and the power of the resurrection is no longer an experience, he is apt to put stress on social reform and to plead for economic readjustment in his community. The same is true with a church of similar type when it starts to make over the world. The material gains prominence over the spiritual and the ritual of the priest is exalted above the passion of the prophet. That every one must stand before the judgment seat of Christ is a doctrine that falls into disrepute with all such.

Many in these days pour scorn upon Victorian morals and Puritan ways, but let them remember that moral codes and the rules of righteousness still hold. This is true of nations and of individuals. The great moralities and spiritual realities are not off even in this boasted new age with its defiance of decency and the old moral demands of men and women who have refused to exalt Reno and all it stands for. God still brings men to his judgment bar.

President Roosevelt in his address to Congress declared that 90 per cent of the people of the world do not desire to have war. We think the President's figures are just about correct. And it will be agreed on all sides that the American people are determined to stay out of an armed conflict. These things being true why should Congress appropriate more than nine hundred million dollars for purposes of defense? Who is going to attack us with such military forces as to require the defenses proposed? What group of the ten per cent war-minded people of earth are headed our way? The whole proposition is absurd. If Congress will take the profits out of all war materials, we will hardly hear any more about a billion dollars for national defense.

The first Sunday in January, Durham engaged in its third annual union communion service, arranged by the ministers of the city. Presbyterians, Methodists, Baptists, Lutherans, Christians, Pentecostal Holiness took part in the administration of the sacrament. Rev. E. L. Hillman, pastor of Trinity church, preached a most appropriate sermon on the place of the cross. The First Christian church was filled with the members of the several denominations of the city. These entered with joy into the observance of the holy communion. We were much impressed with this occasion as we were with the one last year in Duke Memorial church. No other service leaves such an impression of the oneness of our Christianity. Why could not all our towns and cities arrange for such an annual celebration?

The Way of Great English Newspapers

IT is reported that three great conservative London newspapers—the London Times, Telegraph and Morning Post—barely referred to the arrival of the Lindberghs at Liverpool.

The Times reported the arrival in two paragraphs, and all three publications ignored the secrecy surrounding the docking of the American Importer.

Other London newspapers illustrated their accounts with pictures, taken as the family hurried down the gangplank, but there was no metropolitan editorial comment.

The Western Mail of Cardiff said editorially that Lindbergh's picture might appear in English newspapers from time to time, but asserted: "He will certainly be spared the attentions of blackmailers, gangsters and other human reptiles who flourish in the American undergrowth and have made his life there intolerable.."

The foregoing report is just what anyone personally acquainted with the leading London dailies expected. There are a few papers in England that are making an attempt to be "yellow," but public sentiment, English tradition and the absence of senational crimes in the British Isles makes "yellow" journalism an up hill business over there.

Let nobody be deceived by the reports that sensational news agencies are publishing in this country. Go to England and live a few weeks and acquaint yourself with English newspapers and you will know there is not a word of truth in reports that English papers are going to make the Lindberghs live hard over there.

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His Father Went on Before

ADMIRAL RICHARD BYRD in a recent contribution to the National Geographic Magazine gives an account of his second expedition to the south pole. Most arresting is his narrative of their return to Little America, where they found the situation much the same as when they left it four years before. The camp, the food that remained, the stones and even the batteries of the wireless were, with slight adjustment, ready for use. It was a most wonderful and exciting experience to return once more to Little America.

A half-dozen of them or more were having a hilarious time in the bunk room. "When we turned to Finne Ronne," writes Byrd, "who had walked over to his father's bunk, there on the wall Martin Ronne, now dead, had printed his son's name. I knew he had fervently hoped the boy would join our second undertaking. Finne Ronne's eyes blazed. I was to find that he was a worthy son of his father."

"Finne Ronne's eyes blazed!" Why not? A fine father who had fervently hoped that the son should follow in his footsteps had written the son's name in the far off icy regions of the south pole along with the names of adventurers and heroes. His father had pointed the way and gone on before. The worthy son had reached the goal set for him by that fine father.

We might moralize here and preach a little to fathers, but the lesson is too evident. Anyone who has ever looked into the deep, anxious eyes of his boy will understand.

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God Did Not Choose the Short Road

THE book of Exodus shows us how God led his people all the way, but he did not take the short cut. A superficial view puts Canaan within two hundred miles or less of Egypt, but the record of the "wilderness journey" separates them by forty years. God seems to be more concerned with heights and depths than with distance when it comes to religious achievements. There was a near way for this people but God did not choose such. He put the stress upon the wisdom of the long road and he exalted the character of those who made the journey. God gives men time to get ready for a great work.

This is a hard lesson for us to learn; especially, since we make so much of speed and the short cut. The heights and the depths which God exalts does not appeal to the modern man who fails to understand the divine patience and cares not to let patience have her perfect work. Did we know more of the discipline of delay we would doubtless be more eager for divine guidance and less inclined to lean to our own understanding. We would do well to ponder the wisdom of the long way. This is disclosed in Exodus after this manner.

Jehovah is the supreme God, ruling in Egypt, and master over nature—a God supreme over nations and master over all things material. He is the faithful God who made his choice of the Hebrew race, and he will not draw back. Surely these chosen people were a favored lot! He is the God of grace, and loves

to give guidance, counsel, help, food, drink, every needed supply. The entire wilderness journeyings impressed upon them over and again the nature of this God. He is also the Holy One, and requires obedience to his will, and takes steps to make known that will. The demands for obedience could not be mistaken —obedience to the one supreme God. He is a jealous God, and demands that due worship shall be paid to him, and to none else. He is the Covenant God and the two sides of the Covenant are: Jehovah Israel's God, Israel Jehovah's people.

These leading ideas stressed in all the marvelous history of the Hebrew people were of permanent value and gave high significance to the life of Israel among the nations. The Exodus of Israel from the bondage of Egypt is typical of the successive stages in the great outgoing of the family of man from the bondage of superstition, ignorance and sin to the liberty of those who will follow the leadings of the God who is at work in the world.

God led them all the way, but God did not choose to lead them into the land promised them until they were ready to possess the land. This long road was beset with experiences many and varied. They sounded the depths of suffering and caught glimpses of the shining heights before a new generation could disclose the outcome of the divine patience.

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Hans Christian Andersen

SUNDAY before Christmas a broadcast, with a nation-wide hookup in America, from the house in Denmark in which Hans Christian Andersen was born was of much interest. This was in celebration of one hundred years since the first publication of his Fairy Tales. This was the event of his life, for up to this time his writings had attracted little attention. Soon he became famous.

Hans Andersen's father was a poor shoemaker and his mother a hard working washerwoman. At the shoemaker's desk his father would read stories to him and he would tell fairy stories to his playmates as he dreamed of becoming an actor. At 17 he was writing, but his manuscripts came back to him as fast as he could send them out. He studied in the schools and under private tutors until he was 23, when he settled down in Copenhagen to write. His success came with the publication of his fairy stories one hundred years ago.

Bernard Shaw As a Biblical Critic

RECENTLY Bernard Shaw said that the "Book of Revelations consists of the ravings of a drug addict." Incidentally, this effort of Mr. Shaw to discount the Bible will prove as futile as his effort years ago to eliminate William Shakespeare from the roll of great literary men of England and put himself in the place of the renowned dramatist.

But we are here driving at another objective that has to do with a big congregation in City Temple, London, on a recent Sunday, which in good English style cried, "Hear! Hear!" when Dr. Stanley Russell declared that it would be well if Mr. Bernard Shaw "confined himself to those matters in which his knowledge is adequate, and left the New Testament alone." Then Dr. Russell added, "It is not a matter of opinion but of knowledge that the Book of Revelation was one of the profoundest writings of man, and that nothing was more needed in this age of Communism, Fascism and atheism than this writing of that old man in the salt mines of Patmos, who saw heaven opened and a throne that was occupied forever."

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A Dream of the Generations

AUTOPIA has been the dream of the generations. But in most instances it has turned out to be the pot of gold at the foot of the rainbow. But that arch of beauty which has been set in so many retreating storm clouds is about to make good its promises and deliver the goods.

That pot of gold, elusive through the years, is about to be delivered. We let a would-be poet tell about it in the following lines addressed to grandpa:

Cheer up, Grandpa, don't you cry,
You'll wear diamonds by and by.
Uncle Sam has money mills
Made to grind out brand new bills.
He will help you in your cause
With his old-age pension laws.
No more worry over bills,
Butchers' duns or doctors' pills;
No more panic over rent,
Leave that all to Government.
Dine on squab and caviar,
Sport a streamline motor car,
When the blizzards bliz a bit,
Off to Palm Beach gaily flt;
Lead a life of pleasure bent,
But you must spend every cent!
Whoopee, Grandpa! Stay alive,
For life begins at sixty-five.

People and Things

Bishop Paul B. Kern has appointed Rev. R. F. Taylor to the Ocracoke charge.

If any church wishes to buy second hand church pews and altar rail, write to T. A. Sikes, Ayden, N. C.

Bishop Paul B. Kern will preach in St. Paul's church, Goldsboro, Sunday evening, January 12, at 7:30 o'clock.

The congregation of Grace Methodist church a few evenings since entertained at a reception from 8 until 10 o'clock in the Sunday school auditorium, honoring the new pastor, Dr. F. S. Love, and the presiding elder, the Rev. W. A. Cade.

"Dr. C. M. Hawkins and Brother J. G. Johnson assisted the pastor in the communion service at Caledonia church last Sunday morning. It was a very impressive and inspirational hour. The response was very gratifying."—M. C. Ellerbe.

The next annual state Sunday school convention, for all denominations, will be held in Centenary Methodist church, Winston-Salem, Monday, Tuesday, Wednesday, February 17, 18, 19. The committee hopes to make this one of the outstanding meetings of the year for the Sunday school workers of the state. Rev. Shuford Peeler, Salisbury, is arranging for this convention.

Rembert Gilman Smith of Oklahoma charges that Dr. W. P. King, editor of the Nashville Christian Advocate, is a "Methodist Red." We submit that it is hardly fair to charge a man with being a "red" simply because he has red hair and a florid complexion. Furthermore, Dr. King is a humorist who can tell a good story. There is not a man like that in all Russia. Communists and the victims of communism never laugh.

"We were given a royal welcome on our arrival at Morehead City. A committee had made all arrangements necessary before our arrival, so we found a hot supper awaiting us and the pantry well stocked. We are delighted with our appointment, with the large congregations and with the folks. The prospects of a good year are in evidence everywhere. The interests of the Advocate are being looked after. We are looking for a fine year."—B. H. Houston.

"We were given a hearty welcome on our new charge at Jonesville, and the good people of Jonesville gave us a generous pounding soon after our arrival here. I find my people optimistic towards the work here and I have reasons to believe that we will have a successful year. With the faithful board of stewards and church officials as we have at Jonesville enables me to look toward the new year with the expectation of having a great year."—P. L. Smith.

"The pastor and family of the Catawba charge are slowly emerging from a severe pounding they received from Bethlehem and Hopewell churches and gifts from friends, for which we are very grateful. Our Children's Home assessment paid in full, a small amount on missions sent in, and the salary in fair shape. The charge again assumed the amount apportioned to it for missions by the district stewards. Our fourth year is off to a good start."—Geo. W. Clay, Pastor.

Religion ought to be characterized as communion, through a sense of trustful dependence, with an objective order of personal reality and co-operation with reality in the creation and conservation of values.—Prof. C. D. W. Hildebrand.

Many men are mere warehouses full of merchandise—the head, the heart, are stuffed with goods. . . . There are apartments in their souls which were once tenanted by taste, and love, and joy, and worship, but they are all deserted now, and the rooms are filled with earthly and material things.—Henry Ward Beecher.

"John Bryan passed on to his eternal reward on January 1, 1936, at the age of 64 years. The high esteem which he enjoyed was proved by the throngs which paid final tribute to him. He will be greatly missed in the church and community. He was a faithful member of Webb's Chapel Methodist church, in which cemetery he was buried. Funeral services were in charge of the pastor. May God comfort and sustain his wife, sister, and three sons who survive him."—H. M. McLamb, Pastor.

"The ladies of the Seaboard Methodist church, without previously consulting the pastor, marched into the parsonage on Friday night, January 3, and made an unexpected visit. They brought with them one of the most generous assortments of foods one can imagine. They are more than kind to this preacher and his family. The people in the Seaboard church in each church on the charge co-operate beautifully in every endeavor. They make the preacher's heart glad many times during the year with their kindness. They are interested in the kingdom of God and they support the church and their pastors."—Lawrence A. Watts.

Race Relations Sunday, which falls this year on February 9, will doubtless be observed, as in previous years, by thousands of religious groups throughout the country. Those considering its observance are invited to write the Southern Interracial Commission, located in the Standard Building, Atlanta, for a dozen assorted bulletins on various phases of the subject. These aggregate nearly a hundred printed pages and give a mass of information suitable for sermons, addresses, and programs. There is no charge for this material, but those who care to do so may send along ten cents to share the expense of publication and mailing.

"When Mrs. Swaringen and I arrived at Fairview we found some of the good women of the village at the parsonage helping to put things in place. This was but the beginning of kindnesses shown to us. Three new, splendid mattresses have been purchased, as well as several minor things done to beautify the parsonage. The house has also been repainted inside, and a movement is under way to place a new roof on it. On Monday, November 18, we were given a reception, together with an old fashioned pounding, including about everything that a preacher and his family could eat or use. Not a week has passed since that time that we have not received useful gifts. These are a kind and appreciative people to serve, and the opportunity for doing good is unlimited."—R. A. Swaringen, Pastor.

Mr. T. L. Love died December 23, 1935, at his home in Monroe, N. C., and was buried in Monroe. He was a valuable and honored citizen of his community, the father of Rev. F. S. Love, pastor of Grace church, Wilmington, and of W. B. Love, a prominent attorney of Monroe. This husband and father was more than an ordinary citizen. For many years he was of outstanding influence for good in the county where he lived. He and his wife built a great Christian home and lead their eight children into active work in the church. All of the children, save the youngest, who died during the World War, have had official responsibility. Dr. J. L. Love at Delray, Fla., and W. B. Love at Monroe can be called distinctive laymen in the church."

"May I have space in the Advocate to correct an error that I made in the article which you published in the issue of this week? I said that Jeans left his readers at a point 500 million light years from the earth. That should be 140 million light years. When I wrote I was thinking of what the new 200-inch telescope is supposed to show, namely, four times as much as the 100-inch one now in use. Dr. Harlow Shapley says that some of these spiral nebulae lie as far away from us as 170 million light years. What Jeans and Shapley say about such things is as near the correct thing as we will be able to get from any source. Some others put these distances as great as 250 million light years. Light year is the distance that a beam of light travels in a year's time."—W. F. Elliott.

DR. L. R. AKERS TO BE AT LEXINGTON

The First Methodist church of Lexington has set apart January 12 to January 26 as its revival season. The pastor will open the meeting on Sunday, the 12th, by preaching both morning and evening. On Monday evening, the 13th, Rev. G. Ray Jordan, D.D., pastor of Centenary church, Winston-Salem, will bring the message. Then on Tuesday evening, 14th, Rev. L. R. Akers, D.D., former president of Asbury College and noted pastor and evangelist, will take charge, preaching each day at eight o'clock a. m. and at 7:30 p. m., through Sunday, 26th. Not only the pastors of Lexington but all pastors of all churches in Davidson county, with their respective congregations, are cordially invited to attend these services as far as practicable. H. C. Sprinkle, P. C.

MISSIONARY INSTITUTES

The general board of missions of our church is asking that special emphasis be given this year to our missionary institutes. They are asking that they be made really missionary and evangelistic and that, so far as possible, consideration of other interests shall be eliminated. We hope that the presiding elders will so arrange their program that we may be able to give impetus to the growing interest in the missionary work of the church. We should use these institutes to make our people conscious once more of the paramount work of the church—the bringing of the whole world into the kingdom of God. Dr. W. G. Cram, who has just returned from an extended visit to our mission fields, will be with us and bring the very latest information from our front lines.

The meetings are scheduled for ten o'clock. They are as follows:

Waynesville, January 20, at Waynesville.
Asheville, January 21, at Central church.
Marion, January 22, at Morganton.
Statesville, January 23, at Newton.
Mount Airy, January 24, at Elkin.
Winston-Salem, January 27, at Centenary church.
Greensboro, January 28, at West Market Street church.
Salisbury, January 29, at First church.
Charlotte, January 30, at First church.
Gastonia, January 31, at Main Street.

Chas. C. Weaver, Chairman,
Boards of Missions, W. N. C. Conference.

GREENSBORO COLLEGE NEWS

Classes at Greensboro College were resumed Friday, January 3, at 8 o'clock following the Christmas vacation which began December 19 and extended to January 3.

Students attending various conferences arrived last week as follows: Methodist Students' conference in Memphis, Tenn., held December 27-31: Misses Bess Breedlove of Durham, Alma Cade of Wilmington, Virginia Dare Patrick of Bahama, Elizabeth Dellinger of Stanley, Cornelia Edens of Rowland, Elizabeth Davis, Dorothy Livengood and Grace Martin, all of Greensboro; Student Volunteer conference held in Indianapolis, Ind., December 27-January 2: Misses Jo Marie Thompson of Mt. Holly, Susie Webb of Oxford, Lil Kirk Huggins of Marshville, and Elizabeth Faw of North Wilkesboro; National Student Federation, held at Kansas City, Mo., December 27-31: Miss Annabell Vester of Spring Hope.

Misses Mary L. Ginn, assistant head of the department of English, and Elba Henninger, head of the spoken English department, accompanied by a party of nine students and graduates of Greensboro College, returned Thursday from a trip to New York. Those who enjoyed the trip were Misses Mary Tuttle Atwater of Burlington, Emily Cole of Charlotte, Anna Mae Williams of Oak Ridge, Catherine Thompson of Graham, Leone Martin of Leaksville, Bunny Thompson of Creedmoor, Evelyn Morgan of Burlington, and Ruth Davis of Fayetteville.

Mark Hoffman, head of the department of music at the college, recently attended in Philadelphia a meeting of the National Association of Music of which Greensboro College is a provisional member.

FINE TREATMENT BY AN EXCELLENT CONGREGATION

The editors of the Advocate will bear the writer out in the statement that through the past years it never has been a policy of his to report poundings, personal gifts even of unusual attractiveness, though he and the family might have boasted of them. But recently our church here through its official board and individuals, whose beautiful thoughtfulness have in so many ways showered us with lovely tokens of appreciation, that to remain silent longer would be unpardonable. While I shall not name or number these gifts, or give a list of names of the donors, yet I should like to use this method to thank them, for a majority of these dear friends read the North Carolina Christian Advocate.

Comparatively and numerically speaking, this church is one of the smaller station appointments in the Western North Carolina conference. But in age and quality of membership culturally, and with latent dynamic possibilities, I do not know of its equal anywhere. Our major objective this year is the erection of an educational building that shall be adequate to take care of the unusual growth of membership that began last year and that continues unabated since conference.

Leaksville, N. C. Watson O. Goode.

BOONE–HARRELL

A wedding of dignity and simplicity took place in Murfreesboro Wednesday morning, December 25, at 10:30 o'clock, when Miss Fanny Brown Harrell became the bride of Walter J. Boone, formerly of Wallace. The Rev. E. W. Downum, pastor of the Methodist church, performed the ceremony at the colonial home of the bride's grandmother, Mrs. Fannie Early Vaughan, in the presence of a few relatives and friends.

Prior to the ceremony, Mrs. Haygood Hill played "I Love You Truly." The impressive ring ceremony was used. The bride was attired in a green traveling suit trimmed with brown fur, with brown accessories. She carried a prayer book that belonged to her great-great-grandfather, Bishop Early.

Immediately after the ceremony the couple left for a short trip, after which they will make their home in Murfreesboro.

The bride is the only child of Mrs. Mary Vaughan Harrell and the late Dr. George N. Harrell. She attended Chowan College and the University of North Carolina, and for the past two years has been a teacher in the Conway high school.

The bridegroom is the son of the late Mr. and Mrs. K. W. Boone, who lived near Rose Hill. He now holds a position with the Riverside Manufacturing Company in Murfreesboro.

By Air to India

A MISSIONARY JOURNEY ON A MODERN FLYING CARPET

I—Paris to Alexandria

Tuesday, Dec. 3

We are gathered together—fifteen of us—in the "Passenger Departure Station" of Imperial Airways at the Terminus on Rue des Italiens in Paris "weighing in" like the jockeys with their saddles just before a horse race. Two hundred twenty pounds is the allowance to each passenger. I step on the scales—163 pounds personal, 55 pounds luggage—"under the wire" by two pounds.

In the party now boarding the bus for Gare de Lyon are fourteen British citizens, including two women, and one American citizen, bound for Africa and India by airplane. The first stake of the journey, from Paris to Brindisi, Italy, is made by rail in an "Imperial Airways" special car. The French conductor blows his shrill little whistle and we are off.

Wednesday, Dec. 4

On the train all day making our way down the long boot of Italy. The sun is shining brightly on the Riviera, and the waves of the blue Mediterranean are dancing playfully on the sandy beaches and among the craggy rocks. Hills surmounted by castle-like villas add picturesqueness to the scene. Everywhere appear the signs of the new Italy. Farms and vineyards, houses and barns, all seem to be in trim condition. New structures are being built; the railroad bed is newly ballasted; the trains run on time to the minute. Everything is working towards the goal, efficiency.

At the end of our car sits a Fascist "blackshirt." He is the boss. He is the authority over engineer and brakeman, conductor and passengers. Occasionally he walks back and forth, his revolver strapped to the belt around his waist. Our party is carefully quiet, for it is predominantly British.

We reach Rome and change cars, after which it is "early to bed" for us, for we must be out at 3:30 in the morning.

Thursday, Dec. 5

It is a chilly dawn at Brindisi. Out into the dark we make our way, under the guidance of an Airway representative, to the Hotel Internationale, passing on the road the beginning of the ancient Appian Way. After a good breakfast of coffee, rolls, and omelette, two of us take a short walk up the Appian Way to the church that marks the spot where Paul once preached in this old town. On our return to the hotel we stop in at another church for a few moments of morning mass with a great crowd of Italian men and women.

But the launch is ready and the fifteen of us crowd in, and we are off in the dark and the rain for the flying-boat moored out yonder in the harbor. One by one we duck our heads and enter the cabin. The great plane begins to move across the water, warming up for the long journey to Africa. Finally the pilot puts on full speed, the four engines roar, the water splashes high above the windows, and slowly the "Scipio" rises from the sea.

But what of those dark clouds and the wind? Are we to have a stormy pasage? The uninitiated look apprehensively at each other. Suddenly the plane tips meaningly to the left, then to the right, and then—a breath-taker—she drops like a stone several hundred feet. The woman across the aisle throws her arms around her husband's neck. Even a cool Britisher can, under proper circumstanes, show emotion. But we are on our way, though none too steady.

The captain decides to change the course and avoid the storm center over the Adriatic. He clings to the Italian shore line, moving south to the very tip of the heel of the boot before swinging southeast into the Ionian Sea region. Instead of passing over Corfu, we keep well to the south of it, although we see the island in the distance on our left.

The dial just in front of me registers 2000 feet, but as one looks down at the sea the distance seems much less, for there is nothing intervening between the plane and the water. Nor do we seem to be flying very fast, though we are going at the rate of from 100 to 125 miles an hour.

There are the Ionian Islands thickly dotting the water below. We pass ancient Ithaca on our right—what memories of Grecian mythology and history! We glimpse the city of Patras and are now flying over the waters of the Gulf of Corinth. Presently the steward tells us to look down on our right. There is the ancient city of Corinth to whose little band of Christians in the long ago St. Paul the apostle wrote two memorable epistles. Right beside old Corinth is the new Corinth, and just ahead of us, rolled out straight as a ribbon, is the new Corinth Canal.

We move rapidly on towards Athens over the Gulf of Aegina, but our captain has been in radio touch with weather stations and learns that the breakers are bad in the harbor of Athens. He therefore brings his flying-boat down in the little harbor of Megalo Pefco (Great Pine Tree), the French Airways landing port in Greece. We are to miss Athens and the Parthenon, as we have had to miss the mountains and plains of Thessaly where Zeus dwelt on Mount Olympus in the good old days when the gods walked and talked with men. But we are thankful for a commander as careful as Captain F. J. Bailey and for a first officer pilot as efficient as R. B. Whitehead.

We refuel at Megalo Pefco and once more roar through the waters for the 215-mile stretch to Crete. It is not yet noon and we have flown approximately 375 miles from Brindisi to Greece. The sun is showing again and we are moving rapidly out of the storm region over the waters of the lovely emerald green Aegean.

We are beginning to get acquainted—we passengers. An Irishman connected with the Indian government, on furlough leave until March, has been called back to direct the emergency task of reconstruction for the city of Quetta. This highly intelligent engineer tells me that there are 25,000 bodies of earthquake victims still in the ruins of the city. A game warden of the Sudan and his wife are on their way back to his post. A member of Parliament, a committeeman on colonies who has traveled everywhere, is going out on a special mission to India.

There are two shrewd Scotchmen on their way to Persia to conduct oil negotiations; a lonely mining engineer is bound for Luxor to investigate mining possibilities in that section of Africa. There is a young man and his sister, who is just recovering from an operation, both booked for Alexandria. A Dunlop tire representative is headed for Persia. In addition to these, there are several business men looking for opportunities in the Far East.

But we are moving rapidly now among the "isles of Greece"—Lemnos, Lesbos, Chios, and many of the lesser ones "where burning Sappho loved and sung." We are flying southward like a bird towards civilizations older even than that of ancient Greece. Yonder in the dim distance rises a great mountain-like island—Crete of the Minoans. It is rich in history and in legend—this strange, bare island. The plane comes closer, cuts over the huge hills and into the valleys until we begin to wonder whether the pilot has lost control. Suddenly he gives the plane a skillful turn and she drops down into the quiet little bay of Mirabella. What a beauty spot among the hills! "They dug up an old altar over yonder on that hill a few days ago," says the captain of the Imperial Airways yacht anchored in the bay. While his engineers and workers are going over the "Scipio" and refueling her, he tells us something of Mirabella and the Minoan ruins.

Out of the Mirabella Bay we speed across Crete to Alexandria, Egypt, 370 miles away. We are somewhat delayed in our schedule, and this long jump takes us well into the darkness of the ebbing day. The flying-boat's lights are turned on—a red one on the tip of the wing, a green one on the other, as well as the pilot's light. In the cabin, likewise, the little incandescent bulbs shed their rays upon the passengers. In the distance along the shore line innumerable lights for a mile or more tell us that we are nearing the coast of Egypt and our destination for the day.

Slowly we approach the harbor of Alexandria, whose lighthouse, the Pharos, was once one of the "seven wonders of the world." Suddenly a great beam of light is shot up into the sky disclosing our plane, then another long finger of light, then another and another, until sixteen searchlights are playing upon the "Scipio" and the harbor. Boats everywhere, boats of all kinds, and of all nations, warships, trading vessels, fishing boats, dredges. How can we ever find our way at night through all this maze of shipping? We begin to circle and drop a few hundred feet at intervals until we near the water. The pilot carefully picks his way along the harbor. At last we see a strong searchlight straight ahead and a great square marked out by lines of smaller red lights. Into this landing place we glide with a splashing of water and the dying roar of the engines. All is now calm. We are in Egypt after a journey of 2103 miles from Paris.—Editorial Correspondence, Zion's Herald.

(To be continued)

Punch, Britain's famous journal of jokes, excluded liquor advertising a few years ago, to the astonishment of the world. Its friends prophesied that it would bankrupt itself. A recent report showed that it has gained 254 new advertising accounts and has the largest circulation in its history—and that in the face of depression.—W. G. Calderwood.

Whatever is good to know is difficult to learn.—Greek.

WHO BUILT THE CHURCH?

By Mrs. Leslie Werner

Who built the Church?

"We built the Church," said the Laborers. "With our shovels we dug the dirt for the foundation. On our shoulders we carried hods of brick and hods of mortar; on our shoulders we have borne the Church."

"We built the Church," said the Artisans. "We laid the bricks skillfully into a straight wall, with true corners, fine and tall. We fitted beams and fastened wires and pipes into their rightful places: with our hands we built the Church.

"We built the Church."

"I built the Church," said the Superintendent of Works. "I supervised each step of the construction. I measured the proper mix of the cement. I watched the delivery of the bricks, and their laying. I saw that each pipe and each wire was placed correctly at the proper time. I managed the men, that no group impeded the porgress of another group: with my eyes I watched over it all.

"I built the Church."

"I built the Church," said the Contractor. "I estimated the needs and the cost of each part. I saw that materials selected fulfilled the specifications for each integral unit. I forwarded the money for paying the men and for materials. I furnished the large tools for the construction: with my knowledge of building and of men, I built the Church.

"I built the Church."

"I built the Church," said the Architect. "With my mind's eye I visualized the needs of the building. I blended and fitted together the spaces and the rooms required for the many uses of the Church. I fitted these upon the given site. I harmonized the architecture with the surroundings. I planned the coloring and the ornamentation of the whole: with my artistic vision I built the Church.

"I built the Church."

"We built the Church," said the Church Membership. " 'Twas our growing activities required it. 'Twas our children's religious welfare demanded it. Beside the schoolhouse of present-day convenience, their need for a proper House of Worship reached to the faith of our hearts and the strings of our purse. With our enthusiasm we have encouraged, and with the dedication of our wealth we have accomplished the funds necessary for its erection: with our determination and zeal we have built the Church.

"We built the Church."

Who built the Church?

Amid his Church Membership stands the Servant of God. He studied to meet their spiritual needs by day, and bore their burdens on his heart in prayer by night, members to repentance. . . . He taught them to pray, to sing, to worship God, to help their fellow men, to play. He instructed them in the use of God's Portion of their income. By example he taught them to live simply, that there might be time to worship God, and means to build His Church.

Who built the Church?

Except Jehovah build the House, they labor in vain who build it.—Central Christian Advocate.

Sin has many tools, but a lie is the handle which fits them all.—Holmes.

THE STORY OF A LITTLE CHILD

By O. P. Ader

Can religion be taught?

Yes; God has given us a text book to teach us religion, and for us to teach it to others and especially to our children. Jesus himself came as a teacher. He says of the Holy Spirit, "He shall teach you all things." His last commission to his church is, "Go—teach all nations . . . teaching them . . ." The Lord speaking through Moses more than a thousand years before says solemnly to his people: "These words that I command thee shall be in thine heart, and thou shalt teach them diligently unto thy children. . . . (Dt. 6:6-9).

How early should one teach religion to his child? A specialist in child psychology is now saying to modern mothers in New York: "Few of us have recognized that a child's life-pattern is complete by the time he is five; that his education is finished before he enters school; that his future years will repeat, in varying ways, his emotional and physical reactions, fixed during those first few years."

That is a startling statement that should wake us up. The enemy sows his seed while we sleep. There is a story of a little child given us in Holy Scripture that stands as a definite, divine demonstration of the truth of the above statement. It is a thrilling story.

A little boy born in a Hebrew home was under sentence of death. His mother hid him. The king's daughter found him, and by a miracle of Providence the child was given to his own mother to nurse and to keep till he was old enough to enter the school of that land.

Having a brief time to hold her baby in her arms before giving him over to the great schools of the kingdom, the mother made swift use of her sweet opportunity. With warm mother-wit she whispered into his baby heart the secret of his birth and of the sentence of death from which she saved him by the help of heaven. She taught him to pray to the God of his fathers. She taught him the ways of righteousness, of right living, as revealed in the law of the Lord. She taught him to love God and live according to his law. When she went to lie down she talked to her beloved boy about the God who loved him, protected him, and gave him his law as a guide to his life. When she arose to greet the morning light, she talked to her little son about the great God of his fathers. When she walked by the way, she saw God in everything, and she talked to her tender child about the wonderful ways God works to feed the little birds and fill the earth with flowers; and when she sat in the home with her little son, she continued to tell the sweet story of the goodness of God and the wisdom by which he governs the world. So loving and holy was her beautiful life that her devoted son saw the laws of the Lord as if written on her hands; and so wise was she in giving counsel to him that he saw the law of the Lord written between her eyes. So orderly and law-abiding was his home that he saw the law of God written on door-post and gate-post. And thus before her child was old enough to leave home for the great schools of the land, the law of the Lord was so written in his mind, so fixed in his heart, and so commanding to his will, that no later teacher or training could turn his heart from the faith of his fathers. Later, having a chance to be called a son of the king's daughter with its royal opportunities, he chose rather to suffer hardships and hold on to his faith in God.

So wisely and wonderfully was the law of Jehovah written in the mind-heart-will (whole personality) of this child that he became a law-giver not only for his nation but for all peoples.

Realizing that his father and mother by careful teaching in his childhood had literally transformed his life in his infancy, this supernatural man, whose name we all know so well, let God speak through him as he spoke out of his early experience, and he commanded all the people of God to have, first of all, the law of heaven hid in their hearts, and then to "teach them diligently to their children." (Dt. 6:6-9).

The mother of Moses made a definite demonstration of what all mothers can and should seek to do, and it is this: So constantly, carefully, prayerfully plant the law of God in the mind and heart of the child in its infancy that it will spring up as the seed of a new life in the child's will, and grow so strong that no later teaching can uproot the tree of life, love, law, righteousness, planted by loving parents in the soul of the child. "The life-pattern is complete by the time he is five," says the devout student of the child. The story of Moses whose mind was made up and will set in a fixed mold before he was of school age demonstrates the truth of this doctrine. **Quod erat demonstrandum.**

DR. G. RAY JORDAN'S NEW BOOK

"We Face Calvary—and Life" is the title of a new volume just from the Cokesbury Press, Nashville, Tenn., and the sixth by the same author in recent years.

In the preface of the volume Dr. Jordan writes: "There is something far more important than worshipping Christ! We who are true to him follow in his train! It is ours to face Calvary, too; ours to take a cross, and ours to give Jesus' sacrificial and redemptive spirit a chance to work through us. . . . It is manifestly true that the second quarter of the twentieth century finds us in a world quite different from that of the first century. But its essential needs are the same. And it is becoming increasingly clear that we shall effectively meet the issues of life only with the spirit of Calvary. Economically, nationally, racially, we shall be able to usher in the kingdom of love and brotherhood only by means of that cross —by re-enacting it in our lives. . . . After all, too, that is the way which leads to eternal life!"

The chapter headings suggest the book: The Way of Christ; The Challenge of the Cross; Disillusioned But Not Embittered; Suppose There Is No God; The Christian Solution of Evil; Adventures in Understanding; Life Is Like That; The Heart of the Gospel; Loud Praise or Living Portrayal; Immortality and a Disillusioned World.

PROGRAM TOYOHIKO KAGAWA AT DUKE UNIVERSITY

Tuesday, January 14—Religious Workers' Day

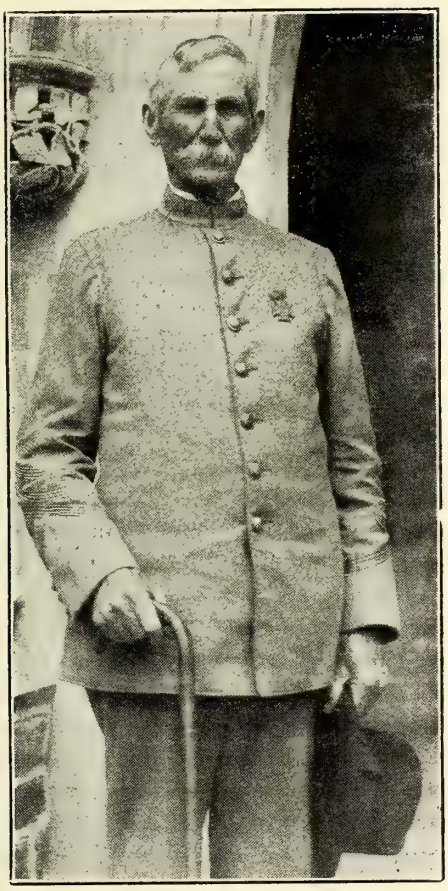
11:30 a. m. Ministers' and other religious workers' conference. "Rural Life Problems." Page Auditorium.
2:00 p. m. Ministers' and other religious workers' conference. Page Auditorium.
7:30 p. m. Public mass meeting. University Chapel.

Wednesday, January 15—Youth Day

9:00 a. m. Opening address at Duke Missionary Institute. York Chapel.
11:30 a. m. Students' and other young people's conference. Page Auditorium.
2:30 p. m. Students' and other young people's conference. Woman's College Auditorium.

COL. JOHN D. HODGES

Col. John D. Hodges, 91, an educator noted for his long and faithful service as a teacher in the schools of North Carolina, died at his home in Mocksville Saturday, January 4, 1936. He went through the war of the sixties and to the day of his death was a striking figure in his Confederate uniform.



He was a graduate of Trinity College and had attended 60 commencements of that institution and its successor, Duke University. His account of old days at Trinity College and his estimate of Dr. Braxton Craven is one of the most interesting stories we know that has been written about Trinity College, particularly during his student days.

Colonel Hodges was born October 12, 1844, in Davie county. Following his graduation from Trinity in 1873, he matriculated at Yale University, receiving his A.B. degree there in 1874.

Thefollowing year he went to Monroe and established the first high school in Union county, where he taught for several years. During his long life as a teacher he served as head of schools at Raleigh, Rockingham and New Bern, and was one of the leaders in North Carolina's educational development during the administration of the late Governor Charles Brantley Aycock.

Colonel Hodges was more than 80 years of age when he retired from the field of education. In recent years, however, he had been active and supervised his large farm near Mocksville.

The colonel was a member of the staff of General J. Shakespeare Harris of Concord, commander of the Confederate veterans of North Carolina.

Surviving are the widow and three daughters, Miss Mary Hodges and Mrs. George Elliott of Brooklyn, N. Y., and Mrs. Charles Boardne of New Jersey, and one son, Paul Hodges of Davie county.

From the Monroe Enquirer of this week we get the following account of J. D. Hodges' visit less than three months ago to Monroe to receive a signal honor shown him at the dedication of the "John D. Hodges Grammar School." Here is the story:

"Saturday, October 12, 1935, Colonel John D. Hodges came to Monroe to attend a dedication program when the name of the Lancaster Avenue grammar school was changed to the 'John D. Hodges Grammar School,' honoring an old teacher. A splendid program was arranged by former pupils, and Professor Hodges' portrait was presented by Major W. C. Heath.

"In 1873, nine years after the end of the War of the Confederacy, John D. Hodges, soldier and school teacher, came to Monroe fresh from Trinity and Yale to begin instruction of a group of youngsters who entered his subscription school.

"Saturday, October 12, the same John Hodges, the oldest living graduate of old Trinity, returned to the same spot of ground on which his school of Reconstruction days had stood to see dedicated to him a handsome elementary school, the third that has occupied that plot.

"At the time John Hodges was 91, and as erect and soldierly as he could possibly have been when he was mustered out of the Confederate Army in '65, came many of his former students, two of whom are in their eightieth year and the youngest of whom is a mere stripling of 65. To all of them it was a happy occasion. Through the intervening years most of them had kept in touch with one another. Many of them have grown old together in Monroe and Union county. All who were able to do so returned to see the school building dedicated to their first teacher."

FAYETTEVILLE DISTRICT APPORTIONMENTS 1935-1936

	P.E	Benev.	D.W.
Aberdeen-Vass	193	1172	8
Biscoe	133	843	8
Broadway	50	400	5
Caledonia	125	785	6
Carthage	129	820	8
Ellerbe	138	842	8
Fayetteville—Hay Street	250	1500	18
Person Street-Calvary	80	538	8
Person Ct.	145	989	12
Glendon	80	757	10
Goldston	93	757	8
Hemp	96	757	8
Hamlet	217	1075	10
Jonesboro	108	493	5
Laurel Hill	96	657	8
Laurinburg	170	850	10
Maxton	145	889	10
Mt. Gilead	145	989	8
Parkton	161	966	10
Piedmont	116	749	10
Reaford	145	889	10
Red Springs	145	802	12
Rockingham	193	1250	10
Roberdel	112	742	8
Rowland	120	748	10
Sanford	194	1172	15
Stedman	90	490	12
St. John-Gibson	120	748	10
Troy	120	976	10
Wadeville	79	627	8
West End	110	250	8

We make a great mistake when we suppose that drink and drugs and vice and crime are the only sins. A selfish and aimless life—is not that a sin? A failure in the home—is not that a sin? We who kneel at the penitent form . . . learn daily how prevalent is the disease of the soul and how varied are its symptoms.—Evangeline Booth.

A Missionary's Observations of Conditions in North Manchuria

Improved Government and Communications Bring Better Living Conditions and Make Mission Work Easier in "Manchukuo"

By CHARLES A. LEONARD, SR.

If, as we are told in the Word of God, we should render honor to whom honor is due, then credit should be given where credit is due.

The writer returned to Manchuria this year from a year's furlough in America. Many changes for the better have been made here during that time. There is insufficient space to go into details, but we would give some observations and impressions of a recent trip to an important district of this region, where we have mission work at the four leading towns.

Lying north of Harbin is a large stretch of country famous for the fertility of its soil and, until recently, famous for the cruelty and severity of its bandits. That whole region was uncultivated plains, undeveloped and without residents, until about ten years ago. Now it is all in cultivation and the crops are flourishing in a wonderful way. The rain fall there is always good, and crops never fail. The soil is deep and rich. The crops this year are unusually good, as throughout north Manchuria this season.

The district referred to consists of four counties. The trip to Mingsui, the farthest point, was made by cart and on foot. From there back to the railway we traveled on a rough motor bus. Until two years ago no mission work was done in that region, except a missionary went there occasionally. The bandits were found to be so bad that few who visited that region dared venture there again.

A few years past two China Inland missionaries from the south went to that area with a view to beginning mission work. They were fooled by an innkeeper into taking a covered box-shaped wagon, known as a "warm cart' 'because there is a stove inside. As the wagon was not heated and some of the window panes broken out, in order to keep from freezing the missionaries wrapped themselves up in their bedding and lay down on the floor. When their "warm wagon" passed a group of bandits these were sure there were no passengers in the wagon, for no smoke was coming from the stove pipe and they saw no one through the windows. Later, when a "heated wagon" did come along, the one in which the missionaries also should have had passage, these bandits shot it up, killing several and carrying away for ransom the other passengers. Many were praying for the protection of these missionaries.

A colporter of the British and Foreign Bible Society working under the writer's direction in that region was aboard a sled which broke down along the way. The occupants were distressed because they wanted to reach the next walled town before dark in order to escape bandits who might enter a smaller town in the night; but the sled could not keep up with the other vehicles, so its half-dozen passengers had to spend the night in this small village. They suffered no harm, but the next morning just before entering the large walled town they saw along the road several of their fellow passengers of the other sleds which had preceded them who had been shot by bandits the evening before. Other passengers had been carried away, to be held for ransom, tortured, and some of them killed. The colporter regarded his preservation from bandits an answer to prayer.

When the writer made a trip to that region two years ago he found the people anxious to hear the gospel. We preached to a thousand merchants and students at one service in the courtyard of the chamber of commerce at an important town, Iansi. Travel was then also almost impossible, bandits still preyed on the people. At one point along the road we missed a bunch of outlaws by about one hour, and met a detachment of soldiers who were just returning from a trip on which day they had driven a hundred from that county into another, about the extent of meeting the bandit situation.

On this recent trip we found bandit conditions greatly improved. We made the trip just before the crops were high enough to conceal those outlaws, should there be any at this time, for there is still some danger from local resident outlaws; but a great contrast was found as compared with former years. We found a feeling of relief among the people. People could be seen on the roads in large numbers, and without military escort. Prominent people, who usually went into Harbin, or elsewhere, for protection during midsummer, when the bandits are worse, were planning to remain at home for the summer months. Every home, every village and every city has had to have a high mud wall around it, and these were necessarily kept in good repair; but now these are not being repaired but are allowed to fall to pieces. In a few years they will be torn down if conditions continue to improve, and the people will be able to enjoy some fresh air and breezes in their villages and yards. Likewise they may go on the roads and into the beautiful large groves of tall trees they have planted these past ten years without danger of being robbed or carried away for torture and ransom.

None have dared fix up their homes, or dress themselves or their children in such a way as would indicate prosperity or comfort, for the officials or the bandits would regard them as having money and either over-tax, rob or kidnap. Now that personal safety can be had, the people will dare whitewash their homes, fix up their premises and otherwise improve living conditions. Those who are able will dare wear better clothes and keep their families in more respectable condition.

There is always a flare-up of banditry in Manchuria in the summer time. Then these outlaws find cover in the forests and in the high standing grain. The authorities of Manchukuo are allowing, adjacent to the railway lines and other public highways, cultivation only of beans, millet and other crops which do not grow tall. But in the mountains, which are mostly wooded in Manchuria, in the forests, and in those regions where "kaoliang" and corn are planted, the bandits find it convenient to hide and easy to escape the police and soldiers. They come down upon villages and railway stations without being observed, do their terrible work,and then move on to some other locality. The writer, over the 11 years he has been

in north Manchuria, makes his long evangelistic trips of six or seven weeks at a time in the dead of winter, when it is so cold that the bandits cannot very well stay in the mountains because of the cold, and because they can be tracked in the snow, or seen; but frequently we undergo considerable danger, as well as inconvenience, even at that time of the year, and usually travel as a poor Russian refugee to escape some of the danger from bandits. These conditions continue to exist in regions where as yet the new government has not been able to surround and capture the outlaws.

At this time of the year bandits are worse in some sections, for the reasons given above; and, we are told, there is some truth in the rumors that bandits have been supplied with new rifles and plenty of ammunition from some quarter. We are told that some have machine guns and even anti-aircraft guns. But if this encouragement is given as a political move, nothing is to be gained. Such cruelty as these outlaws have practiced over many years and are practicing at the present, tends to turn the people against those who are opposing the new government and shows up in favorable relief the consideration and discipline of the Japanese and the new (Manchukuo) troops.

The same reaction is had as following the campaign of the famous Ma Chan-Shan. In the region we have just visited the people sought to be patriotic, furnishing General Ma's troops with everything in their power. Troops were quartered in the homes of the people in the counties mentioned. The people furnished them with grain and other food. Their livestock was commandeered and everything worth while either given or taken; but when the troops retreated they took everything left that could be moved. They removed furniture and other belongings of the people of one village and sold them to residents of the other villages. Then after getting money for the articles these were then stolen again and sold again or carried away. After the people had treated the soldiers so well, frequently the soldiers maliciously broke to pieces what they could not remove—dishes, crockery, big water jars and other articles valuable to the people. These troops could have done nothing that would have made the invading armies more welcome, and themselves more obnoxious.

Everybody knows that these bandit gangs now operating in North Manchuria are most cruel to the people generally. They leave the impression that they are enemies of the people, even if agents of any political party; for, as a rule, they do not attack armed garrisons, but murder innocent people in villages and towns, wreck trains and destory lumber concessions. When two poor Russian women crawl into a bandit camp on hands and knees, pleading with tears for the release of their two sons because the widowed mothers have no money, and the sons are brought before their mothers in an emaciated condition, one beaten severely and the other shot before the eyes of the mothers and they then sent back with the threat that the remaining boy will be shot or torteured to death in three days if money is not forthcoming, how much sympathy can be expected from the Russian residents of Manchuria? When these bandits treat their own people with such cruelty as one would scarcely find among the wildest tribes of Africa, meted out to enemies; when they shoot down, as almost always, Russian and Chinese women and children fleeing from burning houses, or thrust their swords through the bodies of children—and these practices are known to all who dwell in Manchuria —how can sympathy be had for such outlaws or commendation for any who may be backing them up? What better could be done to help out the present regime, which is convincing the people generally that an honest effort is being made to give better government and personal safety?

INTERESTING ITEMS FROM DUNN

Some of my people asked me why they do not see an account in the Advocate of our work here. The reason is they have not written anything about it; neither have I. We have been too busy doing things to write about the things we don't do. Then I had rather read the Advocate than to write news for it. I even like to read Ed's "Funny Sheet" each month.

I think the condition of the church at Dunn is the best it has been for many years. Not due altogether to what I have done, but also to the efforts of the pastors who have preceded me, and to the faithful and loyal people of the church. I do not know of any friction among our people, but there is a very fine Christian fellowship. We are having good attendance at our services and much interest is shown. Last Sunday morning, which was the last Sunday in the year, and the worst Sunday since I have been here because of the snow and sleet, we had a very fine congregation and a good service. I baptized four children and received four members into the church. To baptize a baby and to receive his father and grandfather into the church at the same service is evidence that the church is not as cold as the weather was last Sunday.

We held our own revivals with the co-operation of the devoted and consecrated members of the church; and I do not believe any preacher can have better help than that of his own congregation. The people came to church at 6:30 each morning for two weeks in great crowds and liked it so well that we have our mid-week services at 6:30 on Wednesday during the summer months and find it much better. During the winter months we have our Sunday evening services at 5 and find that to be much better than at 7:30.

Mention should be made of a most excellent choir under the leadership of Mrs. Paul C. Hood, and Mrs. John Hodges as organist. There has not been a fuss or fight in the choir for the 25 months that I have been here. They live in peace and work in harmony.

We have a very effective board of stewards, all taking the Advocate. They are out to raise the finances of the church this year and to balance the budget each quarter without having to continually bring the matter before the congregation. With Marvin Wade as chairman and Mrs. H. C. Turlington as financial secretary, and J. R. Hubbard as treasurer, it will be done.

Fellowship Day on the fifth Sunday in last September when all the members came together in a special service with lunch at the church will long be remembered, and it is to be an annual occasion. The last Sunday before conference we closed the year with a love feast, which was another high point in the life of the church.

We are doing considerable repair work on the church, which will add much to its looks and comfort. We have remodeled the parsonage so that it is now one of the best in the conference. Good enough for any preacher, presiding elder or bishop to live in; better than the most of them have lived in.

J. A. Russell.

MRS. J. J. RENN PASSES

Mrs. Roberta Reavis Renn, wife of the late Rev. Joseph J. Renn, was born in Henderson, N. C., January 28, 1856, and died at her home in Greensboro Saturday night, January 4. She had lived in Greensboro about 30 years following the passing of Dr. Renn, January 1, 1906. During several years Mrs. Renn had been an invalid, suffering from paralysis.

Surviving are two sons, Thomas Reavis Renn of Mount Vernon, N. Y., and Joseph J. Renn of Baltimore; a daughter, Miss Kate A. Renn of Greensboro; two step-sons, E. V. Renn of Norfolk, Va., and J. W. Renn of Opelika, Ala.; two step-daughters, Mrs. M. D. Coburn and Miss Maggie Renn of Hendersonville; a brother, J. W. Reavis of Louisburg, Tenn.; a granddaughter, Emma Renn Jones, and a grandson, Robert Jones, both of Charlotte.

Funeral service was conducted at 2 o'clock Tuesday afternoon, January 7, at West Market Street Methodist church, of which Mrs. Renn was a member, by the pastor, Rev. W. A. Stanbury, and Rev. S. B. Turrentine, president emeritus of Greensboro College. Interment followed in Durham.

One of the highest tributes that can be paid is that one has lived a consistent Christian life. The value of a good life in a community is priceless.

Among the finest portraits of character are the tributes paid by inspiration to true womanhood. Amid such tributes to Christian womanhood are recorded the words: "Whose adorning" is "the hidden man of the heart, in that which is not corruptible, even the ornament of meek and quiet spirit, which in the sight of God is of great price."

Mrs. Roberta Reavis Renn combined in the strength and adornment of character the elements that enrich true Christian womanhood.

As we review the years we behold the portrait of a noble life that began and continued aright. Inheriting the blessings of worthy ancestry, reared and trained amid the environments and under the influences of Christian culture, she was enabled to render a notable service for many years, contributing to make earth more like heaven and the children of men more like Christ.

Amiable in disposition she was easily approached; and frank in spirit she was readily understood. She was loved for her kindliness of heart and esteemed for her valuable service.

In the sacred precints of the home she exerted a benign influence where the power of true womanhood can ever claim supremacy for good. In such sphere her influence abounded in service animated with steadfast love and devotion, so that "her children arise up, and call her blessed."

In whatever field of usefulness she was engaged, duty was to her an opportunity, and service was sacred.

Through her beneficence, like Mary with the priceless alabaster, she hath wrought a good work, which throughout the years will be told as a memorial of her.

Equally in the service of suffering, as in that of doing, the life of this elect woman shone with a clear, steady light; for she had partaken of the fellowship of the sufferings of Him who was made perfect through suffering; and having been made conformable unto His death in a life of righteousness, she looked with faith unto the goal of life eternal.

Thus she hath "come to her grave in a full age, like a shock of corn cometh in his season."

Such a life is a triumph; such a death is a coronation.

S. B. Turrentine.

GOOD FOR S. J. STARNES AND CENTRAL

The board of stewards of Central church, Raleigh, is now 100 per cent. Wednesday morning of this week Rev. S. J. Starnes, the pastor, sent in 22 new subscribers to



REV. S. J. STARNES

the Advocate, which makes each steward a subscriber. This is admirable and we congratulate the pastor and Central church upon their splendid achievement.

DISTRICT MISSIONARY INSTITUTES

STATESVILLE DISTRICT

The Statesville district missionary institute will be held at the Methodist church in Newton instead of Hickory. We will meet at ten a. m. January 23, have lunch and then have a brief afternoon session. John Hoyle, Jr.

MOUNT AIRY DISTRICT

The Mount Airy district missionary institute will be held at Elkin, Janury 24, instead of North Wilkesboro, January 24, as previously announced. A. C. Gibbs.

ELIZABETH CITY DISTRICT

The Elizabeth City district institute will be held in Edenton Tuesday, January 21, beginning at 10 a. m. Let every pastor bring a car full of his laymen, for we want the laymen to have the advantage of these messages and the inspiration of this district missionary and evangelistic institute.

We are expecting to have the district Christian education council after lunch of the same day.

Yours for a hundred per cent attendance.

B. B. Slaughter, P. E.

DURHAM DISTRICT

Please announce in the Advocate next week the Durham district missionary institute will be held January 16 in Calvary church, Durham, instead of Duke Memorial church as as was previously announced. The meeting will be called to order promptly at 10 a. m. and will adjourn at 1 p. m. Luncheon will be served by the ladies of the church for 40 cents per plate. Pastors, lay leaders, chairmen of missionary committees, and other interested church workers and leaders are urged to attend this institute. Each pastor is requested to notify Rev. Daniel Lane, 1207 Elizabeth Street, Durham, of the number to be expected from his charge and who will remain for the luncheon. H. B. Porter.

RALEIGH DISTRICT

The date for the missionary institute of the Raleigh district has been changed from January 15, as originally announced, to January 17, the meeting to be held at Edenton Street church, beginning at ten in the morning and adjourning by one o'clock. Many of our people will want to hear the Japanese preacher, Kagawa, at Duke University, on the 15th and 16th of January, hence the change. It is desired that all the preachers, with as many laymen as possible from the several charges, attend this institute, including lay leaders, chairmen and members of missionary committees, presidents of woman's missionary societies, church school superintendents, etc. The pastors are requested to co-operate in securing a representative attendance.

J. H. Barnhardt.

OFFICIAL BOARDS 100% SUBSCRIBERS TO THE CHURCH PAPER

Why not enlist at once in this noble effort for an informed leadership? Put the
NORTH CAROLINA CHRISTIAN ADVOCATE
in the home of every steward

TRAINED MINISTERS NEED INFORMED LAYMEN —HENCE THIS OBJECTIVE SET BEFORE US

Exalt this first work of 1936! Make larger use of the printing press. Last year 140 boards were on the honor roll. Double this number this year.

Act Quickly! Lead in a Noble Cause

I WANT A BIG JOB

I am eighty years old, but ready to go. I want a big job.

I am stronger and handsomer and better than ever before.

I have served loyal families, fathers, grandfathers and great-grandfathers.

I work in cabins and in palaces with the same eager desire to minister to all, especially to the souls of men in the mental, moral and spiritual uplift of all the homes I enter.

I am on the job each week, whether wet or dry, through winter and through summer, with utmost regularity. The preacher comes into the home occasionally and the doctor when sent for for, but I am as regular as the clock.

I work for four cents a week. Some of my employers pay me two dollars a year in advance; but some fall far behind, and a few fail to pay at all. Four cents a week for such work! Can you beat that?

I come each week with stories for the children, with a record of the work done in Christian education, with the achievements of the missionary women, with the thoughts of great thinkers, with the news from the field, with the call of the orphans, with the message of the prophets of God and the social and moral demands of the church of God. You need me if you wish to be intelligent about the work of your church.

I come to those whose time of life is "sunset and evening star," as they wait for the call to come home. Old men and women, the shut-in saints, the toilers in the hard, weary rounds are my special concern.

I will be able to go into many homes that never saw my face if those for whom I have worked through the years will introduce me to their friends and neighbors, many of whom will be proud to have me in their homes and their children will come to enjoy me. On the farms, in mill towns, in cabins on mountain trails, in tenement houses, as well as among the officers of the church, these can be found. In their homes, I want a job. I want a job now.

I want to do better work for my old friends and supporters, also to keep going to the new homes now opening to me.

I want all to know that working for you at four cents a week will not keep me going. I have to do job printing on the side to keep going. By doing this and collecting the four cents a week from my employers, I am able to get along.

I am your own church paper, the NORTH CAROLINA CHRISTIAN ADVOCATE.

(We salute the Wesleyan which is working at a similar job).

What is Modernism?

By EBENEZER MYERS

Modernism is a system of thought based on the theory of Darwinian Evolution.

Its teaching contradicts or denies at least five of the fundamental teachings of the Christian religion and the Bible. These are: The Bible account of creation and fall of man; the blood atonement made by Christ; the pre-existence, virgin birth, and deity of Jesus Christ; the miracles of the Old and New Testaments; and the bodily resurrrection of our Lord. "That we should earnestly contend for the faith which was once delivered to the saints" Jude 3).

Let us look briefly at these fundamental teachings of the Bible, comparing them with the tenets of modernism.

First, the Bible account of creation and fall of man. They say this account is a batch of folk-lore tales, myths and legends. They thus at the first stroke undertake to destroy the foundation of the other doctrines of the Bible, for if man was not created and fell according to the Genesis account all the balance of the Bible is false and all gospel preaching is false and meaningless; for like the first link of a chain this doctrine of the creation and fall of man draws all the other links after it. For God goes at once after the fall of man to preparing and publishing his plan of redemption; and this is seen throughout the book of Exodus, which is not only the taking of Israel out of bondage, but the picture of God's redemption of the race by his Son, Jesus Christ. See through Exodus altars, blood, sacrifices, officiating priests, types and shadows of his redemption by Jesus, and all this and the rest is meaningless and vain if the creation and fall is not true.

Second, they deny the blood atonement. They say his teaching and example are all that is needed for their system of religion. I answer this with a brief statement: that the atonement by blood is one of the plainest doctrines of the whole Bible, for "without the shedding of blood there is no remission of sins," and through the law of the prophets, Psalms, gospels, epistles and revelations, in fact through every book in the Bible like a scarlet thread runs this doctrine of atonement by blood.

Third, the modernists deny the pre-existence, virgin birth and deity of Jesus Christ. They say it is the example and teaching of Jesus that saves us and not his blood atonement and Godhead. But it is evident from the teaching of Jesus that the modernists are in error, for they do not even believe the teachings of Jesus. Jesus said, "Except ye eat the flesh and drink the blood of the Son of Man ye have not life in you" (John 6:5). Jesus taught his pre-existence in his high priestly prayer in John 17:5: "Glorify thou me with thine own self, with the glory that I had with thee before the world was." Verse 17, "And have known surely that I came out from thee, and they have believed that thou didst send me." Verse 24, "For thou lovedst me before the foundation of the world." John 8:58, "Jesus said unto them, Verily, verily, I say unto you, before Abraham was I am."

His power and Godhead is seen in his work of creation: John 1:3, "All things were made by him: and without him was not anything made that was made." John 1:10, "He was in the world and the world was made by him, and the world knew him not." Col. 1:16, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him."

We know that no man. however good or holy, could do the things ascribed to Jesus in these verses. Creation can be accomplished only by God. Jesus shows his power and Godhead by forgiving sins and other miracles that he performed. He said, "Thy sins be forgiven thee." "Stretch forth thy hand." "I will be clean," he said to the leper. But I seem to hear some modernist saying, "Yes, but the disciples performed such miracles." But they could only do them in Jesus' name; Jesus did not use any other name or power, he spoke or worked with his own inherent power and Godhead.

The prophecy of the virgin birth was literally fulfilled. Isa. 7:14, "Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Matthew tells us that this name means "God with us." The modernists reject this claim of the virgin birth and call Jesus the son of Joseph, and say he was a good man; admit that he was the best of men but only a man, that he had a "greater capacity" for divinity than other men, which accounts for Jesus' extraordinary works, but as a man we should not pray to him. And this in the face of the fact that Jesus allowed number of men and women to pray to him while on earth, which was reprehensible if he was only a man. But logically we would be forced to the conclusion that Jesus was not a good man if he were not all that he claimed to be and that prophets and apostles claimed for him.

Fourth, the denial of the miracles of the Old and New Testaments by the modernists is so silly that I will not waste time or space with it. How they labor to explain away these miracles, and when they are through they stand there just the same. Like explaining away the sun, it still shines.

Fifth, the bodily resurrection of Jesus which the modernists deny is one of the most thoroughly established facts of history. I think in this they show great stupidity.

These doctrines which they deny are the fundamental doctrines of the Bible, the church and our holy religion, and without them we have no gospel. They are the essentials of the Bible truth. Rob me of these and I would stop preaching. They are the heart, the kernel of the Bible.

Not long ago a member of our family found and brought in a large wasp nest and laid it on the dining table for a curio. It was allowed to stay on the table a few days. When the table was set a chunk of mountain honey was placed on the table. I looked at both. They were somewhat alike; the wasp nest had cells somewhat like the honey, but there was no sweetness, no honey there. This reminded me of what the modernists are trying to put off on the church and the world.

Why do they deny these fundamental and essential truths? Because they do not fit into their system of thought. The two systems of teaching are absolutely contradictory and as irreconcilable as two systems can be.

You cannot hold and teach both at the same time. I know some who are trying to do it, but they are making a mess of it. I pity the young preacher or teacher who has to go out into the world with this handicap, spoiled for his work by this pseudo-science, or vain philosophy.

There is little wonder that the church is not having revivals of religion and must depend on decision days, educational evangelism and other claptrap methods for getting people into the church, when teachers, leaders, editors and preachers are trying to satisfy themselves and those they teach with this sort of stuff. It cannot satisfy, neither can it save them or those they teach. It may have a "form of godliness" but does not have the power.

"LOAN TOYERY"

Have you heard of a "Loan Toyery"? It is a place where poor children may come and borrow toys just as one would borrow a book from a library. Such a plan is being begun in connection with a social project in Fukushima, an outcaste village in Hiroshima, Japan. For nearly twenty years this settlement has been operated under the Southern Methodist Mission. Its origin was romantic. Dr. Janet Miller, then a missionary in Japan, received her mother's wedding ring as a contribution to aid in her work. She sold the ring and bought the property we are now using. To her work has been added a night school for Korean children, a young men's club and most recently a baby nursery where small babies are kept and fed while their mothers, from very poor homes, go out to help earn bread for their families. (It is rice in this case).

The children in this community are almost toyless. What would be finer than to offer to lend them toys to use for a week or even less time. We have the machinery for doing this but need toys. If some Sunday school teacher or individual reads this and wants his or her class of boys or girls to aid, the following toys may be sent: dolls (both white and negro), picture books showing American city and rural life, erector sets, tinker toys and simple games. Expensive toys should not be sent. Toys can be bought here very cheaply, so money may be preferable. An erector set for a boy six to ten years old may be bought for fifty cents; tinker toys for the same amount. American dolls cannot be bought here. Toys, which might be used in our toyery, may be bought in Japan for sums from ten cents to fifty cents. The child or class sending toys or money will have its name written in Japanese and placed on the toy sent or purchased.

Commmunications regarding this project may be addressed to Weyman C. Huckabee, 323 Zakoba Machi, Hiroshima, Japan.

A NEW TESTAMENT FRAGMENT

The discovery in the John Rylands Library, Manchester, of the earliest known fragments of the New Testament brings the gap between the events recorded in the Gospels and the date of the oldest copy of them extant within appreciable distance of being bridged. The fragment consists of a small piece of papyrus codex, bearing on one side part of the thirty-first, thirty-second and thirty-third verses of the eighteenth chapter of St. John, and on the other part of verses thirty-seven and thirty-eight of the same chapter.

Scholars are agreed that this discovery is among the most momentous in the history of Biblical study. It is not as important, it is true, from the viewpoint of textual research, as were the manscripts of the Chester-Beatty collection, first known about six years ago. But it throws considerable light on the date when St. John's Gospel was written. Many researchers hold that the fourth Gospel was not composed until between 135 and 140 A.D. But the new fragment hails from Egypt, and is thought to date from not later than 140 A.D. St. John's Gospel was published in Ephesus, and from thence it had to pass to Egypt. It is contended that this would require at least a score of years, which means that the Gospel itself must have been written as early as A.D. 120.

But there is an even more important significance about the new discovery than this. Till a few years ago the earliest extant piece of New Testament manuscript known to the world dated from the fourth century. Then part of the Chester-Beatty papyri was found to go as far back as the third century. Now this fragment of St. John joins hands with the first half of the second century. It is possible that, sooner or later, men will discover a manuscript that was touched and read by those who actually heard Jesus speak.—The Christian Science Monitor.

THE SUNDAY SCHOOL TEACHER

For her no trumpets sound.
A quiet corner holds her little flock,
And in that curtained class-room she is found
Sunday by Sunday, faithful as the clock.

Encouraged by her smile
Each child, responsive, blossoms like a rose,
And thoughtful words, out-spoken, free from guile,
Show how the young mind now in wisdom grows.

They're children yet.
They're troublesome at times, and hard to please;
But in the midst of men our Master set,
For all to see, a child like one of these.

The pattern for us all
In simple faith, in open-hearted love!
"Of such is Heaven's kingdom." So we prove
The teacher's work is neither mean nor small.

By her own life she throws
A light upon the lessons they are taught;
And wise her gentle counsel, for she knows
Experience is often dearly bought.

So little done today!
But in the harvest years that are to be
How many a grateful, loving heart will say,
"You did so much for me!"

The Shepherd of the sheep,
Who loves these lambs and treasures every one—
To those who guide them on life's pathway steep
Shall He not say, "Well done"?

—G.E.C. in Methodist Recorder.

If students in so many parts of the world today seem to be mistaking movement for life, may it not be that they have been too far removed from life, tasting it only at second or third hand, and have mistaken the imitation for the reality?—Mrs. Winifred Wilkinson.

A handful of common sense is better than a bushel of learning.—Proverb.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

A REMINDER

Now is the time for reports to be in. All corresponding secretaries should have reported to their respective district secretaries.

All study superintendents should have reported to Mrs. B. F. Boone, Cary, N. C.

All superintendents of supplies should have reported to Mrs. W. L. Knight, Weldon, N. C.

All superintendents of Christian social relations should have reported to Mrs. C. L. Read, Zebulon, N. C.

All superintendents of publicity should have reported to Mrs. M. T. Plyler, 1415 Gregson Street, Durham, N. C.

Of course, your funds have all gone in to your conference treasurer, Mrs. F. B McKinne, Goldsboro, N. C.

If you need program literature or report blanks, let Miss Bessie Harding, Farmville, know what you want. You will find report blanks for all auxiliary officers in your corresponding secretary's book and the treasurer's book which may be for 35 cents each from Miss Bessie Harding.

If all your reports are not in, get them in at once. The delay may cause you to lose proper credit, but you get in line with the order of work.

IMPORTANT NOTICE TO SUPTS. OF CHRISTIAN SOCIAL RELATIONS

Let all those who are participating in the temperance essay contest see to it that the winning essays, poems and posters are sent to their respective district secretaries by January 15. The zone leaders will be glad to forward these to the district secretaries. Mrs. Marvin Siddle, chairman of the Caswell zone, has in her hands more than 300 papers.

Mrs. C. L. Read urges that the temperance education be continued throughout this year and recommends that the auxiliaries put on their local essay contest.

The Durham district missionary institute will be held at Calvary church, January 16, opening at 10 o'clock. An instructive an inspirational program is prepared and will be presented before adjournment for lunch. The ladies of Calvary church will serve you at 40 cents per plate. If you desire dinner drop a postcard to Rev. H. B. Porter, Watts St., Durham, N. C.

Mrs. S. L. Lane of Fuquay Springs writes: "The past quarter has been a very busy one, with Thanksgiving and Christmas plans. We have also been trying to finish paying for our church lights and our dues and pledges in the missionary society. We are very proud that we are making the honor roll this year. During this quarter our mission study leader conducted the mission study class. We studied "That Other America" and found it one of our most enjoyable books. We also observed the week of prayer, having as guest speakers Mrs. C. L. Steidley of High Point and Miss Elizabeth Lamb of Fayetteville. The ladies felt that both of these weeks had been among the most profitable of the year. The attendance was good and the interest very keen. We distributed several Christmas baskets to the shut-ins and older people in our church, hoping to bring joy to them. We were glad to be able to end the year by being of service to others."

PRIMARY PARTY

The children of the primary department of Centenary Methodist church school, New Bern, were at home to their parents and members of the woman's auxiliary recently at a party in the Sunday school rooms. Climaxing a period of six weeks' study on "Home Helpers Far and Near," under the direction of Mrs. W. F. Dowdy, the children exhibited projects on African Kongo, Korea and the Far North.

The children of the first year department constructed a village scene from the Kongo. Two paper huts, and paper figures of the natives engaged in all kinds of work, eating, and playing were arranged in an animated scene on the sand table.

Scenes from Chinese life were made by the second year group under the direction of Mrs. Rexford Willis. Paper pagodas, jinrikishas, children, animals, and houses illustrated the home life of the Koreans. The Eskimos were represented by the work of the third year class taught by Mrs. Horton Purser. This exhibit, with its background of aurora borealis and its snow scene attracted much favorable comment. A miniture deep blue lake in the center furnished a home for the seals, and on the ice made of cotton were arranged the homes of Eskimos and dogs and sleds cut of white paper, with brown reindeer furnishing spots of color.

The children, directed by Mrs. Dowdy, played games known to children in Africa, Korea and the Far North. Informal story-telling and singing followed with the Christmas story woven into the story hour.

Bright decorations of green smilax, moss and red candles further carried out the idea of the approaching holiday.

For refreshments the primaries served their guests cookies and stuffed dates, the recipes for whch were distributed to each child last Sunday. Hot cocoa for the party was furnished by the teachers.

Mrs. Neal Smith is superintendent of the primary division and the primary teachers are: Mrs. George Howard, Mrs. Rexford Willis and Mrs. Horton Purser. Mrs. Jack Wilkinson is the pianist and Miss Helen Louise Williams the secretary.

Throughout the whole of the six weeks of study the emphasis has been placed on the many ways in which children in all lands help in their homes, and at the same time the students have studied what the foreign children wear, what they eat, and what they play, and most of all the kind of homes in which they live. This program ties in with the missionary efforts of the woman's auxiliary of the general church, which receives a percentage of the missionary offerings taken on each fourth Sunday. The next offering will go to the missionary work in the countries the primaries have studied, Korea, the Far North, and African Kongo.

At the same time the primaries were doing this extra study the junior department under the direction of Miss Mary Gray Moore completed a unit of study on "How Peace Grows."

MISS TSEU SUNG SENDS CHRISTMAS AND NEW YEAR'S GREETINGS

The Mary Pescud Missionary Society of Edenton Street church, Raleigh, was fortunate this year in receiving on Christmas Eve interesting Christmas and New Year's greetings from Miss Tseu Sung Wo, their Nellie Young Bible woman in the Hayes Wilkins Bible School in Sungkiang, China. Miss Wo included with her greetings "A Brief Account of Eighteen Years Work of the Woman's Missionary Conference," the China Jubilee Conference of the Methodist Episcopal Church, South, held in October. The report, printed in English and Chinese, is a glorious record of accomplishment during the 18 years since 1917. The women have accomplished much, not only in China but in Manchuria and Africa, fields in which Chinese women are lending their aid. With the greetings and report came also a number of excellent kodak pictures of Miss Wo, of several other workers, of their Bible classes and of the Short Term Bible schools. One of the most interesting of the pictures is that of the old women in a district Short Term Bible school. This large group of women, many of whom Miss Wo writes, come considerable distances to attend the schools, are all well past middle age.

Miss Wo also remembered Miss Sallie Reese, president of the Mary Pescud society, with a gift of two beautifully made pillow case mats and an interesting account of her work besides the greeting card. These messages and pictures direct from the field are an inspiration to the society and were presented at the December quarterly meeting.

In November a letter from Maria Silvana Gonzaga, the "Mary Pescud Scholarship girl" in Brazil, told of her progress at Collegio Bennett and of broadcasting over radio in Rio. She is, it seems, quite gifted, and a favorite with her schoolmates.

Daisy Bailey Waitt,
Chm. Publicity.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

DAY OF FELLOWSHIP AND PRAYER

February 26, 1936, which is the first Friday in Lent, has been set apart as the date for the World Day of Prayer, with the theme for meditation and prayer, "Peace on Earth, Good Will Toward Men."

In more than fifty countries in 1935 Christians met in large numbers, both men and women, for the observance of the day and to consider the meaning of bearing one another's burdens. More than 275,000 programs were distributed in the U. S. A. alone.

The program for this year has been prepared, at the request of the prayer committee, by Senorita Laura Jorquera of Santiago, Chile. She is president of the Council of Presbyterian Women of Chile and active in Y.W.C.A., W.C.T.U., Sunday school work and other church interests.

She is a woman of charm and personality, and her sincerity and unaffected manner and belief in her people have endeared her to many friends and make her a great asset for the cause of Christ in Chile. It is interesting to note that she has placed in the heart of the program the story of "Christ of the Andes" —the immense bronze statue on the boundary line between Argentina and Chile, which commemorates the Peace Pact of May, 1901. This statue, cast from the cannons which had been aimed at each other bears this inscription: "Sooner shall the mountains crumble into dust than shall Argentines and Chileans break the peace which they have pledged at the feet of Christ the Redeemer."

May we approach this day in a spirit of prayer thanking God for "the growing consciousness of the need for peace and for a personal knowledge of Him who brings peace to earth."

ELK MOUNTAIN MISSIONARY SOCIETY

Though few in number the Elk Mountain missionary society of the Asheville district is one full of enthusiasm, faithfulness and loyalty to the missionary cause and has completed a most gratifying year's work. They have, at almost every meeting, 100 per cent attendance of members, have carried their work in every department successfully and are always ready to answer the call to duty in the one or district work.

It was the pleasure of your editor to be with them at the December meeting and to get from that meeting much of inspiration and uplift for the beginning of another year.

The meeting was held at the home of Mrs. W. I. Garrison of Woodfin and was presided over by the president, Mrs. Claude Moore, who also gave the afternoon devotional. The reports of officers and department chairmen were interesting and encouraging. It is interesting to note that as a means for raising the finances of the auxiliary, each member at the beginning of 1935 assumed the responsibility for making and selling a quilt, the proceeds from the sale to be placed in the missionary treasury. The quilts were pretty and well made and found a ready sale.

The program for the December meeting was on Korea and several interesting stories of that nation were given by several of the members. A talk on "The Value of Prayer in the Missionary Work" was made by Mrs. W. R. Harris, conference secretary.

At the close of the meeting dainty and tempting refreshments were served by the hostess.

HOME MISSION STUDY COURSE

As our auxiliaries begin to plan for their home mission study in the early spring, may we pass on to them a suggestion from the Bulletin of Missionary News that an appropriate book for this study is "Toward a Christian America" by Morse. In addition to our own home mission booklet being prepared by the Literature department for use in connection with this study we find several other books have been suggested as helpful material: God and the Census, McLean; What Next in Home Missions, W. P. Shiver; Making America Christian, A. V. Casselman; For a New America, Co Hayne; as well as three other books recently used: Facing the Future in Indian Missions; Our Templed Hills and the Jew and World Ferment.

THE NEW LEAF

He came to my desk with quivering lip,
The lesson was done.
"Have you a new leaf for me, dear teacher?
I have spoiled this one."
I took his leaf, all soiled and blotted,
And gave him a new one all unspotted.
Then into his tired heart I smiled:
"Do better now, my child."

I went to God's throne with trembling heart,
The year was done.
"Have you a new year for me, dear Master?
I have spoiled this one!"
He took my year, all soiled and blotted
And gave me a new one, all unspotted.
Then into my tired heart he smiled:
"Do better now, my child!"

—Unknown Author.

OUR 1935 REPORT

It is with a great deal of anxiety and hopeful anticipation that we look forward to knowing the result of our 1935 year's work in our conference. Whether or not we have grown spiritually, have gotten a larger vision of our work through mission study, have made greater contributions to the needs of our community through our five Christian social relations projects and local work; and if our gifts have been adequate to meet the obligations we assumed for our conference for the year. May our record be one of which we may be proud and may it prove an incentive to us to plan and accomplish greater things in the new year of 1936!

PASSING OF MRS. D. VANCE PRICE

It is with deepest sorrow that we have heard of the passing of Mrs. D. Vance Price of Mt. Airy, who for years has been so prominently identified with our woman's work, and who was one of the charter members of one of the first foreign missionary societies organized in Southern Methodism. Our sympathies are extended to her friends and co-workers who will miss her and who loved and valued her so greatly.

A most beautiful tribute of appreciation has been received from the Mt. Airy society and we hope to publish it in an early issue of the Advocate.

MRS. MYRTLE ROSS ASHBY

In loving memory of my very dear friend, Mrs. Myrtle Ross Ashby, is this simple tribute offered:

If I could paint a portrait, I could not picture so beautiful a character with kind looks and loving ways. The quotation "to know her is to love her" was never more appropriately used. Her gentle sympathetic spirit and smile of cheer were always a source of inspiration and pleasure for all with whom she met and the outstanding feature of her life was the fact that she was always the same sweet temperament no matter what condition or circumstance one might find her.

Words are futile to speak her praise. Her loyalty to home was evidenced by her canstancy within its walls wherein all the finer attributes of a loving friend and mother were shown at all times. She was never known to speak ill of anyone and she always looked for and found something good in everyone.

As I recall the many hours spent with her in sickness and in health, never have I heard her complain, but bravely accept whatever came her way. Her life was a blessing to all who knew her and a more saintly and devout soul has never lived. She was recognized as the "flower of her neighborhood" and will be missed greatly.

Her gain in the life beyond is our great loss here and my memory of her as a true friend and companion will be my choice possession as long as life lasts. My sincere wish is that my life in some way may be patterned after hers and be more worth while because of her influence.

Edna C. Homet.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

PARENT EDUCATION

"The Adult Elective course, 'Achieving a Christian Home Today,' which appeared in the October, November and December issues of the Adult Student, was most cordially received. Numbers of persons who read the course commented on its high quality. Still another element that accounts, in part, for the cordial reception is a felt need among Christian parents for dependable guidance in the intricate job of rearing a family—or, for that matter, of maintaining a household. A growing body of worth while printed material is now available, much of it at a reasonable price, but many who need it most do not know of its existence. Publication of a parents' course in the Adult Student doubtless has introduced many parents to significant materials being produced in this area.

"It is expected that a continuing demand will call for a reprinting in pamph let form, to be sold at a nominal price. If that is done, we hope that groups of parents will be found for study, using the reprint as text material. Also the carefully annotated lists of books and pamphlets appearing in this and preceding issues of the Christian Home will suggest a wide range of material for individual and group study.

"There is hardly a church in Southern Methodism which it can be said that a group of parents could not undertake with profit some sort of study of their common problems. As a rule, the incen tive for starting can be furnished by one person. Perhaps you are the person who should make the start! Let us assume that you are the right person.

"By all means you will want to secure one copy each of the October-December, 1935, issues of the Adult Student and read carefully Dr. and Mrs. Hayward's excellent course. And you will order from the General Board of Christian Education, 810 Broadway, Nashville, Tenn., a copy of Parent Education and the Local Church, leaflet No. 84-B. This manual for leaders, which will be sent without cost, provides suggestions for using the existing local-church-school organization in working out a program of parent education, and other valuable material."

The above paragraphs are taken from the January issue of the Christian Home, our newest publication, which combines the Home Quarterly and Childhood Guidance in Christian Living. If your church is not receiving this excellent magazine regularly, please see that copies of it are ordered from the Publishing House, Richmond, at once.

COLLEGE DAY

"January 12 is College Day. This is an important date on the calendar of the local church. We suggest to our readers that they examine the materials in the various periodicals explaining the purpose and emphasizing the importance of this occasion.

"The course does some of its most outstanding work through the institutions of learning which it has founded. Alongside our state institutions the church-related colleges and universities serve the nation. They also render a specialized service to the church.

"In order that the significant worth of our colleges may be adequately understood College Day should be fittingly observed in every congregation."

PLANS OF COUNCIL OF CHILDREN'S WORKERS, N. C. CONFERENCE 1935-1936

Organization

1. We shall endeavor to organize the workers in various areas of each district, and select group leaders, who shall be responsible for promoting the work in their respective areas, under the direction of the district and conference director of the children's division.

2. Each district director shall select one small school for intensive and continuous cultivation throughout the year.

3. We shall seek to have a superintendent of each children's division in every church in the conference. To this end we shall seek the aid of the presiding elders in securing such persons, and the address of each, in order to have a complete mailing list to use in sending necessary communications and making other contacts with local churches.

Training

1. We advocate training schools in larger centers, with courses selected to meet the needs of the workers; one teacher schools offering courses for children's workers wherever practicable; and individual study, by correspondence, where classes may not be held.

2. We shall continue to work toward collecting and circulating books for children's workers, and toward formulating a working plan for regular, directed reading on the part of district workers.

Vacation Schools

1. We advocate the holding of an observation vacation school in one of our larger centers.

2. We shall hold district wide vacation school institutes in each district, preferably in conjunction with district wide Christian education conferences, and shall continue to promote vacation schools through correspondence, personal visitation, and assistance in planning and holding such schools wherever practicable.

Missionary Education

1. We rejoice in the progress that has been made in missionary education in the children's division under the co-operative plan. We shall continue to emphasize missionary education:

a. As an integral part of the year round program.

b. Through co-operation with woman's missionary society.

c. Through more effective use of World Friendship Units.

d. By making every effort to the end that all our churches may have a share in the Home and Foreign Missionary Enterprise.

Training Children in Church Membership

1. We recognize that personal commitment of one's self to Christ, and coming into full, intelligent membership in the church is a central emphasis in all our work with children. Therefore, the workers with children stand as backers to the pastor in his efforts in evangelism.

2. We are hoping to have an experimental meeting in one district this year in which we shall spend one whole day on religion of childhood.

Parent Education

Recognizing the limited time children spend in church school, and the necessity of co-operation on the part of parents and church school workers in the program of Christian education for children, we shall do all in our power to encourage parent education.

Literature

We shall continue to stress an intelligent use of our literature.

News Sheet

We shall continue to give information and assistance to superintendents of children's divisions in local churches through a communication, whenever necessary, to be prepared and sent out jointly by district and conference director.

ASSEMBLY DATE NAMED

The date of June 29-July 3 was unanimously named by our Young People's Council as the date for our Young People's Summer Assembly to be held at Louisburg College next summer. Mr. Linwood Blackburn, vice president, who presided over the session of the council in the absence of the president, Miss Netta Cook Robertson, named a program committee for the assembly. This committee will meet soon and make detailed plans for our next year's assembly.

PEACE WITH HONOR

"Peace With Honor" by A. A. Milne will be found most helpful reading for junior workers, who will find in this book frank, vigorous and convincing facts which will clarify their own thinking and challenge the co-operative world friendship unit, the purpose of this unit being to help junior boys and girls to learn how peace grows.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS AGNES PEACOCK, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

HOME AND FOREIGN MISSIONARY ENTERPRISE, OCT. 15-DEC. 15

The following report covers the total amount received between October 15 and December 15. Several churches paid up for the year during conference; hence the reason for certain large contributions.

In order to conserve space the amount is reported by churches rather than by divisions as has been done previously. Church school treasurers should, however, continue to report the monthly offering to Mr. H. A. Dunham by age-group divisions: children, young people and adults.

Response to this cause during the first two months of the conference year has been most gratifying. The amounts contributed by churches and by districts are as follows:

Mt. Airy District

Lansing	$ 1.85
Boone	2.20
Draper	3.02
Mariah Chapel	3.07
Palmyra	2.30
Rockford Street	6.30
Elkin	12.50
Total	31.24

Waynesville District

Clark's Chapel, Clyde	3.00
Highlands	3.00
Franklin	7.00
Canton	7.80
Waynesville	30.00
Total	50.80

Marion District

Wesley Chapel	1.00
Rutherford College	1.22
Spindale	1.43
Rutherfordton	1.07
Connelly Springs	3.00
Burnsville	3.78
Marion	20.00
Morganton	22.10
Total	53.60

Charlotte District

Indian Trail	1.00
Brevard Street	1.25
Belmont Park	1.50
Waxhaw	2.18
Myers Park	16.85
Bethel	20.00
Harrison	28.70
Total	71.48

Salisbury District

Richfield	1.00
Bethel	1.24
Mt. Tabor	1.35
Rocky Ridge	1.50
Harmony	2.00
Kerr Street	2.50
Unity, Concord	3.00
Liberty	3.42
Salem	5.21
South River	6.58
Central, Concord	7.80
Forest Hill	9.19
Central, Albemarle	9.79
Epworth	16.00
Mt. Olivet	17.77
Trinity	24.17
Total	112.52

Statesville District

Highland	1.00
St. Johns	1.00
Fairgrove	2.00
Williamson	1.10
Westview	2.12
Newton	5.50
Rose Chapel	5.75
Triplett	6.13
Hopewell	6.61
Vanderburg	6.87
New Salem	7.00
Central, Mooresville	10.09
First Church, Hickory	27.61
Lenoir	30.90
Total	113.74

Asheville Dstrict

Grace, Leicester	.94
Weaverville	1.00
Skyland	1.93
Swannanoa	2.00
Tabernacle	2.45
Hendersonville	2.95
Mt. Morenci	3.38
Mills River	5.00
Weaverville	5.70
Haywood Street	6.85
Hillside Street	21.58
Central	72.61
Total	126.39

Greensboro District

Jamestown	1.00
Mt. Carmel	1.13
Concord, Farmer	1.32
Summerfield	1.26
Salem, Farmer	1.89
Old Union	2.00
Bethlehem	2.02
Ward Street	2.50
Friendship	2.82
Pisgah	3.63
Gethsemane	4.00
Muir's Chapel	4.10
Bethel	4.30
Ramseur	5.13
Glenwood	9.89
Centenary	11.70
Main Street, Reidsville	14.18
Main Street, High Point	14.42
College Place	25.28
West Market Street	139.01
Total	251.58

Gastonia District

Lowell	1.25
Goodsonville	1.50
Ebenezer	1.85
New Hope	1.90
Fallston	1.97
Bradley Memorial	2.00
Rehobeth	3.35
Cramerton	3.75
St. Peters	4.17
Park Street, Belmont	6.00
Stanley	6.71
South Point	8.64
Mt. Holly	15.62
Smyre	16.48
Central, Shelby	184.01
Total	259.20

Winston-Salem District

Advance	1.00
Shiloh	.66
Smith Grove	1.89
Pinewoods	2.25
Linwood	2.91
Farmington	3.53
Center	3.65
Mocksville	5.16
Sedge Garden	5.50
Brookstown	5.52
Midway	5.90
Fairgrove	7.02
Unity	8.62
Walkertown	14.07
Mt. Vernon	15.00
Grace	19.49
Crews	21.00
Mt. Tabor	23.83
Mt. Olivet	26.22
Lexington	72.62
Centenary	83.61
Burkhead	165.00
Total	494.45

Children's League

(Church not designated)	1.86
Grand total	1566.86

SUNNY ACRES

Sunny Acres is a name which strikes a responsive note in the mind of any person who has had the pleasure of visiting this lovely spot in Lewisville which is just beyond Winston-Salem. It was a privileeg and a joy to meet with the young people of the Lewisville charge and their minister, R. A. Taylor, for inspiration and fellowship on December 8.

Under the direction of Miss Ellison and Miss Sarah Kee some fine programs are being provided for various groups from Winston, Lewisville and from other points. Many church groups would do well to look into the possibilities of this place.

SALISBURY TRAINING SCHOOL MARCH 15-20

Ministers, general superintendents and other interested persons met at First church, December 9, to discuss plans for the annual training school. Four courses will be offered providing for leaders in each age group division of the church.

Methodist churches of Salisbury and of Rowan county will co-operate in this school, which is provided each year through the generosity of First church.

Why should I start at the plow of my Lord that maketh deep furrows on my soul? I know that he is no idle husbandman: he purposeth a crop.—Samuel Rutherford.

Biographical Sketch of Rev. Robert Williams

He Preached the First Methodist Sermon in Virginia and Organized the First Methodist Society in North Carolina

By REV. C. T. THRIFT

In a previous article we have seen that the first Methodist sermon in North Carolina was preached at Currituck Court House by Joseph Pilmoor, September 28, 1772.

The first Methodist Society in North Carolina was organized by Robert Williams not later than 1774. In this article I purpose to set forth something of his life.

Robert Williams appears to have been a Welshman. At least he bears a Welsh name. He was one of Wesley's local preachers and belonged to the Irish conference. He was too impatient to await orders from Wesley and came to this country as a pioneer missionary on his own responsibility. He landed in America at least a month before Pilmoor and Boardman. The landing place was Norfolk, Va. He landed in the evening and was glad to set foot on land. But the desire to preach was so great that he lost no time in proclaiming the Gospel. He mounted the steps of a vacant dwelling immediately and preached the first Methodist sermon delivered in Virginia. He is therefore the apostle of Virginia Methodism. He preached also in New York, Philadelphia and Maryland. When the first American conference met at Philadelphia, July 14, 1773, he was sent to Petersburg circuit, one of the six circuits which were formed. It appears from the most reliable accounts that the whole of the year 1773 was spent by him in preaching and forming societies in that section of Virginia south of Petersburg.

Rev. Mr. Devereux of the Church of England had been in this section since 1763. In zeal and religious fervor he was very much like the Methodists. When he began his work there profaneness and irreligion prevailed among all ranks and degrees. He cried aloud against the sins of the day, and preached the gospel with simplicity and power. Here is his own description of his preaching: "I endeavored to enforce in the most alarming colors the guilt of sin, the entire depravity of human nature, the awful danger mankind is in by nature and practice, the tremendous curse to which they are obnoxious, and their utter inability to evade the sentence of the law and the stroke of divine justice by their own power, merit or good works." The people raised an outcry against his way of preaching as well as against his doctrines. But without abandoning the field he continued until he saw the fruits of his labors in 1770-1772, when one of the greatest revivals of religion ever known in this country swept over all that section. When Robert Williams began his work in Petersburg, he spent one week in the family of Mr. Jarratt. This was no doubt an inspiration to Williams. Methodism in both Virginia and North Carolina is much indebted to the faith, courage, zeal, and holiness of Devereux Jarratt.

Thus when Robert Williams reached his work in 1773, he found the revival fires already burning. It is claimed by some that he organized the first society in North Carolina during this year. It is quite probable, yet there is no positive proof that he did so before 1774. Jesse Lee says: "In the beginning of this year, 1774, Robert Williams began to form societies in Virginia, and made out a plan for a six weeks' circuit which extended from Petersburg to the south over Roanoke river some distance into North Carolina."

This new circuit was called Brunswick, and had for its preachers in 1775 John King, John Wade and Isaac Rollins. Thomas Rankin visited this section in company with Devereux Jarrett during this year. Here is what he says under date of July 23: "I crossed the Roanoke river and preached at a chapel in North Carolina, and I preached every day to very large and deeply attentive congregations; although not without much labor and pain through the extreme heat of the weather. On Tuesday, 30, was our quarterly meeting. I scarce ever remember such a season. No chapel or preaching place in Virginia would have contained one-third of the congregation. Our friends, knowing this, had contrived to shade with boughs of trees a space that would contain two or three thousand people. Under this, wholly screened from the rays of the sun, we held our general love feast. It began between eight and nine on Wednesday morning, and continued till noon. Many testified that they had redemption in the blood of Jesus, even the forgiveness of sins. And many were enabled to declare that it had cleansed them from all sin. So clear, so full, so strong was their testimony, that while some were speaking their experience hundreds were in tears, and others vehemently crying to God for pardon or holiness."

Of this revival Devereux says: "We had a time of refreshing indeed; a revival of religion as great as perhaps ever was known. This revival of religion spread through fourteen counties in Virginia and through Bute (Note—Now Warren and Franklin) and Halifax counties in North Carolina." During 1775 there were about six hundred members added to the society on the Brunswick circuit. Thus Methodism made its second entry into North Carolina on the flood tide of revivalism.

But to return to the man who led in this invasion and who organized the first Methodist Society in this state. In the minutes of 1774 his name appears under the question, "Who are assistants this year?" He had married and hence it was necessary for him to locate. He settled on the main road about midway between Portsmouth and Suffolk. There he died on September 26, 1775. All trace of the last resting place of this venerated pioneer of Methodism has been lost. No stone marks the spot.

Robert Willams labored only six years after landing in America, then came the end. But he did a great work for Methodism in America and especially in southern Virginia and in the northern part of North Carolina. Be it remembered that Jesse Lee was his son in the gospel. If he had done nothing more than that he would deserve lasting fame. Andrew brought Peter to Christ; John Easter brought William McKendree and Enoch George to Christ; Robert Williams brought Jesse Lee to Christ.

Williams pioneered in the field of the printed page. Soon after he reached America he began to reprint many of Wesley's books and sermons and had them spread throughout the country "to the great advantage of religion." Jesse Lee declared that these publications opened the way in many places for our preachers to be invited to preach where they had never been before.

Here are estimates and tributes paid this man of God. Dr. W. W. Bennett in Memorials of Methodism in Virginia says: "Robert Williams was neither a brilliant nor a learned man; he was a 'plain, simple hearted, pious man,' laboring with untiring zeal and with wonderful success in his Master's cause. He preached in an affectionate and animated manner that went directly to the hearts of his hearers. . . . We look with peculiar feelings upon him who stands first in a great cause. Robert Williams preached the first Methodist sermon on Virginia soil, he formed the first society, he printed the first Methodist book, he aided in building the first church, he made out the plan of the first circuit, he was the first to marry, the first to locate, the first to die, the first of that band of heroes that passed into the city of our God, and took his place amid the white-robed elders around the throne."

Dr. Bennett errs in saying that he organized the first society in Virginia. That was done by Joseph Pilmoor, who organized a strong society in Portsmouth on November 14, 1772. But he did organize the first one in the Old North State. Thus these two pioneers balance off pretty well.

Francis Asbury preached the funeral sermon of Robert Williams. Returning from his new-made grave here is what he wrote in his journal: "He has been a very useful, laborious man, and the Lord gave him many seals in his ministry. Perhaps no man in America has been an instrument of awakening so many souls as God has awakened by him."

The following is from the pen of Jesse Lee: "He was a plain, tireless, indefatigable preacher of the Gospel, and often proved the goodnes of his doctrine by his tears in public, and by his life and conduct in private. His manner of preaching was well calculated to awaken careless sinners, and to encourage penitent mourners. He spared no pains in order

to do good. He frequently went to church to hear the established clergy, and as soon as divine service was ended he would go out of the church, and standing on a stump, block, or log, begin to sing, pray, and then preach to hundreds of people. It was common with him, after preaching, to ask most of the people some question about the welfare of their souls. . . . Although he is dead, he yet speaketh to many of his spiritual children, while they remember his faithful preaching and his holy walk."

The name of Robert Williams is not one to be lightly passed over or forgotten.

(Note.—This article is based on Memorials of Methodism in Virginia by Dr. W. W. Bennett; History of Methodism in North Carolina by W. L. Grissom; Short History of the Methodists by Jesse Lee; The Romance of American Methodism by Paul N. Garber).

PASSING HEROES

The greatest group of dog heroes, the St. Bernards of the Swiss mountain passes, is in danger of becoming extinct. There are several reasons for this tragic state:

First, is the increasing blindness of the noble creatures. Constant exposure to the glaring whiteness of the snow, going on for successive generations for about 500 years, has weakened the eyes of these dogs so greatly that it is feared total blindness will set in before many generations have passed.

Time and again this group has all but been wiped out by a sudden storm or avalanche. Time and again a new race has been bred from two or three of the remaining stock. The true St. Bernard dog is to be found only in the Alpine Pass, in the Hospice under the care of the monks. They have been offered some truly tremendous amounts for these dogs, but the monks refuse to sell. So it is that the group is one of the most exclusive and purest of any, with a pedigree longer than most.

Now comes another terror in the life of these creatures, devoted to the service of mankind. Slowly they are becoming unnecessary; the telephone, wireless and auto are beginning to creep in. Roads are being built and kept clear; the dangers of these mountain passes which are frozen over for nine months of the year are being constantly lessened. Soon there will be no need for these fine and useful St. Bernards.

The monks and their dog brigade have saved thousands of lives, as their records show, over a period of 500 years. Is this, then, to be the end of their careers?

Remarkable improvement made in handling the traffic in recent years has made much of the rescue work of the famous Alpine monks and their dogs unnecessary. It was recently reported that they have decided to abandon their famed monastery and will establish themselves in Tibet in the mighty Himalayas, where they can train their dogs and give even greater service to mankind. Ski trails will break the smooth snows of the Himalayas instead of the Alps as these monks follow the big tracks and lusty howls of their dogs.—Will Herman in Our Dumb Animals.

ABOUT BOOKS

"NOT A REVIEW, BUT AN APPRECIATION"

I have just received a Christmas present from Dr. Lynn Harold Hough, dean of Drew Theological Seminary. It was a copy of "The Great Evangel" which contains the Sam P. Jones Lectures on Evangelism, delivered at Emory University.

It was my pleasure to hear these lectures, but it is even a greater privilege to read them. May I suggest to you to share this pleasure and privilege with me? This is the only book I have unqualifyingly recommended.

Sam Jones would have enjoyed reading these comprehensive, scholarly, brilliant and powerful lectures, and would have read the book with peculiar delight. This is the season's book that every minister should have in his library.

Our own Cokesbury Press has done a fine piece of work, both in matter and material. It s a "Cokesbury Good Book." Price $1.50. This is not a review, but an appreciation.

Walt Holcomb, Pastor,
Decatur First Methodist Church.

* * *

*SONGS FROM THE SLUMS

These brief poems by Kagawa give us glimpses of the human squalor and cruelty of the slums of Kobe in the midst of which this young sensitive soul spent a number of years. Something of a like sensitive soul is needed to feel to the full the deep significance of human suffering in all such places where man's inhumanity to man does its worst.

The Introduction by Sherwood Eddy is a real introduction that will be most helpful to the average reader in coming to a better appreciation of these poems. So will be the illustrations by Julian Brazelton.

The six months stay of Kagawa in America, the first half of 1936, will lead many to appreciate the more this last book of this great Christian, a sketch of whom appears in this volume.

The Cokesbury Press is at tis best in the "Songs From the Slums."

*"Songs From the Slums." Kagawa. Cokesbury Press, Nashville, Tenn. Price $1.00.

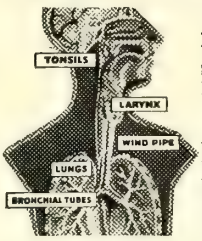
SINGING ON OUR WAY

Between tall ferns, o'er mossy rocks,
Always by night and day,
A little brook so dear to me
Goes singing on its way.

So for the hope that lies ahead
In the eternal day,
May we as this dear, little brook
Go singing on our way.

—Rev. Edgar H. Peterson.

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Sunday School Lesson

JANUARY 12

By Prof. Rollin H. Walker

A Prophetic Vision

Scripture—Luke 2:25-35, 40

Matthew tells us that wise men came from the East, led by a prophetic intuition, to search for the new-born King; and when they found him amid surroundings that were anything but royal their faith was not daunted, but they offered him gifts, gold, frankincense, and myrrh. Matthew believed in the guidance of the Holy Spirit.

Luke makes this belief even more prominent. He tells us how the aged Anna, a prophetess who prayed day and night, came into the temple just as the parents of the infant Jesus were bringing him in, and by divine inspiration she recognized the child as the coming Messiah and gave thanks to God, and spoke of him to all them that were looking for the redemption of Jerusalem. And at the very same time the aged Simeon, to whom it had been revealed that he should not see death before he beheld the Lord's Christ, came under the guidance of the Spirit into the temple, and when he saw Jesus the inner voice said with great vividness, This is the fulfillment of your hopes.

Would to God that this faith in the inner illumination of the Spirit were as vivid in the church today as it was to the writers of the New Testament! Instead of leading us into fanaticism it would be the gateway to true sanity, for your inspired man is delivered from false optimisms. He is the only true realist. Witness in Simeon's oracle the combination of great hopes and grim foresight of the tragic outcome of Messiah's ministry. Behold, this Child, says he, is set for the falling and the rising of many in Israel; and for a sign which is spoken against. Popular Jewish hopes expected the people to receive the Messiah with acclaim and go on to victory over their foes.

Simeon said the Christ would be scorned by many. All whose social position, or official rank, is endangered by the bringing in of Jesus' new standard of values will instinctively see in him their enemy and unite to put him down. Warring elements in society will for a moment forget their animosities and unite against the one whom they recognize to be the supreme enemy of their greed and cruelty.

In many quarters today a minister is at once pronounced untactful who rouses animosity. In our colleges any procedure on the part of the religious leaders which makes them unpopular is likely to be set down as a blunder. How can they be so superficial, seeing that the very essence of the gospel of Jesus is the casting down of strongholds and everything that exalteth itself against the knowledge of God? Woe unto you, says Jesus, when all men shall speak well of you, for so did they of the popular preachers of old who were acclaimed because, like weathercocks, they adjusted themselves to every wind of popular prejudice. Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

And then, turning to Mary whose eyes were lighted with wonder and joy at the old saint's recognition of her child as the hope of Israel, he uttered the dark words, Yea and a sword shall pierce through thine own soul. How dreadfully these words were fulfilled when Mary stood by the cross and saw him tortured to death! This is also the double price every mother of a really great benefactor of humanity must pay. First there are the birth pains, and then, when he is grown and attacks the evils of his day, the pains at seeing the forces of iniquity center upon him with murderous malice.

The chemists have a litmus paper which, when it is dipped into any solution, will show unerringly whether or not it contains acid, for acid always makes it turn red. After the same manner the reaction of men toward Jesus betrays unmistakably their character. And the very intensity and high voltage of his life makes this reaction toward him positive and passionate. Bad men, whenever they see Christ vitally personified in any man hate him, and good men with equal positiveness respond to him.

Like all people under the influence of the Holy Spirit, Simeon thought of Christ not merely as the Saviour of his own people, but of all nations. He was a Light for revelation to the Gentiles. Nothing is a real revelation to any one person, or one race, that does not have a universal significance, that does not contain a challenge to proclaim it to all men. We can be certain that a church which is not missionary has no vital hold upon the gospel of Christ. One simply cannot understand Jesus without at the same time joining kindred souls in an effort to proclaim him to the ends of the earth. When the gospel, like a flowering plant, grows up in a man's own personality it swiftly demands repotting in the wider garden of humanity.

One can imagine around this scene in the temple where the aged Simeon and the prophetess Anna announced the glad news, an invisible company of those brave souls who amid the darkness of preceding centuries had prayed like Simeon and Anna for the coming of Christ, but had died not having received the promise. Nevertheless they had been God's instruments in forming a nation whose eyes were lighted with hope. They had prepared the soil in which the kingdom of heaven could finally yield its harvest of blessing. And now the Scripture is again illustrated: One soweth and another reapeth, that he that soweth and he that reapeth may rejoice together.—M. E. Christian Advocates.



WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....

..... (here designate the bequest) .....

WANTED—FIVE HUNDRED THOUSAND OCTAGON SOAP COUPONS.

* * * *

NEEDED—THE ENTIRE ORPHANAGE APPORTIONMENT WITHIN THE NEXT TWO MONTHS.

* * * *

Anticipating a successful campaign for Octagon soap coupons, we have secured the services of two men to repair three of our buildings. They have both been at work for some time now, because we could not defer the repair work longer, as the buildings were getting in very bad shape. It is going to cost us at least $3500 to do the repairing and supply the buildings with the necessary furnishings. Believing that friends of the Orphanage will rally to our support in sending in coupons, I feel jutified in not waiting till the campaign is over to begin work. We realized from our last Octagon soap coupon campaign $3500, and there is every reason why we should be as successful in this present campaign as we were a few years ago. Up to this time we have received coupons to the value of about $350. In view of the small number of Octagon soap coupons which we have received, and the expenditures we must make, it is absolutely necessary for all our friends to rush coupons to us immediately. It would mean a great deal to us if our pastors would request their congregations to get solidly back of us in this undertaking.

* * * *

The bitter cold winter is making heavy inroads into our coal supply, and piling up big bills for fuel. The increased cost of food, clothing and other materials is making a heavy draft on our very limited resources. We are bringing every possible influence to bear to keep down our expenditures to the minimum, but the minimum is high these days. Had we operated the Methodist Orphanage last year at an average cost along with the other 13 largest orphanages in the two Carolinas, it would have cost our North Carolina conference about seven thousand dollars more. The above statement as to our economical efforts speaks for itself. Since we were several thousand dollars short in the Orphanage apportionment the past conference year, we face the new conference year with a spirit of great anxiety. If all the pastoral charges will pay up their Orphanage apportionment in full during the early part of this year, we will be in a position to go on for several months, otherwise, we shall have to borrow money at an early date to meet our pressing bills. Since we were overlooked in the conference last year to a considerable extent, I hope our churches will try to redeem themselves by rallying to our support duringthe next month or two. At this writing two charges have paid up their Orphanage apportionment in full for the year. Brothers W. G. Farrar and A. J. Hobbs, Jr., are setting a fine example for all our preachers and churches to follow by securing their apportionment in the very beginning of the new conference year. I will appreciate every dollar that the brethren can raise and send to the Orphanage at the earliest possible date.

GAPS IN PLANS FOR FARMERS

Every one of us must recognize that an unspanned gap separates the point the farmers of the nation have reached in their adjustment program and the goals and ideals set forth here today. No one man or group of men has any very clear or definite conception of the precise step that must be taken in order that broad adjustments undertaken on a national scale may fit wisely and accurately the specifications for a region or an individual farm that are dictated by sound farm management. The bridge over that gap must be built out of material supplied by experience with existing programs here and in the field. The bridge will not stand unless it is founded on the bedrock of public opinion.—Chester C. Davis, AAA Administrator at meeting of the Association of Land Grant Colleges and Universities.

FARM FEVER

I must go back to the farm again,
Back from the sea and the sky.
And all I ask is a cottage small
And a barn and a shed and a sty.
And the horse's neigh and the donkey's bray
And the rooster crowing,
And the quiet hum from over the hill
When the scythes are mowing.

I must go back to the farm again,
For the call of a quiet pond
Is a sweet call and a clear call
To which I must respond.
And all I ask is a summer's day
With white clouds flying
And scented fields and pungent hay
And wild geese crying.

I must go back to the farm again,
To that placid rural life,
To the squirrel's way and the bee's way
Where there's never a thought of strife.
And all I ask is a merry tramp
With a dog whose name is Rover
And a quiet sleep and a sweet dream
When the mortgage payment's over.

—The Conning Tower, N. Y. Herald-Tribune.

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Manlike, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.



Mrs. Barbara Spears

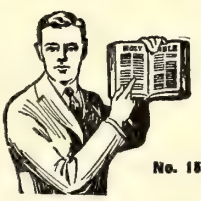
"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

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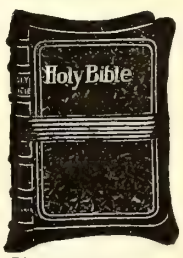
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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

SPEAKING OF THE WEATHER

The weather is very wet. The ground is very soft. It is a sloppy time at the Children's Home. In spite of the fact that our campus is of a rolling nature and well drained we have plenty of soft ground. Our walks and roads are all covever with gravel and yet the amount of dirt picked up by 800 feet and carried into our houses is enough to deface the floors and annoy the dispositions of our house mothers. The youngsters are making great use of the scooters and wagons Santa Claus brought them. And the way they can be spilled off of them in their coasting down the hills is a caution! This sort of weather is mighty hard on clothes as well as on houses and dispositions. It seems that a great number of our shoes have given out all of a sudden. There are lots of things we can blame on the weather.

COME AND GONE

In the language of one of our boys, "the snow has came but it has not went." At this writing quite a bit of it is still on the ground. It is soft and wet and offers quite a temptation to be used for throwing at somebody. It looked for awhile that we were going to have quite a bit of uneasiness about our snowballing, but our youngsters decided that they could handle themselves as well with the snow as they could without it. After a conference it was agreed that no boy would snowball a girl unless she invited him to, that no larger boy would throw a snowball at a smaller boy unless the smaller boy threw first. Certainly no one would throw a snowball at any boy or girl who had thrown first and then run into the house, since in so doing a window might be broken. It has really been very pleasing to note how the youngsters have played the game of snowballing. Their desire to throw at somebody has come and, thank goodness, most of it has gone.

A NICE TRIP

Our basket ball boys and girls, accompanied by Coach Murray and Coach Aaron, had a lovely trip to Oxford Orphanage and to the Methodist Orphanage at Raleigh last week end. The boys and girls played with Oxford boys and girls Friday night, our girls losing by a score of 32 to 33 and the boys winning by a score of 40 to 20. On the following afternoon our girls won over the Methodist Orphanage girls by a score of 31 to 12. The boys did not have a game in Raleigh, since the Methodist Orphanage does not put out a boys' basket ball team. Our Oxford and Raleigh friends were very hospitable in their treatment of our teams and their coaches and our youngsters will be looking forward to visits to the Children's Home by the teams representing those institutions. It is very remarkable to note how strenuously orphanage teams will play against one another and how quickly they can get out of the spirit of combat into the spirit of comradeship. There is a tie among orphanage youngsters which seems to bind them very close together.

THE CHILDREN DO GROW

This is inventory time with us. Among other things being inventoried is that of the clothing of our youngsters. A lot of clothing has to be replaced. It gets away some way or other. A lot of clothing has to be refitted. Some boys and girls having been fitted last fall have now grown out of their clothing. A healthy youngster with plenty to eat and plenty to do sure can grow.

OUT OF STEP

Our Methodist friends are out of step in their financial provision for their orphans as compared with the way our Baptist and Presbyterian friends provide for their orphans. The returns from the Baptist and Presbyterian constituency to their orphanage show a healthy increase during the past year over the previous year. The returns from our constituency to the Children's Home show a disheartening decrease. In 1934 our total receipts from the field, including ten per cent, fifth Sunday and special contributions, amounted to $63,875.16. Receipts from the same sources in 1935 amount to $56,899.92, a decrease of $6,975.24. This is a poor exhibit. It is too bad to have to admit it, particularly in the face of the fact that the number of children we are providing for continually increases.

A SEVEN-YEAR RECORD

In the following exhibit the total annual ten per cent apportionment receipts, fifth Sunday offerings and special contributions are presented. The record begins with 1929, since this year offers the first complete annual records. The figures presented are those of the calendar year rather than of the conference year:

Year	Ten per Ct.	5th Sun.	Special
1929	$43,894.96	$ 9,797.03	$ 7,426.57
1930	39,922.52	12,790.35	6,786.52
1931	35,725,36	12,917.95	8,837,78
1932	31,951.26	9.781.01	7,896.43
1933	35,676.86	9,268.00	7,768.50
1934	44,630.68	8,513.93	10,730.55
1935	40,933.64	8,964.56	7,001.72

PLENTY TO EAT

Thanks to forethought, hard work and good seasons, we have plenty of canned vegetables for our children to eat. Since this is hog killing time, we have plenty of meat to eat. No great amount of fresh pork is given to our children. The picture this week is that of a group of girls stringing beans after they had been brought to them by boys of similar age. Our boys and girls had a big time late last summer gathering our bumper crop. They gathered sufficient beans and tomatoes to fill over 300 gallon cans. It was not only pleasing but profitable to note the interest with which the boys and girls entered into the project of putting up food for the winter.

WAIT TILL THE SUN SHINES

"Our girls who are sponsoring Betty Jean are getting very impatient waiting to see her picture in the Advocate. We are planning to use her picture in a way to help raise the funds. We are very anxious for you to make an extra effort to get it in the Advocate as early as you possibly can." So writes a mighty good friend of the Children's Home. We have written this friend that just as soon as the sun comes out and as soon as Mrs. Woosley can get back on the job of taking pictures we will dress up Betty Jean and have her "type tuck." We greatly appreciate the sponsoring of our children and are mighty glad to go to the expense necessary of having cuts made of sponsored children to appear from time to time in the Advocate.



Work becomes play when smart girls want to help the Home

CHARLOTTE PERKINS GILMAN

The suicide of Charlotte Perkins Gilman came, I am sure, as a shock to many. A poem of hers, which has long been a favorite of mine, came crowding into my mind:

"I AM RESOLVED

To keep my health!
To do my work!
To live!
To see to it I grow and gain and give!
Never to look behind me for an hour!
To wait in weakness, and to walk in power;
But always fronting onward to the light,
Always and always facing towards the right.
Robbed, starved, defeated, fallen, wide astray—
On, with what strength I have!
Back to the way!"

The spirit expressed in those lines seems hardly compatible with the act of taking one's own life. She, evidently, had dropped back from the plain upon which she was moving when she wrote that poem. The courageous spirit expressed in it would have carried her safely through to the end, rendered all the more glorious by the patient endurance of great suffering.

According to the memorandum left by her she was induced to do what she did by two considerations:

1. By the conviction that she was no longer of any service. In contrast, I thought of Milton when blindness came upon him. Instead of thinking of ending his life he wrote, "They also serve who only stand and wait." Standing and waiting patiently the unfolding of Providence may be the very highest kind of service.

2. The other reason which she gave was to escape, as it seemed to her, needless suffering. In contrast, I thought of the Man of Nazareth, with Gethsemane and the agonies of the cross before him, moving steadily forward to Jerusalem and uncomplaining, to meet his fate, as is expressed in the epistle of the Hebrews (12:2), "For the joy that was set before Him endured the cross, despising the shame."

No one likes to suffer; no one seeks suffering for suffering sake; but to avoid it, can never be an excuse or justification for terminating one's life, or for doing anything that is wrong. Whatever view we may take of suicide, the Bible makes it perfectly plain that it is contrary to the expressed command of God. The sixth commandment is, Thou shalt not kill. And the killing there has reference to the taking of one's own life as well as the life of another. Sometimes the most effective thing that we can do is to bear patiently the afflictions that befall us by the way. It is a help to other sufferers to bear up and bear on.

There is a passage of Scripture that speaks of being made perfect through suffering, we know, from the testimony of thousands, has a sanctifying, a purifying power. It is always foolish, therefore, to attempt to end our suffering by rash means. Job said (23:10): "He knoweth the way that I take. When he hath tried me, I shall come forth as gold." It is to be regretted that a woman of the standing and influence of Mrs. Gilman should have chosen to end her life as she did. Let none of us, however, because of her standing and influence, be tempted to follow her example. The better way is to take the cross, whatever it may be, and bear it patiently to the end. "The sufferings of this present time," we are assured, "are not worthy to be compared to the glory that shall be revealed." We read also "These are they which come out of great tribulation."

To end one's life by one's own hand, under whatever circumstances, can hardly be regarded as a proper example for anyone to follow.—Francis J. Grimke, in Presbyterian Tribune.

CONGRESSMEN—SPOILSMEN OR SANTA CLAUS?

The American people collectively condemn congressmen for being spoilsmen. Yet individually, each condemns his congressman if he does not play the role for him. We must not call our congressmen Santa Claus when the jobs are for us, and spoilsmen when they are for the other fellow.

For every friend a congressman makes by providing a job he makes a dozen enemies. The friends forget, the enemies remember. Congressmen could render 100 per cent more efficient service in matters of good government if jobs were filled on merit and they were relieved of job-hunting.—L. J. O'Rourke, Federal Public Service Commission.

BONES

The bones in the body are two hundred or more, but for sorting out people we need only four:

1. Wishbones:

They hope for, they long for, they wish for and sigh.
They want things to come but aren't willing to try.

2. Funnybones:

They laugh, grin and giggle, and twinkle the eye;
If work is a joke, sure, they'll give it a try.

3. Jawbones:

They scold, jaw and sputter, they froth, rave and cry;
They're endless on talk, but they're short on the try.

4. Backbones:

They strike from the shoulder, they never say die;
They're winners in life, for they know how to try.

—Cokesbury Pi.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Children's Storyland



THE SURPRISE CELLAR

By Lydia Lion Roberts

"I never heard of a party in a cellar," said nine-year-old Vera Drake.

"Mother says it is the only place in the house where we can have ten boys and girls all at once," said her older sister, Margaret, with a big sigh. "Let's ask Grandpa Ware what he thinks about it."

"Hum! Hum! Certainly. Of course," said Grandpa Ware as he looked around the sunny cellar.

We have a cellar clean and neat,
We want a party gay and sweet;
With two bright girls and grandpa, too,
You'd be surprised what we can do!

"What shall we do?" asked Vera quickly.

"We can make a couple of tables and use boxes for seats," said grandpa. "How about newspapers and paper bags for decorations?"

"Big paper bags decorated with pictures and colored with crayons would make funny hats for everybody," said Margaret.

"I can make a square newspaper doily for each place at the table," said Vera eagerly. "If I use the joke pages, each doily can be read aloud to make more fun at the party.

"I will find different colored wrapping paper for the napkins," planned Margaret. "They can be cut about ten inches square and folded into triangles. Each napkin might have a verse written on it. Dear me, I shall have to make up ten verses! How would this one do for a start:

We wish you all a jolly time
And hope you'll come again;
You're welcome to our cellar
In sunshine or in rain.

"That's good," said Vera admiringly. "Perhaps I can think of a verse, too." After a moment she said:

A party in the cellar
Is nice and new you see,
And at this cellar party
We hope you'll happy be.

"Fine!" said Grandpa Ware, who had been feeling of the smooth cement walls of the cellar. "Here is another verse:

Surprises are the spice of life,
And here is one today;
This cellar is a magic place
Where you may come and play.

"This is going to be fun!" cried Vera. "Which would you rather have," suddenly asked her grandfather, "an apple orchard, an ocean full sailboats, a big snowy mountain, or an enchanted castle?"

"Where? How? What do you mean?" asked Vera.

"Oh, he is only teasing us," said Margaret, laughing. "Yes, thank you, grandpa, we will have them all."

"This is a surprise cellar and you are going to be surprised," said grandpa Ware, his eyes twinkling. "Now run along, and get your party things done, but if either of you show even the tip of your nose in this cellar until I say so, you might get a surprise spanking!" He tried to look very stern, but the girls only laughed.

It was three whole long days before Grandpa Ware would let any one see what he was doing down in the cellar. Then one afternoon he came marching into the kitchen and said to Vera and Margaret. "It is about time you girls were getting the cellar ready for your party."

"Hurrah! At last!" cried Vera, and both girls started on a run for the cellar.

"Why, Grandpa Ware!" gasped Margaret, who got there first. "I never imagined anything like this!"

"Oh, what a surprise! It's wonderful," exclaimed Vera.

The girls ran from side to side of the cellar, trying to decide which wall they liked best. All around the cellar were beautiful pictures painted on the cement walls. On one wall were big white sailboats floating on blue waves. Another wall showed red apples hanging from the branches of green trees near a white cottage surrounded with yellow flowers. In a third scene children on sleds were sliding down the snowy sides of a mountain that rose to meet a deep blue sky. The fourth wall of the cellar showed a great brown castle standing near a river, with sheep grazing in wide meadows.

"The cellar has turned into fairyland," said Vera. "You have often painted small pictures for us, grandpa, but I didn't know you could paint big ones like this."

"I didn't know it myself until I started in," chuckled Grandpa Ware. "Now you girls clear out the rest of the cellar, and perhaps you can paint the boxes for seats while I make the tables. If we all work hard I think we can make the surprise cellar a real playroom for any time and always."

It took almost the rest of the two weeks to get the cellar ready for the party and the party ready for the cellar, but at last it was done.

When the children arrived, Margaret and Vera led them out to the yard and around to the cellar door. As they swung it open they sang:

"Come in and see the surprises
The cellar has today;
We hope you'll like our playroom
And often come to play."

Such a chorus of "Oh's" and "Ah's" and laughs and shouts and exclamations went up when the children trooped into the cellar, that no one could tell what anyone was saying, but no one cared because everyone was smiling and happy.

The sunlight lay across the yellow tables and touched the green box seats, the waves on the wall seemed to dance, the castle looked as if it were full of delightful secrets, the red apples shone and glistened on bright trees, and the children on the sleds smiled like the real children.

The two tables were gay with fancy napkins, and colored baggy hats at each place. Plump round paper bags, painted in all the colors of the rainbows and bulging with sandwiches and cookies, were lined up in a row down the center of the ables. A big bag filled and brimming over with apples, oranges and bananas stood at each of the four corners.

The afternoon was not half long enough to hold all the fun. There were games and a peanut hunt, and a jolly time reading the verses and jokes at the tables. Before the party was over, Grandpa Ware was brought in and crowned King of the Surprise Cellar.

"I never thought much of cellars be-

I TRIED

I made a botch of many things
In the Old Year.
I stumbled where I meant to walk
Erect with cheer.
When my cross chafed, I ran away
Sometimes and cried.
I felt much, much undone—but God,
You know I tried.

I want to be a better friend
In this New Year.
I want to fill more lovingly
My corner here.
Tasks bigger than I am may come—
I'll question why . . .
I am so helpless, God—but oh,
Help me to try!

—Helen Hamill, in The Council Fire.

fore this," said one of the girls, "but I want to come here again."

"I liked this party because everything about it has been so different," said one of the boys.

After the children had gone, Vera turned to her sister with a laugh and said, "Remember how we fussed when mother said we had to use the cellar?"

"And now every one on the street is going to have a good time in it," said Margaret happily.—Zion's Herald.

A PRESENT FOR SOLOMON

By Etta W. Schlinchter

"Mother, mother! I think Solomon ought to be killed." Bennie was greatly excited, and so was Minnie Lou.

"Mother," she called, with tears running down her cheeks, "is Solomon going to be killed?"

"Solomon!" exclaimed mother. "Our wise old cat! I should think not. Who would ever dream of killlng Solomon?"

"Well, mother," said Bennie, "my robins are building a nest in the cherry tree ,and that old cat just sits underneath and watches them."

"Solomon won't catch the robins, Bennie. He's too lazy to go after them, and they are too smart to let themselves be caught ,anyhow."

"Yes, but, mother, the mother bird is going to lay her eggs in the nest, and pretty soon there'll be little birds, and they won't be too smart for Solomon. I know he'll go right up that tree and get them."

"Solomon is my kitty," said Minnie Lou, "and I don't want him killed."

"Solomon is quite safe, dearies," said mother, "but we must protect the robins, too. Let's talk it over with daddy when he comes home at noon.

"Kill Solomon!" said daddy, when the children told him all about it. "Our nice old pussycat! I should think not. We couldn't get along without Solomon." And daddy stooped down to stroke Solomon's back, too. "But see here, you old rascal, you understand you're to let the robins alone."

Solomon looked very wise, but he didn't promise not to touch the robins.

That evening when daddy came home he was carrying a parcel.

"Oh, daddy," cried the children, "a present?"

"Yes," said daddy, a present for Solomon."

He unwrapped the package, and what do you suppose Solomon's present was? A sheet of sticky fly-paper!

"Goodness!" said mother, "do you suppose we are going to have so many flies this summer that we'll need that nasty paper around?"

"That's Solomon's present," laughed Bennie. "But I don't see what he's going to do with it."

Daddy cut the paper lengthwise through the middle. Sticky fly-paper is really two sheets stuck together. Daddy pulled the strips apart so there were four of them, which he fastened together in a long strip.

Then he took some very small tacks that would not hurt the cherry tree and fastened the fly-paper round the trunk just below the lowest bough, too high for anyone to run against, and three feet below the robins' nest.

"The tree has a very sticky belt on," laughed Minnie Lou, though she still could not see how it was a present for Solomon.

"You watch and perhaps you'll see," said daddy.

Solomon lay on the grass under the tree and seemed to pay no attention to the birds. The children had a glimpse of the four pretty blue eggs. Then after a while, the little birds were hatched, and how busy the parents were kept feeding them! The children almost forgot the tree's sticky belt.

Then one morning, when the little birds were big enough to stretch their heads above the edge of the nest and twitter, Solomon looked up from his bed under the tree. He suddenly made up his mind to have a young robin. He started up the tree, and the children who had been watching at the upper window, ran screaming downstairs.

"Solomon! Solomon! Solomon's going to catch the baby robins."

And then what do you think they saw? Solomon ran right up the tree and put his front paw on the stick fly-paper. He was greatly surprised and pulled it off. He sniffed at the paper to see what was the matter, then tried to jump across it, and his hind paws stuck.

"Miaou!" he said, and his cry was quite angry. He ran down the tree and looked up at the baby robins. Then he started up again, and both his front paws stuck fast to the fly-paper.

This frightened him very much, so he jumped down to the ground and began to wash his paws.

But they were so very sticky that it took him hours to get them clean. He would wash and wash them, then go to sleep, and wake up and wash them again.

Solomon was as wise as he should have been with such a name, so he did not forget his lesson.

The baby birds grew up and flew away. Solomon never tried again to climb the cherry tree.—The Congregationalist and Herald of Gospel Liberty.

"It is the duty of everyone to make a person happy during the week," said the Sunday school teacher. "Have you done so, Freddy?"

"Yes," said Freddy, promptly. "I went to see my aunt, and she was happy when I went home."—Melborune Herald.

"Now, Hubert, what in the world are you crying for?" asked mother.

"Well," answered Hubert, "you didn't hear Janie when she cried, so I'm helping."—Selected.

Teacher—James, tell me what political economy is.

James (son of political heeler)—Gittin' the most votes for the least money. —Pathfinder.

DON'T NEGLECT A COLD

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SLATE OF JOHN R. CHURCH
Conference Evangelist

Dec. 29-Jan. 12—Cambridge, Mass.
Jan. 13-26—Newport, R. I.
Feb. 9-23—Augusta, Ky.
March 15-27—Ward Street, High Point.
March 29-April 10—Walkertown, N. C.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.

FIRST ROUND

	January
Bahama, Mt. Sylvia, 11	12
Orange-Carrboro, Merritt's, 3	12
Hillsboro, Hillsboro, 7:30	12
Front Street, 7:30	15
Milton, Milton, 11	18
Person, Concord, 11	19
Webb Avenue-Holt's, Webb Avenue, 7:30	19
Chapel Hill, 3	20
Stem, Stem, 11	26
	February
Andrews-Massey, Andrews, 11	2
Lakewood, 7:30	2
Trinity, 7:30	4
Moncure, Moncure, 11	9
Siler City, First Church, 7:30	9
South Alamance, Saxapahaw, 11	16
Pittsboro, Pittsboro, 7:30	16

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.

FIRST ROUND

	January
Hemp, 11	12
Ellerbe, Norman, 7:30	12
Fayetteville, Hay Street, 7:30	13
Stedman, 11	19
Goldston, 3	19
Wadeville, Hebron, 7:30	19
Gibson, St. Johns, 11	26
Laurel Hill, 3	26
Biscoe, Candor, 7:30	26
	February
Fayetteville, Camp Ground, 11	2
Raeford, Parkers, 3	2
Rowland, 7:30	2
Caledonia, Johns, 11	9
Parkton, 7:30	9
Piedmont, East Rockingham, 11	16
Roberdel, 3	16
Rockingham, 7:30	16
Troy, 11	23
Broadway, 3	23
Red Springs, 7:30	23

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.

FIRST ROUND

	January
Perquimans, Cedar Grove, 11 and 1	11
Perquimans, Cedar Grove, 3	12
Hertford, 11	12
South Mills, McBride's, 11 and 1	18
South Mills, McBride's, 3	19
South Camden, Sign Pine, 11	19
Moyock-Memorial, Memorial, 7	19
North Gates, Parker's, 11 and 1	25
North Gates, Parker's, 11	26
Gates, Gatesville, 3 and 7	26
	February
Currituck, Zion, 11 and 1	1
Currituck, Zion, 11	2
Kitty Hawk, Boaz, 3 and 7	2
Fairfield, 7	7
Mattamuskeet, Amity, 11	9
Swan Quarter, 7	9

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.

FIRST ROUND

	January
Snow Hill, Snow Hill, 11	11
Goldsboro Ct., Daniels, 11	12
Seven Springs, Garris Chapel, 3	12
Grifton, Grifton, 11	19
Jones, Trenton, 3	19
New Bern, Centenary, 7:30	22
Hookerton, Rainbow, 11	25
Kinston, Queen Street, 11	26
La Grange, Hickory Grove, 3	26
Mt. Olive-Calypso, Mt. Olive, 7:30	31
	February
Mt. Olive Ct., Browning, 11	1
Aurora, Aurora, 11	2
Pamlico, Stonewall, 3	2
Oriental, Oriental, 7:30	2
Vanceboro, Epworth, 11	8
Pink Hill, Pink Hill, 11	9
Dover, Dover, 3	9
Grimesland, Grimesland, 11	14
Straits-Harlowe, Tabernacle, 11	15
Beaufort, 11	16
Atlanta, Williston, 3	16
Pikeville, Pikeville, 11	21
Fremont, Eureka, 11	22
Morehead City, 11	23
Newport, Newport, 3	23
Ocracoke-Portsmouth, Ocracoke, 7	26

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.

FIRST ROUND

	January
Newton Grove, Newton Grove, 11	11
Four Oaks, Four Oaks, 11	12
Benson, Benson, 7:30	12
Clayton, 7:30	15
Bailey, Bailey, 11	19
Zebulon, Wendell, 7:30	19
Cary, Cary, 7:30	22
Oxford Ct., Salem, 11	26
Creedmoor, Banks, 3	26
	February
Youngsville, Youngsville, 11	1
Lillington, Lillington, 11	2
Mamers, Spring Hill, 3	2
Princeton, 11	9
Garner, Ebenezer, 7:30	9
Fuquay, Kipling, 3	16
Jenkins Memorial, 7:30	16

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.

FIRST ROUND

	January
Clark Street, 7:30	9
Scotland Neck, 11	12
Rich Square, 7:30	12
Seaboard, 11	19
Northampton-Jackson, 7:30	19
Conway-Bethany, 11	22
Roanoke Rapids, 7:30	22
Halifax, 11	26
Rosemary, 7:30	26
Garysburg-Shiloh, 11	29
Enfield-Whitakers, 7:30	29
	February
McKendree-Pinetops, 11	2
Waltonsburg, 3	2
Farmville, 7:30	2
Tarboro, 11	9
Rocky Mount Ct., Marvin, 7:30	9
Spring Hope, 11	16
Stantonsburg, 7:30	16

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.

FIRST ROUND

	January
Maysville, 11	12
Swansboro, Midway, 3	12
Jacksonville, 7:30	12
Fifth Avenue, Wilmington, 7:30	15
Warsaw, 11	19
Faison, 3	19
Rose Hill, 7:30	19
Trinity, Wilmington, 7:30	22
Town Creek, Zion, 11	26
Shallott, Camp, 3	26
Southport, 7:30	26
Grace, Wilmington, 7:30	29
	February
St. Pauls, 11	2
Lumberton Ct., East Lumberton, 3	2
Lumberton, 7:30	2
Scott's Hill, 3	5
Fairmont, 11	9
Burgaw, 3	16

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.

FIRST ROUND

	January
Central, 11	12
Sandy, Little Sandy, 3	12
Laurel, Laurel, 11	19
Asheville Ct., Emma, 3	19
Leicester, Leicester, 11	26
Biltmore, 7	26

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.

FIRST ROUND—IN PART

	January
Hawthorne Lane, 11	12
Spencer Memorial, 7	12

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.

FIRST ROUND

	January
Dallas, 11	12
Cramerton, night	12
Polkville, Clover Hill, 11	18
Belwood, St. Peter's, 11	19
Trinity, Gastonia, night	19
South Fork Ct., Mt. Vernon, 11	26
Crouse, Laboratory, 2:30	26
Bradley Memorial, night	26
	February
Cramerton, 11	2
Gastonia, Trinity, night	2
Dallas, 11	9
Smyre, night	9

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro

SECOND ROUND

	January
College Place, 11	12
West Market, 7:30	12
Reidsville Ct., Lowes, 11	18
Ruffin Ct., Pelham, 11	19
Reidsville, Main Street, 7:30	19
High Point, Main Street, 11	26
Ward Street-Archdale, 7:30	26
	February
Centenary, 11	2
Stokesdale Ct., Mt. Zion, 2:30	2
Bessemer, 7:30	2
Calvary, 7:30	5
Sumnerfield Ct., Center, 11	9
Gibsonville, 3	9
Wesley Memorial, 7:30	9
Glenwood, 11	16
West Greensboro, 3	16
Asheboro, First, 7:30	16
Liberty Ct., Staley, 11	23
Mt. Pleasant, 3	23
Jamestown, 7:30	23
	March
Randleman, 11	1
Cedar Falls Ct., Central Falls, 3	1
Bethel-Grace, 7:30	1

Delegates to the district conference will be elected this round. A combined conference for all the churches in Greensboro will be held at West Market Street church on February 14 at 7:30. Bishop Kern will be present.

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.

SECOND ROUND

	January
Marion, First, 11	12
Mill Springs, New Hope, 3	12
Forest City, night	12
Morganton, First, 11	19
Valdese, Warlicks, 3	19
North Forest, Oak Forest, night	19
Table Rock, Oak Hill, 11	26
Connelly Springs, Hilderbrand, 3:30	26
Rutherford College, night	26
	February
Henrietta-Carolene, Alexander, 9:45	5
Pleasant Grove, 11	5
Spindale, night	5
Gilkey, Gilkey, 11	9
Broad River, Kestlers, 3	9
Cliffside-Avondale, Cliffside, night	9
Glen Alpine, 11	16
Morganton Ct., Bethlehem, 3	16
Marion Mills, East Marion, night	16
Bostic, Cedar Grove, 11	23
Rutherfordton, night	23
	March
Marion Ct., Concord, 11	1
Cross Mills, night	1
McDowell Ct., Bethel, 11	8
Old Fort Ct., Bethlehem, 3	8
Old Fort Station, night	8
Burnsville, 11	15
Ball Creek, Ball Creek, 3	15
Elk Park, Elk Park, 11	22
Avery Ct., Jonas Ridge, 3	22
Micaville, Bakersville, 11	29
Spruce Pine, night	29

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.

FIRST ROUND

	January
Mt. Airy, Central, 11	12
Pilot Mountain, Pilot Mountain, night	12
Mt. Airy, Rockford Street, 11	19
Ararat, Hatchers, 3	19
Yadkinville, Boonville, 11	26
Dobson, Dobson, night	26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.

FIRST ROUND

	January
East Spencer, Main Street, 11	12
Gold Hill, Gold Hill, 3	12
Granite Quarry, Shiloh, night	12
Epworth, 11	19
Concord Ct., Olivet, 3	19
Kerr Street, night	19
Harmony, 11	26
China Grove, night	26

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem

FIRST ROUND

	January
Oak Ridge, Community, 11	12
Kernersville, night	12
Grace, 11	19
Thomasville Ct., Unity, night	19
Ogburn Memorial, Ogburn, 11	26

LETTER FROM CHARLOTTE SCHOOL-BOY IN THE "SCHOOL NEWS"

I wonder if you boys and girls remember whose birthdays come in January? I remember two great Southern generals, Robert E. Lee and Stonewall Jackson; they were both born in January. In the South we observe their birthdays in our schools. All Southerners love these two great men.

I remember one of my teachers telling me something fine General Lee once said. When his son entered West Point he told him, "You can do no more than your duty. You should never wish to do less." That is pretty good advice for us.

North Carolina boys especially should know all about Stonewall Jackson. His grandchildren and great-grandchildren live in this state (here in Charlotte) now.

There have been other great men born in January. Lloyd George and General Joffre are two of them. Jack London's birthday, too, comes in this month. He has written a great many books especially good for school boys and girls to read. The best of these is probably The Call of the Wild.

The birthday that means most to our nation, however, the one that should be of greatest interest to us boys and girls, is the birthday of the Eighteenth Amendment to our Constitution. We celebrate this great event every year by having a "Temperance Day Program," for which our Department of Public Instruction sends us material. We are taught the evils of alcohol, and how we should observe the law of our country.

Listen to what some of the great men of today tell us: Dr. Mayo says, "You can get along with a wooden leg but not with a wooden head"; and "It's the brain that counts." Edison said: "I have better use for my brain than to put alcohol into it; for putting alcohol in the brain is like putting sand in the bearings of an engine."

Someone has given me this little verse, with which I shall close my letter:

"Write it on the airplane's wing.
Let each 'zoom' this warning bring:
Write it on the pilot's brain;
Learn from Lindbergh, ye who train;
Where there's drink, there's danger."

The manager and the chief clerk were discussing the new typist.

"What do you think of her?" asked the manager. "How is she doing her work?"

The chief clerk looked a little doubtful. "Well, I don't know," he said, "but she spells atrociously."

"Really," said the manager, "she must be pretty good, then. I couldn't spell it." —Watchman-Examiner.

"Jones is a first rate fellow if you know how to take him."

"Maybe he is; but hang those people who need to be accompanied by directions, like a bottle of patent of medicine."—Exchange.

A Word To Tobacco Growers FROM FARMERS

When tobacco was selling low in 1929—who took off his coat and went to work to help the farmers?

Who made speeches all over the Tobacco Belt — that finally brought about the sending of men down here from Washington to investigate the price of tobacco?

Who went in person to see President Hoover—and urged him to take steps to reduce the acreage in tobacco—in order that the farmers might receive higher prices?

Who visited Governor Franklin D. Roosevelt—two years before he became President—and discussed the question of reducing the acreage in tobacco with him?

Wm. G. Holman, of Greensboro, N. C., is the man who did this, and he is a true and tried friend of the farmers.

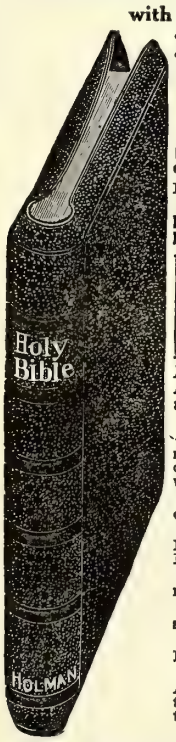
Mr. Holman owns "Southland" the brand of fertilizer that has made quite a record of growing fine quality tobacco.

Brother Farmers—let's get behind Bill Holman—out of gratitude for what he has done for us—and use more of his fertilizer this year.

J. M. JUDD, Varina, N. C.
JOS. E. GANT, Burlington, N. C.
S. G. WINSTEAD, Roxboro, N. C.
R. D. FLIPPIN, Pilot Mountain, N. C.
T. S. NEAL, Ruffin, N. C.
C. W. RAY, Francisco, N. C.

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GREENSBORO, N. C.

IN MEMORIAM

IN MEMORIAM

In sad but loving memory of our dear husband and father, who fell asleep in Jesus December 8, 1921.

To the beautiful isle of somewhere,
Where sorrow and cares are unknown;
The land of sunshine and flowers,
The spirit of our loved one has flown.
He was ready when the Master called him,
And peacefully set his sail
For the beautiful isle of somewhere,
Beyond life's stormy gale.

His Wife and Sons.

HINES — The Epworth community, Carroll county, Va., sustained a great loss in the death of Mrs. M. E. V. Hines. This good woman had those sterling qualities of Christian character and culture that are very rare and indeed desirable. She was a home builder, a community builder and church builder. She took a very active part in the building project here at her home church, which was nearing completion at the time of her death. Mrs. Hines made quite a contribution in the field of education in her early life, having taught school several years during the Reconstruction days following the Civil War. On August 6 a large number of friends and loved ones gathered at Epworth M. E. Church, South, for the funeral, which was conducted by her pastor, J. L. Ingram. Five children and 11 grandchildren survive.

Jesse L. Ingram.

HENDRICKS—John A. Hendricks, age 74, a prominent citizen of Marshall, passed away on November 25, 1935, after an illness of about six weeks.

For more than 40 years he had made his home in Marshall, where he proved himself to be a public-spirited, Christian man, always working for the good of his friends, his county, and his state. He served three terms—1889, 1891, and 1921—in the state legislature. It was during his last term there that he distinguished himself by being one of the four who drafted the original state highway bill and ably defended it on the floor of the house. For a number of years he was a trustee of the University of North Carolina. He was instrumental in bringing about many progressive changes in his home town and Madison county. He was held in the highest esteem by his fellow citizens and the members of his profession. At the time of his death he was chairman of the board of stewards and teacher of the men's Bible class of the Methodist church, president of the Marshall Civitan Club, and president and dean of the Madison County Bar Association.

He is survived by his widow, four daughters, six grandchildren and one sister.

The funeral service was conducted on the following day at his beautiful residence by his pastor, assisted by Dr. W. E. Finley, and presiding elder, W. B. West.

J. R. Duncan, Pastor.

COBURN—Mack David Coburn, son of the late Rev. A. L. and Mrs. Mary Brown Coburn, was born in Rowan county April 22, 1875. He bore the name of his maternal grandfather, Rev. David Brown. After long years of cheerful, patient suffering Mr. Coburn fell quietly on sleep November 12, 1935.

He was converted in boyhood, and after moving to Salisbury served in his home church there, now Coburn Memorial, as Sunday school superintendent and steward and treasurer. There he married Miss Nannie Watson, who passed away there. Their two children, Arthur and Scott Knox, are also deceased.

August 2, 1911, Mr. Coburn married Miss Annie Renn, daughter of the late Rev. J. J. and Mrs. Susan Twisdale Renn. After moving to Hendersonville, December, 1911, he was a steward in the First Methodist church, and treasurer of the church the last eight years of his life. He loved his church, his pastors and his friends. His desire, as he expressed it many years ago, was to "live by the side of the road and be a friend to man."

Survivors are his stepmother and one brother, S. T. Coburn, Salisbury; four sisters, Mrs. W. W. Kluttz, Salisbury, Mrs. W. D. Watson, Atlanta, Ga., and Mrs. Paul H. Brown and Mrs. B. F. Watson, Charlotte, and many others he loved.

Often during his last illness we heard Mr. Coburn say: "I'm going home." And so we—

"Think of him faring on, as dear
In the love of There, as the love of Here,
Think of him still as the same, I say.
He is not dead—he is just away."

RESOLUTIONS OF RESPECT

Death having entered the membership of this church and removed therefrom Mack David Coburn, a valued trustee, steward and treasurer; now therefore be it resolved by this board of stewards that we hereby express our sincere sympathy to his widow, sisters and brother and assure them of our individual and collective feelings of sorrow at the passing of one who was our brother also.

That we rejoice with them in beautiful memories of a long life and faithful and unselfish ministrations to family add friends, of devoted service to church, community and country; that we further rejoice with them because they "sorrow not as those who have no hope"; that we commend family and friends to the divine comfort, protection and direction of that continuing and over-shadowing Providence which "doeth all things well," and is the abiding stay and source of faith and courage of all who accept and believe in the fatherhood of God and the brotherhood of man;

That we instruct the secretary of this board to spread these resolutions on the permanent records of this church, and to send a copy to the North Carolina Christian Advocate, also to present a copy to the widow, Mrs. Annie Renn Coburn.

Read and adopted at a meeting of the board of stewards of the First M. E. Church, South, of Hendersonville, N. C., this 9th day of December, 1935.

C. M. Ogle,
Roy Johnson,
Z. C. Byers,
Leland R. Geiger.

RESOLUTIONS OF RESPECT

Whereas, it has been the will of our heavenly Father to call from among us our good friend and fellow teacher, Miss Essie Henson; and whereas, we, the teachers of Henson's Chapel Sunday school, feel we have lost one of our most faithful members—one who never shirked her duty and whose work was of great value; be it resolved:

First, That the passing of Essie leaves a vacancy in our Sunday school, and that though she is absent from us her memory will live on with us.

Second, That we extend to the bereaved family our deepest sympathy.

Third, That a copy of these resolutions be placed on the minutes of the Sunday school, a copy be sent to the bereaved family, and a copy be sent to the N. C. Christian Advocate.

Mrs. Don Henson,
Mrs. P. G. Spainhour,
Miss Grace Bingham.

IN MEMORIAM

A tribute of love to the memory of our little darling Katherine Mae Fearing, who departed this life four years ago, November 24, 1931.

Four long years have passed, dear Cassie,
Since you left with Christ to dwell.
Home is still so sad and lonely,
And our hearts with grief are filled.
The eight years you were with us,
How swiftly they did pass;
The four since you left us,
Have endless ages seemed.
That sweet, soft voice still echoes in our ears,
Saying, "Mama, sing to me."
Many times each day and night
On your picture I gaze.
Your face so fair, so beautiful, so real;
Your lips seem to part as if to speak,
My hand so eager to caress,
Seems to feel the softness of your cheek.
Forgotten you will never be
As long as life shall last.
We cherish in memory the sweetness of your love,
And live through every day with just one thought—
That death alone will lead to you.

Mama, Daddy and Mother.

RESOLUTIONS OF RESPECT

On November 13, 1935, the congregation of Union M. E. Church, South, was very much saddened to know of the sudden pasing of our former pastor, Rev. Seymour Taylor. He was ever faithful to the church and fully consecrated to the Master. All who knew him felt inspired by his example to live a better life. To know him was to love him. We feel that he is safe at rest with Jesus, and his prayers and life will linger among us for years to come. Knowing all things work together for good to them that love God, we humbly bow in submission to his will. Therefore be it resolved:

First, That in his death our church has lost a devoted friend and brother in Christ.

Second, That we extend our heartfelt sympathy to the bereaved family and commend to God, the one great Comforter.

Third, That a copy of these resolutions be sent to the family, local paper, North Carolina Christian Advocate, and recorded in our church minutes.

C. W. Mahoffey,
Winnie McLean,
A. N. Lynch.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has removed from our midst our young friend and sister, Catherine Henderson, a loyal member of Union M. E. Church, South, Macon charge; and whereas, we, the members of the Sunday school, desire to express our heartfelt sorrow at her passing; therefore be it resolved:

First, That we bow in humble submission to God's will, realizing that he doeth all things well.

Second, That we feel deeply the loss of her whose memory we shall cherish, that we shall miss her presence and friendly smile of greeting.

Third, That we extend our heartfelt sympathy to her bereaved family and pray that God's richest blessings may abode and comfort them, and that her life and spirit may prove an incentive and inspiration to them as they pass on the upward way.

Fourth, That a copy of these resolutions be sent to the family, a copy be sent to the N. C. Christian Advocate, and that a copy be recorded in the minutes of our Sunday school.

Mrs. Pearl Hunter,
J. W. Addigton,
Mrs. J. B. Tabor, Jr.

NORTH CAROLINA
Christian Advocate

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Duke University Library

I Will Not Doubt

By Ella Wheeler Wilcox

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the hand which never fails
From seeming evil worketh good for me.
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered:
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored is this faith.
Like some stanch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
O may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

JOINT COMMISSION ON WESLEY FOUNDATION MEETS AT CHAPEL HILL

The last session of the two North Carolina conferences appointed a joint commission to promote Wesley foundations for work among students at Chapel Hill and College Place church, Greensboro. L. D. Thompson, W. A. Stanbury and F. M. Brown were appointed to represent the Western North Carolina conference and J. M. Culbreth, R. B. House and M. T. Plyler to represent the North Carolina. Bishop Paul B. Kern is also a member of the joint commission.

This commission met Monday, January 13, at Chapel Hill. With the members of the commission were Rev. B .C. Reavis, pastor of College Place church, Rev. A. P. Brantley, pastor at Chapel Hill, Rev. C. C. Weaver, presiding elder of Greensboro district, Rev. H. B. Porter of the Durham district, and representatives of the official board at Chapel Hill. Careful enquiry was made as to the financial situation and as to what is being done in the work for students of the University of North Carolina at both of these churches. Also plans were encouraged for the development of the Wesley foundation work at both places. At College Place church the work has been going for seven years and it is now making fine headway under the direction of Miss Gulledge. At Chapel Hill, Brother A. P. Brantley is moving for a larger undertaking in the work among students, and the commission laid plans for developing a Wesley foundation that can render a larger service for the Methodist students at the State University. In all this work the Methodists of the entire state are vitally interested. The pastors are in fine favor at both places and the outlook is most encouraging. But let no one get the idea that at either place a man can remain idle on the job with any hope of success. There the currents of young life run fresh and strong, demanding eager and alert men to deal with it.

KAGAWA AT DUKE

Kagawa Tuesday and Wednesday of this week delivered five addresses at Duke University—three Tuesday and two Wednesday. Immense audiences gathered to hear this most eminent of all Japanese Christians. The Page auditorium was filled Tuesday morning and afternoon. And at the evening hour the Duke chapel was packed before the services began at 7:30, and there was a big overflow congregation in the Page auditorium who listened to the transmitted address.

At the close of the address Dr. Kagawa was escorted by Drs. Hickman and Ormond to the Page auditorium, where he extended personal greetings to the assembly that had been privileged to hear him but not to see him.

Duke University Tuesday had the appearance of a place of meeting for a joint session of the two conferences as there had so many members thereof gathered for the occasion.

We were not privileged to attend the Wednesday meetings and in consequence are unable to report upon the "second day of the feast."

OUR NATIONAL CAPITAL

Not until last week had we been in Washington, save for a few hours, since the bar room returned and liquor was enthroned in the nation. Block after block, in most of the hotels, and close in upon government buildings the bar room flaunts its appeal. One can well believe the statistics that tell of the results of liquor in our capital city. Anyone who doubts should read the record.

We all know that out from Washington across the nation goes the propaganda that makes for a drunk nation. We talk loudly of peace and sobriety, all the while Washington goes ahead spending nearly a billion dollars for war supplies and continues to overrun the nation with liquor, making little effort to protect dry territory.

Why do not our congressmen from the sections that have not sold out to liquor take their stand for curbing the liquor power? Have we made full surrender at Washington?

A READER'S TRIBUTE TO THE ADVOCATE

Unsolicited and for that reason all the more appreciated we have received from Mr. D. B. Coltrane of Concord the following letter:

"When the Advocate came this morning I just wondered if I was justly entitled to notice given me. But I was almost inspired to say to you, I take it, I love it, I read it, I profit by it, and I do not know how I could do without it. It is nearly 50 years that I have been blessed by its weekly visits. I know of no better paper. And the fact that we, I mean by we, the regular readers and the preachers, the presiding elders and our bishop have to urge the official boards to become 100 per cent subscribers seem to say the least strange. My hope, my constant thought is how can we get the masses of our church to see and take advantage of the fine efforts the paper is making. It is my conviction that no greater blessing could come to our church than to take and read the Advocate. Can't our great church find how this can be done? Very truly, D. B. Coltrane."

AGED NEGRO WHO NURSED AND ATTENDED O. HENRY RECEIVES FINAL SUMMONS

The Greensboro Daily News last week published the following items about "Mammy" Sloan, who died Monday night, January 6:

"Jane Sloan, known by the many to whom she had ministered as 'Mammy' Sloan and one of the few links remaining of the old south, died last night shortly after 9:30 o'clock at the home of her daughter, Mary Nelson, at 254 West Whittington street, where she had lived for many years.

"'Mammy' Sloan, whose mother was one of the Harper Lindsay slaves, was in her 90's and had been in feeble health for some time. She had literally grown up with Greensboro and at one time, when a young woman, had nursed and attended upon William Sidney Porter, known more generally as O. Henry.

In her later years she had served as family nurse for the children of Mr. and Mrs. Charles P. Benbow. One of her most noted characteristics was her kindliness and her devotion to the highest ideals of Christianity."

During the funeral service at St. Matthews M. E. church, conducted by Dr. R. T. Weatherly, her pastor (colored), Greensboro, Wednesday, 3 p. m., January 8, Dr. L. L. Gobbel, president, and Dr. S. B. Turrentine, president emeritus of Greensboro College, paid fitting tributes to "Aunt Jane," who rendered faithful service in Greensboro College for 28 years.

SALISBURY DISTRICT NOTICE

The quarterly check-up meeting for the Salisbury district closing the first quarter of the current year, will meet at Mt. Olivet church, Concord circuit, January 26, at 2 p. m. Pastors and laymen will report whether their budgets are balanced and we will hear an address by Rev. L. B. Hayes of Charlotte. The missionary institute for this district will be held in First church, Salisbury, January 29, beginning at 2 p. m. A full attendance is urged for both these meetings. C. S. Kirkpatrick.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Should not pastors and laymen be much in prayer and eager in spirit for our district missionary institutes? Let us see to it that there are more than just another series of meetings. Make them inspiring.

These are momentous days for all who will take advantage of each passing moment. We have been shut in since Christmas. Many must be eager to get busy in the field. Lay leaders and pastors should be mindful of this hour of their visitation. Young people should follow up the inspiration of the Memphis meeting.

Kagawa is an artist, a poet, a mystic. His language is much in the way of restless Americans such as we are in to a full understanding of this world renowned Japanese Christian, Perhaps our real difficulty lies in the Oriental mysticism that is so foreign to our Occidental life. Since Christianity is a religion of the Orient such as he ought to do much to restore to us and our religion certain elements that have been lost in this practical and scientific West. We are scracely aware of the materialism that dominates our life—our religion. More of the mystical would greatly enrich us.

Kagawa begins with God and goes out to the world of sin and wickedness by way of the cross. He strikes the tree at its roots rather than spend his efforts clipping off the branches of the tree. A man from the slums of Kobe and the paganism of the East knows that only the power of God can save. It would seem that the apostles of a social gospel would know that these schemes for social betterment would fail with American paganism. They are lopping off the branches rather than striking at the root of the tree. God, Christ, the Cross and the Resurrection are at the center of the Christian conquest. Redemption begins with God and ends with the new heaven and the new earth. Men must be born from above before there can be permanent social adjustments.

"Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. Here is the final challenge to our churches, to our political organizations and to our capitalists; to everyone who fears God or loves his country. Shall we not earnestly co-operate to bring in the new day?"—Woodrow Wilson.

In his message at Greensboro College this week, Kagawa spoke on "How to Know God." Moving to his final answer of love, he noted seven steps: nature, beauty, meditation, labor, love, the Bible, personalities. Such personalities as Wesley, Fox, Fletcher, were named under the head of labor. Kagawa left no place for the idle rich or even the idle poor. He asserted that bridge and golf and all such idleness is a crime with all the poverty and suffering there is in the world. This is in keeping with the words of Jesus: "My Father works and I work; so shall ye." The present day plea for idleness in the name of leisure has no support in the gospel of the cross.

To be known as a weather vane turned by every breeze that blows is not an enviable reputation for any man to possess. This reputation is generally attributed to time serving politicians who adjust themselves to the winds of popular prejudice as readily as to the breezes of heaven that may be laden with truth and honor. But politicians are not alone guilty. In the days of Jesus there were religious teachers of the same sort and have been ever since. John the Baptist to his everlasting credit was no breeze shaken prophet, Jesus himself being witness. Let's have no weather vanes among our religious teachers. They are a good deal worse than no teacher at all. Little perfumed weather vanes squeaking in the pulpit are not set to bring in the kingdom of Christ, if the "sisters" do call them sweet dear men.

Statesmen and Prophets Needed

IT was said of President Roosevelt's message to Congress on "The State of the Union" that this was a political harangue; it was also said by some that the decision of the Supreme Court against the AAA was a political decision. The effort in all these utterances is to discount the President and to reflect on the Supreme Court. Without regard to the truth or the falsity of such utterances, the implied low level of the politician remains. Not much these days is expected of the man who "plays politics." Of such the land rings from side to side, hence the despair that has seized many of our best citizens in this depressing day of many politicians but few statesmen.

Statesmen and prophets are most needed in this day confronted with so many perils. Little hope remains for us so long as we rely on politicians and priests. They are nothing more than a poultice for the hurt of our people. Bishop James Freeman, speaking half jestingly in Washington last week, said, "We have statesmen or something resembling it here in the capital city." The general belief is that the statesmen are few and far between. Would that we had even one Gladstone, who proved to be the wisdom and strength of the British Empire through two generations, now known to all the world as the "Grand Old Man." Oh, for one Gladstone in Washington!

What can we expect with government in the hands of politicians and the church largely in the keeping of churchmen and presbyters and priests zealous for the traditions and careful of ecclesiastical routine. Not the priests swinging smoking censors about sacrificial altars, but prophets with a burning message from God have been the hope and stability of the nations. God came into the prophet and spoke through him to the world. Statesmen and prophets rather than politicians and priests would go far to save us in this time of uncertainty and peril.

Ecclesiastical statesmen and prophets with a fire in their bones are the chief need in all our church life today. We talk much about world conquest in our missionary ventures. Unfortunately many of those in high places are content to repeat their shiboleths, not sure what the church should do in the effort for missionary conquest. The leaders have many gatherings and committees report their findings, but in the end they simply return home from "another meeting." More men must get a vision and be fired with a passion in preparation for the march of conquest.

We are in the midst of another series of missionary institutes in this state. Are these going to be more than another placid round of conferences with the hope of rounding up a few more shekels during the year? We wish something might happen to shake us out of the conventional rounds—that we all might go home in silence whispering one to another, "I never saw it on this fashion before. My heart burned within me."

• •

"This Terrible World"

BISHOP JOHN M. MOORE in his address last week before the Missionary Council referred to the much some people make of this "terrible world" with all its wickedness in these turbulent times. Then he added, "What a terrible world would a perpetual Eden be?" A continuous garden of Eden existence is not pleasant to contemplate. But how much more terrible to contemplate would be a world filled with old folks—decrepit old men and women a thousand years old? Could we imagine a more dismal order of existence? But fortunately we are not in an Eden or in a world old and broken. We are in a mixed world—terrible in spots all through the centuries.

For old men who do not know they have become mere echoes of the past, unable to help set the world right, make a hopeless situation. They talk much about the glories of the past and the contents of the gospel but they have no fresh, living message. We must have young men—no matter what the calendar may say, men young in spirit—to lead in this world conflict. So the world is always anxious to find a man for every undertaking. The church must have those who can make the demands of the cross their own in the effort for a better world.

We talk about the new strategy in missions, we make much of the perils that confront us, and we tinker with the mechanics of life, but we fail to seek the spirit and power of God moving in the souls of men, urging us to the Christian conquest of the cross—"they that come after me must take up the cross and follow me."

How about our being willing to pay the price from which there is no escape in making appeal to the soul of this generation; then we would have the unusual praying and preaching and giving and conquest that would win

this "terrible world." Then we would get out of the region of the flesh into the realm of the spirit. We would win victories for God and for humanity.

• •

Towering Above the Wrecks

WRECKS lie all about us these times—wrecked lives, wrecked fortunes, wrecked hopes, wrecked homes, wrecked schemes. But even more paralyzing is the wavering and widespread uncertainty to harass and disturb individuals and nations. Some are so disturbed that they fear the permanency of the most stable.

Dictators such as Hitler may talk loudly about their systems will endure to the end of time, but the better informed know that all our little systems have their day. Dictators are especially shortlived. Fortunately men of the Hitler and Mussolini stripe do not long abide to harass mankind. Even the most autocratic rulers such as Louis XIV, who said, "I am the state," go down under the touch of time. Naturally, we are always asking if there is anything that endures. Perhaps never more so than just now does this old question persist, Is there anything that endures?

Towering above the wrecks of time is the Son of Man, Son of God. Lynn Harold Hough tells of an Egyptologist with Napoleon in North Africa who had been gazing at the little tents of the soldiers scattered over the plain and whose eyes suddenly lifted from the tents to Cheops, the greatest of the pyramids. At last he understood the magnificence of Cheops.

We need to lift our eyes from the tents of the world's life to that one great figure which stands unmoved with the passing of those who fold their tents and steal away. Towering above the wrecks of time, the light of sacred story gathers around that head sublime.

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None Superior to These

KIPLING may have written other lines that equal the following, but we are persuaded in our own mind that he wrote none superior. Listen to these:

> If you can talk with crowds and keep your virtue,
> Or walk with kings—nor lose the common touch,
> If neither foes nor loving friends can hurt you,
> If all men count with you, but none too much.

It seems to us that this English poet had in mind the Man of Galilee when he wrote such a description of the ideal man.

How Is This for Fun?

DON'T read the following laudations of the "home guards" by the Charlotte News if you take it to be a "dig" at Captain Farmer of "patterroller" fame, or an effort to discuss the relative merits of the Yankee soldiers and the Johnnie rebs of the sixties; but if you wish to forget your mother-in-law whom you do not like and to get relief from Lowell Thomas of Blue Sonoco distinction, go to the following with glee:

> Those damyanks are persistent devils. They tried to kill us all, back yonder when we fit, bled and drank parch-corn coffee that slavery should nevermore perish from the earth. Though overpowered, we were unconquered and the Yankees were thwarted. But now, says Captain Charles Farmer, chief state highway patterroller, they are at it again. They hit the North Carolina line in their high powered cars and, presumably, select their victims and run them down. They strike right down the middle of the road lickety split and drive like nobody's business, assuming "much responsibility" for North Carolina's nation-leading record in traffic deaths.
>
> We reckon, suh, the Cap'n knows what he is talking about. Even so, all is not lost. We've still the home guards to fall back on. Being patriotic and a true Southerner, we are convinced beyond the fear of successful contradition that a bushwhacking Carolinian, armed with white lightning in a rattletrap car charging in from a side road, is good for ten Yankees in any encounter. Moreover, we believe that if the Confederate soldiers had been so armed Lee's men not only would have taken Washington but would have driven straight up the Washington monument (completed in 1884, but never mind that) waving the Stars and Bars and singing Dixie.
>
> Captain Farmer may know his Yankees, but the rest of us know these home guards and encounter them with fear and trembling. That is why, maybe, the Yanks drive down the middle of the road at breakneck speed. They have heard about these boys and are fleeing for their lives.

• •

"Make It Snappy"

THE papers report that Judge Harding set a verdict aside in his Charlotte court because a juryman whispered to one of the attorneys as he was about to begin his speech to "Make it snappy."

Judge Harding has W. W. Peele for his pastor and in recent years has not taken much punishment from the pulpit, but if for the last nine years he had suffered at the hands of some long winded preacher, the distinguished judge would have had more sympathy for this particular juryman. In fact it would have sounded to the judge like a quotation from the Sermon on the Mount. It may be the judge has learned to take his punishment with patience.

People and Things

Bishop Paul B. Kern will preach next Sunday at 11 o'clock in the Hawthorne Lane church, Charlotte, for Rev. L. B. Hayes, the pastor.

Dr. and Mrs. H. K. Boyer's postoffice address is Derita, N. C. Correspondents will take notice. Brother Boyer's health has greatly improved in recent months.

If any church wishes to buy second hand church pews and altar rail, write to T. A. Sikes, Ayden, N. C.

"The Statesville circuit has received 16 members since conference, has painted one church, has money in hand to paint another, has pounded the preacher abundantly, and seems headed for one of the best years yet."—W. I. Grigg.

"The Gospel Hour" can be heard over station WMFR High Point each Sunday morning, 9 to 9:30 o'clock. The program is under the personal direction of Rev. J. W. Groce, pastor of Ward Street and Archdale churches. The singing is by the choirs of the two churches. Gospel singing and gospel preaching. Tune in next Sunday.

With common sense and good will as our shield and buckler we have kept, in spite of all difficulties, our heritage of liberty alike for the individual and for our many constituent races. The numberless invisible ties of sentiment and tradition which bind us together are indeed delicate; but many strands make a cable, strong to bind in times of adversity.—King George V.

"Please make this statement concerning the conference journals: One report page indicates that Caledonia charge was apportioned $125 for presiding elder and paid $108. The rural church page carries the correct report. We were apportioned, in the early part of the conference year, $108 for presiding elder and we paid that amount." —M. C. Ellerbe.

Carolyn A .Hosford, well known gospel singer and worker among women and children, who has assisted in many meetings in North Carolina, has just finished a series of engagements in New York state and is at present in Pennsylvania. Miss Hosford is now arranging her spring schedules in North and South Carolina and may be addressed at Goldsboro, N. C., Box 774.

One is sick of hearing the church condemned for all the disasters into which pagan thinking and action bring the world, and rather tired of watching every method tried except Christ's method, and then the churches called upon to "speak out" or "lead the nation in prayer," or "declare what they believe," when they have been doing all these things all the time.—Rev. L. D. Weatherhead.

Young people should go out from the schools, not only firmly believing in American principles. They should be made aware of the dangers that threaten our system of government and be taught how best to ward off those dangers. Newspapers, magazine, and books are full of references to Marxism, the Third International, Fascism, and Communism. Unless we know the nature of the poison that threatens our institutions from any of these sources, how can we be expected to provide an antidote for it?—Harold S. Ickes.

Pentecost Day is Power-of-Attorney Day. On this day God granted to man the privilege and honor of using his great power in and over the things of the world. That is a most significant time in the history of God's relationship with mankind. This is the most important day since the Resurrection Day. The church must not forget that day and never cease to thank God for the honor with which he has crowned us.—William A. Hubbard.

"Second semester of People's Bible School opened January 6, with a much increased enrollment and bigger and better in every way than ever before. Seldom in a life will one find such a large group of fine, settled, sanctified young men and women, called to God and eagerly pursuing their studies preparatory to special Christian work. It is an inspiration to be at chapel any morning and see their shining faces and hear their joyful praises." —Jim H. Green.

"We are working to get every member of the official board to subscribe to our wonderful conference organ before the year is over. By the help of God and the prayers of the good Christian people we will do it. To show you the Christian spirit on our charge we are happy to announce that we have raised our Children's Home assessment for the year on the Cedar Falls charge. We are also planning to raise our conference claims by Easter. We are going over the top for God."—A. A. Lyerly.

"I have just completed reading Dr. G. Ray Jordan's new book, 'We Face Calvary and Life.' It strikes me that this is an exceedingly fine volume of sermons for pre-Easter reading. It is one of the most readable and stimulative books of its kind which it has been my privilege to read in quite a while. I feel this book will do much to stimulate our interest afresh in the Easter season if the preachers and laymen will read it. It is especially suitable for reading just at this season."—Walter C. Ball.

"Our popular and efficient pastor, Rev. J. N. Randall, made a good beginning of his third year on the Concord circuit, and it is hoped that he will be permitted at least to finish the full quadrennium. The congregation of Mt. Olivet has recently given him a severe pounding. He has been granted a substantial increase in salary. Both Rocky Ridge and Mt. Olive have made improvements in their church plants. The former has begun as educational building and the latter has built partitions for extra Sunday school rooms. Everything on the charge is moving along in splendid style."—Homer H. Winecoff.

The Methodist pastors of Greensboro are planning to begin their pre-Easter revival campaign Sunday, March 22, which is three weeks before Easter. Bishop Kern will preach each evening during the first week in union services to be held in West Market Street church. These union services are to be followed by services in each of the churches of the city with the pastor or some minister chosen by him to preach the following two weeks or as long as seems wise to do so. This will give three weeks for these pre-Easter services. Some of the pastors are already planning for the campaign that is to be held the last of March and the first of April. Easter comes the second Sunday in April.

"Closed a gracious revival in First church, Cambridge, Mass., Rev. Gilbert M. Gaite, D.D., pastor. Over 65 souls professed faith in Christ. God can give revivals today even in staid old New England. Over 25 preachers in attendance during meeting. Begin tonight at Newport, R. I., for two weeks. Pray for us."—John R. Church.

Rev. G. T. Bond gave his big board of stewards at Dilworth, Charlotte, a turkey dinner last Monday evening. "The goose is honking high" these days at Dilworth The board has raised the pastor's salary $600 and the church people think that Dr. Bond is at the top. We are glad to know that the Dilworth people have gotten the correct measure of G. T. Bond.

"A new rug and a new suit of furniture and new paint in the living room; a good pounding before Christmas; a 16-pound turkey for New Year; a new electric range in the kitchen; 100 copies of the new Methodist hymnal; ten new members and that many more waiting to be received. 'Where,' did you say? That has happened at Plymouth."—C. T. Thrift.

Rev. R. F. Taylor has been appointed to Ocracoke to fill a vacancy. He and Mrs. Taylor are having the time of their lives down by the sounding sea. The women, led by Mrs. Hattie Womble and Mrs. Sadie Garrish, received the new preacher. A supper, a pounding and a half ton of coal made a good start. Then a big congregation on Sunday gave a good send off. Could there be a finer start? The postoffice address is Ocracoke, N. C.

"To prove to Rev. R. C. Kirk that we are glad he and his family are with us again this year, the ladies of the Bethlehem-Rehobeth-Pleasant Garden charge are completing some work at the parsonage to add comfort and convenience. Under the direction of Mrs. Lynn Hunt, the choir of the Pleasant Garden church enjoyed a most unusual party last Thursday evening. After many games were played there was a candle light service in which each member pledged loyalty anew to God and the work of his kingdom. Mrs. Ralph Jones will continue to direct the choir."—M. R. H.

The 49th anniversary of the founding of Campbell College was observed Monday, with the principal address being delivered by Dr. J. Henry Highsmith of the State Department of Public Instruction. He emphasized the functions of the junior college, and gave practical personal observations of the 22 junior colleges in North Carolina. Then followed tributes to seven leading benefactors: Dr. J. A. Campbell, D. Rich of Winston-Salem, B. N. Duke, M. C. Treat of Pennsylvania, William Pearson for whom the music building is named, Rev. Fred N. Day, and the late Z. T. Kivett.

Gypsy Smith, at his first Sunday service in Boston preached to 14,000 persons. At the conclusion of his sermon, he was bombarded by reporters with questions about the youth of America. "Your boys and girls," he replied, "have lost faith in their fathers and mothers. And why shouldn't they? Once their parents used to go to church every Sunday. Then they began to miss, and now they hardly ever go. The children know this. If the moral standards of youth are lower than when I was here six years ago it is because of that. And how can children have moral standards in view of your cheap divorce laws?"

KAGAWA HEARD AT GREENSBORO COLLEGE

Dr. Toyohiko Kagawa, powerful Japanese liberal who is called "the world's greatest Christian,' 'spoke Tuesday morning at 8:45 o'clock in Odell auditorium at Greensboro College. Kagawa's speech "How to Know God" was powerful as well as inspirational; to an appreciative audience did he address his thoughts.

Dr. Luther L. Gobbel, president of Greensboro College, announced last week the names of the 13 members of the Greensboro College Honor Society. To be eligible for membership, a student must have an average of 90 or more for a period of two years or more.

Seniors in the society are Misses Virginia Booze of Winston-Salem, Grace Martin of Greensboro, Cordelia Pass of Mocksville, Juanita Pickard of Greensboro, Mary Sink of North Wilkesboro, and Helen Wilson of Lexington. Members from the junior class are Misses Rhoda Baum of Kitty Hawk, Jane Baxter of Greensboro, Vivian Branson of Canton, Virginia Harris of North Wilkesboro, Mary Exum Kinsey of La Grange, Martha Peacock of Goldsboro, and Jane Whicker of North Wilkesboro.

The Greensboro College Players, under the direction of Miss Elba Henninger, head of the department of spoken English at the college, presented the second production of that famous farce, "Charley's Aunt," by Brandon Thomas Friday night, January 10, at 8:30 o'clock in the R. J. Reynolds auditorium in Winston-Salem. The production was sponsored by the Calvin H. Wiley school parent-teacher association.

FRANKLIN COUNTY HIGHLY COMMENDED

This is our first experience in Franklin county. My rounds on the district were completed yesterday. Among the Methodist of N. C. I find that the Franklin type ranks with the best. Elder Love has done well in giving each church plenty of room for expansion.

Preceding the snow (you've heard about) the parsonage had a smiling surprise. The unexpected noise on the front porch was not the flapping of raven wings or the rustle of Elijah's angels, but the feet of good, thoughtful women of Youngsville church, who do more good things than one. As a last (but not final deed) these ladies put a beautiful piano in the church last week and paid cash in full. (Thanks for aid given by Loftin and Williams).

May all our churches and each member give God his dues as he gives to them his blessings. O yes! too, Sister Woodlief couldn't sleep Christmas eve night till she had made the new preacher a "Santa" by filling his arms with warm blankets for the parsonage. Why? Sister Lance's grand-boy turned up and others, too. H. E. Lance.

ASHEVILLE DISTRICT MISSIONARY INSTITUTE

The Asheville district missionary institute will be held at Central church, Asheville, on Tuesday, January 21, at 10:30 o'clock. Dr. J. M. Rowland, editor of the Richmond Christian Advocate, will speak on the subject, "Evangelism for a Day Like This." Dr. W. G. Cram, general secretary of the board of missions, will speak on "The Missionary Situation Today." The Rev. L. B. Abernethy, conference missionary secretary, will speak on "The Church's Responsibility for Reaching the Unsaved." The afternoon session will begin at 1:30 o'clock. This meeting will be devoted to a conference of pastors and officials as to definite and systematic plans for district-wide program of missions and evangelism to culminate with Easter. The committes on missions and spiritual life and evangelism will present plans and supply literature.

All officials are expected to be present and all members are urged to attend. Walter B. West.

MISSIONARY SECRETARY

Rev. L. B. Abernethy, our conference missionary secretary, will be available to all pastors of the conference for Sunday services or mid-week engagements of any kind. Brother Abernethy will not ask for money but will bring both information and inspiration to any congregation. He will be glad to present the missionary cause of the church or the work of the Golden Cross. I hope our pastors will use him every week.

Chas. C. Weaver, Chm. Board of Missions,
W. N. C. Conference.



Bishop Kern's Page

MRS. KERN and I feel deeply grateful to our many friends in North and South Carolina who took occasion at the Christmas season to send greetings and remembrances of love. Your fine friendship has made radiant our days of residence and service among you and from our hearts we do say most heartily: "God bless you one and all."

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I think the Methodist Young People's Convention in Memphis was the greatest religious gathering of our generation. Certainly the greatest in our church in my life time. And that's saying a good deal, because I have been to a lot of them in my day.

The program ,progressive, emphatic on central issues, free, was the finest I have witnessed. Every detail was wrought out with precision but nowhere was there evidence of mechanics. The crowd, actually over 5,000 present at every session, was evidence that people will come when you offer them something worth while. The young people themselves—ah, there's the big thing about that conference! The best behaved, most attentive, most co-operative crowd of folks you ever saw. They behaved a lot better than the same number of adults. No use to get worried about these young people coming on in our churches these days. Cheer up, brother, there's going to be somebody on this job when you and I superannuate.

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On Sunday, January 5, I had an interesting experience over in my native state. I was asked to preach at Monumental church, Portsmouth, on the occasion of unveiling marble tablets to the memory of four former pastors who later were bishops. This historic church, over 100 years old, is still young and aggressive in spirit. How's this for a list of celebrities in the list of pastors: Frances Asbury 1775-76; William McKendree 1790-92; John Early 1808-09; W. B. Beauchamp 1915-17? It was an honor to pay tribute to Bishop Beauchamp, my dear friend who passed to his reward in 1931 after a notable record of service to his generation.

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Now that you are hearing so much about Kagawa perhaps you would like to read his own story of his conversion. It is taken from his book, "Christ and Japan." "As a child I was thrilled by the Shinto teaching that when men die they become minature gods. But what a long period of waiting! No possibility of becoming a son of God until after death! And when I contemplated the tragic world that these men-become-gods had left behind them, my soul was filled with unutterable sadness."

"An urge to study English led me to join Dr. Myer's Bible class. In this study I came upon Luke 12:27 (Consider the lilies . . .). Through this verse I made the momentous discovery that the love of God enfolds this universe. It filled me with joy. Now I awoke to the tremendous truth that instead of becoming a little god after death I was here and now a son of the God of all the earth, the Creator and Ruler of this vast universe. And this God is my Father, the God of love who wipes away my tears, saves me from sorrow, and from the sins hidden in my soul. The fact that Christ revealed the love of God, by the example of his life, completely captured me. With high and holy resolve I dedicated myself to translating his cross-revealing love into present day life."

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Of course very few people who really think clearly about it wonder why we are so little fond of the liquor traffic. One reason is we have a kind of incurable desire to be decent and to promote decency in a world like this. We have a hard time lining up this instinct with the kind of thing described below. It was on a Saturday night in Dallas following a football game last fall between the University of Texas and the University of Oklahoma. This is the picture given by the Daily Times Herald of what went on Saturday night in the down town district: "Down town Dallas swayed, stumbled and whooped Saturday night.... It was the first hig bachanalia since the repealers technically but not officially booted prohibition into the Gulf of Mexico. The object lessons and horrible examples for bone drys were uncountable. Wrecked automobiles and traffic casualties would have been uncountable, too, if anybody had been able to find his car. Very few could, so the streets were comparatively safe. The hotel hallways and down town sidewalks held more hazards. Detouring around empty gin bottles and sleeping football fans became a fascinating game as the evening progressed." Nice kind of business for a Christian to be apologizing for or mixed up with!

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The task immediately ahead of us is evangelism. Mistake it not. We must this year demonstrate a new and passionate earnestness about this our central business. Taken as a church we have not done well. We have barely kept pace with our population increase. In the portions of the South where we work there are 14,000,000 white people who are not Christians. These are to be found in every charge where a Methodist preacher works in these four conferences. Every Methodist preacher should be an evangelist. Without evangelism our church cannot survive and it ought not to survive. A Christian who refuses to share his experience of Christ with a needy soul near him has never known Christ or understood his gospel. We must not betray our generation which needs God supremely and has a right to expect us to lead the way to find him.

We all agree with this, but what are we going to do about it? Again I ask, what? Just drift along until summer and plan some meetings and ask a brother to come over when watermelons are ripe or the fishing is good and "hold a meeting for me." If that's your idea of facing a desperate situation I am sorry for you and for your community.

Now is the time to be making your plans, definite and large. Here's a chance to use your statesmanship, to cast away old wornout methods in which you yourself have lost confidence and try a new approach to this whole mat-

ter. If you need suggestions turn over to your Manual of Work, page 38-49. Get some literature, talk it over with your best leaders, begin to pray about it, find out the actual conditions in your community, set some goals to guide you, remember that this is your main business and if you don't do this effectively, the rest of it can never atone for your shortcoming at this most strategic point. We have set our hands and our hearts to this grand enterprise as our chief objective for the conference year. In season and out of season let us be about our Master's business.



LEE'S AND JACKSON'S ABHORRENCE OF WAR

By H. H. Smith

As the birthdays of Robert E. Lee and Stonewall Jackson come only two days apart—January 19 and 21—they may be celebrated at the same time. Suppose we commemorate their anniversaries this year by considering their attitude toward war.

If Robert E. Lee and Stonewall Jackson were with us today, with the same spirit that possessed them when their names were on the lips of multitudes and extolled as mighty masters of warfare, there is one thing of which we are quite certain: they would not be on the side of those who glorify war. Both of these great soldiers were peace-loving men ,and did all within their power to prevent war.

General Hunt says that while in Mexico, Lee earnestly strove "to heal the differences between General Scott and some of his subordinate officers. He was a peace-maker by nature."

"War, of which he was so supreme a master, was to him abhorent, only possible as a dire necessity, in defense of home and friends," says a biographer. When the Federal hosts were driven back from the heights of Fredericksburg, an officer said to him, "Isn't it glorious?" Lee replied, "Yes, but it is well that war is so terrible, or we might become too fond of it."

In one of his letters during the war he said: "The loss of our gallant officers and men throughout the army cause me to weep tears of blood, and cause me to wish that I could never hear the sound of a gun again."

On Christmas day, 1862, just after his great victory over Burnside, at Fredericksburg, he wrote his wife: "But what a cruel thing is war to separate and destroy families and friends and mar the purest joys and happiness God has granted us in this world; to fill our hearts with hatred instead of love for our neighbors, and to devastate the fair face of this beautiful world! I pray that on this day when only peace and good will are preached to mankind, better thoughts may fill the hearts of our enemies and turn them to peace."

Stonewall Jackson's abhorrence of war is well known to all students of his life. When the war clouds were gathering he was anxious for the maintenance of peace. When all compromises failed, and it "became more evident that Lincoln's administration intended to use force against the Southern Commonwealths, Jackson said that if the Federal government at Washington 'should persist in the measures now threatened, there must be war.'" Then he added: "It is painful to discover with what unconcern they speak of war and threaten it. They seem not to know what its horrors are. I have had opportunity of knowing enough of the subject to make me fear war as the sum of all evils. Should the step be taken that is now threatened. we shall have no alternative; we must fight. But do you think that all Christian people of the land could be induced to unite in a concert of prayer to avert so great an evil? It seems to me that if they would unite in prayer, war might be prevented and peace preserved."

Mrs. Jackson says: "However it may surprise those who knew him only as a soldier, yet it is true that I never heard any man express such utter abhorrence of war. I shall never forget how he once exclaimed to me, with all the intensity of his nature, 'Oh, how I do deprecate war!'"

When called to Richmond with his cadets at the breaking out of the war, he first went to his home and held worship. "There in the presence of his wife only, he read the fifth chapter of Second Corinthians, beginning thus: 'For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands ,eternal in the heavens.' He then knelt, and with a voice almost choked with tears, prayed that 'if consistent with His will, God would still avert the threatening danger and grant us peace."

MOTION PICTURE AND LIQUOR TIE-UP

"Starting next Wednesday, free, Three-Star Hennessey. Watch for the free beer night at the Shakespeare—everyone a free beer." So runs the ad of the Shakespeare theater in Chicago. A neat little ten-cent bottle of whiskey with an admission ticket. How nice for the young people, especially those who have never become acquainted with the health and character building values of alcohol as a beverage! The Piccadilly theater, under the same management, advertises a fifty-cent bottle of wine free on certain dates with every forty-cent admission ticket. If, therefore, the youth likes the taste of the ten-cent sample at the Shakespeare and wants more he can drop around to the Piccadilly and get a sizeable bottle of wine by simply buying a ticket to the movie. And he can consume both bottles in the darkness of the theater without the inconvenience of carrying them home. In spite of this public service the manager of these theaters now finds himself in difficulties with the council of Hyde Park and Kenwood churches. Curiously, they do not see him as a benefactor. In a unanimous resolution they have protested this practice as being "contrary to the best moral interests of the community." At this writing the manager is still running his liquor ads. And along with them special matinees for chidren to help them into the habit of attendance upon his theaters. On some bright day in the future he may be able to think up a pretty graduation service by which he can promote them into the local saloons. But a second thought—if his brain will stand one— may lead him to see that customers who spend their money for liquor won't be able to spend it for movies. However, all that is too far in the future to trouble a manager who thinks only as far as his profits this week and next. In the meantime managers in other cities may be considering a similar tie-up with their local taverns. Watch for the free beer nights.—The Christian Century.

Missionary Council Sessions Held in Washington, January 7-9

The General Missionary Council of the Methodist Episcopal Church, South, convened in Washington, D. C., January 7, 1936. One of its first acts was to pass vigorous anti-war resolutions. A special committee of 12 was appointed to present these resolutions to President Roosevelt. These resolutions voiced "deep concern over various events and movements which seem to threaten the world," and commended "every effort being exerted by the President and the Congress to keep our country out of war and to prevent or restrict the same among other nations."

The delegation, headed by Bishop Edwin D. Mouzon, Charlotte, N .C., was received by the President shortly after 11 a. m. Wednesday. It included Bishop A. Frank Smith, Houston, Texas; Bishop John M. Moore, Dallas, Texas; Dr. W. Angie Smith, pastor of the Mount Vernon Place church; Rev. Dr. W. F. Bryan, Galveston, Texas; Dr. W. P. King, editor of the Christian Advocate; Rev. John C. Hawk, missionary in China; Dr. E. C. Beery, presiding elder of the Washington district; Mrs. J. W. Perry, president of the Woman's Missionary Council; Dr. Elmer T. Clark, Nashville, Tenn.; Dr. W. G. Cram, Nashville, secretary of the board of missions, and Dr. Ivan Lee Holt, St. Louis, president of the Federal Council of Churches.

Council One of the Best

This year's Council was one of the best, if not the best, both in point of attendance and in the well sustained program in which notable men took part. A three days' program such as this, with three crowded sessions each day, renders out of the question a full report crowded into a brief newspaper story. Perhaps the best one can do is to give a glimpse of three sessions, an evening, morning and afternoon. So, I shall begin with the first evening session, one in which John R. Mott, noble Christian and world citizen, was the chief speaker.

A Notable Start Made

The Mount Vernon Place church was filled above and below by a finely representative crowd gathered from the southland, both east and west of the river. I noticed many present from Texas and numerous familiar faces from North Carolina and Virginia as well as from the lower south.

On the platform were Bishop Edwin D. Mouzon, presiding officer, His Excellency the Japanese Ambassador, Hon. Hirosi Saito, Dr. John R. Mott, Bishop A. Frank Smith, Dr. W. G. Cram, Dr. Ivan Lee Holt, and Dr. Elmer T. Clark.

How that crowd did sing! It was worth a long trip to hear them join in the songs of Zion. My only criticism in this as in most missionary meetings was there is not enough of the gospel of song. Our new hymnal has placed before us the age old songs of Zion and the best of the new. Shall we make full use of them?

His Excellency brought a message of good will from the Japanese people, making special reference to the good work of Dr. Mott in promoting better international relations between the peoples of the world. He added, "The calling to which Dr. Mott is devoting his life is the noble work of working in the interest of peace and good will for all men."

John R. Mott Speaks

Dr. Mott began by saying that in ending his sixty-seventh trip around the world, "I never did believe more profoundly in the permanence and vitality of Christianity around the world than I do right now."

He praised missionaries for their services in curbing epidemics of sleeping sickness, for aiding in the elevation of womanhood throughout the world, for reducing the opium traffic abroad, for stamping out slavery and for preventing women in the Orient from binding their feet.

He urged greater emphasis on rural missionary work to spread Christianity "free from formalism and hypocrisy."

"All over the world" is one of the much used phrases of this great man who for nearly a half century has given himself to making Christ known to the nations. He insists that we must sink all differences before us in making Christ known to the world. So wonderful has been the success of missionary effort that Dr. Mott feels that Christianity is so well established among other peoples that were it to perish in America and Europe it would be established again from other nations. The touch of Christ has been felt in all that has been done for the uplift of the nations in Asia and Africa and in Latin America. One of the marvels as he has observed it is what Christianity has done for woman. Furthermore, this wonderful student of world conquest pointed to the many blessings the missionary has brought to the peoples by what has taken place "around the world."

The Young Yale Student

I could but recall with wonder this young Yale student as he appeared more than forty-five years ago when he began his work among the students of the world. He came to "Old Trinity" and told the students there of his dreams and plans for the "Student Volunteer Movement." As he talks now of what he has seen come to pass among the students who have become world leaders during all these years, one can appreciate the need of faith and learn the value of the time element in the work of missions. I am sure we would all he more enthusiastic about missions and eager to have a part in the work were we to take the long look—were we to look expectantly for the harvest of our sowings. Here is one of our greatest drawbacks in the work of missions.

As John R. Mott this night began to talk of the day "when He shall reign over all," the fire and passion of 40 years ago flamed in his soul. Yes, He shall reign over all —He shall reign over all nations, over all the divisions, contentions and ill-will that now divide mankind in classes and groups, one being set against another. The infinite worth of each race must be recognized the same as the worth of individuals. "He shall reign over all and be in all," was the jubilant cry of this Christian ambassador to the nations.

Wednesday More than Full

The theme of the day, "The Unbounded Horizon of Christianity," furnished room for much talk. A volume

would be needed to put to record the discussions of the day. Four crowded hours of the morning held the interest of a well filled house.

Bishop John M. Moore began the discussion of the day, having as his theme, "Our Missionary Heritage." This was a subject too big for any forty-five minutes. We are frank to say the bishop should have limited his discussion to some one phase of this theme. He would have been more effective. It was too much like dealing with all that went before John Wesley and much that has taken place since. To talk about the church back of the Methodist conquest, the terrible world in which we now live and the men of that day as well as the men needed in this, covers too much territory.

How we should like to have heard the good bishop pour out his soul in stressing that which lay at the core of the Methodist movement, finding there the divine urge that would make a conquering Methodism today. This is not said in criticism of the bishop's address, but rather to insist that in most of our missionary discussion too much is made of the body of the church and too little of the soul of Methodism.

Greetings From Missionaries

Dr. John C. Hawk dealt in a vital and illuminating way in discussing the subject assigned to him, "My Work in China." He preferred to change it to "Our Work in China." He spoke as one who had been in the thick of the fray—as one who had loved and labored in the great old, yes, great new China in this day of change.

Mrs. Ethel Shuler Smith spoke in a tender and sympathetic way of "My Work in Africa." She was able to give, by certain incidents, a vivid picture of the situation in the Congo. In similar fashion did Rev. D. L. Betts tell of "My Work in Brazil." He spoke most favorably of the new church in Brazil, paying fine and loving tribute to the faithful misionaries that had made this church possible.

Bishop Kern Points the Way

"The Next Step in Foreign Missions," the subject assigned Bishop Paul B. Kern, is a most perplexing one. Many men in high places of our mission work are most uncertain as to what course should be taken. Bishop Kern had made careful preparation and submitted a paper that won the attention of all. He recognized the perils and perplexities that confront us in the changed order with which we have to do. But the bishop did not stop with this. He made certain definite suggestions, marking out a way in which we should work.

This was the first constructive discussion of the council. Up to this point the program had to do chiefly with the past in recounting what had gone before. The paper of Bishop Kern will be published. It should be valuable in helping to mark out the way in which we should walk.

Dr. W. A. Beaven Strikes Home

Dr. W. A. Beaven, president of Colgate-Rochester Divinity School, was definite and convincing in handling the theme, "The Pastor's Place in Foreign Missions." I heard him twice last June at Duke, but he spoke with a freshness and vigor not shown then.

Dr. Beaven insists that we reach our deepest depths and our loftiest heights in missions. Underlying this cause is great faith, great dreaming, great praying, great living, great giving, great preaching. The pastor must be the leader in it all. He must teach and inspire the mass of the people; not the great mass at large, but the mass of folks in the churches. No one else can. He can give victory to the cause by seeing that the churches are missionary at heart. This great Baptist leader certainly exalted the work of the pastor.

The Afternoon Session

Following the morning filled to the gunwales the house was not so crowded as in the afternoon. Some from afar had to get a look-in at theCapitol. The soldier bonus was up in the House and Pierpont Morgan was appearing before the Nye committee. These attractions could not be passed up. But most of the crowd stood by their guns at Mount Vernon.

Dr. W. G. Cram could have kept going until the set of sun telling "What I Saw Around the World." He did a good job, touching most of the mission fields in high places. He did not confine himself to those of our own church. This ex-missionary from Korea was able to give something of the background in the fields of the Orient that added interest to the story he had to tell.

Doubtless, Dr. Cram will give much of this story to the district gatherings which he will attend in different sections of the church. It is a most interesting story.

Episcopal Voice Heard

Bishop James E. Freeman, bishop of Washington, Protestant Episcopal Church, spoke on the theme, "Christ for All the World." He was welcomed with honor and fine interest. Most brotherly and with proper appreciation of the occasion did Bishop Freeman meet the call.

The warmth of the Methodist atmosphere and the character of the gathering enabled this distinguished prelate to speak with wonderful effectiveness. I heard him preach the commencement sermon at Chapel Hill a few years ago, but he spoke with no such freedom and vigor as on this occasion. Dr. Cram had spoken of "the new strategy in the approach to the work of missions." This, with the Christ for all the world, gave him the cue for a stirring address.

"The sovereignty of Christ is the one concern of every churchman of any and every name," said Bishop Freeman. Creeds and all such marks of distinction have no place in an age such as this when making Christ known to the world is the first consideration. No man can live in a corner in this day—this day of the radio and all else. With sweeping emphasis did Bishop Freeman assert: "I have contempt for the man who visions life by the little patch he tills, be it parish or what not." "I thank God," he added, "that I have lived to an age of problems; to an age when the church is confronted by perils. Oh, that I may join with my brethren of every name who believe in the sovereignty of God." "Did our Lord meet a depression when he bowed in Pilate's court?" asked the bishop.

We dare not go back to our places with fear in our hearts. This Episcopal brother did not speak as an ecclesiastic but as a prophet of the Most High God.

The call comes to stop. Of Dr. Ivan Lee Holt's and Dr. Fred B. Fisher's messages at night we do not have space to write. The same is true of the day given to the church in town and country. It was a great program with Bishop Edwin Holt Hughes, and A. Frank Smith, along with Professor J. M. Ormond and Dr. Grover C. Emmons to speak. The morning session to close with an address by Dr. Lynn Harold Hough. M.T.P.

By Air to India

A MISSIONARY JOURNEY ON A MODERN FLYING CARPET

II—Alexandria to Bagdad

Friday, Dec. 6

An Imperial Airways card left in my room at the Hotel Cecil in Alexandria says, "You will be called tomorrow at 4:10. The car will leave the hotel at 5. The air-liner will leave the airport at 5:45."

So before dawn the "Hadrian," a land plane this time, is speeding across the ground for its long running jump into the air and we are beginning our journey to distant Bagdad. "We are seven" now, for eight passengers left us at Alexandria. Up, up, and still higher up the plane climbs. The pointer on the dial registers 1 (1000 feet), 2 (2000 feet), 3, 4, 5, 6, 7, 8. Eight thousand feet above Egypt and flying fast!

Down below like a gigantic fan spread the multitude of streams that constitute the delta of the Nile. Far to the south extends the silver thread of this ancient stream, which calls up memories of Cleopatra, of Moses, of Rameses, and of other figures in the dim and distant past. Rivers! What a story they could tell if only they had tongues! We cross the Nile this morning, and a little later the Jordan where Jesus of Nazareth was baptized, then the Euphrates and the Tigris, silent witnesses of the early migrations of man, and a few days hence, in India, the mighty Indus, and farther east the Jumna and the holy Ganges. Is it any wonder that the song of the river charms and fascinates the Negro and that in his spirituals he depicts through sad minors the ever flowing tide of history and recalls the weird story of the joys and sorrows of suffering humanity?

But look, Suez! Port Said, the guardian city of its mouth, lies there at the right of the canal, a great congestion of houses. Several vessels which from this height appear to be warships stand at anchor near the entrance to this great waterway to the East. Up and down its course these days thousands of soldiers are being carried fresh and vigorous to Ethiopia and sick and wounded back again to their homes in sunny Italy.

And now the clouds are gathering, snowy-white, billowy clouds, and we are riding over vast Arctic wastes. Or we are carefree children once again in the grip of an old-fashioned New England winter and this smooth running plane is a sleigh gliding over the fields of snow. One can almost hear the sleighbells tinkling as at Christmas time, and actually feel at this height something of the invigorating cold of freezing weather. Eight thousand feet above the earth? Nonsense! We could reach out a hand and let it touch the snowy crystals over which the runners of our airy sleigh are softly gliding.

But we are awakened out of our reverie, for the stewards warn us, "Hold your noses. We are going down rather fast." Sure enough, the "Hadrian" dips and drops as the needle on the dial rapidly returns to 1. We continue then slowly to drop from 1000 feet through the low-hanging clouds until through openings in them we catch fleeting glimpses of the deep-blue sea. At about 500 feet there appears a fringe of brown on the far horizon. Palestine! The Holy Land! Soon we are over it, looking down on the brown earth and the little fields. Here and there are men with camels, or farmers cultivating the land with their crude plows. We drop still lower and seem almost to touch the earth. Just yonder is the airport and we quickly circle to it. Through the window I watch the huge wheel at my right as it bumps once or twice and then begins to spin along the smooth runway.

We have reached the town of Gaza. Here we stop to refuel and have breakfast in the ancient home of the Philistines, the city that the prophet Amos cursed. What Bible memories come crowding back upon the mind! Samson carried off the gates of Gaza, and in this place came to his own tragic end as he pulled down the pillars of the temple of Dagon. Zephaniah likewise is associated with Gaza, for he foretold woes that were to overtake its Philistine inhabitants. "A wind," we read in the book of Numbers, "brought quails from the sea," and the wind is still, after all these centuries, bringing into Gaza multitudes of these birds each September from Cyprus, over yonder in the Mediterranean.

But Bagdad calls. Once more we are in the sky, but the clouds are thick. Can it be possible that we are to be denied a view of the Holy Land and its many sacred places? No, for in twenty minutes the clouds break away and there is sunshine everywhere. Every passenger in the plane is alert. Just ahead are the ancient hills of Judah, and as we fly over them we look down upon a straggling little village:

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight."

Crossing the aisle from the right window, we see through the left a much larger town five miles and a half from Bethlehem. It is the Holy City, Jerusalem.

There is the Valley of Kidron and the Mount of Olives, Gethsemane and Golgotha. In a few moments we pass Jericho and catch a bird's-eye view of the road "from Jerusalem to Jericho," which weaves its way through the brown, barren hills. No wonder the man who made the trip in the long ago "fell among thieves" in the course of his lonely journey! A few miles farther on, the snake-like Jordan appears, slowly flowing down from the north until its muddy waters mingle with the deep blue of the Dead Sea directly below the right window of our cabin. In the far distance is the little hill of Hermon, and over to the right Mount Nebo. On and on we fly, past the mountains of Moab, until we reach the barren desert of TransJordania. Brown sand to the right, to the left, everywhere, a veritable sea of barrenness without tree or human habitation. Hour after hour we look upon nothing but desert stretches as far as the eye can see. Transjordania merges into Mesopotamia, or Irak as we moderns call the country.

And now there is a moment's diversion. The captain pauses, as he walks through the aisle, to point out the

I. P. C. Pipe Line, which brings oil through the desert from northern Persia, through Irak and Palestine to Haifa on the Mediterranean coast. Every hundred miles as we follow the pipe line we pass an isolated pumping station. How do men stand the loneliness and solitude of the desert week after week, month after month, year after year?

We are approaching Rutbah Wells, where we must take on more gasoline—it requires approximately a gallon a mile to carry us out into the East. Ten miles this side of the place we fly near the spot where about a year ago a KLM Dutch plane cracked up in a gully between two little hills. On the night of the tragedy the weather was stormy and the plane was struggling with the treacherous winds of the desert when, it is thought, the pilot, judging he was near Rutbah Wells and probably misguided by his dial as to the elevation, was preparing to make a landing. Suddenly the machine crashed into the ground and ten men were killed.

At last, Rutbah! It is a fortified rest-house and police post to which the Bedouins come to obtain water from the great wells inside the enclosure.

Lunch was served, including Tigris salmon, a strange-tasting fish, after which we hurry along, for we are already behind schedule. More desert and still more desert, until it grows quite dark, the cabin lights are turned on, and we listen to the monotonous roar of the engines bringing us nearer to Bagdad with its famous golden mosque of El Kadimain. We cross the Euphrates and then the Tigris and at last distinguish the twinkling lights of the city far below in the inky darkness. A perfect landing is made with the aid of a great searchlight, and after a customs examination we are motored to the Hotel Maude.

After dinner, the member of Parliament suggests that we "see the town." While Bagdad is known as the "city of peace," its history has been far from peaceful. For example, in 1258 it was destroyed and its inhabitants massacred by Mongol hordes under Hulagu Kahn. Soon afterwards, when the city was just beginning to get on its feet again, Timurlane sacked it and, as a warning to any opposers who might still remain among the living, erected a pyramid of 100,000 severed human heads just outside the city gates.

The main street of the city as we start on our night's excursion is crowded with men, women and children, and the rug shops, the candy stores, the restaurants, and the motion picture houses are running full blast. It is now the period of the fast of Ramadan, which all Moslems observe during the twenty-eight days of the present moon. During this season, which bears some resemblance to Lent, good Mohammedans must eat nothing after sunrise or before sunset. Says the member of Parliament, "It is a bad time for political riots." In the motion picture theater lobbies we see turbaned men and black-clad women studying billboards advertising Greta Garbo, and Arliss in "The House of Rothschild."

Presently we turn off the main street into the dark, narrow passageways with houses on opposite sides only a few feet apart and Moslem balconies on the second stories that almost touch. Here and there a shrouded figure passes us in these dimly lighted alleyways. Suddenly in a dark, deserted street we notice a savage-looking Bedouin, long rifle in hand. Is he waiting for us? We pass him quickly, however, but not until he has given us a menacing look.

Bagdad at night—it is the atmosphere of the "Arabian Nights' Entertainment" and we see before us on the city's streets characters that appear to have just stepped out of "Alladin and the Wonderful Lamp" or "Ali Baba and the Forty Thieves."

But we need a good night's rest preparatory to an early start in the morning, and so we return to the Maude and "turn in."—Editorial Correspondence, Zion's Herald.

(To be concluded next week)

LINDBERGH AND HEARST

We note that the Hearst press has joined with decent minded Americans in expressing shame that Colonel Lindbergh has had to leave this country in order to escape the threats and invasions of privacy to which he and his family have for so long been subjected. Mr. Hearst thus unburdens himself: "I think it is extremely distressing and discoraging that this grand country of ours is so overrun with cranks, criminals and communists that a splendid citizen like Colonel Lindbergh must take his family abroad to protect them against violence."

And yet, it is the Hearst press itself that has had no small part in bringing about this very result which Mr. Hearst now so piously deplores. It was only about a month ago that Hearst men in two automobiles crowded the Lindbergh car to the curb in Englewood, N. J. And, as the "New York Times" describes it, "Men jumped down. A teacher accompanying the little child clutched him tightly. Suddenly cameras were thrust into the child's face and clicked. Then the visitors jumped into their machine and sped away, leaving a badly frightened teacher and little boy. Since then Jon had not been to school." This stolen picture was printed in Heart's "New York American" on November 28 with the caption "Exclusive Photo of Famous Flier's Son at Wheel of Father's Auto." Hearst's International News sent it out with the boast that it was another exclusive photo of Jon Lindbergh and his mother. A photographer got a $100 bonus for this splendid American conduct.—The Presbyterian Tribune.

TWO CHRISTIAN IDEAS NEWLY DISCERNED

The two most important which the Lord has given us during the past decade are these, and we don't mind telling to whom we owe them. It was the Rev. Joseph Titus, in an article in The Churchman, who first hit us so hard with his idea that we couldn't miss it—that Jesus pictured God's dealings with the sinner more in terms of the medical clinic than the police court; and it was the Rev. George Farrand Taylor who first made us see that "possessive love" is a violation of the Golden Rule. Every Christian must be a reformer, but he must give up his blasphemous endeavor to make everybody in his own image.—Percy Sylvester Malone.

I feel that those who preach moderate use of intoxicants are doing irreparable harm to society. The history of the liquor traffic shows that alcohol is a habit-forming drug, and that a large percentage of the moderate drinkers become intemperate drinkers. All the preaching in the world will not change physical reaction. There are many unfortunate individuals who just can't control their appetite for liquor.—Frank E. Gannett.

REV. R. E. PITTMAN DIES AT ROXBORO

Rev. R. E. Pittman, pastor of the Brooksdale Methodist circuit of the North Carolina conference ,died at his home in Roxboro, Sunday, January 12, 1936. Death resulted from a heart attack and came as a distinct shock to relatives and friends.



For more than a quarter of a century Brother Pittman served various charges in the eastern section of North Carolina and he had entered into his third year as pastor of the five churches making up the Brooksdale circuit. Prior to his call to the ministry, he operated a steamboat on the inland waterways of the state. His boat was known to many towns along the Neuse river during the 25 years he followed the shipping business. People throughout eastern Carolina still know him as "Captain Bob."

In those early days he was a devoted Sunday school worker, being highly esteeemed in all that section of Lenoir and Pitt counties. As a Methodist preacher he was a success from the start. Few men were so highly esteemed as he in the country churches he served. We knew him all these years and loved and esteemed him most highly. No one ever expected R. E. Pittman to fail on any charge to which he was assigned. His sudden passing leaves us with a strange sense of loss. He was indeed a "brother beloved." A wide circle of relatives and devoted friends and admirers are sorely bereaved.

The deceased was 68 years of age. He was born in Lenoir county. In 1890 he married Miss Eugenia Coward, also of Lenoir county. From this union seven children survive. The sons are F. M. Pittman of Kinston, and Levi Pittman of Washington, D. C. The daughters are: Mrs. J. B. Frizzelle of Greene county, Miss Louise Delle Pittman of Greensboro, Mrs. Alton J. Fields of Roxboro, and Mrs. Wyatt T. Dixon and Mrs. Watts Fowler of Durham.

One brother, A. Ernest Pittman of New Bern, survives, as does one half-brother, Felix Pittman of Birmingham, Ala. One sister, Mrs. Lola Bruton of Kinston, and three half-sisters, Mrs. W. T. Purvis of Durham, and Mrs. H. P. Loftin and Mrs. J .C. Rasberry of Kinston, also survive as do six grandchildren.

Brother Pittman served the following charges: Ocracoke, Craven circuit, Mt. Tirzah and Rougemont circuit, La Grange circuit, Fremont circuit, Mt. Olive circuit and on two occasions, Kittrell and Brooksdale circuits.

Rev. R. E. Pittman was the embodiment of devotion and fidelity. He suffered a heart attack Friday night, but despite it he discussed plans for the Sunday service. Sunday morning, however, his condition was worse and death came at 10:45 o'clock in his parsonage across from which Sunday school was in progress at the Brooksdale church. His popularity among the people of his charge was evidenced by the steady flow of members, young and old, who called at the house throughout the day to tender their sympathy to his loved ones.

The funeral was held Tuesday morning at 10 o'clock in the Brooksdale Methodist church, with Rev. H. B. Porter, presiding elder of the Durham district, assisted by other brethren, officiating. Interment was in the new section of Maplewood cemetery in Durham.

MRS. J. R. PADDISON: AN APPRECIATION

By Mrs. Hugh K. Boyer

Dear Mother Paddison has gone home.

After the lights and shadows of 85 years of life here, she is safe and secure in a home where shadows do not fall, and for which every day of her life was a preparation. Nature endowed her most graciously, and she cultivated the finer things of life, blending into her rare personality the real values of human character, before which all hollow shams and unworthiness, all uncharitable and harsh intolerance fled away, leaving her absolutely sincere, and nurturing ideals which reached the stars. These standards she radiated into the characters of her six sons who survive her, all of whom are in places of responsibility in the business world.

In the rearing of her sons, her quick wit and keen sense of humor, coupled with a sympathetic understanding of "the boyness of a boy" redeemed many situations, and to this could be traced many happy endings to the story which otherwise might have ended disastrously. Her devotion and loyalty to her church and ministers, her good judgment and rare common sense constituted her an authority in her local church as long as she was able to participate in its activities. "Mother Paddison" had a great capacity for friendship, and counted her friends by the hundreds. In this number, I claimed a place close to her heart. I shall miss her always—until I, too, go home and see her there.

DIAMOND JUBILEE AT TRINITY

Trinity church, Durham, is making preparations for celebrating its Diamond Jubilee next May 3 to 10. This seventy-fifth anniversary will be observed in an elaborate way with addresses, music, pageants, etc., beginning the first Sunday and closing the second Sunday.

Rev. E. L. Hillman and more than helf a dozen committees are busy laying plans for this celebration. They are anxious to have sufficient time to organize the elements of the church and of the community so as to make this Diamond Jubilee an occasion long to be remembered. It is desired that many who have gone out from Trinity will be able to return and have some part in this occasion. Former pastors will be brought into this celebration.

The present widespread belief that religion will die out as science advances is nothing but evidence of intellectual blindness. Religion will not more die out than science will, or philosophy will.—J. S. Haldane.

NEW BISHOP FOR INDIA

A radiogram from the editor of Zion's Herald, received in Boston on Tuesday morning of last week, December 31, announced that Rev. J. Waskom Pickett, D.D., had been elected a bishop on the first ballot by the Central conference of Southern Asia, in session at Jubulpore, India. Dr. Pickett is the first American missionary to be made a bishop by this Central conference, now in its seventeenth quadrennial session.

The new bishop was born Feb. 21, 1890, near Marshall, Texas, the son of the late Rev. L. L. Pickett, noted evangelist, preacher, and gospel song writer of the Methodist Episcopal Church, South. He was educated at Asbury College, Wilmore, Ky.—alma mater of Dr. E. Stanley Jones and Dr. Frederick B. Fisher also—from which he holds the bachelor of arts, master of arts, and doctor of divinity degrees. Following his graduation from Asbury, he served his alma mater as assistant professor of Latin, and Taylor University as professor of Greek, before his appointment of missionary to India in 1910.

During his career in India he has been pastor in Lucknow and in Arrah, superintendent of the Arrah district, secretary of the Board of Temperance in India, agent of the Methodist Publishing House in Lucknow, and editor of The Indian Witness. He is a member of the board of governors of Lucknow Christian College. In 1932 he was a delegate to the General Conference from the Lucknow conference.

As director of the Mass Movement Study under the National Christian Council of India, Burma, and Ceylon, Bishop Pickett conducted a survey of the mass movement toward Christianity among the outcaste peoples of India, and his findings, published in book form in 1934 under the title "Christian Mass Movements in India," have greatly affected the whole missionary outlook and approach to the Hindu people. This report was made in conjunction with the Institute of Social and Religious Research, New York City, and has been of service to the government of India in many phases of its dealings with the depressed classes of India's population.

The new bishop is a sane, sympathetic, experienced, capable leader. The Central conference could not have done better than choose J. Waskom Pickett to succeed the able and greatly honored Bishop John W. Robinson, who retires at the coming General Conference.

Bishop Pickett married Ruth Robinson, a daughter of Bishop Robinson. They have a son and three daughters, all born in India. Dr. Deets Pickett, research secretary of the Board of Temperance, Prohibition, and Public Morals, is a brother of the new bishop.—Zion's Herald.

THE SAME OLD OUTLAW

On the public road, the liquor trade is out of control. In store and shop and eating place, it is out of control. In relation to such regulatory laws as yet exist, it is out of control.

In a word, the liquor trade is acting true to form. And, for the moment, it meets no effective check from public opinion.

But a tide of protest is rising. It does not come from organizations of reformers. Not for many years have they been as weak as they are now. It comes from all sorts and conditions of men who are beginning to see that this is the other trade which can never be regulated or reformed or made decent, war being its only rival.—Central Christian Advocate.

MISS SANDERS AND REV. MR. HOLT ARE WED

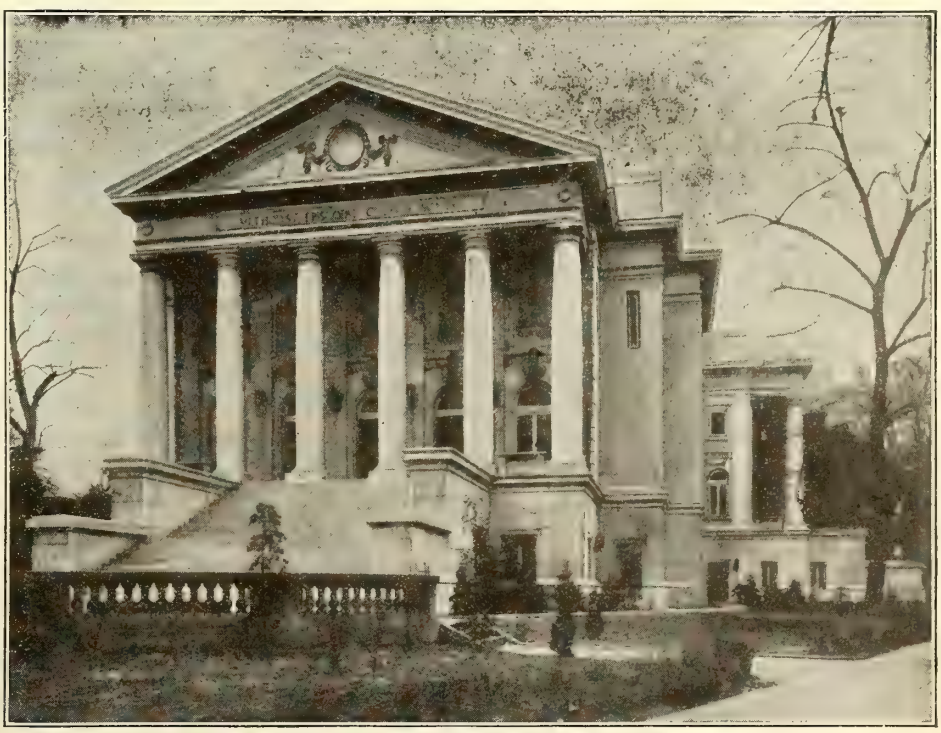
Miss Grace Sanders of Rock Hill and Charlotte became the bride of Rev. D. D. Holt of Davidson, N. C., Saturday, January 4, at noon in St. John's Methodist church, Rock Hill. Officiating was Dr. J. W. Shackford, pastor.

After the ceremony the couple left for a trip to points in Florida. They expect to be away a week and upon return will be at home to friends in Davidson.

The bride is the second daughter of Mr. and Mrs. Sanders of Park avenue and is a vivacious young woman of much personal charm. She is a graduate of Winthrop Training School and Winthrop College, finishing the latter institution in 1932. A member of St. John's Methodist church, the bride took an active part in church affairs until she went to Charlotte for residence, after graduating from Winthrop. For several years she was district director of Young People's work in the Upper South Carolina conference and after going to Charlotte she was made director of Young People's work of the Methodist church in the Charlotte district. She has been connected with the J. B. Ivey Company in Charlotte for the last several years.

Rev. Mr. Holt is the son of Mrs. E. S. Holt and the late Mr. Holt of Albemarle, N. C. He received his A.B. and B.D. degrees at Duke University and is now pastor of the Methodist church at Davidson.—Charlotte Observer.

MT. VERNON PLACE CHURCH, WASHINGTON, D. C., IN WHICH THE MISSIONARY COUNCIL OF THE METHODIST EPISCOPAL CHURCH, SOUTH, HELD ITS SESSIONS JANUARY 7-9.



The Blessed Triangle

By LAX OF POPLAR

Mr. and Mrs. Mew had been married about twenty-seven years. During the whole of that time they had lived in Poplar. Well do I remember Mr. Mew coming to see me about his wedding. The resounding knock at the front door, the pert inquiry if the minister was at home, and the business-like setting before me of the facts of the situation. They all come back to me now.

There was none of the usual bashfulness of his kind, no lisping or stuttering as he made his request. He was neither shy nor reticent; indeed, his manner verged upon the aggressive. He knew what he wanted, and his tubby, stolid figure declared that he would not be happy till he got it. The business settled, he yapped a hurried "Good-night" and was gone.

That was the first time he came to see me. Within a few days he was back again. On this occasion he was not alone, for by his side there stood his bride-to-be. He wanted to introduce his girl to the minister. This he did with effusive heartiness. I learnt that her name was Miss Dove. The introduction was clearly a labor of love, for he went into intimate details of her history, and even ventured upon the most optimistic forecast of her future. I recall now that at the time I doubted the wisdom of his tactics. But Mr. Mew had neither doubts nor fears. He was living in the best of all possible worlds.

During the long interview the girl never spoke a word. She was of a larger build than he, and more reserved and reflective. Her eyes were grey and somewhat cold, and her lips had a way of pouting. These two features in her facial make-up, like the hand of a barometer, indicated the state of the weather at the moment. As he babbled on about the past and the future, the indicator pointed to "Unsettled"—"Cloud and rain," and even a "Gale warning" seemed not impossible. But he was blind to the barometer; he saw only fair weather.

The great day came. It was summer time—yes, summer time at its sunniest and hottest. Mr. Mew, dressed for the occasion, buzzed about like a bee in a flower-bed. He beamed upon all, and had an appropriate word for everybody. The heat was oppressive. The guests wilted like cut flowers. Not so the bridegroom. His tubby figure radiated energy. He was the proudest man on earth. This was his wedding day. And here was his bride!

She stood by his side like a statue, looking down upon him. In the intervals of mopping his perspiring face, he furtively upturned an adoring eye to the goddess in white, so soon to be his wife, standing, as was right and proper, close to his warm and loving heart.

"The voice that breathed o'er Eden,
That earliest wedding day—"

Mr. Mew sang lustily as became his ecstacy. He had not a good voice, and had to resort to the use of tenor on the low notes and bass on the high ones. But he sang with the ardor of a Caruso. And in singing, good intent sometimes excuses bad execution.

And now the standing congregation concentrated its gaze upon the two central figures waiting before the altar.

"Wilt thou have this woman to thy wedded wife, to live together . . ."

"That's what I've come for," said Mr. Mew.

"You'll say, 'I will,' " I suggested, in a quiet voice.

"Certainly—I will," assented Mr. Mew, with enthusiasm.

"Wilt thou have this man to thy wedded husband, to live together . . ."

"I will!" replied the bride in cold, stern tones.

The sound of those accents was music to his soul. He pulled out a red pocket handkerchief and vigorously mopped up the oozing moisture that stood in beads upon his face, liquid testimony to the fires of love in his heart.

The bride and bridegroom joined hands.

"Will you repeat after me?" said I to the bridegroom.

"I call upon these persons here present to witness, that I, Jeremiah Joseph, do take thee, Sophia Flower, to be my lawful wedded wife . . . till death us do part."

Mr. Mew repeated those fateful words with a smiling face.

Turning to the bride, I made the same request.

"I call upon these persons here present to witness, that I, Sophia Flower, do take thee, Jeremiah Joseph, to be my lawful wedded husband . . . to love, cherish, and to obey . . ."

When we reached that word "obey" the bride stood erect, and looked the picture of defiance.

There was dead silence in the church.

"You will repeat after me," I whispered, as sweetly as I could.

We started again, but the shying creature jibbed at the same post.

"Will you not say the word 'obey'?" I asked.

"I will not," was the reply.

"But you had better, dear," cooed Mr. Mew.

"Am I required by law to say the word?" questioned the lady, "for if I say it, I don't intend to do it!"

Mr. Mew coughed, and out came the handkerchief again.

I looked at Mr. Mew, and Mr. Mew looked at me.

"Won't you say it, darling?" he pleaded, "everybody does, you know."

"Well, I won't, anyhow!" vowed Miss Dove.

The situation was somewhat strained. I waited.

"Go on, sir," begged Mr. Mew in despair, "I'll have her, whether she says 'obey' or not."

"Don't yer be a fool, Jerry," whispered the best man, anxiously, "if yer let her shy at this fence, yer done!"

At this point I thought I must intervene, for the wedding service could not be allowed to degenerate into a fourth-rate debating society. I duly explained that the word "obey" was not required by the state, but that the church had included it; that it set forth the ideal—the home where the husband was the head of the house; and that it tended to the reduction of friction and the promotion of good will if there was such an understanding.

"There need be no question of friction or who is to be the head of the house," declared the bride, "if he'll do as I tell him there'll be no trouble."

Mr. Mew winced sadly, but apparently acquiesced in her forecast. With a nod of resignation he indicated that he wished me to proceed.

Through the mist of the years I still see the bride-

groom leading his bride—I mean I see the bride leading her bridegroom—the long and short of it, down the aisle, past the battalions of well wishers, armed with cartons of confetti, to the waiting cab, which was to take them upon the first stage of the great adventure—"for better, for worse." I thought that Mr. Mew's broad back had narnowed somewhat, and his jaunty air become more subdued, during that last half-hour. Anyway, the cab rattled them along the road that melts into infinity, to the place where mortals make or mar their destiny.

Twenty-seven years have passed over the heads of Mr. and Mrs. Mew. They live in Rookery Street, and occupy the ground floor of a house in that crowded thoroughfare. They are alone, for the one child born to them quickly fled from this troubled scene.

Time has brought its changes. Mr. Mew is stout and docile. As years go he is not old, but age is not always the extensive effect of time; it is the intensive pressure that tells. And it must be admitted that Mrs. Mew has exerted certain degrees of pressure upon tender places in his moral anatomy. So has followed the meek expression, the greying hair, and the fading vivacity.

His slower movements have induced the growth of adipose tissue. For his height, his girth is out of all proportions. He is unshapely and unwieldly. No tailor's shop holds a suit that will fit him. If it is suitable vertically, it is wholly inadequate horizontally. He refuses to pay the price of a suit to measure, so is reduced to the expedient of rummaging in second-hand clothes shops, and buying his suits piecemeal. Now, not a living man can dress suitably on those principles. In making his choice of this or that installment of his raiment there is always an "if" or a "but" and the "buts" generally have it. The result is, Mr. Mew's appearance suggests that he has purloined his uncle's coat and his grandfather's trousers. The general ensemble is made no more inspiring by the fact that during the years his face has become round and red, with a heavy pouch beneath his chin, while his fleshy mouth is surmounted by what is called an "Old Bill moustache"—a near relation to a garden broom.

As for Mrs. Mew, she has developed on other lines. She is the exact opposite of her husband, for she has grown thin to attenuation. Before slimming was popular the process began in her. No wonder Julius Caesar loved to have fat men about him, and liked not Cassius, with his lean and hungry look. Fat people are more genial, more agreeable. Lean folk tend to be critical and caustic. So it was with Mrs. Mew. And unfortunately her burning criticism was directed against her husband, simply on the ground that he was nearest when the hawk within her sought its pigeon.

Since there was no child in the Mew household to focalize the love of husband and wife, each sought compensation in a different direction. Mrs. Mew's companion was a rather moth-eaten Pekinese who bore the name of Ki-ki. Mr. Mew sought his diversion in the soothing realms of music. Harmonious strains quieted such savagery as his breast still contained. Soon after the marriage ceremony he joined a band—or, as he preferred to call the handful of like-minded musicians, an orchestra. His instrument was the triangle.

How he loved that moulded length of steel! How it responded to his emotions! Its jingle soothed or fired his as the occasion demanded. He was master of the triangle. His friends of the orchestra recognized his mastery, while the conductor knew that Mr. Mew would never let him down. Indeed, the triangle was his inseparable companion. He could enjoy its heavenly strains apart from the ecstacy begotten by the presence of the orchestra. He would open the music-score, and, humming the piece, or imitating the various instruments, would give the triangle its chance. Or, as frequently happened, he would turn on his wireless set, and as a voluntary member of the invisible orchestra, would chip in his beloved instrument at the appropriate beat. So heaven was brought down to earth, and harmony made to brood over his discordant world.

The passage of time had the effect of fraying the edges of matrimonial joy. Like sand in the machinery, little events flung friction into the smooth running of the delicate parts of love's young dream. There was no hate, no malice, no uncharitableness. Indeed, from their wedding day he liked to call her Flower, when he did not use the tender appellative, darling. In any case she was his Flower, his darling. The plain truth was that the veil of familiarity had been drawn like a blind before their virtues. Their view of each other was distorted. They had allowed romance to die. So Mrs. Mew turned to Ki-ki, and Mr. Mew resorted to his triangle.

And incidents had a way of happening.

"Darling!" lovingly ejaculated Mrs. Mew, one day.

"What, my love?" cooed Mr. Mew.

"Shut up, silly!" snapped Mrs. Mew, "I was calling Ki-ki."

Poor Mr. Mew felt like a mashed potato. Soon the strains of the triangle floated across the troubled matrimonial sea.

"Why don't you give up taking that muck you call snuff?' 'yapped Mrs. Mew. "I'm sure it must have something to do with the softening of your brain."

Now her husband had a weakness for snuff. He said that he was sure it put ginger into him, and that it killed the germs in his head. It was a subject of incessant argument between them, especially since he had been at home ill with rheumatism. He was fed up with the daily dose of abuse.

"I'll have no more of it!" he cried, asserting himself with unwonted fervor. "I know what I'll do," he went on, "the next time the doctor calls I'll ask him about it. He'll soon put her right!"

"Doctor," said Mr. Mew, on that gentleman's next visit, "I want to ask you a private question. It's about a—about a—a little habit of mine—I'm fond of a pinch of snuff."

"Oh, yes!" interjected the doctor.

"Now, doctor," said Mr. Mew, like a man with a grievance, "Mrs. Mew says she is sure that snuff affects my brain, and I shall gradually go dotty if I keep on taking it. Tell me, what do you think?"

"Does she say that?" inquired the medical man.

"Yes, doctor," replied the patient. "It isn't true, is it, doctor?"

"Take no notice of her," cried the doctor. "She doesn't know what she's talking about."

"I knew that!" shouted the triumphant husband.

"Take no notice of her," repeated the doctor. "Snuff cannot hurt your brains. People who take snuff have no brains!"

Poor Mr. Mew! He now felt like a panful of mashed potatoes. Still, he had the triangle.

(To be continued)

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Mrs. John Glenn Barden
M.E.C.M. Wembo Nyama
Lusambo, Congo Belge, Africa
November 12, 1935.

Mrs. M. T. Plyler,
Durham, North Carlina.

Dear Mrs. Plyler:

I am enclosing an article written by Miss Catharine Parham, one of our Council girls, working on Tunda Station, regarding the work with girls in what is called "Girls' Homes" throughout Congo. Miss Parham is doing a most effective and splendid work with the women and girls of our Atetela tribe and I felt that many readers of the North Carolina Christian Advocate would be interested in reading of this phase of the work. (Many of our friends and home folks have asked us about this from time to time). So if you can find space for it in the columns of the woman's page or elsewhere I will thank you most kindly for using it, praying that it may help the cause.

We read the Advocate regularly and are always so happy to find a paragraph occasionally on the work here in Africa. It is truly a great field for service and we are thankful to be privileged to have a part in this great program. We are all quite well and getting along nicely.

Our last mail brought the sad news of the passing of Mrs. Kendall. It was a shock even though we knew that she had been very ill for some time, in fact was not at all well when we left home more than four years ago. I know that she is greatly missed in Goldsboro and in the missionary work throughout the North Carolina conference where she has labored so faithfully during these many years. Her life and service were truly inspirational to me during the years I worked at St. Paul church there in Goldsboro, and I have thought of her many times since those days. Mrs. Matthews is an enthusiastic and consecrated worker and I'm confident that the work in the New Bern district will go forward under her leadership.

Pray for the work and for us as individuals as we labor here in the very heart of Africa among these souls in heathen darkness, that we may be given needed strength and grace to faithfully meet the many demands that are made upon us daily in our experiences.

With every good wish and kindest personal regards, Sincerely,

Imogene Barrett Barden.

TRAINING CHRISTIAN LEADERS IN AFRICA

Because a new day is breaking in Africa and because the light which is Christ himself is dispelling old superstitions and fears, the women and girls of Africa hold outstretched arms to the Christian church, begging for an opporunity to learn how to walk in the light. To meet this Macedonian call leaders must be trained physically, mentally and spiritually and this training must begin as early as possible in the lives of young children. We realize that grown women can be and are converted and made new creatures in Christ, but an adult who has been taught and who has practiced evil customs since early babyhood knows no other customs and practices and is only an infant herself in the Christian life. Therefore a converted adult does not necessarily mean a Christian leader in Africa.

It is for this reason that a certain type of institution known as "Girls' Homes" has been established in many tribes of Africa for the training of Christian leaders. These institutions are truly homes and not purely educational institutions, inasmuch as the girls of our tribe enter the homes quite young and do not return to their villages until after they are married. This is not as strange to African minds as it is to Western minds, because the age-old custom of the parents of our tribe is to send very young girls to the home of her future husband for long periods of time in order that she may learn the customs of his people. So it is that when a girl enters the home she usually is open-minded to receive new teaching.

Our home at Tunda is only seven years old, the youngest on our mission, but as I am more familiar with it than any other, the following remarks will be based on the work being done at Tunda.

We have a small village enclosed by a strong wire fence; the fence is to keep wild animals out and not for the purpose of keeping the girls in. The dormitory rooms are actually little one-room houses, each about the size of a native house. These houses are on either side of a quadrangle, and at the far end of the "village" there is a long building which houses the kitchen, dining room and granary. On either side of the entrance gate are located the matron's home and an assembly room. Inasmuch as the girls enter when they are five or six years old and stay until they are married there is always a wide range of ages in the group. Therefore for the sake of discipline and home training, the entire group is divided into families. The older girls are the heads of the various homes and each house has a family of six ranging in age from five upward. One family cooks for all the families for a week while another family sweeps all the yards and another washes all the dishes, but each family is responsible for the cleanliness of its own home, clothes, and blankets. The matron is the mother of all these various families and her word is law just as the chief is respected in all African villages.

The girls go to the mission village church for early morning prayers every day, hurry home to clean house and have everything ready for general inspection before school starts. Then they go to the regular station school for classes in catechism, reading, writing, arithmetic, hygiene, French, etc. Four afternoons a week they work in their cassava gardens; the other afternoons are spent in washing their clothes, sewing, and various other forms of handwork. At five o'clock every afternoon the girls gather in their assembly room for vespers, which are conducted by the girls who know how to read. These are simple services, but form a vital part of the Christian training of our girls.

Inasmuch as the majority of the girls are young very little direct stress is placed on their responsibility as future leaders, but as the girls mature there is very marked evidence of a great urge to help their people. This is evidenced in their prayers, vesper talks and in the choice of their husbands. Boys from the Christian group ask for the girls and they are given the opportunity of choosing or rejecting these suitors. Their first thought in choosing seems to be, "Is he to be a teacher-evangelist?" They know that as the wife of a teacher-evangelist they will have a larger opportunity for service and a ready opening into the hearts of their sisters who are eagerly awaiting teachers of the Way.

The four girls who married from the "Home" in June are now students in the Bible school at Wembo Nyama, where their husbands are also enrolled. These girls have finished the station school, and when they were given the privilege of further training they eagerly grasped the opportunity. They are fine Christian girls who have offered their lives for service and we are expecting great things from them.

When the girls leave the home to help make their own Christian homes they encounter hard places, as is naturally expected; and there have been times when we have had to stand silently by with bated breath and ferevent prayers. But so far the storms have been weathered and we believe that these children of God in Africa will continue to welcome the abundant strength of our Father while he surely and steadily leads them into the establishment of his kingdom on earth. Catherine Parham.

The woman's auxiliary at Oxford had a most unsual program for harvest day. All financial obligations were met for 1935. Appropriate Christmas prizes were presented. Prizes of $2 each were awarded to the children who had written essays on "The Effects of Alcohol." The winners were Lucinda Lyon, Dorothy Dickerson, Dorothy Nicholson, John Morton, Myrtle Nicholson. At the close of the meeting a social hour in honor of Mrs. L. B. Jones, wife of the new pastor, was enjoyed.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A NEW YEAR'S RESOLUTION

The following resolution which we might all adopt perhaps, was written long ago by Robert J. Burdette, American humorist:

"I will keep my lips sweet with words of kindness; my heart pure with noble ideals; my hands clean with honorable deeds; I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope; I will serve God by helping some of his children; I will try always to be better than my word and more liberal than my promise; every day I will make the most of myself and the best of myself and so be ready for the opportunities which God daily sends to those who are ready for them. I WILL—today."

A MUNIFICENT GIFT

An item of news in which we of the woman's missionary conference are much interested, is the announcement that appeared in last week's issue of the Advocate on the page devoted to the Children's Home of Winston-Salem, of the generous contribution of $10,000 to be given by Mrs. L. E. Brown of Waxhaw, for the construction of a community building on the grounds of the Children's Home. Mrs. Brown, who is the superintendent of Christian social relations of our conference, makes this bequest as a memorial to her adopted son, L. E. Brown, Jr., who passed away in Asheville a year or more ago. We congratulate Mrs. Brown and the institution on this splendid donation, and feel that there could not be a more fitting tribute paid her splendid boy than the provision of this community building for the orphaned children of our conference, to be known as the L. E. Brown Memorial Building.

NEW BETHLEHEM HOUSE ORGANIZED IN MEMPHIS

From the Missionary Bulletin of the Board of Missions for January, 1936, we have the following:

"One of the recent 'forward steps' taken by the Home Department, Woman's Work of the Board of Missions, is the organization of a Bethlehem House in Memphis, Tenn., in a community where there are approximately 50,000 negroes. This new social center for the colored people, is in charge of Deaconess Ruby Berkley with her assistants, two trained workers from the local group of colored people. Both are college graduates and one is well trained in music. It is expected that this new center will render a splendid and much needed service among the colored people. The woman's missionary society of the Memphis conference is co-operating heartily in this new work."

LOVE GIFTS FROM THE LENOIR MISSIONARY SOCIETY

Miss Mary Goforth of Lenoir writes: "I will not wait until December, 1936, to tell the readers of the woman's page in the North Carolina Christian Advocate how the woman's missionary society of First church, Lenoir, remembers the sick and shut-ins of the church with love gifts at Christmas time.

"A committe makes out the list giving one name to three members of the society who select the gifts of a potted plant, basket of fruit or a box of candy, and who make a special effort that the gift reach its destination on Christmas eve. We have observed this custom for many years until our gifts now turn into the thirties. In addition each circle remembers a needy family with a well-filled Christmas basket."

We are sure that the Lenoir society as well as the other societies in our conference who contribute to the happiness and pleasure of the sick on that great day of days find a peculiar joy in the service.

TEMPERANCE PROGRAM FOR 1936

The Willard Centenary Temperance Educational Program of the National W.C.T.U. is planning to reach millions with the truth about alcohol through poster, billboard and display press advertising portrayal of facts during 1936. This program which plans to culminate in appropriate observance of the hundredth anniversary of the birthday of Frances E. Willard in 1939, is now being carried on in co-operation with all local and state W.C.T.U. organizations as a purely educational presentation to the American public epitomizing the consensus of scientific life, social and economic findings on the alcohol problem.

Initial steps in the systematic use of billboards have been taken in the East with New York setting the pace by underwriting a series of arresting signboards on the most traveled highways between New York, Albany and Buffalo, with others projected westward. As each board is designed differently on the two sides, multiple warnings will tell the story of the hazards when the alcohol is inside of the car instead of inside the raditator. No less than 25 daily newspapers in the state of New York have carried four-column advertisements in "Alcohol Education," reaching a circulation of one and one-half million people, these advertisements being sponsored by the New York State W.C.T.U. as a part of its share in the Centenary Program's Alcoholic Education fund.

MRS. D. VANCE PRICE

From the woman's missionary society of Mt. Airy comes this tribute to a departed member:

Mrs. Lulie E. Schrock Price was born in Kosciusko, Miss., in 1855, and in early childhood, upon the death of her father, went with her mother and brother to live in her grandmother's home in southwest Virginia, where she grew to young womanhood.

She was educated at Ashville Female Seminary and in 1880 was happily married to Rev. D. Vance Price ,who served as an itinerate pastor in Tennessee, Virginia and North Carolina.

Mrs. Price was gifted with a fine and perceptive intellect, modest and retiring in her nature. She possessed a wonderful sense of humor which no doubt helped to ease her over many hard places as the wife of a Methodist preacher. Another beautiful characteristic of Mrs. Price was her capacity to make and keep friends and she numbered her friends by the hundreds ,and they came from the homes of the lowly as well as those of the great.

It was 27 years ago that Mr. and Mrs. Price came to Mt. Airy to make their home, and we know that our city is a sweeter and better place to live since we have had the ministry, encouragement and example of this fine family.

Mrs. Price was a charter member of one of the first foreign missionary societies organized in Southern Methodism, and for a time served as president of our local auxiliary with initiative, dignity and grace, always thinking of the unusual thing to do. She set an example of generosity and loyalty and was the soul of gentleness and unselfishness. To the mission study class, the "inner shrine" she was an inspiration. Mrs. Price was active in the work of the Associated Charities when the churches of the town raised $500 to be used in the work and Mrs. Price was chosen to look into the situation and spend the money as she thought best. Every year while she was in charge of the work $2500 or $3000, in addition to the original sum of $500, was raised to be used in the work. When she became frail physically and could not do the work she desired to do, her presence was an inspiration, and the place made vacant by her death brings sorrow to each one of us.

It was in the home that Mrs. Price shone as a model wife and mother. She filled the humble circuit parsonage and the city station with equal grace. What a guiding star she was to her husband and daughters and she has left to them the heritage of a well spent life. The combination of all her virtues made a strong Christian character. She bore the marks of a Christian: patience, wisdom, gentleness, charity and a glad faith in God.

"To live in hearts we leave behind is not to die," and so long as life shall last the memory of her pure, useful life will live in our hearts. When she fell asleep the Master was ready to clothe her in immortality.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

OBJECTIVE FOR THE YEAR

"Helping workers in the local church to improve the quality of work in the church school."

The objective given above was presented to the General Educational Council at Memphis by the staff of our General Board of Christian Education. We offer it to the Christian workers of the North Carolina conference as an objective of its conference staff. It is a simple statement, but we trust the simplicity of expression will not lessen the depth of its meaning.

The help that we can render in the local church, however, will depend upon the use that our churches will make of the staff. And we trust that pastors and laymen will call upon us and use us whenever there is any service we can perform that will assist in meeting any local needs.

DISTRICT STAFF MEETINGS

At our conference council in Wilson it was decided to hold the first district staff meetings of the year in the afternoon of the day on which the missionary institute is held in each district. Members of the conference staff will be present, and we hope to have a full attendance of district workers at each meeting.

There are several matters of general interest in connection with the year's work that need to be considered at these meetings. In addition, district workers are urged to come prepared to present any problems or suggestions of a local nature that have come to their attention that should be discussed by the group. We want to make these staff meetings an opportunity for a free and full discussion of all matters pertaining to the work of Christian education in the local church.

DURHAM MEMPHIS CLUB

The Durham delegates to the Memphis Young People's conference held a follow-up meeting on Thursday night, January 9, 1936, at the home of Mrs. E. L. Hillman, with Mrs. Hillman and Mrs. Brian as joint hostesses. The group met to discuss their own findings from the conference and ways in which they might carry it to those who could not go and to conserve its values for time to come.

There was an exchange of personal testimonies from which there seemed to be a number of different values derived: Change of attitudes on questions of race, war and missions; encouragement and inspiration to carry on in the work of Christ; a new appreciation of other races and peoples, and of the power of Christ in their lives; new desires to share and serve. We felt that these values for ourselves was not enough; and we resolved that first of all our need was for personal consecration and fellowship with Christ in order to prepare ourselves for better carrying on his work; we, therefore, committed ourselves to a closer communion in prayer, meditation, and the study of God's word in an effort to achieve this personal enrichment.

Several suggestions were made for carrying the conference to others:

(1) Exchange between churches of the young people who attended the conference in order to get it before all young people's groups.

(2) Presentation before the adult membership of the local churches.

(3) Mass meetings in areas of district not represented at Memphis to which delegates would carry messages from the conference.

(4) Presentation at district Christian education institutes.

The suggestion was then made and passed to have ten groups throughout the conference, each to do special study and reading in one of the areas discussed at Memphis, looking toward a presentation of their findings at the summer assembly. A committee was appointed to work out the groupings.

Those present were so enthusiastic over the meeting and its possibilties that they decided to form a Memphis Club and hold meetings once a month. Gerald Cooper was elected chairman of the club.

Delicious refreshments were served to the following: Rev. R. W. Bradshaw, Sara Spruill, Linwood Blackburn, Ada Whitmore, Lenelda Munford, Eva Gantt, Alline Porter, Gerald Cooper, Frances Goodwin, Reba Cousins and the hostesses.

SPECIAL EMPHASIS

The young people's council has set aside the month of February for special emphasis on our young people's mission special. We are asking every department and union to build their programs for that month around this special emphasis—try to cultivate an interest in missions, give information as to what the special is about, secure pledges where they have not been made, and let us try to have at least half our pledge paid by the end of February. The mission special year will be half over, and at least half paid is our goal. Make your plans now.

YOUNG PEOPLE'S DAY

Sunday, March 1, is Young People's Day. Although there is no special offering to be sent in, we should like to have this important occasion observed by every young people's group in the conference. If it is not practicable to observe it on March 1, then plan to observe the day as near that time as possible. Look in the February Epworth Highroad for information and a special suggested program. Consult your pastor and make plans with him for this observance.

WHAT THE MEMPHIS CONFERENCE MEANT TO ME

Have you ever wondered if missions were really worth while? I have—many times. In my work with young people I have often thought that perhaps the time we spent in our mission special pledge and other missionary endeavors was actually not worth much to us or anyone else. And it never occurred to me that I would learn otherwise when I went to Memphis.

But on International Day, when we heard people from other countries speak to us, and tell us what missions had meant to them, I changed my mind. The speaker who interested me most deeply was Hastings K. Banda, a young negro boy who became a Christian through the efforts of a missionary to Africa. When he told of what Christianity had meant to him personally, of how it had given him a new way of life, and of what it had meant to his tribe, no one could doubt that here was evidence that missions were worth all that one could put into them. He said that the one thing, above all others, that Christianity had brought to his people in Africa was peace—intertribal peace, in place of the constant warfare that had been their custom before the story of Christ was told to them. He told us that he was returning to Africa as a missionary to carry others this story, when he finishes the medical school which he is now attending.

Could anyone want better proof that missions are fully worth all the little that we young people can do for them? I think that of all the gifts that Christianity can bring to a country, peace is surely the best! Eva Gantt.

WITH LUMBERTON JUNIORS

During November the junior department studied the World Friendship Unit —"How Peace Grows." Four regular and two week day sessions were given to this work, with one open session, at which the parents were honor guests.

In reporting their activities, Mrs. W. W. Davis, superintendent of the department, writes:

"We secured pictures, posters, stories and other materials from the National Council for Prevention of War. We also had the World Friendship folio of World Heroes. At our open session the junior children presented the little play, "The Melting Pot," and with the flags of the nations as decorations, we really had quite a colorful affair. We also raised two dollars to buy peace bonds."

If the truth were told from the outset, there would be no reason and no will for war. Anyone declaring the truth: "Whether you are right or wrong, whether you win or lose, in no circumstances can war help you or your country," will find himself in jail very quickly.—Lord Ponsonby.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS AGNES PEACOCK, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

THE VOICE OF YOUTH CONCERNING THE MEMPHIS CONFERENCE

"It does not seem possible that just one week age we were in Memphis, does it? The conference was even more wonderful than I had expected, and I shall always be thankful that I could go."

* * *

"It is impossible for me to tell you how much the conference meant to me, but I only hope that I may be worthy of it, and I pray that I may live up to the inspiration every day of my life.

"I never expect to be as inspired, or thrilled again in my life, or to be as influenced by one thing, as I was by the conference. May I express again my deep appreciation."

From the Daily Highroad, Memphis Conference

Ranging in number from one delegate each from Cuba conference and Texas Mexican conference to 243 from North Texas conference, delegates were in attendance from 39 conferences as follows:

Alabama	113
Arizona	13
Baltimore	123
Central Texas	164
Cuba	1
Florida	139
Holston	178
Illinois	4
Indian Mission	12
Kentucky	89
Little Rock	137
Louisiana	170
Louisville	76
Memphis	201
Mississippi	119
Missouria	44
New Mexico	48
North Alabama	174
North Arkansas	172
North Carolina	105
North Georgia	171
North Mississippi	165
North Texas	243
Northwest	17
Northwest Texas	129
Oklahoma	183
Pacific	51
St. Louis	69
South Carolina	80
South Georgia	157
Southwest Missouri	54
Tennessee	146
Texas	186
Texas Mexican	1
Upper South Carolina	134
Virginia	152
Western North Carolina	164
West Texas	131
Western Virginia	90

Western North Carolina Conference Delegation

With a quota of 164 delegates and exactly 164 people in attendance the Western North Carolina conference had an excellent delegation. While 24 conferences exceeded their quotas and 15 fell short of their goal, Western North Carolina was the only conference which filled its quota with the exact number of 164—no more and no less. The Gastonia and Salisbury districts led the conference by registering 24 delegates each, with Winston-Salem running a close third, having registered 22.

THOSE WISHING SHORT COURSES (FORMERLY CALLED COKESBURY) GIVE ATTENTION!

The General Board of Christian Education has issued a new regulation for the purpose of improving the quality of the work done in our smaller schools. Those wishing the short courses must have these schools set up through the use of an application form that must be sent in to Nashville 30 days in advance of the school, when it is a one-teacher school, and 60 days in advance when more than one instructor is used. The conference office has three application forms and you are required to set up the school through your conference office. The executive or extension secretary will be glad to correspond with you, or meet with local boards of Christian education in setting up the schools.

If you are planning to have a school in the near future it would be wise to get your application for a school placed with the general board at once.

The advantage of this requirement should be readily apparent. It insures planning and preparation for the school in advance. Those who have had experience in teaching courses in the smaller schools will remember going to a community to teach a Cokesbury course where the school was half over before a number found out a course was being taught.

A school planned 30 to 60 days in advance can be of more value to a community than one set up at the eleventh hour ,and we are glad to have this new requirement of the general board in the interest of more efficient teaching in the small schools.

A DISCERNING DISTRICT DIRECTOR OF YOUNG PEOPLE'S WORK

A district director who has been observing the work carefully for a few months writes as follows:

"In my personal contacts and correspondence with the different local groups I find that at least 90 per cent of them think of the union and district work only in terms of the "league," and speak of organizing leagues in their churches, and seem to think that if they do not have an enthusiastic league they cannot be organized."

The Problem

Ths discerning district director has observed a condition which exists in too many situations throughout the conference. The groups referred to above are just where they were when we began talking about a unified program for young people in 1930. Very little progress has been made in many churches and unions toward a Young People's Organization with one set of offcers and one group of young people. This type of organization may function in the morning only or it may function in both the morning and evening meetings. At least 90 per cent are not yet receiving and using the Epworth Highroad as it is intended to be used. There is still a need for emphasis on organization, methods and materials—regardless of religious education critics who say we emphasize "technique," "organization" and "materials" too much.

Excellent Counseling by the District Director

"My judgment is to tell them to start the organization in the morning group, including all the young people, and if there does not seem to be any enthusiasm for an evening meeting, just to let that rest for awhile. I would stress, of course, that the evening meeting is something they should have if at all possible, but the lack of it does not prevent their being an organized department. Am I right?"

REVISED COURSE OF STUDY FOR CHRISTIAN WORKERS

Pamphlet 750-B is the catalog of courses for medium and large churches in The Course of Study for Christian Workers, formerly known as the Standard Training Course. These catalogs will be mailed to all accredited instructors within a few days and will be sent to any interested person on request.

Pamphlet 753-B is the catalog of courses for small churches and the manual of administration for the course of study for Christian workers, formerly known as Cokesbury Courses. These catalogs will be mailed to accredited instructors and others requesting them from the conference office.

KAGAWA SPEAKS

I wish we (Japan) could be a Christian nation, like Norway, Sweden and Denmark. I wish we would not fight.

* * *

Americans are great people for doing things in a hurry.

* * *

America has too much individualism and too much competition. You need more co-operation.

* * *

Freeing of the Philippines by the United States is the greatest achievement in the world.

When Thales was asked, What thing is hardest? he answered, A man to know himself; and, What is easiest? he said, To advise others.—Selected.

A Missionary's Observations of Conditions in North Manchuria

By CHARLES A. LEONARD, SR.

Most of the bandits in the district recently visited north of Harbin were local people, and this has been one of the most discouraging features of the situation. There were roving bands, but people of one village would prey upon those of another. Those supposed to be respectable would, during the daytime, or when the crops were not high, gather together in groups, small or large, and attack people along the highways in the daytime or rob and burn neighboring villages at night. Nobody knew whom to trust. When they had a chance to do as they pleased, following the disturbed conditions two years ago, "sui tou ch'ang sui," which means everybody looted everybody else until, as they claimed, everything had disappeared. It was a case of two snakes swallowing each other.

One can well imagine the relief that has come in that region as a result of improved conditions. Manchuria's great drawback has been banditry. Now, as where we have just been, the government has been organized in such a way that every ten families has some person who is responsible to the government, and then every hundred families, and then on up to the county government as a whole. Every family and every person must be accounted for. Every new person who comes to the village or to the individual home must be reported and some responsible person must stand for him. Every firearm must be registered and it must be accounted for day and night.

An entirely different type of soldeir is now being used. Formerly they were paid so poorly and were looked down upon to such an extent that as a rule only the poorer, uneducated would enter the army. We have heard recruiters on the streets actually give the possibility of a chance to loot as an incentive to joining the army. Under those conditions the worst elements were taken in and the best, real patriots, young men were allowed no incentive to join. Now those who are recruited must be able to read and write, and they must be young men of good habits and reputation. Some responsible person must guarantee them. They are well paid and trained mentally as well as physically. We have heard since our return to Manchuria last spring no complaint as to lack of discipline among the Japanese or Manchukuo troops.

The Japanese are great organizers. We were surprised to find so few in the four counties visited. Only about twenty Japanese soldiers were seen in that particular region and at each of the county seats (headquarters) there were less than a half dozen Japanese officials. There seemed to be a fine spirit of undertaking and co-operation among the Japanese and Chinese. (Chinese in Manchuria are now called "Manchukuo people.") It was disappointing to note that there is a decided increase in the use of opium, now legalized. We cannot believe that the Japanese generally and those high up in the government of the new state are in accord with this.

Among improvements noted, in addition to the elimination of bandits, are the following:

1. There is a decided increase in the raising of hogs, sheep, cows, horses and mules. Formerly these were taken at will by the bandits, so it did not pay to raise them. No one knew when stock might be stolen by the neighbors, or neighboring villages, or by bandits, or other outlaws who might come through the country. As over many years it became advisable to destroy the eyesight of horses and mules used on the outskirts of Harbin and in the country districts, we have heard it frequently claimed ,so in the country districts only those who were able to defend their cattle with arms dared possess live stock that was really worth while. We noted on this trip twice or three times as much stock raising as two or three years ago.

2. Motor roads are being built throughout this region. No sand is to be found, for the rich, black soil goes right on down as deep as the people dig for water; so there is no sand for hard service of the roads, but they are being built and put in good shape. In dry weather motor cars and buses will be run, and in the long winters, when the ground freezes from eight to ten feet deep, there will be no trouble from rain or mud. Buses are already being used on some of these roads. Telephone and telegraph lines are being extended to all important towns. These are great conveniences, especially to the business people, and the rates are not high. This improvement of communications is also appreciated by the people.

3. A striking improvement is the elevation of the centers of the streets. Formerly the streets were flat, the water standing on these and great mud holes frequently making impossible the use of vehicles on the streets. But now the residents have been forced to lend assistance in improving the streets greatly by moving the dirt from the edges into the center, so that now the water runs off to the sides. Think of it, the streets are actually swept, and daily! Board walks have been placed as sidewalks ,and the drains under these have not only been constructed so the water will run off, but they are kept cleaned out.

4. A most remarkable change is that of sanitation. The people are being forced to keep their premises clean, and filth is not allowed on the streets or in vacant lots. Health conditions are said

MUSCULAR RHEUMATIC PAIN

IT takes more than "just a salve" to draw them out. It takes a *"counter-irritant"!* And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the local congestion and pain when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

Even better results than the old-fashioned mustard plaster. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

MUSTEROLE
BETTER THAN A MUSTARD PLASTER

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After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

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to have improved already as a result of this.

5. All poorly constructed, old or unsightly public buildings are being torn down and new, modern ones being erected in their stead. Well built, well ventilated buildings are also being constructed for public offices, school, etc.

There is a general air of prosperity in three of the counties visited, a normal growth resulting from better government and improved communications. But business is going down at two county seats, due to the construction of the new railway line from Harbin via Hulan and on to Tsitsihar (Heilunkkiang provincial city). Formerly grain from the north, up toward the Amur river, all came down to Antachan or other stations on the Chinese Eastern Railway. As many as a thousand big cart loads of soy beans came to Antachan daily throughout the fall and winter, each pulled by from five to eight strong mules or Mongolian ponies, some coming from 300 English miles north over rough, frozen roads, requiring five or six days one way; but now only around 300 carts come to Anta station, even in the busiest season. The reason of this is that the carts strike the new railway north and east of Anta and do not need to come so far south.

The new railway lines being constructed throughout north Manchuria are making possible easier export of grain; and the motor roads, alongside which are also constructed better cart roads, will make more easy the transport of grain by motor or cart to the railways.

Mission work in the countries visited is progressing favorably. Improved conditions make more easy this phase of work, which means so much to the spiritual and moral welfare of the people.

AS THE KINGDOM COMES

Dr. Ralph A. Ward, now at work in China, writes of changes in that long-serene but now seethingly restless land:

"New ideals are being grown. All sorts of seeds have been sown for that growth. The seed sowing goes on continuously with the harvesting of each new season's social 'crop.'

In the experiment farms near Nanking have been developed in recent years new strains of wheat which yield twenty to eight per cent more than the old Chinese varieties.

But the masses still use the old methods and there isn't yet enough of the new seed to go around, even if the farmers discarded their fears and prejudices and were willing to use it.

So it is with the gospel seed. Christianity is the most promising religion in China today. The old religions of China have been shaken, challenged and resought for what they might be able to give for the new life. An amazing number of Chinese Christians are found in major creative positions.

But the Christian seed sowing still is too largely confined to the 'experiment stations.' 'Seed sowing' and cultivation and demonstration—the whole Christian missionary task still is vastly needed.

The most important work of the foreign missionary here today is personal, though many of us have a full quota of preaching, writing, and helping in Christian civic organizations. Most of us missionaries will agree with Chinese Christian leaders that the foreign missionary is even more welcome than the foreign adviser for military, financial, and economic development."

This is part of the new picture of Christian missions. The Spirit of God works in ways we had not known, and by forces we had not recognized as his. But always working.

We may have to take the long look, and it is so easy to persuade ourselves that the divine processes need speeding up.

As Theodore Parker was wont to say, "The trouble is that I'm in a hurry, and God isn't."

But God is working his purpose out; and we still look for the day, when, whether by methods now familiar and forces now understood or by methods and forces now unguessed, "the earth shall be full of the knowledge of God as the waters cover the sea."—The Christian Advocate (Chicago).

CHARLES LINDBERGH

Pilot of the Sky

Charles Lindbergh, pilot of the sky,
How fearful great the glory fate
That lifts thee high in envy's eye
And leaves thee in a gory state

To hunt a home across the sea
Where baby Jon, thy last born son,
May safety see, and find life free
And gayly glad in childhood glee.

Must mortal man pay such a price
For fine achievement and for fame,
For fortune won and brave deeds done,
That write on high his noble name?

The blood of that sweet baby slain
Now cries to heaven from the ground;
In childhood's name we cry for shame
Beside his green grass-covered mound.

Lone Eagle, sir, forswear thy fear!
For fearless deeds we follow thee;
Teach us to fly across the sky,
But teach us not to flee.

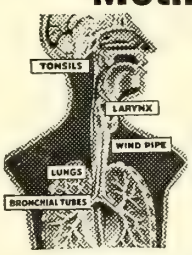
Ten thousand babies, just like thine—
Left to what fate? Speak, man, and say:
Shall ruthless crime rule all the time,
And no man say him nay?

We share the shame, the fiendish shame,
That makes our land so wild;
Men! help us make our country safe
For every little child!

Shall lust for gold grieve God away?
Shall sin's black cloud shut out the sun?
The trumpet sound is all around,
Arise in arms; the fight is on!

O. P. Ader.

"Moist-Throat" Method Stops COUGHS quicker



● When you catch cold, thousands of moisture glands in the throat and windpipe dry or clog. Sticky phlegm irritates your throat . . . *and makes you cough.*

Pertussin stimulates these glands to pour out natural moisture. Phlegm loosens. Your throat is soothed. Then—quick relief!

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J. H. SHUMAKER, *General Secretary*
Home Office: Association Building, 808 Broadway, Nashville, Tennessee.

Sunday School Lesson

JANUARY 19

By Prof. Rollin H. Walker

Jesus Prepares for His Work

Scripture—Luke 3:21, 22; 4:1-13

Those three days in his childhood in which he forgot everything and continued in the temple with the doctors, both hearing them and asking them questions, are not solitary experiences in the life of Jesus. Luke gives them as symbols of what was going on during all the hidden years. We can believe that again and again he went up to the Passover and made eager contacts with all men at thecapital who had a spark of inspiration.

Some may recoil at the thought of Jesus needing to learn from the rabbis, but the same logic would recoil at the thought that he needed to ask for a drink at the well in Samaria (John 4). The greatness of Jesus was not in his independence of the means whereby other men get help, but in his unique ability to extract inspiration from everything and everybody.

When our Lord heard the news of John the Baptist, he dropped everything and took the toilsome journey over the mountains to the desert where John was preaching. John's sermons were the first really good preaching Jesus had ever heard. How he must have thrilled at the words of the eloquent prophet!

This example of Jesus teaches us all that no matter how he is criticized, and no matter if his dress and methods are as novel and queer as were the dress and methods of John the Baptist, whenever any man is being used of God to bring sinners to repentance we must hear him at all costs. And then Jesus was baptized like the publicans and the sinners. And that teaches us that no matter how refined and superior we may be, if we expect great things from God we must do the things that the ordinary man needs to do. As a result of this self-humiliation Jesus received the most extraordinary manifestation of divine favor in human history, and his followers will also be exalted when they humble themselves to undergo every kind of baptism that a common sinner requires.

But when Jesus heard the voice from the skies he did not at once begin to preach, but with the sternest self-control made for the desert to think through the logical and practical implications of this wonderful new thing that had happened to him. And that teaches us that every thrill that comes our way, every vision and uplift, is a challenge not to parade ourselves but to think. Emotion is a challenge to self-crucifying intellectual concentration.

And after the reaction from his long fast came, and he was on the flat tire of an emotional depression, Jesus did not reopen questions, nor trust his mind to think things through afresh. He went back and took refuge in those Scriptures whose truth had been vindicated by the slow process of the ages. The writer of the book he quoted was not as great as he was, and Jesus knew it, but the Scripture words had been tested out through the centuries. Like silver tried in the furnace seven times, they had been proved to be the Word of God. To us that means that every man ought to have about him in his memory great Scriptures that symoblize the result of the thinking and experience of the ages, so that when the tempter draws nigh he will have the sword of the Spirit ready to thrust at him.

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PROTECTION AGAINST OLD AGE

The temptation to turn the stones into bread was the temptation to lift himself above the plane of privation on which the mass of his fellowmen were doomed to live. If he had yielded to it he would have ceased to be an example and inspiration to hungry coolies and desperate slum-dwellers.

The temptation to fall down and worship Satan was, in modern phrase, to adopt the policy of gaining power in the world by compromise, cunning, and force. This is the temptation to which Mohammed yielded and lost his initial sincerity and influence for good. It is the wile that takes captive many a rich church which, in order to obtain financial support, soft pedals the sins of its rich members. No, said Jesus, will depend for my victory upon conformity to the will of God, and that alone. Jesus knew that a kingdom built up by force, or at the sacrifice of the truth, was certain to decay.

The final temptation to cast himself down from the pinnacle of the temple was an incitement to be a showman in order to dazzle the people and make them bow in his presence. This must have been the most subtle of all the temptations, for it was clothed in the words of Holy Writ. The devil had made himself an angel of light. He shall give his angels charge over thee, said the tempter; they shall keep thee in all thy ways, lest thou dash thy foot against a stone (Psalms 91:11-12). If Satan cannot make a man a compromiser he always tries as a last resort to make him a fanatic.

Bishop Thoburn once told me of a missionary in India who, when warned to wear his fiber hat whenever he went out under the tropical sun, quoted Scripture, The sun shall not smite thee by day, nor the moon by night; and as a result of his rashness he had a severe stroke and was compelled to return to America.

Jesus answered this temptation to rash faith by the words, Again it is written, Thou shalt not tempt the Lord thy God. TheScripture harks back to the time when the children of Israel insisted frantically on immediate relief from their shortage of water (Exodus 17:1-7; Deuteronomy 6:16). They were unwilling to wait for God's slower and more natural way of providing for them. From this we learn that it exasperates God for his children to put him to the test before the world by demanding that he should do for them things which are not in the order of his providence or according to his will.—M. E. Christian Advocates.

WHICH SIDE IS YOUR SIDE?

We live in a world today in which are two groups of people, with a great gulf between them.

One group represents those who believe that no such thing as the spiritual exists, but that the material is the most important, and if we achieve better material life that is all that really counts.

The other group insists that there is more than the material in life; the spiritual does exist and is real, and the highest levels of life cannot be reached without the aid of spiritual force.

In other words, the important question is not whether you are a Protestant, Catholic, or Jew, but whether you are a Protestant or a pagan, a Catholic or a secularist, a devout Jew or a materialist. Catholic, Jew, and Protestant are not rivals, but rather allies in the struggle to preserve the spiritual values in contemporary society.—Gardiner M. Day.

Judge: Have you not appeared before me as a witness in this suit, madam?

Lady: No, indeed! This is the first time I've ever worn it.—The Christian Union Herald.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

Workers are busy these days repairing our buildings, as we could not postpone this work longer. I am having the work done largely on faith. The only means we have to pay for this work is Octagon soap coupons. We have at least $3,500 worth of work to be done and furnishings to buy. I am asking that our friends rally to our support and send us at least 500,000 coupons within the next few months. I know we can do this now, because we have done it before, and with this unbounded confidence in our people, the work on the buildings is going forward.

* * * *

Usually I attend services at Edenton Street church on first Sundays and assist Dr. Few in administering the Lord's Supper. I have been very much impressed with the appropriate sermons that Brother Few preaches on communion Sundays, and also by the large number of people who participate in the communion service—especially young people. Evidently, from the packed congregations that greet Dr. Few from Sunday to Sunday, the people are more than delighted at his return for the fifth year. He is in the midst of a very successful pastorate in this strong, outstanding church in our conference. His devotion to the Methodist Orphanage is sincerely appreciated.

* * * *

Our girls are beginning their basket ball schedule with a good bit of enthusiasm. Due to the late beginning of practice, they could not have any games until the first of this year. Prof. J. O. Sanderson, principal of our Orphanage school ,is practicing the girls from time to time as he has an opportunity. He is confident that within a short while our girls will be in fine condition, and will have a very successful season. At the time of this writing our girls have played only two games, losing the first one to the Children's Home, at Winston-Salem, and winning over the Cary high school the second game. We have some splendid material, and the team has a fine morale.

* * * *

The third charge to pay up its Orphanage apportionment in full for this conference year is Washington station. The good people of Washington are immensely interested in the welfare of the Orphanage, and they never lose an opportunity to rally to our support. Dr. E. J. Rees is a hustler, and always succeeds in bringing results to pass for all the causes in which our Methodism is interested. I am hoping that every charge in the North Carolina conference will succeed in raising its Orphanage apportionment during the winter months. This plan will not only help the Methodist Orphanage in a big way, but will pave the way to raise all the other benevolences during the balance of the conference year. If every pastor and church will set themselves resolutely to carry out the request of the conference to raise the Orphanage apportionment in the early part of the conference year—then success is assured.

* * * *

The past year brought a deluge of applications to the Orphanage for the admission of scores and scores of fatherless children. I have thought, with the improved financial condition over the state, that the number of applications would grow less, but I have been mistaken in my thinking. One who is not actively engaged in Orphanage work cannot possibly conceive of the tremendous pressure that is brought to bear upon superintendents to admit children into their institutions. Some of the pathetic appeals that are constantly coming to my attention are enough to touch the heart of a stoic. If these distressing cases could come to the attention of all our pastors and church members, there would be a more generous response to our appeals. I long to see the day come when our great conference can extend its helping hand to hundreds of needy children who are begging for shelter in our Methodist Orphanage.

* * * *

Recently I ordered about 75 or 80 outstanding books dealing with child psychology. Beginning with the new year, I am assigning books to different workers in the home with the earnest request that they not only read them, but that they carefully study them. At our staff meetings I shall call upon the different workers to give the important facts that they learn from the study of these books. In order to deal successfully with young people ,it is absolutely necessary to have skilled workers as well as good workers. Most of the problems that come up in average homes, and in orphanages, could be very successfully solved if parents and workers knew more about child psychology. It has been my observation, after long years of experience, that parents and workers with young people have no serious difficulty in the government of children if they have genuine love for and keen understanding of them. I feel confident that the course of study that will be outlined for my staff of workers will result in great good, both to workers and children.

* * * *

There is a feeling of forgiveness, love and peculiar fellowship that comes into our lives at Christmas time. Now the holidays have passed, it would be great

(Continued on page 31)

BRUISES! SPRAINS!

● Here's a way to take the pain out of wrenched ankles, bruises, sprains! Just pat Sloan's Liniment gently on the sore spot. Discomfort disappears. You feel only a soothing, sunshine warmth as Sloan's stirs up the circulation of fresh, healing blood. The swelling goes down! Pain is eased away! No wonder millions of Mothers call Sloan's "The Family Friend!"



Pat on gently! Don't Rub!

SLOAN'S LINIMENT

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Black-Draught is a dry laxative, made of finely ground leaves and roots of certain approved medicinal plants. Recommended to all men and women who occasionally need a good, reliable, purely vegetable laxative.

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Removes Dandruff-Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
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Hiscox Chemical Works. Patchogue, N. Y.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

THE TOP RAYLE

It was the fifth Sunday in December. There were ten inches of snow on the ground in the Midway neighborhood in Davidson county. Only 21 people came to church on that Sunday. One of these was Rev. Paul R. Rayle, pastor of the Welcome circuit. The Sunday school service and the preaching service were combined into one class and the preacher became the teacher. When they had discussed among themselves the lesson of the day the preacher suggested that it would be very fine to take an offering and send it to the Children's Home. The offering amounted to $6. On the following Sunday when the entire group came they gave in addition the usual amount. So Midway congregation in addition to paying their ten per cent apportionment for this year, and for that matter the entire Welcome circuit has thus distinguished itself, has given an enlarged fifth Sunday offering. There are three Rayle preachers in our conference, brothers: Paul R. Rayle, Welcome circuit; J. L. Rayle, Maylo, Gastonia; and A. L. Rayle, Fines Creek circuit. Thanks to the Rayles and to their people for their liberal and loyal support to the Children's Home.

KINDS OF GIVERS

There are kind givers and there are also kinds of givers. Some people give as if it were a duty, others give as if it were a privilege, and still others give as the privilege is offered with pleasure. We have different kinds of givers to the Children's Home. Most of them are kind givers, others calculate with careful scrutiny. The Children's Home is glad to receive gifts from any givers. It is gladder to receive gifts from kind givers. Certainly we need more givers and more kind givers.

A GOOD RECORD

Mountain Grove on the Table Rock charge has a record of never failing to give an offering to the Children's Home on each fifth Sunday for some 18 years. On last fifth Sunday the snow was so deep in that area as to prevent people from getting to church. But on the following Sunday the deed was done. Miss Pansy Kincaid, a loyal worker there, writes as follows: "Wonders and miracles are still performed, even in our day. We changed numbers of Sundays today and even changed back to 1935 for the day. We are glad to encourage our Sunday school to give something of a fifth Sunday offering since, of course, we had no service on the last Sunday of the year. The amount is small but our prayers go with it. We are hoping for your large family a happy and prosperous New Year!"

ABOUNDING HOSPITALITY

Our good friend, Rev. A. S. Barnes of the Methodist Orphanage, Raleigh, in a personal letter says: "We certainly enjoyed having Bill Murray and Miss Aaron, and your boys and girls visit us last Saturday. There are no boys and girls that come to our home who are more gentleman-like and lady-like and refined than yours. We are always delighted to have them."

That's just like friend Barnes to thus express himself. Barnes is a great joy



There is cause for the smile

giver. Our youngsters always jump at the opportunity to visit the Methodist Orphanage with its abounding hospitality.

HONOR ROLL

Since the first of the year the ten per cent honor roll has added to its list Doubs circuit, Winston-Salem district, Rev. C. E. Williams, pastor. This is a new charge separated at our last conference from the Lewisville circuit. Bethel of the Bethel-Grace charge, Greensboro, Rev. Reid Wall, pastor, joins the select company. The last recruit is Rocky Springs, Hiddenite circuit, with Rev. E. D. Ballard, pastor. Our grateful thanks are extended to these kind helpers.

THEY PLAY AND PLAY

One of our biggest problems is with youngsters who have time on their hands and don't know how to use it. To reduce this number to the minimum we encourage athletics. At the present time our boys and girls are playing basket ball. It is difficult for our limited facilities to accommodate those desiring to engage in this healthy sport. Our boys' and girls' teams have each played two match games during the past week, both games being played away from home. The boys won over Junior Home at Lexington on Tuesday night by a score of 36 to 35 and on the following Friday night they won over Lexington high school by a score of 30 to 21. The girls won over the same teams by scores of 26 to 24 and 61 to 40, respectively.

A HAPPY GIRL

Vera Griffin, 12 years old the first day of January, was made happy on her birthday when it was announced to her that she had been selected by Miss Susie Stokes of Greensboro for sponsoring her clothing needs. Vera came to the Children's Home from Union county two and a half years ago and has since her arrival added to the joy of our family. We are very grateful to Miss Stokes for sponsoring Vera.

THE BEAN STORY

In last week's Advocate there appeared a cut of a group of girls stringing beans. These girls were very glad to see their picture in the paper, but they felt humiliated when they read in the story that they had helped can only 300 gallons of beans and tomatoes when, as a matter of fact they had helped with the canning of over 3,000 gallons. Whenever the Children's Home goes in the bean business it goes in the bean business big and our girls want everybody to know it.

STORY TELLING

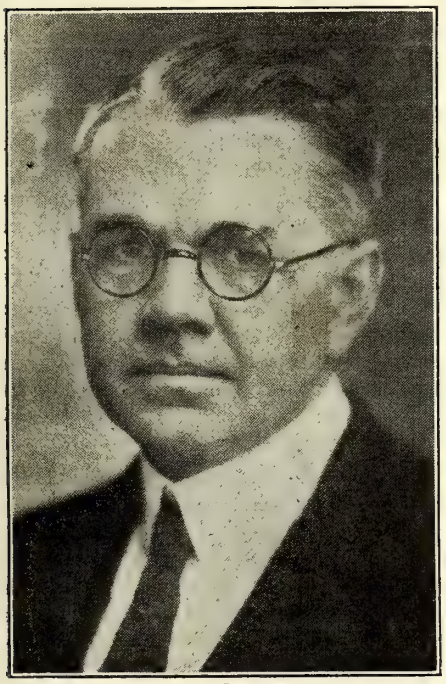
We are telling stories at the Children's Home. Some of the stories are desirable stories and some are just plain stories. For the past several Sundays the writer has been very much interested to note the Bible stories selected for telling at the Sunday school hour. Jesse Dodgen effectively told the story of Esther while Ruth Samuel selected the story of the Prodigal Son, related in a very effective way. Today Betty Welborn, in her characteristic way, told the story of the boy Jesus in the temple. Now the superintendent is being besieged with requests from our youngsters to tell a Bible story to the 175 youngsters who assemble in the junior-intermediate department.

WE ARE WELL

It is remembered how quickly children can get sick and how quickly they can get well. The cold snowy weather, then the warm, rainy weather brought with the changes plenty of opportunity for our youngsters to take colds and get sick. At one time the sick situation looked very discouraging. But the sun has come out and the colds have disappeared. Only a few children remain in the infirmary. Our family is well, hale and hearty and, of course, we are very thankful.

ANOTHER BIG CHURCH REPORTS

Memorial church, Durham, reports its board of stewards 100 per cent subscribers to the North Carolina Christian Advocate.



REV. H. C. SMITH, Pastor

AND THEN I LAUGHED

I have been reading "The Plan for Methodist Union." When I came to Section VII and read Article 1: "The annual conference shall be composed of all the traveling preachers in full connection with it, together with a lay member elected by each pastoral charge," I had to laugh. Bishop Edwin D. Mouzon is chairman of our commission, be it remembered. When I offered a memorial to the effect that each pastoral charge have a delegate to the annual conference, Bishop Mouzon treated it with such contempt that he did not even allow it to go to the committee on memorials. I offered it again at Duke Memorial and the committee disapproved it and Bishop Mouzon expressed his approval of the disapproval. And lo! here is the Plan of Methodist Union. That reminds me that I first offered this memorial at New Bern along with several others. They were all turned down. Dr. Few and Dr. Stanbury were on that committee. Among the things advocated were larger districts and fewer presiding elders, a more equitable allotment of "benevolences." (Edenton Street was paying $5000 salary and was assessed $2.02, conference average on benevolences, and Battleboro and Whitakers $1600 salary and $4.65 for benevolences).

I recall that Dr. Stanbury came to me to tell me that the committee regretted that they felt compelled to turn down my proposals even after I appeared before them, but that they did not think them feasible though they thought they had some merit.

Now all those matters I advocated at New Bern have either come to pass or are in "The Plan of Union," except the increase in the number of bishops, and I expect that will happen in a few more years.

The district conference is made optional for the new church. I proposed that the district conference be done away or held in sections as inspirational meetings (which is being done already), and having a licensing committee to act for the whole year instead of for a part as at present. With the election of delegates to the annual conference removed to each charge the only function left for the district conference would be the licensing of preachers. Thus this would also be provided for.

At the battle of Alma the color bearer outran his regiment. The colonel ordered him to bring the flag back to the troops. Instead the color bearer exhorted the colonel to bring the troops up to the flag. The colonel did so and won a great victory. Selah. C. T. Thrift.

JESUS THE NATIONALIST HAD A DIFFERENT AIM

It is interesting to see the difference between the nationalism of Jesus and ours of today. That of Jesus was designed to make brothers of all men. Ours, to make men enemies. The nationalism of Jesus was to save men. European nationalism, and also that of other countries, is to destroy them. Jesus wished to give men "abundant life," while present-day nationalism grinds both physical and spiritual life out of them.

Our nationalism builds economic and political barriers between nations of the world, while that of Jesus makes men brothers, and all nations of one blood. We exploit the individual to satisfy the ends of those in authority, while, with Jesus, the value of human life and the beauty and glory of self-fulfillment through the kingdom are the major ideals.—James S. Allen.

WHAT THE WAR MIND PRODUCES

Our great goal today is to create so firm a spiritual unity in the German people that it must guarantee victory to a strong army and to a strong field marshal, by giving them unyielding support even during hours of greatest misery at home. . . . To create such a firmly united people is impossible by use of Christian teachings, and possible only in frank opposition to Christianity.—General Ludendorf.

ON THIS MANY PULPITS WILL STAND FIRM

I venture the prophecy that if there should be another world war the militarists will find it more difficult to dominate the Christian pulpits for purposes of propaganda than was the case from 1914 to 1918. More people east, west, south, and north say their prayers to God than own allegiance to all the political, educational, and social theories in the entire world. When they unite for peace and against war, there can be no more wars.—Fred B. Smith.

Find Out

From Your Doctor if the "Pain" Remedy You Take Is Safe.

Don't Entrust Your Own or Your Family's Well - Being to Unknown Preparations

BEFORE you take any preparation you don't know all about, for the relief of headaches; or the pains of rheumatism, neuritis or neuralgia, ask your *doctor* what he thinks about it — in comparison with Genuine Bayer Aspirin.

We say this because, before the discovery of Bayer Aspirin, most so-called "pain" remedies were advised against by physicians as being bad for the stomach; or, often, for the heart. And the discovery of Bayer Aspirin largely changed medical practice.

Countless thousands of people who have taken Bayer Aspirin year in and out without ill effect, have proved that the medical findings about its safety were correct.

Remember this: Genuine Bayer Aspirin is rated *among the fastest methods yet discovered* for the relief of headaches and all common pains . . . and *safe* for the average person to take regularly.

You can get real Bayer Aspirin at *any* drug store — simply by never asking for it by the name "aspirin" alone, but always saying BAYER ASPIRIN when you buy.

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J. F. Dalton, Traffic Manager
NORFOLK, VA.

Children's Storyland



WHEN THE COLORS FADE

The woman stood a moment, thinking. Yes, everything was in order: each shirt had its complement of buttons, all the socks were neatly paired and turned, leg back over foot, ready for easy donning. Edmund should be all right now, for several weeks anyhow. After that—she shrugged impatiently—no need for her to worry; he'd manage somehow; other men did. And she had made up her mind, she wasn't going to alter her plans. At her age one couldn't afford to dilly-dally. There wasn't time. Thirty years ago now.

Her mind switched back to the scene in the church that morning. She saw again the bride's face, ecstatically white, with eyes ashot and glamorous. Oh, she knew—none better. Thirty years ago she's felt—and looked—like that. But Time did things to you. Cruel things. Life—marriage wasn't heroic. No noble adventure there, no gay quest. Just a string of duties, tightening, strangling, till at the end of youth's brave dreams there remained nothing but a dull hard ache. Oh, yes, that remained. The years didn't kill everything. Not always. Not in her. Nor would they in the girl with the starry eyes. For all their horror-load of disillusionment and pain, something sometimes in the human heart persisted ;something that somewhere in the dark night watches cried and cried like a frightened child ,and would not be denied.

A sound startled her—the tea-gong. She moved swiftly to the dressing table, almost stumbling in her haste. Edmund didn't like to be kept waiting. And—well, tomorrow she wouldn't be there to be waited for.

They hardly spoke during tea. From time to time they cast quick glances at each other, the woman's furtive, the man's disturbed and questioning.

When the meal was over the woman followed him into the study.

"I want to talk to you," she began abruptly.

"Yes?" the man made an effort as if to free himself from some inner absorption. "Anything important?"

"Depends how you look at it. Important to me, anyhow. I want to go away, Edmund."

"Oh." He spoke slowly as if picking his words. "Well, sit down. A holiday, eh? I'd been thinking of something in that line myself. How'd a cruise suit you? I couldn't get away this month, but once I've settled up that business with Smithson. . . ."

"You don't understand," she broke in sharply. "I want . . . I mean to go alone."

"When icicles hang by the wall,
And Dick, the shepherd, blows his nail,
And Tom bears logs into the hall,
And milk comes from frozen home in pail,
When blood is nipped and ways be foul,
Then nightly sings the staring owl,
Tu-whit,
Tu-who, a merry note."

—Selected.

His jaw dropped. He eyed her doubtfully. Then, as she remained tense and silent.

"I see," he said at last. "Not so much change of air as change of company indicated. And what price me? How'll I manage in the role of grass-widower, eh?"

"You'll be all right. Doris and Elsie are quite capable girls and they know your ways."

"Ough to, after all these years," he agreed. "How long were you thinking of going for?"

"I don't know," she said slowly. Surely he must understand. Why need he make things so difficult? "I want a—a thorough change, Edmund."

"From me?" he queried. "Well"—he gave a little laugh—"I musn't grumble. You've stuck it pretty well. All the same," he went on, gently humorous, "you'll not be content away, my dear. Custom may pall, but it pulls. There are my shirt-buttons. You'll be back stitching at them in no time."

She shivered a little. Suppose he was right. Suppose she had waited too long. He had an uncanny understanding of her, sometimes.

"Your clothes are all right," she assured him rather breathlessly. "I've been through them."

He laughed teasingly.

"Exactly. What did I tell you? And how long will they stay right? Elsie's mind soars above buttons. Oh, well"—his voice changed—"I'm only joking of course. Don't worry about me. Go off and have a good time, my dear. I'll be all right. Where do you think of going?"

She hesitated a moment. It was now or never.

"I'm not sure," she began; then in a louder voice, "that is, I've not absolutely decided. And anyhow—it doesn't matter."

"Really now, really," he protested quizzically. "What a tone to take. To your lawful wedded husband, too."

"Oh, have done," she cried, goaded as always to anger with his facetiousness. "Can you never be serious? I tell you I'm through. I'm tired, Edmund. Dead tired. Things are passing by me. I'm going away. Before it's too late. And for a long time. Perhaps" her eyes flickered quickly over him, over the familiar room—"perhaps," she ended dully, "I'll not come back, ever."

"Oh." The man's voice went suddenly bleak. There was no smile in his eyes now, only a puzzled wonderment. "You mean," he said slowly, "you aren't leaving an address? I'm not to know where you are? But think! It's—I tell you it's ridiculous. Suppose anything should happen, eh? Suppose I were ill? And anyhow," he went on more hurriedly, "whatever would you do? Where'd you go? It isn't as if you'd relatives. You'd never be happy alone. You couldn't be after all these years."

She made no answer. Only stared before her with stubborn eyes. Ill inded? She wouldn't be moved. She would break away. She would. He never was ill. Not really. Just lately, perhaps.... Well, he shouldn't eat so much pastry.

He moved a little closer to her.

"My dear," he said gently. "Won't you tell me what's the matter? I'm a slow fellow, I know. But we've got on pretty well together, haven't we?"

Her face flamed suddenly scarlet. Almost wildly she stared at him then, at his dull pleasant face, at his growing paunch. "Pretty well." Merciful heavens! He could say that when somewhere, somewhere—oh, but she knew, she knew—life glowed beautiful, brave and strong.

"Oh," she cried, and stopped choking.

He looked at her a while in silence. His eyes very, very kind. He understood her in a way she would never know.

"When do you think of going?" he asked at last.

"Tomorrow."

Again a silence fell. When next the man spoke his voice was low almost apologetic.

"I didn't mean to tell you," he said. "It seems I must. I've not been feeling too grand lately; I saw the doctor today. He says it's my heart, May. Nothing to worry about, you know. Just I'm to be careful. Avoid shocks and exertion, see? Like my father. I—I don't want to spoil things for you, old girl, or be a burden. Go away if you wish. I'll manage. But—well—when you spoke of leaving no address—you see? I couldn't let you do that, could I? It wouldn't

have been fair. You not knowing. You —you'd never have forgiven yourself, dear."

She was gazing at him with dilated eyes. Edmund, her Edmund, ill? And she thinking, talking of breaking away. Oh, but she was a wicked woman, a wicked woman.

"No need to worry," he was assuring her. "I—I'd have spared you if I could. But I—I'd got to tell you, hadn't I?"

"Yes," she whispered. "Oh, yes." And then, "Oh, Edmund," she faltered.

He caught her hands in his, gripping them hard.

"I do understand, a bit," he mumbled. "Things are difficult, sometimes. Colors fade as we grow older—bound to; nothing to grouse about there. And it seems to me that if, at the end of a long life with all its ups and downs, its failures and disappointments, we can manage a cheery smile—well, it's we who have won, my dear."

The woman's face was wet.

"I—I dont' think I'm much good at smiling," she told him. Then, with a sudden change of voice, "You eat too much pastry, Edmund. And stick too much to your desk. What about that cruise you spoke of! If we are to go next month, the sooner you book the better." —Alice Lowther in The Christian World.

START HIM RIGHT

By Ella Cole Keough

"Come here, Billy," shouted the frantic mother. "Don't you dare go across the street." "Come here," she shouted, "I'll tell your father if you don't."

Billy looked back with a gleam of determination in his six-year-old eyes. "Aw, who's afraid of him? He ain't gonna git me. He ain't home anyway."

Billy laughed and hooted as he sprang into the middle of the street, crowded with heavy traffic. "You catch me, mom," he cried. Just then a car bore down upon the child and he barely escaped its whizzing wheels, then those of another.

"'Most got me then," he said to a man who grabbed him up in his arms to return him to the other side of the street. Here he sat Billy down and questioned him.

"Are you running away, lad?" Where is your mother?"

"She's home," Billy replied, "if she ain't over there hollerin' fer me."

The kindly stranger looked to see Billy's mother waving her hands frantically.

"Is that your mother?" he asked Billy, lifting him high above his head.

"Sure thing—she sure is mad because I tried to beat it," Billy laughed.

"Well, we'll go right over to her. You have no business trying to disobey your mother."

The kindly man placed Billy in the hands of his mother and turned to go.

"Oh, thank you so much," the mother exclaimed. "I'm surely going to tell his father tonight."

!'Why tell his father, mam?" the stranger queried. "Can't you manage a child better than any man who ever lived?" He smiled a bit so as not to hurt her pride. He moved away.

Billy's mother watched his tall figure disappear in the afternoon crowd. "The nerve of him to ask me if I can manage a kid. I guess I can if I set out to do it. Come into this house, Billy. I am going to give you a beating and tonight your father will give you another. I'll teach you a good lesson. You won't run across that street again.

Billy looked up amazed. "You can't lick me, 'cause I can run faster than you." He was off with a jerk.

The distracted mother stood there calling, but there was no kindly man around this time to lend a hand. Again —"I'll tell your father." She turned and entered the home.

"I'd go after him but for you two tots." she wailed. "When you are little like this I can do something with you. You can't get away from me."

In her misery she sat down by the window. A neighbor seeing her troubled face came across the lawn.

"Can I do anything, Mrs. Crane? You seem in trouble."

The story about Billy was forthcoming in full detail. The neighbor listened attentively, then remarked:

"But, my dear, why have you allowed him to grow to the age of six without having him learn that your word is the real word to listen to?" She continued, "I don't want to seem unsympathetic, but it is dead wrong for a mother to use father's name as a threat. It ruins the child, makes him disrespect you, and makes him hate his father.

"You see," continued the neighbor, "one must impress upon the child at the very earliest moment exactly the person to whom he is responsible and from whom he must take his orders."

Mrs. Crane seemed a bit confused. "I thought father was the head of the family" she said. "He is the provider and the head of the home."

"Yes, but the mother is the head of the little folks," the neighbor replied. "If you don't think so take her out of the home, and who is there to fill her place? There is every reason why she should be considered the head."

She went on. "If you are made to feel the full responsibility of your children, you will not only work harder for them, but you will devise means to control them and to keep them out of mischief. If you had had this idea in your head, instead of depending on your absent husband, Billy would not have gotten away from you this afternoon. This job of raising children is either yours or it isn't. If it is the father's job let him stay home and fill it. If it is yours don't be threatening your children with his whippings. Teach them to respect their father and they will respoct you, too. Later on it will be respect for law. The slogan among those who don't know respect of any kind is, 'The only crime is that of being caught.' A good start as a rule means a splendid finish."—The Shop Review.

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Feb. 9-23—Augusta, Ky.
March 15-27—Ward Street, High Point.
March 29-April 10—Walkertown, N. C.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
FIRST ROUND

January

Milton, Milton, 11 18
Person, Concord, 11 19
Webb Avenue-Holt's, Webb Avenue, 7:30 19
Chapel Hill, 3 20
Stem, Stem, 11 26

February

Andrews-Massey, Andrews, 11 2
Lakewood, 7:30 2
Trinity, 7:30 4
Moncure, Moncure, 11 9
Siler City, First Church, 7:30 9
South Alamance, Saxapahaw, 11 16
Pittsboro, Pittsboro, 7:30 16

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
FIRST ROUND

January

Stedman, 11 19
Goldston, 3 19
Wadeville, Hebron, 7:30 19
Gibson, St. Johns, 11 26
Laurel Hill, 3 26
Biscoe, Candor, 7:30 26

February

Fayetteville, Camp Ground, 11 2
Raeford, Parkers, 3 2
Rowland, 7:30 2
Caledonia, Johns, 11 9
Parkton, 7:30 9
Piedmont, East Rockingham, 11 16
Roberdel, 3 16
Rockingham, 7:30 16
Troy, 11 23
Broadway, 3 23
Red Springs, 7:30 23

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

January

South Mills, McBride's, 11 and 1 18
South Mills, McBride's, 3 19
South Camden, Sign Pine, 11 19
Moyock-Memorial, Memorial, 7 19
North Gates, Parker's, 11 and 1 25
North Gates, Parker's, 11 26
Gates, Gatesville, 3 and 7 26

February

Currituck, Zion, 11 and 1 1
Currituck, Zion, 11 2
Kitty Hawk, Boaz, 3 and 7 2
Fairfield, 7 7
Mattamuskeet, Amity, 11 9
Swan Quarter, 7 9

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FIRST ROUND

January

Grifton, Grifton, 11 19
Jones, Trenton, 3 19
New Bern, Centenary, 7:30 22
Hookerton, Rainbow, 11 25
Kinston, Queen Street, 11 26
La Grange, Hickory Grove, 3 26
Mt. Olive-Calypso, Mt. Olive, 7:30 31

February

Mt. Olive Ct., Browning, 11 1
Aurora, Aurora, 11 2
Pamlico, Stonewall, 3 2
Oriental, Oriental, 7:30 2
Vanceboro, Epworth, 11 8
Pink Hill, Pink Hill, 11 9
Dover, Dover, 3 9
Grimesland, Grimesland, 11 14
Straits-Harlowe, Tabernacle, 11 15
Beaufort, 11 16
Atlanta, Williston, 3 16
Pikeville, Pikeville, 11 21
Fremont, Eureka, 11 22
Morehead City, 11 23
Newport, Newport, 3 23
Ocracoke-Portsmouth, Ocracoke, 7 26

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

January

Bailey, Bailey, 11 19
Zebulon, Wendell, 7:30 19
Cary, Cary, 7:30 22
Oxford Ct., Salem, 11 26
Creedmoor, Banks, 3 26

February

Youngsville, Youngsville, 11 1
Lillington, Lillington, 11 2
Mamers, Spring Hill, 3 2
Princeton, 11 9
Garner, Ebenezer, 7:30 9
Fuquay, Kipling, 3 16
Jenkins Memorial, 7:30 16

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FIRST ROUND

January

Seaboard, 11 19
Northampton-Jackson, 7:30 19
Conway-Bethany, 11 22
Roanoke Rapids, 7:30 22
Halifax, 11 26
Rosemary, 7:30 26
Garysburg-Shiloh, 11 29
Enfield-Whitakers, 7:30 29

February

McKendree-Pinetops, 11 2
Waltonsburg, 3 2
Farmville, 7:30 2
Tarboro, 11 9
Rocky Mount Ct., Marvin, 7:30 9
Spring Hope, 11 16
Stantonsburg, 7:30 16

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

January

Warsaw, 11 19
Faison, 3 19
Rose Hill, 7:30 19
Trinity, Wilmington, 7:30 22
Town Creek, Zion, 11 26
Shallott, Camp, 3 26
Southport, 7:30 26
Grace, Wilmington, 7:30 29

February

St. Pauls, 11 2
Lumberton Ct., East Lumberton, 3 2
Lumberton, 7:30 2
Scott's Hill, 3 5
Fairmont, 11 9
Burgaw, 3 16

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
FIRST ROUND

January

Laurel, Laurel, 11 19
Asheville Ct., Emma, 3 19
Leicester, Leicester, 11 26
Biltmore, 7 26

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

January

Bethel-Bogers, Bethel, 11 19
Trinity-Derita, Derita, 7 19
Duncan Memorial, 7 22
Matthews-Indian Trail, Indian Trail, 11 26
Weddington-Wesley Chapel, 2 26
Wesley Heights, 7:30 26

February

Monroe Ct., West Monroe, 2 2
Brevard St., 7:30 2
Calvary, 7:30 5
Homestead-Pleasant Grove, 11 9
Thrift-Moores, Thrift, 7:30 9
Pineville, Harrison, 11 16
Belmont Park, 7:30 16
Waxhaw, Waxhaw, 11 23
Big Springs, 7:30 23

March

Marshville, Wingate, 11 1
Polkton, Wightman, 2:30 1
Hickory Grove, 7:30 1
Hawthorne Lane, 7:30 2
Myers Park, 7:30 3
Wadesboro, 11 8
Peachland, Mt. Moriah, 2:30 8
Dilworth, 7:30 8
Wadesboro, 11 15
Lilesville, Savannah, 2:30 15
Prospect, Bethlehem, 11 22

April

Monroe, Central, 11 5
Charlotte, First Church, 7:30 6
Morven, Pleasant Hill, 11 12
New Hope, Bethel, Union, 2:30 12
Ansonville, Cedar Hill, 2:30 19

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GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
FIRST ROUND

January

Polkville, Clover Hill, 11 18
Belwood, St. Peter's, 11 19
Trinity, Gastonia, night 19
South Fork Ct., Mt. Vernon, 11 26
Crouse, Laboratory, 2:30 26
Bradley Memorial, night 26

February

Cramerton, 11 2
Gastonia, Trinity, night 2
Dallas, 11 9
Smyre, night 9

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
SECOND ROUND

January

Ruffin Ct., Pelham, 11 19
Reidsville, Main Street, 7:30 19
High Point, Main Street, 11 26
Ward Street-Archdale, 7:30 26

February

Reidsville Ct., Lowes, 11 1
Centenary, 11 2
Stokesdale Ct., Mt. Zion, 2:30 2
Bessemer, 7:30 2
Calvary, 7:30 5
Summerfield Ct., Center, 11 9
Gibsonville, 3 9
Wesley Memorial, 7:30 9
Glenwood, 11 16
West Greensboro, 3 16
Asheboro, First, 7:30 16
Liberty Ct., Staley, 11 23
Mt. Pleasant, 3 23
Jamestown, 7:30 23

March

Randleman, 11 1
Cedar Falls Ct., Central Falls, 3 1
Bethel-Grace, 7:30 1

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
SECOND ROUND

January

Morganton, First, 11 19
Valdese, Warlicks, 3 19
North Forest, Oak Forest, night 19
Table Rock, Oak Hill, 11 26
Connelly Springs, Hilderbrand, 3:30 26
Rutherford College, night 26

February

Henrietta-Carolene, Alexander, 9:45 5
Pleasant Grove, 11 5
Spindale, night 5
Gilkey, Gilkey, 11 9
Broad River, Kestlers, 3 9
Cliffside-Avondale, Cliffside, night 9
Glen Alpine, 11 16
Morganton Ct., Bethlehem, 3 16
Marion Mills, East Marion, night 16
Bostic, Cedar Grove, 11 23
Rutherfordton, night 23

March

Marion Ct., Concord, 11 1
Cross Mills, night 1
McDowell Ct., Bethel, 11 8
Old Fort Ct., Bethlehem, 3 8
Old Fort Station, night 8
Burnsville, 11 15
Ball Creek, Ball Creek, 3 15
Elk Park, Elk Park, 11 22
Avery Ct., Jonas Ridge, 3 22

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
FIRST ROUND

January

Mt. Airy, Rockford Street, 11 19
Ararat, Hatchers, 3 19
Yadkinville, Boonville, 11 26
Dobson, Dobson, night 26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
FIRST ROUND

January

Epworth, 11 19
Concord Ct., Olivet, 3 19
Kerr Street, night 19
Harmony, 11 26
China Grove, night 26

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

January

Waynesville, 11 26
Junaluska, night 26

February

Brevard, 11 2
Brevard Ct., Lake Toxaway, 3 2
Bethel, Pisgah, 11 9
Canton, night 9
Jonnathan, Shady Grove, 11 16
Whittier, Shoal Creek, 3 16
Macon, Patton's, 11 23
Clyde, Clark's, night 23

March

Franklin, 11 1
Robbinsville, Robbinsville, night 1
Murphy, 11 8
Hayesville, Sweetwater, 3 8
Franklin Ct., Clark's, 11 and 11 14-15
Webster, Wesleyanna, 3 15

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

January

Grace, 11 19
Thomasville Ct., Unity, night 19
Ogburn Memorial, Ogburn, 11 26
Sylva, Dillsboro, night 15
Highlands, Highlands, 11 22
Glenville, Glenville, 3 22
Fines Creek, Spring Creek, 11 29
Crabtree, Crabtree, 3 29

April

Murphy Ct., Bellview, 11 5
Andrews, night 5
Bryson City, 11 19
Dellwood, Elizabeth, night 19
Cullowhee, Speedwell, 11 26

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Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

METHODIST ORPHANAGE
(Continued from page 25)

if we could keep the selfish feelings from entering our hearts, and keep therein love for others. Land says, "If you want to be happy yourself, make others happy. If you want to make others happy, be first happy yourself. There you have the whole formula." There are so many people who carry all the year the Christmas spirit. They are the ones who love most and are happy in the love of others.

Our trip Saturday afternoon to Kenansville was delightful. I was pleasantly entertained in the home of Presbyterian friends—Mr. and Mrs. Lawrence Southerland. I was glad to know their five lovely children. Mrs. Quinn carried us to our home, and Sunday morning we were greeted by a large congregation. Those from other denominations came to worship with us. The pastor, Rev. F. B. Joyner, was with us for the service here, and at Wesley's, five miles out. We can see the results of the fine work he is doing here. With his seven churches, he has yet time to have printed each month an excellent little paper, "The Silent Messenger," for his church members. After our three o'clock service at Wesley's, we left for Rose Hill to have the seven o'clock service with Rev. E. C. Maness. We received a hearty welcome, and I had a pleasant little visit in the home of Mr. and Mrs. Gibbs Fussell. The three services of the day were well attended and enjoyed. Our thanks to all who were so thoughtful of our comforts and pleasures. Mrs. Nellie B. Rives.

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EVERY DAY



PERHAPS you could if you did not have to suffer from periodic pains and discomforts. Have you tried Lydia E. Pinkham's Tablets? Sally Mariel works in a mill in Putnam, Connecticut. She had dizzy spells every month. "One of my friends told me about your Tablets," she says, "They are wonderful."
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N. C. CHRISTIAN ADVOCATE

IN MEMORIAM

SCHOOLFIELD—Wm. Henry Schoolfield, born May 5, 1848, died December 7, 1935, at the age of 88. Brother Schoolfield, whose father was a Methodist preacher, joined the M. E. Church, South, in his youth and was a faithful and devoted member until his death. He was a gifted writer and poet and a student of unusual ability. One of his last requests was for the North Carolina Christian Advocate. He possessed a great faith in Christ and his going was peaceful. He died at the home of his daughter, Mrs. J. C. Roberts, near Reidsville, N. C. The following four children survive: Mrs. J. C. Roberts, Mrs. J. D. Glass, Mrs. J. M. Gardner, Mrs. W. L. Clark and S. P. Schoolfield. His influence for good will continue to live and prove a blessing in the lives of others.

H. G. Allen.

RESOLUTIONS OF RESPECT

Resolutions adopted by the quarterly conference of First Methodist church of Laurinburg:

For more than a half century the name of Thomas J. Gill was a synonym, almost, for diligence, uprightness and efficiency, not only in commercial relations but in the affairs of the First Methodist church of Laurinburg. Throughout almost the whole of his adult life he was an official of the church—treasurer, steward, or trustee, and was faithful in the discharge of every duty devolving upon him. He was liberal in the support of every cause. The official board mourns his passing and wishes to set down these meager facts as a memorial to a loved brother and as an inspiration to others. To his family, sincere sympathy from all.

HUDSON—Mrs. Martha Caroline Hudson passed to her reward November 1, 1935. Being 82 years of age she was the oldest member of the Connelly Springs congregation. Pior to her marriage she was Miss Caroline Berry, daughter of the late Ezekiel and Peggy Berry. On March 23, 1871, she was married to E. J. Hudson, who died in 1925. Those of the children surviving are two sons, A. A. Hudson and J. E. Hudson of Connelly Springs; Mrs. R. L. Pyatt, Mrs. J. C. McGalliard and Mrs. Katie Jones of Connelly Springs; Mrs. J. M. Candler of Hickory; also one brother, E. E. Berry of Windom, Minn., and one sister, Mrs. Henry Mackie of Granite Falls. The funeral was conducted in her church to which she was faithful by her pastor, assisted by the Rev. J. H. Armbrust, pastor of the First church, Hickory, and her body laid to rest in the Connelly Springs cemetery.

COMBS—On November 23, 1858, a baby girl, Sallie Hawkins Adams, was born in the home of John and Sallie Adams. At the age of three weeks this little girl was left motherless. Grandfather and Grandmother Adams took her into their home and cared for her. After three years the grandmother went away and the little girl was left with the aged grandfather and aunts until she was 12 years old. At this time she went to the home of her father and four sisters. On June 21, 1878, Miss Adams was happily married to W. D. Combs. To this union were born five girls and three boys.

Mrs. Combs had been frail in body for many years. In recent months she had been helpless. Through all her years her chief joy was to have all her children home with her. She has been a patient sufferer, appreciating the tender care of loving husband and children and friends. She joined the Methodist church in 1879 and has been a consistent member all the time. The crowning day of her life was December 21, 1935, when she went into her home triumphant.

(Signed) Children.

The funeral services were conducted by her pastor at Henson's Chapel, Monday, December 23. We laid her body to rest in the church cemetery beneath a beautiful mound of flowers.

J. W. Parker, P. C.

HOOPER—Christopher Irvin Hooper, born at Rodanthe, N. C., August 29, 1867, was called to his reward December 24, 1935. In his chidhood his family came to live at Stumpy Point. Here in early life he was gloriously saved and ever faithfully served his church which he loved. Words cannot express the blessing his useful Christian life has been to the community where his influence lives on. Strength and character, ever his, was peculiarly evidenced during the many months of severe illness in which patience and courage were so triumphantly manifest. His body was laid to rest in Stumpy Point cemetery December 25. His faithful wife, devoted children and a host of other relatives and friends mourn his passing.

"Servant of God, well done; rest from
thy loved employ;
The battle fought, the victory won, enter
thy Master's joy."

R. H. Lewis.

RESOLUTIONS OF RESPECT

Resolutions adopted by the quarterly conference of First Methodist church, Laurinburg:

The Methodist Church, South, of Laurinburg, N. C., has sustained a great loss by the death of one of its beloved members, Daniel Buford Brown, who died June 19, 1935.

For many years Mr. Brown was an active, devoted and interested member of the church, the board of trustees, and the Good Fellows Bible class, being an untiring worker, giving unstintingly of his time and money.

His interests were centered on spiritual things which was evidenced by his devotion and loyalty to the church. He will be keenly missed; therefore be it resolved:

First, That we, the members of the board of stewards, feel our loss deeply.

Second, That we desire to express a deep appreciation of his life and faithfulness.

Third, That a copy of these resolutions be placed on our records, one sent to the family, and that a copy be published in the North Carolina Christian Advocate.

T. T. Covington, Jr.
W. G. Butler.

RESOLUTIONS OF RESPECT

Whereas, Almight God in his unerring wisdom has called from us our beloved and faithful member, Miss Mary Lee Hargrave, we, the members of the missionary society, wish to offer as a tribute to her memory the following resolutions:

First, That believing God doeth all things well, we bow in humble submission to his will.

Second, That as a society our warmest and deepest sympathy goes out to her loved ones and pray that God may comfort them in this hour of bereavement.

Third, That a copy of these resolutions be inscribed as a memorial upon the page of our minute book, a copy sent to the family, and to the N. C. Christian Advocate for publication.

Anna S. Dorsett,
Lillie L. Raper,
Lillian T. Koontz.

End Bad Cough Quickly, at One Fourth the Cost

Home-Mixed! No Cooking! Easy!

Millions of housewives have found that, by mixing their own cough medicine, they get a much more effective remedy. They use a recipe which costs only one-fourth as much as ready-made medicine, but which really has no equal for breaking up distressing coughs.

From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to fill up the pint. The syrup is easily made with 2 cups sugar and one cup water, stirred a few moments until dissolved. No cooking needed. It's no trouble at all, and makes the most effective remedy that money could buy. Keeps perfectly, and children love its taste.

Its quick action in loosening the phlegm, helping clear the air passages, and soothing away the irritation, has caused it to be used in more homes than any other cough remedy.

Pinex is a concentrated compound of Norway Pine, famous for its soothing effect on throat membranes. Money refunded if it doesn't please you in every way.

Check headaches FASTER!

Doctors have found Bromo-Seltzer relieves headaches faster than other remedies tested. Does things for you many other remedies can't do—helps to settle the stomach, soothes the nerves, reduces excess lactic acid in the blood.

Get Bromo-Seltzer at drugstores or soda fountains. Keep it at home.





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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, JANUARY, 23 Number 4

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The Happy Laughter of Children

LISTEN at the keyhole of any century and you will hear an astonishing and most delightful sound. It is the sound of the care free laughter of multitudes of bright and happy children. What resources of simple and unalloyed gaiety these children possess. They fairly seem to come dancing down through the centuries. From age to age they pass their joyous songs along. You see the secret of it all in the children's eyes. Insincerity has not fluttered into their minds on its ugly wings. Cynicism has not lighted its false light in their hearts. They are as yet unbroken by the burden and stress and passion of life.

Cruelty has not put its poison into their hearts. And so their laughter is an echo of the unspoiled gladness of the world.

The philosophical cynic who wrote the Book of Ecclesiastes had never seen in the eyes of children that which caused Jesus to say of them, "Of such is the kingdom of heaven." When Jesus spoke these words, it may be he had just listened to the happy, innocent laughter of a child.

—The Church and Civilization, by Lynn Harold Hough.

"A STAR FOR EVERY CHURCH; 100 PER CENT FOR EVERY OFFICIAL BOARD"

The above is the slogan for the N. C. Christain Advocate this year. This is a continuation of last year's success.

1. Every church that reports one new subscriber for each fifty members will get its quota and be granted a star. Two new subscribers for a church with 100 members, a star; ten new subscribers for a church with 500 members, a star. So every church has an equal show to win its quota.

2. Every official board that reports its members 100 per cent goes on the honor roll for officials.

We expect to report in tabulated figures the number each church secures as the campaign progresses, and when a charge or church reaches its quota we will mark it with a star, and when it reaches twice its quota there will appear two stars. This enables the public to see at a glance how each and every pastoral charge is getting on in the campaign.

Let the people of every congregation get busy at once and put the Advocate, as near as possible, in every home. Report results to us so that these results can be tabulated in the Advocate.

Be careful to report the name of chairman of official board. Help us to make a full and accurate exhibit.

LIQUOR IN THE NEWS

Wednesday morning the News and Observer of Raleigh continued to tell of the happenings in North Carolina. We clip a few of these bulletins:

Durham, Jan. 21.—Wingate Beddingfield of Clayton was fatally injured tonight at 6 o'clock when the automobile he was driving collided with another driven by M. G. Rigsbee of Carpenter's Station on the Raleigh highway, six miles from here. Rigsbee was arrested by Sheriff E. G. Belvin and held pending an investigation. Officers said he was intoxicated at the time of the accident. He was uninjured.

Fail to Indict Boy for Slaying Father

Tarboro, Jan. 21.—The Edgecombe county grand jury today refused to indict Moses Jefferson, 17-year-old boy who killed his father, Wright Jefferson, with a shotgun December 28. The boy said his father was drunk and beating his mother when he killed him. The grand jury failed to find a "true bill."

State Takes Licenses from 17 Auto Drivers

Seventeen more automobile drivers, 16 of whom had been convicted of driving while drunk, had their state drivers' licenses revoked by the division of highway safety yesterday. The other man, Paul H. McCaskill of Greensboro, lost his after conviction of a hit-and-run accident.

This puts the number of revoked licenses since November well beyond 1000. In October 231 persons were killed in automobile accidents and officers reported that only 10 of these deaths were caused by whiskey. Certainly, there were as many drunk drivers on the road as in any of the months for which we have statistics three months later. What would the record of drunk and of drinking drivers be did we have the complete statistics? No wonder highways are strewn with deaths and wrecks.

Liquor Store to Open in Town of Castalia

Nashville, Jan. 21.—The Nash county A. B. C. board has approved the opening of a liquor store at Castalia, it was revealed today by W. C. Ferrell, recently-appointed member of the board. The Castalia store will be Nash's seventh. Action approving the new liquor store came as a result of a petition presented to the board by Dr. C. L. Denton and Mayor Sam Griffin of Castalia. The petition carried the name of 77 Castalia citizens, who expressed the belief that operation of "such a store in Castalia would result in materially remedying the present unsatisfactory illegal liquor traffic."

All arrangements for the new store, including the renting of proper quarters, have been placed in the hands of Ferrell. He stated that Castalia has built a new jail and employed a full-time policeman to meet the requirements for opening a liquor store.

Why did not the other liquor stores within 20 minutes' run of Castalia remedy the "illegal liquor traffic?" These citizens are not fools. They know what it takes—a jail and policemen. Have they enlarged the poor house and provided to feed the needy families whose money goes for liquor? That these 77 noble citizens may be informed we give a sample as given in the Greensboro Record:

Jurist Regrets Leniency of Law in Drunken Case

When the roll is called on the "meanest man" cases docket the one of Lonnie Hopper.

Hopper, an itinerant textile worker with a wife and five children—or so he told Judge E. Earle Rives in city criminal court today—was on his way through Greensboro Saturday afternoon with his wife and a nine-year-old son when a sudden thirst consumed him.

And he: (1) Took his son's coat from his back, exposing him to the cold and rain; (2) sold it at a pawn shop for 50 cents; (3) with a portion of the money purchased enough liquor to get drunk; and (4) wound up in jail, then in court, with a hard-luck story that didn't ring quite true. A bystander saw the man pawn the coat Saturday and called police. Officers found the family on the High Point road, near the Greensboro fair grounds, Hopper intoxicated and his son shivering and in tears.

Monday morning in city criminal court Judge E. Earl Rives regretted that he could not send Hopper to the roads for two years, instead of 30 days—which is all the law permits for a drunkenness conviction. The child is in the care of juvenile officers.

MISSIONARY INSTITUTE

The missionary institute of the Winston-Salem district will meet in Centenary church, Winston-Salem, Monday morning, January 27, at 10 o'clock, and remain in session until about one o'clock. There will be short addresses by Rev. R. C. Goforth, Mrs. J. G. Sterling, Miss Blanche Gluck, Mr. Paul Evans and Rev. H. C. Sprinkle. The leading addresses will be by Dr. W. G. Cram and Rev. L. B. Abernethy. All lay leaders, church school superintendents, presidents of missionary societies, presidents of missionary committees, presidents of young people's organizations and all other officials who can should attend. The public is invited. C. M. Pickens.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, JANUARY, 23, 1936 Number 4

King George V and Rudyard Kipling were born the same year and they died within a week of each other. The king and poet have passed on, leaving the Birtish Empire bereft. We have a feeling that the recessional will be sung and the jungle books will be read by the multitudes when the much loved George V will be simply one of England's kings.

What are the objections to Russian communism? The most accurate answer to this question that we have seen is as follows: "There are four objections to Russian communism: It was willing to use violence to gain its establishment; it is remaining in power through terroristic methods; it is a dictatorship with a great tyranny over the individual leaving no democracy; and it is atheistic."

It begins to look as if the American people are about to turn from that madness which would sell our dearly bought liberties for a mess of pottage. We have with great complacency watched signs of returning sanity. The regimentation that had its birth in Russia and on the part of some received in a modified form a warm welcome in this country is being cast upon the scrap heap and we as a nation are beginning to act as measurably sensible men and women. "So mote it be."

William Shakespeare, Robert Burns, Robert Browning, Alfred Tennyson, and Rudyard Kipling are great names in English literature. With the exception of Shakespeare, Kipling was the equal if not the superior of the others. There has been quite a bit of speculation, and some explanations offered, why Kipling was not made poet laureate of England. With a man of his superior gifts it would have been an empty honor, but people ask why. If it was the result of a royal prejudice this omission to confer a merited distinction was highly discreditable, even though it did no hurt to the reputation of this distinguished man of letters whose immortality is secure.

"By Air to India" by Dr. L. O. Hartman, editor of Zion's Herald, is a series of three travel letters that through the courtesy of Zion's Herald have appeared in this Advocate. The last appears this week. It is an exceedingly fine series and we are greatly indebted to Dr. Hartman for this excellent contribution to our pages.

A new Kipling story: In the days when he lived at Rottingdean, Sussex, there was a bus driver who used to point out Kipling to his fares with a flourish of his whip. Kipling wrote a letter of protest to the bus proprietor. There was no answer. Kipling wrote again and yet again. Then he called. The bus proprietor received him all smiles. "I wish you would write me a letter every day, Mr. Kipling," said he; "it's better than the bus business."

Dean Elbert Russell thinks Jesus would have man defined as "The being that cannot live by bread alone." Did man live up to this definition we would have a world quite different from the one we have. Too many act as though the demands of the body are the one and only consideration of mortals here below. But the record of poets and dreamers and prophets and statesmen tell another story. The history of the world is the record of the soul of man.

The permanent organization this week in Greensboro of the North Carolina Council of Churches marks a distinct advance in the religious life of the state. The purpose of this Council of Churches as defined in its constitution is as follows: "(1) To promote fellowship and mutual understanding among the followers of Christ constituting the several communions of North Carolina; (2) to serve as a medium of interchurch advice and counsel on matters affecting the progress of Christianity in the state; (3) to associate the communions in such joint service as may achieve more effectively the objectives of the Christian

The Two Curses of Mankind

A QUESTION often debated in the old time cross-road debating societies was, "Which has caused most misery, intemperance or war?" The question was never settled, but all agreed that war and strong drink are the two curses of humanity. With a fuller appreciation of the life and teachings of the Saviour of the world, all thoughtful men and well wishers of the race know that the world must give up war and liquor, or else give up Jesus Christ, the Prince of Peace and the Saviour of men. War and liquor are set against all that Jesus stands for.

The present movement for peace is on a scale of unusual proportions and personal intensity among the nations. The horrors of war and the greed that fosters war are becoming more apparent to the nations that have relied upon the sword. They are being made to see that "they who take the sword must perish with the sword." War settles nothing. Only wreck and ruin follow in its course.

The same is true of the liquor trade. Back of and in all this scourge are lust, appetite and greed; in the end is wasted lives and wrecked families—"at the last it biteth like a serpent and stingeth like an adder." Science, history and relevation have the same story to tell of the hurt of alcohol—this habit-forming drug, this poison. With fuller knowledge and a better appreciation of consequences, war and liquor must go. Such curses of mankind will not be tolerated whenever and wherever the welfare of mankind has a first place—wherever the good of mankind is put above appetite and greed.

This present stress on a social gospel for the underprivileged, with chief emphasis on economic readjustments, will not meet the situation. The fiber of human nature is too tough and the sin of the human heart is too deep-seated for the church to win with any such. Missions and redemption at home do not thrive on such a milk and cider concoction. Paul did not go to the Roman world with any such device of man—to a people "full of envy, murder, debate, deceit, malignity, whisperers, biters, haters of God, despiteful, proud, ers, inventors of evil things, etc." In this us a true picture of the modern world isclosure of the heart of man in North All such human depravity is back he liquor evil. To all such Jesus stands opposed; so must those who follow him all the way—His church can make no compromise here.

• •

She Began the Day With the New Testament

J. M. BARRIE wrote of his mother as follows: "She begins the day by the fireside with the New Testament in her hands—an old volume with its loose pages beautifully refixed and its covers sewn and resewn by her, so that you would say it can never fall to pieces. Other books she read in the ordinary manner, but this one differently, her lips moving with each word as if she were reading aloud and her face very solemn. The Testament lies open on her lap long after she has ceased to read, and the expression of her face has not changed."

This is certainly a beautiful description of an old fashioned mother in an old fashioned home with the Holy Book in her lap. This was to her a book different from all other books as it really is and should be to one and all of us.

It was this book and this sort of mother that made Scotland great. And in the words of Odell Shepherd: "For these three centuries the grand harmonies of the English Bible have sounded in the ears of all true Americans, dignifying their speech, raising their thought, shaping their conduct, and filling their minds with vivid images of moral grandeur or depravity. Under all the uproar and amid all the haste and excitement of our vast pioneering adventure, this great and solemn and beautiful voice has been rolling on and on."

• •

Is Fosdick Among the Ancient Prophets?

DR. HARRY EMERSON FOSDICK, the popular radio preacher, and a minister who each week preaches to great congregations in his Riverside church, New York City, delivered a sermon a week or so ago upon the inadequacy of Modernism.

Because Dr. Fosdick has for years been the great popular exponent of Modernism, this advanced stand of his becomes of more than passing note to any who are interested in the progress of theological thought. In this discussion he did not retreat from his stand as a modernist, but insisted that Modernism had been engrossed with the intellectual adjustment of religion to the scientific thought of the times. This was necessary, the New York minister insisted, but it is not enough. Modernism must also concern itself with the things of the heart, conscience and the imagination.

There must be a fresh exaltation of God, with emphasis upon his majesty, holiness and power.

He said that the placid preaching which insist upon the Fatherhood of God, the brotherhood of man, the beautiful moral example of Jesus and salvation through character is not sufficient for this age with its wickedness and unsolved moral, social and economic problems.

As this eminent preacher talked of these things, it appears to us that he was deeply conscious of the inadequacy of all these things and felt the need of men like the great prophets of every generation who exalt God, glory in a conscience that is imperial, and recognizes the necessity of the cross which makes clear to us that the price of salvation and world redemption is through sacrifice and suffering.

Is Fosdick among the prophets? He has at least declared that the way of the great prophets of God in each and every generation is the only way of life and salvation.

• •

Certain Definite Aims

WE are coming to learn that not much can be done without a definite aim and concerted action. In our church work every man who wins must strive to reach certain goals. This has been an essential part of the work in our missionary institutes and other gatherings for mapping out the work of the year. Were we to live up to the plans laid victory would be ours in almost every field.

The goals set for the work of the year in the Durham district are put down in such a definite way that we are laying before our readers the action of this missionary institute last week, which is as follows:

1. Promote church attendance:

(a) Prayer services; (b) church schools; (c) worship services.

2. Emphasize evangelism: (a) Saving the church members. Thousands indifferent to claims of Christ. (b) Winning non-church members. At least five per cent increase by profession.

3. Every steward taking and reading the Christian Advocate.

4. Board of Christian Education functioning in every church. Training schools.

5. A more generous attitude regarding benevolences.

6. One-half of benevolences by Easter. All finances 100 per cent by conference.

This is a concise statement of the aims in all our districts. Some are set out with more elaborate detail, but in the main all are working along the lines marked out for the Methodists of the district. Each one in his own church will have to be the judge of when and where to put the stress. The main thing, however, is to see that the goals are reached and the shout of the conquest is heard.

• •

An Unusually Fine Text

WHEN education is evangelical it is successful; when evangelism is educational it is permanent." Rev. Robert W. Bradshaw uses this text—which was taken from a pulpit in China—for his work in Christian education in the North Carolina conference. Could there be a better text for us all? Do we not all know that much of our educational effort is utterly devoid of evangelical fervor and that too much of our evangelical enthusiasm goes out into thin air?

Early Methodism was threatened at this point. The wise leaders of the movement in that day saw the danger and they fostered schools at every turn. In these last days some would put all the stress on the educational process, with little of the evangelical fervor that belonged to the fathers in their crusades for conquest. Evangelism and education must go hand in hand. Both are essential in the missionary conquest.

Methodism in this day in which so much is said of missions and evangelism has ceased to sing. We hire choirs to sing for us and we buy new hymn books, but the Methodist people in America do not sing. We know that little headway can be made in revival meetings without good and enthusiastic song. The evangelists understand this. Yet, we will spend hours together talking about missions and never once make use of the gospel of song. Little wonder we have many so-called missionary meetings that count for so little—just another meeting. No missionary enthusiasm is stirred—no swing of conquest is felt. The same is true in our Christian education gatherings. Instead of the joy and enthusiasm that belongs to youth and the thrill of conquest that goes with victory, too often all is as dry and lifeless as a last year's bird's nest. We insist that Methodists should exalt the gospel of song in this present educational, evangelical and missionary enterprise in which we are engaged. Let's fill our churches with our fine new hymn books and then make use of these in our Methodist conquest.

People and Things

"The work on the Broadway charge is beginning the new year with a hopeful outlook, and with the fine spirit of co-operation we are all looking forward to a full year in God's service."—Ray S. Cody. Pastor.

"Things are picking up around West End church, Gastonia. Congregations are growing in numbers. We are looking for the best year in the history of this church."—J. E. McSwain.

If any church wishes to buy second hand church pews and altar rail, write to T. A. Sikes, Ayden, N. C.

Some of these rays have been traveling millions of years at 186,000 miles a second, and the first piece of useful work they have done is to operate the recorders. There is hope, you see, for the most futile existence!—W. F. G. Swann.

"I am writing to say that I heartily endorse what Mr. Coltrane says in reference to the Advocate. I enjoy its weekly visits very much and think it better than it has ever been. I have Mr. Coltrane beaten as to number of years he has been a subscriber; I have been taking it about 60 years."—J. B. Worsham.

A news note in the press says that Prof. A. M. Norton died at Boone January 20 at 11:30 o'clock. He was in his class room when stricken. For ten years he had been at Boone. Prior to this time he was president of Weaver College. We are sorry some one has not sent us details of his life and death. An obituary of this good man will appear later.

Rev. C. B. Culbreth of Sanford says in a personal letter: "In spite of snow and ice we sent Brother Barnes our orphanage assessment of $270 again as a Christmas gift together with a truck load almost of good things to eat." Fine for Sanford! Why not send in the orphanage money in the winter? It is such a needy season.

"Mrs. James Louis Crouse requests the honour of your presence at the marriage of her daughter, Edith Sterne, to Rev. Clarence Edward Williams on Saturday, the first of February, nineteen hundred and thirty-six, at eight o'clock in the evening, First Pilgrim Holiness church, Silver avenue, Greensboro, North Carolina."

"The woman's missionary society of Main Street Methodist church, Thomasville, has secured Mrs. T. J. Copeland of Baltimore for two afternoon addresses for Wednesday and Thursday, January 22 and 23, at 2:30. Her talks will be 'missionary' and will be given at the Methodist church. We cordially invite ladies of all denominations to come to hear this very choice speaker."——Mrs. Frank S. Lambeth.

"Rev. J. M. Culbreth, P.E., of the Rocky Mount district, made his first visit to the Seaboard charge on Sunday, January 19. Even though it was pouring down rain, the attendance at the service and quarterly conference was splendid. More than 50 per cent of the official membership was present. The P. E. preached an excellent sermon. The reports from the Y. P. division, the Sunday schools, and the W. M. societies were fine. The financial report was in keeping with other reports, showing that every department of the work is going forward."—Lawrence A. Watts, P. C.

"Dr. John R. Mott, noted traveler and lecturer and preacher, will be the speaker at the University Methodist church, Chapel Hill, Sunday morning and Sunday evening, January 26, at 11 a. m. and 7:30 p. m. Public cordially invited."—Allen P. Brantley.

The woman's missionary society of Centenary church, Greensboro, has made considerable improvements in the parsonage. Some needed additions and changes have been made in the kitchen and bath room. The pastor, Rev. M. T. Smathers, and Mrs. Smathers were in Richmond last week visiting his brother-in-law, Mr. Davis, who is very ill.

Most artists are opposed to war in any form. Our object has been to unite these artists. We have aimed at giving them a chance to show their opposition. We want the public to see the artists' point of view. We want to protest against the increasing tendency of Fascist government to dictate to artists how they shall paint and what they shall paint. In one country several artistically important schools are banned altogether.—Helen Wilson.

The quartette of Bennett College, Greensboro, will end a northern tour on January 29 with a broadcast over the Columbia Broadcasting System at 10:30 a. m. This broadcast will originate in the studios of Station WABC. The group is making the tour incidental to the lauching of a campaign for buildings and endowment for the college. These four girls were enthusiastically received in various regional and state meetings of the woman's home missionary society last fall when they covered 2,400 miles making 22 appearances in two weeks.

Sir George A. Smith has decided to retire as principal of Aberdeen University, though why he should is not clear. Scotsmen age slowly, and Sir George at 79 ought to be good for a couple of decades yet. He is a grand scholar, and in the war he did an unintended service for the British troops—Allenby's army in Palestine used his Historical Geography of the Holy Land, prepared for Bible students, as a working textbook! He has happily long outlived the attacks made on his orthodoxy.—Central Advocate.

"In conversation with my uncle, Cyrus Murphy, shortly before he died some five or six years ago he related to me an incident concerning Dr. Claus. The doctor while presiding elder would carry Uncle Cyrus with him and often use him as secretary of the quarterly conference. On one occasion they came to Averasburo, and upon reaching the church a brother came out and made complaint against the preacher about fighting. The doctor assured the brother that he would give him a chance to bring the matter up in the quarterly conference. After the business of the conference had been completed and the brother had been given a chance and had finished stating his complaint against the preacher, Dr. Claus looked at the parson and asked, 'How many years have you lived in Averasburo?' 'Two years,' was the preacher's reply. The doctor then asked, 'How many fights have been in Averasburo?' 'Three,' was the reply. Whereupon the doctor dismissed the matter and said to the preacher, 'Well, brother, I think you have done mighty well, myself.' "—Frank Culbreth.

Much greater use of the most powerful weapon of enforcement, namely, the suspension or revocation of drivers' licenses when warrented, is strongly recommended. Drunken drivers, hit-and-run drivers, repeaters of serious violations must be ruled off the road.—Report Adopted by the American Automobile Association.

"In the will of George Jones, who passed to his reward December 23, Catawba is left $1,000 for rebuilding the Arbor at Ball Creek camp ground and enough to build a new modern church at Hopewell. This is a gift that is appreciated by the many thousands that attend the camp meeting and the hundreds that attend Hopewell church."—Geo. W. Clay.

"We have been given a great welcome on the Todd circuit. We have been pounded twice since we came to the Todd circuit, and my, how hard they can hit! But I am not complaining about it. I think the family and I will recover all right and I will say come again; I will turn the other cheek. And on Christmas eve old Santa sent five or six to shower the inmates of the parsonage, and when they left the family knew that old Santa had been there when we looked around and saw the pile of packages they left. We are truly grateful to these good people, and may the Lord make us a great blessing to these fine people up here in our old home county. The work starts off well."—J. M. Green.

BISHOP KERN'S ITINERARY IN THE SOUTH

Bishop Kern leaves Friday, the 24th of January, for a series of engagements in South Carolina, Florida and Georgia. On the 25th and 26th he will dedicate four churches in and around Charleston. On Monday night he opens a series of missionary institutes at Jacksonville, Fla. For ten days following he will be one of a team of ten speakers representing various mission fields and different denominations participating in the Florida chain of missionary institutes. Following the last engagement in Florida on February 11, he will speak at three missionary institutes in South Georgia on his way home, touching Valdosta, Waycross and Macon. He expects to return to Greensboro on February 15. Mrs. Kern and his daughter, Virginia, will accompany him. His itinerary is on file in the Advocate office in case of urgent need.

NORTH CAROLINA CONFERENCE BROTHERHOOD

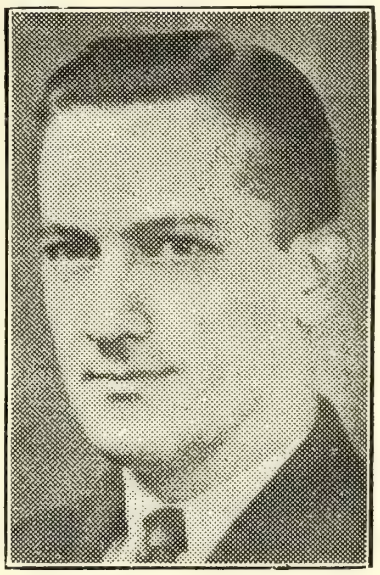
On account of the death of Brother R. E. Pittman, a member of the North Carolina Conference Brotherhood, the treasurer is making the call for assessment No. 56. We have had three members to die within a rather short time and this always works a hardship on the widows of the last ones to pass on. While we have 30 days within which to pay an assessment, yet if there are those who can pay all of them at once it will greatly accommodate the widows of the last two to die.

Beneficiary members $3 each call and non-beneficiary members $1 each.

Make checks payable to B. B. Slaughter, Treasurer, 713 West Church St., Elizabeth City, N. C.

BISHOP KERN MEETS THE ELDERS IN CHARLOTTE

The second annual meeting of the presiding elders of the Tenth Episcopal Area will be held at the Selwyn Hotel, Charlotte, February 18-19, beginning at 2 p. m. the 18th and closing at 1 p. m. the next day. The presiding elders of both conferences in two Carolinas will meet with Bishop Kern to consider the work of the church for the year.



CHARLES E. JORDAN

Chairman of the board of stewards of Duke Memorial Methodist church. His board is 100 per cent for the church paper.

PASTORS' MEETING OF THE ROCKY MOUNT DISTRICT

The pastors of the Rocky Mount district assembled for their first meeting of the year Monday, January 6, at First Methodist church, Rocky Mount. The new presiding elder, J. Marvin Culbreth, began the meeting with a uniquely interesting devotional service. Each minister quoted the text on which he preached the preceding Sunday and followed with a prayer. Note was made of the fact that the Scripture verses quoted were forward-looking and hopeful.

A major portion of the three hours' meeting was used in discussing fundamental objectives for the ensuing quarter. Following the discussion, the presiding elder presented the following objectives, which were adopted by a rising vote.

1. A definite spiritual awakening and advance in every congregation.
2. A definite financial plan for the year.
3. A definite program of Christian education for every charge.
4. A definite movement of evangelism.

Helpful methods for putting into effect these objectives were offered and discussed.

In many respects the outstanding point of the meeting was a discussion of some of the social issues confronting the church today. Special emphasis was given to the problem of caste and class prejudice. C. W. Goldston, Secretary.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

WESTERN NORTH CAROLINA CONFERENCE

Salisbury District

Harmony ..... R. H. Taylor

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone
Central ..... S. J. Starnes

Wilmington District

Jacksonville-Richlands ..... H. L. Davis
Grace ..... F. S. Love, J. L. Becton

Bishop Burns Speaking

Out of my notebook for the year, I am transmitting through the Herald Page, with and without quotation marks, some pencilings along the way.

On the other hand:

A fool can tear down a cathedral, but it takes an architectural genius to build one.

The danger is not that we will die, but that we will never be born.

Borden P. Bowne once said with his quizzical smile, "If I were a committee of one to report on humanity, I would report progress."

According to Thomas Huxley, "There is no magic by which to get golden conduct in society out of leaden motives in the individual."

A minister may be so busy with the things of the kingdom that he forgets the King.

It is better to be licked after a fight than without a fight.

Dean Inge declares that "the gospel is not good advice but good news."

A leaky roof in a sanctuary is annoying, but a dry pulpit is devastating.

Unless the church has a momentous message regarding the social and economic conditions of the day, how will it square itself with the twenty-fifth of Matthew before his eyes?

It is better to have well-built children than re-built adults.

We are willing that "a little child shall lead them"—provided it is not outside the nursery.

The Goodwill Industries penetrate beyond social justice to social mercy and social opportunity. Of the five million families on relief, one and one-half millions are classed as "unemployables."

Some of the so-called intelligentsia of America do not believe in God, but how they hate him!

A hobby horse is different from a real horse. You can get off a horse.

Some moderns "less anxious to be men than to be modern" are very fond of "painting the lily and then proving from the painted surface that it was a painted flower. Nothing delights these intelligent little creatures more than gilding refined gold and then scraping it furiously on the plea of taking the gilt off the gingerbread."

Most of God's causes have been ruined, not by being blown up, but by being sat upon.

The Order of Worship is stately and quiet and consoling to the worshipper, but the sermon, being different each Sunday, has in it an element of chance.

After all, "the question before the house" is whether we shall unite.

"The measure of one's cruelty is the measure of one's fear."

Rome and Greece declined only when the paths to the tombs of the great were weed-grown and lost. One may be loyal to the future without being traitor to the past.

"Optimism as a part of the ritual of worship or business may become a "shush, shush" to every unpleasant and disturbing truth.

The aesthetic in worship may easily be perverted into an anaesthetic for the conscience—an escape from facing the ethical consequences of faith.

The alleged demoralization of the "Four Hundred" under Prohibition is not comparable to the destruction of the four million under Repeal.

The church boards are disbursing agents of the church. No more can pour out of a reservoir than has been pumped in.

The purpose of preaching is neither discussion nor exhortation but to bring human lives into an experience of God—"to put the hands of men and women into the hands of God."

"A captain goes down with his ship," by the rule of the sea. If this were the law of the church and a minister went down with his wrecked church like a captain on the bridge, there would be more care in navigation, more alertness for shallows, rocks, and fog, and the minister would stay on his bridge during each storm.

Religious education is not the name of a part of the machinery of the church. It is the whole of the church at work for Christian education for all ages, co-terminal and co-real with life.

No jobs at the factory is a calamity, but "no room in the inn" is a social tragedy.

In the one hundred years which have just closed in New England, the mortality of business houses as related to the churches is as a mountain to a molehill. In the last five years, one out of twenty-two business and industrial concerns went into bankruptcy. One out of six banks closed. Yet during this period only one out of 2344 churches has been forced to close its doors.

There is inconsistency somewhere when a minister insists on freedom from economic control in his preaching but demands economic sceurity for himself while preaching.

Quietism is often an escape mood. A minister wrote a bishop asking him to lead in a "Quiet Day" in his parish, to which the bishop replied, "What your parish needs is not a Quiet Day but an earthquake."

To pass resolutions about malnutrition and poverty may be Christian statesmanship, but to minister to human beings who are poor and hungry is Christian service. Housing projects are fascinating studies, but devoted discipleship shares with him who has not where to lay his head.

Even holiness may be disagreeable and repellent. There is a wholesome holiness, which is the holiness of Christ. Character becomes stale and anemic, else it is yoked to service.

"I am a preacher, not a doorbell-ringer." Yes, but a committee in Michigan said to the presiding bishop that the church would be willing to receive a deaf mute, if he would only visit the people.

The test of sincerity of conference action in social matters is the individual responsibility of those "present and voting." The tragic in the present debate over the kinds of evangelism is that so few are being won to Christ.

Even a minister may place the dollar mark before the cross, while singing of its glory.—Charles Wesley Burns, in Zion's Herald.

ECHOES FROM MEMPHIS RE-ECHOING

By M. W. Sterne

Echoes were heard reverberating in a most interesting and inspirational manner at the regular Sunday evening 7:30 service at West Market Street Methodist church January 5. Ten delegates from this church attended the great Methodist conference at Memphis, Tenn., held in the interest of our young people of the Southern Methodist Church. Miss Elizabeth Davis, Miss Grace Martin, Miss Virginia Kern, Miss Kathleen Fleet, Miss Jane Clegg, Miss Dora Livengood, Miss Harriet Nowlan, Mr. Fyold Moore and Mr. Harold Moag were regular delegates. Miss Catherine Kern, Bishop and Mrs. Paul B. Kern were also in attendance from West Market Street church.

When the name of our beloved Bishop Kern is mentioned you need not speculate about the source and spiritual atmosphere breathed and felt through the entire period of the conference. The inspiration which will live in and control the lives of many of the deelgates who had the opportunity and privilege of going to this spiritual feast. Think of it, folks, six thousand young people consecrating and dedicating their lives to God and his Christ! Eternity can and will sum up the far-reaching results, refuting, as it were, the statement made sometimes by religious teachers, both preacher and layman, that revivals no longer take place in mass form. I am wondering if the spiritual paralysis and impotency of the church that has brought a form of godliness without the power, is not largely due to these leaders in the church theorizing about a condition that has existed in the church for some years and is still not an actual fact. If the unconverted or non-Christian are not reached in mass gatherings or revivals it is because we fail to make the opportunity, thereby discounting the work of the Holy Spirit, whose office it is to convince the world of sin, of righteousness and judgment.

The writer was privileged to hear a statement made by Bishop John M. Moore, then a preacher in the state of Alabama, at the time conducting a devotional service at Lake Junaluska—"The Holy Spirit is the greatest unused asset of the church." As a church we have been and are still exervising a Methodist prerogative—falling from grace. No longer cultivating a passion for souls, content to add to our church membership by Christian education and by letter. I am not, nor would I, discount Christian education. I would, however, emphasize more the work of the Holy Spirit by repentance and regeneration.

The first echo heard in the service on January 5 was when Miss Elizabeth Davis presented "Doings in Memphis." How well she succeeded was evidenced by the interest and pleasure manifested by the audience. She simply captivated those who heard her. You found yourself wondering it anything escaped her watchful eye. Her gracious self, unconscious, matter-of-fact way was most pleasing and interesting.

Echoing "The Spirit of the Conference" the next speaker, Miss Grace Martin, by her quiet and earnest manner was able to impart to others the spirit of that great gathering. Souls were moved and hearts responded to that strange warmth that follows the presence and power of the Holy Spirit.

There was not a doubt in the mind of Miss Virginia Kern, under the inspiration and guidance of the Spirit, interpreting "The Message of the Conference." Miss Kern with a clear understanding and pleasing personality spoke not only of the great spiritual uplift, but the far-reaching influence of those spirit-filled souls.

The question asked and answered by Mr. Floyd Moore was a natural sequence to the full and complete program —"What Shall We Do About It?" It was forceably and spiritually impressed upon the minds and hearts of these young people that henceforth a greater and more devoted service must be rendered for the Master, not only in their own lives but in the lives of those they daily touch. The feast of good things they had enjoyed must be passed on to others, so that their lives, too, may be made more suecessful in the Master's service.

NEW BATTLE LINES OF DEATH

The battle front has ever been counted the line of slaughter and death, but now the American highways have become the line of death. Last year 40,000 died, to say nothing of the thousands maimed and broken. Everyone knows that the drunk and the drinking drivers are largely responsible for this record.

In North Carolina since November more than 1,000 have had their drivers' licenses revoked for driving while drunk. At this rate the year's total will reach 4,000. Everyone knows that many of the drunk drivers are not brought into court—the wet sections show fewer arrests. Then, too, it is known that the drinking driver—the man who is not tried in court—is more dangerous than the drunk driver. We need not wonder that our highways have become long lines of slaughter.

Dr. Morris Fishburn, editor of Journal of the American Medical Association, says: "Almost 40,000 people killed and nearly a million injured every year! That is the toll of motor accidents in the United States of today. The greatest menace in this reign of slaughter is the drinking driver—not the drunk, mind you, according to one high authority—as extensive experiments conclusively show."

Then this high authority goes on at length showing why this is true.

This slaughter continues, liqour advertising and places of sale encourage drinking, and the papers tell of the big profits that accrue, as death infests the highways. What fools these Americans be! In this present safety campaign, why not hit the source of wreck and ruin?

DR. KINGDON DENOUNCES TEACHERS' OATHS

Alarm over attempts to restrict civil liberties in this country was expressed by the Rev. Dr. Frank Kingdon, president of the University of Newark, who was a principal speaker at a dinner given by Pi Lambda Phi for the purpose of conferring a tolerance medal on Mayor LaGuardia of New York. Dr. Kingdon attacked "teachers' oaths," which he characterized as "a stick placed in the hands of people who want to use it for suppression of freedom of speech." He warned that the same sort of spirit is developing in this country as in Nazi Germany. "There are more signs of suppression of speech in America today than ever before," he declared.—Michigan Christian Advocate.

The success of the practical man may often be summed up in the words of the Psalmist, "He gave them their desire, and sent leanness withal into their soul."—Dr. William R. Inge.

North Carolina Council of Churches Effects Permanent Organization

On January 22, 1935, members of a number of denominations from all sections of the state gathered in the First Presbyterian church, Greensboro, and named certain representatives of the several communions to effect some such council. On October 14 last, at Guilford College a temporary organization of a state-wide body was effected. Dr. R. Shelton Smith was elected president and Dr. Trela D. Collins, secretary. Other officers and an executive committee were named also. Under the guidance and inspiration of Dr. Smith, a regularly constituted body has been provided by representatives duly elected from twelve denominations.

As head of this permanent organization, Dr. Walter L. Lingle, president of Davidson College, was elected president for the ensuing year at the meeting of the council Monday of this week at the First Presbyterian church. Other officers were elected as follows: Dr. W. W. Peele, pastor of First Methodist church, Charlotte, first vice president; Rev. Walser H. Allen, pastor of the Moravian church at Kernersville, second vice president; Rev. J. A. Vache, rector of Saint Andrews' Episcopal church, Greensboro, secretary-treasurer.

The executive committee is composed of the officers of the council and Bishop J. Kenneth Pfohl of Winston-Salem, of the Southern province of the Moravian church; Bishop Thomas C. Darst of Wilmington, of the East Carolina diocese of the Protestant Episcopal church; Bishop Paul B. Kern of Greensboro, of the tenth Episcopal Area (the two Carolinas) of the Methodist Episcopal Church, South; Dr. H. Shelton Smith of Durham, of the faculty of Duke University; Dr. David E. Faust of Salisbury, of the faculty of Catawba College, who is identified with the Evangelical and Reformed church; Dr. W. C. Jackson of Greensboro, dean of administration at Woman's College, who is connected with the Baptist church.

The sustained interest and the fine spirit manifest, along with the eager desire to render more effective the churches of the state augurs well for the council which was set going this week. The range of interest swept a wide circle and the lines of action contemplated were most pleasing. We are indebted to the Daily News for the following detailed report of the council:

"Two sessions of the council, morning and afternoon, were held here Monday, with Dr. H. Shelton Smith, the retiring president, presiding. The devotional service was conducted by Bishop Edwin A. Penick of Raleigh, of the North Carolina diocese of the Protestant Episcopal church, and Dr. M. T. Plyler of Greensboro and Durham, editor of the North Carolina Christian Advocate, official organ of the Methodist Episcopal Church, South, in this state. Dr. Smith reviewed the progress of the movement during the past year, steadily increasing interest, culminating in the establishment of a permanent organization Monday, having been observed. The council officially recorded its appreciation of the effective leadership of Dr. Smith.

Reports of committees on world peace and the observance of the 40th anniversary of the printing of the Bible in English were submitted. Dr. W. A. Stanbury showed that there was considerable organized activity on the part of the council in behalf of world peace. Dr. P. H. Gwynn, Jr., reported that the anniversary of the printing of the English Bible was properly observed throughout the state.

Dr. N. C. Newbold of Raleigh, head of the division of negro schools of the state department of public instruction, discussed inter-racial relationships and suggested the appointment of a co-operating committee to represent the council in that connection. The committee as named is composed of Dr. E. McNeill Poteat, pastor of Pullen Memorial Baptist church, Raleigh; Mrs. H. A. White of High Point of the Friends church; Rev. Leland Cook, pastor of the Church of the Disciples of Christ, Kinston; Bishop J. Kenneth Pfohl and Dr. W. A. Stanbury.

The council adopted a resolution embracing the suggestion that in so far as possible Easter services be conducted during the days immediately preceding Easter in the various communities in the state.

Decision that a convocation of ministers will be held during the year was reached, the arrangements to be made by the executive committee.

In response to a request made by McMurray Ritchie, representing the National Youth administration, a committee charged with the duty of advising the council and providing such assistance as possible for the furtherance of the program in North Carolina was appointed.

The executive commitee was authorized to appoint a commission to study the problems of temperance; the committee will have charge of that department of the council and make its report at the next annual meeting.

The executive committee was authorized to create a board of program and a board of finance.

Upon motion of Dr. W. A. Stanbury, in accordance with the constitution of the council, the members-at-large of the council constituting the quota for the Baptists, who have not officially affiliated themselves with the council, were appointed, these being Dr. W. R. Cullom of the faculty of Wake Forest College; Dr. L. E. M. Freeman and Dr. E. McNeill Poteat of Raleigh; Dr. W. H. Williams of Charlotte, and Dr. Trela D. Collins of Durham.

The council adopted the following resolution:

'Resolved, that the executive committee be authorized to prepare and secure a budget adequate to the carrying on of the program of the council and when that budget is guaranteed by cash or dependable pledges, the committee is authorized to secure such secretarial help as is justified by the budget.'

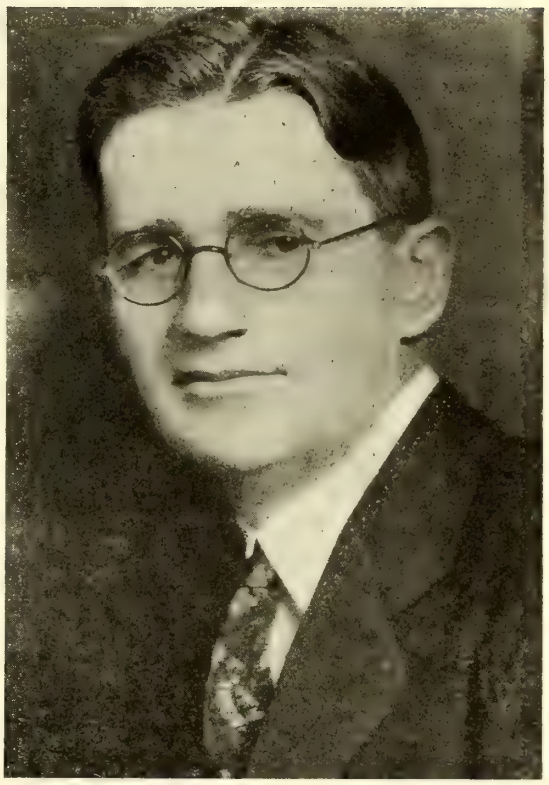
In attendance at the meeting of the council here Monday were the following:

Methodist Episcopal Church, South—Bishop Paul B. Kern and Dr. W. A. Stanbury, Greensboro; Dr. W. W. Peele, Charlotte; Rev. Carl H. King, Salisbury; Rev. E. L. Hillman, Durham; Dr. M. T. Plyler, Durham and Greensboro.

Presbyterian—Dr. Walter L. Lingle and Dr. P. H. Gwynn, Jr., Davidson College; Dr. Robert H. Lafferty, Charlotte; Dr. David H. Scanlon and Dr. Alice McKenzie, Durham; Miss Lucy Pell, Greensboro; Dr. William C. Pressly, Raleigh.

Baptist—Rev. and Mrs. Eugene I. Olive, North Wilkesboro; Dr. W. H. Williams, Charlotte; Dr. Trela D. Col-





METHODIST CHURCH AT DUNN AND THE PASTOR, REV. J. A. RUSSELL

The official board of this church is 100 per cent for the North Carolina Christian Advocate. New hymn books have been purchased and will be used for the first time next Sunday. A special song service will be held at 5 p. m., all songs from the new hymnal. Mr. J. L. Thompson, the oldest worshipper of the Divine Street church, donated fifty books and the congregation purchased one hundred more. This congregation and pastor have their faces to the sunrise.

lins, Durham; Dr. L. E. M. Freeman and Dr. E. McNeill Poteat, Raleigh.

Methodist Protestant—Dr. P. E. Lindley, High Point; Dr. N. G. Bethea, Greensboro; Dr. Fred W. Paschall, Burlington.

Protestant Episcopal—Rev. E. F. Moseley, Williamston; Rev. J. A. Vache, Greensboro.

Disciples of Christ—Rev. Charles C. Ware, Wilson; Dr. Charles Darsie, Greensboro; Rev. Leland Cook, Kinston.

Congregational-Christian—Rev. and Mrs. C. Rexford Raymond, Southern Pines; Rev. J. H. Lightbourne, Burlington; Dr. H. Shelton Smith, Durham.

Evangelical and Reformed—Rev. B. J. Peeler, Burlington; Dr. David E. Faust, Salisbury; Rev. Shuford Peeler, Salisbury.

Moravian—Bishop J. Kenneth Pfohl, Winston-Salem; Rev. Walser H. Allen, Kernersville.

Friends—Rev. Milo S. Hinkle, Rev. Murray C. Johnson and Rev. Reuben J. Payne, Greensboro; Mrs. Alice Paige White, High Point.

Three other denominations also have representation on the council, these being the Methodist Episcopal Church, the Associate Reformed Presbyterian Church and the United Lutheran Church."

HIGH HONOR FOR THE MUSTANGS

The Southern Methodist University football team (Mustangs) conducted themselves in such a way as to bring high praise from the people of California on the occasion of their Rose Bowl engagement on January 1. We congratulate the university, the families of these boys and the boys themselves. Mr. D. M. Linnard, representing the Hotel Vista del Arroyo at Pasadena, the S. M. U. teams's headquarters, writes: "In all the thirty-five years of my experience with the Tournament of Roses, I never have witnessed such outstanding behavior as that displayed by the S. M. U. organization and I feel an acknowledgement should be made. These boys have left a lasting impression of graciousness and charm and good sportsmanship which in my experience is unequaled. No word of criticism of opponents, no bitter words for my officials, nothing but good words for their teammates, were heard, and no disposition to vent disappointment in many ways common to teams and their followers. Such attitude does not usually come unanimously to a group unless it is fostered by the general spirit of the institution which it represents, and I am deeply impressed with a faculty and alumni, who, to a great measure, must be responsible for such an attitude in undergraduates and their friends."

REV. DAVID VANCE PRICE PASSES

This retired Methodist minister, 79, died in the hospital at Mt. Airy Monday night, January 20. Rev. David Vance Price joined the Western North Carolina conference at Concord, 1899. For a number of years he has been a superannuate, residing at Mt. Airy. He was Mt. Airy's best known citizen and best beloved citizen. The body lay in state in Central church from 10 to 2 o'clock Wednesday, preceding the funeral.

Brother Price was a son of the Rev. R. W. Price and Anna Vance Price of Virginia, and a nephew of Zeb Vance. His wife, Lillie Shrock Price, died in November after falling and breaking her hip. Two daughters, Miss Katherine Price of Mt. Airy and Mrs. S. S. Lawrence of Tulsa, Okla., survive.

By Air to India

A MISSIONARY JOURNEY ON A MODERN FLYING CARPET

III—Bagdad to Karachi

Saturday, Dec. 7

Once more our little party, now reduced to six, takes to the sky. We are moving south now into one of the richest regions in historic associations anywhere in the world. Irak boasts three major things: first of all, that it is the "cradle of civilization"; second, that within its bounds is the site of the Garden of Eden; third, that its vast stretches of desert land were the scene of the flood that covered the earth in Noah's day. Yes, this is ancient Messopotamia with all that that magic word recalls to our memories.

Some miles south of Bagdad is Babylon, greatest center of culture and civilization known to the ancient world. This is the Babylon against which Isaiah thundered; this is the Babylon of which it was said, "Every one that goeth by Babylon shall be astonished," and "Babylon is fallen, is fallen, that great city." The first Babylon was founded 4000 years before Christ, and the remains still visible today are those of the city of Nebuchadnezzar.

Just a little to our right as we fly is Ur of the Chaldees, the birthplace of Abraham. Down, down over the valleys of the Euphrates and the Tigris our great flying monster with a weight of 13 tons, a length of nearly 90 feet, and a wing spread of 130 feet, is going at the rate of more than 100 miles an hour. What would Abraham have thought if as a boy tending his flocks over these very sands he had lifted his eyes to heaven and seen this specter, "Hadrian"?

There are other wonders and associations in these valleys. Shortly after leaving Bagdad we flew by the Arch of Ctesiphon, all that remains of the great hall of the palace of King Chosroes the Blessed. This is only the arch and part of the building. What must have been the proportions of the whole original structure?

We are making straight for Basra, 278 miles away. Down there on the earth far below us there are many small farms well irrigated, vast stretches of desert with occasional little settlements of mud huts or small groups of the long black tents of the Bedouins. Flocks and herds of goats, camels, and cows appear where pasturage is good. But for the most part this part of the "run" to India is a barren waste, very sparsely inhabited. As the plane approaches Basra, however, we encounter low, swampy land at the junction of the Euphrates and the Tigris. In these marshes, which must be heavy-laden with malaria, on little elevated spots live families who gain their subsistence by spearing fish. Their miserable black huts dot this whole section.

We sweep down upon the government flying field at Basra where the natives are busy building mud fortifications. While we wait, an Arab pedler tries to sell us rugs, perfume bottles, and other knickknacks characteristic of the country. What boy has not read the thrilling tale of "Sinbad the Sailor"? Basra and the region round about were the scene of some of his thrilling experiences.

In less than an hour after leaving Basra the plane dips down for Koweit, the Arabian town at the head of the Persian Gulf. There are now only four passengers left, three having dropped out at Basra. One new one, an American, a former United States minister to Persia, is added to our number. The international situation is now in perfect balance with two Britishers and two Americans.

And now we take a longer jump for the island of Bahrein, flying rapidly over the water down the western coast line of the Persian Gulf. Bahrein is the headquarters of the pearling industry, and numerous pedlers at the airport offer beautiful shells showing within them magnificent pearls in the very process of formation.

But it is growing dark; we must not wait, for Sharjah in Oman is 305 miles away. As it is fair weather, the captain decides to take the route straight across the gulf to the peninsula that reaches out toward Persia. At last we see a single glimmering light and begin to descend.

What a reception! Standing in line with their rifles are eighteen Bedouin guards furnished the airport by the Sheik. This "Coast of the Pirates," as it is called, is, in the words of a veteran traveler among our fellow passengers, "the wildest section in the world." We begin to believe it as the Imperial Airways man stationed here warns us not to walk outside the fortifications. There are double barbed-wire entanglements on all sides of the landing field, and great iron doors to close the entrance to the fort and rest-house. A representative of the British Air Ministry, who was staying a few weeks at Sharjah, told me that he had been compelled to take two Bedouin guards with him on a snipe-hunting expedition the afternoon of the day we landed.

Ebn Saud is the Bedouin chief who leads a savage band of raiders engaged in the slave trade. They steal men, women and children and carry them off into the interior of the Arabian desert. No trace is ever found of such missing persons. Saud of late has been engaged in a plot to overthrow the King of Irak.

The British, having gained a concession from the Sheik for a landing field, have spent considerable money equipping and fortifying the station. There is a complete electric light plant, numerous bedrooms, a dining room, and even a large reading room, also bath accommodations. But it must be a lonely life for the half-dozen Britishers stationed here, even though they have a horde of Indian servants and the Bedouin guards for company.

Sunday, Dec. 8

The airways notice left in my room last night said, "You will be called at 3:30." So I dress very early and open my "chamber door." There, keeping guard over me during the night, is a beautiful tame gazelle. There are three or four of them in the compound. As they are plentiful in this region, they can be purchased for only one rupee (thirty-three cents) each. How I wish that I might have taken a few of these graceful creatures home with me!

It is still night when the "Hadrian" roars away for the last day of my air journey. We fly over the rugged mountains of the Oman Peninsula and presently sight the mouth of the Persian Gulf. Straight across to Jask, where we do not stop, the "Hadrian" drives ahead in the dark-

ness along the bleak Mekran coast, and with the break of day we have opportunity to study the grotesque-shaped rocks and the barren stretches of waste that lead back to the ugly mountains of the interior. We have 440 miles to go this morning before crossing the line between Persia and Baluchistan and reaching our first and only stop today at Gwadar, where we are to have tea. While we wait for a horde of natives to hand-pump some 400 gallons of gasoline into the plane at Gwadar, the former minister to Persia meditates aloud upon the possibilities of "developing" Gwadar, which seems to be the last word in sandy barrenness. As far as the eye can see, waste, waste, waste. This American finally suggests that a "sandpaper factory" might be made to pay. Just after leaving Gwadar we see at the right of the plane the famous rock formation of Jabal-i-Mehdi, part of which is known as "Cathedral Rock." And now we are treated to a wonderful sight. In the distance another plane appears, the sister ship of the "Hadrian." She left Karachi only a few hours before and is bound for Alexandria. Way below is this plane, which looks very small, seems to be flying at a simply terrific rate. From within our cabin our own plane give the impression of loafing along, but we now realize how fast we actually are going. More barren rocks and uninhabited stretches of waste! No one can make the trip through the deserts of Transjordania, Irak, Oman, and along the coasts of of Persia and Baluchistan and ever doubt that sometime way back in history there must have been a great catastrophe like Noah's flood.

We pass rapidly by Pasni and Omara within the space of less than two hours. Alexander in his retreat from Mekran endured eighty days of terrible suffering as he led his troops over the Gibraltar-like rocks of this coast line to Chahbar.

We are nearing Karachi, India's westernmost city, and have just crossed the frontier between Baluchistan and India. Civilization again! Houses, military encampments, business buildings, paved roads, automobiles—a great modern city lies stretched out below us. We circle around it and then some ten miles out to the airport. Here we pass the customs and are whisked off in an Imperial Airways automobile to the Killarney Hotel. We are in India at last, after a journey of only five days from Paris, having covered in all more than 4500 miles.—Editorial Correspondence, Zion's Herald.

WAR AND WEDDING RINGS

Queen Elena of Italy, with her court, opened a nation-wide offering of wedding rings before the tomb of the Unknown Soldier. Mussolini's wife, Donna Rachele Mussolini, marched at the head of her women neighbors and followed the queen in casting the rings of her husband and herself into an urn. In all, some 8,000,000 women and 2,000,000 Italian men, who also wear wedding rings, were estimated to have given up rings to the value of $80,000,000 in gold to the prosecution of war in Ethiopia. Such sacrifice would have been very beautiful if the gold wedding rings of the men and women of Italy had been put down at the foot of the cross of Jesus to help lift a world out of its pain and want and woe, but to put the rings down at the feet of Mussolini so he might tear from Ethiopians the possession of their beloved native land, robs the sacrifice of that significance to mankind which makes the spirit of the world kinder, nobler, sweeter.—The United Presbyterian.

AN APPRECIATION OF REV. R. E. PITTMAN

"By his works ye shall know him."

It falls to few of us to attain riches of the material kind. Few of us mount high the ladder of fame. All of us have our opportunities for service and our chance to help mould a better world. Some grasp those opportunities and as a result life is made happier, sweeter and more worth while because they have seen and recognized those chances and have not permitted them to pass by.

It is to the last named group, and to one man in particular, that I would like to pay a feeble word of tribute. That man is Rev. R. E. Pittman, who so recently laid aside his mantle of earthly service and ended his mission as one of God's ambassadors for that crown of glory that is now his to wear.

As a son-in-law I have been afforded the intimacy of his innermost mind and heart. I have had ample opportunity to learn much of that grand and noble character that brooked no evil. I have seen him when burdens seemed to press heavily upon him only to marvel at that great capacity to carry them with strength to spare with which to lighten the load of sorrow or worry for a fellow traveler. I have seen him when some of his hopes and plans for the advancement of his effective ministry were sent toppling in ruins to the ground about him because of the failure of his people to sometimes support him in that work. I have seen him as he comforted those whose hearts were heavy with sorrow and have personally felt the soothing effect of his words as he bade me and mine to look to the Supreme Power for the renewal of faith hard pressed because of seemingly unbearable sorrow that struggled to destroy the faith in the Father. I have seen him at work and at play. In fact, my privilege it has been to see that grand soldier of the cross face courageously and unflinchingly the battle of his high calling under all conditions and in many and varied situations. I have marveled at that even, unruffled spirit that would allow no word of reproach or scorn to pass his lips regardless of provocation that for many of us would have been sufficient to open wide the floodgates of invective that would have only intensified the situation. Serene under all conditions, kind ever—his life was a blessing and beendiction to mankind. It can truthfully be said that the world is better because he passed this way, and the seeds of faith in God and in humanity that he has for 25 years implanted in the hearts of people shall bear a harvest of abundant good that shall outlive his memory and that shall more firmly entrench the forces of right for the battle with those forces of sin that he so valliantly fought. Truly, he shall be known by his good works.

I count myself blessed because of the privilege of companionship with him and for my share in the affection of his generous heart. His life I would hold up to all people as the embodiment of all that is good and Christlike, and one that we all should strive to emulate. The ministry has lost one of its bravest, truest and most beloved members. The good people of his charge have lost a friend who was ever appreciative of their friendship and their loyal support. We of his family are the greatest losers, for we have lost our friend and our counselor of many years. All of us, however, do not look upon his loss in the light of bitterness, for we know that he has gone but for a little while for in a few short years, if the promise in the scriptures be true, a grand reunion will be ours to enjoy.

Wyatt T. Dixon.

TRUSTEES TO CLEAR ALL DEBTS AT MOUNT SEQUOYAH

At a meeting of the trustees of the Western Methodist Assembly (Mt. Sequoyah) at Little Rock, Ark., January 16, arrangements were made to finish paying off every dollar of the debt which had approximated $40,000. The funds have been raised through gifts and the sale of lands and annuity bonds, the last aggregating less than $20,000, and calling for less than $1,400 a year interest. As several of the annuitants are over 75 years, the annuity interest will gradually decrease with the passing of annuitants until it will be finally extinguished. The final payment will be made on February 1, and this will free the assembly of all debt and clear the way for a forward movement. Already a friend who helped liberally on debt payment, has offered to pay half of the cost (up to $1,000) for a great musical program next summer. A fine program is in the making, and it is planned to have a debt-paying jubilee next summer and a camp meeting such as was had last year. It is also probable that the pageant which the Arkansas Methodist Centennial Commission expects to put on at Conway in June will be presented at Mt. Sequoyah. Supt. Yancey's report showed last year's season one of the best in the history of the assembly in point of attendance, program and income. The trustees now feel that the future of the assembly is assured and plan at the regular meeting next summer to undertake still larger things. Bishop Paul B. Kern is the president; Dr. A. C. Millar, vice president; Dr. H. U. Campbell, secretary; Judge George Vaughan, treasurer; and Rev. S. M. Yancey, superintendent. The superintendent now has full control of real estate and is in position to offer real bargains to those who would like to own property on Mt. Sequoyah. A. C. Millar.

A CALL FOR RACIAL GOOD WILL

February 9 will be Racial Goodwill Sunday, an occasion annually observed in many of the churches throughout the South. Christians supporting the white churches often fail to realize that one of the surest approaches to happy relationships and promotion of co-operation and goodwill is to be found through the avenue of the churches. Certainly, whites and negroes living in close contact and coming often into competition and conflict upon other levels should in a common religious faith find opportunities for contacts and understandings on the highest levels of their life and interests.

The State Commission on Inter-Race Co-operation is requested that in every church where it is possible, both colored and white, some message be given or some token of goodwill be offered and received, emphasizing the importance of peaceful and happy living together, and the debt of each race to the other.

Helpful literature on the subject may be had upon application to Dr. B. B. Eleazer, 706 Standard Building, Atlanta, Ga.

BEARD AND LINGERFELT

Dwight Beard is another notorious example of what sometimes happens to convicted criminals when they are extended too much clemency. He was convicted of the murder of Gus Bounos, Valdese merchant, sentenced to die, and later, his term was commuted to life imprisonment. He escaped and has led a life of criminal terrorism since that time. He shot his way out of trouble in Atlanta, Greenville and got into more trouble in Texas, where he was apprehended, accused of murder.

Will Lingerfelt, a Lincoln county man, convicted of taking part in the Dallas bank robbery, is another shining example. Hadn't been home more than two weeks before he got into serious trouble and is in a hospital recuperating from gunshot wounds.

Still, the powers that be go right on turning them loose, lightening up on sentences, without much regard for what the people think. Time after time the newspapers of the state have spoken against this thing, but the officials down at Raleigh think nothing of it and go ahead listening to the pleas of county politicians and ward heelers, seeking votes from the henchmen of the criminals.

Dwight Beard and Will Lingerfelt are two conspicuous examples of too free use of the pardoning and parole power.—Gastonia Daily Gazette.

SERMON OUTLINE ON CO-OPERATION

Text: Second Kings, 5:14.

The storyof Naaman is one of those sad cases of reality that seem hopeless. But it gives us a most wonderful example of co-operation.

1st. The little maid gave hope.

The one thing childhood gives to the race is hope. In this case the child hangs a star of hope in the sky of black despair. Hope always produces activity.

2nd. The king gave the money.

That which is worth while always involves the material. Giving is royal. The King of Life is the greatest giver. The widow's mite was royal—prompted by the spirit of the King Eternal. The church is kingly when it says "Go into all the world and we will furnish the means.

3rd. The prophet gave orders.

Today there are so many variant voices that discount authority.

The world does not need theory, but some voice with divine authority to point us the way. It may not be blatant or spectacular; perhaps it is the "still small voice." May we be still and hear!

4th. The servants gave wisdom.

"My father, if the prophet has bid thee to do some great thing, wouldst thou not have done it?"

Wisdom can ask questions that reach up into the egotistical haze of pride and bring us down to solid, sensible facts.

He may be a servant in rags, but if he has wisdom he is the uncrowned multi-millionaire and the world needs his benefactions.

5th. Naaman gave obedience.

He hesitated and perhaps never knew how near he came to spoiling the whole plan. The lack of obedience has come sorrow to the whole human family. Obedience is better than sacrifice.

6th. God gave the cure.

He could have given the cure without the faith, the money, the prophet ,the wisdom and without obedience.

Hearts with a noble purpose working together find Him in their midst ready to own and bless.

E. M. Avett.

Whoever cares to learn will always find a teacher.—Latin.

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I WANT A BIG JOB

I am eighty years old, but ready to go. I want a big job.

I am stronger and handsomer and better than ever before.

I have served loyal families, fathers, grandfathers and great-grandfathers.

I work in cabins and in palaces with the same eager desire to minister to all, especially to the souls of men in the mental, moral and spiritual uplift of all the homes I enter.

I am on the job each week, whether wet or dry, through winter and through summer, with utmost regularity. The preacher comes into the home occasionally and the doctor when sent for for, but I am as regular as the clock.

I work for four cents a week. Some of my employers pay me two dollars a year in advance; but some fall far behind, and a few fail to pay at all. Four cents a week for such work! Can you beat that?

I come each week with stories for the children, with a record of the work done in Christian education, with the achievements of the missionary women, with the thoughts of great thinkers, with the news from the field, with the call of the orphans, with the message of the prophets of God and the social and moral demands of the church of God. You need me if you wish to be intelligent about the work of your church.

I come to those whose time of life is "sunset and evening star," as they wait for the call to come home. Old men and women, the shut-in saints, the toilers in the hard, weary rounds are my special concern.

I will be able to go into many homes that never saw my face if those for whom I have worked through the years will introduce me to their friends and neighbors, many of whom will be proud to have me in their homes and their children will come to enjoy me. On the farms, in mill towns, in cabins on mountain trails, in tenement houses, as well as among the officers of the church, these can be found. In their homes, I want a job. I want a job now.

I want to do better work for my old friends and supporters, also to keep going to the new homes now opening to me.

I want all to know that working for you at four cents a week will not keep me going. I have to do job printing on the side to keep going. By doing this and collecting the four cents a week from my employers, I am able to get along.

I am your own church paper, the NORTH CAROLINA CHRISTIAN ADVOCATE.

(We salute the Wesleyan which is working at a similar job).

The Blessed Triangle

By LAX OF POPLAR

[CONCLUDED FROM LAST WEEK]

Although Mr. and Mrs. Mew disagreed on the vexed question of snuff, they had at least one thing in common —a rooted objection and violent antipathy to one of their neighbors, Tony Smart. His presence in their neighborhood had the effect of a mustard plaster on a raw spot; and as he lived only a few doors away, they were never allowed to forget him. Knowing that they loathed him, he constantly sought opportunities to provide occasion for their loathing.

Tony was a bachelor and lived alone. His one room was his universe, and a filthy, disorderly universe it was —a true reflection of his own personality. The place was full of scraps and odds and ends of things. Rarely did he suffer anyone to enter, and never was a woman permitted to cross his threshold. He was a lonely soul, a wandering star frequently getting in the way of other objects in the planetary system of Poplar, with the inevitable din, dust and disaster. Especially did he love to collide with Mr. and Mrs. Mew.

Tony had a partner in his malevolent escapades in the person of Screw, his Irish terrier. In various ways they were an admirable pair. They were two units with but one single purpose, the annoyance and disturbance of others. Tony himself was Irish, and therefore largely unaccountable in the opinion of Mr. and Mrs. Mew. He was beyond middle-age. In appearance he was large, grubby, and physically powerful. His fresh complexion would on occasion deepen to a rich vermilion. That was the dangerous hue, for it meant that he had been in the "Mother's Son" longer than was good for him.

Many were the tales of Tony's spiteful exploits. He could not stand Mr. Mew's triangle. The sound of that innocent instrument accounted for certain changes of his complexion, for it drove him to drink. His most innocuous form of retaliation was to stand before Mrs. Mew's front door, beating a lively tattoo on a tin can. That kind of insult gravely upset Mrs. Mew. But worse sometimes followed, for a stone would crash through the window and fall at Mr. Mew's feet. That always happened after dark. And although hurried rush to the door revealed no sign of Tony at hand, they knew that the evil deed was his.

One of their worst memories of Tony's spitefulness had to do with Screw, as well as his master. It happened like this. Their neighbors upstairs had a tabby cat. With the friendly way of tabbies it appropriated Mr. Mew, and often dozed before his fire, and even slept upon his knee. It was a sleek, agreeable kind of cat, and, as might be imagined, in the fitness of things the friendliest relations existed between Mr. Mew himself and Tabby that mewed. She also got on well with Ki-ki.

One evening Mr. and Mrs. Mew were enjoying an hour of peace by their own fireside. The triangle lay at rest on the table, and the tabby lay curled like a woollen ball upon Mr. Mew's lap. Ki-ki did the same by Mrs. Mew. A perfect picture of the security and peace of the Englishman's home, his castle.

A knock at the door announced a visitor, and before either could answer the knock, the caller let himself in. It was Tony Smart, accompanied by Screw. Some pretext of a neighborly kind was the excuse for the call; but —a deeper scheme lay hidden below the surface. Into this placid scene sailed these two portentious elements. The conception was demoniacal, the purpose malignant, the results disastrous. Tony did nothing. The execution of the plot was left to Screw.

Now the tabby had occasion to know Screw. He was the bane of her life, neither she nor her kittens could call their skins their own. Screw was the roaring lion seeking whom he might devour. That fact limited her range of movements. Careful investigation was always necessary before she dared fare forth upon her natural prowlings. So she gave Screw a wide berth.

But here he was! Not just a bark in the distance, warning her to beware; but Screw himself, mouth open, tongue lolling, eyes wickedly gleaming in horrid anticipation.

In an instant the somnolent tabby sensed the presence of the enemy, and leapt to attention. The enemy saw Tabby.

Then chaos, a thousand times magnified! Tabby leapt upon Mr. Mew's head, scratching him to rags and tatters. From thence she flew to the mantel, scattering Mrs. Mew's precious bits and ornaments, landing the clock in the middle of the floor. From there she jumped on the table, and with hurricane movements sent the supper things in pieces all over the place. Next she sought refuge among the pictures on the walls, leaving some sadly asknew and others with their faces to the carpet. Finally, with lightning speed she climbed the lace window curtains, seeking refuge on the pole that spanned the window. Down came the pole with a crash, Tabby with it. Screw, ever on the alert, stood in the midst of the tornado, awaiting opportunity. Here it was. A momentary interview with Tabby, then peace—

Having accomplished his mission, Screw sought the door. Without a word, his master joined him, a victorious grin faintly lurking round his lips.

Complete devastation in one minute! Mr. and Mrs. Mew stood there forlornly, surrounded by the wreckage. Mr. Mew mopped up the blood from his scratched face. They looked at each other in despair. They were speechless. There was no word for it. Tabby lay inside the fender, dead. Mr. Mew's abject countenance seemed to say, "What's the good of anythink? Nothink?"

No wonder that they cherished rather bitter memories of Tony Smart and his dog, Screw.

Altogether they were a lonely couple, with Tony Smart as arch-enemy and but few friends. Mrs. Mew did not likewomen, especially the kind that live in Rookery Street. "They were common, they were." Mr. and Mrs. Mew kept themselves to themselves.

And now Christmas was drawing near. In another month it would be upon them. "How time flies!" murmured Mr. Mew. And he remembered sadly that every Christmas Day in the twenty-seven years of their married life, they had sat down to a lonely, sometimes rather dreary, Christmas dinner. He closed his eyes, and look-

ing through the mists of memory he envisaged most of those Christmas days—the children singing their shrill, happy songs, neighbors dressing up their houses for the occasion, much laying in of extra food and drink, not to speak of the carol singers, the brass bands, the even dull, the only musical relief, apart from the wireless, being the triangle.

From musing he passed to speech.

"Flower, my dear!" he said, "do you know that Christmas will soon be here?"

His wife admitted the fact, and, looking at the calendar on the wall, pointed out that only twenty-two days remained before the festive season would be there.

"What are you thinking about?" she inquired.

Her evident interest aroused Mr. Mew, and with enthusiasm he began to reveal what was passing through his mind. They had always been alone on the great day ever since they were married. It was rather sad, he suggested. Wouldn't it be nice to invite somebody to have Christmas dinner with them? How jolly it would be! They would have a turkey, a real old-fashioned Christmas pudding, and, if she didn't mind for once ,he would get a half-bottle of champagne!

That was too much for Mrs. Mew. She didn't mind the first part of the program, but she certainly would not have the champagne.

All right! He didn't mind. The great thing was to have somebody sitting at their table, making merry and feeling jolly.

Then came the question: Whom could they invite? Name after name was mentioned, but not one seemed to arouse any feeling of pleasure.

Mr. Mew had an idea. That would settle it. The invitation should be by lot. He would write certain numbers on pieces of paper, but them into a hat, shake them up, and pick out one. The one that represented the number of a door in their street should tell them who was to be invited. That was agreed.

With zest they entered into the scheme. It was jolly beyond words. The numbers went into the hat; the shaking was vigorous and prolonged. Mrs. Mew was to draw the piece of paper from among its fellows. In went her hand: the fateful piece of paper was withdrawn: the number was eagerly scanned. It was No. 93! They looked at each other in consternation.

"I say, Flower!"

Ninety-eight was the number on Tony Smart's door!

Mrs. Mew's thin lips snapped. These lotteries never were any good! She flung the scrap of paper contemptuously into the fire.

Mr. Mew looked at the matter from another angle. Why not invite Tony? If they could make a friend of him, wouldn't it be better than having him for an enemy? Besides, things hadn't been quite so strained for the past few months. And so on.

Finally, Mrs. Mew relented. If Mr. Mew liked to invite him—well, that was his affair.

Within a day or two the would-be host called at No. 98. Tony and Screw were in. Both were rather hostile. Through the half-open door Mr. Mew beheld the chaotic muddle inside. He was not invited to enter; so standing on the doorstep he extended a warm invitation to Tony to spend Christmas Day with them, and told him that Mrs. Mew had sent her respects and hoped he would come.

The invitation was received coldly. No, Tony didn't care about jollifying at Christmas—it was a mug's game. So the proposal hung fire, and the olive branch wilted in the chill atmosphere of Tony's indifference and contempt.

Mr. Mew duly reported the failure of his mission, and Mrs. Mew especially felt hurt and sore. She was really disappointed. Should they invite anyone else? They didn't think they could. Evidently their little scheme had fallen through.

Christmas Day arrived. They would have their usual bit of dinner, without fuss. True, a little sprig of holly here and there gave the seasonable touch, and the turkey would complete the picture.

Dinner was at one o'clock. Mr. Mew was ready. Passing his hand across the widest and most capacious part of his anatomy, he felt sure that he could do justice to the turkey and plum pudding. He secretly wished there had been a drop of champagne.

It was now half-past twelve.

There was a feeble knock at the door. With a smiling face Mr. Mew sprang to see who their caller might be. There on the doorstep stood Tony Smart, with Screw standing meekly at his heels.

Mr. Mew's eyes almost started from his head; certainly his chin dropped at least two inches, for Tony's face was wrapped in a dirty towel.

"Come in! Come in!" commanded the genial but flustered Mr. Mew. Tony walked in soberly. He had met with an accident, he explained. While he was in bed that morning the ceiling had fallen in, and almost buried him. His bleeding head told the tale of his peril. So he thought he would come after all, and here he was!

It did not take long for Mrs. Mew to do the necessary bathing and bandaging of Tony's injured head. The suddenness of his advent had precluded any possible objection to his coming. She was swept on to her hospitable feet.

Half an hour late the Christmas dinner was served. Mr. and Mrs. Mew were seated one at each end of the table with Tony between them. Screw lay expectantly under the table.

What a meal it was! How jolly and festive the room! Somehow the past was forgotten. They lived in the present. Mr. and Mrs. Mew had no idea that Tony could be so nice. And Tony never dreamt that Mr. and Mrs. Mew were so human. They laughed and joked, and at length drank each other's health in lemonade!

Then, dinner over, there must be music; and the wireless set, with its new battery, did its work as it ought to do on Christmas Day.

Presently the Wireless Symphony Orchestra were playing one of their classic pieces. The three listened entranced. Soon Mr. Mew's critical ear detected the weakness of the performance. It was spoiled by the absence of one necessary instrument. There was no triangle.

Out came the triangle, and Mr. Mew perfected the imperfect work of the Wireless Symphony Orchestra by his wonderful performance on that matchless instrument.

"What a glorious thing your triangle is!" ejaculated Tony. "I never thought a triangle could be so grand!"

"Why," chimed in Mr. Mew, "if we ain't a blessed triangle ourselves—we three!"

Yes, they were the Blessed Triangle.—The Methodist Recorder.

As is always true to wars, the people who pay the cost know little of the issues behind a war.—Stark Young in "So Red the Rose."

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

ALL DISTRICTS HAVE A SURPLUS

The New Bern district had a good surplus on its conference pledge this year though the figures are not available at this writing.

At present Mrs. Gertie Matthews is stimulating her women on the World Outlook campaign; she is also planning to have the zone meetings of her district during the second and third week in March.

The Durham district exeeded its pledge, sending to conference treasurer $7,838.86, and contributed to local work $7,863.04. There are 431 subscribers to the World Outlook out of a membership of 1980.

All districts have a surplus, though it is not possible to give a full report of their many achievements for 1935. We hope to have a brief report from these in our next issue.

The World Outlook campaign will end April 20. Let everyone be diligent in securing new subscribers for the next two months. February 16 is World Outlook Sunday. Let our women keep this in mind and urge their pastors to co-operate in using this date for securing a long list of new subscribers. Our World Outlook agents can assist the pastors in bringing before their congregations the merits of a magazine that contributes so largely to the program of tbe woman's missionary society. All groups need the information that the Outlook brings to its readers each month. And where can you find a periodical that makes so strong an appeal through its illustrations?

Now that the conference has overpaid its pledge, let us all be glad and remember to send our Octagon soap coupons to make much needed repairs on our Methodist Orphanage. Every auxiliary can easily gather together a thousand and forward them to Rev. A. S. Barnes, Raleigh, N. C.

NEW YEAR EFFORTS AT RALEIGH

I am sure the readers of our woman's page will be interested in knowing we have at last organized a standard auxiliary at Edenton Street. Mrs. Robert Ruark's circle—circle 4 of "general circles"—decided to take this step; so on January 13 I organized them with 41 charter members. Mrs. G. H. Satterfield, 407 W. Park Drive, is the new president, and Mrs. Ruark will remain as the advisor. This circle did outstanding work last year, and with their enthusiasm for doing things I am looking for them to accomplish much this year.

On the same day, January 13, Mrs. E. C. Few gave a luncheon at her house to a group of younger married women and a few girls recently out of college. Afterwards she organized them, 15 in number, into a group of the woman's missionary society. They were very enthusiastic and pledged $50 for the coming year. Neither the auxiliary nor group decided definitely on a name, but expect to do that at their next meeting. Mrs. Few will be the leader of the new group.

Mrs. Gurney P. Hood.

DOINGS OF SOUTHERN CENTRAL ZONE, ROCKY MOUNT DISTRICT, FOR 1935

During the year 1935 our zone has not done any one big, outstanding thing, but we have striving to cultivate the unorganized churches and have tried to measure up to our requirements as individual auxiliaries. We feel that we are better qualified this year to do more than we have done. The auxiliaries have manifested more interest in the work of missions and have tried more diligently to do their share of the work assigned them.

We were fortunate to have Mrs. Reed with us early in the year at our spring zone meeting. She of course gave us much information along the line of Christian social relations and left us filled with enthusiasm and eager to get to work in that field.

Our spring zone meeting was well attended. The speakers were splendid and gave our auxiliaries a great deal of information as well as inspiring us to do greater things for the Master. The Nashville ladies were most cordial in their hospitality. All in all it was a good day for our zone.

Through the summer our leaders continued to work. They cultivated, they held programs and prayed. Members of our auxiliaries assisted their pastors in a definite way in holding their revivals. We want to thank our pastors in this zone for the fine and active support they have given us. Through their efforts and co-operation we have been able to do more effective work.

In the fall our zone co-operated with Mrs. Thompson, our district secretary, in making our district study day a high spot for the year. We combined that meeting and our zone meeting, using the morning for study work, at which time Mrs. Love and Mrs. Boone had charge of the program. In the afternoon we held our zone meeting. A large number of our auxiliaries were represented and received valuable information concerning our study work. We feel that the day certainly meant a great deal to our zone particularly. The auxiliary of First church, Rocky Mount, was our hostess for the day. The ladies entertained us most delightfully in every way.

As a result of the combined efforts of the workers and pastors in this zone for 1935 we have a number of new auxiliaries to report:

Belford, with Mrs. Pattie Boone, president.

Bethlehem, Mrs. E. M. Coggins, president.

White Oak, Mrs. Sanford Cockerel, president.

Gold Valley, Mrs. H. M. Finch, president.

Stanhope, Mrs. Joe Finch, president.

Maple Creek, Mrs. Rowland Dozier, president.

We trust that with these new auxiliaries and the interest that all the others are manifesting, we as a zone shall be able to achieve greater things for our Master this new year.

Mrs. Paul E. Mallison.

MARY PIERCE JOHNSON AUXILIARY

The Mary Pierce Johnson auxiliary enjoyed a Christmas social in the church basement Monday evening, December 16. A very interesting program under the direction of Mrs. A. W. Oakes, Jr., presented Rev. Mr. Fisher of Roanoke Rapids in the absence of our pastor. Rev. J. O. Long spoke quite inspiringly on the spirit of Christmas and Mrs. W. S. O. B. Robinson rendered a lovely vocal solo. The singing of carols added greatly to the spirit of the occasion.

Mrs. S. D. Knight conducted a contest after which Santa Claus arrived to give to each guest a little gift from the beautifully decorated tree.

Delicious refreshments were served to a large number of society members and several guests—Mr. and Mrs. C. P. Bounds, Mrs. J. O. Long, Mrs. C. Long, Miss Corinne Crush and Mrs. A. S. Hudson of Tennessee.

Mrs. H. B. Baum writes:

"The missionary work on the Four Oaks charge has gone forward during the past year as evidenced by the fact nine study classes were held by the three societies and that five of them were standard. Mr. N. W. Grant, Duke student, deserves credit because he taught two of these classes—Mark's Life of Christ at Corinth, and Christianity and Industry in America at Antioch. The fall class at Four Oaks was a co-operative project in which the Presbyterian ladies and those from Antioch participated and received credit. The all-day Bible study class was made particularly interesting and helpful because of the help given by Rev. D. H. Tuttle of Smithfield, who opened and closed the study, and by Rev. Robert Walston of Kitty Hawk, who taught one of the chapters. The fine, loyal women of this charge have a right to be proud of the accomplishments in mission study for 1935, but they will press on to even higher goals for the new year."

God sometimes washes the eyes of his children with tears in order that they may read aright his providence and his commandments.—Theodore R. Cuyler.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW ORGANIZATIONS

Mrs. J. F. Garvin, secretary of the Gastonia district, sends us the announcement of two new auxiliaries on her district. We are glad to welcome these auxiliaries and our best wishes are with them. The first of these organizations is at Sharon on the Shelby charge, which was organized recently by Mrs. George Hoyle and Mrs. J. W. Harbison. The officers of this new society are: President, Mrs. J. F. Dodd, Shelby, N. C., Rt. 3; corresponding secretary, Mrs. Evans Grigg, Shelby, N. C., Rt. 3. We regret that we do not have the names of the other officers.

Last month a new society was organized at Lander's Chapel on the Crouse charge, with Mrs. A. L. Latham, wife of the pastor, effecting the organization. Fourteen members were enrolled with the following officers: President, Mrs. Guy Abernethy, Lincolnton, N. C., Rt. 6; vice president, Mrs. Annie May Lynch, Lincolnton, Rt. 6; treasurer, Mrs. Mary Carpenter, Lincolnton, Rt. 6; recording secretary, Mrs. Bessie Kiser, Lincolnton, Rt. 6; superintendent of literature and publicity, Mrs. Lizzie Carpenter, Lincolnton, Rt. 6; Supt. Christian social relations, Mrs. O. C. Carpenter, Lincolnton, Rt. 6; Supt. study, Mrs. Ratchford, Lincolnton, Rt. 6.

DR. TOYOHIKO KAGAWA IN ASHEVILLE

It was a wonderful privilege the people of Asheville and vicinity enjoyed last Monday as they heard Dr. Toyohiko Kagawa, Japanese Christian and foremost authority on farm co-operatives in the world, address an audience of about 1900 people at the First Baptist church of this city on the occasion of the fifth annual meeting of the Lord's Acre Movement of the Farmers' Federation.

The Lord's Acre Movement has expanded in western North Carolina until it now has followers in 250 rural churches, and the crowd attending Monday's meeting represented virtually every creed and denomination in this part of the state. In addition to the great address on Co-operation made by Dr. Kagawa at the morning session, he delivered an informal lecture during the afternoon continuing to stress co-operative methods and describing the fundamental principles of the movement.

Another speaker of exceptional interest was Dr. Frank P. Graham, president of the University of North Carolina, who described the meeting as one of the significant sessions in the life of the United States, and stressed the importance of co-operation between people, nature, the church and God. The meeting was presided over by Mr. James G. K. McLure, Federation president, with Rev. Dumont Clarke, head of the religious department of the Federation, in charge of the program, and was an occasion that inspired and uplifted as well as one that brought information of great value.

"I make a practice everywhere in rural districts of preaching on the three principles: Love of Soil, Love of Neighbor, and Love of God. When I begin with Love of God as first topic they think it is too much Christianity and lose interest. But if I begin with love of soil and follow it with love of neighbor, they say it is a good teaching. And so when I end up with love of God as the third topic, they have already been won as eager listeners and many of them accept Christianity."—Kagawa.

WORLD OUTLOOK SUNDAY

Sunday, February 16, has been set apart as World Outlook Sunday. If that date does not suit the pastor, we are asked to observe the Sunday nearest that date when the pastor can have charge of the program, which is intended as a presentation of the World Outlook, in the hope that many new subscribers may be added.

Many wonderful expressions of appreciation of the magazine are heard on every side and it is increasing in value daily as indispensable in our missionary work, bringing to us as it does such valuable and helpful information and helpful information along all lines of the work.

One banker is telling of the "big find" in literature he has made; a judge of the supreme court in a certain city has said that the World Outlook is the best thing that comes to his home, and his wife finds that it is hard to get a chance at it for the first few hours after its arrival.

Let us get ready for World Outlook Sunday. Be sure to remind your pastor that he is expected to give his opinion and then give the World Outlook superintendent a chance to boost in a four-minute talk this splendid missionary magazine. A fitting observance of the day will go far towards helping to reach the 70,000 subscribers now needed. Remember too that a prize of the great Huss picture for framing is offered for presiding elders and pastors who observe World Outlook Sunday.

INFORMATION FOR STUDY SUPERINTENDENTS

Three study books are required each year. One foreign book, one home book, one Bible study.

The current year in study begins October 1 and ends October 1. Both the mission and Bible study books MUST be chosen from the "Current List" which is sent out each midsummer.

Foreign missions:

For the advance classes and those wishing a Council certificate, use "That Other America" by John W. McKay, price 60c. If you have not had your foreign study as yet, please see to it immediately.

Home missions:

Use "Toward a Christian America" by Herman N. Morse, price 60c. Council recognition will be given for "Toward a Christian America," provided the classes use the pamphlet, "Home Missions and Southern Methodist Women," in connection with the study and meet the other requirements.

Bible study:

I am sorry we shall not have our new "Devotional Bible Study" with which to begin the new year, as it is not off the press. I suggest that a stewardship study, or any other course in Group 1 be studied during January and February, and then, perhaps, after the home mission study is completed, the new book will be ready. "Parents as Teachers of Christian Living" should be a most interesting and helpful study, and I believe that it would be particularly good for use in the circles. It is not very long, and the lessons can be grouped so as to finish it in a reasonably short time. The price is only 10c, hence within the means of all. Stewardship study is a part of the Bible study program. There are two books on Christian Stewardship from which to choose in Group 1 of the "1935-1936 Approved Study Book List."

There are no Council certificates given for Bible study:

Report to me each quarter and give the name of auxiliary and district. Report blanks are found in the corresponding secretaries book, except the special blank for the Council certificate classes. Write me for that special blank. Do not report a book but once, preferably at the close of the study. Give the name of the book, and the number of members in each class. Study all literature and helps carefully and file for reference.

The last quarter's reports were pitifully small. What happened? Were you one of those who did NOT report?

If you have a new superintendent of study, please send me her name and pass this letter on to her.

Remember, I am counting upon YOU for your fullest co-operation.

Mrs. Chas. N. Clark,
Supt. Study, 308 Walnut St.,
Statesville, N. C.

SHALL I?

From the Think a Minute Series we quote the following:

The voice of Experience says: "You can get all the real joy of life without alcoholic indulgence." The voice of Medical Science says: "You must abstain if you would realize the highest degree of mental and physical efficiency." The voice of Conscience emphatically says: "You ought to abstain for the sake of others."—Courtenay C. Weeks.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

FIRST TRAINING SCHOOL

Sanders Chapel on the Four Oaks charge, Raleigh district, holds the distinction of planning for the first training school for Christian workers under the new plan of training of our church. This school will be held during the week of January 26-31. The course, "Educational Work for the Small Church," will be offered by Mrs. Brian.

DURHAM UNION MEETS

As the first step in carrying out their plan of not letting the inspiration of the Memphis conference die, the Durham Young People's Union made their January assembly a Memphis echo meeting.

After a brief business session, the worship service was opened by the reading of the Scripture and by unison prayers. Eva Gantt, the president, made an introductory talk, explaining the background of the conference and the general organization of it. The first two speakers presented problems of world-wide interest: "Economics and Industry" and "War and Peace," Gerald Cooper; "International Day and "Race Relations," Ada Whitmore. The group then joined in the singing of the hymn, "In Christ There Is No East Or West."

The second group of talks dealt with two problems of community interest: "Alcohol," Frances Goodwin; and "The Christian Community," Lenelda Munford. These talks were followed by the hymn, "I Would Be True."

The last two talks were on themes that pertain to personal problems: "Leisure Time," Alline Porter; and "Personal Religion," Reba Cousins. A period of silent prayer and meditation led by the president closed the meeting.

The members of the Bethany young people's division, who were hosts to this meeting, directed the evening's recreation and served refreshments.

PROGRESS AT NORLINA

From Mrs. J. Fred White, superintendent of the children's division, comes a very interesting report of progress in work for children in the Norlina church.

The Beginner - Primary department has been organized, their entire session being carried on in their own department room, with worship services planned to meet the needs of the group. The junior group also meets separately for worship and study. The Elementary Teacher is used as guidance in planning worship services for both these groups. Mrs. W. A. Delbridge directs the music in the junior department, and Mrs. White adds, "I wish you could hear those children sing."

Interesting activities were carried on in primary and junior groups in connection with the World Friendship Unit in Japan, one of the very pleasant features for the children being the receipt of a letter from a worker in one of our mission stations, in acknowledgement of a box sent them by the children of the Norlina church.

The study of the World Friendship Units was carried on throughout November. A lovely peace poster was made by the junior boys and girls,and was used most effectively in the Sunday morning worship services of the group.

Plans are under way to hold at least one extra meeting each month throughout the year for both primary and junior groups, at which times new songs and games will be learned, song books made, and other worth while world friendship activities carried on.

Frequent meetings of children's workers are held, when problems are discussed and plans made, reports of the meetings of children's workers being made to church board of Christian education.

It is needless to say that under the direction of Mrs. White and Mrs. Delbridge, the latter being secretary of children's work for the woman's missionary society, that the fourth Sunday offering in the children's division is being directed to the support of our Home and Foreign Missionary Enterprise, and that the children are developing attitudes of friendliness toward each other, and all children everywhere, as they work, study, worship and play together.

A most concrete illustration this of really constructive, co-operative work under the unified plan in the children's division.

BISHOP KERN AT ASSEMBLY

One of the most welcome letters received in many months was a recent letter from Bishop Paul B. Kern, indicating that he has so arranged his schedule that he can be with us for two days during our summer assembly. We deeply appreciate this favor on the part of our bishop and feel sure that all the young people of our conference join us in this expression of our gratitude. With Bishop Kern and the others who will make up the staff and personnel of our summer assembly this year, we feel sure that we shall make it the best in the history of our conference.

WHAT THE MEMPHIS CONFERENCE MEANT TO ME

I am sure that each one who attended the Memphis Young People's Conference enjoyed the fine spirit of fellowship and association. I was impressed with the interest which everyone seemed to take in the problems which we as young people must face in this world crisis. If each young person will accept the challenge of Allen Chalmers in his speech, "Candles in the Wind," something will be done to solve these difficult problems. We as young people will not just sit, but will set ourselves to action and face life and its problems with Jesus Christ. Alline Porter.

CHRISTMAS AT DUNN

Mrs. J. A. Russell, director of children's work, sends the following interesting description of activities in the Dunn church school on the Sunday preceding Christmas:

"In the nursery and beginner department everything was in keeping with Christmas. There was a tree and a beautifully decorated box to hold gifts for the needy. The children sang to the mothers' class, and presented a beautiful original Christmas card to the pastor, who was present and talked with them. After the session teachers and children went across the street to present gifts to a needy family. This department also gave six dresses to an orphan child in their group.

The primary room was beautiful, with tree surrounded with gift candles, a fire in the open fire place, and all teachers present with well planned program. The pastor and superintendent, who were visitors, were presented with greeting cards. A box was filled with fruit for a needy family, the children going to the home and presenting the gift at the close of the service.

The junior room was in perfect order. A spirit of reverence and gladness pervaded the service. A Christmas box was filled with sheets, pillow cases, and 20 handkerchiefs. A Christmas card bearing the name of the junior department was placed in the box, which was sent to our Orphanage at Raleigh. Each junior boy and girl was presented with a Testament by the teachers. In all these departments teachers and children made their plans and arranged their rooms before Sunday.

The young people's department room was beautifully decorated with holly and evergreens, this being the work of the young people. The teachers were all present and a special worship service, planned by the young people, was held. At the evening service the boys gave provisions for a needy family, and the girls presented a purse of money to a young girl who needed their help.

One does not wonder that this good worker closes her letter with the statement: "There was such a lump in my throat that I had to steal away to a quiet place and say, 'Thank you, Father', for it all."

Broadly speaking, young people are more responsive to religion than are their fathers of 45 and 50. Our religious education, like our secular schooling, does not seem to give the impetus which keeps men going ahead spiritually through their middle years. It does not matter where we do it, but we must have more adult study of religon and its ethical implications or we shall be destoryed by our stupidity.—Ralph Sockman.

W. N. C. Board of Christian Education

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JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS AGNES PEACOCK, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

THE MEMPHIS CONFERENCE

The following paragraphs about the Memphis conference were written by Ruth Bowman, president, Conference Young People's Organization. According to ministers who have served at Mount Airy, Ruth has been an active participant in activities of the church there since childhood. During recent years she has been actively identified with the conference program for young people. Because of her marked ability as a leader, she was unanimously chosen conference president by the young people at Lake Junaluska last summer.

Ruth is now in her senior year at Duke University. One of several outstanding honors which have come to her at Duke was the election of Phi Beta Kappa last fall. Miss Bowman is planning to teach in the elementary school this fall. She is prepared to render excellent service in either the public school or church school in any community.

Purpose of the Conference

As Bishop Kern said in the watch night service at the Memphis conference, those who went to Memphis were assorted as to purpose, the returns expected from the conference; what Memphis meant to one, therefore, it may not have meant to another. But all who went across the continent to the great gathering had experiences of deep significance, from he enrichment of geopraphical knowledge to a new sense of the meaning of life with Christ.

Planning and Counseling

It is impossible to measure the meanings of such an event, but out of the varied experiences there are high lights that will long gleam in our minds. One could not but appreciate long before the conference began the deep concern of the Nashville staff, their untiring efforts in "putting things across," the minute planning that every detail be best taken care of. The size of the crowd and city and auditorium did not make for confusion: someone had anticipated almost every need before it arose, from start to finish. One could not escape a profound impression of leadership exemplified in Mr. Towner, who, with his guiding genius, smiling face, and Christ-like spirit, steered the course of events through every meeting, notwithstanding the facts that he scarcely had time to eat, and telephone calls at midnight were nothing unusual.

In Christ There Is No East Nor West

Another impression which forces itself upon us is the likeness of interests and the kinship of youth in all areas, not only of the United States, but of the world. Friend from the East and friend from the West can meet to share as very brothers: it was done. What a small place the world is! I sat on a committee of five persons from as diverging areas as could be selected in the South, yet we felt as related and were as congenial as if we had come from the same town.

The Impact of Christian Personality

The impact of great personalities created lasting effects, not only by spoken words, but by their very presence. The conference was personal in its appeal—a factor which books and radios cannot use. And the catching of spirit through persons means much; Christianity, after all, is an affair of people. Just seeing Kagawa, as he sat on the stage with his hands folded in an attitude of prayer, was moving. The law of love of which he spoke has more force because of its exemplification in his life. Likewise, he is proof of the practicality and possibility of real Christianity.

The Hospitality of Memphis

I was deeply moved by the hospitality of the city of Memphis. Homes opened their doors, their finest resources, to total strangers, probably never to encounter them again. The hotels gave excellent service cheap. Kress' opened their doors on Sunday to provide meals for delegates. Many were the instances of genuine helpfulness, of Christian co-operation.

Although enthusiasm ran very high throughout the conference, no resolutions were passed. But there were definite outcomes, probably more lasting in effect, concerning what life with Christ means in various areas of life.

Are We Able?

The effects of the conference and of much of the work of our local churches can be measured only in the years to come, for leavening is a silent process. The conference impressed us with its immensity and yet with its efficiency and the entirety of its co-operative relations. Our task is to see that our smaller gatherings (Are you thinking of July?) embody the same sense of community, root-digging as regards the fundamentals of personal and group life, and seeking definite answers to questions of real concern, the needs of our particular situations.

PARK AVENUE, SALISBURY, HEARS DELEGATES

More than 300 members of the church school met in the church auditorium at Park Avenue last Sunday to hear reports from delegates who attended the Memphis Young People's Conference.

For 40 minutes Catherine Bringle and Hazel Gillespie brought inspirational messages to the church which helped to send them to Memphis. These reports were not only helpful to the people who listened but also to the girls who spoke.

Central, Concord

Central, Concord, turned the morning service over to Memphis delegates. The church auditorium was appropriately decorated, a Memphis conference worship program was used, and minister and young people participated in the program together with excellent results.

Enhancing the Value of the Conference

Other churches in the conference are doing the same thing that has been done by Park Avenue and Central, Concord. A still greater use should be made of these young people. They may well be used in union meetings, evening meetings of the young people, missionary society programs and in churches not represented at Memphis.

CONCORD SCHOOL FOR CHRISTIAN WORKERS

On Tuesday evening, January 14, ministers, general superintendents and district directors met at Central church, Concord, and planned for a school March 22-27, with the following courses given:

Teaching Children.
Teaching Adults.
Personal Religion.
Life of Paul.

METHODISM ON THE MARCH IN REIDSVILLE

During last conference year the people of Main Street paid in full a church debt which had been standing for several years. With the ledger clean, certain aggressive leaders began to think in terms of better educational equipment for the church school. This thinking and planning has now taken the form of a blue print for the remodeling of an old Akran plan building. The present plan calls for adequate facilities for each of the three age group divisions, a room for boy scouts, a meeting place for girl scouts, a pastor's study and several other improvements which, when complete, will give this church a modern educational plant adequate for the needs of a growing church school.

These leaders are not only interested in better physical equipment but also in better service as teachers. After a lapse of a few years in leadership training, a school was requested and planned for March or April.

CONFERENCE COUNCIL FOR ADULT WORK

On Monday morning, January 27, 10:30 a. m., at Broad Street, Statesville, there will be a meeting of the Conference Council on Adult Work. The following persons will attend this gathering:

Chas. P. Bowles, conference director.
J. G. Wilkinson, associate director.
W. H. Groce, Asheville district.
H. R. Moag, Greensboro district.
W. F. Starnes, Marion district.
Joe McEachern, Salisbury district.
M. Q. Tuttle, Statesville district.
A. E. Brannock, Winston-Salem district.
J. C. Grose, Charlotte district.

An Appeal for a Vital Faith

Being a Review of Bishop Paul B. Kern's Recent Book, "The Basic Beliefs of Jesus"

By DR. ED. J. REES

For three inspiring days I have had the opportunity of living in the wholesome environment of the recent Cole Lectures, which were delivered at Vanderbilt by Bishop Paul B. Kern, these lectures having appeared in the attractively conceived volume, "The Basic Beliefs of Jesus," published by Cokesbury Press, Nashville, which I have just read.

Throughout its pages there is a certain undercurrent carrying an appeal for a vital faith, for a belief that matters, for a faith that will not shrink. The author believes so genuinely that Jesus Christ possessed certain basic faiths and beliefs that he dares to enumerate some of these beliefs, discussing them with the utmost frankness, clarity and sincerity; at last making them stand out like mountain peaks in the realm of Christian experience and Christian theology.

The book exposes the manifest weaknesses of modern liberalism and shows the bankrupt inadequacies of the doctrines of Humanism. It shows that Jesus believed something, and believed it vitally, and, as a result, he went to Calvary for those beliefs. But in his going, these beliefs did not perish, but live today in sweeter fragrance and more manifest power than in any previous generation. The book is a clarion call to the modern minister to believe something, something magnanimous, heroic, and supreme about Jesus, and to preach those beliefs that matter most to a perishing, weary world of men.

The author's diction possesses its characteristic polish. His statements are clear-cut. The sanity of his sentences, the pungency of his paragraphs, the clarity of his conclusions are manifest from the first, until the last chapter of this vigorous volume. For instance: "We know more about the culture of our soils than we do about the culture of our souls." "The Christian faith in every generation owes its enormous debt to its critics, its skeptics, its heretics." "If there is nothing in life worth dying for there is nothing in life worth living for." "It is selfishness that dims our inner light. The exaltation of our ego means the dethronement of God." "Jesus kept God near, by living near God.' "Jesus was an uncomfortable problem to the men of his day." "He who does the will of God is safe in the heart of the universe." "The non-Christian world needs not our program but our power, not our creeds but our Christ." "What is explicit in discovery is implicit in creation." "Love is God's answer to sin." "What we want is not an Eden with its safe and unmerited innocence, but a city of God whose scarred battlements testify to the struggle by which it was won from the relentless forces of an evil world."

In a vital statement on "the call to preach" the bishop asserts, "When we cease to experience deeply his love and from our hearts there fades the unwearying concern for a sinful world, then our call fades into the light of common day, and our commission is canceled."

Seven chapters dealing with the beliefs of Jesus come under the terse headings: "Personality and a Personal Universe," "Growth and the Creative Process," "Faith and the Ultimate Good," "Communion and the Discovery of God," "Unity and World Brotherhood," "Love and Human Redemption," and "Himself and His Relation to God." Each of these chapters is a portrayal of those convictions, ideals and teaching which were emulated in the life of the Nazarene. The author recognizes the fact of the world mission of Christ, that Jesus came to redeem all men, and that heaven will not be made up only of saints which come from "white America." He makes ample provision in the beliefs of Jesus for the races of the earth, of all colors. His chapter on "Unity and World Brotherhood' is the portrayal of ideas and ideals which are far ahead of some of our modern practices and beliefs.

Perhaps the author ascends the highest peak of inspired vision in his illumined chapter on "Communion and the Discovery of God," when he closes with an appeal for the re-discovery of God, and says, "When this new and vibrant sense of the ever-living God overwhelms the church the day of her authority and power will be here again. For the world must find God or lose its life."

Bishop Kern exposes the utter futility of warfare to settle any question of nationalism successfully, and in clear-cut words and undeniable statements throws an indictment in the face of the war system which cannot successfully be answered by war lords or those who would increase their material funds by the sale of guns and war equipment. It is in his concluding chapter on Christ's "relation to God" that the bishop turns theologian. He frankly and clearly handles the subject of the Divinity of Jesus. In such statements he is sure and sound. He then makes his appeal, which is followed by reasonable statements that a God worthy of the universe and its potentialities must possess Absoluteness, Universality, Creativity and Goodness, all of which are graciously discovered in Christ Jesus. Says the author of Jesus, "He is humanity's last and perfect achievement—there is nothing else like Jesus in the universe." Toward the last lines of the book this wholesome testimony is given by its author, "When I gaze upon him on the cross, and remember what lies behind that experience, and dimly comprehend the triumph of



I'M SOLD

It always works

Just do what hospitals do, and the doctors insist on. Use a good *liquid* laxative, and aid Nature to restore clocklike regularity without strain or ill effect.

A liquid can always be taken in gradually reduced doses. *Reduced dosage is the real secret of relief from constipation.*

Ask a doctor about this. Ask your druggist how very popular Dr. Caldwell's Syrup Pepsin has become. It gives the right kind of help, and right amount of help. Taking a little less each time, gives the bowels a chance to act of their own accord, until they are moving regularly and thoroughly without any help at all.

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NORFOLK, VA.

love unbounded on that day given to the world, I must fall with the worshipping hosts of all the centuries of all the lands and cry, 'My Lord and my God.'"

The reading of the chapters of "Basic Beliefs of Jesus" will stimulate the thinking of ministers and laymen. It will warm the hearts of believers. It will enlarge the devotions of Christians and our spiritual aspirations.

NO SUCH INFERENCE INTENDED

In the last several months the Advocate has carried a number of editorial pargraphs similar to the one quoted below. (Issue of January 12, 1936).

"When the Cross fades out of a pastor's preaching and the evangelistic passion cools and the power of the resurrection is no longer an experience, he is apt to put stress on social reform and to plead for economic readjustment in his community. The same is true with a church of similar type when it starts to make over the world. The material gains prominence over the spiritual and the ritual of the priest is exalted over the passion of the prophet. That every one must stand before the judgment seat of Christ is a doctrine that falls into disrepute with all such."

Do you mean for one to infer that a preacher who puts stress on social reform and economic readjustment has allowed the Cross to fade out of his preaching, his evangelistic passion to cool, and that the power of the resurrection is no longer an experience? I should like to submit to you that the outstanding Christians of today are not men of that type.

Perhaps, for instance, you will agree that Toyohiko Kagawa, who is a reformer, labor leader, 'agitator,' organizer of producers, consumers, and medical cooperatives, **has not allowed the Cross to fade from his preaching.** (Of course it's true that certain business interests in this country are already objecting to his presence on our shores. They would like for Kagawa's kind of sermons on the Cross to "fade out.")

Again, perhaps you will agree that E. Stanley Jones has not lost his evangelistic passion. Yet what man is stressing more forcefully what we sometimes loosely call "the social gospel" than he? (By the way, Jones' book, "Christ's Alternative to Communism," is recognized by many as a really great book).

Again, perhaps you will agree that Bishop Kern does not deny the power of the resurrection. Yet our good bishop has right much to say in his recent book, "The Basic Beliefs of Jesus," concerning social and economic questions. Take this for example:

"Our capitalistic order has not proved itself socially worthy. . . . It has made a few rich and left a multitude in poverty. It has little interest in the human factor in production, distribution, and consumption. The conviction is steadily growing that capitalism, as we know it in America, is doomed. Some system must take its place, it is contended, that will more justly meet the needs of human beings for a fuller and richer life." (P. 106).

To quote from Bishop Kern's book again: "It becomes our duty today to see that we who profess the religion of Jesus Christ shall face the consequences of that faith. The church must renounce its unholy loyalty to the status quo. It must challenge the tyranny of power used for selfish, nationalistic ends; it must deny and renounce the effort to make it the cats'-paw of the state, the pharisaical cloak of selfish imperialism." (P. 197).

Last, the North Carolina Christian Advocate has certainly not let the "ritual of the priest be exalted above the passion of the prophet." Yet, if I am not mistaken, the Advocate has had a little (?) to say about the liqour traffic. Or is that something other than social reform? W. L. Clegg.

SHEP COUNTS THE SHEEP

A farmer friend of ours had a small flock of sheep, eighteen head. And these sheep were the especial charge of two small boys of the family. As a matter of fact the most care they received was that given them by "Shep," the Scotch collie pet of the two boys.

The boys would open the gate of the sheep yard in the morning, and Shep would take the flock away to the pasture, where they would stay till about sundown. The boys never went after the sheep in the evening, but would tell the dog, "Time to get the sheep, Shep," and he would go to the pasture, round up the flock and bring them home.

When he got them to the sheep yard, before he would let them enter, he would give three short, sharp barks, that the boys could hear from the house, a hundred yards away. Then he would let the sheep into the yard, one at a time, and as each sheep went in through the gate, he would give one short, sharp bark. The boys at the house would count the number of times he barked and know that their sheep were all there. Then Shep would lie down in the gateway and wait till the boys came down and fastened the gate for the night.

But one evening Shep had brought up the sheep, and the boys counted the signals. One—two—three—and on, up to eighteen, and then one more—nineteen.

"Ho!" they cried to their mother, "even Shep makes mistakes. Eighteen sheep and he barks nineteen times."

But when they went down to fasten the gate for the night, Shep proudly led them into the yard, and there were the eighteen sheep as usual. But one ewe with a wobbly-legged lamb, born since morning. The first one of the spring lamb crop, and good and sufficient reason for Shep's extra signal.—Our Dumb Animals.

A police surgeon in Philadelphia says one is sober if he is able to say "Susie sat in the soup." The one we wonder about is Susie.—Portland Oregonian.

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CHRISTIAN ADVOCATE

Sunday School Lesson

JANUARY 26, 1936

By Prof. Rollin H. Walker

Jesus Declares His Purpose

Scripture—Luke 4:16-30

After the terrible ordeal in the wilderness Luke tells us that Jesus returned in the power of the Spirit into Galilee, and he taught in their synagogues, being glorified of all. His fierce and intense thinking had given his message a definiteness and depth that was like the rushing of a torrent through a mountain canyon. And it was something so new and refreshing to hear a young prophet proclaim the message of God with joy that everyone was delighted.

But,in the course of his tour through the villages, he came to Nazareth where he was brought up. The villagers, made curious by the fame he had acquired in other towns, invited him to read the Scripture and speak in their synagogue. And he did so. He chose Isaiah 61. This passage, describing the One who was to preach the gospel to the poor, proclaim release to the captives and recovering of sight to the blind, paints a picture of Messiahship quite different from that of the Jewish patriots in the time of Jesus. They could only dream of a Messiah with a sharp sword and supernatural power to lead his people to a victory over their enemies.

What is this gospel which Jesus is to preach to the poor? The Russian Communists say his gospel is the opiate of the poor. Instead of repudiating this sneer, let us seize upon the truth in it. The gospel does take away the bitterness of poverty. Jesus and the twelve apostles were happy men in spite of the fact that they had nowhere to lay their heads. And St. Frances and his monks, the poorest men of their times, were called God's Merry Men because of a certain inner hilarity which characterized them.

But it is a gross slander on Christianity to say that it is nothing more than an anesthetic. John the Baptist, the herald of the new kingdom, when asked by the multitude what they must do to be saved, said, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And he demanded that the tax gatherers and the soldiers should cease their extorsion and grafting.

Jesus likewise hated poverty. His mission is not fulfilled until government and business are so organized that no industrial and frugal family will be deprived of the things needful for a full life.

But the gospel of Jesus deals with something deeper than poverty. It seeks to smile through the chains that bind the bodies, the minds and the spirits of men. It is inner healing and spiritual transformation. It proposes a miracle of salvation.

There come times in the history of the world when a great spiritual opportunity suddenly opens up before the people, and then, if they have courage and go up to possess the promised land, a new era dawns in history. Such a time Jesus now announced. This he said, is the acceptable year of the Lord. There was something about the manner in which Jesus read the Scriptures that gripped his audience as a vise. But when he dared to suggest that he was the fulfillment of the prophet's words, and began to preach with the accent of one who had an immediate message from the Most High, although they bore witness to his wonderful words they were angered with his tone of authority, and exclaimed, Is not this the carpenter, the son of Mary? . . . And are not his sisters here with us (Mark 6:3). And Jesus answered, Doubtless you will say unto me this parable, Physician, heal thyself; whatsoever we have heard done at Capernaum, do here also in thine own country. If you are so great, put your own town on the map.

But Jesus answers, Those only figure in the map of the world and in the map of history who believe, and all through the ages the prophet's own country and town and family have not believed, while outsiders have received the benefit of his power and his message. There were many widows in Israel in the time of Elijah the prophet, but it was a widow up north in idolatrous Sidon who had faith enough to give lodging to that queer man of God in his hairy mantle. And there were many lepers in Israel in the time of Elisha, but it was a Syrian officer whose very name the Jews loathed who had faith enough in the great prophet to come and be healed.

Resentment that anyone should suggest to them that the blessings of the Messianic kingdom would be given to Gentiles whom they hated (compare Acts 22:21-22), coupled with anger that one of their fellow villagers would dare to speak to them in a tone of authority, roused the audience to fury, and they hustled Jesus out of the synagogue and pushed him up the side of the hill by the village, intending to throw him down headlong. They were kept, however, from fulfilling their murderous desires. But the incident was an ominous portent. The time would come when in their mad fury the Jews would succeed in putting him to death. Meanwhile he must utilize to the full his brief opportunity to proclaim to men the everlasting love of God.

This illustration of the diabolism of race prejudice is a warning to the whole modern world. Everywhere, in Europe and America, in Asia and Africa, this vestige of primitive barbarism shows its ugly head. It is one of the chief obstacles in the way of the spread of the gospel of Christ and the coming of the kingdom. Would that we all might recognize it as sheer paganism, and act accordingly!—M. E. Christian Advocates.

TWILIGHT

By Mrs. Lester Combs

My sun has set in yonder skies,
And shades of night I see;
But through the gloom a glory lies
In the twilight years for me.
Years have come and passed away
When hearts were young and light;
Now evening comes and dims the day,
But thy love lights the night.

When shadows fall I hold thy hand
More close than e'er before;
Without thee now I cannot stand,
I fear not, Lord, to go.
Twilight comes—and then the night,
But may thy presence be
Throughout the darkness ever bright—
A light that guides to thee.

When eyes are dim and steps made slow
By rugged years that's passed,
We wait, with eager hearts, to go
And live in peace at last.
'Tis twilight now—I love it best,
For it seems, somehow, I know
My soul shall soon find rest.
And, Lord, I'll love to go.

WE AMERICANS OPPOSE UN-AMERICAN ACTS

We do believe in America; we are loyal to its democratic tradition and to the spirit of its Constitution. It follows natually, because of our Americanism, that we are opposed to the hypocrisy of un-American behavior in the name of Americanism. It is un-American to suppress speech, assembly, or thinking. It is un-American to curtail privileges of citizenship, of government, or of opportunity to improve government or society.

We have so much faith in America that we are not afraid to have our democratic form of government tested against any other form of government in the world. As Thomas Jefferson affirmed in his first inaugural address, so do we reaffirm that "error of opinion may be tolerated where reason is left free to combat it."—President Daniel Marsh of Boston University.

SEEN THROUGH THE EYES OF CHRIST

When a serious attempt is made to apply the principles of Jesus to human relations, it is apt to make many popularly accepted features of our social life seem doubtful and to put in a questionable light the practices of churchemn in many of the every-day affairs of life. Such things, for example, as the churchman's means of making a living, his political relaions, special and corrupt control of which is too often closely related to his means of making a living, his emotional prejudices concerning the relations of his nation with other nations, or his notion of his own superior position as contrasted with that of another class or race.—W. Perry Kissick.

THE METHODIST ORPHANAGE

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MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

On the Methodist Orphanage page will be found this week an account of the action of the annual conference in regard to paying the Orphanage apportionment in the early part of the conference year. Also a report of the conference board of lay activities, which I trust every reader will carefully ponder.

* * * *

The following resolution was unanimously adopted by the Orphanage executive committee, in which the conference Orphanage committee concurred:

"Resolved, that we, the members of the executive committee, ask the North Carolina conference, at its approaching session, to designate the months of December and January as the most suitable and appropriate time to call upon the churches of the conference to make a special effort to raise the entire Orphanage apportionment for the new conference year wherever it is practical during these two months. Since the Orphanage funds are practically exhausted, it is imperative that the pastors and churches put forth special effort to realize this objective."

* * * *

"The Board of Lay Activities places itself solidly behind the conference program for the Methodist Orphanage. The Orphanage needs far more than an amount equal to 10 per cent of pastors' salaries to sustain it, since this amount does not provide a balanced budget.

We, therefore, urge our church schools and organized classes, wherever it is possible, to make monthly offerings for the support of the Orphanage. In the case of all other schools and classes we urge the giving of the fifth Sunday offering.

We further recommend that all our churches and church schools make a Thanksgiving offering for the benefit of the Orphanage.

We urgently request that no board of stewards of any church credit an Orphanage special upon its regular 10 per cent acceptance of conference askings for the Orphanage."

* * * *

Now that the weather is clearing and things are becoming more normal, I am expecting missionary societies, Sunday schools, organized classes and friends to do their utmost toward gathering thousands of Octagon soap coupons for the benefit of the Methodist Orphanage. I am encouraged to believe that the good wives of our preachers will cooperate with all the agencies of the local churches to the end that we may make our Octagon soap campaign a going success. I am counting on my brethren of the ministry to call the attention of their congregations to our efforts to secure five thousand Octagon soap coupons during this winter and spring. The work is progressiing nicely on our buildings, and I am expecting enough money from the Octagon coupon campaign to pay every dollar for the repairing and refurnishing of the buildings.

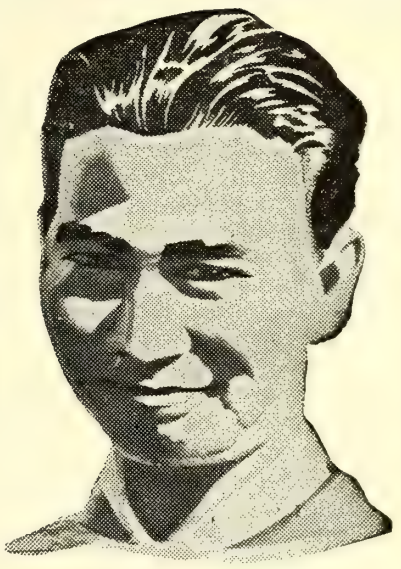
* * * *

I had a most enjoyable visit to the Newton Grove circuit recently. It was the occasion of the first quarterly conference for the charge, and I do not know when I have had a more delightful experience. The brethren from the different churches on the charge were exceedingly cordial to me, and assured me of their deep and abiding interest in the welfare of our Orphanage. Dr. J. H. Barnhardt, presiding elder of the Raleigh district, very graciously offered to take me down with him ,and I enjoyed delightful fellowship with him throughout the day. At the 11 o'clock hour Dr. Barnhardt preached an exceptionally good sermon to the delight of everyone present. The quarterly conference was not a formal business session. Dr. Barnhardt knows how to make such conferences intensely interesting and helpful. By his friendly spirit, fine business judgment and splendid preaching ability, he won everybody. Brother L. A. Tilley had a very successful year on the Newton Grove charge last year, and has his plans laid for a still better year upon which he has recently entered. His churches are co-operating with him in a fine way, and he and family are giving themselves sacrificially to the building up of the charge.

UNIVERSITIES CAN SHOW EXAMPLES OF DEMOCRACY

How shall universities defend American democracy? By suppressing discussion? By disciplining nonconformists? By dismissing professors whose views are unpopular with some important group of people? By prohibiting students from having contact with any ideas except those sanctioned by some one authority? By indoctrinating students with some kind of social or political dogma? Not in any of these ways. Every one of them is diametrically opposed to the principles to which this democracy is dedicated. Universities can best defend American democracy by tenaciously upholding those rights which American democracy guarantees. They can best interpret American democracy by giving an example of it.—Samuel P. Capen, chancellor of the University of Buffalo.

When thou art afflicted, God will allow thee to groan, but not to grumble. —Gurnall.



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NORTH CAROLINA CHRISTIAN ADVOCATE, Greensboro, N. C.

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CONSTITUTION OF THE WESTERN NORTH CAROLINA CONFERENCE BROTHERHOOD

Article 1. This association shall be called the Western North Carolina Conference Brotherhood.

Art. 2. The officers of this association shall be a president, a vice president, a secretary and treasurer, and two members appointed annually by the president, who shall hold their offices until their successors shall be elected, and who together shall constitute a board of trustees and executive committee, for the investment and application of all funds that may come into their hands. The offices of secretary and treasurer shall be held by one person.

Art. 3. An annual meeting of the Brotherhood shall be held during the session of the conference, at such time and place as may be designated by the president, at which meeting the officers of the association shall be elected.

Art. 4. Any clerical member of the Western North Carolina conference, either on trial or in full connection, may become a beneficiary member of the Brotherhood by the payment of an initiation fee of fifty cents and, within sixty days from date of entrance, a mortuary assessment of five dollars. Any person may become a non-beneficiary member upon promise to pay one dollar on the death of each beneficiary member.

Art. 5. On the death of a beneficiary member, each surviving beneficiary member, shall be assessed five dollars, and each non-beneficiary member one dollar, to be paid into the treasury within sixty days from the date of notice of assessment. After deducting the expense of collecting and disbursing the mortuary benefit, the remainder shall be paid to the person or persons designated in the certificate of membership. In case the deceased member did not direct how his mortuary benefit should be applied, it shall be paid to the surviving wife, or as specially directed.

Art. 6. Any funds coming into the Brotherhood in any way (mortuary assessments always excepted) shall be invested by the treasurer, and the interest solely used as a supplementary fund to increase the mortuary benefit, or expense of the association.

Art. 7. A member who shall fail to pay any assessment due, as aforesaid within sixty days from date of notice, shall forfeit his membership in the Brotherhood: Provided, that if he should die before the next session of the conference, and his beneficiaries should at or before said session pay up all arrears, the treasurer shall call an assessment on account of his death: Provided further, that any member forfeiting his membership under this article shall be readmitted to the Brotherhood upon application and the payment of all his arrears.

Art. 8. In the event of the death of the treasurer ,the president shall appoint a member to fill his place until the ensuing session of the conference.

Art. 9. Beneficiary membership in the Brotherhood shall not be forfeited by transfer to any other field of labor in the itinerant ministry of the Methodist Episcopal Church, South.

Art. 10. This Constitution can be amended at annual sessions: Provided the amendment proposed shall have been published in the conference paper at least two weeks before said session.

By-Laws

1. The president shall sign all certificates of membership, and perform the duties usually required of a presiding officer; and in his absence, his duties shall be performed by the vice president.

2. The secretary shall keep a record of the proceedings of the board of trustees and of the Brotherhood, and perform the duties usually required by a secretary. He shall, upon the notification of the death of a beneficiary member, communicate the fact to the surviving members, notifying them to forward the mortuary fee to the treasurer.

3. The treasurer shall receive and care for all the funds coming to the Brotherhood ,and shall disburse and invest the same as directed by the Constitution and By-Laws. The expenses of notification on the part of the secretary and treasurer, and for printing, postage, etc., shall be paid out of the amount collected from initiation fees and dues as may be necessary.

4. In view of the labor imposed upon the secretary and treasurer by the duties of his office, he shall be exempt from the payment of mortuary fees.

5. No certificate of membership in the Brotherhood shall be assigned, transferred, or in any way pledged for debt.

Amendment No. 1 to Constitution

After December 1, 1915, no member of the Western North Carolina conference, who has been a member of said conference for more than ten years, shall be admitted to beneficiary membership in the Western North Carolina Conference Brotherhood.

Amendment No. 2 to Constitution

If any preacher does not join the Brotherhood the year he is admitted into full connection in the annual conference, or prior thereto, he shall be required, when he does join, to pay all dues back to the date he was admitted into full connection.

OTHERS, TOO, DISLIKE ITS DEMAND

The Gospel is a message of spiritual redemption, not of social reform. To suppose that if Christ came to earth again, he would be a political agitator, is to misunderstand completely his estimate of things that really matter. His teaching that good and evil both proceed from the heart of the individual is flatly opposed to the ideas of Rousseau, Marx and others. The Bolsheviks hate Christianity not because they do not understand it, but because they do.—Dean Inge.

The Man Who Knows

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Membership Statistics by Episcopal Districts

(These figures include local preachers and lay members only)

	1935	1934	Increase	Decrease
First: Bishop Mouzon				
Baltimore	90,369	88,228	2,141	.....
Virginia	162,890	159,836	3,054	.....
Western Virginia	45,009	43,088	1,921	.....
	298,268	291,152	7,116	.....
Net increase	.....	.....	7.116	.....
Second: Bishop J. M. Moore				
Little Rock	68,930	67,154	1,776	.....
Missouri	47,466	46,107	1,359	.....
North Arkanass	74,765	73,892	873	.....
St. Louis	44,086	43,674	412	.....
Southwest Missouri	41,030	40,297	733	.....
	276,277	271,124	5,153	.....
Net increase	.....	.....	5,153	.....
Third: Bishop Darlington				
Illinois	7,299	7,133	166	.....
Kentucky	38,606	37,358	1,248	.....
Louisville	69,510	68,236	1,274	.....
Memphis	93,985	92,970	1,015	.....
Tennessee	93,268	92,401	867	.....
	302,668	298,098	4,570	.....
Net increase	.....	.....	4.570	.....
Fourth: Bishop Ainsworth				
Cuba	5,788	6,292	.....	504
Holston	114,160	111,841	2,319	.....
North Georgia	151,495	151,148	347	.....
South Georgia	112,671	112,666	5	.....
	384,114	381,947	2,671	504
Net increase	.....	.....	2,167	.....
Fifth: Bishop Cannon				
Arizona	5,031	4,906	125	.....
California Oriental Mission	654	600	54	.....
Northwest	3,730	3,788	.....	58
Pacific	19,964	19,765	199	.....
Western Mexican	2,151	2,221	.....	70
	31,530	31,280	378	128
Net increase	.....	.....	250	.....
Sixth: Bishop Hay				
Alabama	93,084	93,333	.....	249
Florida	62,225	60,815	1,410	.....
Latin Mission	484	442	42	.....
North Alabama	137,385	133,865	3,520	.....
	293,178	288,455	4,972	249
Net increase	.....	.....	4,723	.....
Seventh: Bishop Dobbs				
Louisiana	64,857	62,418	2,439	.....
Mississippi	77,079	76,156	923	.....
North Mississippi	71,925	71,485	440	.....
	213,861	219,059	3,802	.....
Net increase	.....	.....	3,802	.....
Eighth: Bishop Boaz				
Central Texas	93,392	93,874	.....	482
New Mexico	20,618	20,558	60	.....
Northwest Texas	69,598	68,904	694	.....
Texas	4,115	4,103	12	.....
West Texas	55,716	54,911	805	.....
	243,439	242,350	1,571	482
Net increase	.....	.....	1,089	.....
Ninth: Bishop A. J. Moore				
Belgian	1,004	1,006	.....	2
China	12,991	12,828	163	.....
Congo Mission (1934)	862	862	.....	.....
Czechoslovak	2,523	2,546	.....	23
Polish Mission (1934)	814	814	.....	.....
	18,194	18,056	163	25
Net increase	.....	.....	138	.....
Tenth: Bishop Kern				
North Carolina	124,893	122,798	2,095	.....
South Carolina	69,517	68,631	886	.....
Upper South Carolina	82,991	82,552	439	.....
Western North Carolina	156,287	154,852	1,435	.....
	433,688	428,833	4,855	.....
Net increase	.....	.....	4,855	.....
Eleventh: Bishop Smith				
Indian Mission	2,986	2,871	115	.....
North Texas	88,967	90,518	.....	1,551
Oklahoma	93,307	85,472	.....	2,165
Texas	104,859	103,763	1,091	.....
	230,119	282,629	1,206	3,716
Net decrease	.....	.....	.....	2,510

Total present membership, including local and traveling preachers 2,783,269
Total net gain, including preachers 31,298

Don't neglect your CHILD'S COLD

COMMON colds often settle in throat and chest. Don't take chances. Don't let them go untreated—at the first sniffle rub on Children's Musterole.

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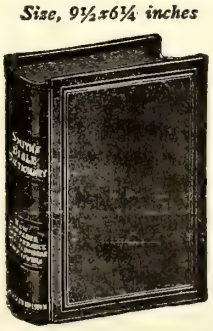
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Children's Storyland



PADDY BEAR'S NEW YEAR RESOLUTION

There was company at Paddy Bear's home. Auntie Bear and her son, Fuzzy, had come to spend Christmas and New Year's Day with Paddy Bear and his folks in the blue-black cave in the heart of the woods.

Every day, while Mamma Bear and Auntie Bear "visited' 'with each other in the cave, Paddy Bear would take Fuzzy out to play. Fuzzy was bigger than Paddy Bear, and his play was often rough. When they rolled and tumbled around, he would bump into Paddy and hurt him badly. Paddy Bear though tried not to mind, and because Fuzzy was his guest he always would let him choose what to play next.

That is why, on New Year's Day, when Fuzzy said, "Oh, I know what let's do—let's make New Year's Resolutions!" Paddy Bear answered, All right," although he didn't know what a New Year's resolution was.

He was afraid Fuzzy might make fun of him if he asked about it, but he knew Mamma Bear wouldn't tease.

"Wait a minute before we start," he told Fuzzy. "I want to ask mama something."

Then he ran into the kitchen of the blue-black cave, where Mama Bear was making bread.

"Mama," he asked, all out of breath from running, "how do you make a New Year's resolution?"

"Why," said Mama Bear, "if, on New Year's Day, you make up your mind to do something all the rest of the year that will make you a better little bear, or will help make some one else happy, you call that a New Year's resolution."

Paddy Bear thought for a minute or two; then he ran back to his cousin.

"All right," he called. "I know what my New Year's resolution is going to be."

"What is it?" asked Fuzzy.

"Every day I am going to go down to the spring to get the water, so that Mama Bear won't have so much work to do."

"Humph!" said Fuzzy. "I don't think that's much of a resolution."

"But I am going to do it without grumbling," said Paddy. "That's part of the resolution."

"Well, I can make one a lot better than that!" said Fuzzy. "I am going to exercise every day until I'm so strong that I can push the big rock in front of my house right down the hill!"

"My," said Paddy Bear, "that is a big resolution." He felt ashamed he hadn't been able to think up something big like that. Just bringing up the water every day seemed like such a little thing to do.

But just the same, every morning, after Fuzzy Bear and his mother had gone home, Paddy would go down to the spring with his two buckets, fill them with water, and carry them back to Mama Bear. At first they seemed very, very heavy. He had to stop two or three times, going up the hill, to rest. After awhile though he could carry them all the way without stopping. You see, although he didn't know it, carrying that what was very good exercise, and he was growing stronger every day.

He would often think of Fuzzy Bear. "My, I wonder if he's grown strong enough to push that rock down the hill! I certainly would enjoy watching him do it."

Finally. Mama Bear and Paddy started out to visit Auntie Bear. Paddy could hardly wait until dinner was over and he and Fuzzy would go out to play.

"How's your New Year's resolution?" he asked right away. "Can you push that rock down the hill yet?"

Fuzzy Bear looked sheepish. "I didn't practice more than a day or two," he said. "It was too much work. I guess I could push it though if I tried."

He went over to the big rock, and began to push and tug at it, but he couldn't move it even a teency-weency bit. At last he fell back, puffing and grunting.

"It is not such a big rock though," said Paddy Bear. "I believe I'll try it myself."

So he began pulling and tugging. And, would you believe it? Carrying that water up the hill every day for months had made his arms so strong that pretty soon—puff, pull! push—that rock began to roll down the hill!

"My, but you are strong!" cried Fuzzy, and Mama Bear and Auntie Bear, who had come out to watch, began to clap their paws.

"You see, it was a good New Year's resolution after all,' 'said Mama Bear. "You've not only been helping me; you've been helping yourself, too."

"And you kept your resolution," Auntie Bear added. "It wouldn't have made any difference how good it was, if you hadn't kept on working over it after had made it."

"Can you make resolutions any time but New Year's Day?" asked Fuzzy. "Because I want to make one right now just like Paddy Bear's, and I am going to keep it just as he did, too."—Child Life.

BEWARE: LITTLE WOODLAND CREATURES

Bright-eyed little brown squirrel,
Timid, furry hare,
Chipmunk, grouse, and bobwhite—
Pray listen, and beware.
Your lives are in danger.
Death stalks you for his prey,
For men and boys with shotguns
Roam the woods today.

Each little woodland creature,
One harmless as another,
Hiawatha knew and loved you;
Hiawatha called you "Brother."
But these are not Hiawatha,
Who've marked you for their prey,
These men and boys with shotguns
Who roam the woods today.

Then hare, leave not your burrow,
Squirrel, seek your hollow tree.
Bobwhite, and grouse, and chipmunk,
Pray heed this word from me.
Stay safely in your burrow—
Your nest, your hide-away;
For men and boys with shotguns
Roam the woods today.

—Dorothy L. Hunt in Our Dumb Animals.

TRY WHISTLING

I find that by whistling softly in a monotone, I can approach much closer to the small animals in the woods. I got close enough to get a wild rabbit in this way, and a small gopher practically sat beside me as I whistled. I tried it on a squirrel and it wasn't long before it ceased its chattering and eyed me closely as I stood close to its perch. I got within a few feet of a woodchuck in the same way.

Try it some time. On hearing the soft tones the animals seem to lose much of their fear. But don't frighten them in any way, because they will remember it the next time you pass. And they don't forget!—Conrad O. Peterson, in Our Dumb Animals.

A teacher gave the following problem to her pupils: If a woman gathers five eggs a day, how many eggs would she gather in a week? After studying for a few minutes, William, with a puzzled brow, inquired: "Teacher, do hens lay on Sundays?"—Indianapolis News.

A fly and a flea in a flue were imprisoned, so what could they do?
Said the flea, "Let us fly!"
Said the fly, "Let us flee!"
So they flew through a flaw in the flue.

FIVE CATS AT A PARTY

By Lydia Lon Roberts

"Frosty is three years old next week," said Marjorie Burke one Saturday morning. "It would be fun to give him some birthday presents."

"Oh, let's have a birthday party for him," said her sister Norah.

"He couldn't say 'thank you' except by crying 'emow, meow,'" said Marjorie laughing as she stooped to pick up the big cat who was purring at her feet. The streaks of gray across his black fur made him look as if he had brushed against snow or frost, so he had been named Frosty.

"It would be fun to invite Beatrice and Beth, the Sawyer twins, and ask them to bring their cats," said Norah.

"We might give a catnip mouse to each cat," planned Marjorie eagerly. "Spunk and Spot and Frosty would have great fun together. Let's go and invite the twins now and plan the party."

"The new girl who has just moved in across the street has a cat," said Norah thoughtfully. "I saw it today. It is a gray cat with a short tail."

"It must be a bobtail cat," said Marjorie. "If we knew her, we might ask her to come to the party."

"Let's ask her any way and then we shall know her," suggested Norah. "She looks lonesome playing over there by herself. I heard her mother call her Anna, and Anna called the cat Star."

Anna Martin's eyes sparkled when the two girls invited her to the cat party, and she promised to come and bring Star.

The next Saturday afternoon there were five cats in the Burkes' kitchen for a cousin had come and brought Goldie, a big yellow cat.

"Five girls and five cats made quite a party," said Beth.

"How did you ever think of playthings for the cats?" asked Beatrice.

"We gave Frosty some for his birthday and he wanted share them with his cat friends," explained Marjorie.

On the kitchen floor were five cardboard boxes, one for each cat, and in each box was a piece of old cloth to make it warm and comfortable for a cat nap. A rattle and some little round bells lay under a chair. In one corner were some marbles and rubber balls. Long pieces of string for the cats to play with hung from two chairs. Under the window were some old slippers and some big balls made of crumbled newspapers. In a row in front of the stove were five catnip mice.

"There they go!" cried Anna, as the five cats scampered for the mice.

"Oh! Oh! Did you ever see anything so funny?" said Beatrice. "Look at them bump into each other and roll over and over."

For almost an hour the girls watched the cats and laughed until they were too limp to stand up and had to sit down on the floor.

The cats chased their tails and each other, they raced around the room and over the chairs. They tumbled head over heels over the mice, they pushed the rattle and jingled the bells over the floor and leaped for the strings. They scampered after balls and marbles and rushed furiously at the newspapers, catching them between their paws until they were torn to pieces.

"I think it is time for their refreshments now," said Norah. She placed five saucers of cream in front of the stove and in one second there was a row of cats there ,too, and Frosty, Spunk, Spot, Goldie and Star were lapping cream as fast as their little red tongues could move.

"It is time for our refreshments, too," said Marjorie as she led the way to the dining room. How the girls exclaimed when they saw the table! It was covered with a big white paper tablecloth on which had been pasted many pictures of cats.

"We cut them from old magazines and papers," said Norah.

Each girl found an envelope beside her plate and in it were more pictures and some poems and stories about cats.

"We thought it would be fun for us all to have cat scrapbooks," said Marjorie. "These clippings will help us begin, and we shall watch for anything about cats. We can take snapshots of our cats and exchange them, too."

After the sandwiches and cookies and cocoa were all gone, the girls played "cat" games, as Marjorie called them. They made lists of words with "cat" in them such as Catch, Caterpillar, and Catfish. Then each girl told a story about a cat. Next each girl in turn had to make the funniest meows and cat noises she possibly could, but the others must not laugh. Whoever laughed first had to take next turn. Afterwards they played "puss-in-the-corner."

"We have had a lovely time," said Beatrice when it was time to go, "but now we must take our cats home."

"I always liked cats, but now I like them more than ever," said Anna, "because they have helped me make new friends. Star and I shall not be lonesome any more."

The girls went into the kitchen, and there, curled up under the stove, and not in their nice boxes, after all, were five balls of fur. Frosty, Spunk, Spot, Goldie and Star had played so hard and eaten so much at the cat party that they had gone sound asleep.—Zion's Herald.

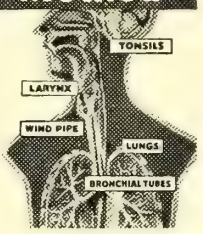
An absent-minded grocer called on his old friend, the family doctor, one evening. They chatted for a couple of hours, and as the grocer rose to go the doctor asked: "Family all well, I suppose?"

"Good heavens!" exclaimed his visitor, "that reminds me. My wife's having a fit."—Emporia Gazette.

Frank had behaved beautifully at the Christmas dinner until the dessert arrived.

"Mamma," he cried, "will the fruit hurt me, or is there enough to go round?"

COUGH STOPPED quicker by "Moist-Throat" Method



WHEN you catch cold, the tiny moisture glands in your throat and windpipe dry or clog. Thick phlegm irritates your throat, *making you cough.* It is necessary to stimulate those glands to pour out their natural moisture. Pertussin does this. It "unclogs" the glands—loosens phlegm and keeps your throat moist.



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Feb. 9-23—Augusta, Ky.
March 15-27—Ward Street, High Point.
March 29-April 10—Walkertown, N. C.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
FIRST ROUND

January
Stem, Stem, 11 26

February
Andrews-Massey, Andrews, 11 2
Lakewood, 7:30 2
Trinity, 7:30 4
Moncure, Moncure, 11 9
Siler City, First Church, 7:30 9
South Alamance, Saxapahaw, 11 16
Pittsboro, Pittsboro, 7:30 16

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
FIRST ROUND

January
Gibson, St. Johns, 11 26
Laurel Hill, 3 26
Biscoe, Candor, 7:30 26

February
Fayetteville, Camp Ground, 11 2
Raeford, Parkers, 3 2
Rowland, 7:30 2
Caledonia, Johns, 11 9
Parkton, 7:30 9
Piedmont, East Rockingham, 11 16
Roberdel, 3 16
Rockingham, 7:30 16
Troy, 11 23
Broadway, 3 23
Red Springs, 7:30 23

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

January
North Gates, Parker's, 11 and 1 25
North Gates, Parker's, 11 26
Gates, Gatesville, 3 and 7 26

February
Mann's Harbor, 11 2
Stumpy Point, 11 and 1 8
Ahoskie, 11 16
Aulander, 3 16
Murfreesboro, 7:30 16
Washington, 11 23
Bath, 3 23
Belhaven, 7:30 23
Chowan, Anderson's, 11 and 1 29

March
Williamson, 11 1
Windsor, 7:30 1

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FIRST ROUND

January
Hookerton, Rainbow, 11 25
Kinston, Queen Street, 11 26
La Grange, Hickory Grove, 3 26
Mt. Olive-Calypso, Mt. Olive, 7:30 31

February
Mt. Olive Ct., Browning, 11 1
Aurora, Aurora, 11 2
Pamlico, Stonewall, 3 2
Oriental, Oriental, 7:30 2
Vanceboro, Epworth, 11 8
Pink Hill, Pink Hill, 11 9
Dover, Dover, 3 9
Grimesland, Grimesland, 11 14
Straits-Harlowe, Tabernacle, 11 15
Beaufort, 11 16
Atlanta, Williston, 3 16
Pikeville, Pikeville, 11 21
Fremont, Eureka, 11 22
Morehead City, 11 23
Newport, Newport, 3 23
Ocracoke-Portsmouth, Ocracoke, 7 26

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

January
Oxford Ct., Salem, 11 26
Creedmoor, Banks, 3 26

February
Youngsville, Youngsville, 11 1
Lillington, Lillington, 11 2
Mamers, Spring Hill, 3 2
Princeton, 11 9
Garner, Ebenezer, 7:30 9
Fuquay, Kipling, 3 16
Jenkins Memorial, 7:30 16

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FIRST ROUND

January
Halifax, 11 26
Rosemary, 7:30 26
Garysburg-Shiloh, 11 29
Enfield-Whitakers, 7:30 29

February
McKendree-Pinetops, 11 2
Waltonsburg, 3 2
Farmville, 7:30 2
Tarboro, 11 9
Rocky Mount Ct., Marvin, 7:30 9
Spring Hope, 11 16
Stantonsburg, 7:30 16

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

January
Town Creek, Zion, 11 26
Shallott, Camp, 3 26
Southport, 7:30 26
Grace, Wilmington, 7:30 29

February
St. Pauls, 11 2
Lumberton Ct., East Lumberton, 3 2
Lumberton, 7:30 2
Scott's Hill, 3 5
Fairmont, 11 9
Burgaw, 3 16

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

January
Leicester, Leicester, 11 26
Biltmore, 7 26

February
Laurel, Laurel, 11 2
Asheville Ct., Emma, 3 2
Haywood Street, 11 9
Weaverville Ct., Barnardsville, 3 9
Hillside Street, 7:30 9
West Asheville, 11 16
Black Mountain, 7:30 16
Weaverville, 11 23
Swannanoa, Bethesda, 3 23

March
Asbury Memorial, 11 1
Skyland, Balfour, 3 1
Candler, Laurel Hill, 11 7
Marshall, Walnut, 11 8
Hot Springs, Paint Rock, 2:30 8
Biltmore, 11 15
Oakley, 7:30 15
Fleacher-Mills River, Fletcher, 11 22
Saluda-Tryon, Saluda, 7:30 22
Hendersonville, 11 29
Flat Rock, Fruitland, 3 29

April
Leicester, Dix Creek, 11 5
Sandy, Teague's, 3 5
Laurel, Beech Glen, 11 12
Acton, Sardis, 3 12
Central, 11 19
Fairview, Fairview, 3 19
Asheville Ct., Elk Mountain, 11 26
District Conference, Weaverville, April 26-27.

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

January
Matthews-Indian Trail, Indian Trail, 11 26
Weddington-Wesley Chapel, 2 26
Wesley Heights, 7:30 26

February
Monroe Ct., West Monroe, 2 2
Brevard St., 7:30 2
Calvary, 7:30 5
Homestead-Pleasant Grove, 11 9
Thrift-Moores, Thrift, 7:30 9
Pineville, Harrison, 11 16
Belmont Park, 7:30 16
Waxhaw, Waxhaw, 11 23
Big Springs, 7:30 23

March
Marshville, Wingate, 11 1
Polkton, Wightman, 2:30 1
Hickory Grove, 7:30 1
Hawthorne Lane, 7:30 2
Myers Park, 7:30 3
Wadesboro, 11 8
Peachland, Mt. Moriah, 2:30 8
Dilworth, 7:30 8
Wadesboro, 11 15
Lilesville, Savannah, 2:30 15
Prospect, Bethlehem, 11 22

April
Monroe, Central, 11 5
Charlotte, First Church, 7:30 6
Morven, Pleasant Hill, 11 12
New Hope, Bethel, Union, 2:30 12
Ansonville, Cedar Hill, 2:30 19
District Conference, Marshville, April 23-24.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
FIRST ROUND

January
South Fork Ct., Mt. Vernon, 11 26
Crouse, Laboratory, 2:30 26
Bradley Memorial, night 26

February
Cramerton, 11 2
Gastonia, Trinity, night 2
Dallas, 11 9
Smyre, night 9

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
SECOND ROUND

January
High Point, Main Street, 11 26
Ward Street-Archdale, 7:30 26

February
Reidsville Ct., Lowes, 11 1
Centenary, 11 2
Stokesdale Ct., Mt. Zion, 2:30 2
Bessemer, 7:30 2
Calvary, 7:30 5
Summerfield Ct., Center, 11 9
Gibsonville, 3 9
Wesley Memorial, 7:30 9
Glenwood, 11 16
West Greensboro, 3 16
Asheboro, First, 7:30 16
Liberty Ct., Staley, 11 23
Mt. Pleasant, 3 23
Jamestown, 7:30 23

March
Randleman, 11 1
Cedar Falls Ct., Central Falls, 3 1
Bethel-Grace, 7:30 1
Proximity, 11 8
Pleasant Garden, 3 8
Carraway Memorial, 7:30 8
New Hope Ct., Pisgah, 11 15
Asheboro Ct., Mt. Tabor, 3 15
Ramseur, 7:30 15
Guilford, 11 22
Coleridge Ct., Rehobeth, 3 22
Randolph Ct., Trinity, 7:30 22
Farmer Ct., Salem, 11 29
Highlands, 7:30 29

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
SECOND ROUND

January
Table Rock, Oak Hill, 11 26
Connelly Springs, Hilderbrand, 3:30 26
Rutherford College, night 26

February
Henrietta-Carolene, Alexander, 9:45 5
Pleasant Grove, 11 5
Spindale, night 5
Gilkey, Gilkey, 11 9
Broad River, Kestlers, 3 9
Cliffside-Avondale, Cliffside, night 9
Glen Alpine, 11 16
Morganton Ct., Bethlehem, 3 16
Marion Mills, East Marion, night 16
Bostic, Cedar Grove, 11 23
Rutherfordton, night 23

March
Marion Ct., Concord, 11 1
Cross Mills, night 1
McDowell Ct., Bethel, 11 8
Old Fort Ct., Bethlehem, 3 8
Old Fort Station, night 8
Burnsville, 11 15
Ball Creek, Ball Creek, 3 15
Elk Park, Elk Park, 11 22
Avery Ct., Jonas Ridge, 3 22
Micaville, Bakersville, 11 29
Spruce Pine, night 29

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
FIRST ROUND

January
Yadkinville, Boonville, 11 26
Dobson, Dobson, night 26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
SECOND ROUND

January
Harmony, 11 26
China Grove, night 26

February
Kannapolis, Trinity, 11 2
Coburn Memorial, night 2
Norwood Ct., Green Memorial, 11 8
Badin, Tabernacle, 11 9
Norwood, night 9
Albemarle, Central, 11 16
Albemarle Ct., Stony Hill, 3 16
First Street, night 16
Park Avenue, 11 23
Woodleaf, South River 23
Landis, Landis, night 23

March
Concord, Harmony, 11 1
Salem, Tabor, 11 and 2:30 ..... Feb. 29 & 1
Westford, night 1
Kerr Street, 11 8
Concord Ct., Rocky Mount, 3 8
Forest Hill, night 8
First Church, night 10
Yadkin-Rowan, Yadkin, 11 15

New London, Zion, 3 15
Spencer, Central, night 15
Mount Pleasant, St. Paul, 11 22
Cabarrus County Training School 3 22
Epworth, night 22
Concord, Central, 11 29
Granite Quarry, 3 29

April

East Spencer, East Spencer, 11 5
Gold Hill, Liberty, 3 5
China Grove, night 5

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

February

Highland-Rhodhiss, Rhodhiss, 11 2
Bethel-Fairgrove, Bethel, night 2
Statesville, Race Street, 11 9
Shepherds, Knox Chapel, 3 9
Statesville, Broad Street, night 9
Elmwood, Elmwood, 11 16
Cool Springs, New Salem, 3 16
Mooresville, Jones Memorial, night 16
Troutman, Troutman, 11 23
Statesville Ct., Shiloh, 3 23
Stony Point, night 23

March

Mooresville, Broad Street, 11 1
Mooresville Ct., Williamson, 3 1
Mooresville, Central, night 1
Granite Falls, 11 8
Catawba, Bethlehem, 3 8
Maiden, Maiden, night 8
Taylorsville, Carsons, 3 15
Hiddenite, Hiddenite, night 15
Dudley Shoals, Grace, 11 22
Hudson, Hudson, night 22
Westview, 11 29
Hickory, First Church, night 29

April

Whitnel-Harpers, 11 5
Lenoir Ct., South Lenoir, night 5
Davidson, Huntersville, 10 12
Mount Zion, 11 12
Olin-Turnersburg, night 12
Balls Creek, Pisgah, 11 19
Newton, night 19
Lenoir, First Church, 11 26

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

January

Waynesville, 11 26
Junaluska, night 26

February

Brevard, 11 2
Brevard Ct., Lake Toxaway, 3 2
Bethel, Pisgah, 11 9
Canton, night 9
Jonnathan, Shady Grove, 11 16
Whittier, Shoal Creek, 3 16
Macon, Patton's, 11 23
Clyde, Clark's, night 23

March

Franklin, 11 1
Robbinsville, Robbinsville, night 1
Murphy, 11 8
Hayesville, Sweetwater, 3 8
Franklin Ct., Clark's, 11 and 11 14-15
Webster, Wesleyanna, 3 15

April

Murphy Ct., Bellview, 11 5
Andrews, night 5
Bryson City, 11 19
Dellwood, Elizabeth, night 19
Cullowhee, Speedwell, 11 26

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

January

Ogburn Memorial, Ogburn, 11 26
Sylva, Dillsboro, night 15
Highlands, Highlands, 11 22
Glenville, Glenville, 3 22
Fines Creek, Spring Creek, 11 29
Crabtree, Crabtree, 3 29

February

Davie, Center, 11 1
Farmington, Wesley Chapel, 11 2
Doubs, Brookstown, 3 2
Cooleemee, night 2
Lewisville, Concord, 11 9
Advance, Mocks, 3 9
Linwood, Macedonia, night 9
Erlanger, Ebenezer, 11 16
Davidson, Centenary, 3 16
Trinity-Bethel, Bethel, night 16
Ardmore, 11 23
Welcome, Midway, 3 23
Central Terrace, night 23

March

Forsyth, Marvin, 11 1
Reeds, 3 1
Lexington, First, night 1
Burkhead, 11 8
Oak Ridge, Cottrell Memorial, 3 8
Hanes-Clemmons, Clemmons, night 8
Thomasville, Main, 11 15
Hiatt-Sedge Garden, Mt. Olive, 3 15
Green Street, night 15
Kernersville, 11 22
Bunker Hill, 3 22
Denton, Denton, night 22
Centenary, night 25
Grace, 11 29
Thomasville Ct., 3 29
Ogburn Memorial, Oak Summit, night 29

April

Mocksville, 11 5
Walkertown, night 5

RESOLUTIONS OF RESPECT

On November 12, 1935, it pleased Almighty God to call to her reward Mrs. W. T. Dearen, our beloved friend and coworker in the Methodist church of Apex, N. C. Therefore be it resolved:

First, That we, the Betty G. Utley Missionary Society and circle, bow in humble submission to His will and praise Him for the life and example of this noble woman.

Second, That our hearts are filled with gratitude to God for the privilege of the companionship of this beloved friend.

Third, That the sincere sympathy of the Betty G. Utley Missionary Society and circle be extended to the bereaved family of Mrs. Dearen and commend them to the loving care of the heavenly Father.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy to the North Carolina Christian Advocate for publication, and a copy spread on our records.

Mrs. L. G. Jordan,
Mrs. T. F. Womble,
Mrs. J. L. Castlebury,
Mrs. E. E. Holleman.

THOMPSON—On January 2, 1936, in Denver, N. C., at the age of 84 years Brother Pinkney A. Thompson departed this life. His pastor, Rev. M. A. Osborne, Revs. Jim Green and Robert Howard conducted the funeral services. Brother Thompson had been a faithful and useful member of the Methodist church since his conversion at Rock Springs camp meeting 73 years ago. He was an old fashioned, shouting Methodist. Till his death he never changed from this happy choice of knowing the Lord in conscious, experimental salvation and the witness of the Spirit.

He was a well known, industrious, successful man of clean habits of life, tidy and affable manner, and his going leaves vacant a large place in the community life of Denver. He leaves one brother, L. Thompson of Winston-Salem, N. C.; one granddaughter, Mrs. Joseph Whitener of Madisonville, Tenn., and his wife, Mrs. Ida Thompson of Denver, N. C.

We have known him 20 years. We loved him without a lapse. We shall miss him for a while, but hope and expect by God's grace to meet him after a while in our Father's house above.

Jim H. Green.

RESOLUTIONS OF RESPECT

We, the members of the missionary society of Spencer Memorial Methodist Episcopal church, wish to pay loving tribute to one of our most loyal members, Mrs. Pearl Belle Heintz, whose spirit passed away December 26, 1935.

Her life was an inspiration to us, her devotion and interest showed real Christian character.

We wish to express to the members of her family our appreciation of her life and character, and we do resolve:

First, That we bow in humble submission to the will of our Father who doeth all things well.

Second, That a copy of these resolutions be placed on our records, a copy sent to the family, and a copy to the North Carolina Christian Advocate for publication.

Mrs. F. W. Kiker,
Mrs. Nettie Morris.

"What's the first thing you do when cleaning your rifle?" demanded the sergeant.

"Look at the number," replied the new recruit.

"Oh, you do," barked the sergeant. "And what's the big idea?"

"To make sure I don't clean some one else's," answered the recruit.

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IN MEMORIAM

TAYLOR—On December 10, 1935, Mrs. Ecue Taylor, the wife of the late George G. Taylor of Bogue, N. C., departed this life. The passing of Sister Taylor was keenly felt by her church and the community at large. This fact was borne out by the host of friends and loved ones who crowded the church to join in paying their last respects to a good neighbor, a noble woman, and a devoted mother.

At the age of 16 this good woman committed her life to the Lord and to him she gave herself in humble trust and service.

Mrs. Taylor left eight children: Pauline Taylor Smith and Elma Taylor Smith, both of Baltimore, Md.; Herman, Carl, Rupert, Nina, Nellie and Donald Taylor of Bogue, N. C., and Grace Taylor Kobe of Norfolk, Va. Three brothers and one sister survive. They are C. P. Pringle, Newort, N. C., N. W. Pringle, Cortez, Fla., and Mrs. Albert Taylor of Bogue.

Millard W. Warren.

HOLDEN—Mrs. Mattie Angel Holden, 55, widow of the late Rev. Joshua E. Holden, who was for 25 years a beloved member of the North Carolina conference, died at the home her mother, Mrs. T. T. Angel, in Spencer Va., on Wednesday, December 11, 1935 after illness lingering more than a year. She was buried in the cemetery at Spencer, Va., after funeral services Thursday afternoon.

For the past six years Mrs. Holden had made her home in Thomasville with her surviving daughter, Miss Lucile Holden ,an esteemed member of the faculty of the Thomasville public schools. Mrs. Holden had been very active in the religious and cultural life of Thomasville. She had recently been chaplain of the Woman's Club, teacher of the Gleaner's Bible class, and superintendent of mission study in the society of Main Street church.

As always during the years when she served with her husband in the fruitful vineyards of the Master, in Thomasville Mrs. Holden could be depended on to do excellently difficult and unwanted but important tasks. There have been few residents of Thomasville whose life was more surely an inspiration to those around her. She radiated regularly the sweet charm of spiritual beauty and was busy for many a noble enterprise. Here, as among her husband's parishioners where her life was eloquent in service, she touched the human scene and left upon it a lasting mark of influential good.

R. Dwight Ware.

LA FEVERS—Mrs. William A. La Fevers slipped away December 11, 1935, in the eventide of a beautiful life and in the closing hours of a happy day without telling anyone "goodbye," but everyone knew whither she journeyed, for all her life she had been making preparation for her home in the Father's house. The finishing touch of that preparation was the beauiful act of a sacred contribution to the Master's kingdom in the missionary circle some 45 minutes before she left. Her baggage, containing all the worth while things of her trust in God, the fine qualities of character which she had cultivated, and the noble traits of true wifehood and motherhood was ready, and she came back home from the circle meeting to await the chariot of God, which came in a few minutes.

The news of her going spread from home to home and friends gathered under the shadow of nightfall to weep with husband and sons and daughters. But the light shone—the light of her devotion to Christ and home. There was heard on every hand the words, "She was a good woman," and doubtless if Christ should be heard to speak to us he would say, as he said of one who anointed him, "She hath done what she could."

She is survived by her husband, five sons and one daughter: Fred, Preston, Harold, and Miss Lela La Fevers of Glen Alpine; Conley La Fevers of Asheville, and the Rev. Horatio La Fevers of Hudson, N. C.

After funeral services held at the Glen Alpine Methodist church, conducted by her pastor, assisted by Rev. A. T. Barnwell, her body was laid to rest in the cemetery near the church.

M. F. Moores.

RESOLUTIONS OF RESPECT

On March 19, 1935, Mr. Orrin Gaither was taken from us. We realize it has been an inspiration to have been closely associated with him in our Sunday school at Miller's Creek, and his influence for all things good has been felt by all with whom he came in contact and was every ready to help in a financial way.

His presence and influence will be greatly missed by us, but in his going to his eternal home our loss is his gain. We pray that his Christ-like spirit may ever abide with us and all who loved him, inspiring us to nobler things. We commend the loved ones to the tender care of our heavenly Father. Therefore be it resolved:

First, That we hereby express our appreciation of his noble and Christian character.

Second, That we cherish the memory of Orrin and commend to the Sunday school his example of loyalty and devotion to his Master.

Fourth, That a copy of these resolutions be sent to the county papers, a copy to the North Carolina Christian Advocate and a copy sent to the family.

John F. Caudill,
Rell Caudill,
Grey Tulbert.

RESOLUTIONS OF RESPECT

Whereas, God in his wise providence has taken from us our member and friend, Mrs. Ida Talbott Belton; and whereas, the deceased was an esteemed member of Draper Methodist church and woman's missionary society of Draper, N. C.; therefore be it resolved:

First, That we, the members of the woman's missionary society, bow in humble submission to the will of God, feeling assured that our loss is heaven's gain.

Second ,That we pray that the Holy Spirit may keep and sustain her husband and children and other sorrowing relatives and friends; and that we, the committee representing the woman's missionary society, take this opportunity to point the bereaved ones to "Him who doeth all things well", and heaven will seem nearer and dearer, and as you look upon this cloud of sorrow you can see there a beautiful rainbow of solace and comfort because of her everlasting assurance of a fuller life.

Third, That we are thankful for the life she lived among us ,and we pray that her gentle spirit may ever abide with us, inspiring us to a nobler life with Christ.

Fourth, That four copies be made: one copy be filed by our society, one copy sent to the family, one copy sent to the Leaksville News, and one copy sent to the North Carolina Christian Advocate.

Mrs. W. O. Marlowe,
Mrs. E. J. Moore,
Mrs. G. P. Dillard,
Mrs. W. J. Squires.

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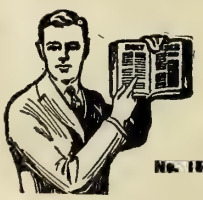
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2 He maketh me to lie d green pastures: he leadeth m the still waters.

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Volume 81 GREENSBORO, N. C., THURSDAY, JANUAR[illegible], 1936 Number 5

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WINTER—SPRING, GREENSBORO COLLEGE CAMPUS





Bitter winds . . . freezing, falling drops . . . to form delicate patterns on trees and wires . . . and then comes the spring . . . the flowers . . . and we're happy again.

"A STAR FOR EVERY CHURCH; 100 PER CENT FOR EVERY OFFICIAL BOARD"

The above is the slogan for the N. C. Christain Advocate this year. This is a continuation of last year's success.

1. Every church that reports one new subscriber for each fifty members will get its quota and be granted a star. Two new subscribers for a church with 100 members, a star; ten new subscribers for a church with 500 members, a star. So every church has an equal show to win its quota.

2. Every official board that reports its members 100 per cent goes on the honor roll for officials.

We expect to report in tabulated figures the number each church secures as the campaign progresses, and when a charge or church reaches its quota we will mark it with a star, and when it reaches twice its quota there will appear two stars. This enables the public to see at a glance how each and every pastoral charge is getting on in the campaign.

Let the people of every congregation get busy at once and put the Advocate, as near as possible, in every home. Report results to us so that these results can be tabulated in the Advocate.

Be careful to report the name of chairman of official board. Help us to make a full and accurate exhibit.

WIDE IS THE CURSE OF LIQUOR

Drinking Victims of Auto Wreck Blamed for Death Crash

State highway patrolmen who last Monday night investigated the accident that involved the deaths of Miss Mary Ena Holt, of the Burlington road, and William Roy Myrick, of No. 2 Ball Park avenue, Proximity, termed the wreck as one of the worst of recent years in this section.

W .W. Hussey, 23-year-old truck driver, was exonerated of a charge of manslaughter in connection with the two deaths when given a hearing before Magistrate John C. Strickland Saturday afternoon.

Drinking in Evidence

All evidence offered during the hearing tended to show that both Miss Holt, who was operating the car that crashed into the oil tank truck operated by Hussey, and Myrick had been drinking, according to investigating officers. They testified that they found two bottles in the car operated by Miss Holt, which, they claimed, had contained whiskey. The cap was off one bottle, while another was still on the second, although both bottles were broken in the wreck.—Greensboro Record.

Liquor Stills Captured by Officers

Williamston, Jan. 28.—Sheriffs of Martin and Beaufort counties have made several moonshine raids recently. A number of stills were destroyed. It was thought at one time that the local ABC stores would do away with so much bootlegging in Martin county, and for a time there was not so much of it carried on, but it is believed that the high price of the legalized liquor makes it prohibitive to many persons, and they resort to the bootlegger for what they think they must have.

Intoxicated Woman Fires Jail Mattress

Lumberton, Jan. 28.—Two white women prisoners in the Robeson county jail narrowly escaped death by suffocation Sunday when one of them, placed in the jail on a charge of being drunk, set fire to a mattress. * * * Jailer Britt said he had not been attracted by cries of the women, for prisoners kept considerable noise and a drunken woman is the chief noisemaker of all. It was by a stroke of luck, he says, that the fire was discovered in time to save the lives of the inmates.

Gladys Moore is alleged to have fired the mattress in an attempt to smoke a cigarette. The other woman inmate was Lillian Yaw.

IF I WERE A LAYMAN IN 1936

By Thomas H. Gallagher

1. I would follow Jesus faithfully and give all who know me a convincing picture of true discipleship.

2. I would wade through present-day fears, half-truths, and inconsistencies, and arrive rejoicing on the bank of certainty.

3. I would root my faith down deep in the eternal soil and defy all temporal cyclones.

4. I would hook up my life to and go along with the moral and spiritual forces and be a lifter of life.

5. I would be an optimist and live, love, labor, believing that in all and overarching all, and undergirding all, is a universal Friend.

6. I would be known as a giver rather than getter; a lifter rather than a leaner and a creator rather than critic.

7. I would know current lift and would distinguish between ripples and waves, spring-tides and oceans.

8. I would become familiar with the manifold problems and heartaches of my fellows, and would join them in finding true solutions.

9. I would do what I consider right, never minding, by so doing, whether I would be popular or unpopular.

10. I would be a good forgiver, and a good forgetter, all through the year, remembering that as we forgive we are forgiven.—Christian Advocate (N. Y.)

DOES GREENSBORO DISTRICT LEAD?

Wesley Memorial church, High Point, Main Street, Reidsville, and Mt. Pleasant church have balanced their budgets for the first quarter. All financial obligations have been met.

Mt. Pleasant has done better than this. All benevolences and the Children's Home's obligation for the year have been paid. This country church has even gone beyond the big city churches.

Is there another district in either conference that can make so good a showing? If so, send along the report.

There were never more unwanted children in the United States than at present.—Ernest R. Groves, professor, University of North Carolina.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, JANUARY 30, 1936 Number 5

We used to sing proudly of "the land of the free and the home of the brave." Now we talk glibly of regimentation of industry and practically everything else, while liberty lies dying in the mire, and we call it progress as demagogues shout in ghoulish glee.

Suppose Ben Franklin with his doctrine of thrift were living today. He would be lynched as an enemy of the public good. He could not be reciting "Early to bed, early to rise, makes a man wealthy and wise." The doctrine now is sleep late and let Uncle Sam feed you. We look for a move to take the book of Proverbs out of the Bible.

President Roosevelt has urged the veterans not to cash their bonds unless absolutely necessary, but to keep them as a "nest egg." That is admirable advice, and let us hope that some of them at least will follow the suggestion of the President. It sounds good, also, to hear from the White House a word about saving and not all about spending.

How do the following lines appeal to the farmer boys among our readers?

They strolled down the lane together,
The sky was studded with stars.
They reached the gate in silence,
And he lifted down the bars.
She neither smiled nor thanked him
Because she knew not how;
For he was just a farmer's boy
And she a Jersey cow!

American mothers in former years taught their sons to aspire to the presidency of the United States. That was a big star in the high heavens to which those lads hitched their wagons. But these laudable ambitions were infinitely better than to plan for a beggar's place on the rolls of federal relief with the complaint that there is no opening in this country for a poor boy—a thing all too common in recent years when thrift and industry are penalized in order to feed those who are unwilling to work.

As a collector of things Jesus was a collossal failure. He lived thirty-three years, but at his death he possessed nothing except the clothes he wore. He owned no houses nor land, nor silver nor gold. Yet in his last hours he could say to his disciples, "Freely ye have received, freely give." His riches were spiritual, which is the sort that could enrich the world.

Jesus found fault with the church of his day because of the way it treated the prophets —the preachers—of that age. They stoned the prophets and would not allow them to deliver their message. In many places at this very hour, the church treats the prophets after the same fashion. Instead of furnishing the preachers a platform and an atmosphere for the delivery of their message, the church calls for smooth words that will occasion no revolt from the existing order of an unchristian world. They still stone the prophets.

It has been eighty-seven years since the Methodist Episcopal Church, South, opened missionary work in China and it has been fifty years since the organization of the annual conference. Bishop Alpheus W. Wilson organized the conference in 1885. Rev. A. P. Parker of Missouri, whose name is revered among China missionaries, was the secretary. Bishop Collins Denny accompanied Bishop Wilson on this visit to China. The China annual conference held in 1954 planned to adequately celebrate in 1935 the fiftieth anniversary of its founding as an outstanding event of progress in the missions of our church. Accordingly the celebration took place in Shanghai on October 30. Among the many visitors and delegates present were Miss Sallie Lou MacKinnon, W. F. Quillian and W. G. Cram as representatives appointed by the College of Bishops. The sessions were held in the Moore Memorial church. This is not only a church with fine auditorium and a great membership, but is a center of activity for the youth of Shanghai—a great Oriental city.

A Lifting Process Saves Civilizations

PROF. MALCOLM McDERMOTT of the Duke University law school, speaking to the members of the North Carolina Press Association at the Duke dinner, pointed out the danger to civilization of the present leveling process of which so much is made in this day. Professor McDermott insists that the need is for a lifting process instead of the effort to bring all to a dead level. This has been the characteristic of all peoples who have perished from the earth. Mighty men who are able to lift are saving factors in the onward progress of humanity. These come from the lower classes, from the middle classes, and from the so-called upper classes in the advancing civilizations.

Dr. McDermott insists that rugged individualism has made America. The men of this type have led on and lifted us as all have advanced. This fine lawyer makes a sharp distinction between rugged individualism and ruthless individualism—which should not be tolerated at any time or place.

The new and virile forces that come out of all classes and conditions enable civilization to flourish. Hence it is most important that civilizations do all possible to foster this virility—to foster the leaders that do arise above the masses. The leveling process favors the decay and fall of civilization; rugged individualism contributes to the life and virility of civilization. The Durham Herald gave the following report of the speech by the Duke professor:

Professor McDermott vigorously challenged the press to rise to its responsibilities and opportunities by championing the doctrine of rugged individualism, a doctrine on which American civilization was founded and flourished. "This rugged individualism, however, is not to be confused with ruthless individualism," he said.

The Duke law professor gave a comprehensive picture of the development of human civilization over a period of 10,000 years, terming it but a flicker in the torch of history. It must be borne in mind, he said, that civilizations have flourished and faded, and some have been entirely supplanted by the new and virile blood of invading forces that overpowered them when they became weak. All branches of the human family have not flourished equally, and some have not advanced beyond their primitive status, he declared.

Today, with civilization spread world-wide, there is no chance for a new and more vigorous civilization to rise and take the place of the present if it should decay and fall, Professor McDermott asserted. Therefore, it is of tremendous importance that this civilization do everything possible to protect and encourage the virility of its leaders, and to prevent thwarting of those who rise above the masses with promise of genius and leadership. Civilization will decay and fall with the stultifying, leveling of humanity, he said.

Rugged individualism must be defended and encouraged, and in this lies one of the most vital tasks of the fourth estate, said Professor McDermott.

• •

Cleared of Crime After 300 Years

IN 1635 Massachusetts banished Roger Williams from that Colony, and this year the Massachusetts legislature has pardoned this criminal. But it is now too late.

As the world knows, Roger Williams went to Rhode Island, where he established the Baptist church. There are now more than 8,000,000 Baptists in this country and the legislature of Massachusetts will not be able to undo this mischief that the exile set on foot.

We are interested, however, to know what they intend to do about those witches they burned at Salem.

While righting ancient wrongs, it might be of more practical value to right that recent wrong of driving a child last year from school because she refused to salute the flag for religious reasons as taught by her father and mother. Let the legislature repeal the law that requires salutation of the flag even if contrary to one's conscience. We need no Hitler stunts in this country and ought not to have them.

• •

Keep the Rules

IF you would live long and prosper, obey the rules of good health and be mindful of the instructions of those who know how to reach the century mark.

Here is the story of a man who did all these things. This story has appeared in several papers already, but its weighty instructions are worth repeating as follows:

He brushed his teeth twice a day—with a nationally advertised tooth paste.

The doctor examined him twice a year.

He wore his rubbers when it rained.

He slept with the windows open.

He stuck to a diet with plenty of fresh vegetables.

He relinquished his tonsils and traded in several worn-out glands.

He golfed—but never more than 18 holes at a time.

He got at least eight hours' sleep every night.

He never smoked, drank nor lost his temper.

He did his daily dozen daily.

He was all set to live to be 100.

The funeral will be next Wednesday. He is survived by 18 specialists, four health institutes, six gymnasiums and numerous manufacturers of health foods and antiseptics. He had forgotten about trains at level crossings.

Voices That Touch the Soul

NEVER before did so many voices fill the air. Once such an assertion was a highly wrought figure of speech; it is now with the radio a literal declaration of fact. A jargon of voices in this age of jazz breaks upon the eardrums all the day long and the night through. Some of these reach the soul; many simply razzle-dazzle the eardrums. Are these voices that we can rely on to make appeal to the soul of the world in such an age as this?

Dante is said to have been the voice of ten silent centuries. Should we not be able to assert that the church is the voice of more than twenty centuries—a voice that makes appeal to the soul of man? The building has a voice; the more perfect the architecture and the more beautiful the appointments, the more articulate does its voice become. The services and the sacraments speak a message to the soul of man that will not be silenced by the noise and confusion of a turbulent world. The voice of song in the sanctuary as it breaks forth from the soul of devout worshippers will not be hushed. When men told the great Beecher that the crowds flocked to hear him preach, his reply was, "No, the crowds come to hear Plymouth church sing." This voice of song makes a drawing church.

The minister embodies the soul of the Bible and he reincarnates Christ. The true minister —the real preacher of the Gospel—is a voice that makes appeal to the soul of man for, as Goethe says, that which comes from the heart goes to the heart. The true minister always has a message for his age and he is a voice to the soul of man, notwithstanding the many voices that fill the air. The more regnant does his voice become as his words glow with fire because he has felt the inrush and fervor of the new life in his personal experience. Such is the voice of a Kagawa.

Surely the living voice of the church that comes from its full and organic life is much needed in this day. Not the mechanics that have to do largely with the external, but that which breaks out of the soul of the church and has a voice that touches the soul of the world.

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Self-Pity

SHUN self-pity. Flee from it as one would from a deadly pestilence. For it is more to be feared than appendicitis or smallpox. A surgeon can cut out your appendix and vaccination will make one immune from smallpox. But there is no such quick and certain deliverance from this disastrous state of mind that rails at the supposed unkindness of life's environment and makes one unfriendly to the providences of God. For it is the soil in which flourish envy and jealousies and makes one's friends to appear strongly unsympathetic.

When disposed to heap sympathy upon yourself because the way you are called to walk is unexpectedly rough and people, even your friends, appear to be unsympathetic, turn to the study of the world's heroes and martyrs and learn that you are not worthy to untie their shoestrings much less to walk in fellowship with these mighty men of earth. Let them pour iron into your blood. Retreat into the secret place of the Most High and there light the flame that will burn as a fire in your bones.

What Christian leaders need most of all in these days of federal relief which tends to make us a nation of paupers, is the spirit of martyrdom that turns the world upside down. This spirit has never failed in any generation and it will not fail now. Anyhow, desist from self-pity.

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The Insane in Jails and Poor Houses of North Carolina

FOR the unfortunate insane of a state like North Carolina to be forced to languish in jails and poor houses is to be deplored; in fact, it may with propriety be called an open shame. Yet such a state of affairs exists at this very hour in the state of North Carolina.

They are in the Guilford county jail and in the Guilford county poor house. And the Guilford county health officer informs us Guilford county is not exceptional in this respect.

Why are these things so? Because there is not room for these unfortunates in the state institutions provided for the insane is the answer. In fact, according to reports, the state hospital at Morganton is overcrowded. As to the other hospitals we are not informed.

Who is to blame? That is the question which should concern the people of North Carolina. Does the blame rest with our legislature in its failure to provide adequately for these unfortunates or does it belong elsewhere? One thing is certain, the people of North Carolina are in favor of adequate provision for these people whose reason has been dethroned. There are two classes that practically all people are willing to help. These are poor orphan children and men and women who have lost their minds, as we say.

People and Things

"The executive committee of the North Carolina conference board of church extension will meet in Edenton Street church, Raleigh, on February 21 at 11 o'clock. All applications to either the conference or general board should be in my hands by February 15."—M. Y. Self, Secretary.

Dr. J. M. Rowland, Tuesday of last week delivered two addresses to the faculty and students of Brevard College—one in the afternoon and one in the evening. It goes without saying that this popular humorist and preacher pleased two big audiences at this excellent institution of learning.

Rev. J. M. Downum writes: "I was greatly pleased to see in the Advocate the report of North Carolina Church Council of so many churches. I feel that such an organization will mean much toward the higher influence of the churches. All working together can do more than working separately."—J. M. D.

"Things are going nicely at Franklin. We sent in an order a few days ago for 150 copies of the new Methodist hymnal, cash with order. We will have a number of copies of the old hymnal on hand for sale cheap if there are any who are interested. They are in good condition." —C. C. Herbert, Jr.

"Please rectify the slight error with regard to the payment of the entire benevolent quota of the Washington church. On page 106 of the new journal the statement reads that the acceptance was $1358 and the payment $1350. The amount raised (three weeks before conference) and paid was $1358."—Ed J. Rees, Pastor.

Dr. L. L. Gobbel, president of Greensboro College, has been appointed by Dr. C. C. Weaver, the presiding elder, lay leader of the Greensboro district till the district conference meets. He takes the place of W. B. McEwen, who could not serve longer on account of other duties.

Louisburg College will put on its first broadcast of this year over WPTF from 10 to 10:15 p. m. Friday, January 31. The program will consist of two solos by Miss Emily Bottimore, teacher of voice, and two solos by Ward Wilcox. Miss Drusa Wilker is accompanist. It is hoped that this broadcast will be followed by a series of Friday night programs for the next several weeks.

Rev. John R. Church has been invited to be the guest preacher for the district conference of the Carlisle district in the Kentucky conference. Rev. Warner P. Davis is the presiding elder. Brother Church was the speaker last year for this same district at their district conference and is invited back at the request of the preachers of this section. He is to speak four times during the session of the conference which will be held April 15 and 16.

"Just a word to the Advocate to say that we are making a splendid start for a good year at Stanley. This charge has the interest of the kingdom at heart as is proved by the fact that it had its benevolences in sight before the new presiding elder arrived. They are now paid in full. Practically all the 10 per cent is paid. The spirit of fellowship is increasing and God is blessing us." --Oakley E. Croy.

Rev. John Cline, the popular and effective pastor of Proximity, Greensboro, encountered a storm last Saturday night. It was neither a wind storm nor a snow storm. It was a storming party of Methodists who came with bread and meat and other things that are good for the table during these cold winter days. The Cline family one and all are very happy because Proximity is so good to them.

"We are getting along fine with our work here at Hot Springs. However, it isn't very hot here now. Snow and ice I have never seen the like. Old timers say this is the coldest weather we have had since 1917. The people throughout the Hot Springs charge are mighty good to us, for which we are mighty thankful. Among the many acts of kindness shown us was a pounding given by the Antioch church. We wish to take this means of saying to the Antioch people again, thank you. Come up to see us sometime."—Robt. M. Varner.

"Just a line to let you know that we are getting a great start on our second year's work on the Moravian Falls charge. The brethren from Adley, Moravian Falls, and Moriah's Chapel churches have shown that they know how to pound their pastor. Many good things to help fight the 'wolf' were sent in. We received a tip that the other churches on the charge planned to participate in this grand pounding, but on account of severity of weather at that time prevented them. May the blessings of God bless each and all. The Advocate shall have due consideration on the charge this year."—J. C. Gentry.

"Our stay at Peachland has been pleasant and profitable, last year being the happiest and most fruitful since entering the ministry. The charge here passed all previous records along all lines. Since our return here for the third year we have been continuously pounded with good things as we have gone about over the work. These things along with the fine spirit and gracious expressions from our people inspire to a reconsecration of ourselves to the work for a greater year than ever—happiness and fruitfulness in His service. Attendance at mid-week and regular services have held up remarkably well through the extreme weather conditions. We are interested in the Advocate, and especially do we press toward 100 per cent of our official board becoming readers of this great paper."—G. N. Dulin.

As a result of frank and militant exposure by South Side ministers of a vicious movie-liquor tie-up in the very heart of residential Hyde Park, by which free gifts of beer, wine, whiskey and other liquors were being advertised and awarded patrons night by night, Mayor Edward J. Kelly of Chicago has issued an unqualified statement instructing the police of the entire city that "such a practice was illegal" and that they should "stop any such distribution of liquor anywhere in the city of Chicago and arrest any guilty of such violations of the liquor laws." This striking evidence of the power of public sentiment on behalf of decency, once it has been aroused ,is proof of the concrete value of direct attack upon the latest methods being used by the liquor traffic to snare youth and invade heretofore liquor-free neighborhoods.

"I will be glad if you would let me correct an error (I made) in conference report. I reported our church debt $800, also reported paid on church debt $800. I should not have reported $800 debt, as one church is out of debt and the notes destroyed. So the report in the journal is misleading and hope that this statement will correct it."—F. B. Peele.

"We have been kindly received on the Swansboro charge for our second year. The people have been thoughtful and nice in sharing gifts with us, and a friendly attitude seems to prevail throughout the charge. Recently Queens Creek and Midway churches have each been supplied with a new roof. At our first quarterly conference Brother Cade soon won his way into the hearts of our people. We pray and hope that the present year will be one of success along all lines."—C. W. Barbee.

The Mississippi Methodist Historical Society included among its numerous activities in 1935 the dedication of the monument at Washington, Miss., on the site of the little Methodist meeting house in which the state of Mississippi was organized in 1817. The inscription mentions the fact that this Methodist society, the first in the Southwest, was formed by Tobias Gibson, and the building lot was deeded by Lorenzo Dow, "cosmopolite," and his wife, Peggy. The society marked a dozen other sites within the year. No other Methodist historical society has equalled this record.—Christian Advocate (N. Y.)

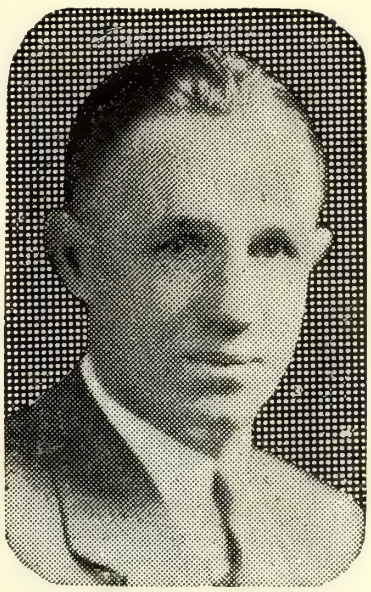
Rev. John R. Church has just been officially notified that he has been appointed as one of the general evangelists of the M. E. Church, South. This appointment was made at a recent meeting of the general board held in Washington in connection with our missionary conference. Brother Church was recommended to this appointment by our conference board of evangelism, Bishop Paul B. Kern, and also by Bishop U. V. W. Darlington. Bishop Darlington heard Brother Church preach last year in a district conference over which he presided and was very favorably impressed with his message. So far as we can recall Brother Church is the first member of the Western North Carolina conference to ever receive this appointment, and is one of the youngest men in our church to ever be appointed to this work. It may be possible that he is even younger than Bishop Arthur J. Moore was when he was appointed to this same work. Brother Church has been the appointed conference evangelist of the W .N. C. conference for the past two years.

GREENSBORO COLLEGE NOTES

Dr. Coleen Fowler of Baltimore, Md., who has been added to the teaching staff of Greensboro College, to succeed Mrs. Henry Meyer, the former Miss Dorothea McNutt, assistant professor of biology, arrived in Greensboro on January 22 to take up her new duties.

Rev. Claude Moser, presiding elder of the Gastonia district of the Methodist Episcopal Church, South, will conduct a series of meetings for the Greensboro College students beginning next Sunday night, February 2, at 6:30 o'clock and lasting throughout the week, Miss Bess Breedlove, president of the Y. W. C. A. at the college, announced yesterday morning at the chapel services.

Dr. Luther L. Gobbel, president of Greensboro College, and Walter E. Vassar, head of the voice department, have just returned after an extensive trip through the eastern part of the state, during which time they appeared before a number of clubs and orgaizations. Visits were made to Wilmington, Lumberton, Fayetteville, Whiteville, Dunn, Sanford, Siler City, New Bern, Jacksonville, Washington, Wilson and Rocky Mount. They completed arrangements for a tour of the college glee club to be made February 23-27.



COACH WALLACE WADE

COACH WALLACE WADE IN GREENSBORO

Saturday morning of last week Coach Wallace Wade, director of athletics at Duke University, delivered the principal address at the meeting of the society of the Southern Physical Directors of the Y. M. C. A. in Greensboro. Ten southern states were represented and this annual two-day meeting was pronounced quite successful. Tampa, Fla., was selected as the place for the next annual gathering to be held January 29, 1937.

"Character Building in Athletics" was the subject of Mr. Wade's address. The sterling character of this eminent coach gives added emphasis to all that he says upon this subject. The Duke coach declared that it is best to interest young men in athletics of a wholesome environment which would keep them away from harmful sports.

"Try to teach boys the laws of success by working hard at a job," Coach Wade urged. "The man who is the best competitive athlete is almost invariably the man who has trained hardest and is better prepared for the work. He isn't the fellow who sits on the bench and claims that luck put someone else on the first team. He is the man who has worked hard and perhaps struggled to reach the main objective."

Mr. Wade emphasized that athletics teaches a lad to respect authority. He learns to accept the decisions of those who have been chosen to serve as officials because of their qualifications for the work. He also emphasized that each person connected with athletic games of a competitive sort must learn to perform his own particular task. The player, the coach, the official and the spectator has a task all his own and should confine himself thereto. None of these should attempt to do the other fellow's work.

With his usual wisdom and sanity Coach Wade discussed the subject in hand and obviously delighted those Y. M. C. A. leaders assembled from practically all parts of the South.

The Miracle of Robert Burns

By JAMES A. MACDONALD, D.D.

If Robert Burns were living he would be 177 years of age on January 25, and there are multitudes that say of of him in his own words:

"Till a' the seas gang dry, my dear,
And the rocks melt wi' the sun!
And I will love thee still, my dear,
While the sands o' life shall run."

Burns may be regarded as a miracle, as Shakespeare was a miracle, and Dante and Milton were miracles.

Let a man visit Scotland today, and meet its great men—its merchants and mechanics, its professors and its politicians, its educators and ecclesiastics, and a year from now he might be able to recite the names of only a few of them, but he will remember Burns who has been dead 140 years. His name is embedded and emblazoned upon the scroll of fame forever. In 1841 Thomas Carlyle declared that the time would come when all critics would agree that Robert Burns was the greatest man of the eighteenth century. That prophecy has been fulfilled. Critics cannot name an eighteenth century poet superior to the Ayrshire plowman. Dr. W. Robertson Nichol says that it would be difficult to find his equal as a lyric poet in all the history of the world. Those who are acquainted with the whole range of literature cannot name any pieces that, in their way, are equal to "The Jolly Beggars," and "Tam o' Shanter," and "Holy Willie's Prayer," and the "Address of the De'il." What can surpass this one?

"O my love is like a red, red rose
That's newly sprung in June;
O my love is like the melody
That's sweetly played in tune."

How account for Burns? One cannot account for him by reference to the age in which he lived. Carlyle reminds us it was a withered, unbelieving age of mimics, and he was among his contemporaries as a diamond among pebbles. His appearance was an oasis in the desert, or as a hot spring amidst Arctic snows. He was the solitary original genius of his time. If he was the product of his age, why did not the miraculous lightning strike others of that day who had infinitely better advantages than had the plowman bard? And echo answers, "Why?"

And we cannot account for Burns on the score of his ancestry. He was not the son of a poet, or of a philosopher, or even of a minister of the gospel. He remarks of his descent as follows:

"My ancient but ignoble blood
Has crept through scoundrels ever since the flood."

Of course that must be taken with a grain of salt. All he meant by it is that he was of humble origin. He could not boast of ancestral kings and mighty counselors whose gifts he inherited, but was proud to relate:

"My father was a farmer upon the Carrick border,
And soberly he brought me up in decency and order.
He bade me act a manly part though I had ne'er a farthing,
For without an honest, manly heart nae man was worth regarding."

And such a training is a richer inheritance than a dukedom, or even a throne and a royal crown.

Nor can we account for Burns on the score of his physical circumstances. Talk about being born with a silver spoon in one's mouth; it is doubtful if Bobbie ever saw a silver spoon till he went to Edinburgh at the age of 26. He was born in a shack that he denominates "a mud edifice," or "a clay fabric," and no board of health would tolerate such a hovel today. It seems as though high heaven had a spite against it, for ten days after the poet's birth the wind blew so wildly that a part of the "mud edifice" collapsed, and "the saint, the father and the husband" had to carry the mother and child through the storm and the darkness to the home of a neighbor. The experience was symbolic of the poet's turbulent journey through life, for he was always buffeted by the winds of poverty and hardship, and severe toil, and fiery temptations, and finally with ill health, that carried him off at the early age of 37.

We cannot account for Burns on the score of his educational advantages. His school days were few. Never was he enrolled in any college or university. It was not at the feet of professors that he learned to sing his songs and to pour forth his philosophy against cants and classes and hypocrisy. Think of him, as one puts it, reared in obscurity, snatching information in intervals of toil, as it were with his teeth, and all of a sudden he bursts into song as a nightingale from the wild wood, and he continues singing until he dies. The nightingale sings because it cannot help it. It is born to sing. And Burns sings not for fame, not for hire, nor for power, but for fun. His songs are the overflow of his soul. What is this but inspiration? He was a gift from the Lord to write for us so many poems of merit, and so many songs of the heart, poems and songs that the world will not let die.

And if Burns had never written poetry, he would still be famous because of his conversational powers. He was a wizard in this respect. Every circle that he touched was dazzled with his table talk and parlor dissertations. By him "the upper four hundred" were swept off their feet, and all of the humbler classes of Scotland were burning incense at his shrine. Carlyle says that when he arrived late at an inn or boarding house, the waiters and hostlers would get out of bed to hear this man speak. Here is the testimony of a contemporary: "I think Burns was one of the most extraordinary men I ever met. His poetry surprised me very much, his prose surprised me still more, and his conversation surprised me more than both his poetry and prose." He was a man that had not only insight, but eloquence, that could tell stories and crack jokes, that could weep and laugh, and he set the world to laugh with him.

Had Robert Burns any faults? Yes, he had. But so had David, king of Israel. But David repented, and today leads the choirs of Christendom. He wet his pillow with tears, and made the palace walls resound with his groans and sorrow for his sins. Likewise Burns deeply regretted his offenses. His whole life was a series of sinning and repenting, and today, wherever he is known, he is eulogized and canonized by saint and sinner. Does Scotland love bad men? I trow not. But Scotland loves Burns and takes the plowman poet to its heart.—The United Presbyterian.

IN AND AROUND ASHEVILLE: ITEMS OF INTEREST

Monday evening, January 20, 225 young people assembled in the big dining room of Central Methodist church for the annual banquet of the Buncombe county young people's union. It was in every particular a delightful occasion. The color scheme of the decorations in the big hall were red, white and blue, while each of the several tables represented a particular nation in the council of nations. Spain, Egypt, Italy, Japan and America were among those represented.

A feature of the interesting program of the evening was the address of Dr. Joseph M. Rowland of Richmond, Virginia. The speaker was at his best. Humor, wit, wisdom and human interest stories characterized the address and it greatly pleased these young men and women.

Program

"America."

Invocation, Reverend John Rea Chapman.

Group singing, led by Mr. Kalter (while being served).

Flute solo, Kenneth Beachboard; "The Whirlwind," Krantz.

Vocal solo, Mrs. Dale Kalter; "I Passed by Your Window," Elliot.

Piano solo, Nancy Thompson; "Ghost," Schytte.

Introduction of speaker, by Rev. Loy D. Thompson.

Address, Dr. J. M. Rowland.

"Blest Be the Tie That Binds."

Benediction by Rev. Walter B. West.

Toastmaster, Rev. Herman Duncan.

Pianist, Miss Elizabeth Welch.

Officers of the Union

President, Horace Buckner.

Vice president, Leon McKinney.

Secretary, Margaret Tate.

Treasurer, Lorene Weaver.

Publicity, Robert Bryson.

Director of banquet, Margaret Tate.

District director, Mary Elizabeth Myers.

Counselor, Rev. James B. McLarty.

Committees

Chairman of Worship, Adelaide Spivey.

Chairman of Citizenship, Mary Catherine Lawrence.

Chairman of Missions, Gloria Reagen.

Chairman of Recreation, Charles Franklin.

Chairman of Evangelism, William Styles.

Chairman of Leadership Training, Ethel Jones.

Guests of Honor

Rev. John Rea Chapman, pastor of the First Congregational church.

Rev. Herman Duncan, pastor of the Black Mountain Methodist Episcopal Church, South.

Rev. Loy D. Thompson, pastor of Central Methodist church of Asheville.

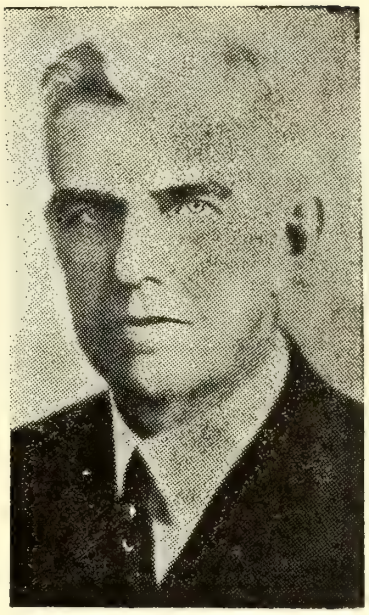
Rev. Walter B. West, presiding elder of the Asheville district, Methodist Episcopal Church, South.

Dr. J. M. Rowland of Richmond, Va., editor of the Richmond Christian Advocate.

A. W. Plyler, editor North Carolina Christian Advocate.

Young Pastors in the Asheville District

The Asheville district rejoices in its long list of young pastors with the dew of the morning upon their youthful brows. These lads should make a great record this year. These young men with that daring which belongs to ambitious youth should become crusaders for God. We hasten to call the names of some of these young pastors: W. H. Benfield, J. B. McLarty, W. H. Groce, M. T. Hipps, J. E. Scott, E. E. Snow, E. B. Edwards, E. H. Nease, H. F. Duncan, R. M. Varner, M. A. Lewis, J. R. Duncan, L. R. Akers, Jr., R. P. Gibbs, F. C. Smathers. Will this group of youthful itinerants be able to make a record this year such as we have a right to expect? Let us hope so.



DR. FRANKLIN N. PARKER
Dean of the Candler School of Theology

Asheville District Parsonage

The trustees of the Asheville district parsonage some months ago sold the old district parsonage and purchased a new place near Montford avenue in a desirable section of the city.

The new property cost $6,000. The residence could not be replaced for twice that amount, not to mention the lot that is more than 300 feet deep and almost 100 feet wide and is destined to remain a valuable piece of ground well located in a desirable part of town.

HONOR DONE DEAN FRANLKIN N. PARKER

"The sun never sets on his students," was the way Dr. W. A. Shelton, pastor of Grace church, Atlanta, took to indicate the number of men who have studied in the Candler School of Theology under Dean Franklin N. Parker, who was honored in a "surprise chapel service" January 7 on the fiftieth anniversary of his admission into the Methodist itinerancy. Dr. Parker is serving his sixteenth year as dean of the Candler School of Theology.

A handsome pulpit Bible was presented to the Chapel in honor of Dr. Parker by students and faculty members of the school. Dr. Shelton spoke representing the church; Dr. W. A. Smart, professor of Biblical theology, spoke on behalf of fellow faculty members and the university; and W. F. Dunkle, Jr., on behalf of the student body.

Letters praising Dr. Parker were read from Bishop Warren A. Candler, former chancellor of Emory University, and from Dr. W. L. Duren, editor of The New Orleans Christian Advocate. The Chapel was filled with students and representatives of the university, as well as a large number of the dean's friends from elsewhere.

JOHN R. MOTT SPEAKS TWICE AT CHAPEL HILL

Dr. John R. Mott, leader of students, world traveler and student of world affairs, was heard twice last Sunday in the Methodist church at Chapel Hill. On this his third visit to the state university, Dr. Mott was sponsored by the university Y. M. C. A. and Y. W. C. A. In presenting this citizen of the world, Mr. Harry F. Comer spoke most interestingly of the first visit in 1889 of the young student leader of that day. Twenty-four years ago a second visit of the more mature leader was a cherished memory. This day the university community felt especially favored in having this noble leader in Chapel Hill on this occasion.

Dr. Mott began by recalling in a most intimate way his memories of his former visits to Chapel Hill and expressed his pleasure of being once more at this "old university and able to speak in this beautiful church." He addressed himself especially to the students who were called upon to live in these testing times.

A few paragraphs taken from the report that went out from Chapel Hill will indicate the line followed in the morning discourse. At night Dr. Mott spoke of his observations among the nations.

"The people of the world are all bearing very heavy burdens, most of them too severe for mere human strength," said Dr. John R. Mott.

"Never before," the speaker continued, "has there been such a concentration of unsolved problems, but it gives me deepest convictions for recovery when we, like the New Testament saints, Paul and Peter, can rejoice and be of good cheer because we are surrounded by these tribulations and manifold trials."

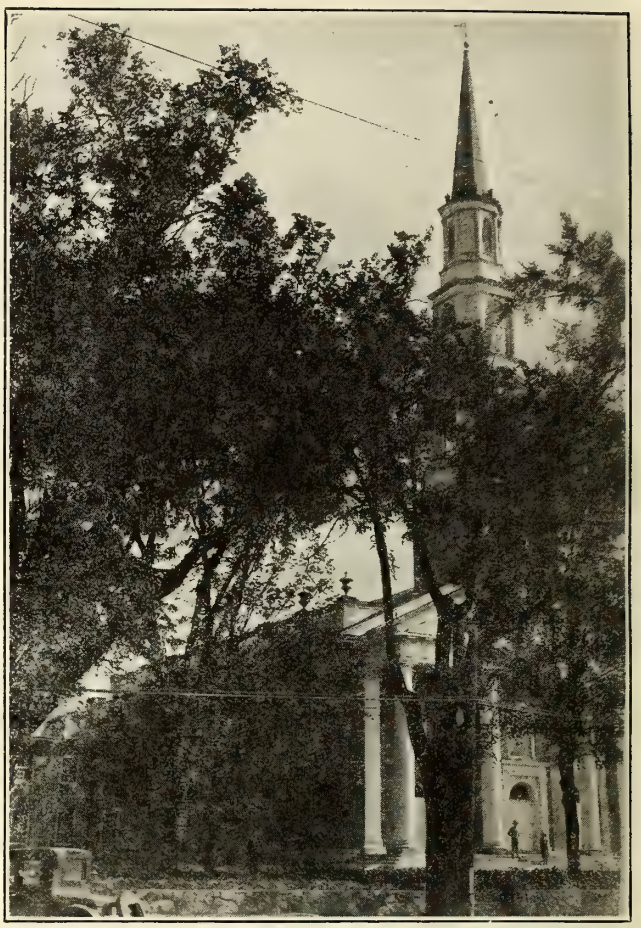
"We are hedged in by the trying situations of today, but these conditions will bring genuine humility—the crown of all virtues," he declared.

"God is prolonging this depression to extract the profound teachings which all must learn," declared Dr. Mott.

"Testing times develop our power of heart, sympathy, brotherhood and fellowship which are even more needed than the power to think. Anything that develops our power of sympathy is advantageous," he said, "since it enables us to administer to ourselves and to understand the trials and temptations of others.

"We should thank God for these testing times because they cause us to discover new and better things, make us break away from the old to substitute the new and the better. Any organization not lending itself to re-thinking, revision, and, in some cases, revolution, is slipping."

In closing the speaker outlined a plan of action for the students: Avoid pessimism as the devil; give yourselves to more thinking; learn to take long views both toward the past and to the future, looking always to Christ's promise."



Methodist Church, Chapel Hill, in which Dr. John R. Mott spoke January 26, 1936, under the auspices of the University Y. M. C. A. and Y. W. C. A.

BROTHER P. L. SHORE ON THE ROAD TO COMPLETE RECOVERY

I appreciate the fact that in compliance with my request you have said nothing in the Advocate concerning my sickness. I am not forgetful of your sustained friendship and kindness to me and my family. There have been so many inquiries direct and indirect as to what my condition is and has been, I would appreciate space for a short statement.

For the past nine months I have been suffering from a serious infection. The exact source of this infection was difficult to determine. Three sources of infection have been uncovered. The primary one being in the throat and the tonsils in particular. The tonsils were removed last July and one of them was removed again the sixth of December. All three sources of infection seem to be entirely cleared up. The effect of the infection is slowly passing. The present expectation is that six to nine months will find me entirely well again. More than 20 physicians have examined me. Aside from the infection and its incidental effects I have been found to be altogether normal. There is nothing which would indicate any permanent impairment. I have undergone three operations within a period of six months. These together with the long sickness have greatly weakened and for the time being altogether disabled me. P. L. Shore.

T. A. SIKES CALLS FOR RELIEF, BUT NOT FEDERAL RELIEF

Dear Advocate and Family:

If you don't take that little notice of seats for sale out it will break my church in answering enquiring letters. They have been sold a week.

I well remember when I was there how Jacobs and Company complained that ads in religious papers did not "pull." If those gentlemen could see the letters on my desk asking about those seats they would, if they have not, change their minds.

You might say incidentally that we have just installed new pews, a new communion table, will soon have a new carpet down, a new baptismal font, and last but not least new collection plates, and will be ready to dedicate our church, we hope by Bishop Kern, in the near future.

T. A. Sikes.

WESTERN NORTH CAROLINA CONFERENCE BROTHERHOOD

The first Sunday in March has been selected as "Brotherhood Day" in the Western North Carolina conference. All charge lay leaders should consult their pastors and arrange to have this cause presented at the morning services, or as near thereto as convenient. The district lay leaders have received enrollment cards and information for carrying on the campaign, and no doubt have already sent this to charge lay leaders. Let us work and pray earnestly for this good cause.

Greensboro District Votes Unanimously to Work for Conference Brotherhood

The laymen and preachers of the Greensboro district, meeting at West Market Street church January 28, voted nnanimously endorsing the Brotherhood of the W. N. C. conference and pledged themselves to try to observe "Brotherhood Day" the first Sunday in March and give the laymen of the various charges an opportunity to become honorary members by promising to pay $1.00 upon the death of a clerical member. Dr. L. L. Bobbel, district lay leader, is leading in this noble work and fine results are expected.

REVIVAL CLOSES AT LEXINGTON, FIRST CHURCH

After two weeks of faithful work our meeting came to a close yesterday with two great services. Dr. G. Ray Jordan started us off well with an unsually strong sermon in the beginning; then came Dr. L. R. Aker, pastor of First Methodist church, Orrville, Ohio. Dr. Akers is a great gospel preacher. His scholarly attainments, his wide travel and his ripe Christian experience make his sermons rich in illustration and entertaining. His long experience in dealing with youth as a college president gives him easy access to young people, and they respond readily to his appeal.

We had no additions to the church, but the saints who attended the meeting were greatly edified. The working forces of Lexington First church constitute as fine and loyal a group of Methodists as you will find anywhere.

Dr. Akers spoke twice to the Kiwanians and addressed the Rotary Club once. A Rotarian himself, he is perfectly at home in this field and the business men of the city were greatly pleased with his address. It will be a long time before Lexington forgets Dr. Akers.

H. C. Sprinkle.

THE LIMIT HAS BEEN REACHED

January 13 will mark the third anniversary of the accession to power in Germany of Adolph Hitler. In general the rest of the world seems inclined to allow the question as to the success or otherwise of National Socialism in that country to rest for the time being, as being assentially Germany's question. The risk of making a dangerous European situation still more tense and dangerous by any realistic discussion of the situation on the outside might seem fully to justify that reticence. There is a sense in which Germany's internal problems are very much her own, and the rest of the world can well afford to leave them with her.

But there is another aspect of German policy which has now reached the position of a world scandal, and which cannot any longer be overlooked, no matter what risks may be run in discussing it and in making some effort to deal with it in the name of human decency and fairness. The treatment of the church in Germany, both Catholic and Protestant, may possibly be left to work itself out without too much interference from the outside, but the anti-Jew policy has reached a pitch of brutality and injustice that can hardly be any longer tolerated by the world.

The resignation of Mr. James G. McDonald as High Commissioner for Refugees from Germany under the League of Nations has brought this matter to a crisis. Mr. McDonald's statement goes into the whole situation with thoroughness and leaves no room for doubt as to the utter injustice and brutality that is being practiced. That some millions of people are being deprived of all their legal and human rights and driven out of their country for the rest of the world to look after seems an injustice that cannot be endured without protest, even if protesting may be very dangerous work.—The New Outlook.

MISSIONARY INSTITUTES FOR W. N. C. CONFERENCE

The missionary institutes of the Western North Carolina conference were held last week and this. The Waynesville in Waynesville January 20, Asheville in Asheville 21, Marion in Morganton 22, Statesville in Newton 23, Mt. Airy in Elkin 24, Winston-Salem in Winston-Salem 27, Greensboro in Greensboro 28, Salisbury in Salisbury 29, Charlotte in Charlotte 30, and the Gastonia in Gastonia 31.

Dr. W. G. Cram, the general secretary of the board of missions, attended all these institutes and was the principal speaker. Reverends W. A. Rollins, W. B. West, P. W. Tucker, J. W. Hoyle, Jr., A. C. Gibbs, C. M. Pickens, C. C. Weaver, C. S. Kirkpatrick, J. B. Craven and Claude Moser presided over these institutes in their respective districts.

It was the writer's privilege to attend the institutes in Asheville and Morganton. These were interesting meetings, two sessions each day, the attendance large and the speakers measured well up to the demands of the occasion. At Asheville Drs. Cram and J. M. Rowland delivered the principal addresses in Asheville. Drs. G. W. Cram and L. B. Abernethy were the principal speakers in Morganton. Dr. Cram's address on world conditions was both comprehensive and informing. The round table discussions both in Asheville and Morganton were of unusual value and seemed to be enjoyed by everybody who had a part therein either as speakers or listeners.

WEDNESDAY NIGHT PRAYER MEETING PROGRAM FOR TEN WEEKS AT CARRAWAY MEMORIAL

Subject: "The Tenfold Test of True Religion." Fifteen-minute discussion by pastor on following:

1. Test by Trial. Lesson, James 1:1-12; date, Jan. 29.
2. Test by Temptation. Lesson, James 1.13-21; date Feb. 5.
3. Test by The Word. Lesson, James 1:22-27; date, Feb. 12.
4. Test by Respect of Persons. Lesson, James 2:1-9; date, Feb. 19.
5. Test by Perfect Obedience. Lesson, James 2:10-13; date, Feb. 26.
6. Test by Good Works. Lesson, James 2:14-26; date, March 4.
7. Test by Speech. Lesson, James 3:1-18; date, March 11.
8. Test by The World. Lesson, James 4:1-17, 5:1-6; date, March 18.
9. Test by Coming of the Lord. Lesson, James 5:7-12; date, March 25.
10. Test by Prayer. Lesson, James 5:13-20; date, April 1.

Woman, Womanhood, Yesterday, Today and Tomorrow

By REV. R. ERNEST ATKINSON

Text: As is the mother, so is the daughter.—Ezk. 16:44.

It is said "the hand that rocks the cradle rules the world." In a large measure that is true. "Much depends upon the bent of the suckling." The child is the twig in the nursery, and is bent, twisted, scared and broken as easily as the twig in the orchard, or the vine in the vineyard. Frequently the statement is made that not one can clean the soiled face of the child or straighten and smooth the crumpled garment like mother. Literally speaking, that is not true. The gentle and trained hand of the nurse and seamstress is adept, and often surpasses that of many a mother, but there is no sympathy, patience, and love compared to that of mother's. It is only mother who can see so much in the "hopeful." She sees more than the sweet and innocent darling as it kicks and coos in the cradle. She looks down through the years and sees a strong and manly man or a beautiful and obedient daughter, adorned with modesty and grace. It is only mother who can forget so soon the most malicious offense and flagrant sin. Oh no, she does not forget them, but mother's love covers them up, and blots them out. I do not agree with some who say the salvation of America depends entirely upon the woman and motherhood of today, but much depends upon their touch. They doubtless are to be the greatest factors in sobering and steadying the reeling and fitful race. Every epoch and age has been embellished by their uncomplaining service, their submissive will, their radiant hope, and deeds of heroism. We can only surmise as to what the outcome might have been during the days of the Revolutionary War and the "Lost Cause," had there been no Mollie Pitchers and Emma Sansoms. There were only a few who were conspicuous in the fury of the fight, but at home—"staying by the stuff"—they wove, they spun, they plowed the fields. The winter at Valley Forge was one of gloom and suffering, but no mortal knows what the outcome might have been had there not been patriotic, patient, and prayerful wives and mothers back home, who were also drinking the bitter cup. Every thought of them thrilled and heartened each American soldier to the extent that he uncomplainingly endured, and even dared to die. Not merely for deeds of daring should womanhood have erected to her memory shafts of granite and bronze, but for the part she played in the drama of life—consoling, soothing, switching, spanking, kissing, and sweetening life in the making. She has erected to herself monuments more enduring than the eternal hills—descendants not merely of brawn and brain, but with charming ideals and profound and holy convictions. She has very largely shapened the plastic life into eminence. What type of mortals would we be today had not the mighty host of woman and womanhood, such as Hannah, Lois, Eunice, Susannah Wesley, Florence Nightengale, Frances E. Willard, Belle Bennette, Fannie J. Crosby, Jane Adams and many, many more, dealt with a dexterous hand innumerable strokes in chiselling out the nations? But too few of these harbingers of peace and messengers of mercy to the nations have appeared. Indeed, their number today in America is too few.

Customs and conditions change, but human nature has been quite the same since the fall of Adam. Long before the days of Noah the races have been eating, drinking and making merry—womanhood has been no exception. In the wreck of the races, since the exit from Egypt, many displayed the spirit of Lot's wife. Too few have appeared on the dizzy heigths, and too many have led the throngs downward and over the precipice of folly and sin to the abysmal depths of shame and woe.

What of the woman and motherhood of the future? May we hope for a purer and finer type? Many conditions lead one to believe that the mothers and womanhood of the future generation will be unsesttled, unstrung and unstable, more or less in living, and depleted in virtue.

Woman is often spoken of as the weaker sex. In body that is true. She was not created to go to war, till the soil, fell the forests, tunnel the mountains, and be the provider and shock absorber for the races, yet this has been largely true. She is man's equal, and intuitively, his superior. She is found in every place of trust and honor. The records of every college and university in the land reveal the fact that woman has in every way equaled, and in many instances, surpassed man in thought and scholarship. Inferior? No! In scholarship, in service, and in sacrifice, she has contributed largely to the uplift and betterment of man. In every walk of life, from the matron in the home, to the judge on the bench; from the queen on the throne, to the prophetess in the sanctuary, many has persistently and passionately toiled with a matchless hand.

The ancients, and the heathen today, consider woman as mere chattel. They have contested every advancement she has made toward liberty and light. Yes, a great wail has ever gone up from man through all the ages as womanhood came into her heritage and rightful place. Although we are two thousand years from the birth in a manger in Bethlehem and the tragedy on Golgotha, we still hear echoes from China, Afghanistan, and the Congo such as: "She should not be allowed to vote." "She knows nothing about politics." "Her place is at home." She can train the youth in times of peace and when the world is on tiptoes, manage an ammunition plant, drive a truck, operate a railway system, and amid the shriek and crash of shrapnel can minister and mother the wounded and dying, but, until very recently, she has been too simple and silly to enjoy the right of suffrage and too destitute of dignity and poise to be an ordained pastor. Those of the Nile and Tiber said she was mere chattel; today many say that she, being devoid of reason and diplomacy, is a mere chatterer. Pope says, "Woman's at best a contradiction still, and at heart a rake." (Who would dare to make such a statement today Not he who values a whit his pelt and pate). Yet upon every hand in the dazzle, din, and dizzy whirl, one sees in woman and motherhood some evidences of deterioration of character. Is it possible that since she has been exalted to the highest pinnacle of fame and glory, she would forsake the God of Israel and worship at the shrine of the Nicolatians? The Lord made woman for man—to be his helper. Otway says,

"Nature made woman to temper man, and that we had been brutes without her." Has she been true to the trust committed to her? Is she honoring Him who has lifted her burdens, loosed her shackles? Every vessel that plys the seas has upon it a compass and chart. Without them no vessel could safely arrive at any port. If the future generations are to surpass, or even compare with the present generation, womanhood must change the trend of her course. She must cease to value the dinner and card parties, the clubs, the lodges, the dance, the theater, the joy rides, and liquor more than Christian training and constructive work in her home and the church. Jesus said, "Ye are the salt of the earth." Salt saves and sweetens. It preserves. Has woman and motherhood the saving quality today? What does she prize today above all else? For what does she bid? What spirit does she manifest? Who is her God?

Some have said that many of the best women attend the public dance, frequent club functions, and enjoy the card parties and prize winnings. That is a reflection upon Christian women and motherhood. Consecrated Christian women do not encourage and attend the dance and card parties in any form. Many church members do. Many whom the world calls society do. Many kind hearted, honest and respected women and mothers doubtless do, but not Christian women and Christian mothers. He who says that women and motherhood, who frequents places where liquor is quaffed, faces are flushed, reason reels, and souls are consumed and blighted by lust and the flames of passion, are good Christian women, is quite careless with the use of his English. Women who live so close to the Master that they constantly hear his voice and feel his touch, attend no kind of balls and card parties.

What may we hope for the woman and motherhood of the future, since the modesty and virtue of the woman and motherhood of today is being relegated? What type of womanhood will the infant daughter of today and tomorrow be? Will she be healthy in body, mind, and soul? Not while the motherhood of today continues to worship at the shrine of fashion, designed very largely by the prostitute of Paris. Not while she continues to drink from the fountain of pleasures and accepts the delineations and follies of Hollywood. Not until woman and motherhood of today adorn themselves in decent apparel and teach their daughters to be modest and pure. Not until they turn away from the house of sin and folly and learn the Christian's secret of a happy life and the glory of character building. Not until they learn that those who build too low build beneath the stars.

No country is stronger than its religion, neither is a people noble, strong and mighty, who has not a beautiful, sweet, and Christian woman and motherhood. If America remains at the top among the nations, womanhood and motherhood must be pure, modest and prayerful. "As the mother, so is the daughter."

SKETCH OF PROF. A. M. NORTON

If an end of a perfect day is to be doing the work to which one has dedicated his life, then Andrew M. Norton came to the end of his perfect day January 20, 1936, while at his desk teaching his class in English literature at the Appalachian State Teachers College. When the summons came to come up higher he was found doing the work to which he had dedicated his life. More than three decades ago he had lighted his torch for the search of truth at Trinity College, now Duke University. This search for truth had never ceased for him. It was a passion which he transmitted to others.

After graduating from Duke University, Mr. Norton became dean of Carolina College at Maxton. Four years later he became president of Scarritt-Morrisville College. In 1823 he returned to North Carolina to become president of Weaver College. For the past ten years he had been professor of English and American literature at Appalachian State Teachers College.

Mr. Norton was married to Miss Jennie Thompson, the daughter of the late Rev. J. E. Thompson of the North Carolina conference. He is survived by his wife and three sons, Charles, Erwin and Allen, all of Boone.

Brother Norton was born in Macon county, near Franklin, N. C. He united with the Methodist church when a boy and was through life a faithful member.

After the body had lain in state at the College Chapel it was taken to the Boone Methodist church, where the funeral service was conducted.

Ernest Widenhouse, Pastor.

FORGOTTEN SINAI

Someone characterized Billy Sunday's preaching as an echo of "the thunders of forgotten Sinai." The characterization was intended as an advance criticism, rather than as a commendation. There is an implication in these words that is serious. Is it indeed true that Sinai has been "forgotten"? Is it true that the proclamation of righteoousness, the denunciation of sin, the threatening of woe against transgression, have passed from the minds of men?

Is there no place in modern theology for the thunders of the law and the lightnings of divine wrath? Have the surging rivers of God's fierce indignation against evildoing dwindled to the trickling streams of an inane indifference flowing through the meadows of a supine complacence? Sometimes it almost appears so, if we are to judge by the uterances of some ministers and the output of some pulpits, even among those commonly called orthodox and evangelical. The "law note' 'is conspicuously lacking in much of the preaching of the day, and the sterner aspects of truth are apt to be so garlanded with flowers of fancy and wreaths of rhetoric as to hide their bare meanings.

Perhaps the phrase quoted was accurate; perhaps we are actually forgetting Sinai. We shall, however, do well to remind ourselves that forgetting a fact does not alter that fact or put it out of existence. A "forgotten Sinai" is none the less Sinai, though it be forgotten. Immutable truths, essential facts, eternal relations are not juggled out of being or changed in character by the idiosyncrasises of the working of the human mind or the convention and agreement of human systems of thought. Forgetting and remembering are characteristic of and affect us, not the truth; that abides unchangable, however we may change toward it. We may forget that fire burns; but our forgetting has not caused the live coal to cease to burn when we take it up. We may ignore the fact that there is such a thing as the law of gravitation, but that does not change the facts of the matter.

The law of God is simply the expression of the will of God. The fact that we are now living under grace rather than under law, does not mean that God or his will for us has changed. It simply means that because of our weakness and because of his yearning love, God has sent Jesus Christ to be our Saviour.—The Watchman-Examiner.

IMMORTALITY NECESSARY

By an Unknown Itinerant

But why these unbounded dreams and aspirations for ourselves and others if our lives have only their short day and cease to be and are, oh God, not even broken lights of thee! If after life's fitful fever we and all humanity go the way of all flesh and there remains not a vestige of the fact that any of us ever lived, aspired, struggled, suffered and died; then why, oh God, why! If it is to have any meaning at all there must be life, endless life. "The grave is not the goal; dust thou art, to dust returneth, was not spoken of the soul." No, God will not leave us in the dust! We need not only the generations which come after us, that we may through them realize our dreams and aspirations; but we need also to live on in order to continue the growth and development of our personalities.

William James, the eminent Harvard philosopher, shortly before the end of his long and useful life, said that as he grew older he became more and more interested in immortality. He felt there ought to be life beyond for he was just getting fit to live. We need eternity to realize the dreams and aspirations which God has placed in our hearts. We come so far short of realizing our highest hopes and aspirations in this life, that sometimes we feel our environment is not well adapted to the soul. I like to think that heaven is a state in which the environment stimulates and aids us in our highest development. I have often seen in the floral shops of the New England climate dwarf orange trees with their miniature fruit. But that is not the climate for growing oranges. For their best growth and development they must have the warm sunshine of either Florida or California. If heaven be a state prepared by the Master, in which we may see him and become like him, then it will be conducive to our highest development. The soul which finds its ideal in Jesus Christ and aspires to be like him can never find its fullest realization in this life, but will come to depend upon the goodness of the God and Father of our Lord Jesus Christ for endless life, in which to realize this aspiration. It is not difficult for us, whose faith has already brought eternal life, to believe in immortality. We, too, are conscious of God speaking to us and saying, "Whereas it was in thine heart—thou didst well that it was in thine heart." Then we say:

> Kill me, none may; conquer me, nothing can—
> I am God's soul fused in the soul of man.

JUNIUS C. WRENN PASSES

Junius C. Wrenn, 56, long prominently identified with the furniture industry in Siler City and High Point, died Tuesday morning, January 28, 1936, from a heart attack suffered last Thursday.

Brother Wrenn was a graduate of Trinity College and trustee of Greensboro College. He attended the University of North Carolina and joined the furniture industry in High Point, where for a number of years he lived. He retired to Siler City to look after family interests and became a leading figure in the industrial development of Chatham county. He was vice president and director of the Chatham Bank, lay leader of his church, teacher of the men's Bible class, and a Mason.

A note from his pastor, Rev. D. A. Clark, adds: "For twenty years he was treasurer of the conference board of finance, in which capacity he rendered a distinctive service. He was a tireless worker in his local church, serving in many places of usefulness. We mourn the loss of this brother. Surviving him are his wife, Mrs. Junius Wrenn, his daughter, Peggy Wrenn, teaching at Leaksville, and June Parker Wrenn, a student at Greensboro College for Women; a son, James Wrenn, medical student at University of North Carolina. To these we extend our deepest sympathy."

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

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TRAINED MINISTERS NEED INFORMED LAYMEN
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Exalt this first work of 1936! Make larger use of the printing press. Last year 140 boards were on the honor roll. Double this number this year.

Act Quickly! Lead in a Noble Cause

I WANT A BIG JOB

I am eighty years old, but ready to go. I want a big job.

I am stronger and handsomer and better than ever before.

I have served loyal families, fathers, grandfathers and great-grandfathers.

I work in cabins and in palaces with the same eager desire to minister to all, especially to the souls of men in the mental, moral and spiritual uplift of all the homes I enter.

I am on the job each week, whether wet or dry, through winter and through summer, with utmost regularity. The preacher comes into the home occasionally and the doctor when sent for for, but I am as regular as the clock.

I work for four cents a week. Some of my employers pay me two dollars a year in advance; but some fall far behind, and a few fail to pay at all. Four cents a week for such work! Can you beat that?

I come each week with stories for the children, with a record of the work done in Christian education, with the achievements of the missionary women, with the thoughts of great thinkers, with the news from the field, with the call of the orphans, with the message of the prophets of God and the social and moral demands of the church of God. You need me if you wish to be intelligent about the work of your church.

I come to those whose time of life is "sunset and evening star," as they wait for the call to come home. Old men and women, the shut-in saints, the toilers in the hard, weary rounds are my special concern.

I will be able to go into many homes that never saw my face if those for whom I have worked through the years will introduce me to their friends and neighbors, many of whom will be proud to have me in their homes and their children will come to enjoy me. On the farms, in mill towns, in cabins on mountain trails, in tenement houses, as well as among the officers of the church, these can be found. In their homes, I want a job. I want a job now.

I want to do better work for my old friends and supporters, also to keep going to the new homes now opening to me.

I want all to know that working for you at four cents a week will not keep me going. I have to do job printing on the side to keep going. By doing this and collecting the four cents a week from my employers, I am able to get along.

I am your own church paper, the NORTH CAROLINA CHRISTIAN ADVOCATE.

(We salute the Wesleyan which is working at a similar job).

A GENUINE ENTHUSIASM FOR THE CHURCH

It was stated by the late Doctor Denny that "It is rare to find a Protestant enthusiastic about his church." That statement is certainly too sweeping; but it has much truth in it, and we must not brush it aside without consideration. There is within our borders an immense and intense loyalty to local churches. Without this vehement manifestation of the homing instinct, hundreds of our chapels would be closed and many more would be sadly impoverished.

But this good thing needs to be suffused with the tincture of a nobler conception—that of the Holy Catholic Church. Too seldom are we conscious of that great living order, "the most august and blessed society of the saints" —a living order of all races, peoples, kindreds and tongues; of scholars, poets, dreamers, mystics and philosophers; of architects, workmen, singers of songs and framers of laws; of students, pioneers, translators and martyrs; of sailors on the seas and shepherds on the moors; of miners in the depths of the earth and women tending household fires in tender love; of little children romping in the zest of life, and old folks sitting on the sunny side of the room waiting for the tender mercies of God.

With meekness but with assurance we claim a place in that august fellowship. We hold the faith of the saints. In everything we are sprung of heaven's true blood and have titles manifold. We usurp no other person's place; we exclude no other person. The mighty ordination of the pierced hands has left its effect upon our deepest spirit. An abiding Presence has been in our assemblies and signs and wonders have been wrought in the name of Jesus. Within our fellowship holy lives have abounded; radiant personalities speaking the authentic language of the heavenly Canaan. We have had given to us great preachers of the Word. We have had missionaries of apostolic quality, and martyrs whose blood became the seed of new churches. We sit from time to time at a table of love, for no other reason than that Love so wills it. At the door we do not see any saint holding the keys, but rather One who is saying, "Come unto Me."

As Methodists, we reverently claim that we are of the Body of Christ, but what a thrill would pass through our ranks if we were vividly conscious of membership in this Order and that we shared in its life. Too often people think of the church as an ecclesiastical institution rather than as a personal fellowship. The church is not an organization, a machine, a school; but a community who love the Lord Jesus in sincerity of heart, who take their orders from him, and who are conscious of his life reinforcing theirs as the sap in the heart of the vine flows through and enriches the functions of every branch.

Lack of spiritual power is always the result of unworthy or inadequate views of Christ's Person. Christmas has again been with us, with its beneficences and social amenities, but something more wonderful and vital has been offered to us. Can the Methodist people stand boldly and face, not necessarily the East, though there is beautiful symbolic fitness in that attitude, but a doubting, troubled, anxious world, and affirm its faith—"Thou are the King of Glory, O Christ. Thou are the everlasting Son of the Father." Out of that personal devotion would flow streams of living power, startling enough to impress the world with a conviction that the Tabernacle of God is still with men.

Membership in this universal church carries serious responsibilities. When much is given, much is required. Irregular and infrequent association in acts of worship and communion will weaken and possibly dissolve the ties that link the soul to this assembly of the first-born. No man can keep himself free from the infection of worldliness who neglects public worship and private prayer. The practices of devotion keep the soul alive. In its acts of worship a man's soul breathes the purer air of the Spirit. When the mists of earth are blown away by the breath of God, the truth of life and death is perceived. In the hour of prayer the little plant called Reverence is watered in the soul, and the flowering types of that wonderful plant called Resignation bring forth their amazing beauty in stricken lives. In the seasons of communion, humble, contrite souls sit at a heavenly table and eat the food of conquerors and taste the power of the world to come.

No Methodist is fulfilling his high calling who is slack in these matters. The spirit of the age is not supposed to be favorable to the habit of corporate worship, but men of the Spirit are always resisting the spirit of their age. Thomas Carlyle, speaking of the little church of St. Clement Danes in the Strand, London, says that to him it was a venerable place because there "Johnson worshipped in the age of Voltaire." In an age of mocking skepticism this stalwart man steadily bore his witness to unseen things as he said his prayers. The power to change entirely the face of Methodism rests in the hands of those whose carelessness in the matter of attendance at public worship is a heartbreak to their ministers, and must be an unspeakable grief to Him whose Body is thus despised. Methodist Recorder (London).

A REMARKABLE RECORD FOR ONE FAMILY

Can any other family in American Methodism duplicate the record of one Methodist preacher's family in North Carolina? Rev. Chas. P. Bowles, pastor at Belmont, sends us the story as follows:

"It is a signal honor to the memory of the late Rev. H. H. Jordan that all of his six children have identified themselves so actively with the church which their father served so ably. Seeing the picture of Charlie Jordan in the last issue of the Advocate brought this fact to the attention of the writer. One of the children, Frank, is a preacher in the Western North Carolina conference; another, Margaret, married a preacher, Rev. Henry Sprinkle, who is on a year's sabatical leave from the same conference; and the other four are chairmen of the boards of stewards of their respective churches: Charles, Duke Memorial, Durham; Henry, Main Street, Belmont; Everette, Saxapahaw; and Lucy, Mt. Croghan, Upper South Carolina conference. It speaks well of the parsonage when it can send children out into various communities to be leaders in our churches."

Ignorance, fear, suspicion and hate are the real enemies of peace. I hope the new world which those before me can help to make will see the war office moved into the British Museum as a relic of olden times.—Lady Gladstone.

Religion is self-conscious, human life functioning in the face of its problems. It is the setting up of objectives and courage in their pursuit.—R. W. Sellars.

Fayetteville District Bulletin

D. E. EARNHARDT, Editor, 1019 Hay St., Fayetteville, N. C.

BELIEVE IT OR NOT

We met at Sanford and had a missionary institute that was unique, interesting and enlightening. All of us led the service; all of us testified; **all of us exhorted**; and all of us pronounced the benediction. You would have thought that happy days were here again.

* * *

A BIG FAT MAN

Bob Bradshaw let us on to his plans for the year in an afternoon meeting. Two or three projects planned are original with Bob and the newness of them came like a breath from heaven. Our folks are with this lad and he will find it so.

* * *

BROTHER STRAWBRIDGE

I was at Hemp to call the questions and answers and the new preacher conducted such a dignified and orderly service that I felt like an archbishop at the Diet of Worms. It is quite interesting to note the way those people are falling in with that young enthusiast. At that conference they voted a hundred dollar increase in the salary and almost doubled the benevolence amount. New people have moved to Hemp as a result of the renewed operation of the talc mine and the opening of the silk mill.

* * *

YOUR NEW BOARD OF STEWARDS

Compare them to a railroad engine. Brother A is the boiler and needs continuous priming. Brother B is the whistle who gives signals for advance. Brother C is the brakes who is fearful that the cause will move too fast. Brother D is the Christ-like man who makes himself of no reputation and takes on the form of servant. When he dies his influence will begin anew to live.

* * *

CLOSE COMMUNION

In our conference we have a closely knit organization. We are supposed to forsake our wives and our children and cleave unto the conference. The 275 of us have become one flesh and our biggest organization project is to learn to live together. There is something the matter with every one of us. Of course our predecessors, our successors, our elders, and our bishops need roasting. Only those who are perfect have a right to do this roasting.

* * *

HEAR YE! HEAR YE!

Candor church assumed $100 of the $350 benevolences of the Biscoe charge and they have paid every cent of it already. They brought the money to the quarterly conference Sunday. I insisted that they tell us how in the world it was done. The best I could gather from preacher Trawick it was like this: "The women pushed the first valve down, the news went round and round, below, below, below, and the money came out here."

* * *

LISTEN, FELLOWS

We have a ministerial student from this district at Duke. I told him that we would help him about a hundred dollars worth. He is a most worthy young fellow and he needs our help. So every time you see me from now on give me a dollar. When I meet you and say "Good morning" that means "give me a dollar." If I should shake hands with any of you I shall look immediately to see if you left a dollar. If you haven't but one give me that one. I must have a hundred for our preacher boy.

* * *

MISS SALLIE JONES

She is a member of John's church on the Caledonia charge. Miss Sallie is exceedingly deaf and cannot hear singing and preaching. She says that the North Carolina Christian Advocate speaks to her heart and becomes her constant companion. She even reads the Fayetteville District Bulletin. God bless you, Miss Sallie, may the ears of your soul ever be attuned to the music of heaven!

* * *

TOM GRANT

According to the record, Tom Grant was the only elder that sent in more new Advocate subscribers than we did last year. We must not let any of these loafers go in ahead of us this year. During February let us run off and leave the whole bunch. Remember March 1 is the time of $15 and the $10. Who is groaning after it?

* * *

NOT A CHARGE HAS CUT

With half the conferences held here is the trend in benevolences amounts:

Place	Amt. last yr.	This yr.
Carthage	$ 200	$ 225
Hemp	87	150
Hay Street	1500	1600
Fayetteville Ct.	300	330
Laurinburg	800	800
Glendon	100	100
Ellerbe	300	300
Hamlet	1000	1075
Maxton	480	500
Stedman	400	400
Goldston	100	100
Mt. Gilead	500	500
Rockingham	1000	1250
Wadeville	50	100
West End	180	250
Total	7017	7680

ANOTHER FIRST FOR FAYETTEVILLE DISTRICT

Church school figures show that we led the conference last year in reopening church schools that had been gassed to sleep. We still have in the district five churches without schools and them we must also open. A church is not going to stay alive when we have preaching there once or twice a month and no church school. If I had been brought up in a church where there was no school I would be as ignorant as a presiding elder.

* * *

WHEN I WAS A LAD

I used to buy and sell yearlings. One of them could not go east and yet the only pasture I had was on the east side of the fence. To prove that he could not go east he became feeble. Mr. Collins, Mr. Suiter, Mr. Reese and old Uncle Smoke Coleman came in to "dognose" his trouble. He died of complications of remedies.

And So—

It occurred to me and does now that the church and the state are ailing and need some salve that will soak down where the misery is.

* * *

REMEMBER the $15 prize and don't forget the ten.

* * *

CAN CIRCUITS OPERATE A SYSTEM?

Yes, like this: Let the officials send the following letter to every member of the churches—boys ,girls, old people, all the people:

"My Dear Church Friend: We have decided to pay the preacher $2000 this year. We estimate that your part of this amount is $——— each preaching Sunday. If you desire to make this amount larger or smaller change the figure and send it to your steward. You will find envelopes marked 'Pastor's Salary' on the table just inside the church door. Pencils are there also. Put your offering into that envelope each time you go to church, put your name on it and drop it into the collection plate. At the end of each quarter we are sending collectors to all who are in arrears. You will save us trouble and yourself embarrassment if you will keep paid up. Thanking you kindly."

* * *

YOU HELPED A BROTHER

A while back I sent out a request for one of our brothers who was superanating. I sent $500 letters and received in reply $316. Besides this the ladies of Hay Street donated furniture for the house.

* * *

ANOTHER FIRST

Fayetteville district has more ex-elders than any other district. When you read the names of Hawkins, Bundy, Hurley, Adams, Culbreth, and Martin, you see they are not so bad. They are bald-headed men that sleep at night and it is good to have them around.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

We believe that the supreme need of the world calls for a people who approach all the confusing problems of life in the spirit and the good will that come from the heart of the Master's Kingdom. There surely is a great task and high privilege before the church today. But may we have the grace to remember that only as we strengthen the vitality of our own discipleship can we hope to lead others to abundant life.—Bishop Sterrett, in The Living Church.

Mrs. Wayland Baum writes: "Just a line to let you know that the Rena Baum circle of the missionary society is still alive. Last year we sent delegates to the annual and district conferences; so-so the zone meetings were well attended; $15 was paid to local church on the benevolent offering; all the mission study books have been used; week of prayer also was observed and we raised $10.75; amount sent to conference treasurer $27.95; amount raised for local work $8; total raised during year $50.95. At the beginning of the year we had 13 members. Now we have 20. All officers for 1936 have been elected and installed. Pray for us that we may accomplish much more during the year that is before us."

AN APPRECIATION OF MRS. PARTHENIA SPENCE FOREHAND

On November 13, 1935, Trinity church, South Mills, lost one of its most loyal and earnest workers, Mrs. Parthenia Spence Forehand. Mrs. Forehand was 63 years old. She came of a long line of Methodists and from early childhood until a few weeks before the end worked unceasingly for the church and the upbuilding of God's kingdom.

She loved to work with young people and has reaped a rich harvest. A pall of sorrow surrounds us by reason of the loss of our co-worker and friend. Her memory and the example set by her untiring and unselfish devotion to His cause remains as a beacon light to lead us onward and upward to the haven of His kingdom. Therefore be it resolved:

First, That she was a faithful and earnest worker in our Sunday school, an inspiration to her pupils. Her Christian influence was far-reaching and will ever live in the hearts and memories of her class. She was always found at her post of duty.

Second, That we, the members of the missionary society, wish to express to her loved ones our sympathy; that it is with great sorrow we record her passing. It is with deep gratitude we thank our heavenly Father for her exemplary character. She was a woman of dauntless courage, always cheerful.

In the cold, moist earth we laid her
When the forest cast the leaf,
And we wept that one so lovely
Should pass from us away.

We know she has gone to occupy the mansion that has been prepared for her. We will meet her in the morning.

Third, We direct that a copy of these resolutions be spread on the records of the Alice Spencer auxiliary, that a copy be mailed to the woman's page of the North Carolina Christian Advocate for publication, and that a copy be sent to the family.

Mrs. R. C. Dozier,
Mrs. C. M. Matthews,
Emily Love Spencer.

RESOLUTIONS OF APPRECIATION

Whereas, we, the circle leaders of the woman's auxiliary of the Weldon M. E. church, after consulting the members of the three circles, find that it is their wish to express in some visible way our love for Mrs. Lee Johnson and our appreciation of her valuable work during the past year; and

Whereas, she has served as president of the auxiliary under the home board for 17 consecutive years, and has served at different times nine years under the united board, making a total of 26 years as president; and

Whereas, she was faithfully serving in this capacity when she was stricken in health, thus being forced to retire from active service; and

Whereas, she has served so faithfully and efficiently as chairman of the Halifax county zone for a number of years; and

Whereas, her activities in social service work in this community and also in the N. C. conference have been both sacrificial and outstanding; therefore

Resolved, that we, the executive board, name the woman's auxiliary of the Weldon M. E. church, the Mary Pierce Johnson auxiliary.

Resolved further, that a copy of these resolutions be entered in the records of the auxiliary, a copy be sent to Mrs. Lee Johnson, a copy to the local paper, and a copy to the North Carolina Christian Advocate for publication.

Mrs. A. W. Oakes, Jr.
Mrs. R. G. Garlick,
Mrs. W. B. Joyner.

PRAYER

Forgive us, Lord of Life, that we waste the treasure of our loyalties, the magic of our dreams and the passion of our lives upon what has so little meaning in life. Grant unto us so to share the insight of Jesus that we may not spend ourselves for what is not bread nor reap such scanty harvests when a wealth of life beyond all our dreams is ours for the asking. In His name who saw where we are blind without Him. Amen.—Atkins.

METHODIST CIRCLE CONCLUDES YEAR'S WORK

Circle four of the West Durham Methodist church met with Mrs. Carl Bunting on a recent afternoon. Mrs. R. J. Parker led the devotional and Miss Mary Lee Starling followed with a Christmas story.

The affairs of the circle were wound up during the business period. The $25 over and above the budget for the year will be used in re-decorating the parsonage, the circle decided. Mrs. A. R. Marley was elected leader and Mrs. Bunting, ex-chairman for the coming year.

In appreciation for her faithful leadership, the circle presented to Mrs. Bunting a piece of china in her pattern.

A salad course was served.

LIFT UP THINE EYES

"Lift Up Thine Eyes" is a play written for the celebration of the fiftieth anniversary of Home Missions (Woman's Work). It will be put on at the meeting of the Woman's Missionary Council to be held in Dallas, Texas, March 20-24, 1936. Miss Mary McCord of the Department of Speech in Southern Methodist University, will stage the play at McFarlin Auditorim. It came off the press the middle of January and is available for conference meetings. "Lift Up Thine Eyes" was written by one of our deaconesses, Miss Dorothy Garrett, who has had training and experience which has fitted her for the task. She has succeeded in digging up rare bits of history which she has made glow with reality under her dramatic touch.

WOMEN AND HOME MISSIONS

This year, 1936, marks the fiftieth anniversary of Home Hissions, Woman's Work. Some anniversary features are being projected, and one of them is the preparation of a pamphlet setting forth the movement and achievements of fifty years of work in the homeland. One of the purposes of this booklet is for use in connection with the spring study book, Toward a Christian America, by Herman N. Morse. An appendix will carry suggestions for this use. It will appear under the title, Women and Home Missions, by Noreen Dunn. It may be ordered from the Methodist Publishing House, 810 Broadway, Nashville, Tenn. Price 25 cents.

Mrs. Ola Davis, Black Creek, says: "I am getting several new subscribers to the Outlook. I enjoy mine so much that I want every member of my auxiliary to take it."

Affliction is but the shadow of God's wing.—George Macdonald.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"Where there is faith there is love,
Where there is love there is peace,
Where there is peace there is God,
Where there is God there is no need."

ANNUAL MEETING WOMAN'S MISSIONARY SOCIETY

The twenty-fourth annual meeting of the Woman's Missionary Society of the Western North Carolina conference will be held in Statesville, N. C., April 21-23, 1936. A program of unusual interest will be arranged by the program committee: Mrs. C. C. Weaver, chairman, Mrs. A. L. Thompson, Mrs. W. T. Powell and Mrs. A. D. Abernethy.

THE WORLD DAY OF PRAYER

Early in each year the church women of the world unite in a day of prayer, which is known as the World Day of Prayer. This year it will be observed on February 28. The objects of the prayer are as follows:

The missionary enterprise and all who share therein.

That the church as the body of Christ may stand firm against race discrimination, social injustice and war.

That we ,as individuals, may be willing to walk the Way of the Cross to secure peace in this our own day.

Literature Headquarters in Nashville carry the material necessary for the observance of this day. The pieces of literature available are as follows:

Call to Prayer—"On Earth, Peace, Goodwill Toward Men." Free. (This should be used in every church in preparation for the day.

Paster 11x17 inches. Like the picture on the Call with space for time and place to be filled in locally. Five cents each.

Program. "On Earth, Peace, Goodwill Toward Men." Prepared by Senorita Laura Jorquera of Santiago, Chile. Two cents each; $2 per thousand. Order from Literature Headquarters, 706 Church St., Nashville, Tenn.

CONTESTS IN ALCOHOLIC EDUCATION

Immediately following the message from our College of Bishops will be a mighty appropriate time for your splendid paper to carry an announcement of what is being done by the Department of Christian Social Relations of our woman's missionary society.

Realizing there is a great need for alcohol education, I, as conference superintendent of Christian Social Relations, with the help of zone superintendents and district secretaries, am promoting and conducting a conference-wide contest in the form of an educational program. It is on this plan: Five to seven groups in each zone are to furnish a local feature, at which time as few as five or as many as seven girls and boys will give from memory readings, approved by the National W. C. T. U. These winners will learn new pieces and furnish more educational facts at a zone meeting, at which time a silver medal will be awarded the winners. These, in turn, will learn another piece and provide a district program, or contest, when a gold medal will be given. These ten winners will be divided into two groups, who will contest for a pearl medal. These two winners will be honored at our annual meeting in Statesville.

Now, don't you think this is a splendid way to arrouse interest among our young people and inform our adults?

The message from our bishops is very timely and I am happy to have a part in carrying out their expressed wishes for our church. I hope many of our churches will take an active part in this educational program.

We had one contest at Hawthorne Lane church last Sunday (15th). Miss Frances Boulderidge was the winner of the silver medal. The county superintendent of education presented it and was positive in his stand against alcohol.

Of 21 young people's divisions in Gaston county, 17 are ready for the contests.

Mrs. L. E. Brown,
Conf. Supt. C. S. R.

In this zone a silver medal will be awarded in each church group.

Acting Zone Supt.

MISS KELLY OFF TO AFRICA

The following letter to our conference president from one of our very own Western North Carolina conference girls, Miss Lorena Kelly, who is en route to the Congo to take up her work there as a missionary, will be of interest to her many friends, we are sure:

3 rue d'irlande, St. Gilles,
Bruxelles, Belgique,
Jan. 5, 1036.

My Dear Mrs. Weaver:

I wish to express to you and to all the members of the Western North Carolina conference my deep appreciation for taking me as your missionary. The fact that I am on my way to my chosen field of service, Africa, is a source of great joy to me. But to be going as the "daughter" of my very own conference is to have my happiness greatly increased. I realize that in taking this action you have manifested great confidence in me, and I am sure that throughout my years of service of the field, I shall find, constantly, in this fact inspiration, strength and courage. And I trust and pray you may have reason to be glad for having made the decision. I thank you most heartily for your kindness.

Your letter telling me the good news came to me during the Christmas season and what a wonderful Christmas greeting it was! I can think of nothing that I could have received from you that would have been lovelier.

I am finding my study of French in Belgium very interesting indeed. The contacts with the Belgian people which I have had the privilege of making have been perfectly delightful. I have enjoyed especially my association with the fine people of our own Methodist church here in Brussels.

On the 31st of January I expect to leave for Africa. In order to be with other missionaries during the journey, I am planning to sail for London. I shall probably reach Wembo Nyama the latter part of February.

Wishing you great success in your work this year, I am,

Yours in His service,
Lorena Kelly.

"Some wait over for tomorrow;
Present hours slip by;
'So little can be done today,
What's the use to try?'
Notice, he who grasps the moments,
Every one that flies,
Is the man in life's short contest
Who obtains the prize."

"I feel that a comprehensive study of the Bible is a liberal education for anyone. Nearly all of the great men of our country have been well versed in teachings of the Bible, and I sincerely hope that the habit of Bible study will be developed among the people."—Franklin D. Roosevelt.

"I have never prescribed alcohol in any form for my patients. I have always found something else as good or better."—Sir Wilfred T. Grenfell.

WHAT A DRINK DOES

From Nashville Christian Advocate: Prof. Walter R. Miles, at one time professor of psychology at Yale University, and who was research psychologist for eight years in the Nutrition Laboratory of the Carnegie Institute, outlines the following results on human behavior from the ingestion of very moderate doses of alcohol:

1. Reaction time decreases 5 to 10 per cent.
2. Less uniformity in response, general effect is to produce clumsiness.
3. Power of attention is lowered, and the field of attention is narrowed.
4. The subject gains a self-assurance which is deleterious to safe driving.
5. Other emotional changes may vary with different individuals.

A recent issue of Pollock's Newspaper News reports that the editor who printed "The Ladies' Aid will hold another fool sale" instead of "food sale" is doing as well as could be expected.—Living Church.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

ELIZBETH CITY GOALS

Of particular interest are the goals in Christian education named by the new presiding elder of the Elizabeth City district at the district missionary institute last week. Rev. B. B. Slaughter submitted to the preachers and laymen of his district these splendid goals for 1936:

1. A board of Christian education in every church supplied with proper literature so it may function effectively.

2. Each church school supplied with proper and adequate literature and its leadership supplied with the Church School Magazine, the Christian Home, the Elementary Teacher, the Adult Student, the Epworth Highroad, etc.

3. Every church School make a survey of its community and use all sane methods to reach the unreached and to build the membership and attendance up to the maximum.

4. Every church school make the most of missionary education supplied in our regular literature and to have an effective missionary program and offering on the fourth Sunday.

5. Every school avail itself of the opportunity to have a vacation school wherever leadership can be secured.

6. Every school observe Church School Day, Young People's Day, Promotion Day, Rally Day, and Childhood and Youth Week.

7. A leadership school or class conducted within the reach of every school. Encourage local classes and correspondence study.

WHAT THE MEMPHIS CONFERENCE MEANT TO ME

When I sent in my application to attend the Memphis conference, little did I realize that one conference could hold in store so many valuable experiences for the delegates who were to make the pilgrimage to the Memphis Young People's Conference.

It is almost impossible for me to choose the one thing that meant the most to me. The massive convention hall ,in which many lives were dedicated to Jesus Christ and may others rededicated to his service, holds unforgetable memories. The voices of the great speakers—pleading to each delegate to carry the principles of Jesus into every phase of life—will continue to ring in my ears until I am able to fulfill the challenge. My heart is strangely warmed each time the inspirational picture comes into my mind of 5,000 young people walking the snow-covered streets of Memphis to a communion service at 8 o'clock in the morning. The mission discussion group, which I attended, imbedded so deeply in me the Christian's obligation to share the abundant life that I feel as though nothing could ever change my desire to be a missionary. The one thing of the conference that gave me a new inspiration and a new challenge to consecrate my life to Jesus Christ, to use every available facility for the building of his kingdom, was the fact that over 5,000 young people and their leaders left their homes at the gladest season of the year (Christmas) in order that the new year would find them "Facing Life With Jesus Christ." Linwood Blackburn.

FIRST EPWORTH TRAINING CONFERENCE

Not only did the New Bern district hold first place last year in the matter of training institutes for young people, but already plans are being made for the holding of the first Epworth training conference in the North Carolina conference. Rev. J. G. Phillips and his coworkers in the Neuse River Union are enthusiastic over the prospects for this training conference. The tentative date named is March 22. Details concerning courses and instructors will be announced later. We congratulate the New Bern district and the leaders of this union upon their far-sighted planning for the young people of this area.

DISTRICT STAFF MEETINGS

During the past ten days the conference staff has had the privilege of meeting with the members of the district staff in each district of the conference, with the exception of the Durham district. (The meeting in that district will be held in a few days). Every member of every staff was in attendance and the interest shown by the members was a source of encouragement to the conference staff.

Many matters of importance were discussed at each meeting, and plans for the year's work were mapped out. The leaders in the various divisions have set about their various tasks in a way to indicate that fine results will be achieved in the course of the year. And the cooperation of the presiding elders, indicated both in their evident interest and in their promise of support, will prove a great factor in the success of the work of Christian education throughout the conference.

BIBLE MATERIAL FOR CHILDREN

Workers with children, who are constantly asking, "Where may we find suitable Bible story books for children?" will find much help in selecting such material in an article entitled, "Choosing Bible Material for Children," by Wilhelmina Stooker, which appeared in the January issue of the Christian Home.

Miss Stooker not only furnishes lists of Bible readers and other books, but also points out some dangers to be avoided, and values to be attained in using biblical material with children.

Among the books listed are the Series of Bible Readers published by Thomas Nelson & Sons, New York, for one dollar per volume. The first four of the set of eight, now available, are as follows:

First Bible Stories (Old Testament Primer) Moore.

Jesus and the Children (New Testament Primer) Smither.

Bible Stories to Read (First Bible Reader) Moore.

Stories of Long Ago (Second Bible Reader) McArdle.

Of these books the Christian Home says: "These books have been written by persons whose major work has been Christian education of children. The language, the style of printing, the pictures, and indeed all details have been chosen with the needs of young children in mind. Many children, after hearing the story, will be able to tell it by following the pictures. Since the market is crowded with numerous Bible story books, few of which are really suited to children, these books represent a most desirable trend, and are particularly acceptable."

Among other books listed by Miss Stooker is the "Christ Child," by Petershom, of which she says: "Exquisitely beautiful, very accurate and at the same time semi-conventional, it gives the most natural pictures of Jesus as he plays with the lambs, holds the dove on his finger, and rides the donkey to get wood for the carpenter shop. Rare feeling is manfested, and one comes to love the growing lad."

"The Children's Bible," translated by Kent and Sherman, is listed for boys and girls of older grades. This is not an adaptation but a translation for children, of well selected portions of the Bible, by two great men, one a student of literature and the other a bibilical scholar of note.

Two additional books which will be found helpful for junior boys and girls are, "Knights of Service," by Bradshaw, price 75 cents, and "The Little Boy of Nazareth," by Bonser, the latter being for the use of the teacher, rather than to be placed in the hands of the children themselves.

In speaking of adapted biblical material Miss Stooker calls attention to the Bible stories contained in the teacher's text books of the Closely Graded Lessons, and in the Pupil's Book of the Group Graded Lessons. These materials are within the reach of all our parents, as they may be obtained through the church school, or from our Publishing House. Such stories told by the mother to child will help to relate church school and home experiences in the mind of the child, and will help to make the Bible more meaningful in his every day experiences.

The advice that is wanted is generally unwelcome, and that which is not wanted is evidently impertinent.—Dr. Johnson.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS AGNES PEACOCK, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

HOME AND FOREIGN MISSIONARY ENTERPRISE, NOV. 20-27, 1935

Following our report on Home and Foreign Missionary Enterprise in the Advocate, January 9, several general superintendents and treasurers called attention to the omission of offerings which had been remitted. After checking the list with Mr. H. A. Dunham, conference treasurer, it was discovered that all contributions during the week of November 20-27 had been omitted. The following amounts by districts supplement the Advocate report of January 9 and give the total received between October 15 and December 15, 1935.

Another report the last of February will cover all offerings received between December 15 and February 15, 1936.

Statesville District

Mt. Zion	$ 1.35
Wesley Chapel	1.76
Stony Point	5.77
Total	8.88

Salisbury District

Salem	3.00
Central, Concord	8.14
Total	11.14

Marion District

Rutherford College	1.39
Connelly Springs	3.00
Spindale	7.09
Total	11.48

Winston-Salem District

Linwood	3.03
Center	5.05
Midway	5.95
Grace	6.47
Fairgrove	7.00
Total	27.50

Greensboro District

Old Union	1.00
Farmer	1.00
Summerfield	1.01
Mt. Carmel	1.25
Friendship	2.88
Calvary	5.00
Ramseur	5.20
Reidsville	12.46
Total	29.80

Mt. Airy District

Elkin	5.00
Central	25.08
Total	30.08

Gastonia District

Mt. Holly	1.00
New Hope	1.55
Goodsonville	2.00
West End	5.67
Central, Shelby	28.20
Total	38.42

Asheville District

Weaverville	5.81
Haywood Street	7.91
Cntral	34.53
Total	48.25

Charlotte District

Peachland	.50
Harmony	.50
Myers Park	9.92
First Church	57.42
Total	68.34
Grand total for year	1709.82

THE MEMPHIS CONFERENCE

The following impressions of the Memphis conference were written by Ruth Kiker, member of Hopewell church, Peachland charge, Charlotte district. Miss Kiker is now in her junior year at Eastern Carolina Teachers' College, Greenville. As a result of her unusual leadership ability in college life, she was unanimously chosen as president of the North Carolina Methodist Student Conference in Greensboro last November.

Ruth has also won national honors in 4-H. Club work. On completion of her college work she plans to teach in the public schools. Her leadership would be a decided asset to the church and school in any community.

Convention Hall

As I entered Convention Hall for the first time at the conference, I saw before me in blue and silver letters the general theme of our conference, "Facing Life With Jesus Christ." I paused for a minute to look before me and to think just what these words meant. All during the conference there was a feeling of worthwhileness, especially to look at and think of these words. As I left Convention Hall these words had become a part of me, and I was out to "Face Life With Jesus Christ."

Kagawa

The speaker that made the greatest impression upon me while I was at the conference was Toyohiko Kagawa. As he told us what Christ had meant to him and how his life had been changed, I thought of love, the greatest thing in all the world. If we carry love with us in all of our undertakings in life and let it be the law that guides us, we are sure to succeed.

Evils of War

The stand that the young people of this conference took against war, alcohol ,and race relationship is well worth remembering. If we as Christians and future citizens and leaders of our country are opposed to war we should do away with it. After all the chief reason for fighting is the desire to gain more wealth and the desire to have control over others. If we can take the profit out of war we will have no need for engaging in it. It is up to us to see that this is done.

Alcohol Problem

Our stand against alcohol should be just as strong. As Christians we must abstain from the use of alcoholic beverages and do all in our power to defend society from the horrors of drinking.

Race Prejudice

We must strive to do away with the prejudice, discrimination and injustice that is done to other races and adopt an attitude leading to the treatment of every person with courtesy and respect. As we met during our conference we were constantly in contact with people of other races, being with them in our meetings and having them speak to us. Here we realized that we were all children of God,and that we must treat them as our brothers and do unto them as we would have them do unto us, "For in Christ there is no North and South, in him no East and West."

The Consecration Service

If we are going to face life with Christ we must face life like him. To begin a Christian life we must be willing to sacrifice— to give up certain things. To continue to live a Christian life we must have courage and we must dare to be loyal to Jesus Christ. But what are we going to do about the situation? Bishop Kern gave us some worth while thoughts in the closing sermon as to how we could face life with Christ. There are two great things we can do. First, we can set our own house in order and rearrange the mental funiture. We must fight the tide for it will carry us out to sea. Second, we must start a center for God—build a bright light so that others will see it and seek it, and once it is built don't let it go out.

The Conference Sermon

Let us, as the youth of today in this world, take the pledge which was taken by the delegates at the conference on Sunday morning as Bishop Mouzon closed his sermon: "I believe in Jesus Christ. Henceforth, I take Jesus Christ as the Lord and Master of my life—to live for him; to witness for him; and, if need be, to suffer for him; and may God make me strong and keep me steadfast. Amen."

The Memphis Conference

Several young people have given a few outstanding impressions of the Memphis conference. Robert Stamey, member of Kadesh church, Belwood charge, Gastonia district, is vice president, Conference Young People's Organization, and a leader in his local church and union.

Robert is a student in the school of religion, Duke, and is planning to enter the ministry in Western North Carolina conference. When the next church-wide conference for young people is held, Robert will be pastor of some church in North Carolina and will send a good delegation to the conference.

The Memphis conference was a wonderful experience of the soul. Of course we as young people had our fun traveling there and back, our entertainment while there; but this was only a small part of our enjoyment. The inspiration of the speakers caused our hearts to be strangely warmed. I am sure that I can say this truly of every young person there.

Goals For 1936, Elizabeth City District

The Advocate

Every official of every church taking the N. C. Christian Advocate.

Churches provide for sending copies to local hospitals, public libraries and to homes where they are not able to take it.

Begin cultivating for the goal of having the paper in every Methodist home.

Finance

Every board of stewards in every church organized and active, and the several boards of every circuit organized into a charge board.

The every member canvass made in every church and definite plans made for the adequate support of the ministry and to raise in full the accepted benevolences with weekly, monthly, or at least quarterly payments.

Raise as much of the benevolences by Easter as possible and at least half of them by the district conference.

Help our people realize the vital relation of our benevolences to missions and evangelism, to life and spirit.

Christian Education

A board of Christian education in every church supplied with proper literature so it may function effectively.

Each church school supplied with proper and adequate literature and its leadership supplied with the Church School Magazine, The Christian Home, The Elementary Teacher, The Adult Student, The Highroad, etc.

Every church school make a survey of its community and use all sane methods to reach the unreached and to build the membership and attendance up to the maximum.

Every church school make the most of missionary education supplied in our regular literature and to have an effective missionary program and offering on fourth Sundays.

Every school avail itself of the opportunity to have a vacation church school wherever leadership can be secured.

Every school observe Church School Day, Young People's Day, Promotion Day, Rally Day, and Childhood and Childhood and Youth Week.

A leadership school or class conducted within the reach of every school. Encourage local classes and correspondence study.

Missions

Every pastor make the best use of our study book, Methodism Vitalized, by using it for adult classes, reading circles, prayer meeting talks, and the basis of sermons at morning and evening services.

Each pastor preach frequently on missions that we may make our people missionary-minded and that they may have a passion for saving all the lost—the least, last, and lowliest.

Co-operate with our good women in circulating the World Outlook and in organizing societies where there are none.

Evangelism

Evangelism is our chief emphasis this year, and in its broader meaning for all years. Then let us covenant together here today to pray earnestly for each other and for the lost of our district every day.

Plan and pray for a revival of vital religion in every church of the district—doing our own preaching or helping one another, or using the Duke school of religion students.

Emphasize in our church schools that the chief aim there is to teach, lead, and guide boys and girls, men and women to know Jesus Christ as personal Saviour through a vital religious experience.

Use to the best advantage mass evangelism—the revival, visitation teams, and use our friendships in our daily personal contacts to help lead men to know our Great Friend.

ELIZABETH CITY DISTRICT MISSIONARY INSTITUTE, JANUARY 21

With almost all of the preachers and many laymen and lay women of the churches present, we had a great day at Edenton.

The meeting was opened by the presiding elder, Rev. B. B. Slaughter, at 10 o'clock. Slaughter in his unassuming way showed that he is a good executive and knows how to set goals and press toward their attainment.

Brother J. T. Draper led us in earnest prayer for guidance and co-operation for each other, that we may have a great revival of religion in each charge in the district.

Brother Slaughter after reading the twelfth chapter of Romans, and making an inspiring talk on unity with God and co-operation with each other, explained the meaning of the benevolences of the church.

Brother E. G. Overton spoke on the relation of the benevolent dollar to the world-wide missions of the church, urging that every one can and should have some part in this great Christian work. Overton made a stirring appeal for a missionary passion in our preachers and leaders.

Brother J. D. Stott, one of our missionaries from Japan, gave us an instructive, inspiring and heart warming address on the religious situation, the condition of the rural people, and personal experiences in his work in Japan.

Dr. E. J. Reese of Washington gave us a stirring missionary appeal. All one needs to know why Rees gets things done is to catch the glow of the passion of his soul for Christ and his gospel that saves even to the ends of the earth.

Rev. H. I. Glass of Elizabeth City presented very effectively the goals for the year, and their meaning to the kingdom of God. He urged us to have the same goal that Jesus had—the salvation of the world.

Robert W. Bradshaw, our conference educational secretary, spoke briefly but

For Bad Winter Coughs, Mix This Remedy Yourself

Saves Good Money! No Cooking!

If you want the best cough remedy that money can buy, mix it at home. It costs very little, yet it's the most reliable, quick-acting medicine you ever used. The way it takes hold of distressing coughs, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup, to make a full pint. To make syrup, use 2 cups of sugar and one cup of water, and stir a few moments until dissolved. No cooking needed. It's no trouble at all, and gives you four times as much cough medicine for your money—a real family supply. Keeps perfectly and tastes fine.

It is surprising how quickly this loosens the phlegm, soothes the irritated membranes, helps clear the air passages, and thus ends a bad cough in a hurry.

Pinex is a compound of Norway Pine, in concentrated form, famous for its effect in stopping coughs quickly. Money refunded if it doesn't please you in every way.



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A cumulative knowledge of the Scriptures, so valuable in education, is secured and a true perspective of religious history and truth is obtained.

The portions that consist entirely of names and subject matter, wholly devoid of interest to the average reader, are omitted from the Study Course.

The Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.



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THIS STUDENT'S BIBLE contains the sayings of Christ printed in red, also

32 Beautiful Illustrations portraying scenes and places taken from Nature and Life in the Holy Land, also

THE MOST USED LESSON HELPS in which is embodied FOUR THOUSAND QUESTIONS AND ANSWERS for especial use of readers of the Student's Bible.

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CHRISTIAN ADVOCATE

very effectively on Christian education and what is necessary to make it successful. Bradshaw has a way of saying much in a very short time.

The whole meeting was charged with the missionary and evangelical spirit, which is the spirit of Christ. With everybody stressing the importance of evangelism and missions, we are looking for a great year in the Elizabeth City district. D. M. Sharpe, Sec.

"MISERY LOVES COMPANY"

A recent very sad event which occurred in Germany is thus referred to by the Philadelphia: "Because a high official of the Prussian adinistration went to sleep while listening to Chancellor Hitler's speech, he has been ordered to resign. It would be no extenuation of this high crime and misdemeanor for the poor fellow to plead that he forgot to don his gas mask. And how times have changed since the days of Henry Ward Beecher, who instructed his ushers that if anybody went to sleep in the audience, they were to nudge the preacher!"

It was an unregenerate cynic who, some time ago, defined a preacher as "a man who talks in other people's sleep." Of course, ever since the days of Eutychus, whom even St. Paul couldn't keep from taking a dangerous nap, such things have been known to happen. But if even a professional hypnotist like "Der Fuehrer," with oratorical ability and dynamic personality added to his amazing power over life and death, cannot keep all his auditors awake, it is not so remarkable that some of our most wide-awake preachers sometimes fail. After all, we cannot expect everybody in the congregation to be deeply interested in the high themes which the minister is expected and required to discuss in the pulpit. Even the golden-tongued Chrysostom could not arouse some of our people who are living at high tension or who are contstitutionally sleepy. At the recent conference of the Altantic district of the "E" group of our church, we were no little comforted by this gracious note on the printed program: "If the speaker is dry, remember that dry wood kindles the best fire. If he is deep, remember that big fish live in deep water."—Reformed Church Messenger.

"THE EXCELLENCY OF SHARON"

As reported in The Times, Jerusalem has begun to receive a new water supply, ending two thousand years of water shortage. The little land in the midst of which Jerusalem stands has an annual rainfall of 30 inches or thereabout, but every drop of this rain falls within less than one-half of the year. In the other half or more there is no rain at all. The shortage of water for the dry months—delightful as they must be when they first come, when "the winter is past and the rain is over and gone . . . and the time of the singing of birds is come and the voice of the turtle is heard in the land"—becomes the supreme problem of the land. In an ancient Book of Wisdom it is written that the chief thing in life is water—"water, bread, and a garment to cover shame," but water is the chiefest. Jeremiah's "rhapsody of drought" when the children come to the pits and find no water is one of the saddest of pictures.

As the piping of sweet water across the desert from Egypt into Palestine during the war for the use of the Expeditionary Forces in their advance seemed to be the fulfillment of an Arab tradition, so the bringing of water to the inhabitants came to be symbolic of the Great Restoration after the utter desolution. The British in their administration of what was called the "Occupied Enemy Territory" during the war were especially mindful of the needs of Jerusalem. Even before peace came they laid water pipes from Solomon's Pools a few miles south of Bethlehem, from which water had been brought into the city by King Solomon. But that supply proving inadequate two years ago the Palestine government, facing the prospect of a water famine, began work on a new project, storing water from a river source in the valley of Sharon and carrying it by a relay of pumping stations across the plain and up into the Judean hills—an ascent of 2000 feet.

The one figure seen in many parts of Palestine—till lately, at any rate—was the erect women with the water-jar balanced on her head (replaced in some places during and following the war by the lighter if less picturesque Standard Oil tin), or in Jerusalem itself the water-seller with the goatskin container on his bent back. But these will pass, no doubt, as the camel trains of water-carriers during the war have passed. With the aid of modern engineering, water will be brought to the doors of the city dwellers, and desert places will blosom again as the rose, and the "excellency of Sharon" will, in a different but in a very true sense, be given to Jerusalem and the hills and valleys that are round about.—New York Times.

KEEP IT UP

The policy of "no gasoline sales to drunken drivers," adopted only a few weeks ago by a California concern, has swept across the country with remarkable speed. From Bangor comes word that the state police have started a campaign to enlist the distributors in that district. Already they have met with a considerable degree of success.

The idea is a good one and its universal adoption may not be a long way off, with all gasoline stations displaying the placard, "No gasoline sold to drunken drivers." Of course it will not end drunken driving, but it will serve to reduce it, and however slight the reduction may be, it means progress in the right direction.—Boston Post.

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor.—Bacon.

Don't Guess But Know

Whether the "Pain" Remedy You Use is SAFE?

Don't Entrust Your Own or Your Family's Well-Being to Unknown Preparations

THE person to ask whether the preparation you or your family are taking for the relief of headaches is SAFE to use regularly is your family doctor. Ask him particularly about Genuine BAYER ASPIRIN.

He will tell you that *before the discovery* of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, *safe* relief.

Scientists rate Bayer Aspirin among the *fastest methods yet discovered* for the relief of headaches and the pains of rheumatism, neuritis and neuralgia. And the experience of millions of users has proved it *safe* for the average person to use regularly. *In your own interest remember this.*

You can get Genuine Bayer Aspirin at any drug store — simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this — and see that you *get* what you want.

Bayer Aspirin

Of Interest to Women

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

BUY NOW EASTER COMMUNION SUPPLIES



Send for Folder and SPECIAL OFFER at low prices. Tray and 36 glasses $6.50 up. Glasses $1.00 dozen. Outfits in Aluminum, Chromium Plate, Silver Plate, Polished Wood, etc. Collection and Bread Plates. Pastor's Sick Outfits, etc.

Thomas Communion Service Co. Box 141 Lima, Ohio

Sunday School Lesson

FEBRUARY 2

By William G. Chanter

The Realism of Jesus

Scripture Lesson: Luke 5.

Golden Text: "They left all, and followed him."—Luke 5:11.

But Simen Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

Miracles, especially miracles like this one, offer nowadays as much difficulty as edification. The great draught of fishes that so amazed Simon might be explained as due to quite natural causes, although the time spent in such an explanation is probably wasted. But there is one thing about this story which apart from one's attitude to miracles is significant, and that is the impression made on Simon Peter by the event. He did not think of Jesus as a wonder-worker, able to do the unexpected, the spectacular, appealing to the native desire of humanity for the strange and striking things that elude ordinary explanation. Rather he felt himself in contact with something far greater than that, he felt that he was in touch with a deeper aspect of reality than anything that had previously come into his experience. His was the strange feeling of the presence of cosmic greatness which comes to one who stands for the first time on the seashore, or looks up into the starry sky on some still winter night. This Galilean, bred in the Hebrew tradition of the one righteous Creator as the source and explanation of all things, felt the touch of that divine Life, which was not only power but also goodness. The most impressive thing about the miracle was not the quantity of the power it revealed but the quality of it.

The realism of Jesus was felt, then, in the quality of his life. It suggests the full depth of reality. There was something about it which produced the effect of the Ultimate, the Timeless. Supreme genius does that. Jesus' life is the work of One who was a supreme genius in the art of living, and as the work of the great artist suggests the great soul of beauty which pervades the world, so the life of Jesus suggests the great Life, the final creative Realty which is the Author of all life. Simon Peter was to feel that again and again, and was to feel it even more deeply as his association with Jesus ripened. He began a great new experience of the fundamental Reality on the day on which his own unworthiness became apparent to his spirit.

And after these things he went forth, and beheld a publican,... sitting in the place of toll, and said unto him, Follow me.

Not only in the unconscious serenity with which Jesus did great and inexplicable things did he produce the impression of reality. It cannot help but be felt in the way in which he based the choice of his disciples on nothing else than their possession of the qualities that would when developed make them good fishers of men. It is not to be thought that he had any objection to social standing, to educational equipment, to the possession of conventional respectability. But it is evident that none of these things could be for him a substitute for the possession of the more fundamental qualities of character which he exalted as the true basis of membership in the kingdom of God. And if the more superficial, though important, things could not be had, he was sure that the deeper realities would be equipment enough. They always are enough in the great creative ages of religion. They were enough in Wesley's day, and the Lord Jesus was able to take what seemed to his contemporaries very unpromising material and make of it a band of heroes able to turn the world upside down.

What an uncompromising realism that takes! We are so easily led to accept as our ministers men whose passion for service is, well, not conspicuous, but who are possessed of academic degrees, are gracefully acquainted with social customs of the better people, and preach well. If the flame of the Spirit does not burn very fiercely, we remind ourselves that men with that qualification are hard to find and when found are too often not of the class that is most acceptable to the world to which we have to appeal. To be sure, we would admit, if we were pressed, that without that central passion or the capacity for it, nothing else is of value in the work of the kingdom. But we are not realistic enough—that takes more faith than we have. Our Master believed that the world could be conquered by the power of the Spirit, believed it so wholeheartedly that he felt no need of compromise, was so realistic in his thinking that he knew that to compromise was to surrender, that to use the weapons of the world was to admit the world's power.

The disciples of John fast often,... likewise also the disciples of the Pharisees; but thine eat and drink.

The third way in which the realism of Jesus is illustrated in this fifth chapter of St. Luke is in the story of his being reproached because his disciples did not fast. Here he insisted that all religious forms should be the clear expression of a real experience on the part of those who used them. If a new experience was not naturally expressed in an ancient form, there was no value in the form for those who were enjoying the great, fresh experience. To force the old form on them was to make it the most hideous of all things, a religious form that is divorced from reality. And the new experience itself would be seriously harmed since it would be deprived of that fitting expression without which no experience is fully developed.

But he withdrew himself in the deserts, and prayed.

Realism like that of Jesus is not easily won, nor is it retained without effort. There were times, as the record we are studying shows, when the Master had to fight for his grasp of reality. When all the people eagerly followed him, it was not easy to remember that most of them were attracted by the most superficially attractive aspects of his work. When the leaders of the religious life of Israel ranged themselves in opposition to him, it was not easy to know that nevertheless his way was the only right way. When he could call to his service only fishermen and a tax-gatherer, so that his respectable disciples were ignorant and unlearned men and the one man of wealth and presumably of some education was not respectable, it was not easy to hold rigidly to an insistence that only those who were capable of the deeper loyalty were worth having as disciples. But in the solitude, in the hours taken from activity for prayer, Jesus renewed his vision and strengthened that grasp on reality which not even the ordeal of the cross should loosen.—Zion's Herald.

LET US COUNT OUR BLESSINGS

By Maude Field Bennett

It was at the close of a real hard day,
the evening meal over, dishes washed and away.
And my bed room I entered, all tired and worn,
For on such days my nerves were torn.
I bowed and started my prayers to say—
But what was I thankful for on this day?

Then my mind wandered back to the early morn,
As I lay on my bed and admired the dawn;
And how God was promising in his way
To give us another most glorious day.
Too, he gave me strength to arise and do
My household duties the whole day through.

The most of my family were well that day,
And that was another thanks I could pray.
Then I had food and a place to call home,
When there were thousands forced to roam
Here and yon, without comfort or expectations—
No home, no family, and no relations.

And I have my children, and their babies fair;
Why! I, myself, am a millionaire,
And here I thought on a gloomy day
That I had no blessings for which to pray.
God, please forgive this great oversight,
And help me count blessings every night.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

It was my happy privilege to attend the missionary institutes at Durham, Rocky Mount and Sanford. At each of these metings the attendance was good, and a great deal of interest was manifested in evangelism and missions. I regretted very much that I could not attend the other four missionary institutes of the conference.

* * * *

The Barium Springs Orphanage, owned and operated by the Presbyterians of North Carolina, raised forty thousand dollars during the Thanksgiving season which has recently closed. There was a time when the Methodist Orphanage raised a large amount during the Thanksgiving season, but it seems that very little effort is put forth to raise more than just a few thousand dollars in these latter days.

* * * *

Congratulations to Rev. C. B. Culbreth and Steele Street church in Sanford. Brother Culbreth is the fourth preacher to report his Orphanage apportionment paid in full since the annaul conference. I am counting on all the other charges to pay their Orphanage apportionment in full within the next few weeks, since the annual conference voted unanimously to the effect that the preachers raise their Orphanage apportionment as soon after the adjourning of the conference as possible.

* * * *

Recently I have been talking to groups of our boys and girls on Sunday afternoons. I am endeavoring to get certain objectives before them, and enlist their efforts to obtain them. At two of these meetings where I had boys and girls from 12 to 16 years of age to meet with me, I was deeply impressed with the response they made to my appeals. I called for sentence prayers at the close of the meetings, and I am sure that at least 75 out of 85 or 90 present led in prayer. I think the above statement is very significant.

* * * *

Recently I heard a prominent church leader say publicly that the Methodist Orphanage was so popular with the people it did not need any boosting, or words to that effect. In reply to that statement, I said that attitude on the part of our people caused us to lose several thousand dollars last year. The idea has obtained pretty wide circulation that the Methodist Orphanage is well-to-do, and does not need the support that it once did. This impression has done us a world of harm because such is not the fact. Because of our limited resources, we have had to cut our population down and deny the children many things that they really need. I would like to get across the fact that we do need resources badly for our operating expenses. There is no better time than during the winter to raise our Orphanage apportionment, as this plan will leave the preachers free to raise the balance of the benevolences around Easter and before conference.

* * * *

In last week's Advocate I urged the friends of the Orphanage to collect five hundred thousand Octagon Soap coupons. The printer made it five thousand instead of five hundred thousand, which is a vast difference. It is a compartively easy undertaking to collect five hundred thousand coupons, as that will mean about four coupons for every church member in the North Carolina conference. Some churches have collected their quota already, but many have not collected any coupons at all. In order to be perfectly safe, it will be necessary for a great many churches to go far beyond their quota in order to take care of the shortage from a great many of the other churches. The work on the buildings is going forward and we need the money badly to pay the bills. Octagon soap coupons mean real money to us, and will pay our big repair bills. As soon as the weather clears I feel confident that there will be a conference-wide effort made to collect five hundred thousand coupons during the winter and spring.

* * * *

Upon a recent visit to the Children's Home, Winston-Salem, and the Thomasvllie Baptist Orphanage, I found those two institutions running very smoothly. The Children's Home, the orphanage of the Wetsern North Carolina conference, has made wonderful strides during the superintendency of Brother O. V. Woosley. The Western North Carolina conference has about 25,000 more members than the North Carolina, and has a larger endowment than our Methodist Orphanage in Raleigh, and for the above reasons the Children's Home has a larger income for operating expenses. The Thomasville Baptist Orphanage is the largest orphanage in this state, and the second largest in the South. Under the guidance of Supt. I. G. Greer the future of that Orphanage is assured. During the past Thanksgiving season Thomasville Baptist Orphanage received $53,000, whereas the Methodist Orphanage at Raleigh received only a few thousand dollars. Our North Carolina conference is doing fairly well for our Orphanage, but is not as generous as our good Baptist friends are to the Thomasville Orphanage.

(Continued on page 31)

DON'T SUFFER WITH ACHES & PAINS!

● You don't have to suffer with the aches and pains that come from bruises, sprains, sore muscles and overwork! Just pat Sloan's Liniment gently on the sore spot! You'll *feel* Sloan's stir up the circulation of fresh, healing blood. You'll be amazed at the soothing relief! *Try a bottle tonight.* Only 35¢.



Pat on gently! Don't rub!

SLOAN'S LINIMENT

Remember These Facts About Black-Draught

Some of the common causes of constipation are unsuitable diet, lack of exercise and recreation, and a run-down condition in which the nervous system is below par from excessive work and worry. Of course, you will want to correct the cause, if possible. Prompt relief of cases of constipation may be obtained by taking purely vegetable Black-Draught. It does not make constipation "repeat." Men and women who seemd to have a tendency to constipation have found Black-Draught very helpful because the dose can be reduced so conveniently, and because its tonic laxative effect helps to restore normal, regular elimination.

Sold in 25-cent packages.

Yes! Capudine is Best For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves — Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years Price 25c. DICKEY DRUG CO., Bristol, VA.





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Removes Dandruff-Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chemical Works. Patchogue, N. Y.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

A LOVELY SETTING

At this writing, Monday morning, January 27, the Children's Home grounds present a beautiful sight. The campus, with its shrubbery and foundation plantings, offers a lovely setting for the buildings in which are housed 373 children and their attending directors. So far we have had a very severe winter. Cold weather has abounded. It has taken a great deal of coal to keep us warm by day and a lot of covering to protect us during the night. Our heating bill has been enormous. But our friends, like the snow, have cheered the situation. The snow this morning is only about two inches deep and it will not take so long to get away. But while it is here it is just as pretty as if it were much deeper.

A CHERIO

The following highly appreciated letter from a prominent business man, written with his own hand, has just been received:

"I just wonder if you can realize how I felt when I received the Advocate today and began to turn the pages for the Children's Home news, and it could not be found? I sincerely hope that you are not sick and that everyone at the Home is well and happy. I think I read about everything published in the Advocate, but the Children's Home page comes first. Here's hoping that this omission may not happen again and may God bless you in the great work you are doing."

IT'S DIFFERENT NOW

For over four months Mrs. Woosley was desperately ill. Beginning with the first of September and extending until January 7 a lonely and anxious period of waiting enveloped the superintendent's home. But Mrs. Woosley is now being restored to normal health and things are very different. She can now begin to take her place serving the youngsters here, this work being done as a labor of love. Following Mrs. Woosley's return home she and the writer enjoyed a ten days' sojourn in Florida, this profitable and happy outing causing us to miss writing to our Advocate friends last week.

A COMPARISON

We have stated a number of times that our Methodist friends are not called upon to contribute as bountifully to their child caring institutions as do the Baptist and Presbyterian congregations contribute to their child caring institutions. For instance, First Baptist church, Winston-Salem, contributed willingly and enthusiastically a Thanksgiving offering to Mills Home amounting to $2,343.56. In addition this congregation gives a big monthly offering to Mills Home. The last issue of the Barium Messenger, the official paper of the Presbyterian Orphans' Home at Barium Springs, lists the following Thanksgiving contributions:

First church, Concord	$2200.00
Second church, Charlotte	1998.29
First church, Charlotte	1720.68
First church, Statesville	1358.95
First church, Winston-Salem	1160.31

In addition to these Thanksgiving offerings these churches contribute regularly through their budget and through their church schools. As a matter of fact Barium has five sources of income from Presbyterian congregations: the budget, church schools, auxiliaries, young people's societies, clothing specials and Thanksgiving. The Presbyterian Thanksgiving offering for Barium amounted to $35,440.14. Our Baptist and Presbyterian friends don't grunt about giving big offerings to their orphans.



A Flower Among Flowers

WHEREWITHALERS

The following congregations have forwarded us since last report some wherewithal, funds sufficient to cover their ten per cent apportionment in full and are, therefore, entitled to be placed on our honor roll. Kindly note the congregations and the pastor in charge and join us in grateful thanks.

Park Street, Belmont, Rev. G. E. White.

Balls Creek circuit, Rev. H. M. Wellman.

Epworth, Concord, Rev. I. L. Roberts.

Liberty, Gold Hill circuit, Rev. C. S. Plyler.

Oakdale, Jamestown-Oakdale, Rev. O. J. Jones.

DILIGENT IN BUSINESS

The Greensboro district committee on finance, of which Rev. M. T. Smathers is chairman, has gotten out a most impressive program of financial work to be followed by that district this year. The following paragraph is taken from the program:

"Let us earnestly suggest to you the imperativeness of providing an adequate and systematic support for our Children's Home. We have laid a tremendous responsibility upon the management of our Home. That management has never once failed us. He has met every requirement effectively and courteously. He has given full measure of service—heaped up, shaken down, and running over. The least appreciation we can show is to provide him with funds to carry on and to keep our institution out of debt. Pay the 10 per cent as regularly as other matters and give your church school an opportunity each fifth Sunday to make a free will or love offering to the Home."

LITTLE AND LOVABLE

The picture this week is that of Ruth Crotts, eight years old, small for her age. The picture was taken last summer, but it is for Ruth all the same. Some weeks ago when our entire family had assembled in the school building and while waiting for some musicians to arrive we were spending the time by calling on volunteers to come forward and tell any wholesome joke they had in mind. One after another came until there was a great demand for recognition. Finally Ruth was recognized and she came forward. She was so little that the master of ceremonies lifted her up on the table to tell her joke. When Ruth spoke she began to sing, "Jesus loves me, this I know, For the Bible tells me so." Somehow or other there was no further desire to tell any jokes. Ruth does not have any "ladies." What a wonderful opportunity some class has to claim a fine little girl.

THE SHOW-DOWN

Our high school boys and girls are having a show-down with their studies this week. It is the middle of the school term and examinations have right of way. Most of the youngsters returning from school are coming in with exhilarated steps and with smiles on their faces. "I had a hard examination but I think I passed it all right," is the usual greeting one receives on meeting the youngsters. The mid-year graduation exercises will take place Friday night, January 31, at which time Mary Griffith and Blanche Owen, two of our girls, are expecting to receive their high school diplomas.

McDonald and his wife stopped in front of a restaurant window in which hung a card bearing the words:

"Luncheon from 1 to 3 p. m., 40c."

"We'll hae our dinner here, lassie," said Mac. "Two hours' steady eating for forty cents is no sae bad."—Exchange.

Report of North Carolina Annual Conference Committee to Study the Salaries of Ministers

Your committee appointed at the last session of the annual conference for the purpose of studying the question of ministers' salaries has given faithful attention to the responsibility imposed. We believe that if you will adopt the following report there will be a deepening sense of justice and ministerial brotherhood among those of us who are divinely called and officially sent out to preach the gospel of Jesus Christ. We beg leave, therefore, to make the following report, with the understanding that the recommendations contained herein shall not go into effect until the next conference year.

Our study has convinced us:

1. That some 75 or more ministers of the conference in the lower salary brackets are financially underprivileged. They are denied funds with which to render an effective service to the people of the church and with which they might secure intellectual training through the purchase of books, periodicals, pastors' school and institute privileges.

2. That there is an increasing demand among ministers of all salary ranks everywhere for some readjustment that will bring relief to those who are inadequately supported.

3. That there must be some shift in the methods of distributing mission funds so that such aid may increase rather than diminish the responsibility of the church members for an adequate ministerial support.

4. That additional funds should be provided in the North Carolina conference to supplement the usual revenue so that every preacher who is at present underpaid may have a sufficient income to enable him to do an acceptable service.

We therefore recommend:

1. That all appropriations necessary to maintain the work of the church at educational institutions be assumed by the Board of Christian Education—which is the logical board to provide for such needs—in order that the money usually allocated to the Board of Missions may be applied to distressed charges throughout the conference.

2. That all money appropriated by the mission board out of funds from the usual benevolent collections, and or, any supplementary funds that may come from other sources be distributed to those ministers who receive salaries of less than $1500 upon the basis of two considerations, namely: enlarging service to the people of the charge, and increased cultural advantages to the ministers themselves. Such consideration might be made as follows: (a) Appropriate a maximum amount for travel expense or serving the churches, said amount to be estimated by the need in each case and to be paid quarterly. (b) Appropriate a maximum of $24 each year for the purchase of literature of a helpful and cultural character. (c) Appropriate the sum of $12 each year for attendance upon the North Carolina Pastors' School, provided the pastor attends and receives credit for at least one course.

3. That every minister who receives a salary of $1500 or more be requested to include in his list of annual donations to the church some amount that will express his spirit of brotherhood toward his fellow ministers who are not so financially fortunate and that these fellowship donations be forwarded to the treasurer of the annual conference mission board to be administered through the regular channels. We suggest the following scale upon which donations may be made by those ministers who are willing to participate:

A donation of—

One-half of one per cent on salaries of from $1500 to $1999.

Three-fourths of one per cent on salaries of from $2000 to $2499.

One per cent on salaries of from $2500 to $2999.

One and one-fourth of one per cent on salaries of from $3000 to $3499.

One and one-half per cent on salaries of from $3500 to $3999.

One and three-fourths of one per cent on salaries of from $4000 to $4499.

Two per cent on salaries of from $4500 or more.

J. M. Ormond,
D. M. Sharpe,
D. E. Earnhardt,
E. C. Crawford,
W. L. Clegg.

WHAT CASUAL CONVERSATION OWES TO SHAKESPEARE

Many people inadvertently talk like Shakespeare. They say that some kind person has a heart of gold. They refuse to dwell within a fool's paradise. They see no sense in painting the lily. They tune in on a march called "Pomp and Circumstance." They insist on elbow room. They shiver over cold comfort. They suspect that there's something in the wind. They smile at a nine days' wonder. They declare that an idea is out of the question. They look after the main chance. They defend a spotless reputation and, when all's well that ends well, they die by inches.—P. W. Wilson.

It is reliably reported that Chiang Kai-Shek, the Chinese military dictator, has agreed to furnish 10,000 Chinese "laborers"—forced laborers, of course—as road builders for Mussolini in Ethiopia. These Chinese are counted on to do good service, for they are supposed not to mind the heat, and they can live on less than Italian laborers. So does one dictator help another; and human values to them are less than the dust.



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NORFOLK, VA.

Children's Storyland



UP A TREE IN SHETLAND

By May Whiting

Essa and her brother John Sigurd always thought it a great treat when their father took them to the pleasant harbor town of Scalloway on the sheltered side of Shetland. Scalloway is the only place on the islands where trees grow, and here are five of them behind a high garden wall with a gate that locks with a big key.

Essa could not understand why John Sigurd should choose to look at lobster pots with his father when Aunt Nellie had the key to the garden and they might play there. Perhaps Aunt Nellie saw that the little girl was a wee bit disappointed, for she said:

"Wouldn't you like to climb a tree this morning?"

Climb a tree! Essa had always thought of trees as precious things with which one must not take liberties. It was almost as surprising as if her mother had asked, "Will you wear your new shoe getting in the peat?"

But Aunt Nellie was sure that a tree would be pleased to have a child in its branches, and she lifted Essa up so that she could put one foot in the first crotch and grasp the trunk firmly with both hands. Then Essa put her other foot in the next crotch higher and pulled herself up. She was very near the garden wall, and there sat a yellow spider looking at her.

"Don't bother me," he said, as he lifted a long leg and swayed it gently. "I'm busy repairing my house. The roof leaks."

Then Essa took another step up and looked about. All she could see was the wall, and that was full of chinks grown in with moss. A honey-bee stood very still in one and seemed to say:

"How can you be so lively? I'm waiting for the sun to warm my wings before I fly."

"Just a little higher," encouraged Aunt Nellie.

Essa went up one more step, and her head was above the top of the garden wall. A row of ants were hurrying along the edge, not even pausing to see what strange creature was coming so near. Essa looked down on Aunt Nellie's smooth brown head and Aunt Nellie looked up to speak to her, just as little girls usually have to look up to speak with grown folks.

"One step more and there's a good seat," said Aunt Nellie.

Sure enough, a branch larger than the others stretched out an inviting arm and Essa settled comfortably in the hollow. Then she called down:

"I'll stay here while you go to the store "I'll play I'm queen of this street."

In such a high place Essa felt very much like a queen. Many, many children in Shetland have never seen a tree, and surely very few have climbed one. She could see up and down the road a long way and out across the water to the rocky skerries where the waves were breaking white. Soon she saw the town crier coming and she told him, not out loud, of course, to stop at the corner and beat his drum, and he did.

Then John Sigurd came strolling along. He was so interested in a white shell he had found that he never looked up until she dropped a twig neatly on his head. Then he stopped short, his mouth open wide in surprise. All he could say was:

"How ever did you get up there?"

"Climbed up," said Essa proudly. "It wasn't very hard. I guess you could do it."

John Sigurd pretended not to hear.

"Father says we can go out in the boat," he explained, "and I came to tell you, but if you're up a tree—"

"I'd love to go in the boat," said Essa.

"How you going to get down?" asked John Sigurd.

Essa hadn't considered that. The ground did look a long way off if you thought of it in that way, and the crotches in the tree seemed far apart when you were looking down at them.

"'The garden gate is open," said John Sigurd, "and I'll come in and help you. It will be easy coming down."

In fact, with John Sigurd standing beneath, it was not difficult. There was the same row of ants hurrying just as fast and the spider still busy with his house, but the bee had flown.

"Thanks for helping me," said Essa, as, with hands in John Sigurd's, she jumped to the ground. And she added, "I think it's very nice to have a brother."—Zion's Herald.

FEEDING THE BIRDS

"Oh goody," cried a little bird
Who found some grains of wheat,
"On such a day I didn't think
I'd find a thing to eat!

"For snow lies deep upon the ground
And limbs are glazed with ice.
To find a meal spread out for me
Is wonderfully nice."

Now other birds flew down and soon
They'd eaten everything.
Then up into the tree they went
Where each began to sing.

And Bob and Betty, watching them
Beside the window, heard
And were so glad they'd spread the wheat
For every hungry bird.

—Myrtle G. Burger, in Our Dumb Animals.

SLIGHTLY MIXED

A great professor, right from some college, was to address a meeting of teachers. He had a splendid address all prepared and was all ready to put it over in a way that would fatten his average as a famous orator and make it possible for him to charge more for his lectures. Unfortunately, in the front seat there was one of those very modern young girl teachers, and this girl so distracted the poor professor that he almost forgot where he was or what he came for. According to a local paper this is the way the thing went:

"My friends, the schoolwork is the bullhouse of civilization." Here he paused a moment for the applause that this brilliant and novel statement generally brought forth. But there was none. So he went on: "I mean—ah—that the bullhouse is the schoolwork of civ——"

At this point a smile began to spread around the room. This added to his embarrassment—but he was to be paid for his address and so he made another jab at it. "The schoobull is the housework——"

By this time the smile had broken into a laugh. Even teachers can laugh—when they're somewhere else than in school. "The bulschool——"

He was getting wild. So were his hearers. The pretty girl in the front seat added to his confusion—instead of acting as his inspiration as he had expected. He mopped the perspiration from his beetling brow, gritted his teeth and made a fresh start. "The schoolhouse, my friends——"

A sigh of relief went up—for the audience really sympathized with the poor devil. He seemed to have regained his coolness, for he gazed suavely around the sea of upturned, interested faces and with an air of triumph he struck an attitude, thrust his hand into his coat,like Napoleon at somewhere, and continued: —"is the woolbark——"

Then he gasped and sat down, and the committee had to explain that he had eaten something that didn't agree with him.

HOLLY AND THE CARDINAL

"Snow man!" chanted Jean. "Sure. Here are your rubbers, mine are on." Tom stamped into them.

"And here are your gloves," called Jean, sliding out of the closet door and skipping down the hall. "Let's try the back yard, there's more snow out there."

"Now then," Tom started rolling a big ball. Jean tripped over it. "Say, but you're a snow girl all right. You didn't get hurt?"

"Course not. Let's build him big as a real man."

"What else did you 'spect? Come on, roll up a little more snow. Here's his legs. We'll soon be up to his head. Wish I had something to pat with besides my hands; they're getting cold, can scarcely work right."

Jean stood still a second, then she was off, her red coat flying about her, her cheeks almost as red as her coat. She came back with a shovel, her pet shovel she dug with when she worked in her flower bed. She dug it into the snow now and made the snow fly.

"Here, that isn't what I want. I want to pat the arms, the head, hard and firm. Say, Jean, are you helping or not?"

"Helping? Here's snow for his hat."

"I don't want snow, I want something to smooth him up with, make him good and hard. If you don't first wind comes along he'll blow to pieces."

"But I'll keep the shovel and pat, too."

"You can't reach his face, that's what I want it for. Going to be stingy?"

"No," Jean gulped. "Tell you what, Tom, I'll give it to you, if—if you'll do the next thing I ask you." It was an old scheme of barter between the two. "Promise?" Jean's eyes were dancing, though she had no idea what she would ask him. "Promise?" she repeated.

"Oh, give it here! I promise, but make it something easy." On went the patting, cheeks firmer, snow hat on, snow arms—"Thing he wants now—I know, a gun stuck in his arms, he's out hunting," and it was Tom who ran off this time. He came back chuckling. "Look at this; took this old broom handle, wrapped this excelsior and stuff at the bottom; doesn't it look real? Don't you think so?" he asked sharply, for John looked doubtful.

"Oh, Tom, the birds! They'll get scared."

"Scared, nothing, and what if they are?"

"But, scare the birds when we're trying to feed them? Help them. I know, I know! There's that old holly on the porch. Dad's going to burn it up some day. Yesterday I saw the cardinal trying to peck it through the screen. Cardinals love berries. Let's stick a piece of holly in his arms."

"Silly!"

"It's not," Jean's voice quavered. Suddenly it strengthened. "You promised, you promised, next thing I asked," and off she tore again. She came back with a branch of holly, red berries shining. "Let's put it right up there," she said, standing on tiptoe.

Tom threw down the dressed-up broom he had been proud of. He scowled as he stuck in the holly, but he kept his promise. "Bet you no bird'll come near it."

"Promise, promise again, if it does you'll try and get his picture from your new camera." It was next day that Jean whispered, "Get your camera quick; slip out on the porch. There!" On the snow man's shoulder perched the cardinal, red bill pecking at red berries.

"Huh! And you think I don't know. Didn't I see you scattering crumbs all the way about there? You just coaxed him."

"S'pose I did," Jean stuck up her round little chin. "I'd rather coax than not, now wouldn't you?"—Lucy Meacham Thurston, in The Methodist Protestant-Recorder.

THE LITTLE BIT MORE

"Nixon might wear a letter, if he only could learn to lengthen out his stride by one inch!"

The track coach was watching his squad circle the cinder path. Nixon seemed doing fairly well. Even a novice, however, could see that while he was working harder than most of the others, he was not getting on quite as fast. He had the build of a runner, strength, and a "fighting heart.". But the form he was showing would not quite get him into the ranks of the school's "letter" men.

It was only a trifling lack that was keeping Nixon from success. And so it is with most of us. Differences between two people, one of whom is successful and the other not so, are often so slight as to be almost unnoticeable. But they may be just enough to make one a leader, and keep the other a drudge. Even a few extra ounces in a camping kit are pretty important, if we are to carry the load ten miles.

How careful we should be of the little things that make or mar efficiency! The story of the kingdom lost for want of a horseshoe nail has daily illustrations in experience. Many a lad has lost a situation because his undoubtedly strong qualities were spoiled by some mischievous little fault. He may have been honest and industrious — not willing to keep his shoes shined, or to touch his cap to a lady, or to learn to spell simple English words.—The Intermediate Weekly.

Mary was spending the afternoon looking at some Bible pictures in her Christmas gift-book. Presently she remarked, "It says, 'Lot was told to take his wife and children and flee,' but I can't find the flea anywhere."—Methodist Times.

Street Car Conductor—How old are you, little girl?

Little Boston Girl—If the corporation doesn't object, I'd prefer to pay full fare and keep by own statistics.—Delaware Motorist.

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Feb. 9-23—Augusta, Ky.
March 15-27—Ward Street, High Point.
March 29-April 10—Walkertown, N. C.

DISTRICT CONFERENCE DIRECTORY

Charlotte, at Marshville	April 23-24
Asheville, at Weaverville	April 26-27
Greensboro, at Farmer	April 30

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
FIRST ROUND

	February
Andrews-Massey, Andrews, 11	2
Lakewood, 7:30	2
Trinity, 7:30	4
Moncure, Moncure, 11	9
Siler City, First Church, 7:30	9
South Alamance, Saxapahaw, 11	16
Pittsboro, Pittsboro, 7:30	16

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

	February
Mann's Harbor, 11	2
Stumpy Point, 11 and 1	8
Ahoskie, 11	16
Aulander, 3	16
Murfreesboro, 7:30	16
Washington, 11	23
Bath, 3	23
Belhaven, 7:30	23
Chowan, Anderson's, 11 and 1	29

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
FIRST ROUND

	February
Fayetteville, Camp Ground, 11	2
Raeford, Parkers, 3	2
Rowland, 7:30	2
Caledonia, Johns, 11	9
Parkton, 7:30	9
Piedmont, East Rockingham, 11	16
Robardel, 3	16
Rockingham, 7:30	16
Troy, 11	23
Broadway, 3	23
Red Springs, 7:30	23

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FIRST ROUND

	February
Mt. Olive Ct., Browning, 11	1
Aurora, Aurora, 11	2
Pamlico, Stonewall, 3	2
Oriental, Oriental, 7:30	2
Vanceboro, Epworth, 11	8
Pink Hill, Pink Hill, 11	9
Dover, Dover, 3	9
Grimesland, Grimesland, 11	14
Straits-Harlowe, Tabernacle, 11	15
Beaufort, 11	16
Atlanta, Williston, 3	16
Pikeville, Pikeville, 11	21
Fremont, Eureka, 11	22
Morehead City, 11	23
Newport, Newport, 3	23
Ocracoke-Portsmouth, Ocracoke, 7	26

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

	February
Youngsville, Youngsville, 11	1
Lillington, Lillington, 11	2
Mamers, Spring Hill, 3	2
Princeton, 11	9
Garner, Ebenezer, 7:30	9
Fuquay, Kipling, 3	16
Jenkins Memorial, 7:30	16

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FIRST ROUND

	February
McKendree-Pinetops, 11	2
Waltonsburg, 3	2
Farmville, 7:30	2
Tarboro, 11	9
Rocky Mount Ct., Marvin, 7:30	9
Spring Hope, 11	16
Stantonsburg, 7:30	16

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

	February
St. Pauls, 11	2
Lumberton Ct., East Lumberton, 3	2
Lumberton, 7:30	2
Scott's Hill, 3	5
Fairmont, 11	9
Burgaw, 3	16

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

	February
Laurel, Laurel, 11	2
Asheville Ct., Emma, 3	2
Haywood Street, 11	9
Weaverville Ct., Barnardsville, 3	9
Hillside Street, 7:30	9
West Asheville, 11	16
Black Mountain, 7:30	16
Weaverville, 11	23
Swannanoa, Bethesda, 3	23
	March
Asbury Memorial, 11	1
Skyland, Balfour, 3	1
Candler, Laurel Hill, 11	7
Marshall, Walnut, 11	8
Hot Springs, Paint Rock, 2:30	8
Biltmore, 11	15
Oakley, 7:30	15
Fleacher-Mills River, Fletcher, 11	22
Saluda-Tryon, Saluda, 7:30	22
Hendersonville, 11	29
Flat Rock, Fruitland, 3	29

District Conference, Weaverville, April 26-27.

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

	February
Monroe Ct., West Monroe, 2	2
Brevard St., 7:30	2
Calvary, 7:30	5
Homestead-Pleasant Grove, 11	9
Thrift-Moores, Thrift, 7:30	9
Pineville, Harrison, 11	16
Belmont Park, 7:30	16
Waxhaw, Waxhaw, 11	23
Big Springs, 7:30	23
	March
Marshville, Wingate, 11	1
Polkton, Wightman, 2:30	1
Hickory Grove, 7:30	1
Hawthorne Lane, 7:30	2
Myers Park, 7:30	3
Wadesboro, 11	8
Peachland, Mt. Moriah, 2:30	8
Dilworth, 7:30	8
Wadesboro, 11	15
Lilesville, Savannah, 2:30	15
Prospect, Bethlehem, 11	22

District Conference, Marshville, April 23-24.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

	February
McAdenville, Ebenezer, 11	9
Mt. Holly, night	9
Gastonia, West End, 11	16
Gastonia, Main Street, night	16
Belmont, Park Street, 11	23
Belmont, Main Street, night	23
	March
Shelby, Lafayette Street, 11	1
Shelby Ct., El Bethel, 2:30	1
Shelby, Central, night	1
Goodsonville, Asbury, 11	8
Lincolnton Ct., Pisgah, 2:30	8
Lincolnton, First Church, night	8
Gastonia, Smyre, 11	15
Cherryville Ct., Beulah, 3	15
Cherryville, First Church, night	15
Lowesville, Snow Hill, 11	21
Maylo, 11	22
Lowell, Bethesda, 3	22
Gastonia, East End, 11	29
Rock Springs Ct., 2:30	29
Stanley, Iron Station, night	29
	April
Bessemer City, Concord, 11	5
Kings Mountain, night	5
Cramerton, 11	12
Dallas, High Shoals, 3	12
Polksville, Casar, 11	18
Gastonia, Trinity, 11	19
Belwood, Kadesh, 3	19
Crouse Ct., 11	26
South Fork Ct., 3	26
Gastonia, Bradley Memorial, night	26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
SECOND ROUND

	February
Reidsville Ct., Lowes, 11	1
Centenary, 11	2
Stokesdale Ct., Mt. Zion, 2:30	2
Bessemer, 7:30	2
Calvary, 7:30	5
Summerfield Ct., Center, 11	9
Gibsonville, 3	9
Wesley Memorial, 7:30	9
Glenwood, 11	16
West Greensboro, 3	16
Asheboro, First, 7:30	16
Liberty Ct., Staley, 11	23
Mt. Pleasant, 3	23
Jamestown, 7:30	23
	March
Randleman, 11	1
Cedar Falls Ct., Central Falls, 3	1
Bethel-Grace, 7:30	1
Proximity, 11	8
Pleasant Garden, 3	8
Carraway Memorial, 7:30	8
New Hope Ct., Pisgah, 11	15
Asheboro Ct., Mt. Tabor, 3	15
Ramseur, 7:30	15
Guilford, 11	22
Coleridge Ct., Rehobeth, 3	22
Randolph Ct., Trinity, 7:30	22
Farmer Ct., Salem, 11	29
Highlands, 7:30	29

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
SECOND ROUND

	February
Henrietta-Carolene, Alexander, 9:45	5
Pleasant Grove, 11	5
Spindale, night	5
Gilkey, Gilkey, 11	9
Broad River, Kestlers, 3	9
Cliffside-Avondale, Cliffside, night	9
Glen Alpine, 11	16
Morganton Ct., Bethlehem, 3	16
Marion Mills, East Marion, night	16
Bostic, Cedar Grove, 11	23
Rutherfordton, night	23
	March
Marion Ct., Concord, 11	1
Cross Mills, night	1
McDowell Ct., Bethel, 11	8
Old Fort Ct., Bethlehem, 3	8
Old Fort Station, night	8
Burnsville, 11	15
Ball Creek, Ball Creek, 3	15
Elk Park, Elk Park, 11	22
Avery Ct., Jonas Ridge, 3	22
Micaville, Bakersville, 11	29
Spruce Pine, night	29

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
SECOND ROUND—IN PART

	February
Ararat, Hatchers, 11	9
Mt. Airy Ct., Oak Grove, 3	9
Rural Hall, Germanton, night	9
North Wilkesboro, 11	16
Moravian Falls, Miller's Creek, 3	16
Wilkesboro, Wilkesboro, night	16
Watagua, Henson's, 11	23
Todd, Todd, 3	23
Boone, night	23
	March
Warrensville, Smithport, 11	1
Creston, Big Laurel, 3	1
Jefferson, Bethany, night	1
Laurel Springs, Chestnut Hill, 11	7
Helton, Grassy Creek, 11	8
Sparta, Shiloh, 3	8
Walnut Cove, Bethlehem, 11	14
Sandy Ridge, Sandy Ridge, 11	15
Danbury, Danbury, 3	15
Stoneville-Mayodan, Mayodan, night	15
Ronda, Grassy Creek, 11	22
Jonesville, Haynes Grove, 3	22
Elkin, night	22
Mt. Airy, Central, 11	29
Pilot Mountain, Chestnut Grove, 3	29
Rockford Street, night	29

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
SECOND ROUND

	February
Kannapolis, Trinity, 11	2
Coburn Memorial, night	2
Norwood Ct., Green Memorial, 11	8
Badin, Tabernacle, 11	9
Norwood, night	9
Albemarle, Central, 11	16
Albemarle Ct., Stony Hill, 3	16
First Street, night	16
Park Avenue, 11	23
Woodleaf, South River	23
Landis, Landis, night	23
	March
Concord, Harmony, 11	1
Salem, Tabor, 11 and 2:30	Feb. 29 & 1
Westford, night	1
Kerr Street, 11	8
Concord Ct., Rocky Mount, 3	8
Forest Hill, night	8
First Church, night	10
Yadkin-Rowan, Yadkin, 11	15
New London, Zion, 3	15
Spencer, Central, night	15
Mount Pleasant, St. Paul, 11	22
Cabarrus County Training School 3	22
Epworth, night	22
Concord, Central, 11	29
Granite Quarry, 3	29

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

February	
Highland-Rhodhiss, Rhodhiss, 11	2
Bethel-Fairgrove, Bethel, night	2
Statesville, Race Street, 11	9
Shepherds, Knox Chapel, 3	9
Statesville, Broad Street, night	9
Elmwood, Elmwood, 11	16
Cool Springs, New Salem, 3	16
Mooresville, Jones Memorial, night	16
Troutman, Troutman, 11	23
Statesville Ct., Shiloh, 3	23
Stony Point, night	23
March	
Mooresville, Broad Street, 11	1
Mooresville Ct., Williamson, 3	1
Mooresville, Central, night	1
Granite Falls, 11	8
Catawba, Bethlehem, 3	8
Maiden, Maiden, night	8
Taylorsville, Carsons, 3	15
Hiddenite, Hiddenite, night	15
Dudley Shoals, Grace, 11	22
Hudson, Hudson, night	22
Westview, 11	29
Hickory, First Church, night	29
April	
Whitnel-Harpers, 11	5
Lenoir Ct., South Lenoir, night	5

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

February	
Brevard, 11	2
Brevard Ct., Lake Toxaway, 3	2
Bethel, Pisgah, 11	9
Canton, night	9
Jonnathan, Shady Grove, 11	16
Whittier, Shoal Creek, 3	16
Macon, Patton's, 11	23
Clyde, Clark's, night	23
March	
Franklin, 11	1
Robbinsville, Robbinsville, night	1
Murphy, 11	8
Hayesville, Sweetwater, 3	8
Franklin Ct., Clark's, 11 and 11	14-15
Webster, Wesleyanna, 3	15
April	
Murphy Ct., Bellview, 11	5
Andrews, night	5
Bryson City, 11	19
Dellwood, Elizabeth, night	19
Cullowhee, Speedwell, 11	26

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

February	
Davie, Center, 11	1
Farmington, Wesley Chapel, 11	2
Doubs, Brookstown, 3	2
Cooleemee, night	2
Lewisville, Concord, 11	9
Advance, Mocks, 3	9
Linwood, Macedonia, night	9
Erlanger, Ebenezer, 11	16
Davidson, Centenary, 3	16
Trinity-Bethel, Bethel, night	16
Ardmore, 11	23
Welcome, Midway, 3	23
Central Terrace, night	23
March	
Forsyth, Marvin, 11	1
Reeds, 3	1
Lexington, First, night	1
Burkhead, 11	8
Oak Ridge, Cottrell Memorial, 3	8
Hanes-Clemmons, Clemmons, night	8
Thomasville, Main, 11	15
Hiatt-Sedge Garden, Mt. Olive, 3	15
Green Street, night	15
Kernersville, 11	22
Bunker Hill, 3	22
Denton, Denton, night	22
Centenary, night	25
Grace, 11	29
Thomasville Ct., 3	29
Ogburn Memorial, Oak Summit, night	29
April	
Mocksville, 11	5
Walkertown, night	5

METHODIST ORPHANAGE

(Continued from page 25)

We had an appointment with Rev. T. R. Jenkins in his church in Mebane. The congregation was large when you consider how severe the weather was Sunday morning, and it turning colder all the time. We appreciated so many coming out to hear us. They were agreeably surprised that we would be there for the three o'clock service. We had a nice service with these—our friends. We appreciate the special offering and the friendly feeling they have for the Orphanage. We left immediately after the service for Raleigh.

Nellie B. Rives.

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IN MEMORIAM

PITTMAN—Rev. R. E. Pittman was called to the great beyond Sunday, January 13, 1936. A faithful servant answered to his Master. To the younger members of the late A. G. Coward's family he was known as Uncle Bob. He is gone; we mourn; the angels rejoice because he is one of them. Uncle Bob was a great inspiration to me. In my boyhood days he was my Sunday school teacher. His teachings and deeds of kindness are my dearest memories. He never knew how much I loved and respected him and his religion, because I did not possess the words with which to express myself. He was a man of high ideals. His presence was sunshine. We rejoice in beautiful memories of a long life of faithful, unselfish ministrations to family, friends and church.

Lloyd C. Patrick.

GRAHAM—Lorenzo Dow Graham was born August 7, 1851. He departed this life December 28, 1935. His age, 84 years, four months and 21 days. He was marreid to Martha Blackburn January 24, 1878, who survives him. Ten children were born to this union, five boys and five girls, two having preceded him to the grave—John and Maude. The following children survive: Walter, Jake and Worth Graham of Todd, N. C.; Reece Graham of Idaho; Ruth Conner of Clemmons, N. C.; Grace and Pet Jones of Todd, N. C.; Norma Graham of Trade, Tenn.; a host of grandchildren and relatives. He professed faith in Christ in early life and joined Blackburn Chapel M. E. Church, South, and remained a faithful member unto death, having served the church in all local capacities. He was a good citizen, a loving and devoted father and husband.

There is no death. The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forever more.
There is no death!
An angel form walks o'er the earth with silent tread.
He bears our best loved ones away,
And then we call them dead.
He leaves our hearts all desolate;
He plucks our fairest, sweetest flowers.
Transplanted into bliss, they now adorn immortal bowers.

The funeral conducted by his pastor, assisted by Rev. H. M. Wilkler, Baptist pastor.

J. M. Green.

PARHAM—Mrs. Allie W. Parham was born in Montgomery, Ala., August 21, 1842, and departed this life at her home in Murfreesboro, N. C., October 31, 1935, thus having lived to the ripe old age of 93 years, two months and ten days. The parents of the deceased were Joseph N. and Harriet Wescott Wilkinson. Her grandmother, Eliza Westcott, was one of the ten charter members of the First Methodist church organized in Montgomery. The husband of the late Mrs. Parham, Edwin Eldridge Parham, was for a number of years president of Wesleyan Methodist College, Murfreesboro, N. C.

Seldom does one see a more complete combination of the Christian virtues than was portrayed in her life. She was patient with the erring, calm and serene in trial, wise in counsel, careful in action and words, prudent in all things, radiantly trustful, possessing a child-like faith. Not one of the Christian graces was cultivated at the expense of another; her character was symmetrically beautiful. She was devoted to the Bible, loyal to its teachings and found supreme joy in its promises. She was a member of the Methodist Church, South, for 80 years. She had lived so close to the Lord during this long period that the transition must have been easy and natural.

She leaves a daughter, Miss Mary Parham, a teacher in the Murfreesboro high school.

The funeral service was conducted in the Methodist church of Murfreesboro by her pastor, Rev. O. W. Downum, and two former pastors, J. Bascom Hurley and W. C. Merritt.

Her body rests beside that of her husband and two little sons in Hollywood cemetery, Richmond, Va.

W. C. Merritt.

RESOLUTIONS OF RESPECT

Whereas, in the untimely death of Rev. W. H. Willis on November 26, 1935, as he served his pastorate at Madison, N. C., there passed from this life a beloved and revered former pastor, staunch character and dependable friend; and

Whereas, in the service of the First Methodist church, Ashboro, as pastor, his wise precepts. friendly intercourse and spiritual leadership firmly established him in the affections of the entire community, and ever finding warm response in him, expressed itself in abiding understanding and love and the execution of his cherished plans of erecting a home in our midst to be occupied at the termination of his service in the conference; therefore be it resolved:

First, That we, the stewards of the First Methodist church, Asheboro, humbly acknowledging our limitations in the mysterious providence which surround us, ever trusting in the care of the loving heavenly Father, employ this method of expressing our deep sense of grief at his going, which terminates an outstandng earthly career, and deprives this church and community a membership and a citizenship eagerly anticipated, a companionship ever wholesome and genial, a presence ever illuminating, and a life ever a benediction.

Second, That a copy of these resolutions be delivered to the family of Brother Willis as an expression of our good will and sympathy in the hour of their deep sorrow, and a copy recorded in the records of the board as a permanent testimonial of our appreciation of him as a man and our exalted estimate of him as a Christian minister.

C. C. Cranford,
J. A. Spence,
J. O. Redding.
Committee.

RESOLUTIONS OF RESPECT

We, the members of the Philathea class of Front Street Methodist Episcopal Church, South, Burlington, N. C., wish to pay tribute to our beloved member, Miss Mary Lee Jones, who was called home to her heavenly reward on December 31, 1935. We feel we have suffered a distinct loss in her going. She was a loyal and devoted worker, and her place will be difficult to fill. Her example and influence for good will abide through the years; therefore be it resolved:

First, Although we feel her loss deeply, we bow in humble submission to the will of our Father, who makes no mistakes.

Second, That our tenderest sympathies be extended to each member of the family.

Third, That a copy of these resolutions be entered upon the minutes of the class, one sent to the family, and one sent to the North Carolina Christian Advocate for publication.

Mrs. E. J. Heatwole,
Mrs. J. J. Iseley,
Mrs. H. H. Patterson.
Comimttee.



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NORTH CAROLINA CHRISTIAN ADVOCATE, Greensboro, N. C.

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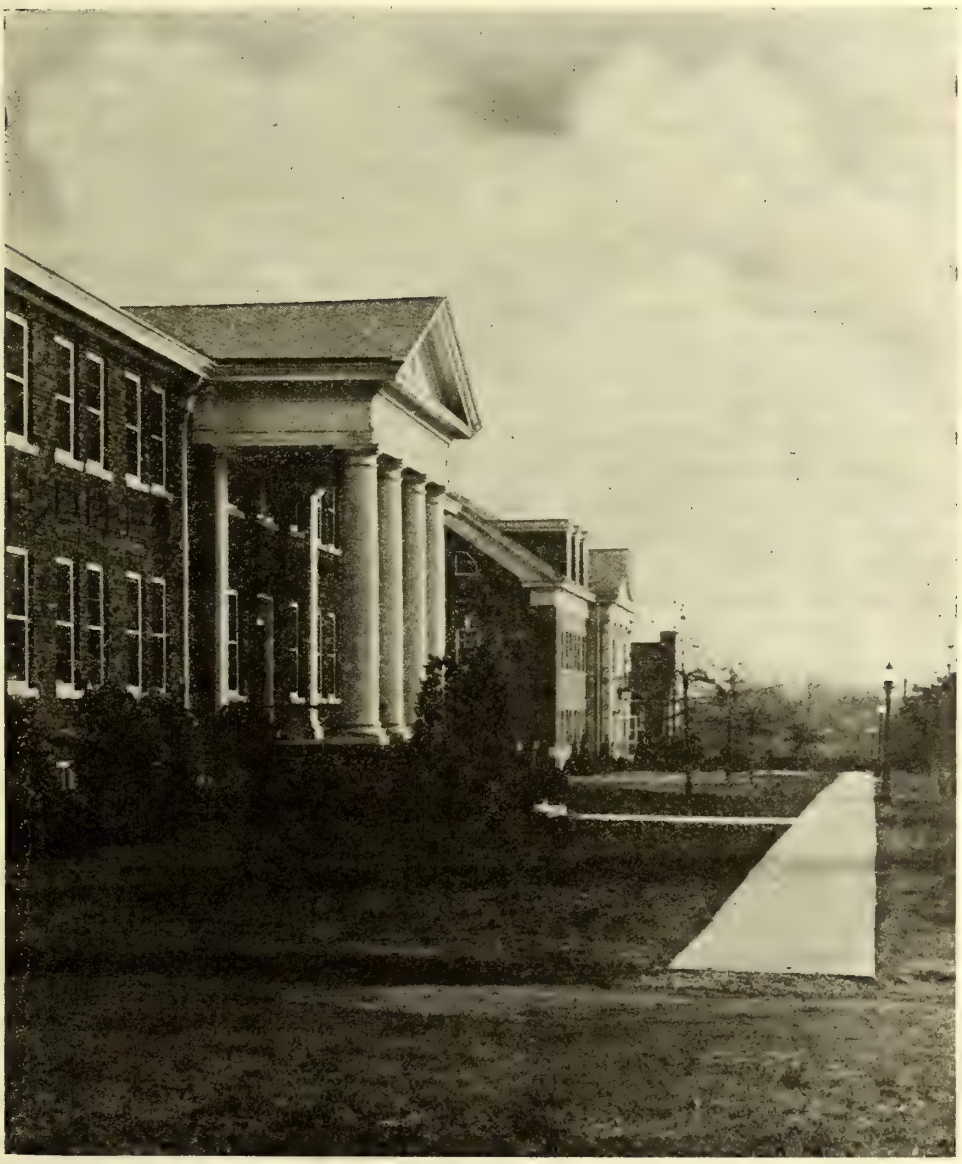
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BENNETT COLLEGE FOR WOMEN, GREENSBORO, N. C.

Bennett College is one of the two four-year colleges in America devoted exclusively to the higher education of Negro women. The immediate objectives of the college is $500,000 for building purposes, an equal amount for endowment and a substantial scholarship fund. Dr. David D. Jones is the president.

ABRAHAM LINCOLN

Born February 12, 1809

From Henry Watterson's Famous Tribute

Born as lowly as the Son of God, in a hovel; reared in penury, squalor, with no gleam of light or fair surrounding; without graces, actual or acquired; without name or fame or official training; it was reserved for this strange being, late in life, to be snatched from obscurity, raised to supreme command at a supreme moment, and intrusted with the destiny of a nation.

* * *

Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scottish ploughman, and stayed the life of the German priest? God, God, and God alone; and as surely as these were raised up by God, inspired by God, was Abraham Lincoln; and a thousand years hence, no drama, no tragedy, no epic poem will be filled with greater wonder, or be followed by mankind with deeper feeling than that which tells the story of his life and death.

WHICH DISTRICT WILL LEAD?

A number of charges have reported the board of stewards 100 per cent for the Advocate. Many are working at the job, some having sent in a partial report for their boards.

On the showing made last year we are sure some of the districts will go 100 per cent. That is, every charge will report the officials 100 per cent for the North Carolina Christian Advocate. **Which one will be first?**

That will be a distinct honor for any district. It will be a church-wide distinction. Such has never happened before. At least no such report has gone abroad.

DOES THIS STATEMENT JUSTIFY MODERN-DAY CHEATS?

The business corporation, as we know it, did not exist in the days of Washington and Hamilton and Jefferson. Private businesses then were conducted solely by individuals or by partnerships in which every member was immediately responsible for success or failure. We must adjust our ideas to the facts of today. The rules that governed the relationship between an employer and employee in the blacksmith's shop in the days of Washington cannot, of necessity, govern the relationship between the 50,000 employees of a great corporation and the infinitely complex and diffused ownership of that corporation.—President Roosevelt.

OUR HERITAGE

"There are three great reasons why you and I should do our best for this country—three great reasons," said Doctor Talmage, "our fathers' graves, our cradle, our children's birthright. When I say your fathers' graves, your pulses run quickly. Whether they sleep in city cemetery or country graveyard, their dust is very precious to you. I think they lived well and that they died right. Never submit to have any government over their tombs other than that government under which they lived and died. And then this country is our cradle. It may have rocked us very roughly, but it was a good cradle to be rocked in. Oh, much we owe to it! Our boyhood and girlhood, it was spent in this blessed country. I never have patience with a man who talks against this country. Glorious place to be born in, and a glorious place to live in. It has been our cradle. Aye, it is to be our children's birthright."

OLDEST COLORED METHODIST BISHOP

Bishop Isaac Lane, D.D., of Jackson, Tennessee, is the oldest Methodist bishop in the world. Born a slave, March 3, 1934, licensed to preach in 1854, ordained deacon and elder by Bishop Robert Paine in 1866-67, he is the only colored man living who links back to the M. E. Church, South, in colored Methodism. He was consecrated bishop in May, 1873. He was one of the founders of the Colored Methodist Episcopal Church and was the founder of Lane College. He was voted the most valuable colored citizen of the state of Tennessee. Retired from the Bishopric in May, 1914, he will celebrate his 102nd birthday March 3, 1936. He organized the church in Oklahoma City, St. Louis and Chicago, Ill. Bishop Lane, the Christian World salutes you, with the 400,000 C. M. E.'s in America.—The Southwestern Advocate.

REV. CLAUDE MOSER AT GREENSBORO COLLEGE

Reverend Claude Moser, presiding elder of the Gastonia district and one of the fine young ministers of the Western North Carolina conference, is the speaker this week at the "Religious Emphasis Week" at Greensboro College. He is speaking twice each day to the faculty and students and visitors who attend these services.

It goes without saying that his audiences are greatly interested and benefited by the ministry of this devoted servant of the church and humble follower of his Lord and Master. A more extended notice of these services will appear next week.

WAXHAW

Our work goes good on the Waxhaw charge. Two boards of stewards are 100 per cent for the Advocate and the other will soon be on the 100 per cent roll.

All our ten per cent assessment for the Children's Home has been sent in, and other finances coming along in an encouraging way.

Thirteen members have been added since conference. Improvements have been made in the parsonage and others and greater ones are on the way.

Yes, a great big pounding two days after we arrived, and it still comes. We are having a good time here serving this fine people. They are real folks. Good to be here.

W. T. Albright.

PRESIDING ELDERS OF TWO STATES MEET BISHOP KERN, CHARLOTTE, FEB. 18-19

The second annual meeting of the presiding elders of the Tenth Episcopal Area will be held at the Selwyn Hotel, Charlotte, February 18-19, beginning at 2 p. m. the 18th and closing at 1 p. m. the next day. The presiding elders of both conferences in two Carolinas will meet with Bishop Kern to consider the work of the church for the year.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, FEBRUARY 6, 1936 Number 6

Few newspapers in this state will admit that profit or even taxes are of first concern in the sale of liquor—they insist that the main idea is to control and to reduce its sale. Why then do papers carry advertisements, as many are doing? There can be but one reason, that is to increase its use. Yet these papers claim to be for the public good.

In round numbers, according to a late report, the liquor stores of the seventeen counties in North Carolina have sold one million and a quarter dollars worth of liquor. About one-fifth of this has gone for taxes. One million dollars have gone to the hurt of those who drank it. This is the noble control of which so much has been made and is being made.

People talk much about the Laborers in the Vineyard and the Good Samaritan; with many, in the one, the "penny a day" is first, in the other, the relief coming to the Jew. As a matter of fact both of these are subordinate. The willingness to serve on the part of the laborers and the love in the heart of the Samaritan for the despised Jew are of major concern in these two parables.

The twentieth century church puts great emphasis upon saving the group. The first century church put its primary emphasis upon saving the individual. In recent years we have given so much attention to the social teachings of Jesus that we have almost forgotten that the chief concern of Jesus was the individual. He talked with one woman at Jacob's well. There were many Publicans in Palestine, but he called Matthew. There were perhaps many men in trees on that memorable day, but he went home with Zacheaus in order to bring salvation to that house by his fellowship and his individual message. In his parables there was one lost coin, one lost sheep, one lost son. But in this age of mass production in industry there is a strong tendency for mass conversion, that is to save the group. Yet this was not the method of Jesus.

The Boston Herald has observingly remarked, "Nowadays a woman looks in the mirror to be sure her hat isn't on straight."

A prominent lawyer, speaking of the Good Samaritan, suggests that this one good deed should go to the credit of lawyers. It was a lawyer who elicited this marvelous parable from the great Teacher—the one that has meant so much for the welfare of humanity.

Jacob, the old supplanter, dropped down by the Jabbok where he had to meet his past, as he came face to face with his enraged brother Esau. Down by the Jabbok most of us must go at some time or other. At last in his struggle with the divine contender Jacob, the supplanter, became the prevailor. A new name was his because of the new nature which was his. He was now a prince with God. This is the lesson of man's struggle to appropriate the blessings of life—the blessings of God.

John R. Mott at the Washington Missionary Council in January made a plea for missionary work among the village and country dwellers of the world. These vast and hopeful groups are gaining larger consideration by the missionary leaders. The stress has been on the city centers and among students. Now we are turning to the rural people, but this does not give any guarantee of success. It is one thing to plan for work in the country; it is quite another to keep workers there. Asbury in the early days of Methodism's conquest had a hard time to keep the itinerants out of the towns. He put himself at the front and rode at the head of the men who followed the wilderness trails. We are persuaded that the conferences and the bishops will have to face up on this country church work in a new way. The big problem is to keep many of the most capable men on the job in the rural church—they are needed elsewhere and are not allowed to do a big work in a big way in the country places.

Broad Training for Newspaper Work

LAST week we made reference to the address of Professor Malcolm McDermott at the Duke dinner given to the North Carolina Press Association. Another noteworthy address was that by Mark Ethridge, publisher of the Richmond Times-Dispatch.

Mr. Ethridge made a plea for broad training for newspaper work. There is no substitute for intelligence in the news room. "The intelligent handling of news is the most important job on the newspaper," declared Mr. Ethridge. "The man who goes into journalism now must enter it as a profession. He can no longer have a vast ignorance of the forces that move around him. If he aspires to do anything more than leg work, if indeed he desires to become an editor, he must have a broad understanding of world affairs. He must know, as well as the man who writes the editorial, the significance of an election in Britain, or a decree in Germany, or a military move in Ethiopia. He must have some understanding of economics and of social measures if he is to handle news intelligently."

With equal emphasis did this alert newspaper man stress the place of the editorial page. He would have editors able to lead the people. To do this they must be acquainted with the thought life of the people and mindful of the currents of the times. Men of culture and alertness are needed.

"There are those," said the Times-Dispatch publisher, "who say that editorial writing is a dying art. It is a dead art if he who does it is lifeless and colorless and weak and timid. The space is wasted unless the editor has something to say and the courage to say it. In the hands of a thoughtful, courageous man, the editorials may be still the most vital things in the paper.... Since editorial writing is my first love, I must confess sorrowfully in this presence that my greatest disappointment during the depression has been the absence of a liberal note from the journals of America. Newspapers, like individuals, have been so wrapped up in their own problems, so affected by the changes and adjustments necessary during a period of economic pressure, that they have largely lost ,and are only now beginning to recapture, an understanding of the primary obligation a newspaper has to promote the general welfare."

Will Rogers said on one occasion, if one would know what the people are thinking go to the country newspaper and not to the metropolitan press. We would do well to lay these words to heart. If one is to make up a judgment from what appears in many of our country papers, the people are not thinking at all. Many of these editors never indulge a thought or express a conviction. The most we hear is a political echo. The country newspaper has a fine opportunity to lead in the moral and social betterment of the people. Whenever it becomes more than an echo, the masses will look upon it as a guide, philosopher and a friend in the great school of life.

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The Way of Dictators

A PUZZLE that confronts enlightened people everywhere is what the people of Italy want with Ethiopia. What is there about this land that could compensate for a prolonged struggle that would involve millions in life and treasure? The vast coast region is a waste land in which but few can subsist and the plateau and mountain regions are of doubtful value so far as mineral resources and farming prospects appear. Furthermore, the unhealthy, disease-ridden climate of the low lands and the rarefied and nerve-wrecking atmosphere of the mountain and plateau regions make it unfit for the white man. What is Mussolini after?

Mr. H. R. Ekins, a noted American war correspondent who returned from Ethiopia just before Christmas, told the N. C. press institute at Chapel Hill that in his judgment it would require three or four years more for Italy to conquer the country after a formal surrender to Italian arms. Then, too, this conquest would have to be made by killing off the mass of people, for these black warriors will fight to the last ditch. In other words, this is to be a war of extermination for the sake of winning a land of doubtful value to the Italian people. Were the conquest justified, the war is a foolish undertaking.

Here is the act of a dictator. Was not this war planned and it is being waged by Mussolini to unite the Italian people behind him? A dictator must keep doing things, leading the people to line up with him, or his occupation is gone. Daring adventure in the name of national welfare enables a Mussolini to prolong his dictatorship at home. The liberty of the people must go with the dominance of the dictator as he makes additional conquests at home and abroad.

A Gracious and Accurate Estimate of King George V

PAGE after page in the newspapers of the world have paid tribute to George the V of England, and he was worthy of the fine things that have been said in eulogy of this good man and good king.

We have not had time to read much of this voluminous output of kind words about the recently deceased king, but the best that we have read is from the "Catholic Review." The tribute follows:

"The boast of heraldry, the pomp of power
And all that beauty, all that wealth e'er gave
Await alike the inevitable hour—
The paths of glory lead but to the grave.

"Kings and Queens have been crowned, have lived and died since Thomas Gray wrote his 'Elegy in a Country Churchyard.'

"Some have been good kings and some have been bad. There have been monarchs whose private lives were a defiance of God and of public decency. Two of the present monarchs of Europe have been divorced from their wives. One of the two is an example of what no decent man should be.

"But no reproach has ever been made against the private life of King George V. He was a good man, a religious man, a devoted husband and a loving father. When death came for him a few minutes before midnight Monday at Sandringham, Queen Mary lost one who was greater than any earthly king—a husband who had loved her and made every day of her life a happy one.

"His sons and daughters lost in George V a father whom they will remember with affection and pride.

"George V was a kingly man, not because of the crown he wore but because he wore the white 'flower' of a noble life. Not all men can be kings, but all men can be kingly if they will do what God wants them to do. George V, with the human frailties which all men have, tried to serve his God humbly and always. He died with prayers echoing in his ears as life departed.

"King Edward VIII valued the love of his father far more than the crown that one day will be placed upon his head. He would give up that crown willingly if he could call his father back.

"The paths of glory inevitably led George V to his tomb. Let us offer a prayer that the paths which he followed in life have brought him to Everlasting Happiness."

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"Why Not Be Fair?"

THE above is the caption of a recent editorial in the Statesville Landmark deploring the mental attitude of some who call in question the motives of Hon. Clyde Hoey when he accommodates Sunday school classes and other church organizations by appearing as their speaker.

The Landmark deplores such behavior on the part of some North Carolinians, and properly so. Mr. Hoey for years has each week taught one of the largest Sunday school classes in North Carolina. It has been his habit to make such addresses when called upon, if he were able to respond. Yet because he is now a candidate for public office there are a few who will impugn his motives.

Will people never learn to be fair in politics and to know that the impugning of motives, the use of vile epithets, and vicious attacks are not arguments. At best they are only appeals to passion, ignorance, and prejudice.

For example, in 1928 epithets that we would not print in this paper were hurled at those who did not choose to support Alfred E. Smith, and now many of the same people are hurling the same sort of language at Mr. Smith because he does not choose to support their candidate.

Such examples are on every hand in every political campaign. Why not be fair and debate questions in a logical way and apply the Golden Rule to our opponents who do not see just as we do?

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The Bible Sold in Amazing Quantities

NO book of history, science, philosophy or literature has made such a record as the Bible. Only the sacred books of the great ethical religions of the world maintain their youth through the centuries and find a place in the homes and the hearts of multiplied millions.

The English Bible for four hundred years has been the "best seller" of the entire English speaking world. There is, of course, no record of the number of Bibles sold through these centuries, but the known records of the copies issued by the British and American Bible Societies during the last one hundred and thirty years suggest how great has been the demand for the Bible. These societies alone, not to mention other agencies engaged in printing the Bible, have issued more than 72,000,000 of the whole Bible since 1804, to say nothing of 84,000,000 New Testaments and 77,000,000 gospels and other portions of the Bible.

With these figures reporting the sales of the King James version for a century and a quarter, by one English and one American house, what must have been the total of all versions by all the makers of Bibles in the English speaking world during the four centuries just closed. The figures if we had them would amaze us.

People and Things

Rev. John R. Church will begin revival services at Centenary church, Greensboro, the first Sunday in March, the services to continue two weeks.

The Arkansas Methodist says: "The Oklahoma conference of the Methodist Episcopal Church and the Oklahoma conference of our own church are to meet this year in Tulsa and arrangements will be made to have some of their sessions together."

A note from Mrs. B. F. Houston of Morehead City says that Brother Houston was carried to Duke Hospital a week ago. It is not known yet whether an operation will be necessary. We sincerely trust this good brother will soon be back on the job.

We are glad to have sermons for the Advocate. But men and brethren, don't make them too long. The sermon in this week's paper by W. Q. Grigg is just about the right length. It also has many other admirable qualities. Don't try to put all you know in one sermon.

"The executive committee of the Western North Carolina Conference Board of Church Extension will meet at Broad Street church, Statesville, March 11, at 10:30 o'clock. All applications to be considered at this meeting should be sent to me not later than March 5."—G. B. Howard, Secretary.

A gift of $40,000 came to Emory University's library from the Lewis H. Beck Foundation. The grant will be used to achieve the goal of 500,000 volumes by 1946 for Emory's library. Library resources are being planned which will enable the offering of courses leading to the Ph. D. degree.

Rev. W. L. Hutchins, pastor of Central church, Concord, has been informed that his poem, "The Least of These," published in the Nashville Advocate one year ago and later reproduced in the North Carolina Christian Advocate, will be given a place in a book of verse containing poems of 1935.

Charity and Children last week put the whole story in a nutshell. Read what this editor says of a most delightful meet. Here it is: "The newspaper people had a great time at Chapel Hill and at Duke last week. The fellowship, the food and the array of great addresses were soul, body and mind filling."

A large crowd attended service at Love's Chapel Sunday morning. Rev. R. L. Bass certainly delivered a wonderful and inspiring message. There are members of the church who live in Charlotte, Concord and Albemarle that attend the church services regularly. The church extends an invitation to the public to come and worship with them.—Stanley News and Press.

Wallace Wade in 17 years as coach has won 128 games, lost 27 and tied 7. Many of the games lost was by one touchdown. For example, he lost two games last year, and each by one touchdown. In '34 he lost to Carolina by one touchdown; in '33 he lost his only game to Georgia Tech by one touchdown. So it goes through the years. The man who bets that Wallace Wade's team will be beaten by three touchdowns is a shining example of the old saying, "A fool and his money are soon parted."

Dwight Beard, the notorious murderer who for some unknown reason escaped the electric chair by executive clemency, and then got out of prison, has continued to carry on his murderous practices till Texas got hold of him and put him on trial for his life. Texas does not mince matters and as the only possible means of escape he is pleading insanity. His is a case of insanity that needs the old treatment for horse thieves in Texas.

Rev. J. H. Ball, who went west many years ago and who has rendered yeoman service in Colorado and Oklahoma, is now presiding elder of the Muskogee district of the Oklahoma conference. He has been presiding elder repeatedly in Oklahoma and has served the leading stations. The writer knew him when a student at Trinity College in Randolph county and he never fails to honor this Advocate with his presence when in North Carolina.

"D. E. Earnhardt preached a great sermon to a small group in Jonesboro church Wednesday night and asked a few of the regular questions in conference. After slicing off half our churches at annual conference, our stewards start us off with $1600 salary and room on top. Our people are optimistic; work encouraging. Church school attendance increased here 40 per cent; present last Sunday 234. Hear from us later."—J. W. Bradley.

"The Salisbury district held its quarterly check-up at Mount Olive church January 26. The following churches reported their budgets balancing on the quarter, by raising 25 per cent or more of their annual budget: Forest Hill, 26 per cent plus; Kerr Street; Westford; Concord circuit; East Spencer; Norwood; Coburn Memorial; Salisbury, First church, and Woodleaf. A number of other churches ranged between 20 and 25 per cent on their annual budgets."—Charles A. Reap, District Lay Leader.

"We have been warmly welcomed by the good people on the Enfield-Whitakers charge. The ladies at Enfield had a good supper waiting for us when we came. They have been consistently good to us all along. We have an excellent parsonage and are comfortably situated. The ladies at Whitakers had a reception for Mrs. Jerome and me a few days before Christmas and presented us with a shower of gifts. These expressions of good will made our hearts glad. They have also raised the salary $100. We feel that we are all set for a profitable year's work among these splendid people."—Robert L. Jerome.

The Charlotte-Mecklenburg Methodist Ministerial Association was presented with a cabin and lot on the Catawba river at its meeting yesterday morning. Presentation was made by Rev. E. O. Cole, pastor of the Pineville Methodist church, for his brother, E. M. Cole, president of the Cole Manufacturing Company. The cottage has four rooms and is furnished with housekeeping necessities, picnic accessories, fishing boats and all equipment necessary for an outing of a day or for a family taking a weekly vacation. The cabin was originally built for the use of employes of the Cole Manufacturing Company, but the fact that they use it very little caused Mr. Cole to turn it over to his brother with the request that he dispose of it in such a way that it will be used for recreational purposes.—Charlotte Observer.

The many friends here of Mrs. Fletcher Nelson sympathize with her in the death of her father, Mr. Sadler in Arkansas, Monday night. Rev .and Mrs. Nelson left here Tuesday to attend the funeral and burial. They expect to return here next week. Mr. and Mrs. Sadler visited here last summer.—Rutherfordton News.

All spirtual life meets us within natural life. Reverence for life, therefore, is applied to natural life and spiritual life alike. In the parable of Jesus, the shepherd saves not merely the soul of the lost sheep but the whole animal. The stronger the reverence for natural life, the stronger grows also that for spiritual life.—Albert Schweitzer.

Presiding Elder W. A. Cade of Wilmington preached in the Methodist church at Warsaw on Sunday morning, January 19. The meeting was the first quarterly conference of the year. Stewards from each of the churches in the charge attended. After the sermon the first quarterly conference was held for the charge and they accepted $576 to raise for benevolences this year. This is said to be above the average in acceptance. A fine spirit prevailed. The new elder was impressed by the progress of the charge.—Duplin Herald.

"Two months after April 24 Miss Helen Vincent, one of our Bible teachers, who is one of the best teachers and one of the best expository preachers we have met, will be available to help in revivals or to conduct synthetic Bible study classes of two weeks each in churches or communities desiring her help. Sister Vincent is studious, thoroughly trained in college requirements, is sane, Pauline interpretation and lives a life of prayer. She is capable of serving any people in Bible exposition. Write us if you desire her services in May or June."—Jim H. Green, 720 Silver Avenue, Greensboro, N. C.

FOURTH YEAR BEST OF ALL

If your readers will pardon a bit of tardiness I'll say that we begin the fourth year with the hope of its being the best of the four. We were received with marked kindness by many of our people, evidenced in various ways.

Some progress was made on many lines the three past years, and we hope to do a little more than just "hold the lines" this year. We are especially anxious for a larger number of conversions and an increase in membership on profession; also a decided enrichment of the spiritual life of the whole church.

So far as we know no one challenges the pastor's claim, made at the annual conference, that the Benson charge paid more per capita on benevolences than any charge in the conference in 1935. We hope to hold our record for 1936. Some other facts could be mentioned, but ye scribe forbears, since your space is precious.

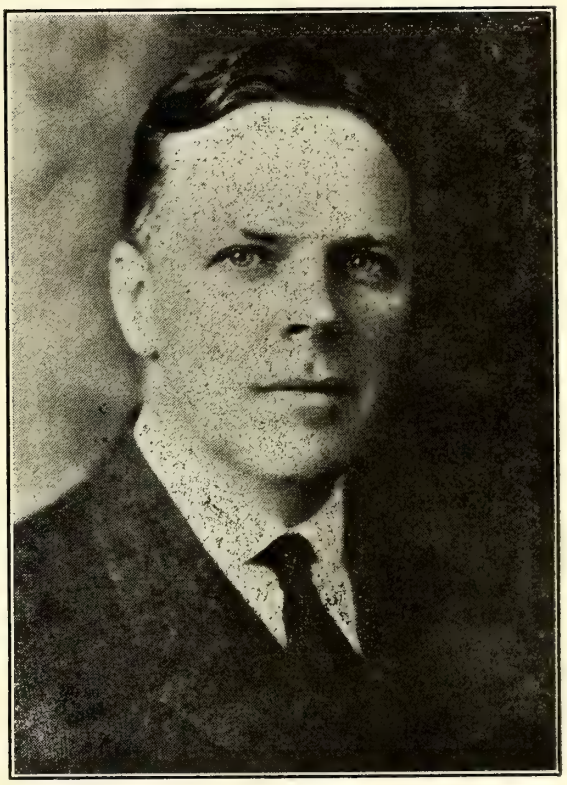
Dr. Barnhardt, our new Raleigh district presiding elder, was with us on the second Sunday in January and delighted us by his genial spirit, helpful preaching and administrative qualities. He readily convinced us that he is no novice in the elder's chair. He may expect a willing co-operation by the Benson pastor and the constituency. W. C. Merritt.

CROUSE–WILLIAMS

Miss Edith Sterne Crouse of Greensboro and Rev. Clarence Edward Williams of Winston-Salem were married Saturday evening of last week in First Pilgrim Holiness church, Greensboro, in the presence of a company of friends that filled the big church. Rev. Robert I. McCluskey, pastor of the church, and Rev. John R. Church, general evangelist of the Methodist Church, Winston-Salem, were the officiating ministers. A beautiful program of music preceded the marriage ceremony.

After the reception at the home of the bride's mother, Mrs. James Louis Crouse, Mr. and Mrs. Williams left for a northern trip to Washington, New York and other points to be gone about two weeks. Upon their return they will be at home in Old Town, near Winston-Salem.

The bride is the second daughter of Mrs. Hannah Teague Crouse and a graduate of Woman's College of the University of North Carolina and of Asbury College, Wilmore, Ky. She has been teacher of piano in the Guilford county schools at Bessemer and Colfax. The bridegroom, like his bride a graduate of Asbury College, also finished at Asbury Seminary and since 1927 has been a member of the W. N. C. Methodist conference. After two years as pastor of Grace Methodist church in Winston-Salem he was recently put in charge of New Hope, Doubs and Brookstown churches, near Winston-Salem. He is a native of Concord and son of Mrs. J. C. Honeycutt of Concord, and the late Joseph Williams.



DR. EDMOND D. SOPER
Formerly of Duke, now president of Ohio Wesleyan University. See article on page 9.

BARGAIN HYMNALS FOR SALE

Wesley Memorial church, High Point, N. C., is temporarily in charge of six hundred copies of the new hymnal which have stamped on them in gold letters the following: "Wesley Methodist Church."

Whitmore and Smith, Richmond, Virginia, realizing that the error was made in their office, allowed us to use the hymnals for three Sundays and then sent six hundred additional hymnals to take their place, these being stamped as follows: "Wesley Memorial Church."

Our publishing agents have authorized me to sell the mis-stamped hymnals for them at seventy-five cents each, this being a twenty-five per cent reduction. The books are now packed and nailed up in six good wooden boxes, one hundred in each box. Already one hundred and fifty copies have been spoken for by another church in High Point.

If any preachers are interested in a bargain offer, let them drive over to High Point and take a box of the books home and thus save the freight charges. W. A. Lambeth.

IVEY FAMILY RANKS WITH THE JORDANS

Rev. G. W. Ivey was one of the great men of North Carolina Methodism, and his was a remarkable family. In that household were five boys and two girls and at one time all of them were officers in the church. These facts are gathered from one of them who says: My brother Tom was a minister at Nashville, Tenn.; my brothers Will and Eugene, stewards at Lenoir; my brother Ben, steward at Hawthorne Lane, Charlotte; I was steward at the First church, Hickory; while my sister Emma, Mrs. George Foard, was steward at Broad Street, Statesville; and my sister Hattie, Mrs. Jas. White, was steward at West Market, Greensboro. G. F. Ivey.

EXPRESSION OF GRATEFUL THANKS

Please say through your paper that I appreciate more than words can express the splendid response to the S.O.S. call of my presiding elder, D. Ed Earnhardt, in my behalf. I am taking this opportunity to express my sincere thanks to all my brethren, both ministers and laymen, for this friendly help as I retired from the active ranks. J. W. Autry.

The Child and His Father

By O. P. ADER

The care of the child is the most sacred duty of the parent. The highest interest of the child is mental, moral, a character building interest that give him his rightful place in society and that determines his destiny.

The child completes his life-pattern in character building during the first few years of his life at home with his parents, before his public school career begins. The case of Moses proves this. His mind was made up while he was a little child at home with his mother, who taught him so "diligently" night and day while she had him with her that all the great teachers of Egypt and all temptations of a crown and of comforts in the place of the king could not draw him from the faith of his fathers.

In the home father and mother have first chance to mould the mental and moral life of the child. And, in fact, they do so, **nolens volens,** for better or for worse. Taught to pray, a little child "before he knows what he is doing," begins a life of prayer; or, taught to curse, drink, smoke, or be sex-wise, a little child, "before he knows what he is doing," begins a life of sin. But father knows; he is responsible.

"Can religion be taught?" Yes, if you have the right teacher. There is but one teacher that can plant the truth in the soul of the child so that it will spring up and bear good fruit. Who is this wonderful teacher? Think a moment; his name will come to you.

As a child you found that when you loved a text-book you could learn fast from it. You found also that, if you loved a teacher, you could understand him and learn fast from that teacher; but if you did not like your text-book or teacher, your mind seemed blind, your ears were deaf. So, too, it was with the preacher that you loved or did not care for. Here you have a hint as to the name of the best teacher on earth. His name is Love! The teacher who loves and wins love is best. Hence mother, best lover, is best teacher. Father, of course, is one with mother; and these as teachers make home the best school on earth because Love teaches there.

Once brute force ruled the world; then brain power ruled; but in the kingdom that is coming the heart rules, and love teaches. Our Bible makes the heart the seat and center of intelligence, and not the head as we are wont to do. "Out of the heart proceed—thoughts," says Jesus. "Keep thy heart with all diligence." When Simon Magus went wrong, Peter said to him, "Pray the Lord, if perhaps the thought of thy heart shall be forgiven thee." Clearly Scripture sets forth the heart as the life-center of thought. In modern thinking we put mind as the door through which truth comes to man; Holy Scripture reveals the heart as the door. Secular education would build a better manhood if it marked this distinction and made more of heart-training in its system. Religious education is entirely off its base when it fails to give the heart a supreme place in its teacher training work, and its entire educational program. Certainly we need teachers highly trained in their knowledge of the child and of the teacher's technique, but in all education we must give first place to the heart as the life center just as Holy Writ gives it first place. There is something wrong in an educational system that does not turn out better men than we have coming out of our schools.

Admitting that mind is a door by which truth enters the soul of man, we still face this fact: that truth in the mind is like corn in the crib, and that truth in the heart is like corn in the ground. Corn in the crib may rot or feed the rats, but corn in the ground germinates, grows —"first the blade, then the stalk, and then the full corn in the ear." Scribes and Pharisees had the laws of God in their minds, but not in their hearts. Like scribes and Pharisees, our teachers today may have facts in minds but no truth in hearts, and all their learning be a dead letter. Parents are commanded by the Lord to "teach diligently" his word to their children, but before they do so the Lord says, "These words that I command thee shall be in thy heart" (Dt. 6c). Words spoken out of a cold memory and a chilly soul may be logical, rhetorical, poetical, beautiful, and yet fail to beget new life within; but loving words from the warm heart of mother will wake up new life and change the heart of the child. Words, too, in the heart of the teacher rule her will, control her conduct, and give her the good life which speaks louder than words. "One heart of love will set another on fire"; and "every one that loveth is born of God." So every child of God is born of love. When love travails in the teacher, sons and daughters are born into the kingdom.

A philosopher is "one who loves wisdom"; it takes love to make him wise. A little child must love before it can learn. This love element in the process of learning is vital. Look at these inspired words: "He that loveth not knoweth not." "Knoweth not" what? The highest knowledge; the knowledge of God cannot be reached without love. Knowledge of God is not exoteric but esoteric, and one must have "inside information" to have this knnowledge. Love alone can bring one into this esoteric information.

"The Mind has a thousand eyes,
And the Heart has but one;
Yet the light of the whole life dies,
When love is done."

A little child, taught by love, will leap along in the learning process over linguistic and logical stumbling-blocks that trip up adults who are lacking in love. For love has wings to fly over dark chasms of logic. The "perfect" teacher that Paul sees coming is love ,and he says, "Now we know in part, but when that which is perfect is come"—then we shall know perfectly. Love, which lights up heaven will light up our dark minds here below. We cannot know God till we love him; we cannot know people till we love them. We cannot know our enemies while we hate them. So Jesus says, "Love your enemies"; then they will not be enemies.

We need a new theory of education based upon love as its fundamental principle. Our secular theory of education looms large in our Sunday school work, and it is not sufficient when it leaves out this basic principle that we are now discussing. Our dividing up our Sunday school

literature into many grades may suit our secular needs and theory of education, but it does not suit our spiritual needs at several points. Mother in a home with five or six children using three or four grades of literature does not understand the lesson material and cannot help her children with so many lessons, and she gives up the whole thing as a bad job; and, discouraged, mother gives up the religious instruction of her children. We have lost mother as a teacher in home and in Sunday school largely, and that loss should be recovered at any cost. Again our logical and pedagogical grading of our church school has created a divisional psychology that gives our children an excuse for turning away from the church services, which they pass up as a grade for grown folks; and we have thus lost our preacher as a religious teacher of our children. We have divided too much, and we have "a divided house." This loss of our pastor as a religious teacher should be recovered. Love in the heart of a teacher, or preacher-teacher, will grade his language and logic to suit the intellectual needs of all before him, and will give the warmth of life to his words that will quicken souls into new life. Remember, too, that children misguided by this divisional psychology and turning away from church in childhood will soon become so fixed in the habit of leaving church that they will not know when to stay at church.

Love has lots of common sense—and uncommon sense. Love has keenest intuition and widest vision. Love is master of language and logic all its own; love is gifted in expression to perfection. A simple pagan girl, Ruth, uttered a sentence recognized today by masters of rhetoric as classical in its perfection of beauty, not because she was trained in beautiful expression, but because there burned in her heart the fire of love, when she said, "Entreat me not to leave thee, . . . " Love has an eloquence angelic and all divine; but words spoken without love are "as sounding brass, or a tinkling cymbal."

Let us have many grades in Sunday school, if you will; let us have teachers perfectly trained in logic and language, in the principles of pedagogy and the teaching technique, if you will; but it is the will of God that we have the teacher with the tongue of fire, found forever between lips of love. Lips of love never speak in an unknown tongue, but always in a known tongue, as did the disciple at Pentecost, when "every one heard in his own tongue." Let a baptism of the fire of love fall again on the church, and we shall have teaching tongues of fire. When the Holy Spirit comes, he sheds abroad in our hearts the love of God (Rom. 5:5), and this love gives the tongue of fire. Here is the hope of the church. This is the "hope that maketh not ashamed." making us workmen that needeth not be ashamed, rightly dividing the word of truth"—rightly grading all.

When Jesus would commit to Simon Peter the task of teaching his people, he called him apart and said, "Simon, son of Jonas, lovest thou me—lovest thou—lovest thou me?" Three times he asked that burning question. Not till Peter said, Yes, Lord: thou knowest that I love thee," did the Master say to him, "Feed my lambs . . feed my sheep." No man can feed the flock of God till he loves the lambs and loves the sheep. We ask young preachers coming into the ministry, "Are you going on to perfection—in love?" Until they can say yes, our church does not send them forth. "Have ye received the Holy Spirit since ye believed?" "Tarry at Jerusalem until ye be endued with power from on high."

UNIFICATION: THERE IS MUCH HOPE

By Edmund D. Soper, D.D.

What hope is there that the present plan of Methodist unification will be successful when the others have failed? There is much hope. According to the plan of union, adopted unaimously by the three commissions meeting together in Evanston last August, the Negro conferences have been set apart into what is known as the Central Jurisdictional conference, with all the rights and privileges of the five other (white) Jurisdictional conferences into which the country is divided. They will elect their own bishops and be represented in the General conferences of the whole church exactly as their white brothers. This gives the Negro members of the church more priviliges than they have ever enjoyed, even in the Methodist Episcopal Church to which they have always belonged. This plan is accepted enthusiastically by the Commission of the Southern Church and is being favorably received by their constituency everywhere.

What does it all mean? Immediately and on the very surface, it means that the members of these churches are becoming more and more strongly convinced that it is a burning shame to remain divided. Why should they be? There are no doctrinal differences between them, their ritual is fundamentally the same, they (the two larger bodies now planning union), have for over a quarter of a century been using the same hymnal, and in their emphasis on religious experience, which is the mark of Methodists everywhere, they occupy exactly the same historic position.

Again they ask, Why should we not be one? The question becomes all the more insistent as the whole Christian church finds itself traveling back to its common spiritual resources in the conflict with sin, with organized evil, and with a materialistic interpretation of the universe and all that is in it. It is no time to be mending denominational fences, especially when they lie between parts of the same family estate; rather it is time to clear them away entirely and unite in one great body dedicated to an abounding belief in the one God of all, revealed in Jesus Christ, and commissioned unitedly to lead the people against secularism and wrong-doing in every form. —N. Y. Advocate.

THE WATERS OF BABYLON

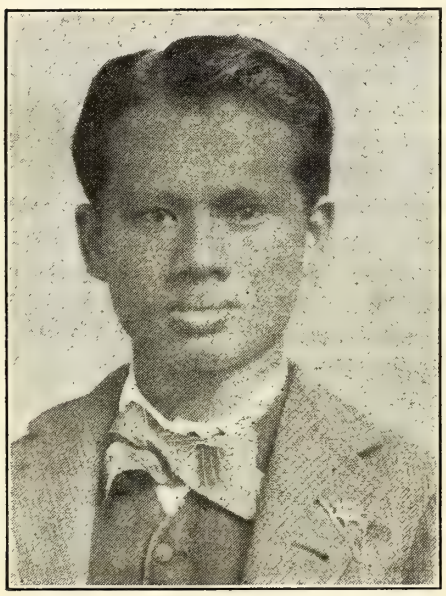
A firm of London engineers is about to start work on a barrage to dam the Tigris river, a hundred miles south of Bagdad. The project is part of a vast irrigation scheme whereby the Iraq government hopes to put a vast area of desert into cultivated fields of wheat, maize and cotton. The undertaking is expected to take three years for its completion. Mesopotamia is a vast alluvial plain through which flow two of the great rivers of history, the Tigris and Euphrates. Irrigation in that land is as old as its civilization, but the water channels had become largely silted up in the period of disorder following the World War. They are now being reopened, whilst ancient embankments are being restored and new ones built. Thus the British engineers will set the waters flowing again along those willow-lined streams where the Jewish captives sat and wept, and dreamed of Zion in the dark day of their Babylonian captivity.—The New Outlook.

Our taxers have a shear the wealth program.—Arkansas Gazette.

Another First for North Carolina

Fifty years ago, November 17, 1886, in Shanghai, at the residence of Dr. Young J. Allen, Bishop A. W. Wilson convened the China Mission annual conference. Following the devotional exercises the organization was perfected with A. P. Parker temporary secretary. "The sixth question was called—Who are received by transfer from other conferences? Messrs. Y. J. Allen, D. L. Anderson, W. B. Bonnell and G. R. Loehr from the North China.' The Minutes of 1886, page 34, shows the same appointment."

The record quoted makes clear the relation of this young Chinaman to the North Carolina conference from which he went to become a member of the China annual conference, minutes of which show that in 1886 C. J. Soon was appointed to the Kwensan circuit in the Soochow district.



Charles Jones Soon at the time he returned from America to China



Notable world group. Reading from left to right: Dr. Z. T. Kaung, Soochow, leading Chinese pastor; Mr. Edwin Stoker, St. Louis, traveling companion Dr. Holt; Dr. J. W. Cline, Shanghai, Treasurer China Conference; Bishop Herbert E. Welch, M. E. Church; Rev. W. A. Estes, Huchow, teacher; Dr. Ivan Lee Holt, St. Louis, President Federal Council; Dr. Vivian Patterson, Methodist Hospital, Huchow; Bishop Arthur J. Moore; Dr. F. P. Manget, Superintendent Methodist Hospital, Huchow; Dr. Y. C. Yang, President Soochow University.

Georgia conference; C. F. Reid from the Kentucky conference; A. P. Parker from the Missouri conference, and C. J. Soon, a member of the class of the first year in the North Carolina conference."

The notable feature of the above record is the entry, **"C. J. Soon, a member of the class of the first year in the North Carolina conference."** He is none other than the Charles Jones Soon, the Chinese boy who got his start in North Carolina and whose family has become one of the outstanding forces in the China of today. "Charles Soon," as he was familiarly known—Chinese name, Soong—was the first national to become a member of the China annual conference fifty years ago, having been transferred from the North Carolina conference to begin a marvelous career in China.

That a native of China should go from a Methodist conference in the "Old North State" to the first conference organized in his own land illustrates in a fine way the spread of the gospel. A quotation from Thrift's "Romance of the Gospel," as given in the chapter on the Soong family, gives these facts: "In 1885 Charles Jones Soong was admitted on trial into the North Carolina conference which met in Charlotte. He came up from Durham station, Durham district. He was also ordained a deacon at that conference, over which Bishop John C. Keener presided. His ordination was out of the regular order, but was allowed at the request of Bishop Holland N. McTyiere, who desired to give him work at once in China. On page 53 of the Minutes of that year, under Appointments, Durham District, appears, Missionary to China, Charles Jones Soon'; in the Alphabetical Roll, page 100, 'Soon, C. J.—Missionary to China, Shanghai,

The Roll of Clerical Members of the China conference since 1886 has this record. "C. J. Soong, entered service 1885; admitted into full connection 1888; located 1890." He preached and taught English in those early years. Later he was engaged in the printing business. Charles Jones Soong remained an earnest and active supporter of the Methodist Church and an early supporter of Y. M. C. A. work in Shanghai. Just now, however, my interest is not so much in the fine work done by Charles J. Soon as in pointing out the intimate relation we here in North Carolina sustain to those early days of our church in China, due largely to the abiding and helpful interest of General J. S. Carr of Durham, in this Chinese boy whom he encouraged and helped to go to Trinity College and Vanderbilt University. Trinity, Durham, is making preparation to celebrate in May the Diamond Jubilee of this church. It would do well to link up with the Golden Jubilee of the China annual conference celebrated in Shanghai, of which "Charlie Soon" became a member fifty years ago. No other such a revolutionary force has gone out from Trinity as that which moves through China in the Soong family. Well may we be thankful that Charles Jones Soon passed this way.

Above appears a group of notables present at the Golden Jubilee of the China conference which is being celebrated in 1936. Also a cut of C. J. Soong at the time he became a member of the China conference.

I might tell of T. V. Soong, a son, financial leader of China, of the daughters, one, wife of Dr. Sun Yat Sen, another, wife of Dr. H. H. Kung, minister of finance, and the youngest, the highly gifted and devoted wife of General Chiang Kai-Shek. M. T. P.

THE INIMITABLE CLOSS

Brother Culbreth's reference to Dr. Closs in a recent issue of the Advocate leads me to say a few words about that one time famous itinerant. And first to correct the spelling his name which is not Claus but Closs as above. The name as Brother Culbreth has it would seem to relate him in some way to the somewhat mythical Santa, whereas the doctor was no myth as everyone who ever engaged him in debate very well knew—though some of the many stories regarding him may have been mythical. At one session of the conference there was a famous debate—the question at issue I do not know—in which Dr. Closs and Dr. R. O. Burton, a talented man of quite different type, took opposite sides. Dr. Burton began his speech with quite an introduction after his usual style in this manner: "I come," said he, "from the classic banks of the majestic Roanoke, greatest of Carolina's rivers, which has its source in the mountains of southwest Virginia, and wends its way to the sound and then to the sea through the rich alluvial lands of our eastern section, etc." When Dr. Closs came to the bat he did it after this fashion: "Brethren," said he, "I know little about the Roanoke. I come ,if you care to know, from the banks of Jump and Run, a little branch near Louisburg, a little bit of a stream, but so far as argument is concerned in this discussion it has as much right as the Roanoke at its mightiest flood." Here the fight was on. I do not know if that branch had that name before that discussion, but it has had it ever since, and not far away is the rocky knoll on which the Closs home was situated, where he lived for many years and from which he traveled in my recollection—unless greatly mistaken—these districts: the old Hillsboro, Raleigh, New Bern and Washington. So far as my memory goes he was ever a P. E., which at one time caused me to wonder if, like Minerva, he started in the ranks fully grown. But joining the conference in 1833—as I learn from the conference chronology, unfortunately omitted in last issue of the minutes—there was time for him to travel many a small circuit or mission, which doubtless he did. He served the New Bern district while living here at Louisburg. It was before the days of district parsonages and convenient travel by railroad; and so he lived in his own house and traveled the district by private conveyance, generally his own. It was while on the New Bern district and making his rounds in this way that the following incident occurred as related to me by one who knew. Driving two horses, as he thought he had to do in the deep sand of the roads of that day, he came to a farm house at noon as the teams were being watered at a well by the roadside. The doctor stopping to water his team, the proprietor asked if he would not take out and feed and dine. The invitation was accepted. On leaving the doctor asked as a matter of form what was the bill. To which the host answered: "Doctor, if you were traveling in a sulkey with one horse like any ordinary preacher there would be no bill. But driving two fine horses, your bill is a dollar." Which the doctor paid without a word, but with a look the man never forgot. My informant added, the doctor was never known to travel that road again.

Somewhere on the coast at one of his quarterly meetings the doctor was called on to officiate at the funeral of a man of some prominence in the neighborhood. After the coffin had been placed and the family were being seated a son of the deceased—so the story goes—came to the doctor in the pulpit and with his back to the congregation opened his coat and showed him a bottle and said, "Here, Doc, take a pull out of this and give dad a good send-off." This may have been one of the many mythical stories told about this good old man. What I relate now is not myth but part of my own knowledge. The doctor was always helpful to young men starting in the ministry and coming into the conference. It was ever part of his work to look up and encourage such. One for whom he was a kind of sponsor—we will call him X—came to a career of much usefulness in the conference as a strong preacher and earnest evangelist. In his early years as a minister he was accused of using the sermons of other preachers too freely, and someone came to the doctor with a complaint against his protege on that score. "Whose sermons has he stolen?" said the doctor. The answer, "Brother N says he knows he has used his." "You tell N for me," said the doctor, "that I know X too well for that. When he steals it is going to be more than a copper."

Another story and a true one concerns one whom I knew well and esteemed highly, who after having served as a local preacher and a supply under Dr. Closs, after his death joined the conference at the same time I did. Long since he has gone to the glory world. He, too, was accused of borrowing in this way too freely during the doctor's lifetime, and from the doctor himself. Someone finally came to the doctor about it, giving text, subject matter and how treated. "The rascal," thundered the doctor, "that is my sermon. I shall have to see the young man about that." Someone told my friend the doctor was out gunning for him. "You go and tell Dr. Closs for me that I got it out of Richard Watson and I thought I had as much right to it as he did." With that the doctor put up his gun and the matter became a closed incident. That was in the day when Richard Watson was more popular that he is now.

Dr. William Closs was a good man, a strong man, an earnest preacher, a keen and fearless debater. Were the story of his life written in full it would be a valuable volume, always interesting, frequently amusing. But his name, Brother Culbreth, was not Claus, but Closs.

E. H. Davis.

TRIBUTE TO ANDREW MARTIN NORTON

Professor Norton, teacher of American Literature, was one of the best beloved members of the faculty of Appalachian State Teachers' College. Among the students he had no peer as a teacher. Among his associates he was held in the highest esteem. His dependable judgment, his broad scholarship, and his friendly sympathy were but a few of the qualities of Norton the professor.

I wish, however, to express a personal tribute. During the three years of our acquaitnance, this acquaintance repined into a warm comradeship, sealed with spiritual love. Often I told him I liked to drink deep of his experience in the battle for truth and humanitarian ideals. A man of deep religious convictions, but a man who hated sham and hypocrisy, he was an inspiration, a councilor, and an ideal. Possessed with a consuming passion for service to humanity, to God, he often expressed the wish to hear the final summon while at his post of duty, the classroom. And so it was! A life spent in useful, consecrated service, he was master of his life and the architect of his departure. "What more," asked Dr. Dougherty in delivering the funeral oration, "can any man do? What more should any man desire?" D. J. Whitener.

Do We Need Missions?

By JAMES C. STOKES

Many people today are asking, "Do we still need missions?" The implication within this question is that while the value of missions in the past is to be recognized, there is doubt whether their importance has continued down to the present time. The general position is that without such apostolic missionaries as St. Paul, Christianity might have been limited in its scope and curtailed in its spread; therefore, early missionary work was essential to the development of Christianity. Likewise, the conversion of Northern and Western Europe through the agency of such missionaries as St. Patrick of Ireland, St. Augustine of Canterbury, and Boniface, was of immense benefit to the Christian cause. Not only so, but even such missionary efforts as those of Schwartz, William Carey, and Livingston are recognized as contributing to the upbuilding of Christianity. But when the further question of the value and necessity of the missionary enterprise in our own time is considered, many such people, who will cheerfully grant the value of past missionary efforts fail to find any essential demand for them in our day.

The attempt to convince all of the constituents of the Methodist Episcopal Church, South—or those of any other church—that missions are of real value today, will not meet with unanimous success. Never has it done so in the past; there has always been a group, sometimes comprising an overwhelmingly large percentage of the church adherents, who have simply failed to see the value of attempting to carry the gospel of Jesus Christ to any who are beyond their own immediate horizons. In 1786, William Carey, who was then a young probationer in the Baptist Church in England, while attending a ministers' meeting, proposed the following question for general discussion: "Whether the command given the Apostles to teach all nations was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent." The question fell on the group of ministers like a thunderbolt. When one of the older men had recovered himself from such an unexpected proposition, he rose to his feet and with apparent indignation declared, "Young man, sit down; when God pleases to convert the heathen, he will do it without your aid or mine!" William Carey sat down, but nevertheless, he was far from convinced that Dr. Ryland had properly interpreted the plans of Providence. To the contrary, so completely certain was he of the responsibility of Christians to obey literally the command to "preach the gospel to every creature" that he became one of the first and one of the greatest Protestant missionaries.

The expansion of the Christian forces in the past has been due in a large part to the vision and consecration of such men as Carey, who have dared to challenge the right of any man to place a limit upon the purposes of God. From St. Paul, who answered his Macedonian call only over the protests of a considerable portion of the Christian adherents, down to the present time, there have been men and women who have lacked the insight to see the necessity of winning the whole world to Christ. Yet, it is an interesting commentary that, either directly or indirectly, the missionary enterprise of the church has been the means of its salvation; it has invigorated it, breathed new life into it, and often given it a vitality which has transformed it from a state of anemic invalidity into one of healthy spiritual vigor. It is said that the early Roman Catholic mission to China brought more spiritual benefit to the home church in Europe than it did to the Chinese people. The amount of good which has come to the Christian congregations in America due to their interest in and sacrifices for missions cannot be estimated in the dollars and cents which have been given to this cause. Its estimation must not be in terms of the adding machine, but in terms of those spiritual graces which have been cultivated and which have blossomed forth into beautiful lives, due to the interest in these broader and more sacrificial aspects of the church's program.

As long as there are sons and daughters of the church who are willing to shoulder the full responsibility which falls upon them as followers of Christ, we need have no fear concerning the cause of missions. However, the eternal danger which faces the Christian in this connection and one which has been his constant pitfall, is that of allowing his vision to become so narrowed that he cannot see the distant object, nor the ultimate end; it is that ailment which will allow the Christian to labor with the utmost zeal and sacrifice to put through a project in the interest of a local need, but which will at the same time leave him utterly blind to the need which lies out beyond his own immediate interests. This is not criticism of his accomplishments in connection with that which lies close at hand, nor it is an attempet to rob him of the real credit which belongs to him.

Nevertheless, commendation for faithful labors in performing that duty which lies closest at hand does not remove the condemnation of lack of vision. The failure to see the eternal in the present, the whole in the part, and the connection between these does result in a shortsighted view of God's plan for the world, as expressed in the life and teaching of Jesus. If we cannot see our immediate tasks as intricate parts of a larger plan; if we fail to find a common likeness between the needs which directly face us, and those with which other peoples and races are faced; if the fact that Jesus Christ is as necessary to the eternal salvation of our black brother and our Chinese neighbor as he is to our salvation, has not been driven home into our minds and consciences, then truly we have, to that extent, failed to vision the full height and depth and width of the kingdom of God upon earth.

Never has the world appeared to be in greater need of the transforming power of Jesus Christ, nor has Christianity ever been faced with a more threatening horizon than that which surrounds her at the present time. But Christianity has weathered tremendous storms of opposition in the past and has won out. However, let us remember, that her victory has not come through concentrating her forces, but rather in expanding them; she has won, not by allowing herself to become besieged in isolated fortresses, but by launching an offensive attack, not counting the cost, but considering all things as of no value in comparison to the priceless crown of Christ. Christianity has never won her great battles by using the considered and cautious tactics of the timid commander

Moore Memorial Church

Shanghai, China

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This is one of the great churches of Southern Methodism, indeed of universal Methodism. Not only is there a spacious, attractive building, but a large and growing membership. This church is busy seven days in the week.



who makes sure of every hesitating forward step before he ventures to proceed. This is never the way of any conqueror.

Along other lines must the Christian cause advance if it is to do so in the future. To begin with, we must feel ourselves to be a vital part of God's program for the world. Our loyalty must be not merely to our local church, nor merely to our particular denomination as such; rather it must be to that church, and to that denomination as a part of the kingdom of God upon earth. We must see that in giving our loyalty to such bodies we are giving it, in very fact, to God. Then, we must become vitally conscious of the fact that the kingdom of God embraces other bodies, other nations, and other races as well as our own; that even as their interests are God's interests, so their interests should likewise be ours. And finally, we should follow God's example in giving himself unstintedly to the salvation of humanity. God, in Jesus Christ, gave more than we can ever conceive, and Christ gave all that was within his power to give. Christ, cheerfully and willingly, did this for the salvation of human beings. Cannot we who bear his name, who have partaken of his gift, show our loyalty and our devotion by following the example which he set of heroic living and courageous giving?

TEN REASONS WHY I BELIEVE IN THE CONFERENCE BROTHERHOOD

First, because I believe that the Methodist ministry is "the greatest Brotherhood on earth" and it seems to me the Conference Brotherhood gives concrete expression to this spirit of brotherhood.

Second, because I always have a feeling of grief when the news comes of the death of a member of the conference and an impulse to show in some way my sympathy for the bereaved family.

Third, because, having lived in a parsonage home all my life, I know of no more appropriate way to express my sympathy than by joining with my brothers in sending a sum of money to the widow and orphans to help bear the financial burden created by the death of the support of the home.

Fourth, because, when I die, I should like for my family to realize that the affection which Methodist preachres profess to have for one another goes deeper than mere words and actually manifests itself in help when help is needed most.

Fifth, because I do not want the Methodist ministry to lose its warm brotherliness and become coldly materialistic. I try to preach the principle that spiritual values are more important than material values, and I believe membership in the Brotherhood is in harmony with that principle. Thus I do not think the whole question would be met by saying, mistakenly, "It is not good insurance," even if that were so.

Sixth, because I believe the Brotherhood is safe insurance. I simply have more confidence in the brotherly good will of Methodist preachers and laymen than I do in the security of billion dollar insurance companies.

Seventh, because I believe the Brotherhood is cheap insurance. While I am young I can buy term insurance more cheaply than I can belong to the Brotherhood, but as I grow older the rate will increase with each renewal. In the long run, I believe the Brotherhood will be cheaper.

Eighth, because I believe in diversification of investments. I carry some life insurance, but I want to belong to the Brotherhood also. In this matter I try not to have all my eggs in one basket.

Ninth, because most of the members of the W. N. C. conference whom I know to be good business men belong to it, and I have confidence in their business judgment when they say to me, "It is the best insurance you can buy."

Tenth, because I know a number of splendid laymen who belong to it, and I feel that if they are sufficiently interested in the welfare of my brother-preachers and me to give to the Brotherhood, then I ought to be interested enough to buy the protection it offers.

The president of the Brotherhood, H. G. Allen, asked me to write this artcile, and I submit these reasons why I believe in the W. N. C. Conference Brotherhood and belong to it and why it seems to me every member of the conference should belong. C. C. Herbert, Jr.

COLLEGE CLASS FOR YOUNG MEN AND YOUNG WOMEN ORGANIZED AT WEST MARKET

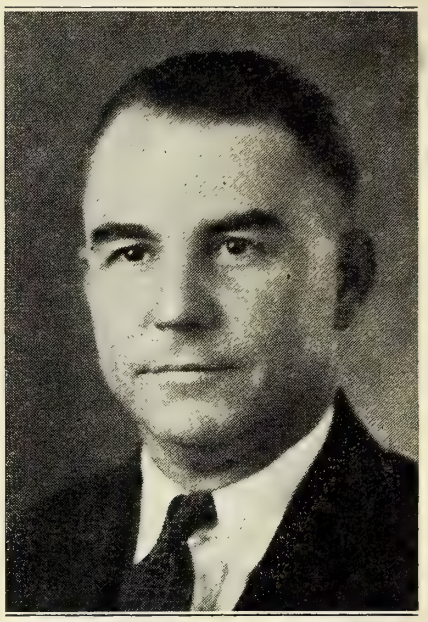
Organization of the College Class for Young Men and Young Women was effected at the initial meeting of the group Sunday morning at West Market Street Methodist church. James W. Fowler, West Market's director of Christian education, served as temporary chairman and assisted in the work of organization. Officers were elected as follows:Miss Alma Cade, president; Miss Elizabeth Dellinger, vice president; William McNairy, secretary-treasurer. Miss Cade and Miss Dellinger are students at Grensboro College.

The program included special numbers by the string choir under the direction of Miss Birdie H. Holloway of Woman's College, the members of the choir being Miss Dorothy Livengood, Harry Spiers, Henry Wooten and Garland Robeson, violinists, and Miss Myrtle Heath and Dr. Conrad Lahser, who play the viola. Walter E. Vassar, director of the voice department in the school of music, Greensboro College, led the singing. Guy B. Phillips, superintendent of the city schools, who is teacher of the class, discussed the lesson, employing as his subject, "Making Choices."

The new class, which will meet regularly at 9:30 a. m. each Sunday, is under the sponsorship of the Greensboro College Y. W. C. A., which has the co-operation of a committee from West Market Street church. Miss Bess Breedlove is president of the Greensboro College Y. W. C. A., the other officers being Miss Lil Kirk Huggins, vice president; Miss Elizabeth Dellinger, secretary; Miss Eva Allen Mann, treasurer; Miss Eleanor Hearon, manager of the Y. W. C. A. store. Committee chairmen of the association are as follows: Miss June Parker Wrenn, religious education; Miss Joe Marie Thompson, world fellowship; Miss Vivian Branson, social service; Miss Cornelia Eden, social activities; Miss Alma Cade, music; Miss Christobel Gates, publicity; Miss Helen Whitley, publications.

ROGER WILLIAMS' RETURN TO MASSACHUSETTS

Roger Williams can go back to Massachusetts now any time that he wants to. That is, he can if the legislature acts favorably upon a petition that was argued before it recently. Mr. Williams, it will be recalled, was banished from the commonwealth some time ago. His case had nothing to do with the teachers' oath at present required in Massachusetts, or with the possible ministers' oath which is the logical next step in the same direction; but if there had been a ministers' oath he would have refused to take it and would have gone forth, as in fact he did, to found a freer state. A good deal of grass has grown over the path of his exile since then, which may perhaps have to be trodden down by other exiles. And a good deal of grass has grown on his grave also, for it is just three hundred years ago this winter that he took the road down which so many bold spirits have passed who dared to proclaim liberty in a land that boasted of liberty but enforced conformity. It is a pleasant gesture that Masachusetts makes to Rhode Island, in connection with the celebration of the latter's three hundredth birthday, to revoke the sentence of banishment against her founder. These Puritans are a staunch folk, but they know how to repent as well as to punish. Geneva Puritans burned Servetus ,and then erected an "expiatory monument" and named a street after him. The least Massachusetts could do, now that the world is remembering Roger Williams and doing him honor, was to expunge his name from the criminal docket.



REV. GEORGE W. BLOUNT
Pastor at Edenton. His board is 100 per cent for the North Carolina Christian Advocate.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

WESTERN NORTH CAROLINA CONFERENCE

Charlotte District

Waxhaw ..... W. T. Albright
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers

Greensboro District

Proximity ..... John Cline, Paul Holyfield

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam

NORTH CAROLINA CONFERENCE

Durham District

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West Burlington ..... C. F. Heath

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone
Central ..... S. J. Starnes

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton

BISHOP KERN MAKES CHANGES IN APPOINTMENTS

Bishop Paul B. Kern has authorized the appointment of Rev. T. W. Lee to Brooksdale to take the place of Rev. R. E. Pittman, deceased. Rev. T. V. Spence goes to Garland to take the place of T. W. Lee.

OFFICIAL BOARDS 100% SUBSCRIBERS TO THE CHURCH PAPER

Why not enlist at once in this noble effort for an informed leadership? Put the
NORTH CAROLINA CHRISTIAN ADVOCATE
in the home of every steward

TRAINED MINISTERS NEED INFORMED LAYMEN
—HENCE THIS OBJECTIVE SET BEFORE US

Exalt this first work of 1936! Make larger use of the printing press. Last year 140 boards were on the honor roll. Double this number this year.

Act Quickly! Lead in a Noble Cause

I WANT A BIG JOB

I am eighty years old, but ready to go. I want a big job.

I am stronger and handsomer and better than ever before.

I have served loyal families, fathers, grandfathers and great-grandfathers.

I work in cabins and in palaces with the same eager desire to minister to all, especially to the souls of men in the mental, moral and spiritual uplift of all the homes I enter.

I am on the job each week, whether wet or dry, through winter and through summer, with utmost regularity. The preacher comes into the home occasionally and the doctor when sent for for, but I am as regular as the clock.

I work for four cents a week. Some of my employers pay me two dollars a year in advance; but some fall far behind, and a few fail to pay at all. Four cents a week for such work! Can you beat that?

I come each week with stories for the children, with a record of the work done in Christian education, with the achievements of the missionary women, with the thoughts of great thinkers, with the news from the field, with the call of the orphans, with the message of the prophets of God and the social and moral demands of the church of God. You need me if you wish to be intelligent about the work of your church.

I come to those whose time of life is "sunset and evening star," as they wait for the call to come home. Old men and women, the shut-in saints, the toilers in the hard, weary rounds are my special concern.

I will be able to go into many homes that never saw my face if those for whom I have worked through the years will introduce me to their friends and neighbors, many of whom will be proud to have me in their homes and their children will come to enjoy me. On the farms, in mill towns, in cabins on mountain trails, in tenement houses, as well as among the officers of the church, these can be found. In their homes, I want a job. I want a job now.

I want to do better work for my old friends and supporters, also to keep going to the new homes now opening to me.

I want all to know that working for you at four cents a week will not keep me going. I have to do job printing on the side to keep going. By doing this and collecting the four cents a week from my employers, I am able to get along.

I am your own church paper, the NORTH CAROLINA CHRISTIAN ADVOCATE.

(We salute the Wesleyan which is working at a similar job).

Observing the Signs

By REV. W. Q. GRIGG

The fact that about 36,000 people were killed on the highways of the United States last year has caused many people to think and plan what might be done. The newspapers have instituted a safety campaign urging people to sign a pledge for safe driving. Much talk is being indulged in, most of which tends to blame the other fellow, but in the end people drive about as they have been accustomed to drive—full speed ahead regardless of what is in the way. One is reminded of the man brought to court for running over a pedestrian. When asked whether he took precautions the man replied, "Yes, I blew my horn and cursed him."

Now there are people who say they do not believe in signs. They have in mind superstitions such as hanging egg shells in the chimney to keep the hawks away, putting the pig in the pen on certain sign of the zodiac to keep the pig from squealing itself to death, or the carrying a rabbit's foot taken from the left hind leg of a rabbit found in the cemetery. I do not have much faith in such signs. However, there are other signs that I do believe in. I believe with the Indians that a good sign for rain is "cloudy all around and pouring down in the middle." I believe a smile on the face is a sign of joy within. I also believe that the signs placed by our highways by the state mean something.

It is interesting to notice people as they drive the highways of the state and especially to notice how often men think they know more about the roads than the state that built the roads and made the signs. For the protection of the people the state has placed signs along the highways indicating dangerous spots so that the driver may be duly warned and may arrive at his goal safe and sound. Now the state is not infallible, but the highway sign is usually right. Who has not tried to pass through a road where there was a detour sign thinking he would save time, only to find he lost time in retracing his steps? Others have disregarded signs which indicate narrow bridge, school, men working, slick road, and so on with fatal results. The recent bus tragedy in Virginia where 14 lives were lost is still fresh in our memories. If the highway signs are worthy of observance and are placed there for our protection and our good, why do we pay so little attention to them?

There is another group of signs that I am primarily interested in today. Man is on a journey, a journey beset by many difficulties. Without guidance he will never reach his goal. Along the highway of life God has placed signs indicating the safe way to go. There were ten of these signs given to Moses on the Mount. Later two signs were given which if man observed insured the observance of all the others. These were "Love God" and "Love thy neighbor."

Man has also regarded these signs lightly. His slogan is again "full speed ahead" and he doesn't want interference. Many people boast of living fast. They will tell you that they can live more and go further in a day than their fathers could in a week. They mean to live and if they burn out young, at least they are "living." A fact that ought to be brought vividly before the minds of such people is that it makes a difference what one is doing that causes him to "burn out." Suppose a man "burns out" his life doing the things that would be better left undone? Has he "lived"? One should remember that if he is on the wrong road the faster he goes the further he is from the goal.

There are two things much needful: how to put on brakes and when to put on brakes. This should not be taken to mean that putting on brakes is all that is needed. You might sit in your car all day and do nothing but put on brakes, and you will get nowhere. At the same time, I do not relish the idea of being rushed headlong into the dangers ahead without any means of stopping. In such a moment I should consider brakes more important than anything else. With all of our improvements in highways and automobiles it is still necessary to put on brakes. Unfortunately, many people do not know when to apply the brakes. Good drivers tell me that brakes should be applied before you reach the curve, before you hit the icy spot on the highway. In other words, the good driver stops the car before he gets in the mudhole and not in the mudhole. Many a young woman has tried to put on brakes after her life has been wrecked. Many a man has tried to quit drinking after his will power has been weakened. The observing man or woman will see the sign in time to avoid the difficulty. When the Lord placed the sign, "Thou shalt not commit adultery" at the entrance of the road, he knew that no man could travel that road safely. He also knew what he was doing when he said, "Thou shalt not kill," "Thou shalt not take the name of the Lord thy God in vain."

Yes, there is still need for restraint. The life that is turned loose to go where it will regardless of dangers will as surely come to a bad end as the car without steering wheel and brakes at full speed will come to wreck. Each individual observing the danger signal must be able to apply the brakes. Keep the body under control.

We should be reminded also that there is still need occasionally for the emergency brake. When your boy begins to learn to drive the car and heads for the nearest tree, you do not hesitate to grab the emergency brake to avert a mishap. The boy won't like it. He thinks he can drive as good as anybody else. However, you know that the time has come for you to act whether he likes it or not. Your year-old child is beginning to walk and doesn't want to be bothered, but when the child starts for the edge of the porch you stop it with a firm grasp. Parents and others responsible must when necessary use a restraining influence on their children and young people.

Therefore, let us all observe the signs, keep the old bus under control, apply the brakes at the danger signal, speed up when the road is clear, being confident that He who gave directions wanted his people to come home and that He knew the way.

How would it do for those who report thefts of jewelry to the police to place the same valuation on the stolen articles as they did when reporting to the assessor?—Nat Spencer.

Once Methodism begins to retrench its doom is sealed. A retreating Methodism is a Methodism without hope.—Dr. J. Scott Lidgett.

ASLEEP, INSTEAD OF REBUILDING THE COUNTRY CHURCH

By Garland R. Stafford

Prof. C. M. McConnell, appraising the National Conference on the Rural Church which was held in Washington, D. C., January 15-17, seems to be discouraged over the possibility of rousing American churches to their task of taking a commanding place among the forces of rural rebuilding. "This vision—too apt a symbol of the leaders of the church of America—lingers with me: a chairman of a session of this conference devoted to a study of the present state of the rural church asleep in his chair while the address was being given."

The previous week, in the same city, another group, the General Missionary Council of the Methodist Episcopal Church, South, was discussing the same subject, but with no sign of apathy. No one could be asleep while Bishop A. Frank Smith delivered his soul upon the urgent need of our rural churches, and Prof. J. M. Ormond brought high lights from the "Report Number One of the Rural Work Commission of the Methodist Episcopal Church, South." This report, released that morning, is a clear indication that our church is becoming alert to its responsibility for its nearly two million rural church members and more than an equal number of similar constituents.

By this time the report should be in the hands of every pastor. One may observe that it consists of three parts: the data, some implications of the data, and certain recommendations which have grown out of the survey, respectively.

Not many people care to go through a mass of data on which conclusions are based, whereas they may be vitally interested in those same conclusions. For this reason it is likely that the recommendations of the commission will receive more attention than other parts of the report. They are, probably, the most carefully derived and most statesmanlike recommendations, with reference to the rural church, ever put before our denomination. Only a few of the more striking ones (presented with no intention of completeness or coherence) can be given here:

The formation of circuits around not more than two preaching places is set as an ultimate goal.

In certain cases it is found helpful to group the small rural churches near a station church under the pastoral leadership of the station pastor who is provided with an assistant or junior preacher.

In the location of churches special attention should be given to those interurban communities which have grown up on highways as a result of the shifts in population from the back country and from the city.

With reference to the rural pastoral leadership the survey has emphasized the fact that the outstanding need in the rural field is a better trained and more effective pastoral leadership. It is proposed that the commission memorialize the General Conference concerning a minimum salary, and concerning some equitable provision for the travel expenses of pastors serving mission charges, basing payments from mission boards on the actual mileage covered in the discharge of pastoral duties.

The program of the rural church needs to be enriched and enlarged. It should include, among other things, the strengthening of the church as a Christian social center in order to maintain an adequate service program to meet the total social needs of the community, and the development of a definite sense of missionary responsibility and activity.

The board of missions is urged to consider the development of a specially trained corps of rural workers who might have the status of home missionaries.

The fifth Sunday after Easter should be observed as Rural Life Sunday, observing well defined objectives.

This, as mentioned above, represents only a surface treatment of the report. The report itself deserves the most careful reading and consideration by everyone interested in the welfare of the rural church. The matter it presents is anything but something to go to sleep over.

SINCE REPEAL OF THE 18TH AMENDMENT

"We went to a movie last night, then went to several bars. Frank got drunk and threw me out of the car. A crowd gathered and laughed at me." And so, according to the press, the ex-chorus girl shot and killed her husband, a tavern proprietor to whom she had been married but eight months.

But, says the editor of the Santa Ana (Cal.) Register, such a tragedy is not news, "because something like this occurs apparently several times a day." And he quotes Lee Shippey, writer for the Los Angeles Times, as giving facts concerning present-day drinking conditions that throw considerable light on such tragedies as this:

"He tells of a woman who ranks high in society, who has the spending of an income on a million dollars a year, and who has just built a new home and is going into ecstasy about the 'bar.' She hasn't said a word about anything else about her home. But she says: 'It's going to be perfectly lovely, plenty of room for three bartenders and a big crowd. Oh, it's just a darling place!'

"Mr. Shippey ventured to suggest to her that she probably was making this effort to make the home attractive to the children. He said this in humor, but she was too absorbed to note the wit. She said she wasn't doing that at all, but, she said: 'We are doing it to make the home attractive to celebrities,' and she declared it was reaching the point where a lot of such people wouldn't come to your home if you didn't have a 'bar.'

"Then Mr. Shippey goes on to make some comments of his own. He says in Los Angeles there is five times as much drinking of hard liquor, per capita, as there was before prohibition.

"He says there are several hundred actual 'bars' in homes and apartments between Lauglin Park and Malibu Beach. He says that thousands of people who used to give teas now give cocktail parties. And he declares in the home of one movie star in Malibu Beach there are ten mechanical refrigerators and 350 pounds of ice are delivered daily at that home.

"And our ex-chorus, eight months' wife in Buffalo said: 'We made the rounds of several 'bars,' got very drunk, and I shot him.'

"Probably this young woman would not have had the opportunity to shoot her husband if he had been sober. And she couldn't have committed the deed if she hadn't been drunk.

"This idea of starting gin and whiskey mills in the country again, under a full head of steam, was certainly a brilliant one for wives and husbands, homes and the 'kiddies.'"—The Union Signal.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

CONWAY ENTERTAINS NORTHHAMPTON ZONE

The Northampton zone met at the church on January 16 at 10:30 o'clock, Mrs. J. E. Taylor presiding.

The morning devotionals were led by Mrs. W. H. Brown, children's leader of New Hope-Lasker group,

Mrs. R. H. Johnson of Conway, in a most original manner, welcomed the auxiliaries. To these gracious words Mrs. W. I. Barbee of Seabord replied most fittingly.

The zone, on this occasion, added the recently organized auxiliary at Shiloh on the Garysburg charge to its list of wide-awake auxiliaries making reports.

Life membership certificates and pins were presented to the little son of Mr. and Mrs. Lassiter and the little daughter of Mr. and Mrs. Turner, both of Conway. Life certificates were also presented to Jane Valentine Moseley and Mahlon Rhodes Parker, children of Pleasant Grove church.

Mrs. C. W. Martin, superintendent of Christian social relations of the zone since its organization, was presented a life membership certificate as a gift of love and appreciation from the zone.

The feature of the morning program was an address by Mrs. Sallie C. Parker, a Baptist woman from Jackson, who spoke on "Missions Wait."

Rev. H. A. Chester conducted the afternoon devotions, after which Mrs. Joe Fleetwood delighted the congregation with a lovely solo.

A round table discussion on mission study was interesting and effective.

The zone accepted the invitation of Mrs. W. H. S. Burgwyn to meet at Woodland in April.

A delicious lunch was served at noon by the ladies of Conway.

Mrs. Fred Louis Johnson, Milwaukee, expressed appreciation for the many who had co-operated in making this meeting a success.

The benediction was pronounced by Rev. L. V. Harris. Willie S. Pritchard.

OUR CHILDREN: EDENTON STREET CHURCH

As a special project during the study of their missionary unit, the primaries constructed two villages, an Eskimo village and an African village, and made 12 interesting scrap books on "Homes Around the World." Some of these scrap books are to be carried to sick children and others are to be kept in the department as reference books. The children were much interested in comparing their homes with the homes of children in other lands.

The junior boys and girls were greatly interested in their peace unit. During the month they were having this intensive study on world peace, they constructed a picture map of the world, made several scrap books of "Peace Monuments' 'and "Peace Heroes Around the world." They also made a study of peace stamps and collected several. These were mounted on cardboard and presented to the department to be hung on the wall.

As an outgrowth of interest in world brotherhood and friendship for other people the junior boys and girls decided to make some other people happy during the Christmas season. They brought extra pennies and bought the sexton a nice Christmas gift which they presented to him on Sunday morning during the assembly period. Then the first year class decided to go to St. Luke's Home to sing Christmas carols. They carried each one of the ladies a small gift and had "Santa Claus" to present them. The second and third year classes decided to bring an offering of food for a poor family. Just before Christmas a basket containing ten dollars worth of all kinds of substantial food was carried to a poor family of nine children and mother and father.

Mrs. W. L. Yoder writes:

"The missionary groups of Edenton Street Methodist church, Raleigh, held their general meeting Monday afternoon, January 27, at 3:30 o'clock in the Sunday school room.

An interesting and inspiring talk was made by Miss Lucy Steele of Peace Junior College on the subject of 'Loyalty.'

At the conclusion of the address pledge cards were signed and the society voted to make $1200 as their goal for the coming year.

Present at this meeting were representatives of the young woman's group recently organized by Mrs. C. L. Hornaday and Mrs. E. C. Few. This group organization was perfected at a luncheon meeting which was held at the Edenton Street parsonage on Monday, January 13. Starting with an enrollment of 15 enthusiastic young women, this new venture gives promise of an enlarging and influential future career.

This well attended meeting closed with a consecration hymn and prayer."

Mrs. Nettie de Ford of Richlands writes: "The Hannah Koonce auxiliary at their regular meeting Wednesday, January 22, observed a beautiful installation service led by the pastor, Rev. H. L. Davis. We hope to be able to report the best year's work yet for 1936, with the incoming of several new officers and one new member. We, at the beginning of a new year's work, pray for renewed courage and faith. Mrs. Nathaniel Sylvester is president of this group and Mrs. Nettie de Ford corresponding secretary."

The Woman's Missionary Council will meet at Dallas, Texas, March 20-24. On this occasion the Council will celebrate the fiftieth anniversary of Home Missions. At least one hundred deaconesses are expected to participate in the program on Monday, the 23rd, which will be Home Mission Day. Bishop John M. Moore, Miss Mary Mims, Miss Mabel K. Howell and Mrs. J. W. Downs will be the speakers of the day. Toyohiko Kagawa will speak on Saturday. Dr. Charles Whitney Gilkey will conduct the worship periods. The secretaries of the board of missions who have recently returned from foreign countries will bring messages: Dr. W. G. Cram from Africa, Dr. A. W. Wasson from Brazil, and Miss Sallie Lou McKinnon from China.

Pleasant Grove on the Seaboard charge is a beautiful church, attractively furnished, set in a well shaded grove that really deserves the appellation of "Pleasant Grove." The group who worship there are centered in the things of the kingdom. Especially, the younger group who frequent that sanctuary give great promise for the future. These true worshippers went to Bethany, a neighboring Portugese mission church, the Sunday before Christmas and presented a Christian program. Some of those Portugese people walked as far as three mlies in the snow to receive those who had come bearing the message of peace and good will. Thus those who gave and those who received were equally blessed, gaining inspiration and joy through Christian fellowship. This is missions at home.

Sunday, February 16, is the time set for the congregations to learn the value of the World Outlook. We are asking our World Outlook agents to get in touch with the pastors and arrange to make a presentation of this magazine and its merits to our Methodist people who have made large investments in world evangelization. In the Outlook you will find the story of world conquests for our Lord and Master, Jesus Christ; also you will find that Jesus Christ is meeting the needs of all peoples. Get our Meth? odists to reading the achievements of missionary endeavor and they will want to have a part in so glorious a venture.

ATTENTION, MINISTERS' WIVES OF NEW BERN DISTRICT

In making your checks for the Glenn Barden support fund, I am asking that you make them payable to Mrs. F. B. Brandenburg. By doihg tnis it will save time. I want to thank you who have responded so promptly. My postoffice address is Trenton, N. C.

Mrs. F. B. Brandenburg,
Secretary-Treasurer.

Adversity like the ironsmith shapes as it smites.—Unknown.

Is death the last sleep? No, it is the last and final awakening.—Sir Walter Scott.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"One small life in God's great plan—
How futile it seems as the ages roll;
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of its true intent
Mars the perfect plan that its Master meant."

WOMAN'S MISSIONARY COUNCIL, DALLAS, TEXAS, MARCH 19-24

The eyes of the missionary women of Southern Methodism are turned towards Dallas, Texas, where the 26th annual meeting of the Woman's Missionary Council is to be held March 19-24. This meeting will be of exceptional interest because of the fact that it will mark the fiftieth anniversary of our home mission work and one day of the meeting, March 23, will be set apart as Home Mission Day. At least 100 deconesses are expected to be present and participate in the day's program and among the speakers scheduled for that day are Bishop John M. Moore, Mrs. J. W. Downs, Miss Mabel K. Howell and Miss Mary Mims, an experienced rural worker of Louisiana. A play ,depicting scenes of achievement in the home mission work, will be given under the direction of Miss Mary McCord.

The February issue of the World Outlook devotes much space to interesting information concerning Dallas; two articles, "High Lights of North Texas Conference" and "Gone to Texas" by Nora Cole Skinner and Mary Reid. In addition there are cuts of those prominent in the missionary work of that conference, including Mrs. Claude M. Simpson, president, and Mrs. Virgil R. Walker, conference secretary; and many places of interest, outstanding among these being the First Methodist Church, South, where the Council will be held, and the Baker Hotel, headquarters of the Council. It is interesting to note that two of our efficient Council officers also appear in this issue, Mrs. Ina Davis Fulton, who for ten years has been the treasurer of the board of missions, woman's work, is a North Texas conference woman and served as corresponding secretary in that conference for six or seven years. Mrs. J. W. Downs, secretary of the home department, board of missions, for 17 years, and who was the first woman ever elected by the General Conference, lived within the bounds of the Central Texas and Texas conferences, serving as president and vice president of these two splendid conferences.

We feel indebted to Texas for the contribution made to our work in these two efficient and painstaking officers.

Prominent speakers to whom we are looking forward at this meeting are Dr. Charles W. Gilkey, speaker and lecturer, who will conduct the periods of worship and meditation; Dr. Toyohiko Kagawa of Japan, who will be the principal speaker of Saturday morning, March 25, on his theme, the power of love. The secretaries of the board of missions who have been visiting our mission fields will bring to us messages from these fields: Dr. W. G. Cram from Africa, Miss Sallie Lou McKinnon from China, and Dr. A. W. Wesson from Brazil.

MID-YEAR EXECUTIVE MEETING

With one exception every officer and district secretary of the Western North Carolina conference was present at the mid-year executive meeting held at the Vance Hotel in Statesville, N. C., January 23, at 3:30 p. m. The absent member was Mrs. W. W. Hagood, vice president of the conference, who is wintering in Florida, and who was keenly missed from that gathering of workers.

The meeting was presided over by the president, Mrs. C .C. Weaver, who conducted the opening devotional service, using as her scripture basis a favorite verse of hers: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Her remarks bearning upon this verse were most helpful. She defined the lamp as being made to shine out and dispel the darkness in the world and said that four things were necessary before the lamp could fulfill its mission: (1) It must be lighted by someone; (2) it must be set and sheltered; (3) it must be fed continually; (4) it must be kept trimmed. Her application of this light-giving vessel to the Christian life, showing the necessary requisites for Christian service, were most fitting and inspiring. At the close of her talk she asked a personal question: "Are the churches growing more spiritual?" And the discussion showed both affirmative and negative opinions.

The date of the annual meeting of the Woman's Missionary conference was announced for April 21-23, in Broad Street church, Statesville, N. C., and the committee to arrange a program for that occasion is composed of Mrs. C. C. Weaver, chairman, Mrs. A. L. Thompson, Mrs. W. T. Powell and Mrs. A. D. Abernethy.

Reports of all the officers and secretaries were highly gratifying and showed advancement along all lines of the work in 1935.

It was of special interest to know that our conference has "adopted" a new missionary in the person of Miss Lorena Kelly, one of our W. N. C. conference girls who, after several months' study in Belgium, sailed the 31st of January for Africa to begin her work as a missionary, expecting to reach Wembo Nyama the last of February. Our best wishes and our prayers will follow Miss Kelly to her new field of service.

It was with keen regret that the executive committee accepted the resignation of Mrs. J. E. Garvin as secretary of the Gastonia district. Mrs. Garvin had the work only about seven months, having assumed her duties upon the death of Mrs. Ivey Starnes, former secretary, and she had done a most efficient work, which was evidenced in the splendid report of her district for the year, and it is regretted that she finds it necessary to give up the district. Mrs. Wilbur Baber of Shelby was chosen as her successor. Mrs. Baber comes to us most highly recommended by those who have been associated with her in the work that she has done in the missionary society, Sunday school and religious department of her home church, and we feel that she will be a most valuable acquisition to our district leaders.

The secretaries are hoping to have the district meetings early in May and begin early to perfect their plans for another most successful year. Let us keep in mind the date of annual meeting, April 21-23,and be ready to make it one of the best meetings we have ever held.

WORLD OUTLOOK SUNDAY, FEB. 16

Is your auxiliary "all set" for a proper observance of World Outlook Sunday, February 16? Has your pastor been made to realize that he is to play a most important part in that service as he brings the missionary periodical before his congregation and by his presentation of it enlarges the subscription list in his congregation? The editors of the World Outlook are so anxious that this be a successful day and are urging us to do all that we can for a worthy presentation of our great missionary magazine. Let us rally to them and send in a long list of new subscribers as a result of the day's program.

Our woman's missionary societies in the Western North Carolina conference have not reached their quota, lacking, according to latest figures about 455 subscriptions. Will we not make a desperate effort to secure at least 500 new subscribers and renewals on Sunday, February 16?

Quoting the editorial page of the Outlook for February: "If the World Outlook, as we are often told, is the best missionary periodical there is; if it is the simplest, most inexpensive of all channels of world information; if it would lift the vision of the people to whitening world fields; if, for the colorful beauty of it, it would adorn as scarcely anything else the center table, and in reach and view of everybody, help to make a missionary atmosphere for the home, then we believe the pastor will do no hurt to the worship of a Sunday morning to pause for a minute or two and draw the attention of his people to this radiant magazine."

Let us remember February 16 as World Outlook Sunday!

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

CHURCH SCHOOL DAY

The date set by the general board for the observance of Church School Day is March 29, and we suggested this date at the district staff meetings. We have suddenly realized that this date falls on a fifth Sunday, a Sunday on which our Methodist Orphanage depends for an offering from our church schools. We surely do not want to be in conflict with such a great cause as our orphanage. We are, therefore, naming April 19 as the date of Church School Day for the North Carolina conference. We trust that as many churches as possible will observe the day on that date. If that date is not suitable to certain individual churches, we hope a date will be found that will suit the local church and that the day will be observed.

MISSION STUDY EMPHASIS

As previously announced, the month of February has been set aside for special emphasis upon the young people's mission special. It is hoped that one-half of the pledge for this year (our year for the mission special ends July 1) may be paid by the end of February. Every division is urged, therefore, to make a special effort to remit one-half of its pledge during this month to our treasurer, Miss Hilda Heatwole, Burlington.

NEW PLEDGES

As a part of our mission special emphasis during the month of February, every district director of young people's work is endeavoring to secure new pledges from those divisions that have not yet made their pledge for this year.

Mr. Albert Thompson, the new director for the Fayetteville district, has already reported the following new pledges from his district:

Roberdel	$ 5.00
Aberdeen	15.00
Mt. Gilead	15.00
Jonesboro	5.00
Maxton	10.00
Steele Mills	4.00
Hay Street	50.00
Red Springs	5.00
Rockingham	15.00

NEW DIRECTOR AT WORK

Rev. R. E. Walston, the new director of young people's work for the Elizabeth City district, has already begun his work in earnest. Not only has he visited young people's groups in several charges of the district, but he has already led out in the organization of a new division, Sharon on the Currituck charge.

Twenty young people were present at the organization meeting, and the following officers were elected:

President—Eloise Crank.

Vice President—Wilma O'Neal.

Secretary-Treasurer—Carlton O'Neal.

Committee Chairmen — Clara Belle Garrington and Hilda Ballance.

WHAT THE MEMPHIS CONFERENCE MEANT TO ME

"I could hardly enumerate the many fine experiences of the Memphis conference. Every time I read the notes that I have I can better realize how enriching and important it proved for me. Never before have I mingled with a more interesting group of people. It was one big family with interests alike. Color and race were forgotten, and there was no germ of selfishness to spoil our work.

"We discussed the major issues of our day—Alcohol, Industry, Politics, War, Leisure, Education, Race Relations, and their influence upon our lives. We have been attempting to solve these major problems by rearranging our economic policy. But money has failed to repair the old machine handed to us by our fathers. The youth of our world realized that we must formulate a new plan. That new plan constituted for me the most outstanding impression of the conference—God will help us. We know that God will help us. We 'face life with Christ' because we have faith in him.

"I have received letters from young people of nearly every state expressing their desire for the help of God. One says, 'The Memphis conference helped me to realize my need of God's power.' Many others have expressed the same feeling.

"As a young person, I would like to suggest a few very simple things for our youth: Read your Bible, ask the help of God when you try to face your crisis, and 'face the world with Christ.'"

HAS YOURS BEEN SENT?

Our service to you depends in large measure upon our having a mailing list of the key people in your charge. We have made two efforts to secure a church school directory from every pastoral charge. Thus far we have received directories from 123 out of the 219 charges, just a few more than half. If you have not sent your directory, will you not do so at once? If you cannot send a complete list now, send the information you have, and then send in additional names later when you secure them. Your co-operation in this matter will be greatly appreciated.

DURHAM DISTRICT NOTES

The children's division at Lakewood is now meeting in a comfortable hut for worship and class periods. Mrs. Wade and Miss Starling visited them there last Sunday and later enjoyed hearing the missionary program which they shared with the entire school.

These children have been giving their fourth Sunday offerings for missions for some time. In addition to the regular offering they recently made a contribution to help purchase some chairs for a group of beginner children in one of our small schools on the coast.

Other church schools in Durham have helped to purchase the chairs for this school: Carr, Trinity and Duke Memorial. The last named school evidenced a fine spirit in that they contributed a larger amount than was asked for toward this cause.

A recent conference with children's workers at Chapel Hill revealed the fact that the second World Friendship Units are being studied by their primary and junior groups. These World Friendship Units are an important part of the regular year's work for primary and junior children, and when it is not practical to have them at the time for which they are planned it is a splendid idea to follow the procedure of the Chapel Hill workers and use them at a later date.

The workers on the Yanceyville charge will meet with Mrs. Wade and Miss Starling Sunday morning, February 2. We are hoping for a profitable hour at this our first contact with children's workers on this charge.

Plans are being made for a pre-Easter meeting of Durham pastors, parents and children's workers, at which time the question of preparing children for church membership will be studied, as well as the importance of a renewed spiritual consecration on the part of teachers and parents. Watch this page for an announcement of the time and place of this meeting.

DISTRICT DIRECTORS CHILDREN'S DIVISION

Annual conference moves necessitated the appointment of some new district directors of children's work. While we regret exceedingly to lose Mrs. Barclift and Mrs. Walters from the Elizabeth City district, Mrs. Lane and Mrs. Slaughter from Wilmington, and regret also that Mrs. Fouts felt it was not possible for her to serve another year as director of the Rocky Mount district, we welcome our new leaders and bespeak for them the same whole-hearted co-operation that was given their predecessors.

The following persons who will serve as directors this conference year are planning for very definite work. They are eager to reach and help children's workers in each church under their care, and will be happy to assist you in any way possible in the work for children:

Durham, Miss Mary Lee Starling, 813 Buchanan Boulevard, Durham; Elizabeth City, Mrs. B. B. Slaughter, Elizabeth City; Fayetteville, Mrs. C. B. Culbreth, Sanford; New Bern, Mrs. J. C. Taylor, Morehead City; Raleigh, Mrs. J. A. Russell, Dunn; Rocky Mount, Mrs. J. C. Stewart, 735 Marigold St., Rocky Mount; Wilmington, Mrs. L. R. Kirk, Winter Park, Wilmington.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS AGNES PEACOCK, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

THE TRAINING PROGRAM HIGH POINT

At three o'clock on Sunday afternoon, February 9, the city-wide training school for Christian workers of High Point Methodism will begin. This opportunity is being provided by Wesley Memorial, Main Street, Calvary, Ward Street, Archdale and Highland church schools. Other schools invited by the board of managers to participate are as follows: Jamestown-Oakdale, Randleman, Randolph circuit, Main Street (Thomasville), Thomasville circuit and other denominations.

More than a 150 credits were earned in the last city-wide school held in 1933. Those persons directly responsible are optimistic in believing that fine results will be realized in re-establishing this annual opportunity for the training of church workers.

The pastor and people of Wesley Memorial have given their building for the week as this historic church of Methodism has always done in the past.

The courses and instructors are as follows:

Beginnings of Religion in the Life of a Child, Miss Jennie Lou Milton.

Missionary Education of Children, Mrs. W. R. Reed.

Personal Religion (for young people, ages 16-23 only), Rev. C. C. Herbert, Jr.

Teaching Adolescents, Rev. Carl H. King.

The Teachings of Jesus, Dr. H. E. Myers.

THE MEMPHIS CONFERENCE

Another young person gives us impressions of the Memphis conference. Before entering Brevard College two years ago, Ethel Kerr was an active worker in Belmont Park church, Charlotte, an efficient director of young people's work in the Charlotte district and had served as secretary of the Conference Young People's Organization for a number of years.

The Larger View

The Memphis conference was a great source of inspiration to more than 5000 young people who attended. The entire conference was characterized by a prayerful spirit and an eagerness of youth to contribute in creating a Christian world order. Youth came face to face with such issues as war and peace, race relations, economics, and industry, under the leadership of some of the most dynamic personalities known today. Sometimes we feel that there are so few who have the same conceptions as we. But as we gathered at Memphis we were astonished to see the vast forces at work for righteousness and for simpler and nobler ideals. One person who attended the conference compared this thought to the prophet Elijah who cried out that all the Lord's prophets had been slain and only he was left. The Lord answered to him that there were 7000 left in Israel.

Prepared for the Conference

Of interest to the Brevard delegation was the fact that we recently had on our campus Dr. W. A. Smart of Emory University, and Dr. A. M. Artman of Chicago. These ideas came to us with added force when we heard them at Memphis, and we were impressed by the large number of leaders who are at work in Christianizing the world.

The Optimistic Viewpoint

We can look out upon the situation with a more optimistic viewpoint. It will not be in our lifetime, nor perhaps in the next generation, but gradually people are coming to realize that Christianity is not the repeating of a creed or professing noble ideals, but is actually living the Christian principles, and it is the only practical law by which to live in this world.

Kagawa's Law of Love

Can one conceive of a Christian world community without co-operation between nations? Dr. Kagawa's philosophy of the law of love must prevail. Our international, social, industrial, and economic problems cannot be solved until we apply this Christ-like spirit as the motivating impulse. We must help our brother rather than use him. Dr. Meiklejohn says, "By every means in our power we must build it (service) up so that in the sharing of the goods of life men may act toward one another like friends and fellows rather than like competing beasts, each struggling for the plunder which strength and cunning will enable him to take from other men. College students, like other men, must learn how values should be shared and then must pledge themselves to see to it that justice is done, nay rather must be as eager that other men shall have the values which they crave as that the goods they wish should come to them."

Are We Able?

I believe the most impressive point of the conference was at the close of Bishop Mouzon's address on Sunday morning when that large body of young people rededicated their lives in service for the Master. The challenge and the thrill of the entire conference will not be forgotten soon. Young people should now assume the responsibility for organizing their groups into a definite program of Christian action; the spirit of the conference must not be lost.

USING MEMPHIS DELEGATES

Excellent reports have been received from many churches in the conference about messages brought to various groups by delegates. In many cases pastors have turned over an evening service to the young people with fine results. Local departments, unions, missionary societies and other groups are also learning that the Memphis conference was a significant experience for those who attended.

MEMPHIS CONFERENCE

J. G. Wilkinson

The Methodist Young People's Conference was a never-to-be-forgotten experience in the lives of all those who were privileged to attend. No young man or woman could sit through the sessions of the conference and come away the same. Practically every phase of life was touched upon and the problems confronting them in the various fields of service.

Group Discussions on "Discipleship and Personal Religion"

The group discussions in the afternoon were a most helpful part of the conference. The keen interest with which the young folks discussed discipleship and personal religion indicated what a vital matter centered around this group topic. The number in the two sections dealing with "Discipleship and Personal Religion" was twice as large as had been expected. The first two sessions were given to an attempt to discover the source of authority. Who or what was it that decided whether a thing was right or wrong? The Scripture, parents, tradition, the church and government were each regarded as inadequate as a final authority for Christian conduct. An enlightened conscience alone was held to be inadequate.

The right approach to the whole question of right and wrong agreed upon after some lively discussion was that each seek the other's highest development. When, for example, a boy and girl in their relations are each seeking their own and the other's highest development, their relations, then, are creative and helpful. In taking such an attitude youth are not then concerned about asking how close they can skate to the edge of hell without falling in. They are seeking only that which most helps another and realize that in so doing they are being most Christain. How low down in the scale a young person might go and still belong to God is not the pressing question to youth, taking this attitude, but how can he do the most to help persons realize the highest life?

Motivations for the "more abundant life" were to be found in prayer, in the Scriptures, and through the church and its sacraments.

In the limited time at the disposal of the conference, every subject could not be discussed, but personally I should have liked for some emphasis to be put upon the value of meditation in the life of youth. In the quiet hour they can get out from under the load. Kagawa and Gandhi have each developed their poise and power through the regular devotion of a portion of the day to meditation.

The Youth We Have and the Youth We Haven't

The scene: Any college board room; the college trustees in session.

Some matter of student hope or fear, of wish or protest, is up for consideration.

Says one trustee, "But why should we spend our time over this thing? Let the students attend to their affairs, and we trustees will attend to ours. After all, they're only children."

Says another trustee, "That's true enough. College students are only children; but we've found out at my house that you've got to listen to them just the same!"

So it goes, not in the meetings of church college trustees only, but all over the church.

Many of our young people are either openly or in their thinking not far from revolt at the conditions of their own lives.

They are often hasty in their judgments and ill-advised in their friends and counselors. But who are we to find fault, unless we have sought to help in the formation of their opinions, and ourselves have invited their confidence?

A disposition to scold, lecture and discipline the youth of the churches is today shown everywhere—in the press, the pulpit, the denominational sanhedrin and elsewhere—on this very ground, that they are children and must be so treated.

That disposition is fatally defeatist. Churches are, after all, voluntary societies, and any young Chrstian has always one unanswerable rejoinder to those of his elders who are displeased with him; he can remove himself from the sound of their voices.

We of the older group in the church often enjoy saying to our younger hearers, "You are the church of tomorrow." That fact is undoubtedly true, but it is not of our discovery.

And, since they are, do we not then owe something to the church of today, to see that so far as we can prevent, there shall be no estrangement between our young people and the institution which we must soon turn over to them?

It will not suffice if we merely become reminiscent, saying that these young people have no greater hardships or difficulties than we had when we were young.

A week's motoring over the country's arterial highways would open our eyes. Young people by the tens of thousands are drifting about the country, without friends, without jobs, without skills, without purposes. And they are not all the children of immigrant families, nor the overflow of the slums.

Even more disturbing than these are those larger groups who, while staying at home are themselves members of an unwanted generation. Few of them can be fitted into an increasingly mechanized industry, and the army of white-collar unemployed stands between the majority and office or professional work.

Right on the heels of these are our high school and college students, to whom the one competently positive invitation for active responsibility and duty often comes, not from the church, but from the R.O.T.C.

We could profitably remind ourselves, also, that the young people of the church, who so often annoy or even alarm us, are, after all, in the church.

It is a safe guess that in the last dozen years the church has lost thousands of young people who have drifted out of its circle for one or another of a thousand reasons. (A profitable meditation: how many of those reasons were related to us older folk, who missed our chances to hold some hesitant youth to Christ and the church?)

No conference committee passes resolutions deploring the activities of these lost legions of youth. No reproach or denunciation is leveled at them for their waywardness. They have passed from our ken.

Would it not be sensible for us to thank God that, however much the young people of the church may trouble us, they continue to be the young people of the church?

Jesus loved the rich young ruler who made the great refusal, but he also loved the young men who did not go away—reckless, moody Peter, doubting Thomas, the ambitious calculators for place and power in the coming kingdom. The disciples had their moments of unbelief, of excessive zeal, of impatience with their Master's deliberate pace; but they stayed with him—all but one.

And on those young men who thus stood by, Jesus deliberately risked 2000 years of Christian history—plus!

Which thing is a parable of today's church and its youth.—The Christian Advocate (Chicago).

NO LIQUOR MILLIONS HERE

Wholesale liquor dealers of Alabama paid $955 in taxes last year. Their Kansas brethren paid just over $1,000.

Alabama's retail liquor dealers paid $19,000 in taxes, and those of Kansas paid $15,000.

This trickle of some $46,000 doesn't make much of a show in the huge torrent of liquor-dealer revenue now pour into Uncle Sam's capacious lap. But there's a reason.

Alabama and Kansas are in the dry column. They are entitled to and will get no praise from an administration proud of the tides of alcohol which in Washington turn to gold and on the highways turn to blood.

It is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other.—Bacon.

FOR CHEST COLDS

DISTRESSING cold in chest or throat, never safe to neglect, generally eases up when soothing, warming Musterole is applied.

Better than a mustard plaster, Musterole gets action because it's NOT just a salve. It's a ***"counter-irritant"***—stimulating, penetrating, and helpful in drawing out local congestion and pain.

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BETTER THAN A MUSTARD PLASTER
REG U.S. PAT. OFF.

Billy Sunday
The Man and His Message
Only Authorized Edition
THE MAN WHO SAVED A MILLION SOULS

By WILLIAM T. ELLIS, LL.D. Authorized by Mr. and Mrs. Sunday... Includes Mr. Sunday's Autobiography... His Complete Message... A Concluding Chapter by Mrs. Sunday... A Tribute from Homer A. Rodeheaver, the "Singing Evangelist" Who Was Associated with Mr. Sunday for Over Twenty Years

Billy Sunday probably led more persons to make a public confession of discipleship to Jesus Christ than any man who ever lived. More than a million men and women, rich and poor, church-goers and former unbelievers, took Mr. Sunday's hand in token that henceforth their lives would belong to Christ. Whose families bless the memory of this Man of God—the greatest single personal force in the religious life of America in our generation.

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W. N. C. Conference Receipts General and Conference Work

First Quarter, Ending Jan. 31, 1936

Asheville District	
Biltmore	$ 25.00
Black Mountain	15.30
Candler	50.00
Hot Springs	42.00
Skyland	5.99
Weaverville	5.00
Total	143.29
Charlotte District	
Calvary, Charlotte	100.00
Hickory Grove	53.34
Peachland	12.25
Prospect	77.70
Thrift-Moores	31.25
Pineville	250.00
Total	524.54
Gastonia District	
Maylo	16.00
Smyre	150.00
McAdenville	233.82
Stanley	225.00
Total	414.82
Greensboro District	
West Market Street	500.00
Wesley Memorial	1375.00
Mount Pleasant	200.00
Main Street, Reidsville	418.75
Total	2493.75
Marion District	
Avery	45.00
Morganton Ct.	86.00
Rutherfordton	30.00
Rutherfordton College	19.00
Total	180.00
Mount Airy District	
Mt. Airy Ct.	50.00
Pilot Mountain	2.35
Rural Hall	25.00
Total	77.35
Salisbury District	
Badin-Tabernacle	75.00
Epworth, Concord	100.00
Forest Hill, Concord	662.50
Harmony, Concord	50.00
Norwood	137.50
Salem	74.75
Concord Ct.	177.83
Total	1277.58
Statesville District	
Catawba	17.00
Shepherds	26.00
Broad Street, Statesville	100.00
Stony Point	24.65
Taylorsville	46.00
Total	213.65
Waynesville District	
Brevard Ct.	7.00
Canton	55.00
Cullowhee	25.00
Total	87.00
Winston-Salem District	
Advance	31.25
Davidson	32.13
Denton	54.00
Doubs	16.65
Welcome	450.00
Centenary	2000.00
Green Street	66.66
Total	2650.69
Grand total	8062.67
Total January 31, 1936	7959.35
Increase	103.32

Auditor's Certificate

We hereby certify that we have examined the books and records of E. O. Cole, Treasurer of the Western North Carolina Conference, M. E. Church, South, for the entire conference year 1934-1935, and that the balances and entries contained therein are true and accurate.

Respectfully submitted,
H. C. Northup and Co.,
Certified Public Accountants,
By E. A. Palmgreen.

This the 16th day of December, 1935.

REMEDY FOR A RAINY DAY

"Whichever way the wind may blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows that wind in best."

Also it has given me the chance to finish "We Face Calvary and Life" by G. Ray Jordan—his last and deepest book. It is worth reading any day, fair or foul. And this we must say about the author, he has taken care of every charge given in an admirable way and he is as industrious as a ground-hog (I should say "beaver" but this weather suggests the other animal first). Who so young has found time to write so many books while carrying heavy pastorates and taking time out to do enough travel and attend enough lectures to keep abreast of the times?

I like this last book best. Dr. Jordan is aiming at the heart of things and hitting close to his mark in all ten of these sermons. They are rich with thought, well arranged and illumined by many illustrations that stick in the mind and enforce the paragraph. Here are a few phrases I have marked in the book, and since I expect to use many of them, why not do as he does and give credit to others?

"Standing on the sidelines of criticism."

"Humility of heart—before comradeship of soul.

"Martyrdoms which remind of first century Christianity."

"His mighty work—circled the earth with a fraternity of redeemed men and women."

"Little good to embark to the land of phantasy."

"Christian humanism."

G. B. Shaw (Great Blaster of Sham): "The longer I live the more I am inclined to believe that the other planets are using this earth as a lunatic asylum."

"Unredeemed man will never usher in the kingdom of God."

"The cruelty of the cross discloses divine love."

"Take on our hearts the spiritual collapse of the world."

L. B. Hayes.

Do You Ever Wonder

Whether the "Pain" Remedy You Use is SAFE?

Ask Your Doctor and Find Out

Don't Entrust Your Own or Your Family's Well-Being to Unknown Preparations

THE person to ask whether the preparation you or your family are taking for the relief of headaches is SAFE to use regularly is your family doctor. Ask him particularly about Genuine BAYER ASPIRIN.

He will tell you that *before the discovery* of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, *safe* relief.

Scientists rate Bayer Aspirin among the *fastest methods yet discovered* for the relief of headaches and the pains of rheumatism, neuritis and neuralgia. And the experience of millions of users has proved it *safe* for the average person to use regularly. *In your own interest remember this.*

You can get Genuine Bayer Aspirin at any drug store — simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this — and see that you *get* what you want.

Bayer Aspirin

BAYER

Good Housekeeping Bureau

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WITH OUR COOPERATIVE SELLING PLAN

Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars.

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Sunday School Lesson

FEBRUARY 9

By Prof. Rollin H. Walker

Jesus Insists on Righteousness

Scripture—Luke 6:39-49

Luke's version of the Sermon on the Mount is perfectly outlined. First Jesus names those who will be blessed in his new kingdom (6:20-26); then he lays down the laws of love and mercy (6:27-38); after this he addresses those who think that they can do good without being good (6:39-46). And finally, by his figure of the true and false foundations, he declares that only those who love with passionate sincerity will stand the final test of life (6:47-49).

Our temptation will be to turn these lightning flashes of Jesus into safety matches. We will say, This is not to be taken literally; and thereby give the impression that it is not to be taken seriously. Of course Jesus is not always to be taken literally, but that means that he is to be taken more seriously and searchingly than the literal application would imply.

Jesus' pronouncement concerning those who are truly blessed is startling. He says, Blessed are ye poor. The poor are the last people in the world whom men count blessed. He certainly does not mean the poor who have sunk into poverty as a result of their dissipation and folly, but rather the honest, hard-working poor whose poverty has made them wistful for higher things. Blessed are those, he would say, whose lot furnishes no temptation to pride and self-sufficiency. They will receive the gospel and enjoy its full benefits, and when the gospel prevails in society they will also be lifted out of their poverty.

Jesus then turns to those who are persecuted. Blessed are ye when men shall hate you, and when they shall separate you from their company. In a word, blessed are the men who are not "adjusted" to a social order that is cruel and predatory. Dr. Fosdick says that we have been overestimating the necessity of becoming adjusted. We need now to stress the importance of maladjustment with everything that is unchristian.

On the other hand, says Jesus, the people who are on top in a materialistic and godless system must come down from their high seats. He proposes a radical reversal of standards, a great moving day in which men will move out of the slums into comfort, and out of palaces in which robbery has been stored up into places of penury (Luke 1:51-53). Pride will be brought low and humility exalted (Isaiah 2:12-21).

What are the principles that are to govern the citizens of the new kingdom? They are to be fountains of love and mercy. This is to be manifested even toward our enemies. To him that smiteth thee on the one cheek offer also the other ,and from him that taketh away thy cloak withhold not thy coat also. The more men abuse us the more we are to love them. We are to turn upon them a high-pressure fire hose of benevolence. That does not mean we are to admire them. We may instinctively loathe them, and yet, like Jesus on the cross when he prayed for his enemies, we are to have toward them an invincible and aggressive good will.

This good will, by reason of its very intensity, may often enlighten our eyes to see that we must carry out the spirit of our Lord's command by disobeying the letter. This is especially noticeable in the next command. Give to everyone that asketh thee. To obey that literally with our children would be to ruin them. To obey it with a convalescent typhoid patient who is ravenously hungry and demands strong food, would be to kill him. To obey it with a drunkard would simply be to furnish him means for added debauchery.

The central thing is positive and passionate good will. And one often notices that the people who are most sacrificially devoted to the love of the poor and the depraved are often the most canny, discreet, and, on the surface of things, hard hearted with them. They love them too well to be soft and sentimental. This principle especially holds in the educational field. How cruel to the student is the teacher who is so good natured that he gives a pass to everyone who asks him!

According to Jesus a hidden sin in a man's life is like a broken sewer underneath his house. The stench of it will counteract all the perfume of the flowers on the parlor table. There is no use giving good advice if you do not keep it. A man may lecture brilliantly on the cause and cure of small pox, but if he has the disease the class will catch it rather than be benefited by his lecture. And this is equally true of moral and spiritual maladies. As man simply cannot permanenntly hide away his iniquities (Luke 12:1-3). Out of the abundance of the heart the mouth speaketh. His pious sheep's clothing is sure to be disarranged at a crisis, and men will see beneath it the fur and the teeth of the wolf and hear the growl.

When Jesus says that the man who builds on the true foundation of sincerity, faith, and unselfish love, can stand any storm, he means to say that the universe is back of his teaching. The rewards for love and mercy are as sure as gravitation. He that doeth the will of God abideth forever. And on the other hand, a man who has merely a veneer of outward respectability, but is inwardly selfish, can no more run away from the dread consequences of such a mental temper than he can run away from his own skeleton. The universe is after him, and there is no place where he can hide.—M. E. Christian Advocates.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT!

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PROTECTION AGAINST OLD AGE

A COMMITTEE SHOULD KNOW MORE THAN A JURY

It happens with us also, now and then. In the report of the English Methodist conference, the Methodist Recorder's account tells of a committee being appointed to consider a conference resolution.

Says the reporter: "But when the secretary reads out the names of the committee, one wonders what special knowledge or competence many of them have to serve on an inquiry of so important and technical a character. There is a rather stupid Methodist tradition that the majority of members in any committee should be men of whose peculiar fitness for discussing that particular subject is obvious to no one."

Then he adds, and the point is even more subtly sacastic for us than for England, "The qualifications of a committee of inquiry are not the same as those of a jury."—Advocate (Chicago.)

WHAT IS CHRISTIANITY?

In the home it is kindness.
In business it is honesty.
In society it is helpfulness.
In work it is fairness.
Toward the unfortunate it is the helping hand.
Toward the weak it is burden-bearing.
Toward the wicked it is evangelism.
Toward the strong it is trust.
Toward the penitent it is forgiveness.
Toward ourselves it is self-control.
Toward God it is reverence, worship and love.
And the foundation stone, the undergirding motive of all the motives, is the Spirit of Christ. —Selected.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

Who will be the next preacher to report his Orphanage apportionment paid in full for this conference year?

* * * *

What missionary society will be the next to send the Orphanage a lot of Octagon soap coupons?

* * * *

The prolonged cold weather has reminded me very forcibly of our need of more covering. Friends can render a needed service by sending us quilts, blankets, sheets, pillow cases, towels, etc.

* * * *

Some time ago I received a very substantial check from Rev. L. S. Massey and wife. Brother Massey is one of our devoted trustees, and gives his time and money for the benefit of our home. I am giving a short quotation from his letter: "I am sorry to see that the income from assessments fell so far short of the quota. I think that the church today is doing no more Christ-like work than that which you are doing at our Orphanage."

* * * *

Within a short time Mrs. Mary Y. Allred, our head matron, will send to friends lists of clothes needed by our children for the spring and summer. It is earnestly hoped that no society, class or individual will discontinue sending clothes to our children. It is my earnest desire that we may find a sufficient number of friends who will volunteer to clothe the rest of our children who are not now being clothed by some organization. There is no work that is more needed or more worthy. I want all who contribute in any way toward the clothing of our children to know that their service is highly appreciated both by the children and me.

* * * *

Each year we add a number of books to our Orphanage library. Friends here and there throughout the conference send us books and give us subscriptions to magazines and papers. Such thoughtfulness on the part of these friends is highly appreciated. We need hundreds of new books of a high order each year to add to our limited number. We also need more magazines and papers for our reading room. Friends can be of great help to us by donating good books and magazines. Our children are eager to read and study, and with a well stocked library they will become concersant with the great thinkers who have left such a rich heritage to the world. Ruskin tells us that we can sit down with kings and queens and be at home with them by being fmailiar with great authors.

* * * *

It will be a great surprise to the friends of the Orphanage throughout the North Carolina conference to know that 93 churches failed to pay their Orphanage apportionment in full last conference year. There were five charges that did not pay a dollar on their Orphanage apportionment. A great many of our friends feel that the Orphanage was overlooked in the efforts to reach other objectives. I am very happy over the fact that the North Carolina conference paid its benevolences in full the past year. I cannot understand why the Orphanage apportionment was not considered as urgent and worthy as other benevolent causes. It is believed by a great many of our friends that the Orphanage apportioment is not going to be sidetracked again this year, for they realize that the Orphanage is as important and as worthy as any other cause.

* * * *

The Connie-Maxwell Orphanage, owned by the Baptists of South Carolina, secured three hundred thousand Octagon coupons during the past year. It is my sincere desire that when the severe winter weather is over the woman's missionary societies will busy themselves reorganizing their forces for a vigorous campaign for Octagon soap coupons. We need five hundred thousand coupons in order to raise a sufficient fund to pay for the repairing and furnishing of three of our buildings. A number of churches have gone over their quota for the past year, and I am hoping that they will continue their efforts in our behalf through the present year. I have just received a card from Mrs. N. S. Thompson of the Edgar Long Memorial church in Roxboro to the effect that she is sending the Orphanage twenty-five hundred coupons. Sister Thompson says she has worked hard and will continue to send us coupons. If all the friends will rally to our support like the friends in Roxboro, we will go over the top with a shout of victory. I extend to our Roxboro friends my hearty and sincere congratulations.

* * * *

Last Sunday the weather was cold, yet it was a most delightful time we spent with our friends at Holly Springs on Rev. J. C. Williams' charge. It's a beautiful thing for a minister to endear himself so closely in the hearts of his congregation that they are wanting to keep him on their work even after the four years. Mr. Williams' people are lamenting the fact that this is his fourth year. When you consider the weather was so cold, we had a splendid congregation.

After the sacred concert we were glad that we might have the privilege of the

(Continued on page 31)

STOP Your Rupture Worries!



G.E. Brooks, Inventor

Why worry and suffer any longer? Learn about our perfected invention for all forms of reducible rupture. Automatic air cushion acting as an agent to assist Nature has brought happiness to thousands. *Permits natural strengthening of the weakened muscles.* Weighs but a few ounces, is inconspicuous and sanitary. No obnoxious springs or hard pads. No salves or plasters. Durable, cheap. **Sent on trial** to prove it. Beware of imitations. Never sold in stores or by agents. Write today for full information sent free in plain envelope. All correspondence confidential.
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Quickest Way To Relieve Headache And Soothe Nerves

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. At all drug stores. Trial size 10c. Economy size 25c.

How CARDUI Has Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use.

Help Kidneys

- If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) —Must fix you up or money back, Only 75¢ at druggists.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

WAITING TO GO

A recent survey of our waiting list has emphasized the fact that there are a lot of children waiting to know whether they can be admitted into the Children's Home. There are also quite a number of mothers who are waiting to know whether or not the Children's Home can help them keep their children at home. During the past two months our waiting list has grown until it is alarming. We are awaiting impatiently an opportunity to visit the reported cases so as to give some measure of satisfaction to those anxious to know and to give ourselves the satisfaction of having done something constructive towards the proper solution of needy cases.

We feel sure that there are a number of people who are quite as impatient as we are over the delay connected with the investigation of their applications. As soon as the weather opens up and the roads will permit safe travel we shall be visiting the families in need of help. To be sure, we can't admit any more children into the Children's Home now. But we can probably suggest some temporary arrangement until something more constructive can be done. We are asking our inquiring pastors and friends to be patient. We are even asking ourselves to be patient. We are simbly waiting on better weather conditions.

THANKFUL CHILDREN

We have never seen our family more appreciative of the situation they are in than at the present time. The extended cold weather with the continued frozen snow has caused the boys and girls to be very thankful for warm houses in which to live and for well prepared food for sustaining their bodies. As the boys and girls have read in the papers about suffering because of the severe cold weather they have repeatedly thanked their heavenly Father for their friends and appealed to him to guide good people in the care of less fortunate children.

PLENTY OF COVERING

The quilts that have been coming in from individuals and groups during the fall and winter have served us mighty well. Our youngsters sleep in rooms with open windows, and, of course, require plenty of covering. It has been quite a satisfaction to us to be reminded that our good women friends about over the conference have provided this covering in sufficient quantities to assure sleeping warmth for every youngster here. We would like for our contributing friends to remind themselves that their stitches in time have been worth a great deal to our family during the present severe weather.

CLOTHES LIST

We have just completed an inventory of our clothing situation. We have also completed an inventory of our linen, sheets, towels, bed spreads, tablecloths, etc. This inventory has been encouraging. There has been less lossage than usual. The last accounting to be tabulated comes from the John Neal cottage where 32 of our larger boys live. Each boy has taken time to make a careful investigation of what he has, to tabulate it and to present it to the office in nearly typewritten shape. It is too often true that our big boys pick up the garment closest at hand and, if it fits, wear it off to school, even though it carries the name of another boy. So many youngsters living in the same building can readily get into the habit of using the cottage as a unit rather than to safeguard individual ownership. So we are inventorying clothing and everything else. The inventory goes far beyond checking clothing. It checks youngsters.



More clothing? Well, she has it

MILES OF SMILES

The picture this week is that of Dorothy Jean Cox who came to the Children's Home about a year ago from Randolph county. Dorothy Jean is ten years old and in the fourth grade. She is small for her age. The picture was taken last summer when the weather was warm and clothing was simple. Dorothy Jean walks and talks with a smile. In fact, she has contributed miles of smiles since coming to the Children's Home. Some class desiring to sponsor the clothing needs of a lovable little youngster could take Dorothy Jean and rejoice with her.

SPECIAL COLLECTIONS

Our cordial thanks are extended to those friends in church schools who saw to it that a special offering was sent to the Children's Home even though it could not be looked after on the fifth Sunday in December because of the very inclement weather. In a number of instances continued special collections were taken until the usual amount was secured and then it was forwarded to us. The fifth Sunday offering has served to help us alnog.

GETTING TOGETHER

In last week's Advocate Rev. A. S. Barnes, superintendent of the Methodist Orphanage at Raleigh, and the writer referred to the big Thanksgiving offering contributed by the North Carolina Presbyterians to Barium Springs Orphanage. Brother Barnes stated that the Presbyterians raised $40,000. This scribe stated that they raised $34,440.14. Information is now to the effect that the total Barium Thanksgiving offering will approach $42,000. Shall we call on Presbyterians to help us?

HONOR ROLL

We keep celebrating over our ten per cent honor roll recruits. These honor rollers give us a sense of security. The select company this week includes Forsyth circuit, Rev. G. W. Needham, pastor, and Woodleaf circuit, Rev. C. A. Morrison, pastor. Thanks, friends, thanks.

WINNING WAYS

Our basket ball teams keep on with their winning ways. The youngsters like to play basket ball and work hard to play well. Such a combination tends to bring good scores. To date the varsity boys' team has played eleven games and has won ten of them. The varsity girls have played thirteen games of which number they have won eight, tied one and lost four. The junior boys' team has played and won five games. The older boys' and girls' teams are members of the South Piedmont Conference and the State Orphanage Conference. The varsity boys are tied for the leadership in the South Piedmont Conference and are leaders in the Orphanage Conference. The girls lead the Orphanage Conference. The junior team heads the list in the Winston-Salem Junior League.

COMMON HONESTY

While on the way to church yesterday morning Gray Todd, 13 years of age, found a dollar bill. He brought it to the writer, stating that he would like for the owner to have it if he could be found. One day last week Hugh Walton, 14 years of age, found a lovely wrist watch which he turned in to be returned to the owner. The youngsters are quite consistent in their desire to lives lives of common honesty. It is remarkable how waves of living habits strike a family as large as ours. Gray and Hugh are typical of the present state of mind of our boys and girls.

"THE CHRISTIAN'S GOOD NIGHT"

(The early Christians were accustomed to bid their dying friends good night, so sure were they of their awakening on the resurrection morn).

"Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best—
Good Night.

Calm is thy slumber as an infant's sleep,
But thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure and deep—
Good Night.

Until the shadows from the earth are cast,
Until He gathers in his sheaves at last;
Until the twilight gloom be over-past—
Good Night.

Until the Easter glory lights the skies,
Until the dead in Jesus shall arise;
And He shall come, but not in lowly guise—
Good Night.

Until made beautiful by love divine,
Thou in the likeness of thy Lord shall shine,
And He shall bring that golden crown of thine—
Good Night.

Only 'Good Night,' beloved, not farewell,
A little while all His saints shall dwell
In hallowed union invisible—
Good Night.

Until we meet again before His throne,
Clothed in the spotless robes He gives His own,
Until we know even as we are known—
Good Night"

DO WE WANT PEACE?

Seven years ago Bishop Oldham of Albany said in an address at Washington that this is the peace Americans should want:

Not an idle dream, but an energizing reality.

Not mere cessation from strife, but ardent, courageous fellowship.

Not born of fear and cowardice, but begotten of hope and sacrifice.

Not based on policy and selfishness, but the fruit of conviction and service.

Not bought at any price, but won at heavy cost.

Not the submission of the weak, but the bestowal of the strong.

Not just conserving moral values, but achieving spiritual victories.

Not the peace of man, but the peace of God.

He spoke in a day of high material prosperity. Now, after seven years, six of them of a world-paralyzing economic sickness whose cause is as much disputed as its cure, and this present year one of wars and rumors of wars—do we still want peace?

On Armistice Day this year some brave words will be said. But also there will be hot denunciations of those words. There will be loud demands for the silencing of the people who speak them. There will be more references to blacklists, and more insistence that people who too vigorously express their wish for peace shall be stripped of their livelihood. This country has no lack of half-pint Mussolinis.

Do we really want peace? Peace even at a price that approaches the cost of war?

If we could get rid of the more visible horrors of war, would we be sure that the evil is in the war-mind itself, the mind of greed, or ambition, of power, of devil-take-the-hindmost?

On the day when Bishop Oldham spoke of the peace we want, we were nearer to it than we are today.

Armistice Day of 1935 comes and finds our own nation spending more for war than ever before, except in time of actual hostilities.

It finds the country threatened more than ever by the 200 percenters who would still every voice of protest against the physical, mental, and moral tyranny of militarism.

It finds advocates of peace disputing among themselves whether they believe in violent or non-violent resistance to war-like, materialistic autocracies.

Do we want peace? Millions on millions of us do; but—and this is the saddest thing that could be said on Armistice Day seventeen years after—we do not know how to get peace.

They who want something else first have this advantage over us: they can most likely get what they want. God help us, if they do!—Christian Advocate (Chicago).

MIDAS MAKES FOR MARS

It is to the younger generation that the world must look for peace. Already young college students have spoken out militantly against war, and a truism came out of their viewpoint. It is that financial monarchists are to be feared more than political dictators, if there is ever going to be world peace.

The answer to most wars is territorial expansion, the avarice of rulers for rich colonies. But as the enlightenment of education increases the youth of the world asks, "What value is territory when it must be bought with the lives of a nation's youth and the promise that that youth held for the future of the country?"

What do the selfish interests of the money lenders and the munitions profiteers mean when compared with the debt of war which must be paid by generations yet unborn? My son and your son, and their sons and daughters have not yet paid for the Hohenzollern madness.

There is one sure road to peace for America—that is an estoppel on the profits of war. Midas makes for war and always has. Make it profitless and you draw its fangs.—Houston Post.

RELIEVE THAT
UPSET STOMACH
With the Treatment Made Expressly For It!

DON'T experiment with cure-alls or home-remedies when your stomach acts up, causes pain or distress from acid indigestion.

Take the treatment that thousands have used successfully for over forty years; that is made expressly for combating over-acidity. Stuart's Dyspepsia Tablets alkalize the stomach, usually bring relief right away. Often all distress vanishes in two minutes, the digestive organs resume their normal function, the sour stomach is sweetened, that heavy "full" feeling is relieved and you forget you have a stomach! Stuart's Tablets contain only pure healthful ingredients. They are regarded as 2½ times more effective than soda and may be taken as freely as desired without disturbing effect on the bowels. In 25c, 60c, $1.20 size packages at all drug stores.

FREE sample package. Send name and address on postcard to F. A. Stuart Co., Dept. AH14A, Marshall, Mich.

Syrup of Black-Draught Easy to Give to Children

Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well-known powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing five fluid ounces, price 50 cents.

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checks COLDS and FEVER first day
HEADACHES in 30 minutes

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Home Office: Association Building, 808 Broadway, Nashville, Tennessee.

Children's Storyland



MILLY'S RED-LETTER DAY

By Susan W. Dwight

"Handle with great care," read Mrs. Conway with a smile of amusement as she paused at her daughter's open door. Then she looked at Milly interrogatively.

This was Mrs. Conway's way, as Milly always remarked. She was like the indicative mood. She "expressed an assertion" or asked a question." "It's all in her voice," Milly would add. "I always know just what she means."

So when her mother read the large red lettering of the express package label pegged neatly with little scarlet buttons in a conspicuous place over Milly's corner fireplace, the girl in the big scarlet-cushioned chair—her mother's Christmas gift—jumped up with a laugh, seized her by no means unwilling mother, and pulled her into the sunny room.

Milly's room was her delight and joy. Every new acquisition was hailed with rapture. The color scheme was scarlet and white, and the big chair drawn up by the cozy fireplace was a brilliant spot in the room.

"Sit down, mother, and try your lovely chair! You have been so busy getting things in their usual running order, since Aunt Fanny and the children went away the day after Christmas, that you have scarcely been in here at all.

"Wasn't it nice that Aunt Fanny's books happened to be bound in scarlet?" Milly broke off, surveying her pretty white book shelves, with the new additions, with interest and admiration. "I believe you told Aunt Fanny about my red-and-white room, you sly mother!" she said suddenly, catching her mother's whimsical expression.

"Eleanor's scarlet-and-white scrap basket is a great ornament to your room" was Mrs. Conway's reply. "Is the red lettering on the white express tag the reason you have pegged it up?" she added, with a twinkle in her eyes.

Milly's first reply to this remark was a squeeze as she perched her slim little self on the wide arm of the new chair beside her mother.

"Now, mother, you who know me so well!"

Her mother's shining brown eyes, so like her own, looked sweetly into hers, awaiting her confidence.

"No," Milly continued, "I was looking at my Christmas things and putting my room in order day before yesterday, and I suddenly picked up the box which the lovely vase Helen sent me came in—the scarlet letters showed through some white tissue paper lying on it and I thought it was the holly calendar I had been looking for. I saw right off it wasn't, and was turning away to look for the valedar, when I read again 'Hndle with great care' on the box and I thought what a fine motto that would be for me this New Year—almost here now.

"I think I am heedless sometimes, don't you, mother?" she whispered—interrupting herself—into her mother's ear. Mrs. Conway smiled understandingly.

"So," Milly went on, "I made up my mind to put that label right up there, in front of my eyes, to remind me of my 'handles.' 'Handle' my time 'with great care,' my music opportunities, my study hours, my influence, my chances of being with my precious mother," she said, kissing the soft cheek near her, "and, oh, so many handles! There's a handle for everything, isn't there, mother?"

"Yes, dear," said her mother gently. "God bless my Milly's 'handles.'" And then she added, with her fond smile, "I am so glad it was lettered in red!"—Zion's Herald.

BROKEN DOLLS

By Emma Rose Daggett

My baby came to me one day,
Her broken dolly brought from play.
She held it up for me to see—
And said, "Please sew her up for me?"

I, busy with my daily task
Replied, "I'm busy now; don't ask
Me yet until my time is clear,
Some other time I will, my dear."

My baby turned from me away,
Her head droop'd—scarce knowing what to say.
Last night I'd taught her how to pray,
While kneeling at the close of day.

How Jesus loved just such as she,
His ear was open to her plea.
Soon back she came—at my skirt tugged,
Her broken dolly closely hugged.

She shyly said—my baby dear—
"If Jesus loved me, and was here,
N' I held her up for him to see,
Suppose he'd sew her up for me?"

Oh wisdom far beyond her years!
I held her tight, eyes wet with tears,
Rocked her, kissed her finger-tips,
And prayed for wise, unselfish lips.

For who are we but children grown
With broken dolls of hopes unknown.
Hearts craving help 'ere life has flown,
For love, no tombstone can atone.

THE CLOCKS

Northeast Iowa attracts many tourists—to the Ice Cave; Smallest Church, seating eight people; Devil's Backbone Park; Little Brown Church, and The Clocks. It is of these last that I now write. Long before you reach them, signs with the word "Clocks" and directing arrow greet you on the highway. The Clock Museum near Ridgeway, Ia., holds 18 or 20 mammoth clocks nearly 10 feet high, fashioned out of many kinds of wood with jack-knives by the Bily brothers, born with a genius for wood carving. On a single day a thouand more tourists pay 10 cents each to view these wonderful inventions. They are of varied design, representing states, countries, history, religion, people; the Paradise clock, Lindbergh clock, Apostles' Parade clock, Normandy chimes, Capitol clock. In one a mechanical bird trills beautifully. Another, an orchestra of wee little people play sweet music on tiny instruments. "Parade of Nations" clock, people of many countries pass before you. The "Capitol" clock door opens and George Washington appears. All the frame-work is of exquisitely carved flowers, trees, birds, animals, people, with much beautiful fabric in wood, and varnished suitably. The clocks are busy keeping time and performing the duties each is designed to do. Here in carved miniature is the smallest church. Also the famous "Little Brown Church," and before you a wedding party enters its small door. One thinks of this: "God created man upright, but he has sought out many inventions." Bily brothers followed their "bent" and after years of patient toil perfected the clocks. They issue a booklet of descriptions. God gave them the genius, the brothers developed it. To every boy and girl is given some talent or genius, waiting discovery and use. Gifts differing in capacity, but all agreeing in purpose—not for war or harmful agency, but all to the used for human betterment and God's glory. Have you found your talent? I myself write some verse, not for money, but on request I send my poem, "School Children," one to a school, free, with Ice Cave description.

T. Richardson Gray,
Edgewood, Iowa.

Sonny Boy—Say, dad, what is meant by "the bone of contention"?

Dad—The jawbone, my son.—Pathfinder.

Teacher: Who can define indigestion?

Pupil: It is the failure to adjust a square meal to a round stomach.

BRIGHT EYES

I want to tell you the story of an Indian Princess who became known in many parts of the world because of her efforts to help her people. She was born in Bellevue, Nebraska, on the banks of the Missouri river. Her father was chief of the Omaha tribe of Indians. When Bright Eyes was born she was named Yosette by her parents.

It was not until years later that she received her second name. Her father's Indian name was Esta-Maza, which means "Iron Eyes." Because the eyes of Yosette were so different from the eyes of her father, someone suggested that she should be called Bright Eyes, or in the Indian language Instha Theamba. And so she came to be known as Bright Eyes. When later she began to write newspaper and magazine articles she signed herself with the name of Bright Eyes.

Bright Eyes grew up on the Omaha Indian reservation with the other Indian children. She spoke nothing but the Indian language until she was eight years old. Then she attended a mission school on the reservation. Her mind was as bright as her eyes. She learned English more easily than any other child in the school and was soon able to read and write. Everyone loved her because she was so bright and cheerful and winning in her ways. When she was 15 she was asked what she most wished for a Christmas present. How would you answer such a question? Bright Eyes said that the most wonderful Christmas present she could think of would be an opportunity for a good education. The president of a girls' school in New Jersey heard of her wish and Bright Eyes was invited to attend the school. She became one of the best students in the school and was much beloved by her teachers and her classmates.

After her graduation she returned to the Omaha reservation. The Omaha Indians were very poor. Grasshoppers came and ate up their corn and wheat. Many of the Indians refused to give up their old customs. There were no beautiful books and pictures, no pleasant houses, no educated companions such as Bright Eyes had enjoyed in New Jersey. There was very little to make a girl fresh from an Eastern school comfortable and happy.

But Bright Eyes did not complain. She did not try to escape from such an unhappy lot. She determined to bring to her Indian people some of the wonderful things of life which she had been privileged to enjoy. She secured a position as a school teacher on the reservation and did everything she could to teach her pepole better and higher ways of living. In many ways the Indians were being treated badly by the white men who had charge of them. Bright Eyes began to write to the newspapers telling the story of their wrongs. For five years she traveled throughout the Eastern states and in many of the countries of Europe, speaking to large audiences about the needs of the Indians. One time when she was in the East the poet Longfellow asked to meet her, and when he saw her he said, "This is Minnehaha." Because of her work many of the leading men of the country took up the cause of the Indians. Their rights were better protected and they were given greater opportunities for happiness.

Bright Eyes became very famous. People in many parts of the world admired and loved her. She was married to the editor of a large Western newspaper and had a beautiful home. But she never forgot her Indian people and she never ceased to work in their behalf. A part of each year she went to live among them. It was at her home on the Omaha Indian reservation that she died a few years ago, leaving the memory of a good and true life, spent in making all lives which she touched brighter and better.—Simeon E. Cozab.

CHILDREN'S SAYINGS

Teacher was telling the class about the conquest of Alexander the Great.

"When Alexander had conquered India," she said, "what do you think he did? Do you think he gave a great feast to celebrate his triumph? No, he sat down and wept."

The pupils seemed disappointed at this childish display on the part of the hero, so the teacher hastened to explain. "Now why do you think Alexander wept?" she asked.

Up shot a hand.

"Please, miss," said Freddie, "perhaps he didn't know the way back."—Answers.

* * * *

Little John came down to breakfast with a tired look in his eyes.

"Oh, mother," sighed the kid, "I had such a terrible dream last night! I dreamed I was having a fight with a big bear bigger'n this house, and he tore me almost to little bits. Does a horrid dream like that mean anything?"

"It does, my son," returned mother in a voice of ominous calm as she reached for her slipper. "It means that I know what became of that mince pie I couldn't find last night."

* * * *

Arthur, who was five years old, was being drilled in simple arithmetic by his teacher, who said: "If I put five candies in your hand, and you eat two of them, how many would you have then?

"Five," replied Arthur.

"But," said the teacher, "how can that be true when you have eaten two?"

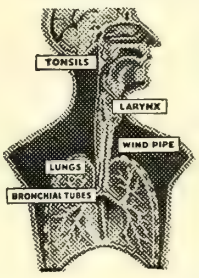
"Sure," replied Arthur. "Two on the inside and three on the outside."—Christian Science Monitor.

* * * *

Teacher: "Can any boy tell me three food-essentials required to keep the body in health?"

There was a silence in the class till a tenderfoot scout held up his hand and replied: "Your breakfast, your dinner, and your supper!"

Stops COUGHS quicker, by "Moist-Throat" Method



THOUSANDS of tiny moisture glands in your throat and windpipe dry or clog when you catch cold. Their secretions often turn to thick phlegm which irritates your throat . . . *and makes you cough.*

Pertussin stimulates the throat and bronchial glands. Moisture starts flowing to protect and soothe your tissues naturally. Sticky and infectious phlegm loosens and then can be "raised"—cleared away!

***Over 1,000,000 doctors' prescriptions were filled for Pertussin in one year,* according to Prescription Ingredient Survey issued by American Pharmaceutical Assn.**

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AVOID DANGER
TO CHILDREN FROM COLDS

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It has an agreeable taste, and may be given without fear of disturbing the most sensitive stomach.

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We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

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North Carolina Christian Advocate

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Jan. 13-26—Newport, R. I.
Feb. 9-23—Augusta, Ky.
March 15-27—Ward Street, High Point.
March 29-April 10—Walkertown, N. C.

DISTRICT CONFERENCE DIRECTORY

Charlotte, at Marshville	April 23-24
Asheville, at Weaverville	April 26-27
Greensboro, at Farmer	April 30

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
FIRST ROUND

	February
Moncure, Moncure, 11	9
Siler City, First Church, 7:30	9
South Alamance, Saxapahaw, 11	16
Pittsboro, Pittsboro, 7:30	16

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

	February
Stumpy Point, 11 and 1	8
Ahoskie, 11	16
Aulander, 3	16
Murfreesboro, 7:30	16
Washington, 11	23
Bath, 3	23
Belhaven, 7:30	23
Chowan, Anderson's, 11 and 1	29

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
FIRST ROUND

	February
Caledonia, Johns, 11	9
Parkton, 7:30	9
Piedmont, East Rockingham, 11	16
Roberdel, 3	16
Rockingham, 7:30	16
Troy, 11	23
Broadway, 3	23
Red Springs, 7:30	23

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FIRST ROUND

	February
Vanceboro, Epworth, 11	8
Pink Hill, Pink Hill, 11	9
Dover, Dover, 3	9
Grimesland, Grimesland, 11	14
Straits-Harlowe, Tabernacle, 11	15
Beaufort, 11	16
Atlanta, Williston, 3	16
Pikeville, Pikeville, 11	21
Fremont, Eureka, 11	22
Morehead City, 11	23
Newport, Newport, 3	23
Ocracoke-Portsmouth, Ocracoke, 7	26

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

	February
Princeton, 11	9
Garner, Ebenezer, 7:30	9
Fuquay, Kipling, 3	16
Jenkins Memorial, 7:30	16

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FIRST ROUND

	February
Tarboro, 11	9
Rocky Mount Ct., Marvin, 7:30	9
Spring Hope, 11	16
Stantonsburg, 7:30	16

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

	February
Fairmont, 11	9
Burgaw, 3	16

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

	February
Haywood Street, 11	9
Weaverville Ct., Barnardsville, 3	9
Hillside Street, 7:30	9
West Asheville, 11	16
Black Mountain, 7:30	16
Weaverville, 11	23
Swannanoa, Bethesda, 3	23
	March
Asbury Memorial, 11	1
Skyland, Balfour, 3	1
Candler, Laurel Hill, 11	7
Marshall, Walnut, 11	8
Hot Springs, Paint Rock, 2:30	8
Biltmore, 11	15
Oakley, 7:30	15
Fleacher-Mills River, Fletcher, 11	22
Saluda-Tryon, Saluda, 7:30	22
Hendersonville, 11	29
Flat Rock, Fruitland, 3	29

District Conference, Weaverville, April 26-27.

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

	February
Homestead-Pleasant Grove, 11	9
Thrift-Moores, Thrift, 7:30	9
Pineville, Harrison, 11	16
Belmont Park, 7:30	16
Waxhaw, Waxhaw, 11	23
Big Springs, 7:30	23
	March
Marshville, Wingate, 11	1
Polkton, Wightman, 2:30	1
Hickory Grove, 7:30	1
Hawthorne Lane, 7:30	2
Myers Park, 7:30	3
Wadesboro, 11	8
Peachland, Mt. Moriah, 2:30	8
Dilworth, 7:30	8
Wadesboro, 11	15
Lilesville, Savannah, 2:30	15
Prospect, Bethlehem, 11	22

District Conference, Marshville, April 23-24.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

	February
McAdenville, Ebenezer, 11	9
Mt. Holly, night	9
Gastonia, West End, 11	16
Gastonia, Main Street, night	16
Belmont, Park Street, 11	23
Belmont, Main Street, night	23
	March
Shelby, Lafayette Street, 11	1
Shelby Ct., El Bethel, 2:30	1
Shelby, Central, night	1
Goodsonville, Asbury, 11	8
Lincolnton Ct., Pisgah, 2:30	8
Lincolnton, First Church, night	8
Gastonia, Smyre, 11	15
Cherryville Ct., Beulah, 3	15
Cherryville, First Church, night	15
Lowesville, Snow Hill, 11	21
Maylo, 11	22
Lowell, Bethesda, 3	22
Gastonia, East End, 11	29
Rock Springs Ct., 2:30	29
Stanley, Iron Station, night	29
	April
Bessemer City, Concord, 11	5
Kings Mountain, night	5
Cramerton, 11	12
Dallas, High Shoals, 3	12
Polksville, Casar, 11	18
Gastonia, Trinity, 11	19
Belwood, Kadesh, 3	19
Crouse Ct., 11	26
South Fork Ct., 3	26
Gastonia, Bradley Memorial, night	26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
SECOND ROUND

	February
Summerfield Ct., Center, 11	9
Gibsonville, 3	9
Wesley Memorial, 7:30	9
Glenwood, 11	16
West Greensboro, 3	16
Asheboro, First, 7:30	16
Liberty Ct., Staley, 11	23
Mt. Pleasant, 3	23
Jamestown, 7:30	23
	March
Randleman, 11	1
Cedar Falls Ct., Central Falls, 3	1
Proximity, 7:30	1
Bethel-Grace, 11	8
Pleasant Garden, 3	8
Carraway Memorial, 7:30	8
New Hope Ct., Pisgah, 11	15
Asheboro Ct., Mt. Tabor, 3	15
Ramseur, 7:30	15
Guilford, 11	22
Coleridge Ct., Rehobeth, 3	22
Randolph Ct., Trinity, 7:30	22
Farmer Ct., Salem, 11	29
Highlands, 7:30	29

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Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Specimen of Type

THE LORD is my shepherd not want.
2 He maketh me to lie d green pastures: he leadeth m the still waters.

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.

SECOND ROUND

	February
Gilkey, Gilkey, 11	9
Broad River, Kestlers, 3	9
Cliffside-Avondale, Cliffside, night	9
Glen Alpine, 11	16
Morganton Ct., Bethlehem, 3	16
Marion Mills, East Marion, night	16
Bostic, Cedar Grove, 11	23
Rutherfordton, night	23
March	
Marion Ct., Concord, 11	1
Cross Mills, night	1
McDowell Ct., Bethel, 11	8
Old Fort Ct., Bethlehem, 3	8
Old Fort Station, night	8
Burnsville, 11	15
Ball Creek, Ball Creek, 3	15
Elk Park, Elk Park, 11	22
Avery Ct., Jonas Ridge, 3	22
Micaville, Bakersville, 11	29
Spruce Pine, night	29

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.

SECOND ROUND—IN PART

	February
Ararat, Hatchers, 11	9
Mt. Airy Ct., Oak Grove, 3	9
Rural Hall, Germanton, night	9
North Wilkesboro, 11	16
Moravian Falls, Miller's Creek, 3	16
Wilkesboro, Wilkesboro, night	16
Watagua, Henson's, 11	23
Todd, Todd, 3	23
Boone, night	23
March	
Warrensville, Smithport, 11	1
Creston, Big Laurel, 3	1
Jefferson, Bethany, night	1
Laurel Springs, Chestnut Hill, 11	7
Helton, Grassy Creek, 11	8
Sparta, Shiloh, 3	8
Walnut Cove, Bethlehem, 11	14
Sandy Ridge, Sandy Ridge, 11	15
Danbury, Danbury, 3	15
Stoneville-Mayodan, Mayodan, night	15
Ronda, Grassy Creek, 11	22
Jonesville, Haynes Grove, 3	22
Elkin, night	22
Mt. Airy, Central, 11	29
Pilot Mountain, Chestnut Grove, 3	29
Rockford Street, night	29

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.

SECOND ROUND

	February
Norwood Ct., Green Memorial, 11	8
Badin, Tabernacle, 11	9
Norwood, night	9
Albemarle, Central, 11	16
Albemarle Ct., Stony Hill, 3	16
First Street, night	16
Park Avenue, 11	23
Woodleaf, South River	23
Landis, Landis, night	23
March	
Concord, Harmony, 11	1
Salem, Tabor, 11 and 2:30	Feb. 29 & 1
Westford, night	1
Kerr Street, 11	8
Concord Ct., Rocky Mount, 3	8
Forest Hill, night	8
First Church, night	10
Yadkin-Rowan, Yadkin, 11	15
New London, Zion, 3	15
Spencer, Central, night	15
Mount Pleasant, St. Paul, 11	22
Cabarrus County Training School 3	22
Epworth, night	22
Concord, Central, 11	29
Granite Quarry, 3	29

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.

SECOND ROUND

	February
Statesville, Race Street, 11	9
Shepherds, Knox Chapel, 3	9
Statesville, Broad Street, night	9
Elmwood, Elmwood, 11	16
Cool Springs, New Salem, 3	16
Mooresville, Jones Memorial, night	16
Troutman, Troutman, 11	23
Statesville Ct., Shiloh, 3	23
Stony Point, night	23
March	
Mooresville, Broad Street, 11	1
Mooresville Ct., Williamson, 3	1
Mooresville, Central, night	1
Granite Falls, 11	8
Catawba, Bethlehem, 3	8
Maiden, Maiden, night	8
Taylorsville, Carsons, 3	15
Hiddenite, Hiddenite, night	15
Dudley Shoals, Grace, 11	22
Hudson, Hudson, night	22
Westview, 11	29
Hickory, First Church, night	29
April	
Whitnel-Harpers, 11	5
Lenoir Ct., South Lenoir, night	5

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.

SECOND ROUND

	February
Bethel, Pisgah, 11	9
Canton, night	9
Jonnathan, Shady Grove, 11	16
Whittier, Shoal Creek, 3	16

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxines. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

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Macon, Patton's, 11	23
Clyde, Clark's, night	23
March	
Franklin, 11	1
Robbinsville, Robbinsville, night	1
Murphy, 11	8
Hayesville, Sweetwater, 3	8
Franklin Ct., Clark's, 11 and 11	14-15
Webster, Wesleyanna, 3	15
Sylva, Dillsboro, night	15
Highlands, Highlands, 11	22
Glenville, Glenville, 3	22
Fines Creek, Spring Creek, 11	29
Crabtree, Crabtree, 2	29
April	
Murphy Ct., Bellview, 11	5
Andrews, night	5
Bryson City, 11	19
Dellwood, Elizabeth, night	19
Cullowhee, Speedwell, 11	26

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem

SECOND ROUND

	February
Lewisville, Concord, 11	9
Advance, Mocks, 3	9
Linwood, Macedonia, night	9
Erlanger, Ebenezer, 11	16
Davidson, Centenary, 3	16
Trinity-Bethel, Bethel, night	16
Ardmore, 11	23
Welcome, Midway, 3	23
Central Terrace, night	23
March	
Forsyth, Marvin, 11	1
Reeds, 3	1
Lexington, First, night	1
Burkhead, 11	8
Oak Ridge, Cottrell Memorial, 3	8
Hanes-Clemmons, Clemmons, night	8
Thomasville, Main, 11	15
Hiatt-Sedge Garden, Mt. Olive, 3	15
Green Street, night	15
Kernersville, 11	22
Bunker Hill, 3	22
Denton, Denton, night	22
Centenary, night	25
Grace, 11	29
Thomasville Ct., 3	29
Ogburn Memorial, Oak Summit, night	29

METHODIST ORPHANAGE
(Continued from page 25)

communion service with these people. I enjoyed being in the home and having dinner with Mrs. Holt and her daughter, Miss Blanche Holt, who is teaching in one of the Raleigh schools.

For the evening service we were with Rev. T. B. Hough in Garner. After a worshipful service we were informed that Mrs. Rand and Mrs. Holder, leaders in the woman's missionary society, with their members and friends had a gift of many substantial foods, canned goods, and a nice blanket given by Mr. and Mrs. Parker Rand. We appreciate these gifts and the special offering for us. Mr. and Mrs. Hough seem very happy in their work there.

Mrs. Nellie B. Rives.

TIRED and IRRITABLE



WHO wouldn't be cross when periodic pain was dragging her down? Relieve the pain and discomfort by taking Lydia E. Pinkham's Tablets. All druggists sell them.

Mrs. Marion Sidor of Chicago says: "I was very tired and irritable. I had severe pains and terrible headaches periodically. My husband bought me your Tablets and they helped me wonderfully."

Why don't you try them next month?

Lydia E. Pinkham's TABLETS

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Tickets are on sale daily at one and one-half cent per mile. You cannot drive an auto that cheap.

Ask nearest ticket agent for fares and schedules anywhere you want to go.

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IN MEMORIAM

WOODARD—Ina Bulla Woodard, who passed from this life October 21, 1935, was born August 18, 1903. She was married to Julian C. Woodard in 1925. They made their home with her parents, Dr. and Mrs. J. D. Bulla. Through several years of her mother's failing health she was her constant companion, doing all in her power to make life comfortable and pleasant for her. After the passing of her mother last March she still devoted her time to her father until she was suddenly called away.

In early life she joined Mt. Vernon church and was a most loyal and faithful member, rarely being absent from a service. She was a member of the choir, for years secretary and treasurer of the Sunday school and ten years a member of the board of stewards. Being possessed of an unusually sweet and sunny disposition she endeared herself to a large circle of friends, who were greatly grieved at her untimely going, but who bow to the will of Him who doeth all things well.

A Friend.

RESOLUTIONS OF RESPECT

Whereas, God in his all wise and loving power saw fit on the night of October 19, 1935, to remove from our class our dear friend and teacher, Deward J. Spruill, we ,the members of the Ever Ready Bible class of Wesley Memorial Methodist church, resolve:

First, That we bow in humble submission to the will of him who knoweth and doeth all things well.

Second, That in his going the Ever Ready Bible class lost a most capable and faithful teacher.

Third, That our unmeasured loss is heaven's eternal gain.

Fourth, That we as a class extend our heartfelt sympathy to the bereaved family, and commend them to God for their much needed help and comfort during their dark hours.

Fifth, That a copy of these resolutions be sent to the bereaved family, a copy be spread on our records, and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. E. J. Brickhouse,
Mrs. L. L. Gibbs,
Mrs. H. N. McClees.

OAKES—On December 15, 1935, the loved ones and friends of Mrs. Albert W. Oakes gathered at the Faison Methodist church, not to mourn a defeat but to celebrate a victory—a victory of one who had fought a good fight, who had kept the faith, who had finished her course, and who had gone to her reward. For many years Mrs. Oakes had been preparing for the promotion which came on Saturday, December 14. After the service in Faison the body was carried to Rainbow church cemetery in Green county.

Mrs. Oakes before marriage was Laura Ellington McCoy. She was born June 21, 1869, in Rockingham county On May 25, 1886, she married Albert W. Oakes. There were 13 children born to this union, seven girls and six boys. Mr. and Mrs. Oakes lived for several years near Reidsville. In 1902 they moved to Lenoir county and resided in the vicinity of Kinston for three years. They then moved into Green county, where they lived until the fall of 1919. At that time they moved to Sampson county, where they were living at the time of her death.

With the passing of Mrs. Oakes Faison lost one of its finest citizens and the Methodist church one of its best members. She was genuinely religious and thoroughly consecrated to the church and its work. It was a joy to her to attend all its services, and in spite of her failing health she seldom failed to be present. Her beautiful life and character will long be an influence in the community. Well may the Master say of her, "She did what she could."

F. B. Joyner.

GIBBS—Jean Ulrich Gibbs, born near Whittier, N. C., March 21, 1865, died December 24, 1935. For years his health had been bad; yet he remained a man of force through his love of great books and through his life as a Christ-like neighbor. His faith in God and life eternal grew more intense and sincere until the end of life. His first marriage was to Bonnis Kerley of Whittier, the second to Lula Matney of Statesville. These happy unions were blessed with six children, four of whom survive, and who honor the name. In early childhood he joined the Methodist church, and was from then an active and ardent member and teacher, and since 1907 a minister. For many years he was superntendent of the Sunday school and teacher of the men's Bible class, and for 47 years teacher and principal in the public schools of his state. He was a Free Mason. His record for three terms in the general assembly reveals the kind of man the state needs in public office.

His body was laid to rest on Christmas Day, his pastor leading the service. Though it was cold and snowy, glory was present, besides many flowers and the great congregation. The life of a saintly citizen is the best sermon on the resurrection of our Lord. And today, added to this, was the inspiring witness that this good man had lived a long Christmas Day.

Ellsworth Hartsfield, P. C.

RESOLUTIONS OF RESPECT

Death having entered the membership of our Faison missionary society and removed therefrom Mrs. A. W. Oakes, Sr., a valued and beloved member;

Now, therefore be it resolved, by the membership of this society that we hereby express our sincere sympathy to her husband and children and assure them of our feelings of sorrow at the passing of one who has meant so much to our organization as well as to our church and community. That while we grieve with them, we also rejoice with them in memories of a beautiful and unselfish life of service to humanity. That we instruct our secretary to spread these resolutions on the permanent records of this society, and to send a copy to our North Carolina Christian Advocate, also to furnish a copy to her husband, Mr. A. W. Oakes, Sr.

Mrs. W. D. Clifton.
Mrs. H. J. Faison,
Mrs. Guy King.

RESOLUTIONS OF RESPECT

The members of the missionary society of Glen Alpine, N. C., wish to express their appreciation of the life and character of one of their most faithful members, Mrs. W. A. Lafevers, who departed this life December 11, 1935. Therefore be it resolved:

First, That in the going of Mrs. Lafevers our missionary society, Sunday school class and church has lost a loyal and faithful member.

Second, That we extend to the bereaved family our deepest sympathy and pray that our Lord will comfort and bless them.

Third, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, and to our local papers, with a copy be spread upon the minutes.

Mrs. N. O. Pitts,
Mrs. M. F. Moores,
Mrs. W. B. Garrison.

Stop that COLD in Its Tracks!

A cold is nothing to "monkey with." It can take hold quickly and develop seriously. Take no chances inviting serious complications.

Treat a cold for what it is—an *internal infection!* Take an internal treatment and one that is expressly for colds and nothing else!

Grove's Laxative Bromo Quinine is what you want for a cold! It is expressly a cold tablet. It is internal in effect. It does four important things.

Four Important Things

First of all, it opens the bowels. Second, it checks the infection in the system. Third, it relieves the headache and fever. Fourth, it tones the system and helps fortify against further attack.

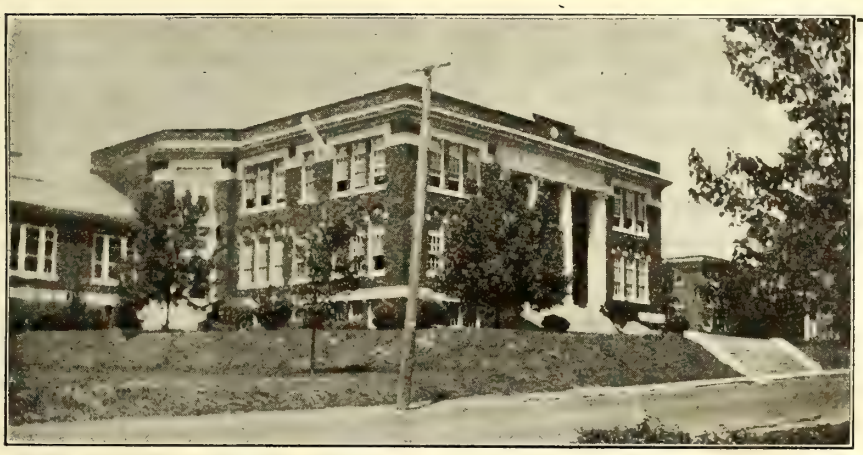
All drug stores sell Grove's Laxative Bromo Quinine. Let it be your first thought in case of a cold. Ask for it firmly and accept no substitute. The few pennies' investment may save you a lot of grief.



NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY FEBRUARY 13, 1 Number 7

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CAMPUS VIEWS, WOMAN'S COLLEGE, UNIVERSITY OF NORTH CAROLINA, GREENSBORO

DRUNK DRIVERS IN DRY TERRITORY

Certain press reporters at Raleigh make much of the many drunken drivers in dry territory who lose their drivers' license—more than in the liquor store region, implying of course that more drunkenness exists in dry territory. Granting that the drunks do have a hard time in the so-called arid region, what of it? Is not this to be expected?

No effort has been made to protect the dry territory as promised by the repealists, but rather the opposite has been true. Citizens have authorized the liquor store for profit, papers head line the big financial returns from these, newspaper carry advertisements to encourage the use of liquors, and the liquor crowd would intimidate the preachers and temperance workers so they may not imperil the success of the business. Would anyone expect the officers in such a situation to deal severely with the patrons of the business in which all have an interest? It is not good business to destroy one's customers.

In certain dry sections the people and the officers hold to the view that the drunken driver should pay the penalty. Statistics indicate the results—as reported by these news vendors who find most of the drunks in the dry sections.

Elizabeth City—the daddy of liquor stores in North Carolina— is not a desert if we are to accept the editorial statement of The Independent. No one who knows Editor Sanders would accuse him of holding unduly squeamish notions about the proprieties. Here is a glimpse of the rank and file:

Making Pulpit Thunder

Elizabeth City is properly proud of the financial showing it made at the President's Birthday Party last Thursday night, but it has no cause to be proud of the deportment of many of those who attended the ball at the Virginia Dare Hotel. Red's place across the river would hardly have tolerated the extent of the drunkenness exhibited at this ball dedicated to a great humanitarian movement and planned to honor a beloved President. The amount of money raised for victims of infantile paralysis at Warm Springs wouldn't begin to buy the amount of liquor consumed at that ball.

There is drinking at most dances, but dances sponsored by and for the younger set in Elizabeth City are usually free of obnoxious exhibitions of drinking and drunkenness. But when the bids are open for every Tom, Dick and Harry and the general public is admitted to such social affairs, even the youngsters throw off restraint and some of them behave like hoodlums. This happened last Thursday night, culminating in what at one time threatened to be a free-for-all fight. And some of you wonder why pulpits ring with denunciation of dancing.

THE CHRISTIAN ADVOCATE KEEPS WINNING

Two elements enter into the conquest coming to the North Carolina Christian Advocate.

(1) Never before have we had such fine co-operation on the part of our bishop, preachers and people in making and circulating the church paper.

(2) Never before has the job department, which is so essential to the support of the paper, had so many friends and patrons.

OUR MOTTO IS: A BETTER PAPER EACH YEAR AND BETTER SATISFIED PATRONS OF OUR JOB DEPARTMENT.

With continued co-operation in getting the official boards 100 per cent and in winning one new subscriber for every 50 members in each church, we can double the subscription list this year and quadruple this number in the next five years. We will then wonder how we were content to live at such a poor dying rate.

The reports this year will indicate who are having a part in winning the victory for the North Carolina Christian Advocate.

WHICH DISTRICT WILL LEAD?

A number of charges have reported the board of stewards 100 per cent for the Advocate. Many are working at the job, some having sent in a partial report for their boards.

On the showing made last year we are sure some of the districts will go 100 per cent. That is, every charge will report the officials 100 per cent for the North Carolina Christian Advocate. **Which one will be first?**

That will be a distinct honor for any district. It will be a church-wide distinction. Such has never happened before. At least no such report has gone abroad.

MUSSOLINI OR THE PRESS OR RADIOS OR MOVIES?

The heart of the modern conflict between democracy and dictatorship lies in the juxtaposition of two verbs. They are "representing" and "dictating." Whether the dictator is one man or a group or even a given majority is a matter of form or degree rather than an important difference in kind. . . . Our system of communication—radio, newspapers, and to a large extent the motion pictures—is privately owned and operated. . . . Regardless of who owns these lines of communication or what authority operates them at any given time, it is essential to the preservation of our democracy that they be used to represent the American people and not to dictate to them.—J. W. Studebaker, U. S. Commissioner of Education.

Science is resourceful. It couldn't pry open the Pullman windows, so it air-conditionted the train.—Montreal Star.

Our grateful thanks to the readers of the Advocate for the many renewals that greet us each new day. Our friends are numerous.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
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Volume 81 GREENSBORO, N. C., THURSDAY FEBRUARY 13, 1936 Number 7

Russia's "League of Atheists" assembled in Moscow recently said, "Religion is stubbornly holding on in Soviet Russia." This is a striking confirmation of the well known saying, "Man is incurably religious."

Mrs. Borah is reported to have said, "My husband is like all other husbands." We take this to be a compliment to the well known U. S. senator. For if he were a sorry, good-for-nothing fellow and Mrs. Borah is like other wives she would be lauding him to the skies.

This is the day of the dictator and the would-be dictator. We have him in politics, in athletics and did have him in ecclesiastics. But the church dictator has "petered out." His occupation is just about gone. As a result there is much joy in Zion. Now let's get rid of the dictator in politics and in athletics.

A news note from Raleigh told of a social worker who visited a young negro condemned to die within a few days and gave him a picture of Joe Louis. The negro boy is reported to have said, "I would ruther had a picture of Jesus." A man face to face with death needs a Saviour rather than a fighter. A social gospel is a poor substitute for a gospel of the cross when life and death are at stake.

February can boast of the birthdays of three immortals—Washington, Lincoln, and Edison. Washington was born February 22, Lincoln February 12, Edison February 11. These three, and the greatest of these is Edison. Washington was the "Father of his country," Lincoln preserved the Union, but it was for Edison to turn night into day over the whole earth. And added to the incandescent lamp are scores and scores of inventions that has set the world forward in a way that no man before him has been able to do. This wizzard in the field of electricity, who in many respects made this a new earth, was born February 11, 1847.

Dr. Frank Onderdonk, who knows much of Mexico, says: "During nearly forty years engaged in the Mexican work in that country and in this, the Roman church, to my knowledge, has never done anything else in its attitude towards Protestantism, except to persecute it. More than fifty missionaries and national pastors, to say nothing of great numbers of members have been murdered in cold blood. I have been stoned on several occasions and have heard the cry: 'Death to the Protestants.'"

The Supreme Court of the United States championed the freedom of the press when it invalidated the Louisiana newspaper tax imposed by Huey Long upon the papers that antagonized his doings as dictator of that state. The tax was intended to force out of existence all papers that opposed him. It became necessary for Long as with all dictators to throttle a free press. Thank God for the Supreme Court of these United States that declared unanimously as it did in the Louisiana case, for it gives assurance that no dictator, great or small, will go far in this country as long as the Supreme Court guarantees the freedom of the press in spite of political dictators.

The best of life is lived in the realm of the certainties and not in the region where we raise questions and engage in debate. The same is true of religion. Our own existence, our minds and our finest emotions out of which spring the great loves, do not lie in the realm of debate. We assume their existence. On the basis of assumption we are sure of a few things that make life rich and full. Jesus was sure of God and of his oneness with the Father. So have been the saints and the great souls with their messages for the ages. Not by searching did these find God, nor by debate did they convince the world. The mind of man, with the best of its intellectual processes, cannot compass the vast areas of God and of the soul of man. Will and the emotions as well as the intellect enter into our approach to God.

The Sower Lives and Wins

THE sower belongs to the immortals; the builder has his little day. The sower deals with the inner forces; the builder belongs to the world of form and works with elements external—usually with the material. Jesus always stressed the internal—the spiritual, and he warned against the external—especially the material.

The external in religion evermore tends to smother the life of the spirit. At this point Jesus parted company with the Pharisees. With them religion had become a matter of empty forms and external rounds—of outward observances. Our Christianity is evermore in peril at this point. Creeds, rituals, organizations of all kinds are substituted for the inner life. Just now the stress is on social creeds. Many would stifle the free life of Methodism and the effectiveness of the Methodist witness by demanding a certain sort of Christian social order built after the pattern of certain sociologists of an up-to-date type.

Too often we get this venture mixed up with the political creed builders who promise with much assurance a new earth—not much is said about a new heaven, for they are too much taken up with the material. Jesus had to do with this type on a certain day when one came saying, "Cause my brother to divide his inheritance with me." In giving assurance that he was not a divider of estates, Jesus warned against the spirit that made life to consist in the stuff we possesss. He then pointed out a certain builder who was a fool of the first order. His barns and granaries went to pieces after a fashion not even known by the wonderful shay that ran a hundred years to a day.

Will the builders of creeds and ecclesiasticisms and civilizations and all the systems that have their little day and cease to be never learn that only the things of the spirit—of life—are eternal?

These present day dictators build their social and political structures but they will not last. A Wallace may construct a social order by limiting the yield of the field and the offspring of the flock, but this must fail. To put the builder above the sower, and to make man the divider will not work in a world where Almighty God still sits on the throne.

"A sower went forth to sow." Jesus said learn the lesson of the lilies and of the birds, and beware of the covetousness that makes life to consist in the abundance of the things one may possess. Jesus kept close to life and the inner forces. The one institution of which Jesus had more to say than all else was the family. The marriage that guards the purity and the perpetuity of the home is trampled upon in this land and its bonds are rent asunder in the White House and in every corner of the land. This, too, in a day when we trumpet across the land from side to side the wonderful works being done for humanity and the social good.

Above all we need the sowers of the seeds of righteousness rather than the builders of this loudly heralded social order. The church needs prophets of righteousness more than builders and propagators of social creeds. "A sower went forth to sow." "Who made me a divider of inheritances?"

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Not the Rich Man's Country

MORE than twenty-five years ago we heard Senator J. P. Dolliver of Iowa deliver a thrilling address before 8,000 people at Chautauqua, N. Y., on the theme, "America." In that notable address this senator, who had spent more than twenty-five years in public life—about one-half in the House and the other in the Senate—disputed the oft heard declaration that this is the rich man's country—the poor man having no show in America.

The senator said he had heard this so often that he determined to make a rather careful investigation to see what there is to this claim. Having himself been a student of public affairs and a close reader of the papers for more than a quarter of a century, he could claim some familiarity with the public men of America. So he made out a list of all the men of note in the city of New York he could recall, and then he added to this list, after conference with well informed men in that city, other names of note. Following this collection of names, Senator Dolliver traced the history of these men and then made a careful estimate of his findings. To his surprise and contrary to the claim made by so many, he found that eighty-five per cent of the men who had come to prominence in business and professional life in the nation's great metropolis were poor boys who had walked from the villages and country places of this land into the city of New York and made their way to the front in the nation's life.

Just as was claimed fifty years ago with so much assurance men are still insisting that a poor man has no show in this land of opportu-

nity. In fact, the assertion is made over and over again that no opportunity remains for any but for the few plutocrats with their millions. So the one and only hope of salvation is to have a new and equal distribution of wealth. Let the vast accumulations of this past century be so distributed that all may be placed on a common level. Herein is the one hope for the less favored.

Underlying this demand is the philosophy of materialism fundamental to Soviet Russia. This puts God, the church, the family, and the civilization that we have known aside.

America is not the rich man's country; this is the poor man's country. For all who make life to consist in more than the things they possess, the America that exalted God, the Bible, the church, the family, the democracy of the fathers, is the land of opportunity—this is the poor man's country.

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"For Truth and Honesty"

IN our courts of justice there are just two things that are primary in the character of a witness. One is truth and the other is honesty. If a witness can qualify in this respect, other things are secondary. The court and the jury are ready to accept his testimony.

And this necessary qualification for a witness in a court of law is a necessary qualification in all relations of life. Just as the lawyers ask, "How is he for truth and honesty?" so may all men ask of every man "How is he for truth and honesty?"

We need a fresh emphasis on these old fashioned and fundamental virtues. Parents should teach them, both by example and precept, to their children. From entrance to the kindergarten till commencement day in college emphasis should be put by teachers upon these fundamentals of character. If the preachers would emphasize these as they ought there would be a different state of affairs in this country.

You have heard of the old preacher whose hobby was debt-paying. His presiding elder gave him a text so he would have to stay off his hobby. The text was, "Believe on the Lord Jesus Christ and thou shalt be saved." The first words of this man's sermon were, "A man who believes on Jesus Christ will pay his debts." We are sorry this preacher "sleeps with his fathers." But he was true to his conscience while he lived. If a man must have a hobby there is none better than "truth and honesty."

Golden Jubilee

THE commemoration volume of the fiftieth anniversary of the China Annual Conference of the Methodist Episcopal Church, South, is an unusually interesting and informing publication. In a wonderfully fine way by pictures and printed page are presented those who have had a part in the work.

The jubilee celebration is only an incident in the record—or rather the occasion for bringing together a record of the marvelous patience and sacrifice in the years gone. Such names as Allen, Lambuth, Anderson, Rankin, Haygood, Parker, gain larger significance as they fit in with scores of others in the conquest made. All who care to get a fuller acquaintance with our work in China would do well to make use of this golden jubilee volume which may be secured from the mission rooms at Nashville, Tenn.

For unselfish devotion to a great cause, for unwavering faith in the face of insuperable difficulties, for laying foundations deep and strong, none can equal the noble missionary spirits of the Christian centuries. We need to know these.

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The Egotist

JESUS tells us about one of these men. He was a big talker and his chief topic was about himself, his virtues and his victories. He was an expert in the use of the big "I." "I thank thee that I am not as other men are. I fast, I give tithes." Whether he talked to other people or prayed to himself, it was "I," "I," "I." We are accustomed to say he was self-righteous. But it was not so much that as old fashioned every day egotism which manifests itself in a superabundant use of the big "I."

That high churchman whom Jesus held up to the scorn of all good people everywhere was not simply a man of the first century who made periodic visits to the temple in Jerusalem. He belongs to every century and makes his abode among all peoples. In many instances he never darkens a church door or calls upon his God except in profane speech. He is the godless, profane egotist who loves to boast of himself and of his deeds, whether good or bad.

On the other hand he may be a man with many excellent qualities, but he has one terrible handicap, he is an egotist. And Jesus says that a miserable sinner who will humbly confess his faults is superior to an egotist.

People and Things

Which is worse, a leaky roof or a dry pulpit? Bishop Burns answers this question by saying "a leaky roof in a church is annoying, but a dry pulpit is devastating."

Our grateful thanks to the readers of the Advocate for the many renewals that greet us each new day. Our friends are numerous.

Married, at his home by his father, O. P. Routh, January 18, 1936, Wm. H. Routh of East Bend, N. C., to Miss Annie Mae Chambers, youngest daughter of Mrs. Edna and the late J. B. Chambers of Alabama.

"The average useful man in the United States takes into his grave with him ten years of useful life lost forever—the graveyards of America are filled with human beings that die too soon," said Dr. R. D. McMillan of Red Springs in a challenging and striking address at the monthly dinner meeting of the Robeson Medical Society at the Lorraine Hotel Thursday evening. His subject was "Public Indifference to Physical Welfare."—Robesonian.

Captain "Bill" Shuler of the Army eleven, selected by the Associated Press as end on its all-American football team for 1935, is a son of the Rev. R. P. Shuler of Trinity Methodist Episcopal Church, South, Los Angeles, and is also a gold-star man at West Point, ranking among the first in his class. Young Shuler is a graduate engineer from the California School of Technology, and has gone the way of West Point so as to have a part in the government's ever enlarging engineering projects.

Dr. O. E. Goddard, who, with others, was injured in an automobile accident while on his way to Washington, reports: "I am recovering as fast as could be expected and hope to preach next Sunday. Brother Earl Cravens was hurt worse than I was and will not be able to preach for some time. Brothers C .W. Lester and C. N. Guice were in the same car and suffered some injuries, but were able to go on to the Council at Washington. Let this be the response to the kind friends who have sent messages of sympathy."—Arkansas Methodist.

"Pass this bill," cried a political candidate for high office in 1932, "and within a year all those who are now idle will be employed at high wages; farmers will again be prosperous through heavy demand and high prices for their products; railroads will be running extra trains from coast to coast; taxes will be lowered; crime will disappear; and happiness be restored to the people." What was the magic bill this speaker had in mind? Prohibition repeal! And worst of all the people heeded such false prophets.—The Watchman-Examiner.

The Mississippi Methodist Historical Society included among its numerous activities in 1935 the dedication of the monument at Washington, Miss., on the site of the little Methodist meeting house in which the state of Mississippi was organized in 1817. The inscription mentions the fact that this Methodist society, the first in the Southwest, was formed by Tobias Gibson, and the building lot deeded by Lorenzo Dow, "cosmopolite," and his wife, Peggy. The society marked a dozen other sites within the year. No other Methodist historical society has equaled this record.—Christian Advocate (N. Y.)

The Democrats have had their Jackson day dinners, the Republicans have celebrated their "Lincoln day." And now the days draw nigh for the platform makers "to point with pride," "to view with alarm," and otherwise to stir up the electorate, even if it becomes necessary to cast down idols of a former day. Great is politics, and "he who is deceived thereby is not wise."

Classified lists of motion pictures issued by the Catholic national legion of decency beginning this month will be prepared and circulated by the New York archdiocesan council, under the chairmanship of former Gov. Alfred E. Smith. Films will be classified as (a) unobjectionable for general patronage or for adults; (b) objectionable in part; (c) condemned. Lists are issued weekly.

Here is what the Religious Telescope, a good, truthful instrument of inspection has seen: "The teacher in a grade school was greatly surprised when she found the following statement on one of the examination papers: The human body is divided into three parts—the head, the chest and the stummick. The head contains the eyes and brains, if any. The chest contains the lungs and a piece of liver. The stummick is devoted to the bowels of which there is five, a, e, i, o, u, and, sometimes w and y."

J. B. Ivey and Company, Charlotte, celebrated the founding of the store 36 years ago with a banquet Tuesday evening of this week. More than 200 of the employes and executives of this prosperous mercantile firm attended and personal tributes were paid Mr. J. B. Ivey, the founder of "Iveys." David Owens, general manager, was toastmaster, which insured a good time. Mr. Ivey in speaking of the beginnings of the firm said "the first day's sales amounted to $36; the third day it snowed and the sales dropped to $6.14."

"We are very happy in the land of Welcome, serving the Lord. There are no better people than some found in the bounds of this charge. We were received back for the fourth year in the spirit of Him who said, 'He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.' (Matt. 10:40). We have surely been received each year as the true servants of Christ. We are confident there is no mission greater than going about in the spirit of the Master, speaking words of comfort and cheer, weeping with those that weep, helping lift burdens, lighten the load of the oppressed, pointing towards Calvary and calling to a sin sick world, Behold the Lamb of God that taketh away the sins of the world. I am sure we can say that we know the Lord is with us, for souls are being blessed and we are rejoicing in his service. He is blessing us likewise in the financing of his kingdom. Our Children's Home assessment was paid during the first two weeks of the conference year with a $30 bonus. We accepted $25 more on benevolences than last year. At our check-up meeting for the first quarter we reported all benevolences paid in full and sent to E. O. Cole, treasurer. Near 40 per cent of the pastor's and presiding elder's salary has been paid. The people in many ways have been mindful of the pastor and family."—Paul R. Rayle.

The stream of renewals that continues to trickle into this office is most heart warming these cold winter days.



BISHOP WM. F. McDOWELL

This good minister of Jesus Christ is a wonderful favorite in Dixie. He is to be engaged in a series of meetings at Salisbury next week, but his influence will not be limited to Salisbury. North Carolina would be glad to transfer this bishop from Washington to some point within our borders.

INTERMENT OF MARY ELIZABETH HAYES OF CHARLOTTE IN GREENSBORO

The burial services of Mary Elizabeth Hayes, 15, daughter of Rev. and Mrs. L. B. Hayes of Charlotte, were conducted in Green Hill cemetery, Greensboro, at 3:30 o'clock Monday afternoon, February 10, by Drs. C. C. Weaver and A. W. Plyler. Interment was in the family plot in Green Hill.

Attendance at these services was large, brother ministers being present from Charlotte, Salisbury, Winston-Salem, High Point, Franklin and intervening places. The attendance from Charlotte, where Rev. Mr. Hayes is pastor of Hawthorne Lane, and from Greensboro where he served four years as pastor of Park Place church, were quite large. Mary Elizabeth was six years of age when the family left Greensboro nine years ago. She was a winsome child and a favorite of all who knew her. Many of those who knew her so favorably in other years gathered to pay tribute to her memory.

Surviving are her father, her stepmother, and two brothers, Kiffin Rockwell Hayes, who is a freshman at Duke, and Lon Hayes, a lad at home. A multitude of friends extend their warmest sympathy to the stricken family.

BROTHER FINK WRITES INTERESTINGLY OF C. J. SOON

I wish to say that I was very much interested in your article on Charles J. Soon in the Advocate this week.

I was a student at old Trinity College when Charlie first came up from Durham. Everyone was charmed with him and he very quickly won the friendship of the boys by his ready wit and pleasant manners.

I remember that I was introducing him around and someone made some remark in regard to his name, and he replied, "I'd rather be Soon than too late."

His record and wonderful family would now be a joy to good General Carr, were he now living, It is beyond human comprehension when we consider: At the end, what shall the harvest be? Jas. C. Fink.

THE WARRENS AT NEWPORT WONDERFULLY BLESSED

Mrs. Warren and I wish to acknowledge most gratefully the excellent poundings that we have received recently. The last was the most unique, of course; for it consisted of a nine-pound boy. Glenn Lambeth was born at 11:30 p. m. February 9. And I am indeed gald to say that both the mother and the baby are doing well.

In no sense would giving priority to the last of these happily welcomed poundings minimize the importance of the first. Mrs. Warren and I feel grateful to the generous friends of Newport and Bogue for both the lovely shower and pounding. Wish we could tell just how much these expressions of love and helpfulness really meant to us. As the song expresses it, "we count them over every one apart," and each item registered in our hearts. A sense of endearment that will never be lost is ours.

We would or could not overlook the numerous expressions of generosity and love of the Havelock and Riverdale friends. It would be impossible to enumerate the times that I have come home from visits with these lovely people with my car loaded with vegetables, fresh meat and, on one occasion, a nice chicken was included, with the assurance that more could be obtained at any time simply for the asking. Then I have one man who seems to understand how much I value light-wood, for he has kept me supplied with plenty of kindling through all of this severe cold weather.

To each and every one on our charge who has contributed one thing or another toward helping the parsonage supplies, I am profoundly grateful.

And, Mr. Stork, even though your pounding entails considerably more than the others, to you I say, thanks a lot, also.

Millard W. Warren.

PROGRAM SECOND ANNUAL PRESIDING ELDERS' MEETING, CHARLOTTE

Tuesday, February 18, 2 p. m.-5 p. m.

Devotions: J. M. Culbreth.
The Financial Situation—The Next Steps.
Leader: S. E. Ledbetter. Discussion: P. W. Tucker, H. B. Porter.
Open discussion.
Important Emphasis in Christian Education.
Leader: Fritz C. Beach. Discussion: J. Emerson Ford, J. H. Barnhardt.
Open discussion.
Dinner, 6 p. m. Address: Dr. J. M. Ormond.
Evening, 7:45.
Evangelism—Our Main Task.
Leader: J. Foster Lupo. Discussion: D. E. Earnhardt, W. B. Garrett.
Open discussion.

Wednesday, February 19, 8:45-1 p. m.

Devotions: Peter Stokes.
Organizing the District for Effective Results.
Leader: A. L. Gunter. Discussion.
Developing the Intellectual and Spiritual Life of the Preachers.
Leader: L. D. Gillespie. Discussion.
Facing Our Missionary Responsibility.
Leader: T. McM. Grant. Discussion.
Closing address: Bishop Kern.

BISHOP WILLIAM FRASER McDOWELL THE GUEST AT SALISBURY

Bishop William F. McDowell will be the guest of the Methodist churches of Salisbury through the week beginning February 16. He will preach morning and evening, Sunday, the 16th, and each evening through the week. "Personal Religion" is the general theme which he will discuss while with us. He has announced the following topics:

"Making a Personal Faith—How and Why."
"Religion as Friendship with God."
"How Shall We Think of the Bible?"
"How Shall We Think of God?"
"The Creative Christ."
"The Power of an Endless Life."

The Rowan County Ministers' Association has asked him to address the body on Monday morning, February 17, at 11 o'clock. Ministers of all denominations are invited and urged to be present and hear this prince of preachers. Let our Methodist pastors throughout this section invite their brother ministers to this feast.

Salisbury Methodism invites you to come and share this blessing with them. We request all our pastors to spread the good news and to bring large delegations with them to each service. All the meetings will be held in First church. Services will begin at seven thirty each evening and the bishop will preach at eight o'clock. Those desiring conference with Bishop McDowell will find him at the Yadkin Hotel.

W. A. Newell.

Just Ramblin' 'Round

By FRANK ONDERDONK

Excerpts from His Story

When I was young the annual conference was the preachers' conference. We looked forward to it like children do to Christmas. The humblest little pastor from the most obscure mission had a chance to stand before the august body and make a report of his labors. It was the high point of the year in his life. How he labored to bring up a good report which he himself was to read! Added to the joy of winning men to Christ and of doing a man's size task for the year, was that of putting his own personality into the thing. In this way the entire conference got a dip into that pastor's soul.

But, we must progress! Instead of all this old fashioned stuff, some board or combination ,gets up a little program and gets it in as an order of the day and, besides the opening exercises, hearing a few connectional men and announcements, there is little time left for other things between that and the preaching hour at 11:30.

I can almost hear someone saying: "What in the world is the matter with old Frank?" Well, really I have no grief on the subject, but when I ask many members of a conference on the side about all this change, I hear the reply that they do not know. That they do not like it but have no say in the matter. The "leaders" make the programs and the statement is made, "If there are no objections, this will be the order." Who wants to make himself conspicuous by objecting? What I am writing will not cause any changes whatever and maybe it should not. In our great strides of progress we may one day just hold our annual conferences by correspondence. This would save a lot of money in travel and entertainment.

The religious question in Mexico does not down. The Knights of Columbus on this side of the Rio Grande (to say nothing of those in Mexico) keep the subject astir. The Roman bishops keep at it on the other side of the muddy river. I try to keep in close touch with the workers and also receive regular documents from government sources. There is really nothing new to be said about the situation, inasmuch as the government is standing firm, denying many of the extreme accusations made by the bishops. My only object in referring to the matter is to call attention to the great effort of these Knights of Columbus to get our President to intervene against this persecution of religion. Surely I do not agree with the extreme measures being used by the Mexican government in some places, but at the same time I am not blind to the persecutions of the Roman Catholic Church of every one and everything that did not agree with them. During nearly forty years engaged in the Mexican work in that country and in this, the Roman church, to my own knowledge, has never done anything else, in its attitude toward Protestantism, except to persecute it. More than fifty missionaries and national pastors, to say nothing of great numbers of members, have been murdered in cold blood by Romish mobs. I have been stoned on several occasions and have heard the cry: "Death to the Protestants." Even in this my native state of Texas I have been stoned by Romish fanatics.

What is the case in Poland? The Methodist church is not allowed to exist except under the name of "The Southern Trading Company." The constitution of the country guarantees religious freedom, but the Roman Catholic Church does not allow that constitution to function. So, now the Roman church is being paid back in its own coin and they wail to heaven against persecution and injustice. Protestantism is having hard sledding also, but it is loyal to the powers that be. There is much sifting, but the pure grain is coming forth and the true Church of Jesus Christ will survive in that country. The people are being educated. The government is spending more money on schools than it is on its entire military program. People who a few years ago lived in ignorance and hence in superstition, are now able to read for themselves. It was not of themselves that the former cry of "death to the Protestants" came forth. They knew no better and had no other source of informaiton except that inspired by the priests who kept them in ignorance. Protestantism, while restricted by government authority, does not suffer Roman persecution, except in isolated cases where the light has not yet come. Radios abound throughout the country. Religious programs from this country are being heard and appreciated by those who understand English and are so inclined. Great highways are being constructed. Beginning in the next month of May one may drive from Laredo, Texas, to Mexico City, easily, in two days' time over one of the most scenic routes to be found on this continent. Airplane travel is general and safe. One can breakfast in Brownsville, Texas, and lunch in Mexico City. These big planes have been running over six years and there has never been an accident. The American Bible Society maintains a great agency in Mexico City and the Word of God is reaching every nook of that land. One who believes in God and studies the movements of the present in that country, need have no fear of the future. As long as the Word of God and the Holy Spirit have access to the hearts of the people, the truth will take care of itself.—The Southwestern Advocate.

KIPLING'S METHODIST ANCESTRY

The story of Kipling's Methodist ancestry has often been told; how his mother was one of the four daughters of the Rev. Frederick W. Macdonald, Methodist minister, and how the other three married respectively Burne Jones the artist, and Alfred Baldwin, father of Stanley Baldwin, prime minister of Great Britain. Mr. Macdonald, by the way, was fraternal delegate from the British Wesleyan conference to the General Conference of our church at Cincinnati in 1880.

Whether by his Methodist mother and grandfather or by other teachers, he was given a thorough grounding in the Bible, and pages could be filled with examples of his use of biblical themes and allusions.

He was the greatest story teller of his day; he created literary words in which dwell characters destined to literary immortality. And if his prophetic urge was something less than Christian, it was nobly and unashamedly on the side of every sturdy virtue.—Central Christian Advocate.

WHAT THE FIGURES SHOW FOR MISSIONS BY THE GENERAL BOARD

1. The receipts for the General Work for 1935 show an increase in income of $17,214.78 over the amount received in 1934. While this increase is not large it shows a healthy trend and indicates that the financial plan adopted by the General Conference is taknig definite shape toward recovery.

2. The receipts from all sources for the year 1935 was $738,714. The expenditures for all objects was $688,001. The figures show an excess of $50,713 of income over expenditures. The executive committee in December, 1934, laid out definite and concrete lines on which operations were to be carried out. These were designed so as (1) not to exceed expected income; (2) so as to conserve our work without further retrenchment; (3) so as to create no new indebtedness; and (4) so as to make a substantial payment on the old indebtedness. I am glad to state that these four objectives were fully realized. (1) The above statement will show that there was expended an amount considerably less than what was received. (2) The retrenchments have ceased and the work in all fields while considerably cramped is not in danger of further drastic reductions. (3) No new indebtedness of any kind has been contracted. (4) We began the year 1935 with $54,961.91 cash in hand. This with the excess of income in 1935 amounts to $50,713, making a total of $105,674.91. Out of this balance $64,906.47 was paid on the old indebtedness. This is a substantial payment and represents a bona fide reduction of the obligations which was necessarily incurred during the depression years. The balance of this amount for 1935 was carried forward to the 1936 budget because of the necessity of having a cash balance with which to begin business in 1936.

Regarding the reduction of the old indebtedness you should know that the plan adopted by the board at its meeting in May, 1934, namely, that stated amounts should be paid yearly on the debt has been strictly followed. In 1934, $72,800.24 was paid and last year $64,906.47 was paid. This is a total of $137,706.71 paid in two years. This plan will eventually retire the indebtedness, but it is a slow procedure unless the income of the board from normal sources greatly increases.

However, it would be fine if the church could be induced to pay this debt without further delay. Bishop Kern in his address at the Missionary Council in Washingto made this appeal. Such an expression of liberality on the part of the church would give immense relief to the board's program, for the breaches need repairing in many places. It would result in giving immediately an additional $80,000 per year to our budget, $30,000 from interest which is paid yearly and an average of $50,000 per year which we are to pay on debt reduction. If this sum could be put into our missionary program immediately it would give a new impetus all along the line.

We have been encouraged in that two missionary couples have been sent to the foregin fields. Mr. and Mrs. Stubbs to Japan, Mr. and Mrs. Clay to Brazil; and Dr. Rice already in China has been accepted. This has come about from extra efforts made by churches, conferences, and districts. There are many new inquiries from pastors and district leaders anxious to assist in sending new missionaries and I anticipate that several will be accepted within the next few months.

W. G. Cram, Gen. Sec.

ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL

The annual meeting of the Woman's Missionary Council, which this year marks the Golden Jubilee of Southern Methodist women's organized home mission work, will be held in the First Methodist church, Dallas, Texas, March 18-24, 1936.

Standing committees will meet Wednesday, the 10th; the educational conference, Thursday morning; sessions committees, Thursday afternoon; and the executive committee, Thursday evening. The first session of the Council will be held Friday morning, beginning at 9 o'clock.

The program, which is of unusual interest, lists among its speakers Dr. Charles Gilley, who will conduct worship and meditation and deliver the annual sermon Sunday morning; Dr. Toyohiko Kagawa, who will deliver an address Saturday morning; Bishop John M. Moore, Bishop A. Frank Smith, Dr. J. L. Cuninggim, Dr. W. G. Cram, Miss Sallie Lou McKinnon, and Mrs. J. W. Downs.

The program for Monday will be definitely related to the Jubilee celebration which will find its climax in a home mission play.

The consecration service will be held Sunday evening.

Mrs. Virgil N. Walker, secretary of the North Texas conference, 6145 Bryan Parkway, Dallas, is the official hostess of the Council. Hotel headquarters will be in the Baker Hotel, which has granted reduced rates.

Railway rates of one and one-third fare on the certificate plan have been granted, provided certificates show the purchase of one-way first class tickets on authorized dates of sale from points from which the fare is 75 cents or more; and provided a minimum of 100 persons are recorded as having traveled by rail and having not conditions specified by the railway authorities. Certificates will be issued on request. If for any reason a certificate cannot be procured, purchaser should ask for a receipt. Return tickets will be limited to thirty days from the date of sale of the going ticket, but must be purchased on the dates specified for honoring the certificate.

Round trip tickets of all classes including clergy round trip tickets will be included in the minimum of 100 attendance by rail.

Selling dates of tickets will be March 14-23. Validating dates will be March 18-21 and 23-24; and the final honoring date will be March 27.

Publicity agents are requested to take note of this information and to urge all who attend the meeting to travel by rail and to purchase tickets to Dallas on the proper dates.

The number of tickets purchased should reflect the actual attendance, thereby expressing our appreciation of the courtesy of the railroads, and also providing a qualification for requesting rates another year.

Mrs. J. W. Perry, President.
Mrs. Fitzgerald S. Parker, Secretary.

It is almost taken for granted in American politics that if a man has spent a lifetime in the disinterested study of one subject, economics for example, he must, therefore, not be trusted with any practical matter in this field.—Lyman Bryson.

War is and has been since the dawn of civilization the outcome of things said and done in time of peace.—Charles A. Beard.

THE GROWING MENACE OF LIQUOR PROPAGANDA

The American Business Men's Research Foundation has just issued a statement in which they declare, "that the fast-spreading influence of liquor propaganda and the constantly increasing power of the liquor traffic overshadows every phase of the beverage alcohol problem at the beginning of 1936.". On the basis of its survey of conditions during the past twelve months, the Foundation, in its appraisal, "registers its conviction that the liquor question henceforth must be regarded as one in which it is evident that the most serious and menacing factor in the traffic's program of artificial stimulation of liquor sales by advertising and high-pressure propaganda, to multiply profitable alcoholic addicts by the tens of thousands, especially from the ranks of women and youth. So confident have the liquor interests become in the light of official encouragement, that they are boldly proclaiming their success in invading the field of the four billion dollar non-alcoholic beverage market and increasing their profits at the expense of millions of dairy farmers and of soft drink industries."

Family magazines and family newspapers carry column after column of liquor advertisements. On the screen at family picture shows drinking scenes are shown in handsome setting, and in such way as to act as a lure to the young. Worth while radio programs are followed by liquor appeals. It is positively outrageous.

As one result, month by month, consumption figures have shown large increases over corresponding months of the previous year. One of the appealing forms of propaganda is to display the vast amount of revenue received from the liquor business. A shortsighted view will regard these receipts as an asset to the government and the people, overlooking the fact that they constitute not only a tax upon the people, but a tax upon legitimate industry. The governmental revenue, it is declared, does not balance the money cost of drink-caused automobile wrecks, to say nothing of other social damage.

In all its ugly history the liquor traffic in America was never uglier than now. In voting to repeal the Texas prohibition laws it was voted that liquor could not be sold by the drink, but only in original packages. Liquor lawyers are seeking to find loopholes in the law so that the stuff can be sold by the drink, and they have so far succeeded that it is being sold by the drink in open defiance of the letter and spirit of the law. Some brave souls still believe and say that the war on liquor is not over. Pretty soon America will reach the point where the liquor bill will bankrupt the country. It is definitely proven that traffic accidents are greatly increased by drinking drivers. America has gone wild during these two or three years of the great betrayal. Let the opponents of this indefensible traffic stand by their guns. Somebody must save our country from this curse. It will be a hard fight, but ultimately it will be a winning fight.—Southeastern Advocate.

FIVE THOUSAND TO LOSE DRIVER'S LICENSE

At the present rate 5000 persons will lose their driver's license for driving while drunk by the end of this year.

The division announced Tuesday revocation of licenses of 46 additional drivers, to make 1359 since November 1. One driver, J. C. Satterwhite, Jr., of Granite Falls, had his license revoked for another year when found driving after one revocation.

Of the six men recently reported to the State Division of Highway Safety as having been caught at the wheel of an automobile after their driving licenses had been revoked, at least four went to jail. The report on another was indefinite.

"It looks like the law is beginning to work," said Arthur Fulk, director of the division.

Yesterday the division had reports of two second offenders who had been jailed following arrest while driving.

Bernard Allen of Benson got 90 days and G. N. Thompkins of Charlotte 30. Both had lost their licenses following a previous conviction for driving drunk and both had been caught repeating the offense.

We are told the drinking driver is more dangerous than the drunk driver. Could the courts get hold of these, what a long list there would be! No wonder our highways are ways of slaughter.

CUMBERLAND JUSTICE, BUT CAN OTHER TOWNS THROW STONES?

And here's the record of another Cumberland county gentleman for the year 1932-1936 inclusive:

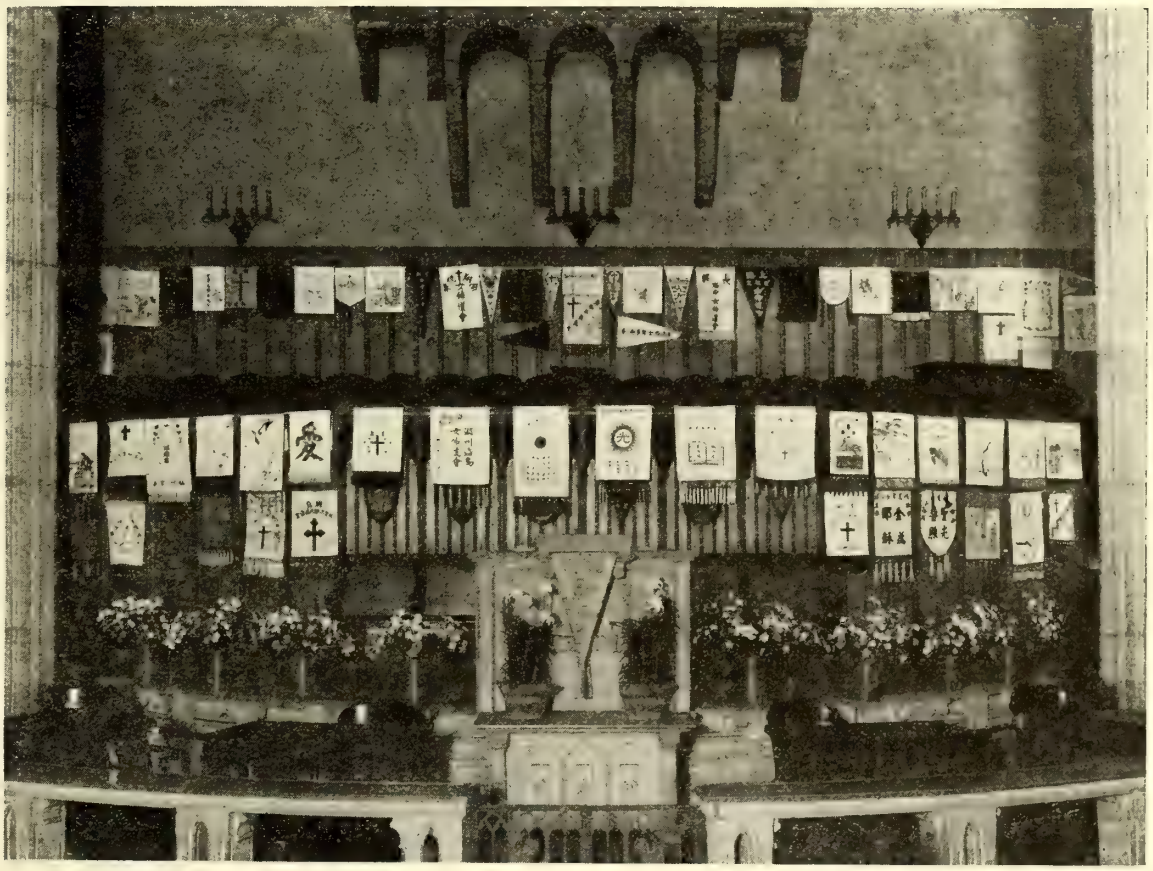
1. Arrested for driving drunk; found not guilty by recorder.
2. Arrested for driving drunk; fined $50 by recorder.
3. Arrested for assault; found not guilty by recorder.
4. Arrested for slot machine; prayer for judgment continued by recorder.
5. Arrested for driving drunk; recorder's court jury trial number one results in mistrial; recorder's court jury trial number two: not guilty.
6. Arrested for assault; found guilty and given 100-day suspended sentence by recorder.
7. Arrested for assault; case dropped by solicitor of recorder's court and prosecuting witness ordered arrested.
8. Indicted for nuisance by grand jury; found guilty in superior court; sentenced to 12 months on the roads; judge changed judgment to suspended sentence.

And while on the subject here's the record of still another one from 1932 to date:

1. Arrested for driving drunk; case dropped by solicitor of recorder's court.
2. Arrested for gambling; taxed with the cost in recorder's court.
3. Violating prohibition law; sentence suspended on payment of costs in recorder's court.
4. Assault; nol pros with leave to reopen.
5. Assault; found not guilty in recorder's court; prayer for judgment continued.
6. Assault; found guilty in recorder's court; prayer for judgment continued.
7. Drunk and disorderly; guilty; previous sentences suspended prayed against defendant; he appeals to superior court.
8. Gambling; not guilty.
9. Appeals in number 7 come up in superior court and the solicitor of the superior court recommends that they be dropped and they are wiped off the docket.—Fayetteville Observer.

The stream of renewals that continues to trickle into this office is most heart warming these cold winter days.

A GLIMPSE OF THE WOMEN AT THE CHINA CONFERENCE AND THEIR WORK AT THE JUBILEE CELEBRATION, SHANGHAI, CHINA



Interior of Conference room showing some of the beautiful banners from the China Conference auxiliaries



Officers of the China Conference Woman's Missionary Society

The New Deal and the Social Creed of the Church

By REV. W. L. CLEGG

The fact that the North Carolina Christian Advocate has made frequent and sometimes caustic criticism of the New Deal led the author of this article to take the Social Creed of our church as found in our Discipline and compare it with the activities of the Administration. It should be made plain in the outset that the author of this article is not attempting to prove that the New Deal has deliberately set about to establish a Christian social order. Neither is the author a "Roosevelt man" in the sense that the term is ordinarily used. The fact is that he did not support Mr. Roosevelt when he was running for the Presidency. Another fact, however, is that he is sorry he didn't.

The Methodist minister not only has the right but also he is under obligation to compare government policies with the right principles for which his church stands. The Discipline of our church specifically states (par. 593) that "the problems of industrial readjustment and social redemption that are forced upon this generation constitute a call to the church to assert the Lordship of Jesus Christ in the social as well as in the individual life and to interpret the gospel to this age in social as well as in individual terms."

Let us take the Social Creed of the church (Section IX, page 300; 1934 Discipline) and compare it with the policies and efforts of the present administration.

1. "Practical application of the Christian principle of social well-being to the acquisition and use of wealth; subordination of the profit motive to the creative and cooperative spirit."

There is no doubt but that the New Deal has sought to make wealth minister to social well-being. Legislation in recent years has considered men above profit. This is as it should be; according to the Social Creed of our church.

2. "Social planning and control in the economic process for the common good."

Perhaps no one will deny that we have had social planning. Fair-minded men also agree that the motive was for the social good of the masses of people. Perhaps some mistakes were made in methods.

3. "The right of all to the opportunity of self-maintenance; a wider and fairer distribution of wealth; a living wage as a minimum, and above this a just share for the worker in the product of industry."

The efforts of the Administration in this respect are shown best by the many attacks that have been made because it has been done.

4. "Safeguarding of all workers against harmful conditions of labor and occupational injury and disease."

Nothing outstanding done in this regard. Favorable tendency, however.

5. "Social legislation against sickness, accident, want in old age, and unemployment."

Specific legislation already passed concerning this. Further efforts being made.

6. "Reduction of the hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect."

Perhaps this will remind you of N.R.A.

7. "Such special regulations of the conditions of work of women as shall safeguard their welfare and that of the family and community."

Has neither been paramounted nor neglected.

8. "The right of employees and employers alike to organize for collective bargaining and social action; protection to both in the exercise of this right; the obligation of both to work for the public igood."

Ask many mill owners, mine operators, etc., if anything has been done along this line suggested by the Social Creed of our church!

9. "Abolition of child labor; adequate provisions for the protection, education, spiritual nurture, and wholesome recreation of every child."

The most of us rcall that N.R.A. dealt with this matter of child labor. Now a movement is under way to amend the constitution so as to abolish child labor. Strange, is it not, that some officials high in the Methodist Church and some papers published under the auspices of the church are making appeals to prejudice and emotionalism, rather than to intelligence in order to defeat this when it is already endorsed by the Social Creed of our church?

10. "Protection of the family by the single standard of purity, educational preparation for marriage, homemaking, and parenthood."

Very unfortunate and hurtful example on the part of some closely connected with the government as well as elsewhere.

11. "Economic and social justice for the farm family; preservation of the distinctive values of rural life."

Seems as if there was such a thing as the A.A.A. which the Supreme Court declared unconstitutional ther-by causing great joy among some, and not all of them outside the church which has the above article in its Social Creed.

12. "Protection of the individual and society from the social, economic, and moral waste of any traffic in intoxicants and habit-forming drugs."

The most tragic failure of the New Deal. In this exactly the opposite of that for which the church stands has been done.

13. "Application of the Christian principle of redemption to the treatment of offenders; reform of penal and correctional methods and institutions and of criminal court procedure."

For the most part left alone.

14. "Justice, opportunity, and equal rights for all; mutual good will between racial, economic, and religious groups."

Excellent contributions to good will between racial and religious groups, but as between economic groups the New Deal is fighting for the common man against well-nigh omnipotent entrenched greed.

15. Repudiation of war, drastic reduction of armaments, participation in international agencies for the

peaceable settlement of all controversies: the building of a co-operative world order."

Except for neutrality legislation, nothing has been done in the way of laws. However, the good neighbor policy of the New Deal is not bad. On the other hand there has been an increase of armaments. Bad.

16. "Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind, as essential to the discovery of truth."

Favorable.

Recapitulation: The Social Creed of the church has 16 separate statements. Out of these the New Deal has definitely undertaken legislation and movements which coincide decidedly with nine of the Social Creed principles. Three of these principles of the Social Creed (in whole or in part) have been violated. In four there has been either a mixture of favor and disfavor or else left alone. The score therefore stands 9 to 2 in favor of the New Deal using the Social Creed of the church as the score board.

WHAT FOLLOW YE?

W. P. M.

When sheep follow the sheep in the upland pastures,
Many will go with the stumbler over the cliff;
The flock will be scattered, or led into danger, if
The sheep follow the sheep.

The shepherd leads his flocks, when safe enfolded
He guards from thieves and wolves that prowl by night;
He leads to pastures green, and quiet waters,
And they remain in safety in his sight.

The unweaned lambs he bears upon his shoulders,
He hath great care for them that are with young;
With shepherd's crook the silly ewe he guideth,
They know his call and answers to his tongue.

When men lead the blind, lost in forest,
The stragglers find their pathway blocked by trees;
They need, for friendship's sake, someone who sees—
When blind men lead the blind.

Who is so blind as one who hates a brother?
Who so unwise as stirrers-up of strife?
Conquesting war bequeaths but death and sorrow,
While men have need of kindness, and of life.

The God-sent leader comes to bless the nations,
That shepherd-voice should make kind love arise;
And they who follow happy are in toiling
To save the lost, and open blinded eyes.

Who will follow the gleam, the light of ages?
In heart obey the truth nor count the cost,
Condemning none, but seeking what is lost?
Who will follow the gleam?

This is the hour for aiding friendship-builders;
Why should not men have loyalty to man,
And keep their hearts from guile, their lips from slander?
The kind word better is, since time began.

Why may not men as neighbors follow Mercy,
In every country have her flag unfurled,
So end war's penalties by liberation,
And put the clasp of good will round the world?

—The Christian Science Monitor.

YOUNG PEOPLE TO SING MOODY-SANKEY SONGS —STORY OF MOODY'S EARLY LIFE

Struggling students, and other ambitious people, are expected to gather inspiration from the early life of D. L. Moody, as it will be portrayed during the D. L. Moody Centenary and Moody Bible Institute Jubilee of 1936 and 1937.

In the first place, Moody was born in a little Connecticut valley town; he was the sixth of a family of nine children; and his father died when he was four years old. Twins were born to his mother about a month after his father's death.

Mark Twain said he had a poor start in life, because he had only one father and one mother, so he had to get along the best way he could. Moody's lot was even worse. One of nine fatherless tots, he faced an unkind world that was destined one day to mark him as one of its celebrated men.

Moody's mother refused to "bind out" her children, as her neighbors advised, and in due time young Dwight was earning a few dollars and presiding at the head of the table.

When he was six years old he told his mother that he didn't think it did any good to pray; he had tried it, he said, and was just as bad a boy as ever. But later, while driving a neighbor's cows from the pasture on the mountain, a heavy rail fence fell upon him and he could not get out. Describing the incident, Mr. Moody said: "I tried and tried, but I couldn't lift those heavy rails; then I hollered for help, but nobody came; and then I began to think I should have to die away up there on the mountain all alone.

"But I happened to think that, maybe, God would help me, and so I asked him. After that I could lift the rails, just as easy!"

After his escape from the trap in the fence, prayer became a very practical and useful thing in his life. Following his conversion in Boston, he began to ask for things much in the same manner as he prayed for strength to life the rails. Astute business men marveled at the way he would pray for large sums of money for the Lord's work, and get them. The rail fence incident should not be forgotten in that connection.

As a 17-year-old country "Jake" in Boston, Moody was placed by his uncle in the Sunday school class of Mr. Edward Kimball, where he sat out the lesson "with evident weariness and impatience." One Sunday the lesson happened to be about Moses. He listened with attention and then broke out with the question he ever asked in church:

"That Moses was what you would call a pretty smart sort of a man, wasn't he?"

One day Mr. Kimball called upon him at his place of business (Holton's Shoe Store) and, putting his hand kindly on the lad's shoulder, inquired if he would not give his heart to Christ. That question awakened him.

Years later he would say, "I can feel the touch of that man's hand on my shoulder even yet."

One of the features of the D. L. Moody Centenary and Moody Bible Institute Jubilee is to be a small song book containing many of the favorite songs of the evangelist, which were used in the British and American campaigns by Ira D. Sankey. Young people of 1936 and 1937 are to sing again such songs as "The Ninety and Nine" and "Jesus of Nazareth Passeth By."

CONCERTS AT GREENSBORO COLLEGE START WELL

Rev. Claude Moser, presiding elder of the Gastonia district, conducted a series of meetings for the Greensboro College students last week, beginning February 2 and lasting through February 7. Mr. Moser selected topics appropriate for the Religious Emphasis week held at the college.

Despite the inclement weather, an audience of approximately 50 0persons assembled in Odell auditorium Sunday afternoon for the season's first concert of the Greensboro College orchestra under the leadership of Mark Hoffman, director of music. The orchestra, composed of 45 persons, in fulfilling the program reflected a tremendous improvement over previous years with its smoothness, co-ordination and interpretative ability.

The Greensboro College Glee Club, an outstanding organization of Greensboro College, under the direction of Walter E. Vassar, noted baritone and head of the voice department, will appear next Sunday, February 16, in a concert at the First Methodist church of Lexington at 4:30 o'clock in the afternoon, and at the First Methodist church of Thomasville at 7:30 o'clock that evening. These concerts will mark the first appearance of the Glee Club in the new semester. The public is invited.

THE BRIDES ENTER THE RANKS

The meeting of the Elizabeth City district missionary institute at Edenton, January 14, gave the ministers' wives opportunity to meet each other and to perfect the district organizaion.

The ladies of the church served lunch at the parsonage and reserved two tables for the wives. After the luncheon the business meeting was held at the church.

Mrs. B. B. Slaughter served as temporary chairman and the following officers were elected: Chairman, Mrs. E. G. Overton, Moyock; vice chairman, Mrs. H. I. Glass, Elizabeth City; secretary-treasurer, Mrs. W. N. Vaughan, Wanchese.

Three brides in the district were presented: Mrs. R. R. Grant of Williamston, Mrs. M. R. Gardner of Kitty Hawk, Mrs. R. E. Walston of Tyner, and cordially welcomed into the ranks by Mrs. Slaughter.

It was unanimously agreed that the wives would meet at every district meeting of the preachers.

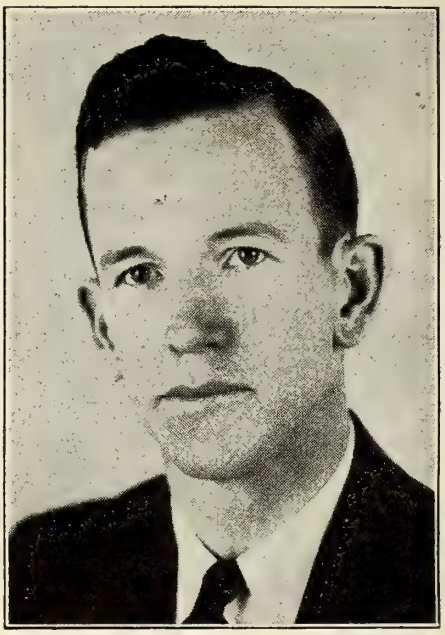
Mrs. W. N. Vaughan, Secretary.

THE DAY OF MARCH HAS COME

With the general interest in the Advocate, the eager desire to put the boards on the 100 per cent list and the increasing number of friends among our subscribers, the time has come to give the North Carolina Christian Advocate a place in the state that it has never held before. Many of our people have never dreamed of the possibilities of a widely circulated church paper.

Such an achievement would aid mightily in every undertaking of the church and count big for civic righteousness, to say nothing of the contribution that could be made to religious journalism. We are anxious to get our preachers and people to catch the vision and then set themselves for an eager and serious campaign for the next five years. Why not begin the advance at once? The day of march has come.

We have a fine vantage ground. Shall we make good use of these marvelous months just ahead? The orphan children, the missionary workers, the weak and wavering would have occasion to rejoice.



REV. R. H. TAYLOR
Harmony Station, Concord. His board of stewards is 100 per cent.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

WESTERN NORTH CAROLINA CONFERENCE

Charlotte District

Waxhaw ..... W. T. Albright
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers

Greensboro District

Proximity ..... John Cline, Paul Holyfield

Mount Airy District

Spray ..... A. C. Waggoner

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone
Central ..... S. J. Starnes

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton

Our grateful thanks to the readers of the Advocate for the many renewals that greet us each new day. Our friends are numerous.

OFFICIAL BOARDS 100% SUBSCRIBERS TO THE CHURCH PAPER

Why not enlist at once in this noble effort for an informed leadership? Put the
NORTH CAROLINA CHRISTIAN ADVOCATE
in the home of every steward

TRAINED MINISTERS NEED INFORMED LAYMEN —HENCE THIS OBJECTIVE SET BEFORE US

Exalt this first work of 1936! Make larger use of the printing press. Last year 140 boards were on the honor roll. Double this number this year.

Act Quickly! Lead in a Noble Cause

I WANT A BIG JOB

I am eighty years old, but ready to go. I want a big job.

I am stronger and handsomer and better than ever before.

I have served loyal families, fathers, grandfathers and great-grandfathers.

I work in cabins and in palaces with the same eager desire to minister to all, especially to the souls of men in the mental, moral and spiritual uplift of all the homes I enter.

I am on the job each week, whether wet or dry, through winter and through summer, with utmost regularity. The preacher comes into the home occasionally and the doctor when sent for for, but I am as regular as the clock.

I work for four cents a week. Some of my employers pay me two dollars a year in advance; but some fall far behind, and a few fail to pay at all. Four cents a week for such work! Can you beat that?

I come each week with stories for the children, with a record of the work done in Christian education, with the achievements of the missionary women, with the thoughts of great thinkers, with the news from the field, with the call of the orphans, with the message of the prophets of God and the social and moral demands of the church of God. You need me if you wish to be intelligent about the work of your church.

I come to those whose time of life is "sunset and evening star," as they wait for the call to come home. Old men and women, the shut-in saints, the toilers in the hard, weary rounds are my special concern.

I will be able to go into many homes that never saw my face if those for whom I have worked through the years will introduce me to their friends and neighbors, many of whom will be proud to have me in their homes and their children will come to enjoy me. On the farms, in mill towns, in cabins on mountain trails, in tenement houses, as well as among the officers of the church, these can be found. In their homes, I want a job. I want a job now.

I want to do better work for my old friends and supporters, also to keep going to the new homes now opening to me.

I want all to know that working for you at four cents a week will not keep me going. I have to do job printing on the side to keep going. By doing this and collecting the four cents a week from my employers, I am able to get along.

I am your own church paper, the NORTH CAROLINA CHRISTIAN ADVOCATE.

(We salute the Wesleyan which is working at a similar job).

A Bible-Seller in the Hands of Bandits

A Faithful Chinese Colporter Captured by One Group of Bandits Falls into the Hands of a Larger Band Along With His Captors

By CHARLES A. LEONARD

At an early morning prayer meeting of our annual Bible conference, an opportunity was given for special requests for prayer. During the night one of the evangelists attending the conference had received a letter telling of the taking by bandits of our good friend and brother, Colporter Tsung Shao-Yu. We were all distressed to hear of this trying experience in the life of a faithful servant and representative of the Bible Society.

Mr. Tsung (the surname comes first in China) was out on a trip in the extreme eastern part of Manchuria, near the Siberian border. He was on his way to Tungninghsein, a frontier town between Manchuria and Russia. We have traveled that region several times and are acquainted with the dangers there. Brother Tsung and three other Chinese were taken by a half dozen bandits and were carried into the wild mountains. Later this small band of outlaws was captured by a larger group of bandits, and the whole ten were held for ransom. Two letters were written by someone for Mr. Tsung, stating that the larger band of robbers refused to believe that he had been kidnaped and that they were insisting that he was a bandit himself and might be shot by those who had taken him along with the six bandits. These small groups of bandits are not supposed to operate without permission of the larger groups. They had probably violated some of the rules of ethics of the more established bands.

The writer returned to Harbin immediately from the out-station where the Bible conference was being held in order to see the Japanese military authorities here in Harbin and request them to do something toward rescuing Mr. Tsung. We were told, however, that it would probably be impossible for the Japanese or Manchukuo soldiers to do anything because the mountains in that region are wooded and the bandits very hard to apprehend. Although the new government is making an effort to rid the country of bandits, and are improving living conditions and personal safety in some places, the region under consideratioin is still very unpeaceful. The bands of robbers move from place to place when the regular troops go after them. The group which has Mr. Tsung calls itself the "Great United Army for Peace," but, alas, they do not bring peace, but distress and suffering.

This is not the first time Mr. Tsung has come in touch with bandits. On three other occasions they have wanted to take him, but he persuaded them that his ransom was not worth the trouble. He dresses much as a poor beggar in order that he may better avoid danger. His faithful work as a colporter has taken him into many dangerous places. The whole region in which he works is notorious for the numbers and severity of its bandits, but he has gone on with his work, his sales measuring above the average. He has now been in the hands of those bandits two months. All we can do for him is pray to a merciful God to deliver him, and prayer is being made daily for him. We are sure he is bearing witness to the Lord wherever he is. He had gospel portions and Bibles with him when taken by the outlaws, so we are sure he is making use of these, if there are those among the bandits who can read.

The supporters of Mr. Tsung and other such faithful workers are using their money well for the Lord and the saving of souls. For many read the Word and come to know of the Way of salvation who otherwise would not know Him. If Mr. Tsung never returns, another man will be chosen to take his place. The work will go on, and God's Word will not return void.

SEVEN PRINCIPLES OF PUBLIC WORSHIP

In a new document entitled "Seven Principles of Public Worship," the Federal Council's Committee on Worship undertakes to set up a body of standards by which to judge the quality of worship. Behind the document lies a study carried on for more than two years by a special committee appointed for the purpose of concentrating the attention of the churches upon fundamental aspects of worship which are frequently ignored.

The conception of the worship of the church is summed up in the following seven declarations of basic principles:

1. The consciousness of the presence of the Living God should determine the relevancy or irrelevancy of everything that is done in a public service of worship.
2. Public worship is directed toward God as an objective reality outside of ourselves; it is "unto Him." Its primary reference is not to man but to God.
3. The congregation should participate actively in worship.
4. Worship is an activity within which preaching is to be regarded as a distinct function.
5. The arts have a distinct function in aiding worship.
6. The posture of reverence, both mental and physical, is essential to successful worship.
7. The final test of effective worship is its Christian effect upon the every day living of the worshippers.

Strong protest is made in the statement against the cheapening of worship by the introduction of "personalisms." There is an appeal, also, that worship should not be allowed to "fall into a mere self-analysis of the feelings of the worshipper." The discussion of the place of music in worship recognizes its high value but points out that too often it is used as if it were an end in itself rather than as auxiliary to the central function of worship, which is to bring the worshipper into a sense of vital relationship with God.

The chairman of the Federal Council's committee on worship is Bishop Wilbur P. Thirkield. The chairman of the sub-committee which prepared the statement on "Seven Principles of Public Worship" is Rev. S. Arthur Devan, chaplain of Hampton Institute.

The document has been issued at present only in provisional form and is still subject to revision in the light of criticism from those to whom it may come. It is expected that it will be issued in official form a little later. Single copies may be had upon request to the Federal Council's Committee on Worship, 105 East 22nd Street, New York City.

BILLY SUNDAY: THE MAN AND HIS MESSAGE



This attractive volume of 520 pages is by William T. Ellis, who in all his writings seldom writes a dull line. The book contains Billy Sunday's autobiography, which if you start to read you will not stop till the last paragraph has been devoured.

This volume just from the press and which was authorized by Mr. and Mrs. Sunday, includes a tribute by Homer A. Rodeheaver, the singing evangelist who for twenty years was associated with Mr. Sunday. It also includes a chapter by Mrs. W. A. Sunday. The illustrations add greatly to the interest and value of the book.

"Billy Sunday: The Man and His Message" opens with these striking paragraphs:

"Two of the most distinctively American characters of this generaion died in 1935—Will Rogers and Billy Sunday. Both were typically American as maize. They could have come to celebrity and power nowhere else on earth. The savor of the soil of their native land clung to them till the last."

"Their salty speech with its whimsicalities, its uncouthness, its exaggerations, and its humor, was derived from their pioneer ancestors and early environment. Both held fast to their heritage. Will Rogers and Billy Sunday remained plain Americans to the end of the last chapter of their lives."

These opening paragraphs invite the reader to continue to the end of the book. And as he proceeds the urge continues with ever increasing force.

Every boy in this broad land ought to read the story of Billy Sunday's early life. How his father entered the Union army four months before he was born. From camp he wrote his wife, if the baby should be a boy name him "William Ashley," which was his father's name. Shortly after his birth the father died in camp and the mother was left to rear the three children in a home of dire poverty in Ames, Iowa.

For some years Mrs. Sunday kept her little family together under the roof of the two-room log cabin which they called home. When Billy was twelve he and his oldest brother were sent to the Soldiers Orphanage at Glenwood, Iowa, and later were transferred to the Davenport Orphanage.

In characteristic style Billy Sunday speaks of his poverty and his backwoods training with a touch of humor as follows: "I am a rube of the rubes. I am a hayseed of the hayseeds. I have greased my hair with goose grease and blacked my boots with stove blacking. I have drunk coffee out of my saucer and have eaten with my knife. I have said 'done it' when I should have said 'did it,' and 'I have saw' when I should 'have seen.' I have crept and crawled out of the university of hard knocks, but expect to go to heaven just the same."

But why continue with these things, for here is a book of more than 500 pages that thrills and holds the reader to the end.

The Advocate has arranged with the publishers to handle the book for the accommodation of our readers.

If you desire a copy of **"Billy Sunday: The Man and His Message,"** send your name and postoffice address and $1.50 to the North Carolina Christian Advocate, Greensboro, N. C., and we will see that you get a copy of this book.

STUNG WIDE AWAKE

There are two rather interesting passages found in the Gospels which at first sight seem contradictory. On one occasion Jesus said. "Peace I leave with you, my peace I give unto you," and at another time he uttered these words, "Think not that I came to send peace on the earth; I came not to send peace but a sword." The Christian religion should give a man a sense of peace and harmony, but it should also shake him like a tempest. The second part of the supreme task of the church is to stir up, to agitate the human spirit, to sting a man wide awake in the presence of those evils which dwarf, belittle and kill mind and body. A religion like a trumpet call, making it impossible for those who call themselves Christian to straddle the fence or hide beneath a cloak of indifference. Yes, indifference—this seems to be the curse hanging over so many Christian churches. We are (in John's words) "neither hot nor cold." In a day when every liberal and democratic institution is needed to stem the tide of reaction, so many people are just indifferent, or hostile. As Studdert-Kennedy of Birmingham, England, expressed it in a poem:

"When Jesus came to Golgotha—they hanged him to a tree;
They drove great nails through hands and feet and made a Calvary;
They crowned him with a crown of thorns, red were his wounds and deep,
For those were crude and cruel days and human flesh was cheap.

When Jesus came to Birmingham—they simply passed him by;
They never hurt a hair of him, they only let him die,
For men had grown more tender and they would not give him pain;
They only just passed down the street and left him—in the rain."

Jesus was a disturber—a sting to the lazy conscience, a scathing rebuke to the deceitful and cunning. In the tremendous imagery of the Last Judgment scene found in the 25th chapter of Matthew, why were those on the left, the goats, condemned? Because they did nothing! They were indifferent. "I was sick and ye did not minister unto me; in prison and ye did not visit me; naked and ye did not clothe me." In other words, you did nothing. This is your condemnation! Or the Rich Young Man running to Jesus in the Way and asking the question, "What must I do to inherit eternal life?" "Give what you have to the poor and then come take up your cross and follow me!" That young man went away perturbed, torn in heart and mind. We are prone to forget this side of Jesus' life.—Alfred Storer Cole, in The Christian Leader.

I have never known a sincere man who did not have an overwhelming sense of failure, whose achievements, even though great, did not appear insignificant in comparison to his ideals.—Dr. Richard Eddy Sykes.

Learning makes a man fit companion for himself.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It can not be that our present complacency and moderation are faithful expressions of the mind of Christ and of the meaning of his Cross and Resurrection in the midst of the wrong and want and sins of our modern world.—The Present-Day Summons, John R. Mott.

PROGRAM OF STUDY, JANUARY 1-DECEMBER 31, 1936

To Study and Leaders and Auxiliary Presidents:

1. Two mission study classes each year.

Home missions book studied in the spring—foreign missions book studied in the fall. "Toward a Christian America" by Morse is our home missions study for this spring, together with our own pamphlet, "Home Missions and Southern Methodist Women," which is 25 cents and has been written especially for our women to be used as supplementary material with this book. Council classes are required to use our pamphlet with the Morse book.

The foreign missions book will be announced in the summer when the new list of approved books is sent out.

2. One Bible study class each year. (Many auxiliaries have more than one).

I am advising a stewardship study or one of the courses in the Christian Living Series, together with some portion of the Bible for a Bible study class. The elective course in the Adult Student, "Jesus' Use of Scripture" is very fine. Select one of the following approved courses: Christian Living Series, "Winning People for Christ" by Goddard, 15 cents; "Parents as Teachers of Christian Living" by White and White, 10 cents; "Christian Principles and Practice in Business" by Simpson, 15 cents; "Christian Motive and Methods in Stewardship" by Trimble, $1.00; "The Stewardship Life" by Crawford, 50 cents; Elective Course in Adult Student (January); "Jesus' Use of Scripture" by Sprinkle. Advanced Bible Studies, "His Witnesses" by Sledd, $1.00, and "The Messages of Jesus" by Branscomb, $1.00. Order all books and materials from The Methodist Publishing House, Richmond, Va.

3. Reading circle.

4. Missionary library.

I do not have literature to send you on reading circles or missionary libraries. The formation of these may be handled as you find advisable. Both can be used to great advantage in the work of the study department. Begin a small missionary library if you do not have one and keep a readng circle going.

5. Promote mission and Bible study in other auxiliaries.

Fan the flame of interest in study. Conduct classes in newer or weaker groups. Invite nearby societies to attend your classes. Lend your study books to other groups. There are many ways you may promote "study."

Each year the district having the largest percentage of auxiliaries reporting three study classes during the year, two mission study classes, home missions in the spring and foreign missions in the fall, and one Bible study class, using current text books approved by Council, is awarded the "Lillie Moore Everett Jubilee Study Jewel."

6. Four accurate full quarterly reports sent promptly at the end of each quarter to conference study superintendent.

Use the regular quarterly report blanks in the back of the corresponding secretary's book. I do not have these blanks to send you. Report each class once only. Always give name of auxiliary, church and district.

If your mission study classes met Council requirements, state on your quarterly reports that it was a Council class and ask for a special blank applying for Council certificate. Study Council requirements before holding your class. I will gladly send these upon request. There are many societies in our conference that could do Council class work if they studied the requirements. On the other hand, I am sure many of the societies are not quite ready for that advanced type of work. In that case, have some kind of good information class conducted as best suits the class.

If this entire study program is carried out and your three classes were standard, you will have achieved the Study Efficiency Aim (Study Honor Roll). If your three classes were not standard and all other requirements were met, you will have achieved Study Honorable Mention.

Please keep a little note book of your own with an accurate record of all work done in the study department.

I wish to commend you for the high standard of work you are doing. The record of 1935 shows splendid increases over any previous year, in reports received, mission and Bible study classes held, class membership and auxiliaries earning Council certificates. Let us continue to advance.

I shall be glad to help you at any time in any way that I can. Let me hear from you.

Mrs. B. F. Boone,
Conf. Supt. of Study.

OUR BABIES AT CARR CHURCH

Our babies at Carr church are being taught to come to Jesus and learn his way of life through the loyalty and devotion of Mrs. C. A. Crabtree who is their leader. There are 48 of them and they gave last year twenty dollars and ninety-seven cents including two life memberships.

Mrs. Crabtree says: "I go, and never send, to collect their pennies once every three months. The children that are old enough all know me and love to see me come to get their pennies, for they understand that they go to bless little children in far-away lands. I never hurry in this work though it usually takes three or four days to get around. Oftentimes I have a sweet story to tell them and frequently we pray together—the mothers of the children and I. These mothers are so interested and they tell me that they have been blessed by these contacts. I could tell you pages of sweet experiences and sad ones, too, in this work that must not be neglected."

THE BIBLE IN NEW LANGUAGES

The number of languages in which the Bible of some part of it has been published now totals 972, according to an announcement issued by the American Bible Society.

Among the recent publications of the society is the revised Ponape New Testament and Psalms, which will be used in Ponape, the largest of the Caroline Islands. Five nationalities are participating in this project: translated by Germans, printed in England, financed by Americans, distributed by Japanese, and used by Ponapasians.

Other Scriptures recently published include the Gospel of St. Matthew and St. John in Rundi, one of the many dialects of the Bantu language family. This volume, published by the British and Foreign Bible Society, will be used in Danish Baptist Mission work in the Belgian Congo. The New Testament in Meninka and the First Epistle of St. John in Kissi were recently published on the mission press in West Africa of the Christian and Missionary Alliance.

An analysis of the American Bible Society's records shows that of the grand total of 972 languages in which Scripture publication has occurred, the complete Bible has now been published in 175 languages; the New Testament in 208 additional languages; portions of the Bible, or one complete book, in 514 more, and selections from the Bible, that is, less than a complete book, in still 75 more languages.

The New Bern district is in the front rank on the World Outlook campaign. At the district missionary institute at Kinston the pastors reported 56 new subscribers and the women of the auxiliaries 19, making a total of 75 new subscribers on one day. The presiding elder, Rev. T. M. Grant, is urging all his pastors to observe World Outlook Sunday, February 16. Mrs. R. L. Cox, Mt. Olive district superintendent of publicity, is co-operating with other leaders to put the Outlook into the homes of our Methodist people.

We can take nothing out of this world but Christ formed in us—Saphir.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"Four things that I may happy be,
I pray that God will give to me:

Someone to love with all my heart,
Something to do by toil or art,
Something to hope for further on,

All these in Christ, my Lord, I find—
On Him, I rest with quiet mind."

—Bishop J. H. Darlington. From Adult Year Book of 1936.

ZONE MEETING IN ASHEVILLE DISTRICT

Despite the snowy, chilly, disagreeable day of Thursday, January 30, representatives from six of the auxiliaries in zone four of the Ashevile district met at Hillside Street church at ten o'clock for the first meeting of the zone for 1936. After a brief period of music with Mrs. Fred Brown of Weaverville at the piano, concluding with a vocal solo, "In the Secret of His Presence," sweetly and softly sung by Mrs. Mary W. Tilson of Asheville, Mrs. F. J. Bates, zone leader, greeted the representatives present, expressing her deep appreciation of their loyalty in braving the weather, and announced as the opening number of the day's program a worship period conducted by Mrs. F. A. Walton of Asheville, district leader of spiritual life groups. Mrs. Walton gave a most impressive talk stressing the necessity for a greater and deeper spirituality among the members of the auxilaries of the district and urging the formation of prayer groups in those societies where none now exist. This service closed with Mrs. Tilson singing as a prayer, Washington Gladden's beautiful prayer hymn, "O Master, Let Me Walk With Thee."

The chief feature of this meeting was the observance of Officers' Training Day, and upon announcement of the leaders by Mrs. Bates, the various groups assembled in designated places in the church for a 30-minute period of instruction on the duties of the officers of the several departments of our missionary work. It is to be regretted that all the officers do not avail themselves of the opportunity offered in these training days, to familiarize themselves with the duties of the office which they are assuming (many) for the first time.

After the period of instruction had elapsed the audience reassembled to hear the findings of the various groups, which were interesting and helpful. Officers for the new year were chosen, after which the meeting adjourned with benediction by Rev. F. C. Smathers of Weaverville.

OUR SUPPLY DEPARTMENT

Every auxiliary in our conference is supposed to be carrying on the work of the different departments of our woman's missionary work, if it is at all possible. In the reports that have come to us we find that there are a number of our societies who have not reported the work suggested in our supply department, viz: help sent to needy preachers; to home mission institutions, such as the Bethlehem House at Winston-Salem, Vashti School at Thomasville, Ga., and to foreign institutions.

If there is a society that has not responded to one of these calls during the past year, we urge that you get in touch with the conference superintendent supplies, Mrs. J. W. Harbison, Shelby, N. C., and ask that she suggest some work for the new year and begin early to plan to make a good record along these lines. There is no department of our work more necessary than that which has for its aim looking after our needy preachers and the institutions of our conferences for which we are responsible.

Mrs. Harbison has a very interesting suggestion on saving coupons and their value to this department, which she will be glad to tell you about if you will write her a card and let her know your desire for the information.

SOME VALUABLE SUGGESTIONS

There has gone to the presidents of our auxiliaries in the W. N .C. conference some very valuable suggestions from our conference president, Mrs. C. C. Weaver, in her quarterly letters just issued and we are glad to pass these suggestions on through our woman's page.

Mrs. Weaver suggests (1) "That January was our pledge month ,and it is earnestly desired that every woman in our conference have the opportunity to make a pledge to our woman's work. If this opportunity was not given in January it is not too late to make a definite pledge now. Since our conference has adopted Miss Kelly, one of our W. N. C. girls, as our own missionary in Africa, we want to take her support, which means that every member will have to increase her pledge this year."

(2) She urges "That you see that a missionary program is put on in your church school the fourth Sunday in each month and the money be sent to Mr. H. A. Dunham, Asheville, N. C." Let us remember that eight per cent of the amount collected on that Sunday goes to our woman's work.

(3) "Be sure to see that 'World Work Sunday,' February 16 (or near that time) is observed and results of efforts for new subscribers reported to Mrs. A. L. Thompson, 801 Simpson Street, Greensboro, N. C., by April 1.

(4) "Only a short time remains for the contest on temperance and our young people are urged to enter into it heartily. Mrs. L. E. Brown, Waxhaw, N. C., will give any desired information.

(5) "All societies are urged to reach the new efficiency aim in 1936. Copies of the aim have been mailed to every president by Mrs. Weaver.

(6) "Our annual meeting is to be held in Statesville, N. C., April 21-23, 1936, and we are anxious to make this a great meeting. Each society is entitled to only one delegate. Be sure and elect her at the March meeting and with funds from your local treasury send her to Statesville for the first session and to remain until the last session. Thursday, April 23, will be special day for the secretaries of the children's work, so we hope that a large number of secretaries will be present for the day. Bishop Kern and Miss Dora Jane Armstrong of Africa will be among our speakers.

Let us for this year carry out the command found in Matthew 5:16: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

REDEEMING THE TIME

(From Leaflet by Rev. S. M. Black)

What is life but a succession of days? What is a day but a succession of hours and minutes? We really live by moments and we are stewards of the moments and hours and days that come to us from the great Giver of time.

What should we do with our days? "Teach us to number our days," prayed the Psalmist. Not merely to enumerate them, but to regard and use them to attain the highest ends of life. To redeem them, to buy up the opportunities for good that they afford. Use all our time in accordance with His will and desire; therefore, some of it for His special service.

Time for Private Devotions

Mary had the spiritual perception to see that the one thing "needful" was fellowship with her Master. Time spent in fellowship with Him is still the one supreme need, and a daily devotional period is essential to a vital Christian life. In planning our day let us give God first place; He desires the best, the first portion, the freshest hour. A definite period of daily devotion develops poise of spirit, with which to face the problems of the day and accelerate growth into the likeness of Christ.

Time for Public Worship

Nearly all the issues of the kingdom of God hang upon the simple act of attendance upon public worship. True consecration includes taking time for worship and when we absent ourselves from God's house we deny ourselves the holy impulses that come only from the hour of worship.

Time for Service

Lost! One golden hour set with sixty diamond minutes! No reward is offered for it is gone forever! True stewards take time for all definite Christian service, and recognize that all their time is a sacred trust from God to be used for him.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

UNION MEETING SUCCESSFUL

In spite of the snow and bad weather, more than 75 young people were present at the union meeting held at Halifax last week. The evening's program consisted of special reports on the Memphis conference. Gerline Keeter described the trip to and from Memphis and the spirit of the conference. Janet Rawlings brought an inspirational message on the theme of the conference, "Facing Life with Jesus Christ," outlining the program and giving a brief summary of the outstanding addresses. Viola Nethery discussed the subject, "Race Relationships," bringing to the meeting an effective summary of the discussion group which she attended at Memphis. The closing message was brought by the district director, Rev. W. C. Wilson, and served as a fitting climax to the evening's program. Following the meeting Mrs. J. O. Long directed the evening's recreational program at the club house.

DURHAM TRAINING CONFERENCE

The Durham Union, of which Miss Eva Gantt is president, has made definite plans for holding of an Epworth Training conference in April. The dates set for this conference are April 14-23, the classes being held on Tuesdays, Thursdays, and Sunday during that period. The conference will close with a banquet on Friday evening, April 24. Three courses will be offered in the training conference:

Worship—Miss Reba Cousins.

Leadership Training—Mrs. E. L. Hillman.

Missions and World Friendship—Mr. Jennings Fast.

ARTICLE ON MEMPHIS

The article on "What the Memphis Conference Meant to Me" which appeared on this page last week was written by Mr. Gordon Marshall of Burlington. By error Mr. Marshall's name was omitted at the end of the article. Other expressions of appreciation of the Memphis conference will be carried on this page during the spring months.

YOUNG PEOPLE'S DAY

Attention is called again to the fact that Sunday, March 1, is Young People's Day. A special program for this occasion will be found in the February Epworth Highroad. As Rev. Walter Towner has so effectively said: "Young People's Day is the time when the attention of the church is turned to the needs of developing Christian youth. It is a time when all the forces of the church are surveyed with the thought of develing practical ways of helping young people. But this is only half the purpose behind Young People's Day. Quite as truly, it is an occasion when the church points youth ahead to the inescapable obligations which rest on all Christians. Let's be loyal to our church because of what our church is, and let's use the Young People's Day in 1936 to carry forward the work of our Christ."

There is no special offering asked for on this occasion, but we should like very much to know which churches or which young people's divisions in the conference observe the day. Those observing the day ,therefore, are asked to report their observance either to the district director or to Mrs. Earl W. Brian, College Station, Durham. We should be glad to have a write-up of the kind of program which was used on this occasion.

ASSEMBLY DATES

The date of June 29-July 3 has been definitely chosen as the date for our Young People's Assembly, which will be again this year at Louisburg College. Just preceding this assembly a Christian Adventure Assembly (for intermediates, 12-15 years of age) will also be held at Louisburg College, this assembly opening on June 25 and closing at noon on June 29. Definite dates and places for the other Christian Adventure assemblies, which will serve other sections of the conference, will be announced later.

AT KINSTON

Mrs. Brian and Mrs. Wade are teaching in an inter-denominational school at Kinston, February 9-14. Mrs. Brian is giving the course, "Senior-Young People's Department Program," and Mrs. Wade the course, "Teaching Children."

MR. SIMPSON IN DURHAM

Rev. J. Fisher Simpson of the Leadership Division of the General Board of Christian Education is to be with us on February 27-28 to meet with the Duke Foundation men and members of the school of religion faculty. He will discuss training and accreditation, and will bring practical suggestions to the Foundation men with reference to their summer work in the field. We are sure that Mr. Simpson's coming will be of great value to the training work in our conference, and we feel that we are fortunate in having him spend three days with us.

PASTORS, ADULT LEADERS!

If you would be interested in the manner in which one man is attempting to solve the problem of adult work in the church school, read the article, "Our Experience with Electives," found on page 59 of the February issue of the Church School Magazine.

YOUNG PEOPLE

On page 27 of the February Epworth Highroad will be found an interesting suggestion for your February social or party. There are many other splendid articles in the February Epworth Highroad. If your young people's group is not getting this magazine monthly, now is a good time to send in your subscription. No young people's group should be without the aid and inspiration of the Highroad. It is almost indispensable to carrying on an effective young people's program.

CHILDREN'S WORKERS' BOOKS

The following books of interest to children's workers are available upon application to the conference office. Persons borrowing books from the conference library are asked to pay postage, and to return the books in two weeks, either to the office of the Conference Board of Christian Education, or to an address furnished by the office:

Betty Ann, Beginner. Dunlap.

Child Life and Religious Growth. Bonser.

The Child, His Nature and Needs. O'Shea.

Childhood and Character. Hartshorne.

For the Children's Hour. Bailey and Lewis.

Children's Stories. Esenwein and Stockard.

The Child's Approach to Religion. Fox.

Children's Work in the Church. Skinner.

Chinese Gateways. Sadie Mai Wilson.

A Curriculum of Worship for the Junior Church School. Crandall.

The Dawn of Character in the Child. Mumford.

The Dawn of Religion in the Mind of the Child. Mumford.

Case Studies. Watson.

Exploring God's Out of Doors. Rice.

A First Book in Hymns and Worship. Thomas.

Followers of the Marked Trail. Frayser.

The Fundamentals of Child Study. Kilpatrick.

Geography of Bible Lands. Crosby.

The Golden Windows. Richards.

Bound Volumes of Closely Graded Courses for Beginners, Primaries and Juniors.

Guiding Religious Growth. McDonald.

How to Teach Religion. Betts.

The Hymns and Hymn Writers of the Church. Tillett and Nutter..

Junior Method in the Church School. Powell.

Junior Programs and Songs.

Kindergarten Method in the Church School. Baker.

Knights of Service. Bradshaw.

Knights of Service (Program Guide). Hawthorne.

Let's Go Out of Doors. Milton (for vacation school work).

Living in Our Community. Martin (vacational school unit).

Missionary Education of Beginners. Moore.

Missionary Education of Juniors. Hutton.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS AGNES PEACOCK, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

GREENSBORO TRAINING SCHOOL FOR CHRISTIAN WORKERS FEBRUARY 16-21

The annual training school sponsored by the Methodist churches of Greensboro and Greensboro College will be held February 16-21 in Odell Memorial building, beginning Sunday afternoon at 3 o'clock and continuing each evening through Friday at 7:30. Courses and instructors for the school are as follows:

A Study of Younger Children—Miss Jennie Lou Milton, Nashville.

Teaching Children in the Church School—Mrs. W. R. Reed, Crewe, Va.

Personal Religion — Mrs. Earl W. Brian, Durham.

Guiding Young People in Worship—Dr. L. L. Gobbel, Greensboro.

Teaching Adolescents—Carl H. King, Salisbury.

The Teachings of Jesus—Dr. J. M. Ormond, Durham.

The Spirit and Genius of Methodism—Dr. P. N. Garber, Durham.

With the above courses and with Bishop Kern leading worship each evening, the committee in charge is anticipating the best school in years.

SHORT COURSE TRAINING SCHOOLS —ACCREDITED INSTRUCTORS AND THEIR COURSES

There are 38 accredited instructors in the Western North Carolina conference for short course training schools (formerly known as Cokesbury). The names of these instructors and the courses they teach are listed below for the purpose of acquainting the conference with the fact that we have a competent staff of teachers available for this work at any time during the year.

It is the desire of the conference staff that these men be given an opportunity to teach at least once each year. Applications for such schools must be filed with the conference office at least one month in advance of the first class session.

Several Duke students will be available from June 19 till early in September. During that time special emphasis will be given to this work; however, a number of good schools might well be conducted between now and June. Courses and instructors are available as follows:

The Educational Work in the Small Church

G. G. Adams, Rollin P. Gibbs, W. Harold Groce, W. A. Kale, A. A. Kyles, W. L. Lanier, A. A. Lyerly, Harold M. Robinson, L .A. Bennett, G. R. Stafford,, R. J. Starling, J. G. Wilkinson.

The Pupil

R. C. Cox, O. E. Croy, D. D. Holt, L. F. Tuttle.

Teaching

E. K. McLarty, Jr., L. A. Bennett, O. J. Jones.

Worship in the Small Church

C. P. Bowles, L. A. Bennett, F. B. Jordan, W. A. Kale, W. G. McFarland, E. H. Nease, I. L. Roberts, F. H. Shinn, C. M. Smith. W. H. Groce.

The Meaning of the Christian Religion

G. N. Dulin, F. E. Howard, H. O. Huss, O. J. Jones, A. A. Lyerly.

The Life of Jesus

M. G. Ervin, H. M. Keever, C. S. Kirkpatrick, W. L. Lanier, S. M. Needham, F. J. Stough, T. E. Stough,, J. G. Wilkinson.

Children in the Small Church

Miss Corinne Little, Miss Dora Zimmerman.

A Survey of the Bible

C. C. Herbert, Jr.

Missions

R .C. Goforth, F. H. Shinn.

CONFERENCE TRAINING PROGRAM AS SCHEDULED TO DATE

Mocksville—February 2.
High Point—February 9.
Greensboro—February 16.
Charlotte—February 23.
Gastonia—March 1.
Lexington—March 1.
Shelby—March 6.
Salisbury—March 15.
Haywood County—March 16 (tentative).
Concord—March 22.
Reidsville—March 29 (tentative).
Leaksville-Spray—April 19 (tentative).
Hendersonville—April 19 (tentative).
Rutherfordton—May 17.
Pastors' School—June 8.
West Bend, Asheboro Ct.—June 28.
Young People's Assembly—July 6-10.
Conference School—July 27-August 1.
Winston-Salem—September 29 (tentative).

One and Two Teacher Training Schools

Training schools for Christian workers (Long—formerly known as Standard) may now be given with one or two teachers with the privilege of issuing credits on the closing night as is usually done in larger schools. This plan makes smaller schools possible without the necessity of sending papers to the training division for grading.

A limited number of courses may be given under this plan. Our conference has only a few instructors for teaching in this field. Any pastor, general superintendent or church school desiring a one or two teacher school giving long courses may secure full information as to the possibilities by writing to the conference office.

HERE AND THERE

Coburn Memorial

Few churches in the conference are better equipped for a program of Christian education than Coburn Memorial, Salisbury. Careful plans are being worked out for the payment of the church debt and for full free use of this excellent equipment.

First Church, Charlotte

Approximately 100 leaders were in attendance at the workers' council, First church, on Teusday evening, February 4. Under the guidance of the pastor and the leadership of E. R. Bucher, general superintendent, this church school is going ahead of its record in previous years in a fine way.

I naddition to the worship service an inspirational message on teaching, and reports on significant activities, thorough plans were launched for an excellent attendance at the training school February 23-28.

Park Avenue, Salisbury

Park Avenue, Salisbury, is taking full advantage of the presence of the Conference Board of Christian Education in the city. The pastor, E. L. Kirk, and general superintendent, G. Q. Miller, have opened the way for the conference workers on several occasions.

Dilworth, Charlotte

Response to a training opportunity is always good in Charlotte. On the night of February 6 the pastor and general superintendent called together the workers of the Dilworth church school to transact certain matters of business and to make plans for the training council, February 23-28. Dilworth is expecting the same fine response manifested by the workers last year

DISTRICT DIRECTOR!

Are you keeping your ear to the ground? And are you sending in your material on time? Some faithful souls have used special delivery stamps to get their news in promptly (for which they deserve our praise and thanksgiving) while others have sent in no news at all (and we refuse to believe that "no news is good news." Remember, this is your column, and the conference is tuning in.

OAK SUMMIT

The report of W. A. Kale indicates an excellent school with Brother Crosby. Of the 40 students enrolled, 27 completed the work and received certificates of credit. The conference board is in a position this year to provide such one or two teacher schools wherever wanted. Oak Summit has made a fine start for the new conference year.

If in life's battle I am wounded or tottering, pour into my wounds the balm of hope, and imbue me with courage undaunted to arise and continue the strife.—From "The Optimist's Prayer" by W .J. Robinson.

The Country Church Work—Shall We Rebuild the Ancient Alters?

By J. H. BARNHARDT

Report No. 1 of the Rural Work Commission of the Methodist Episcopal Church, South, is just from the press. It will prove to be one of the most important exhibits of the present quadrennium. With its array of facts, conditions and suggestions, it introduces us to a broad and challenging field which must be more fully entered and more vigorously occupied by us than heretofore, if we are to render the kind of service required for the promotion of the whole program of the present day church. This publication is sent forth under the sponsorship of the General Board of Missions, in compliance with an action of the last General Conference, growing out of a suggestion made by our College of Bishops calling attention to the needs of the rural church and the desirability of finding means and methods of strengthening the same. Certainly this document should receive the careful and sober consideration of all the members of our Methodist family.

The question now is, what are we going to do about it? Shall we pass up this survey with scant study or with superficial compliance with its many rich suggestions, or shall we receive it in the spirit in which it is offered, and hastily and happily put into effect whatever measures we can devise or command, in order to serve this increasingly important field.

The underlying concept of the report is not original, but its approach is different. It gives us facts and figures which are arresting, and in many ways, saddening. But they are facts, and facts cannot be denied or condoned. Where there is no knowledge the people perish; but, having knowledge, if the leaders do not act upon it sanely and in the fear of God, they themselves will perish with their people.

Always have we rhapsodized about the place of the country church in our economy, both as a center of what we have been pleased to think of as unadulterated religion, and as a source of leadership supply for the church at large. Originally our major interest was devoted to the cultivation of this field. There were but few urban centers of population. At any rate, we were an humble people and we busied ourselves with the people of the open country. Many church buildings sprang up in sparsely settled neighborhoods, to which the people came for preaching and some educational and social contact. Particularly did these church centers loom as evangelistic recruiting grounds under the old regime of mass evangelism.

Christianity has two well defined movements in the scheme of its operation. One is outward toward all men; the other is inward toward all parts of every man. The first of these movements we have recognized with commendable conviction; the second we have not yet embraced in its entirety, at least in practice. While we have been rhapsodizing over the glories of the country church, the world about us has entered another stage of development, and the church has made only sporadic attempts to register progress in that realm. The social and educational consciousness of men have developed to the point where these interests demand incorporation into the plan of full-orbed living, and where they press for recognition and cultivation, either in the corpus of the church, or, failing in that, operating independently of church direction and supervision.

Herein lies the opportunity of the hour for normal Christian advancement and security for all concerned. Still and always must we preach the gospel which is sufficient to save the vilest sinner, and keep saved the purest child. But having pressed the call to repentance, and having secured individual decisions for Christ, and having established the kingdom subjects within the church, we dare not abandon them at that point, but must lead them through the operation of educational and constructive agencies, into an ever growing and continuously developing experience of truth conception and character building. This is the ultimate objective of the individual Christian, and it cannot be reached without certain obvious means, involving trained workers, church building equipment, and a wise plan of procedure administered by thought leaders and backed by an adequate financial support provided by the generosity of the church at large.

Accepting this challenge, the church has adopted a wise evangelistic and educational program which she is endeavoring to operate for the benefit of all concerned. It is being put into effect wherever conditions permit and suitable facilities are provided. Thus far, it has worked most successfully in the cities and growing towns where the people are more accessible and the church buildings are better equipped. In the meantime, while some attempts have been made to apply the program of Christian education to the rural sections, the facts compel us to admit that we have merely rimmed the surface, and our larger occupation in this field is to be accomplished in the future.

If we are to do it, we must vision the field and acquaint ourselves with its needs and its possibilities. Herein the commission is rendering invaluable service to the church. These gentlemen chart the field and point the way. It is for us to accept the challenge and undertake in earnest the fulfillment of our commission wihtin this area. Most rural communities have changed more in every other particular than in their

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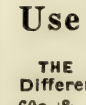
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church life and activities. The isolation of other days is vanishing with the introduction of superior means of communication and transportation; school districts are consolidated and up to date buildings erected; community houses spring up and are patronized; electricity furnishes power and illumination; play houses and movies are made available by good roads and gasoline; the world is getting together into a neighborhood, and little remans, except geography, to distinguish between rural and urban dwellers.

"Little," do we say, "except geography"? Let us take it back. In many places, our church life lags. The same small buildings which housed and served our fathers yet stand as testimonials to their faith, but as wholly inadequate to the needs of their children. Small one-room buildings, sold in winter, unattractive all the year round—all genuinely precious in sentiment, but often bleak and uninviting. Some of these church houses have come to be badly located, with the shifting of the population and community centers being established elsewhere. Most of the original settlers have moved away and bequeathed the little church to a younger generation who do not fit into the old habitat. Some of these churches ought to be merged with other organizations, but a few of the original members remain and they often feel that it would be equivalent to disturbing the foundations of the New Jerusalem to change the location from the cemetery and the spot where some ancestor had "got religion," even though the needs of the present generation should be served by such an adjustment.

I wish it to be distinctly understood that there is no disposition on my part to minimize or discount the humblest house of God. I was reared in one of them, and am to the manner born. No one would rise more quickly than I to defend and eulogize the rural church. But, while the little brown church in the vale furnishes the theme song for "city slickers," and while the tenderest sentiments of life may gather about its humble setting, there is nothing in the premises which should deter us from building better and larger houses of worship, even in adjusted localities, in order to face life in its larger struggle to realize the ends of a growing expression of its spiritual content and equipment.

Perhaps we are doing very well thus far, with the equipment at hand, in meeting the spiritual, educational, and other needs of our constituency. There are many fine and consecrated workers serving in this field, in the way of trained ministers and local leaders. But some of our preachers are serving as many as seven or eight churches which make demands beyond their strength. A number of our members have the vision, but are limited in means to provide suitable and adequate buildings. The whole church needs an awakening on the subject of our rural work, and there should be some kind of arrangement whereby the general interest could be pooled in behalf of the rehabilitation of this entire field. When we consider that practically 75 per cent of our population in North Carolina still live in the country and small towns, and the further fact that of the 2,360,429 people who live in the country, 1,345,745 of these do not belong to any church at all, we certainly should be "stabbed awake" to the realization of a spiritual destitution in our midst which must be overcome if the church herself is to survive.

If our commission had done nothing more than confront us with these impressive facts, they would be deserving of our everlasting gratitude. Shall we not take this report and weave its information into some kind of potent weapon with which to tackle the task now at hand, so as to position and furnish our beloved Methodism for her larger endeavors in the days ahead?

THESE TWELVE THINGS ARE IMPOSSIBLE

It is impossible—

To sow tares and reap roses.

To sow jealousy and reap love.

To think wrong and live right.

To do wrong and live right.

To do wrong and get away with it.

To dance without paying the fiddler.

To bat below par and maintain self-respect.

To be unfair and succeed for any length of time.

To make decisions tomorrow; they must be made now.

To cheat the universe. "For value received" still stands.

To carry hatred in the heart without reflecting it in the face.

To live without growing older, although there is no need of growing "old."—David F. Nygreen, in The Baptist.

"PLEASE LEAVE MY NAME OUT"

Every newspaper has from time to time the request: "Please leave my name out of the paper," particularly in connection with court news. Here's the comment on this problem and a suggestion from The Cleveland County Star:

"Newspapers are often besieged by defendants in criminal courts to 'please leave my little affair out of the paper.' To this class, the publicity is more punishment than a fine and costs. Some newspapers are following this plan: When a defendant comes in with a pathetic plea of how publicity would gray the hairs of a dear mother, shame a wife and children, agrees to withhold the name provided the accused will sign a written pledge not to violate any criminal statute again and 'if I do, you are asked to publish the story of my court record in full.' Quite often this has a restraining influence on the fellow who violates the law, yet has some family pride left. Not a bad idea, is it?"—The News-Herald.

Sign seen in Oslo store window: "English Spoken, American Understood."—Annapolis Log.

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BEFORE you take any preparation you don't know all about, for the relief of headaches; or the pains of rheumatism, neuritis or neuralgia, ask your *doctor* what he thinks about it — in comparison with Genuine Bayer Aspirin.

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Sunday School Lesson

FEBRUARY 16

By Prof. Rollin H. Walker

Jesus Helps a Doubter

Scripture—Luke 7:19:28

John the Baptist was in a noisome prison, liable at any moment to have his head struck off, as indeed it was stricken off a little later. No wonder he had doubts: "Why did not Jesus come and release him? Why did he not drive out Herod and his dissolute and devilish wife? Why did he not do the things that the prophets had led men to expect him to do?"

But while Jesus was disappointing John's preconceptions, his works of healing were so wonderful that John could not doubt that he was an inspired man of God. He would take his doubts to Jesus himself. So he sent the messengers. It warms our hearts to realize that John had disciples loyal enough to stand by him, a risky proceeding with such a capricious scoundrel as Herod in power.

"Art thou he that should come, or look we for another?" was John's question. The Baptist did not for a moment give up his hope that a Messiah would come. The problem was whether Jesus, like himself, was simply preparing for him.

When the messengers arrived our Lord did not answer their question, but bade them sit down. "Stay to dinner with us," said he; let us have a day together. He kept right on with his work of healing and preaching. What a day that must have been for the disciples of John as they saw the faces of the poor, oppressed peasants light up with joy and the sick rise up and walk!

When the day ended Jesus did not even then answer the question of John. He simply said: "Go and tell John the things which ye see and hear. Blessed is the man who, in view of what I am doing for the sinful and the suffering, does not allow his prejudices and preconceptions to keep him back from faith."

Why did not Jesus explain to John his reasons for not leading the people in an insurrection against their oppression? The answer was simple. Jesus knew that for a young son of the desert chained in a stinking prison a discussion of his reasons for trusting to the leavening power of his gospel would not be satisfying. For the time being the only wise course was to give John more and more positive evidence that God was mightily working through him. This, by the way, should always be the dominant policy of the church. When we stop to defend ourselves we are apt to stop the process of multiplying proof that the power of God is with us.

Many are asking John's question today. But if Jesus is not the answer to our need, for what kind of man should we look?

The "reds" are saying, We want a man with power to lead us in a great revoution in which, without needless violence, the rich are dispossessed and the poor are given employment and a chance. But the trouble with that kind of a Messiah would be to draw the line as to how much violence is too much, and when the bomb-throwing begins there surely will be trouble in holding back the masses, especially if they are full of liquor. That kind of a Messiah has been tried again and again, and when he and his followers have driven out the kings and plutocrats the would-be reformers have become very much the worse for their fierce activity, and they have proceeded to oppress their fellow men as cruelly as did those whom they displaced.

Another kind of Messiah that men are looking for is one who can solve our scientific and philosophical problems, one who can teach us how to release the power of the atom, cure cancer and paralysis, make fuel out of cornstalks that will run our automobiles, and do the thousand other things that science is seeking to accomplish. But there is one trouble about that kind of a Messiah, and that is that, judging from the past, a man may be a wonderful inventor and a brilliant thinker, and at the same time be notably unhappy himself, and a breeder of unhappiness in his home and among his associates. The mere highbrow is never high enough to reach to heaven.

So that really after all we have to come back to the man who cannot only change conditions, but give us the secret of loving and impart to us the peace of God. And that is precisely what our Lord can do.

When the messengers of John were gone Jesus said that among them that are born of women there had not risen a greater than John the Baptist. And then he proceeds to utter an astonishing paradox: he that is but little in the kingdom of God is greater than he. What can he possibly mean? He certainly does not mean that the humblest Christian has bigger brains and greater natural genius than John the Baptist, much less does he mean that a poor, worldly-minded Christian is greater than this brave and faithful soul, for plainly he is not.

What Jesus does mean is that as the voice of a little child behind a microphone can speak to a vaster audience than the great Demosthenes, and just as the most ordinary modern physician with his X-ray, his knowldege of antiseptic surgery, his sermons and his antitoxins, is more efficient than the greatest medical genius of ancient times, so the least-gifted Christian who has learned the secrets of Jesus, and connected himself with the great brotherhood controlled by his Spirit, has powers and insights unknown to the Baptist. Moreover, when the kingdom is fully established the spiritual climate will afford such good growing weather, and our educational skill will be so greatly improved, that the ordinary child will reach a development far beyond our present dreams.—Methodist Episcopel Advocates.

WHEN EARTH'S LAST PICTURE IS PAINTED

When Earth's last picture is painted and the tubes are twisted and dried,
When the oldest colors have faded, and the youngest critic has died,
We shall rest, and, faith, we shall need it—lie down for an eon or two,
Till the Master of all good workmen shall put us to work anew.

And those that were good shall be happy; they shall sit in a golden chair;
They shall splash at ten-league canvass with brushes of comets hair.
They shall find real saints to draw from —Magdalene, Peter and Paul;
They shall work for an age at a sitting and never be tired at all.

And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of working, and each, in his separate star,
Shall draw the thing as he sees it, for the God of things as they are.

—Rudyard Kipling.

HONORING THE 75TH BIRTHDAY OF MRS. MITTIE F. WARD

On Sunday a reunion of friends and relatives was held at "The Owls' Nest," the old Madison Ward home, about a mile east of Greensboro in the Bessemer community, in honor of the seventy-fifth birthday of Mrs. Mittie F. Ward, widow of the late James Wesley Ward, mother of the late Roscoe Ward, and sister of the late Dr. Dred Peacock of High Point.

Baskets of old fashioned dainties were served in picnic style. Some of the friends of the old days called in the afternoon. Tea, coffee, cookies, mints and nuts were served by little Misses Theba and Ruth Ward, grandchildren of the honor guest, assisted by little Misses Lucille Younts and Bettie Starr.

Mrs. Ward has been and is being remembered in many ways by those far and near with gifts and messages of congratulation to her in honor of her "jubilee birthday."

WROTE "CURFEW" AT SIXTEEN

Mrs. Rose Hartwick Thorpe, author of "Curfew Shall Not Ring Tonight," celebrated her eighty-fifth birthday in the home of her daughter at San Diego, California, last September 19. She still writes poetry for her own amusement, not for publication, as she did in childhood. She wrote "Curfew" when a girl of 16 on her school slate and was about to rub it off, when her mother happened to look over her shoulder and saw its value. It was sent to a magazine and made the writer famous.—Religious Telescope.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

NEEDED—Five hundred thousand Octagon soap coupons.

* * * *

WANTED—All the churches to pay their Orphanage apportionment within the next month, if possible.

* * * *

DESIRED—Organized classes, missionary societies to clothe and support individual children in the Orphanage.

* * * *

SUGGESTIONS—That friends write the Orphanage in their wills, take out insurance policies or buy Orphanage Annuity Bonds in order to build up our endowment fund.

* * * *

I stated in last week's Advocate that there were ninety-three charges, according to our ledger, that failed to pay their ten per cent apportionment in full. There were ninety-one instead of ninety-three charges.

* * * *

The first Sunday morning in this month I had the privilege of preaching for Brother C. L. Read at the church in Wendell. The congregation was unusually good for a cold, disagreeable day. Brother Read is one of our best preachers and a man of the highest character. I enjoyed being with the saints in Wendell.

* * * *

If the Methodist Orphanage had an organ like a number of the orphanages I could publish many interesting incidents in the life of our home. Since we have such limited space in the Advocate I am denied that privilege. I feel profoundly grateful to the editors of the Advocate for the very valuable space which they give the Methodist Orphanage.

* * * *

Our girls' basket ball team has had a most successful season thus far. They have won ten games and have lost two to the Children's Home, the Methodist Orphanage of the Western North Carolina conference. Since we do not have a gymnasium, Prof. J. O. Sanderson, principal of our Orphanage school, finds it very difficult to practice the girls as he is dependent on the Broughton high school gymnasium. Often it is impossible to get the court due to the fact that it is needed by teams of the Broughton high school.

Owing to snow and extreme cold weather our singing class has been very much hindered in filling engagements. We are hoping for better weather at an early date so that the singing class can give sacred concerts throughout the churches of the conference. I have just completed a schedule for the singing class from February 1 to November 1. As far as it is possible I hope that the pastors serving more than one church can make the visit of the singing class a union service for their entire charge. By following this suggestion the Orphanage can carry its message to a great many more of our people. By giving a great deal of publicity to the visit of our singing class, the churches can make the visits a great occasion for our beloved Methodist Orphanage. I feel confident that the pastors and church leaders will co-operate with the singing class one hundred per cent in making the visit of the class a worth while occasion.

THE CONFERENCE BROTHERHOOD

When I think of the hardships and privations of our ministers forty years ago, and compare the heritage of fine churches, big salaries, etc., that have come to our young preachers through tribulations and sacrifice of the men who are now old, and many of them not having the necessaries of life, I am made to pause and wonder at the selfishness of some of our young ministers. I am glad that I can say some of them.

I have heard the excuse for not joining the Brotherhood is this: "It is too expensive; we can take out insurance much cheaper." This may be true, but the old men, who were once young, had such small salaries and helped to build so many churches and parsonages, they could not take out a small policy. My husband and I were on the job when 11 nice new churches were built and repaired, and built Sunday schools rooms to four other churches; besides repairing and refurnishing many parsonages. I think it should be a duty and a privilege for our young men to join the Brotherhood. Otherwise some of our best men could be denied a decent funeral.

But all selfishness does not belong to the younger members of our conference. I think it was a shame for our big salaried preachers to refuse to give the small pittance (asked of them) to help out those of us who get such small salaries, only one per cent and less. This could have come out of their tithe. I wonder if we all tithe? We still tithe and the Lord still gives us health and bread. One of the things that gives us joy is that we have had a part in paying as well as praying, in the building of many churches, and in the first buildings erected for our Children's Home in Winston-Salem.

We are still on the job and may do some more building yet, after forty years of service. Itinerant's Wife.

When a thing is done advice comes too late.—French.

STIFF NECK?

● When you're bothered with sore, aching neck muscles—just pat Sloan's Liniment gently on! You'll feel a soothing warmth as Sloan's stirs up the circulation of fresh, healing blood. Aches and pains are eased away. You'll be amazed at the quick relief! *Try a bottle tonight! Only 35¢!*



Pat on gently! Don't rub!

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

IF THEY COULD SPEAK

The Child Welfare League of America states that there are half a million children, orphanaged, destitute, homeless, neglected, in need in this country today. They are without proper care, voiceless and defenseless as to their own plight. The League says that if they could speak, this is what we would hear:

ORPHANED—I have no mother or father, no one to turn to, no one responsible for me. Will you see if anyone really wants to take care of me and love me as though I were their own?

MOTHERLESS—Father does what he can, but it is only half a home without mother. Father's glad to be working—even long hours—but he can't make a home for me.

FATHERLESS—Mother cannot care for all the family without regular help. She is trying to be both bread-winner and home-maker. We can't help her, we are under working age. Please don't take us from our home. Help mother.

ILLEGITIMATE—Protect and watch over me and try to help my mother. Don't take me from her unless you must. But if you must, please don't shift me from one person to another.

NEGLECTED—If, as you say, my home is not fit for me to be in because it is immoral and depraved, take me away from it. I dont' want to slip into that sort of life.

DEPENDENT—If I must be placed in an institution, please don't but me in the poorhouse. Give me the same education which other children have.

If I must be placed in a foster home, please find me a good one. Don't forget my religion and nationality, and come and see if I am happy.

ON RELIEF—Father cannot find a job and mother is sick. They aren't like they used to be, but they have tried to keep our home together. I heard them say they must find some place for us to go. Can you do something so that I can stay at home?

HAPPY NOW

One of the reasons the writer prefers to do the Children's Home case work is to enable him to personally become familiar with conditions surrounding children before treatment is accorded them. He can well remember the timidity and fear which were portrayed by the little youngster whose picture appears on this page when he was brought out to be interviewed by the stranger who had driven his car into the yard of the home where the little fellow was temporarily living. Mother and father had died. The older members of the family had been placed by the welfare department and this little youngster had been informed that he would have to go off to an orphanage somewhere. What a satisfaction it was to assure the little follow that he could live with a group of other little boys and girls, all of whom were happy and joyous. Such a state of mind has now come to little Donald Crook, who lives in our baby cottage and who is sponsored by the Social Service Circle of First church, Salisbury.

COTTAGE MOTHERS

While supervisors, teachers, dieticians, nurses, etc., are necessary for the welfare of our family, the most influential factor of their development centers around their house mother, cottage mother, matron, or whatever name is allocated to the good woman who becomes



Once sad, now glad

a foster mother to the children located in a given building. We are very fortunate in that we do not have to make changes very frequently. No cottage mother has been here too long but all have been here long enough to serve well. We do not let just anyone who is willing assume the responsibility of directing a household of 25 or 30 youngsters. While we are anxious to have a cottage mother with a good deal of scholastic training, we are more anxious to have one with a lot of common sense, with a lot of mother love, with a lot of patience, with a lot of poise, one who can laugh as well as cry, one who can transfer her life into the lives of her children without giving to them her own disappointments, her own sorrows and her own anxieties. The writer meets every week with the cottage mothers in conference in an effort to keep step with them as they assume the challenges connected with raising a large family of children. He rejoices over the fact that our cottage mothers do not magnify the weaknesses of their children but rather magnify the opportunity to properly direct their children. The 353 youngsters at the Children's Home, denied their real mothers, are offered good substitutes in their cottage mothers.

ANOTHER SNOW

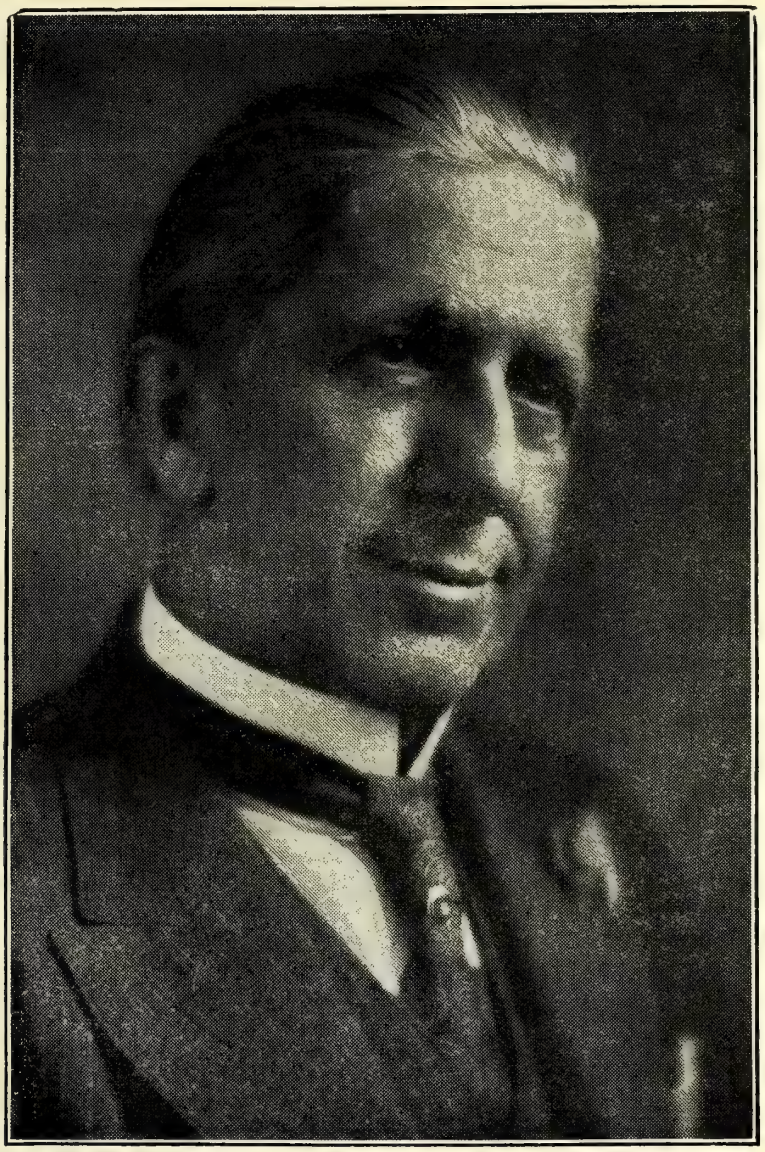
We have had another snow, and a big one. It came with such force as to enter the smallest crevices. Even though windows were pushed up pretty close to the top snow covered some of the beds on our sleeping porches and some of our little youngsters were literally snowed under. But they were in the comfort of warm sleep and did not know about it until next morning when the kind house mother came along to look after their needs. The snow was so deep that paths had to be made before the youngsters could get out to their meals and to their school. What wonderful work the boys did with their shovels, their snow plows, their mules and their good head work.

EVERY LITTLE HELPS

Friends in certain areas of our conference have been so closely confined to their firesides during this severe winter as to prevent them from doing very much for anybody else. The Sundays have been so inclement as to prevent their congregating in large numbers in their churches and in an organized way to help carry along the program their churches sponsor. Other areas have not been so hard hit and they have been busy in the putting across of the year's program. The Children's Home, among other good challenging objectives, has been remembered from time to time. Contributions have been trickling in, some of them very small, but their coming has been a great help to us. In fact, every little bit helps. This is a good time of the year to think well, and having thought well, to do well.

DOING WELL

The Children's Home has two young men and two young ladies at Brevard College, they being permitted to attend this splendid institution through the aid of Winston-Salem friends. J. A. Carlisle, business manager at Brevard College, writes of them as follows: "I am sure you will never regret anything you may do to secure funds for the four young people who are here from your Home. Every member of the faculty is deeply interested in them, and the fine thing about them is that your young people are developing and always respond in a fine way to every suggestion and to any encouragement shown them. Odell Salmon is particularly interested in a course in journalism and is having some practical experience along that line by working on the college paper. I am beginning to see signs of native ability along that line. He has a real desire to be creative. I think I can say the same thing about each of the others in their own particular interests."



HON. CLYDE R. HOEY
Long time official in Central Methodist church, Shelby, teacher of one of the largest men's Bible classes in the state, and now candidate for Governor of North Carolina.

OUR MAJOR TASK IS IN THE COUNTRY

At Professor Ormond's suggestion I am writing some comments for the Advocate on Report No. 1 of the General Rural Work Commission. I presume that this report is now in the hands of all our preachers ,and would urge that it deserves careful study.

One of the facts in the report which most impressed me is that over 60 per cent of the constituency of our church is in the rural areas. This gives a clue to the significance of such an inquiry as the Rural Work Commission is undertaking. Frequently we fail to clearly realize that the major task of our church is in the country charges. Because the urban churches are larger and seem to have a greater individual importance, they overshadow in our thinking the smaller country churches. But this report brings home the fact that our greatest strength and opportunity lies in those smaller churches.

So far, of course, the commission has been largely concerned with gathering data in order to have a sound basis for the conclusions it will draw. But already there have come some very practical and valuable suggestions, which are contained in Part Three of the report. We may expect the final recommendations to be even more valuable. If the commission should do nothing more than give us a clear picture of the existing situation, it would be worth while from the standpoint of indicating more definitely the nature and scope of the challenge facing us.

I believe that the work of this commission has promise of becoming one of the most significant things that has happened in the life of our church for a long time. But of course that work can not bear full fruit except as it enlists the interest and co-operation of the church at large, and more especially of those of us who are preaching in rural charges. I am hoping therefore that all of our preachers will keep in close touch with the progress of this work, and that wherever possible they will lend their aid to the commission.

Henry G. Ruark.

"I'll give you a penny for a kiss, Elizabeth."

"No, thank you! I can earn more takin' cod-liver oil."—Exchange.

DOCTORS KNOW

Mothers read this:



A cleansing dose today; a smaller quantity tomorrow; less each time, until bowels need no help at all.

Why do people come home from a hospital with bowels working like a well-regulated watch?

The answer is simple, and it's the answer to all your bowel worries if you will only realize it: many doctors and hospitals use *liquid* laxatives.

If you knew what a doctor knows, you would use only the liquid form. A liquid can always be taken in gradually reduced doses. *Reduced dosage is the secret of any real relief from constipation.*

Ask a doctor about this. Ask your druggist how very popular liquid laxatives have become. They give the right kind of help, and right amount of help. The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara — both *natural* laxatives that can form no habit, even in children. So, try Syrup Pepsin. You just take regulated doses till Nature restores regularity.

Back of a hearty appetite

. . . . . A Clean System

A hearty appetite is something to be proud of, because it usually indicates that the digestive system is in a healthy condition. Without a real desire for good, wholesome food, the body cannot be properly nourished.

Biliousness and sluggishness dull the appetite and tend to make men and women finicky about what they eat.

Slowing-up of the work of the digestive system (ordinary constipation) sometimes is attended by such disagreeable symptoms as bad taste in the mouth, coated tongue, sensation of fulness after meals, distention of the abdomen, eructations of gas, sick headache, dizziness, spots before the eyes, and a dull, tired feeling.

Black-Draught revives activity of the lower part of the digestive system, relieving constipation. It is purely vegetable in composition, — a reliable, natural remedy for sluggish elimination. Sold in 25-cent packages.



Children's Storyland



A COAT FOR BABY GAY

By Elsie Ball

Baby Gay had a little white coat. She always wore it when she went out to ride with grandpa and grandma.

One day grandma said, "What is the matter with Baby Gay's coat? It gets smaller and smaller every day."

"The coat is not getting smaller," said grandpa. "Baby Gay is getting bigger. She grows bigger and bigger every day."

"I must get a new coat for Baby Gay," said grandma.

So she went to the Jersey cow.

"Jersey," she said, "can you tell me where I can get a new coat for Baby Gay?"

"I can give you some nice sweet milk for Baby Gay," said the Jersey cow, "but I cannot tell you where you can get a new coat for her."

Then grandma went to the speckled hen.

"Speckle," she said, "can you tell me where I can get a new coat for Baby Gay?"

"I can give you some nice fresh eggs for Baby Gay," said Speckle, but I cannot tell you where you can get a coat for her."

Then grandma went to the dappled horse.

"Dapple," she said, "can you tell me where I can get a new coat for Baby Gay?"

"I will carry the nice sweet milk from the cow to Baby Gay," said Dapple. "I will take the fresh eggs from the hen to Baby Gay, and I will take Baby Gay for a ride on my back. But I cannot tell you where you can get a coat for her."

Then grandma saw the young sheep, playing in the meadow.

"Pretty sheep," she said, "can you tell me where I can get a coat for Baby Gay?"

"Baby Gay may have my winter coat," said the sheep. "I shall have a warm new coat when winter comes, so I shall not need my old coat any more. Go to the shepherd and ask him to give you my coat for Baby Gay."

So grandma went to the shepherd.

"Shepherd," she asked, "will you let me have the sheep's winter coat for Baby Gay."

"I sent the sheep's coat to the mill," answered the shepherd. "Go and ask the man at the mill for a coat for Baby Gay."

Then grandma went to the mill.

"Can you tell me," asked the man where I can get the sheep's winter coat? I should like to have it for Baby Gay."

"I made some soft white woolen yarn out of the sheep's winter coat," said the man at the mill. "I sent the yarn to the storekeeper. Go and ask him for a coat for Baby Gay."

So grandma went to the storekeeper.

"Can you tell me," she asked the storekeeper, "where I can get the sheep's winter coat? I should like to have it for Baby Gay."

"I have some soft white woolen yarn," said the storekeeper, "that the man at the mill made out of the sheep's winter coat. You can take the woolen yarn and knit a coat for Baby Gay."

So grandma took the soft white woolen yarn and knitted a coat for Baby Gay.

Baby Gay likes her new coat. She likes to run and play when she wears it, just as the young sheep did.

When she sees the sheep she says, "Thank you, pretty sheep, for my new coat."—Child Life.

TEN LITTLE FINGERS THAT WERE ALWAYS SO CURIOUS

A little girl lives in our town,
  And she was wondrous wise,
Because she puts her fingers ten
  In other people's pies.

If mother slipped her Christmas gifts
  Into a handy box,
Miss Lulu's fingers searched them out
  In spite of keys and locks.

When sister left her watch and rings
  Upon the dresser tray,
Small Lulu's fingers tried them on;
  That always was her way.

She even handled people's clothes—
  She loved to feel of silk;
She tried to see how thick the cream
  Was on the morning's milk.

Her fingers fluttered here and there;
  She couldn't keep them still,
Until one day she looked at them
  And bravely said, "I will!

My fingers I will keep at home;
  They must not poke and pry;
I'll hold them fast—see if I don't—
  When off they want to fly!"

And since that time we love her more,
  Because we know she tries
To keep her little fingers out
  Of other people's pies!

—F. L. N., in Story World.

THE CHAIR THAT WANTED A HOME

The big blue chair stood in the furniture store and wished some one would give it a home. A month ago it had been made of new dark wood, then padded with soft filling until it was fat and comfortable-looking, and covered with a gay, shiny blue cloth on which were birds and flowers. Where would it go next?

That very day a tall, gray-haired woman bought the big blue chair.

"It isn't very handsome, but it will do for Aunt Edna's room," she said.

Not handsome indeed! The big chair squeaked its disgust as the salesman rolled it away. It felt better when it arrived at the new gray house. At last it would have a home.

But, after all, the blue chair was not happy in Aunt Edna's room. It seemed she did not like big stuffed chairs and she sat upright in a small straight chair. About all she used the big chair for was to stick pins and needles in its arms.

"I'm not a pin cushion," the big chair tried to tell her, but she did not understand.

Only a year later the big blue chair was sold with some other furniture and waited in a store for another home.

"This chair is almost as good as new," said a woman one day, tipping the blue chair first one way and then another until it was nearly seasick.

"I can have some comfort in that chair when I come home tired at night," said the man with her in a loud, pleasant voice. The chair liked him at once.

The big chair was placed carefully near a window in a pleasant front room. "At last I have a home," it said to the bookcase. "I wish there were children here."

After a week or two the blue chair wished itself back in the quiet room of the store.

"Don't touch the arms of that chair. Don't lean your head back or you'll soil it. Don't move the chair around because you might break it. Don't—don't—don't," said the woman from morning until night.

In two more years the chair was not considered good enough for the couple's grand new home, and it was glad when it was sent away.

One day two little boys and their mother came into the store where the chair was waiting.

"Here's a nice, big chair!" shouted one boy, and he jumped upon one arm.

"I can get way up here," said the older boy, and he climbed to the top of the chair and kicked his feet into its back.

"At last I shall go to a real home with children in it," said the chair as it left

the store, "but I hope they will be good to me."

But, alas! In almost no time at all the poor blue chair looked like a wreck. The boys banged and kicked it, the cat scratched it, the mother dropped things on its lap, and the father piled it with bags and bundles. The blue chair groaned and squeaked and squealed at such hard treatment, but there was so much noise going on all the time that no one heard its protests. Its gay, pretty stuffing came out in big black spots and one day when four boys jumped on it at once, a leg broke.

"That chair doesn't seem to be very strong," said the father, "we'll send it to the junk man."

The big blue chair felt very sad, for there seemed to be no hope that it would ever have a home now.

One day when the sun was shining so brightly on the snowy streets that even the old chair felt good, a short fat man entered the junk shop. He looked carefully over things, touching them gently, and finally he came to the old blue chair.

"This must have been a fine looking chair when it was new," he said, with such a beaming good-natured smile that the whole shop brightened. "It is a comfortable sort of chair. Just the thing for a farm house. I'll take it right along home with me on my truck."

The big blue chair was so pleased that it was careful not to give one single squeak all the long ride. At last the man stopped before a white farm house on a hill. The door opened and some children came racing out and calling, "Daddy's home! Daddy's home!"

"O dear! O dear! There are children here!" groaned the chair.

"O, what a nice fat chair!" cried a little girl.

"Let's all go to work on it and make it as good as new," said a plump, smiling woman in the doorway. "Bring it right in the kitchen and we can decide how to fix it while we eat supper."

It was pleasant in the kitchen. The tea kettle hummed on the big stove and a black cat purred on a braided rug. The long table was set with yellow dishes, ruffled curtains hung at the windows, bright shining pans sat on shelves, and in one corner was a cupboard full of toys and books.

"Oh, mother, that chair will look just right in front of the fireplace in the sitting room," said one of the boys.

The more the chair heard the better it felt. Still, it did not dare to hope it had found the right home at last. Five children and a cat might make it very hard on an old chair.

A week later the old chair felt better than ever before in all its life. Every one of the family had done something for it. Its leg was repaired, the holes mended, its wood varnished again, and it was covered over with new blue cloth in a design of apple blossoms.

"Let's bring it in by the fire," said one of the boys one evening.

Close by the crackling flames of the old brick fireplace they placed the big blue chair. The mother sat down in it and some one got a footstool for her feet. One little girl climbed into her lap and another squeezed in beside her. A boy brought in a long stick and begun toasting marshmallows in the fire. Another boy lay down on the rug in front of the fireplace, and the youngest boy sat on the floor with his head against the side of the chair. The black cat purred contentedly at the mother's feet.

"Don't begin the story until dad comes in," said a boy.

In a minute the fat man came in with a dish of apples, and sat down on another chair near the fierplace.

"That big blue chair looks handsome here," he said.

"It is the nicest chair we ever had," said the mother, patting its arm kindly.

Then, with the chidren smiling up at her, the mother leaned back against the strong, soft arm of the chair and began, "Once upon a time—" and the old chair knew that at last it had found the right home.—Lydia L. Roberts, in Zion's Herald.

CHILDREN'S SAYINGS

Young Douglas had reached the age of seven when he was promoted to the dignity of having a room to himself. His fond parents had furnished it with great care and showed it to him with no little pride and satisfaction.

Douglas viewed in silence.

"Now, son," said his father, "this furniture is of the best. It will last you a lifetime."

Still Douglas kept silent.

"Don't you like it, Douglas?"

"Oh, yes, I like it. But how do I know my wife will like it?"—Christian Science Monitor.

* * * *

A freshman in high school was regaling her family with the French for potato, bread, milk, and about everything else in sight.

Marjorie, eight years old, listened and asked her big sister, "You have algebra, too, don't you, Joan?"

"Oh, yes, Marjorie, we have algebra."

"Well, what's algebra for mashed turnips?"—Boston Post.

* * * *

Teacher—'I have went'—that is wrong, isn't it?

Pupil—Yes, sir.

Teacher—Why is it wrong?

Pupil—Because you ain't went yet—Broadcast.

* * * *

Teacher—How do you account for the phenomenon of dew?

Student—The earth revolves on its axis every twenty-four hours, and, in consequence of the tremendous pace, it perspires freely—Texas Outlook.

* * * *

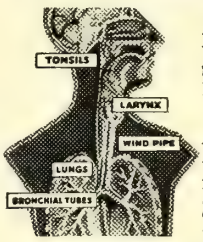
Teacher—Who discovered America?

Student—Ohio.

Teacher—No, sonny, Columbus.

Student—Aw, that was just his first name.—Washington Star.

COUGHS STOP QUICKER
by "Moist-Throat" Method



A COLD dries or clogs the throat's moisture glands. Sticky phlegm collects . . . you cough.

Pertussin stimulates these glands to pour out natural moisture, "unclogging" them. Throat moistens. Phlegm loosens. Your throat is soothed. Then—you experience quick relief!

Over 1,000,000 doctors' prescriptions for Pertussin were filled in 1 year, according to the Prescription Ingredient Survey issued by American Pharmaceutical Association. Get a bottle.

PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

HOW TO PREVENT COLDS

The best way to prevent colds is to build up your resistance. Serious complications develop more readily when the system is run down and resistance weakened.

Doctors will tell you that Yerkes Palatable Preparation with Malt and Hypophosphites, and containing a solution of an extractive from fresh Cod Livers will help the body to regain strength and energy and resist infection. It is an excellent tonic to rebuild healthy vitality after illness.

Yes! Capudine is Best For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves — Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

Girlhood and Womanhood



Mrs. Addie Reeves of 7 First St., Greenville, S. C., said: "I was slow in developing — was almost eighteen years old — and became rundown generally, was weak and thin. Mother felt confident that Dr. Pierce's Favorite Prescription would help me, and it was not long after I started taking this tonic until I began to develop naturally. I could eat more and was stronger."

New size, tabs. 50c. Liquid $1.00 & $1.35.

PIMPLY SKIN
from clogged, irritated pores, can be relieved, improved, and healing aided with Resinol



North Carolina Christian Advocate

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SLATE OF JOHN R. CHURCH
Conference Evangelist

February 9-23—Augusta, Kentucky.
March 1-13—Centenary, Greensboro.
March 15-27—Ward Street, High Point.
March 29-April 10—Walkertown, N. C.
April 14-16—District Conference, Carlisle, Kentucky.
April 19-May 3— Portsmouth, Virginia.
Full slate until November.

DISTRICT CONFERENCE DIRECTORY

Charlotte, at Marshville ..... April 23-24
Asheville, at Weaverville ..... April 26-27
Greensboro, at Farmer ..... April 30
Gastonia, at Kadesh Church, Belwood ..... May 5

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
FIRST ROUND

February
South Alamance, Saxapahaw, 11 16
Pittsboro, Pittsboro, 7:30 16

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

February
Ahoskie, 11 16
Aulander, 3 16
Murfreesboro, 7:30 16
Washington, 11 23
Bath, 3 23
Belhaven, 7:30 23
Chowan, Anderson's, 11 and 1 29

March
Williamson, 11 1
Windsor, 7:30 1

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
FIRST ROUND

February
Piedmont, East Rockingham, 11 16
Roberdel, 3 16
Rockingham, 7:30 16
Troy, 11 23
Broadway, 3 23
Red Springs, 7:30 23

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FIRST ROUND

February
Grimesland, Grimesland, 11 14
Straits-Harlowe, Tabernacle, 11 15
Beaufort, 11 16
Atlanta, Williston, 3 16
Fremont, Eureka, 11 21
Pikeville, Saulston, 7:30 21
Fremont, Eureka, 11 22
Morehead City, 11 23
Newport, Newport, 3 23
Ocracoke-Portsmouth, Ocracoke, 7 26

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

February
Edenton Street, 11 16
Jenkins Memorial, night 16
Henderson, First Church, 11 23
City Road-White Memorial, night 23

March
Dunn, night 1
Erwin, night 4
Raleigh, Central, 11 8
Selma, night 8
Smithfield, night 11
Millbrook, 11 15
Raleigh, Epworth, night 15
Tar River, Trinity, 11 22
Middleburg, Drewry, 3 22
Fuquay, Kipling, 11 29
Newton Grove, Mt. Moriah, 3 29

April
Louisburg, 11 5
Youngsville, Prospect, 3 5
Zebulon, 11 12
Clayton, night 12
Four Oaks, Antioch, 11 18
Benson, 11 19
Bailey, Pleasant Grove, 3 19
Franklinton, night 20
Creedmoor, Bullocks, 11 25

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FIRST ROUND

February
Spring Hope, 11 16
Stantonsburg, 7:30 16

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

February
Burgaw, 3 16

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

February
West Asheville, 11 16
Black Mountain, 7:30 16
Weaverville, 11 23
Swannanoa, Bethesda, 3 23

March
Asbury Memorial, 11 1
Skyland, Balfour, 3 1
Candler, Laurel Hill, 11 7
Marshall, Walnut, 11 8
Hot Springs, Paint Rock, 2:30 8
Biltmore, 11 15
Oakley, 7:30 15
Fleacher-Mills River, Fletcher, 11 22
Saluda-Tryon, Saluda, 7:30 22
Hendersonville, 11 29
Flat Rock, Fruitland, 3 29
District Conference, Weaverville, April 26-27.

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

February
Pineville, Harrison, 11 16
Belmont Park, 7:30 16
Waxhaw, Waxhaw, 11 23
Big Springs, 7:30 23

March
Marshville, Wingate, 11 1
Polkton, Wightman, 2:30 1
Hickory Grove, 7:30 1
Hawthorne Lane, 7:30 2
Myers Park, 7:30 3
Wadesboro, 11 8
Peachland, Mt. Moriah, 2:30 8
Dilworth, 7:30 8
Wadesboro, 11 15
Lilesville, Savannah, 2:30 15
Prospect, Bethlehem, 11 22
District Conference, Marshville, April 23-24.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

February
Gastonia, West End, 11 16
Gastonia, Main Street, night 16
Belmont, Park Street, 11 23
Belmont, Main Street, night 23

March
Shelby, Lafayette Street, 11 1
Shelby Ct., El Bethel, 2:30 1
Shelby, Central, night 1
Goodsonville, Asbury, 11 8
Lincolnton Ct., Pisgah, 2:30 8
Lincolnton, First Church, night 8
Gastonia, Smyre, 11 15
Cherryville Ct., Beulah, 3 15
Cherryville, First Church, night 15
Lowesville, Snow Hill, 11 21
Maylo, 11 22
Lowell, Bethesda, 3 22
Gastonia, East End, 11 29
Rock Springs Ct., 2:30 29
Stanley, Iron Station, night 29

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
SECOND ROUND

February
Glenwood, 11 16
West Greensboro, 3 16
Asheboro, First, 7:30 16
Liberty Ct., Staley, 11 23
Mt. Pleasant, 3 23
Jamestown, 7:30 23

March
Randleman, 11 1
Cedar Falls Ct., Central Falls, 3 1
Proximity, 7:30 1
Bethel-Grace, 11 8
Pleasant Garden, 3 8
Carraway Memorial, 7:30 8
New Hope Ct., Pisgah, 11 15
Asheboro Ct., Mt. Tabor, 3 15
Ramseur, 7:30 15
Guilford, 11 22
Coleridge Ct., Rehobeth, 3 22
Randolph Ct., Trinity, 7:30 22
Farmer Ct., Salem, 11 29
Highlands, 7:30 29

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Mankike, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.



Mrs. Barbara Spears

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

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Specimen of Type
THE LORD is my shepherd not want.
2 He maketh me to lie d green pastures: he leadeth m the still waters.

Order from N. C Christian Advocate

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
SECOND ROUND

February

Gilkey, Gilkey, 11 9
Broad River, Kestlers, 3 9
Cliffside-Avondale, Cliffside, night 9
Glen Alpine, 11 16
Morganton Ct., Bethlehem, 3 16
Marion Mills, East Marion, night 16
Bostic, Cedar Grove, 11 23
Rutherfordton, night 23

March

Marion Ct., Concord, 11 1
Cross Mills, night 1
McDowell Ct., Bethel, 11 8
Old Fort Ct., Bethlehem, 3 8
Old Fort Station, night 8
Burnsville, 11 15
Ball Creek, Ball Creek, 3 15
Elk Park, Elk Park, 11 22
Avery Ct., Jonas Ridge, 3 22
Micaville, Bakersville, 11 29
Spruce Pine, night 29

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
SECOND ROUND—IN PART

February

Ararat, Hatchers, 11 9
Mt. Airy Ct., Oak Grove, 3 9
Rural Hall, Germanton, night 9
North Wilkesboro, 11 16
Moravian Falls, Miller's Creek, 3 16
Wilkesboro, Wilkesboro, night 16
Watagua, Henson's, 11 23
Todd, Todd, 3 23
Boone, night 23

March

Warrensville, Smithport, 11 1
Creston, Big Laurel, 3 1
Jefferson, Bethany, night 1
Laurel Springs, Chestnut Hill, 11 7
Helton, Grassy Creek, 11 8
Sparta, Shiloh, 3 8
Walnut Cove, Bethlehem, 11 14
Sandy Ridge, Sandy Ridge, 11 15
Danbury, Danbury, 3 15
Stoneville-Mayodan, Mayodan, night 15
Ronda, Grassy Creek, 11 22
Jonesville, Haynes Grove, 3 22
Elkin, night 22
Mt. Airy, Central, 11 29
Pilot Mountain, Chestnut Grove, 3 29
Rockford Street, night 29

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
SECOND ROUND

February

Norwood Ct., Green Memorial, 11 8
Badin, Tabernacle, 11 9
Norwood, night 9
Albemarle, Central, 11 16
Albemarle Ct., Stony Hill, 3 16
First Street, night 16
Park Avenue, 11 23
Woodleaf, South River 23
Landis, Landis, night 23

March

Concord, Harmony, 11 1
Salem, Tabor, 11 and 2:30 ..... Feb. 29 & 1
Westford, night 1
Kerr Street, 11 8
Concord Ct., Rocky Mount, 3 8
Forest Hill, night 8
First Church, night 10
Yadkin-Rowan, Yadkin, 11 15
New London, Zion, 3 15
Spencer, Central, night 15
Mount Pleasant, St. Paul, 11 22
Cabarrus County Training School 3 22
Epworth, night 22
Concord, Central, 11 29
Granite Quarry, 3 29

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

February

Statesville, Race Street, 11 9
Shepherds, Knox Chapel, 3 9
Statesville, Broad Street, night 9
Elmwood, Elmwood, 11 16
Cool Springs, New Salem, 3 16
Mooresville, Jones Memorial, night 16
Troutman, Troutman, 11 23
Statesville Ct., Shiloh, 3 23
Stony Point, night 23

March

Mooresville, Broad Street, 11 1
Mooresville Ct., Williamson, 3 1
Mooresville, Central, night 1
Granite Falls, 11 8
Catawba, Bethlehem, 3 8
Maiden, Maiden, night 8
Taylorsville, Carsons, 3 15
Hiddenite, Hiddenite, night 15
Dudley Shoals, Grace, 11 22
Hudson, Hudson, night 22
Westview, 11 29
Hickory, First Church, night 29

April

Whitnel-Harpers, 11 5
Lenoir Ct., South Lenoir, night 5
Davidson, Huntersville, 10 12
Mount Zion, 11 12
Olin-Turnersburg, night 12

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

February

Bethel, Pisgah, 11 9
Canton, night 9
Jonnathan, Shady Grove, 11 16
Whittier, Shoal Creek, 3 16
Macon, Patton's, 11 23
Clyde, Clark's, night 23

March

Franklin, 11 1
Robbinsville, Robbinsville, night 1
Murphy, 11 8
Hayesville, Sweetwater, 3 8
Franklin Ct., Clark's, 11 and 11 14-15
Webster, Wesleyanna, 3 15
Sylva, Dillsboro, night 15
Highlands, Highlands, 11 22
Glenville, Glenville, 3 22
Fines Creek, Spring Creek, 11 29
Crabtree, Crabtree, 2 29

April

Murphy Ct., Bellview, 11 5
Andrews, night 5
Bryson City, 11 19
Dellwood, Elizabeth, night 19
Cullowhee, Speedwell, 11 26

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

February

Lewisville, Concord, 11 9
Advance, Mocks, 3 9
Linwood, Macedonia, night 9
Erlanger, Ebenezer, 11 16
Davidson, Centenary, 3 16
Trinity-Bethel, Bethel, night 16
Ardmore, 11 23
Welcome, Midway, 3 23
Central Terrace, night 23

March

Forsyth, Marvin, 11 1
Reeds, 3 1
Lexington, First, night 1
Burkhead, 11 8
Oak Ridge, Cottrell Memorial, 3 8
Hanes-Clemmons, Clemmons, night 8
Thomasville, Main, 11 15
Hiatt-Sedge Garden, Mt. Olive, 3 15
Green Street, night 15
Kernersville, 11 22
Bunker Hill, 3 22
Denton, Denton, night 22
Centenary, night 25
Grace, 11 29
Thomasville Ct., 3 29
Ogburn Memorial, Oak Summit, night 29

April

Mocksville, 11 5
Walkertown, night 5

WAS IT A TYPOGRPHICAL ERROR?

The bulletin of a Topeka, Kan., Methodist church on a recent Sunday announced: "Friday, Sparking Social Evening in this church, directed by our young people." Come to think of it, that's what they used to be.

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IN MEMORIAM

BURNS—Joseph R. Burns passed to his reward January 3, 1936. Born in Moore county, February 13, 1848; spent some time in Randolph county, later moved to Robeson county; married settled down on the farm. Two children were born to this union: Mrs. F. M. Page, who with his wife preceded him to the eternal world. J. W. Burns, his son, survives, and a number of grandchildren. We deposited his earthly remains in the family burying ground near the home of his lifetime. He will only be remembered by the good he has done. He was a life long member of the Methodist church. J. C. Whedbee, Pastor.

RESOLUTIONS OF RESPECT

At the regular meeting of the Lela Barrow Aid Society of the M. E. church, La Grange, N. C., the president appointed Mrs. C. P. Barrow and Mrs. S. D. McCullen as a committee to draft resolutions on the death of Rev. R. E. Pittman.

He was pastor of our church for four years and during that period there was not a more beloved man in our community than he. He was loyal to our society and rarely missed a meeting. We loved him. He was indeed a friend to mankind and always his face radiated the beautiful Christian spirit which he truly possessed.

Resolved, that copies be sent to the bereaved family and to the North Carolina Christian Advocate for publication.

FORESTER—William Lafayette Forester, born March 18, 1853, died December 19, 1935, at the age of 82 years, nine months and one day.

Brother Forester was a faithful member of the Goshen church on Moravian Falls charge. A trustee in the church; served 40 years on the board of stewards; was Sunday school superintendent for 30 years without a break in time of service, and at the time of his death was acting as assistant superintendent..

He was married to Miss Ellen Louise Smithey, November, 1881. All the children (except H. N., deceased), the faithful wife, one brother, J. A. Forester, ten grandchildren and a host of friends will miss this good man. But thanks be to God, who giveth victory through Jesus Christ, we can some day have our sorrow turned into joy. J. C. Gentry, Pastor.

RESOLUTIONS OF RESPECT

John Malloy Owen died on October 10, 1935, in the 71st year of his life. He was for 50 years a member, for 43 years a steward, and for 25 years chairman of our Camp Ground church. A loyal church member, a kind father, a devoted husband and a public spirited citizen is gone but not forgotten. He speaks though he be slient.

Now, therefore be it resolved by the board of stewards of Camp Ground M. E. Church, South:

First, That in his death our board and the church has lost a loyal and devoted member.

Second, That we hereby express our sincere sympathy to his family in their great sorrow. We commend them to the great One to whom only can sustaining grace in such an hour be found.

Third, That a copy of these resolutions be sent to the family, the N. C. Christian Advocate, and recorded in our church minutes.

W. J. McKethan,
D. A. Graham,
J. O. Tally.
Committee.

SNOW—Mrs. Flossie Smith Snow, 41, wife of Robert E. Snow, who has been a faithful member of Pleasant Ridge Methodist church since early childhood, died in Elkin Hospital December 27, 1935. She underwent a very serious operation but seemed to recover nicely, and was most ready to be released from the hospital when the end came very suddenly.

Her passing truly brings sadness to a multitude of neighbors and friends. The church, in which she took an active part, and the community suffer a sad loss by her passing. A place is vacant that can not be filled. A light has gone out, as we think in the realms of the material, but heaven has been made brighter by her going. Too, the news of her departure spread from home to home, bringing tears to the eyes of many. Friends gathered at the home to weep with those who wept. The words could be heard from the lips of many, "She was a good woman."

She is survived by her husband; two children, Robert Alton and Marie Doris; her mother, Mrs. D. C .Smith, and 13 brothers and sisters.

Funeral services were conducted from Pleasant Ridge Methodist church and she was laid to rest in the cemetery near the church. C. W. Russell.

RESOLUTIONS OF RESPECT

We, the stewards of Brooksdale charge, wish to express our deep feeling of loss when our heavenly Father called from us our beloved pastor, Rev. R. E. Pittman, on January 12, 1936. Here was a life of wonderful beauty, filled with love and service. It may be sincerely said, "To know him was to love him." He is gone from us but will never be forgtten. His good works will ever linger in the minds of his people with whom he labored so faithfully. Therefore be it resolved:

First, That we bow in humble submission to the will of our Father who doeth all things well. The church and community has lost a valuable citizen and a beloved pastor.

Second, That we extend our deepest sympathy to the bereaved family and grieve with them in this sad hour. May the God he loved so well be ever near them.

Third, That a copy of these resolutions be sent to the family, the N. C. Christian Advocate, the county papers, and recorded in our church minutes.

G. M. Fox, Jr.
B. G. Crumpton,
E. G. Gill,
J. A. Bagby,
C. G. Daniel.

RESOLUTIONS OF RESPECT

Whereas, Brother J. J. Ferebee departed from our midst on October 15, 1935, to the great beyond.

Whereas, during his life he endeared himself for his spiritual leadership in the entire community, particularly in the services of Perkins Methodist church, where for more than a half century he was a faithful steward, and for many years served as superintendent of our Sunday school; therefore be it resolved:

First, That we, the members of Perkins Methodist church, trusting in the care of our heavenly Father, employ this means of expressing our deep sense of grief at his going and our sincerest sympathy for his family, and especially for his wife, Mrs. Betty Ferebee, who also is dear to this church because of her faithfulness and service.

Second, That a copy of these resolutions be delivered to the family as a token of our appreciation, and that a copy be sent to the North Carolina Christian Advocate, and that a copy be recorded in the permanent records of the church.

Charles E. Vale,
Mrs. Will Flora.

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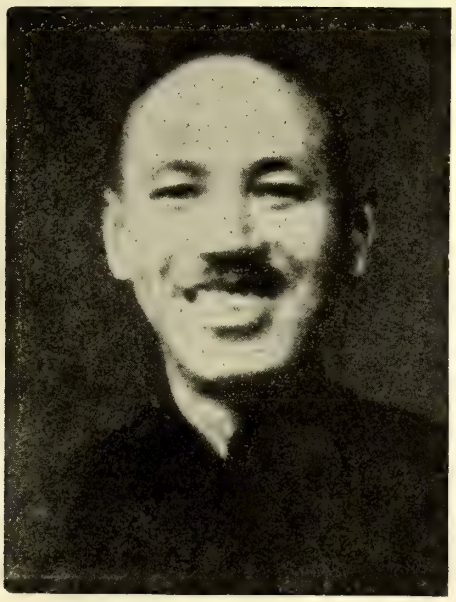
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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, FEBRUARY 20, 1936 Number 8

TWO OUTSTANDING CHINESE CHRISTIANS





GENERAL AND MRS. CHIANG KAI-SHEK

Chiang Kai-shek is still the military and civil leader of China. His wife, who was Miss Soong Mei-ling, a sister of Mrs. Sun Yat Sen, was educated at Wesleyan College, in Georgia, and Wellesley. Her parents were Christians, and she and her distinguished husband are members of the Methodist Episcopal Church, South.

YOU MUST CHANGE MAN'S CHARACTER

By Madame Chiang Kai-shek

People say, "I believe in medical missions, or I believe in agricultural missions, but I don't believe in evangelism."

My answer has been, "You can't change anything unless you change man's character."

It means teaching people to love others as you love yourself. That is the heart of it all.

For this reason the New Life Movement also aims at duty toward others. That is one of the principles on which the whole movement is based. The New Life Movement, as it sweeps the country, gives a new conception of what the future of China may mean and should mean. The first step has been taken, the foundation is now laid. Now we insist on seeing that the standard of living of our people is raised. For this reason we want you to help us in this province.

We want first to instill into our people the spirit of sacrifice and patriotism, because it is the same thing. Now we have started the People's Economic Reconstruction Movement as the second step. We hope you will do all you can to help us.

You have come to China because you love the Chinese. You didn't have to come. You have worked overwhelming hours. Sometimes you have had your discouraging moments.

I admit I am much discouraged at times. At such times I think upon the life of Christ, how, against overwhelming odds, He still kept on, even when His own disciple, one of the twelve, betrayed Him. He didn't give up. And I think also upon the many missionaries coming to China year after year—no appreciation, no thanks, not even the consent of the people among whom they work—yet they keep doggedly on.

I believe it is the spirit of persistence and self-sacrifice which will eventually regenerate China. And the regeneration of China is coming, no matter what happens.—*From address to missionaries in Chengtu.*

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Why not enlist at once in this noble effort for an informed leadership? Put the
NORTH CAROLINA CHRISTIAN ADVOCATE
in the home of every steward

TRAINED MINISTERS NEED INFORMED LAYMEN
—HENCE THIS OBJECTIVE SET BEFORE US

Exalt this first work of 1936! Make larger use of the printing press. Last year 140 boards were on the honor roll. Double this number this year.

Act Quickly! Lead in a Noble Cause

THE CHRISTIAN ADVOCATE KEEPS WINNING

Two elements enter into the conquest coming to the North Carolina Christian Advocate.

(1) Never before have we had such fine co-operation on the part of our bishop, preachers and people in making and circulating the church paper.

(2) Never before has the job department, which is so essential to the support of the paper, had so many friends and patrons.

OUR MOTTO IS: A BETTER PAPER EACH YEAR AND BETTER SATISFIED PATRONS OF OUR JOB DEPARTMENT.

With continued co-operation in getting the official boards 100 per cent and in winning one new subscriber for every 50 members in each church, we can double the subscription list this year and quadruple this number in the next five years. We will then wonder how we were content to live at such a poor dying rate.

The reports this year will indicate who are having a part in winning the victory for the North Carolina Christian Advocate.

WHICH DISTRICT WILL LEAD?

A number of charges have reported the board of stewards 100 per cent for the Advocate. Many are working at the job, some having sent in a partial report for their boards.

On the showing made last year we are sure some of the districts will go 100 per cent. That is, every charge will report the officials 100 per cent for the North Carolina Christian Advocate. **Which one will be first?**

That will be a distinct honor for any district. It will be a church-wide distinction. Such has never happened before. At least no such report has gone abroad.

FIFTY THOUSAND DOLLAR GIFT TO EDENTON STREET CHURCH, RALEIGH

Rev. E. C. Few announces a gift of $50,000 made by Mr. D. T. Poindexter for an educational building to stand as a memorial to Mrs. Vashti Rand Poindexter. This noble memorial will contribute to the youth of the church and the community long after the present generation has passed off the stage.

We felicitate any church that can claim such devotion and fidelity as that exemplified in the lives of these two, husband and wife, through the years, and we congratulate Brother Poindexter in such act of devotion as expressed in this note from Brother Few:

"Mr. D. T. Poindexter, a retired Raleigh business man, has recently announced his readiness to give to Edenton Street Methodist church fifty thousand dollars for an additional educational building which will stand as a memorial to his wife who was Mrs. Vashti Rand Poindexter. Mrs. Poindexter, who died some months ago, was a loyal Methodist and for many years was a faithful member of Edenton Street church. Mr. Poindexter has also been connected with Edenton Street for a long time. His magnificent gift is evidence of an abiding interest in the welfare of his church and community both now and in the future.

"A building committee has been properly elected by the quarterly conference and the actual erection of the building will begin just as early as possible."

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 81 GREENSBORO, N. C., THURSDAY, FEBRUARY 20, 1936 Number 8

Now they are telling this story: A Scot gives his dog food in a dish with a mirror on the bottom so the dog will think he is getting twice as much food as it actually is.

"A good name is rather to be chosen than great riches," says the Good Book. Some wise guy has remarked, "And there is no tax on a good name, either." Surely then a good name, like mercy, is twice blessed.

The Chinese have a saying: "You cannot carve rotten wood." Perhaps no one appreciates the truth of this more than do college presidents and teachers. What comes to college determines what will go out of college. And this truth abides in every department of life. "You cannot carve rotten wood."

For several years some of the advocates of Sunday baseball for Greensboro, N. C., have fumed and fretted and railed at the opponents of Sunday ball, seldom failing to point to Charlotte with its Sunday baseball while Greensboro by its puritanical narrowness had killed professional baseball. But now the report is abroad that Charlotte will have no baseball either Sunday or week days this year.

Missionary societies of Episcopal, Baptist and Methodist churches in Henderson, representing a total of 310 women, went on record this week against Sunday movies. How different are these from certain women in some of our towns who make terms with movie houses for a small per cent of the Sunday admissions to buy milk for sick babies. We would rather risk sick babies in the hands of missionary women than in the care of those with a social gospel who, in the name of humanity, trample upon the essentials of our gospel. The Ten Commandments, the Sabbath and the Sermon on the Mount has more standing with them than with the movie folks who put gain above all else. They are working gradually to open every theatre in the state on Sunday.

Dr. S. Parkes Cadman's brother, Jonah Cadman, who was for sixty-five years a member of what is known as the "Cadman Church," and for fifty of those years its organist, died on January 23, 1936, at his residence, Laburnum House, Ketley Bank, Shropshire, England, says the N. Y. Christian Advocate. Dr. Cadman's grandfather, uncle, and cousin have covered 103 years in the office of treasurer for this same Methodist church from 1832 to 1936. Dr. Cadman seldom revisits England without preaching in this sanctuary.

Somebody whose name is unknown in this column has set the material over against the things that are spiritual in the following arresting manner: "Astronomy has mapped the heavens and numbered the stars, but on its sky chart we find no star of Bethlehem, and in its sky no Sun of righteousness. Geology has combed the stratified layers of earth's foundations, but it has found no Rock of Ages. Physics, with the electric light, has illuminated cities until the night is banished, but it knows not the Light of the World. Mineralogy has sifted the stones of the earth, and sounded the depths of the seas, but it has found no jewels of the King, no pearls of great price."

The drunk-driving problem was presented to a meeting of the International Association of Police and Fire Surgeons, at a meeting in New York on October 23, 1935. Dr. Kilmer had done his own research. He reported that there had been an average increase in the number of drunken drivers in twenty-three states (the number for which he had figures) of 45.6 per cent. Drunken drivers had increased in number 11½ times as rapidly as the number of cars had increased! This relative rate of increase was greatest in Massachusetts (60 per cent). The District of Columbia, South Carolina and Wisconsin showed a relative decrease of less than one per cent in each case, but all had showed an actual increase except the District. Dr. Kilmer's comparison is between 1933 and 1934.

The Christian Task Today

FRANCIS B. SAYRE, assistant secretary of state, speaking before the Foreign Missions Conference of North America, declared that we have become a materialistic civilization. We are losing our faith and with it our sense of spiritual direction. "We seem to be slipping backwards in the long march of progress. Human liberty, democracy, parliamentary government, freedom of speech, freedom of conscience, tolerance, faith—these in important parts of the world have ceased to exist. Today the tide is running strong for autocracy and dictatorship, for censored speech and writing, for riotous intolerance, for crass materialism."

Men and women are yearning and groping for spiritual values that can not be built upon material foundations. We are beset with dangers to our civilization of the gravest sort. We must commence a new chapter of forward progress or suffer a slow decline.

"Further progress demands building anew upon spiritual foundations. The one solution that I can see, the only solution that seems really practical, lies along the teachings of Jesus Christ. He sensed, as no one else before or since, the heights and depths of human nature, knew how to satisfy its fundamental needs. He understood the secret of power. His life at the time was looked upon as a failure and he died a felon's death. And yet, through his life and through his death, he generated a power which has fundamentally changed human history."

• •

Fizkin and Slumkey

IN view of the warning that the approaching political campaign is to be one characterized by more than the usual strife and bitterness, the Religious Telescope calls attention to a passage in "Pickwick Papers" in which Charles Dickens played up the foibles and follies of England in his day.

And this repetition of political history occurs right at the time when we boast of educational advancement and a reign of brotherhood that is being secured at the outlay of billions which show how universal is our brotherhood.

But to Dickens' story of a dark age in English history:

"Fizkin and Slumkey both expressed their opinion that a more independent, a more enlightened, a more public spirited, a more noble minded, a more disinterested set of men than those who had promised to vote for him, never existed on earth; each darkly hinted his suspicions that the electors in the opposite interest had certain swinish and besotted infirmities which rendered them unfit for the important duties they were called upon to discharge."

• •

Builders That Failed

IN the early record of Genesis we have the story of a brick and mortar civilization. The inhabitants of the land set themselves to the task of building a city with a tower that reached to heaven—an ambitious undertaking was this. They would make for themselves a name and win for themselves the needed security. The story of Babel is so well known that we need not recount it here. But we do need to learn the lesson that comes to every people who would make secure the future by material accumulations. In this present day we call it "social security." Some would anchor the church here.

As a people we have exalted our pioneer ancestors and rejoiced in the hardy and heroic men and women who subdued the wilderness and opened up this land to civilization and Christian conquest. This land of opportunity has been the marvel of the nations. But we would do well to remember that never have we counted on our own ability to build a tower that reached to heaven. Our fathers stressed the ladder that Jacob saw and they made much of the angels and the open heavens. The moral and the spiritual was first with these heroic souls. The God of the Bible, the church of Jesus Christ, the family, the school, good men and women, led by the spirit, bulked large with them. They did not hope for salvation by the short cut and find redemption in material security.

The faith of the fathers is falling into the discard. Those homely virtues of old and the domestic fidelities of our fathers are nothing to be compared with the redemption that draweth nigh in the new order of this marvelous day taken up with eating and drinking, relying on its much goods laid up for many days. We truly are builders akin to the wonderful barn-builder Jesus warns us against. The brewer and the distiller furnish the drinks, the divorce courts and the political demagogues contribute to the needed laxity for building a

modern Babylon with its towers of professed security, reaching unto the heavens. They forget the hand of doom that writes, and writes, and writes. A brick and mortar civilization ever more ends thus. The confusion of tongues is with us still, judging by the many voices on the air.

• •

"It Is Not True"

SOME editor in an estimate of Rudyard Kipling and his writings has said:

"It is not true that
The dawn comes up like thunder outer China,
'crost the Bay;
It is not true that
There is neither East nor West, Border, nor
Breed, nor Birth,
When two strong men stand face to face,
though they come from the ends of the
earth.
It is not true that
The liner, she's a lady,
And the Man 'o War's her mate.
It is not true that
Morning waits at the end of the world
And the world is all at our feet.
Least of all does it seem to be true that
Still stands Thine ancient sacrifice—
An humble and a contrite heart."

These are not true if we regard them as matter of fact statements of things as they actually exist in this present day world. But as eternal ideals for God's world as we know it they are emphatically true. If not true in the world that is they are eternally true in the world that ought to be. To this there is a universal response of the human spirit, hence the name of Rudyard Kipling the world around is reverenced and applauded as one of the great poets of the English tongue.

• •

Bad Bargains

THE story goes that a small boy was asked what he did not like about the sale of Joseph into Egypt by his brothers. The lad replied: "They sold him too cheap."

These are not the only men who have sold out too cheap. Judas sold out too cheap. When men sell their sons and daughters for the tax money they get out of liquor stores the sale is too cheap. When a man will sell his place in the church of God in order to engage in the liquor business he is selling out too cheap.

Revived Interest in the Country Church

JOHN R. MOTT in his address at Washington made special reference to the need for country and village life of the nations and urged the missionary leaders of our church to give attention to this needy and hopeful field. Some of the boards are moving to this end. Our own board has issued report No. 1. Just now we are giving more space in this Advocate, desiring to aid in this needed work.

Following more than twenty years of increasing interest in the work of the church in our rural sections, we venture to express the conviction that not much real headway can be made in our own church until there is a changed attitude on the part of leaders and a new approach made to this whole field of endeavor. This will involve bishops, presiding elders, pastors and the conference boards. The day that all have joined in an effort to set up groups of churches—big circuits, if you please, putting a man in charge, with sufficient helpers—to make such charge as prominent and financially remunerative as a city church, then men can be kept there to do real constructive work. This will enable these men to be trained for presiding elders, to be elected to the General Conference, and to be placed on the leading boards of the church. The country work will then come to its own. In North Carolina, with the young men from Duke, we are well fixed to lead in this work, but we will not make headway in this with our present plan of little circuits unable to carry on a constructive plan of relocating and rebuilding our churches in village and country places.

But where is the profit to enter into newspaper controversies about the country church or to panegyrize those who have come out of these country places? Leaders should sit down together and work out a plan for the conquest, making careful preparation for a system that will stop this steady migration from the country to the city church. This will certainly keep up so long as circuit work is looked upon as a place to be endured until a better place opens. And we are free to say no one is to be blamed for holding to this view until the leaders in the church change their attitude and revise their methods of dealing with the churches of the open country. Then, too, we must have patience so as to give sufficient time for working such revolutionary changes in the work of our country churches which are much in need of trained leaders who are to the manner born.

People and Things

Our grateful thanks to the readers of the Advocate for the many renewals that greet us each new day. Our friends are numerous.

A negro preacher sent out this notice: "In the spread of the gospel three books are necessary—the Bible, the Hymn Book and the Pocket Book. Come to church tomorrow and bring all three."

Rev. D. D. Holt, former pastor at Davidson, has been transferred to the Virginia annual conference and will be stationed at Charlottesville. At Charlottesville he will be assistant to Dr. George E. Booker, pastor of the First Methodist church and will do special work with boys of the University of Virginia.

"We were able to balance our budget the first quarter on everything except a small amount on salary. Tabernacle has raised one-third of budget for the year. Last Thursday night the church at Badin gave the pastor a birthday party and a very generous pounding. Expect to do something for the Advocate soon."—Elzie Myers.

The trustees of Davenport College at a meeting in Charlotte last Tuesday appointed a committee to consider the opening of the college this fall at Lenoir if financial assistance can be secured. The committee is composed of Rev. J. W. Hoyle, presiding elder of the Statesville district, chairman, and with him Rev. R. M. Courtney and Thad H. Ford of Shelby.

"We hear a great deal about preaching politics and economics instead of the Gospel of Jesus. What is the Gospel of Jesus but the good news of God's will done, not up in some seventh heaven but the good news of God's will done among men, by men? If that has nothing to do with politics and economics—every phase of life—then I give up," declared the Rev. C. D. Clarke, in a New Year sermon at Prince Rupert, B. C.

For "Silver Bill" Lytton, whittling is more than a pastime; it's a career. He has worn out more than 25 pocketknives carving thousands of peach seeds into tiny baskets, to be worn on watch chains. He boasts that his small souvenirs now grace vest fronts in every state. The Woodstock, Va., citizen, who has been carving the baskets nigh on 50 years, maintains his office on a long bench in front of a Woodstock store. "Silver Bill" is the champion early riser in Woodstock, getting up at 4 a. m. each day.—Christian Science Monitor.

Edgar A. Guest, Mrs. Guest and their daughter, are spending the winter in Southern California. He is under contract to write a poem every day for 200 newspapers. He has produced about 12,000 "bits of verse," as he prefers to call them. He declares that many of them are just "junk." He says that nobody can write a masterpiece every day, seven days in the week, year in and year out. He said that he is not a poet, but merely a police reporter. He is here to take a part in a new moving picture. The fact that the remuneration for his "bits of verse" enables him to live for half a year in one of the most luxurious apartments of Los Angeles' most expensive hotel leads us to ask how a mere "police reporter" can afford such luxury.—United Presbyterian.

Bishop Paul B. Kern and presiding elders of the two Carolinas were in session in Charlotte Tuesday afternoon and evening and Wednesday morning of this week. Prof. J. M. Ormond of Duke University spoke at the opening upon the work of the country church. But special emphasis was placed by the conference upon evangelism. These leaders of the four annual conferences of the two Carolinas are planning a united revival campaign during the year.

The General Conference of the Methodist Episcopal Church will meet in Columbus, Ohio, next May. At the same time the General Conference of the Methodist Protestant Church will be in session in High Point, N. C. These two bodies will vote upon the question of Methodist union. Present prospects indicate that there will be little if any opposition to the proposed union of American Methodism. So far practically no opposition has been voiced in any section of the country, and the time of meeting is little more than two months off.

College Place church, Grensboro, last Sunday morning dedicated 500 new hymnals that had just been bought for the use of the congregation. There was a short ritualistic service including hymns, responsive reading and a prayer of dedication. Rev. B. C. Reavis, the pastor, delivered a most excellent sermon appropriate to the occasion and the congregation that filled the big church was deeply impressed by the services of that good hour. College Place church continues to prosper in all departments and the outlook is most hopeful. The people think they have the best pastor in all the land.

"Broad Street church is making thorough plans for a great pre-Easter evangelistic campaign. We will have the services of Rev. Gus A. Klein, one of our general evangelists, for this series of meetings. Special services will begin March 22, continuing three weeks or until Easter. I made the most careful inquiry in reference to Brother Klein's work. In reply to numerous letters of inquiry, I never received anything but commendatory expressions. I am not advised as to Brother Klein's schedule, but if any of our North Carolina brethren are thinking of evangelistic help, I suggest that they write Rev. Gus A. Klein, 1567 Waverley Place, Memphis, Tenn."—C. N. Clark.

"We have been kindly received by many of our good friends on the Moncure charge for our second year. These good people have made us happy and our work fruitful. The charge made a great record last year, passing all previous records along all lines. Since returning to our work for another year we have been pounded by our members in Moncure and Mt. Zion. Sunday, February 2, we were greeted at Mt. Zion church by a large crowd, even though the ground was covered with snow. At the conclusion of the service we were surprised to find the car had been loaded with many good things. The fine spirit and amiable expressions from the people inspire us to a greater reconsecration for the work another year. The attendance at our services has held up well regardless of the severity of the weather. We are always giving the Advocate due consideration. We pray for a greater year, which we trust will be successful along all lines."—A. C. Thompson, P. C.



MISS VIRGINIA KERN

"I was glad to see the picture of Rev. Charles J. Soon in the Advocate last week. It looks very familiar to me, as he and I were in college together at Trinity in 1883-84, during my junior year, and we joined conference in the same class in 1885. I have read several descriptions of the actions of him and his family, and am so glad that his family is so distinguished and are doing well. I would not expect less from him."—J. M. Downum.

The stewards of First Methodist church voted unanimously at a meeting this week to invite Bishop Paul B. Kern to hold the next annual meeting of the Western North Carolina conference in Salisbury. The session held last October was so thoroughly enjoyed the local church desires the experience repeated. At the closing session of the last conference a verbal invitation was extended the conference by a representative of First church and now the officials are following this up with a formal invitation which they hope will be accepted.

The Irish were on a rampage in the House of Representatives the early part of this week. The bright particular stars were John J. O'Conner and Patrick Noland. These names indicate that a part of Dublin had transferred to Washington. The object of their tongue lashings was Father Coughlin. It is not reported whether the battles were for the benefit of their constituency or were they fighting on general principles, as another Irishman said. Perhaps both considerations entered into the affair. O'Conner flared up one day and threatened to kick Coughlin from the capitol to the White House, the next day he blamed his talk on his "Celtic blood." Oh, these Irish!

MISS VIRGINIA KERN TO MARRY JULIAN ALDRIDGE

Bishop and Mrs. Paul Bentley Kern announce the engagement of their daughter, Virginia, to Julian McClees Aldridge of Durham and Rocky Mount. The marriage will take place in the early spring.

The bride-groom-elect is the son of Mr. and Mrs. F. S. Aldridge of Durham. His father is professor of mathematics at Duke University, from which the bridegroom-elect was graduated in 1935. He is a member of Kappa Alpha fraternity. Miss Kern is also a graduate of Duke University and before going there studied at Randolph-Macon Woman's College, Lynchburg, Va.

Miss Kern is the elder daughter of Bishop and Mrs. Kern, who have residence at 2505 West Market street, Greensboro. She is a native of Nashville, Tenn., and for a year was with her parents in the Orient. She is a member of Phi Mu sorority and of the Junior Woman's Club.

Mr. Aldridge is now living in Rocky Mount, where he is connected with the Young Men's Christian Association. The young couple will make their home in Rocky Mount.

GREENSBORO COLLEGE STUDENTS ELECT OFFICERS

Miss Helen Whitley of Kannapolis was elected president of the student government association of Greensboro College Monday night. Miss Alma Cade of Wilmington was elected president of the Young Women's Christian Association, and Miss Irma Smith of Leaksville, president of the athletic association.

Other officers of the students' association elected were: First vice president, Miss Deppe Barker of Trenton; second vice president, Miss Eva Allen Mann of Swan Quarter; corresponding secretary, Miss Frances Griffin of Thomasville; recording secretary, Miss Pattie Sue Hipps of High Point; treasurer, Miss Mary C. Hutchinson of Richlands; budget collector, Miss Margaret Chapman of New Bern. Officers of the Y. W. C. A. include: Vice president, Miss Cornelia Edens of Rowland; secretary, Miss June Parker Wren of Siler City; treasurer, Miss Eleanor Hearon of Marshville; manager Y store, Miss Catherine Owen of Fayetteville. Officers elected for the athletic association are: Vice president, Miss Lorelle Franck of Raleigh; secretary, Miss Margaret Faw of North Wilkesboro; treasurer, Miss Peggy Leonard of Asheville; cheer leader, Miss Elizabeth Ray of Charlotte.

The Greensboro College Players, under the direction of Miss Elba Henninger, head of the spoken English and dramatic department at the college, will present two one-act plays Saturday night, February 29, at 8:30 in Odell auditorium.

A valuable collection of books has been donated to the Greensboro College library by Rev. Leon M. Hall, pastor of Page Memorial Methodist church, Aberdeen, Dr. Luther L. Gobbel, president of the college, announced recently. Most of the collections are rare books, coming down to the Aberdeen pastor from members of the Hall family.

COLORFUL NEWS ACROSS A HALF CENTURY

We are indebted to Rev. C. K. Proctor of Oxford for the copy of a letter written by Mr. Alexander B. Andrews of Raleigh to Mr. John B. Bragaw of Washington, N. C., on February 4, 1936. Mr. Andrews says:

Dear John:

The News and Observer of today, on page nine, carries the attached item:

"Lindsay, Cal., Feb. 3.—(AP)—Official records vouch for these colorful details:

"An automobile, L. Green was driving, knocked down Mrs. L. A. Brown. Harry White rushed her to a doctor's office. C. A. Black was listed as a witness.

"The accident left Mrs. Brown black and blue."

This sounds like a good story, and "that reminds me."

In the early 80's when the Rev. William S. Black was assigned by the Methodist conference to Edenton Street church, Raleigh, he was met at the station by a delegation of stewards which consisted, among others, of Mr. Joseph G. Brown, the banker; Mr. R. T. Gray, lawyer; Andrew H. Green, farmer; George C. Scarlett, business man; Samuel C. White, banker; ——— Redd and other "colorful names" which I do not recall.

When the spokesman greeted "Brother Black" he said: "This is Brother Brown, this is Brother White, this is Brother Scarlett, this is Brother Gray, this is Brother Green, this is Brother Redd"— Just then Brother Black broke in—"I may be from the country and my name be Black, but you can't pull any such joke as this on me." Alexander B. Andrews.

Wittenberg, the Home of Martin Luther and "Cradle of the Protestant Reformation"

In childhood I learned that Martin Luther had thrown an inkstand at the devil, and that also upon one occasion he declared it was his intention to go to the Diet of Worms if there were as many devils at the Diet as there are tiles on the roofs of the houses. These things led me to think that the doughty ecclesiastic had little fear of his satanic majesty. Furthermore, it has long been common knowledge that the little monk of Wittenberg, Germany, nailed ninety-five theses upon a church door at Wittenberg and that the sound of the little tack hammer, like the shot of the embattled farmers at Lexington, Massachusetts, had been heard around the world. In the study of church history I had learned also that he took a papal bull just outside the gate at Wittenberg and burned it to ashes.

With these facts fresh in mind I decided on Monday, August 5, 1935, while in Berlin to bring to a late fruition the dreams of childhood by visiting the town sixty miles away which had been the scene of the greater part of the life and labors of this great leader of the Protestant Reformation. In consequence, I proceeded to the offices of the American Express Company and purchased a round trip railroad ticket to Wittenberg not knowing, but hoping that I would be able to use the "return" part of the ticket.

Then without delay I hailed a taxie and finally made the driver understand where to drive. This Teuton dashed through the crowded streets and along devious ways till finally he pulled up at the station. "Two marks," he muttered. I dropped these into his itching palm and hastened up the broad, crowded stairway, across the big rooms of the big station, where it seemed a good portion of Berlin's population had gathered on this particular Monday morning. Many of the throng were children, laughing in good American but chattering in the tongue of the Fatherland. These children obviously were on the way to summer camps accompanied by ladies who had them in charge, while many of the parents had come to see them off and to say "good-bye." But nobody had come to tell me good-bye or even to tell me which of the several trains went to Wittenberg. It is bad, as I learned, not to be able to read even the signboards in a railroad station.

Finally I reached the gates to the trains, showed my ticket, and the keeper of the gate let me pass. But which train to get on was now the question. When a man does not know and has no one to ask, he can only guess. This I did, climbed on and walked into a compartment where a Chinaman sat alone. My first question was, "Speak English?" "Not much English, speak German," he explained. With 10,000 people about me who spoke German, a German speaking Chinaman did not add much. But he gave me to understand that we were on the train to Wittenberg, which was the only information that I especially desired just then.

I learned that my good friend whom a merciful Providence had sent from the Far East to tell me which train I was on, is a student in a Berlin university, where he had spent two years of the four which he expected to devote to securing a doctor's degree.

In sixty minutes, including two stops, the train had covered the sixty miles to Wittenburg. My first surprise upon reaching my destination was to find what I had supposed to be a little way station is a junction point on the great line from Berlin to the Rhine country and Amsterdam, Holland. This double track railroad has trains passing almost as frequently as the Pennsylvania between New York and Philadelphia. There were at Wittenberg more railroad tracks than at Pomona, and the depot is as large as the Southern station at Charlotte, N. C.

Then followed another surprise. My guide book had said that soon after leaving the depot one comes to a tree marked the "Luther tree" that had been planted over a hundred years ago to mark the spot where Martin Luther burned the pope's bull. So I set out from the depot looking for a tree under which rests the ashes of a papal bull. But I walked over half a mile without seeing a tree of any sort. Finally I met one of Hitler's lieutenants, dressed in fine brown and strutting as he walked. I ventured to ask him, "Speak English?" He shrugged his shoulders, shook his head and answered "Nein." After passing under the railroad tracks I suddenly came upon a big wooded park, but no "Luther tree" appeared.

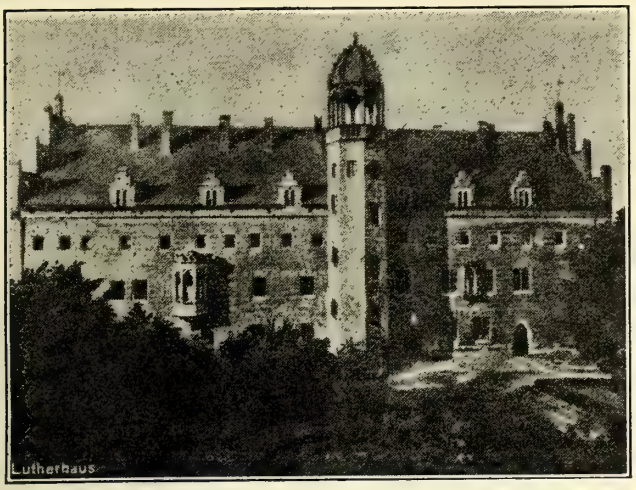
Finally, I met a policeman when with emphasis and a question mark written all over my tone of voice I said, **Kollegien Strasse.** In reply he waved me ahead. Soon I found the welcome words written on the walls of the buildings and I tramped on!

At last I reached "Luther House" written in German. (It is surprising how much German a fellow who knows no German can read when forced to do so). I entered to find that the keeper could not speak a word of English, but was genial and kind, received a meager fifth of a mark (8 cents) for admission and permitted me to survey at will that strangely interesting place.

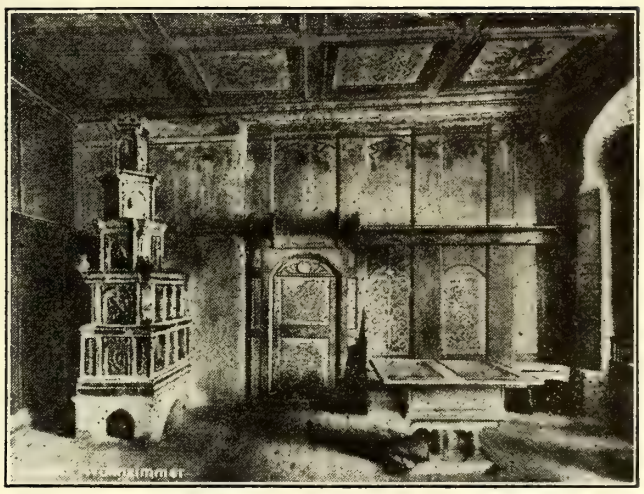
After a little I met a gentleman who seemed greatly interested in the place and who spoke quite good English and read German. Upon inquiry I learned that he lived in Italy. A Chinaman and an Italian speaking English in Germany seemed quite interesting to an American with only his mother tongue. In another room of this famous building I met a gentleman and lady who



Stodkirche where Luther preached for many years. Seats 1700.



The Luther House, where Luther lived and labored for years in Wittenberg



Martin Luther's Study in Luther House. Remains as when Luther used it.

were Americans. A college professor from California and his bride on their wedding trip. The charming young woman to my surprise was a daughter of Secretary Daniel Roper of President Roosevelt's cabinet.

The Town Wittenberg

Luther's town was founded about 1180 by settlers from the low countries. It was granted town rights in 1293 and was the residence of the Ascanian princes for varying periods up to 1347, and later (1423) of the Saxon dukes and electors of the house of Wettin. The most important of these was Frederick III, called "the Wise," elector of Saxony (1486 to 1525), who built the palace (SchloB) and the SchloBkirche between 1490 and 1499, and founded the university of Wittenberg in 1502, which was merged in the university of Halle in 1815. Wittenberg was strongly fortified at an early date and was consequently exposed to numerous sieges and bombardments, especially on October 13, 1760, and again in 1813 and 1814. The fortress, which had been occupied by the French, was stormed in the night of January 12, 1814, by the Prussians under Major-General von Dobschutz. In 1815 Wittenberg was placed under Prussian administration. Its defences were dismantled in 1873, and magnificent gardens and promenades were laid out on the site of the walls and ditches of the fortifications. The disappearance of the latter was a necessary preliminary to the flourishing growth of the town, which numbers 24,480 inhabitants ,according to the census of June 16, 1933.

Tens of thousands of Germans and thousands of visitors from abroad make a stay in Wittenberg annually, where Luther lived and labored for thirty-eight years, from 1508 till 1546. He had been transferred as monk from Erfurt and was appointed professor of theology at the university in November, 1508. On October 31, 1517, he nailed the famous 95 theses to the door of the SchloBkirche. On December 10, 1520, he burnt the papal Bull of Condemnation and a copy of the canon law of the Roman Catholic Church outside the Elster gate. Luther directed from Wittenberg his struggle against the ecclesiastical and civil powers of his time for the regeneration of religious life and the intellectual liberty of his German people. His struggle assumed dimensions that influenced the history of the world, so that the end of the Middle Ages and the dawn of historically modern times dates from the years of the Reformation. Wittenberg is the birthplace and the main scene of action of Luther's Reformation.

Even today the witnesses of those great years, so full of the history of German intellect and civilization are numerous and important. Places and stones speak to us impressively of Luther, the champion of the faith, and his times. Only one who has himself visited the scene of Luther's labors can imagine the enormous work of that gigantic human life, or can feel its effect over the span of centuries that have since elapsed, and will leave the old Luther town, the Mecca of pilgrimages and the sanctuary of the whole Protestant world, enriched and uplifted in mind and spirit.

On the way from the main station to the town, immediately after passing under the railway tracks, a wide-spreading oak tree, set in well-tended green gardens on the site of the old Elster gate, offers the visitor the first greetings from the town; it is the Luther oak. It was planted over a hundred years ago to commemorate the burning of the papal Bull. Proceeding to the town, the massive building of the Augusteum soon rears itself on the left, built by the elector August, for the university, after Luther's death between 1564 and 1583. It has served since 1817 as the Evangelical Seminary for theology candidates. One passes through the broad gateway in the lower story and stands before Luther's house, the former Augustinian monastery, founded in 1502, which the elector Frederick granted to Luther as his dwelling. The Katharine portal with Luther's arms and portrait, which his wife presented to him in 1540, give admittance to his dwelling rooms, to the lecture halls, and to the magnificent collections of the Luther Hall. Comprising pictures, writings, documents, letters, medals, books ,and so on, they give a comprehensive survey of the whole field of the Reformation. It is the most important and diversified collection covering the history of the Reformation in the whole world. In the first story will be seen the living room of the reformer, preserved unaltered and carefully tended. In the Collegienstrasse, once the way of many students of the university and still the main business street of the town, is Melanchthon's house at the left, No. 60. Here he died in 1560. Two houses further above is the old university building built by Frederick the Wise, used since 1815 as barracks, and now fitted up as dwellings. Just before reaching the Market we turn to the right to the Holzmarkt with an old well. The corner house is the legendary Hamlet house. A passage leads from the Holzmarkt to the Kirchplatz with the Kapelle zum heiligen Leichnam (Corpus Christi Chapel) at the left, built in 1377. The house No. 14 is at the left hand in front of it, marked by

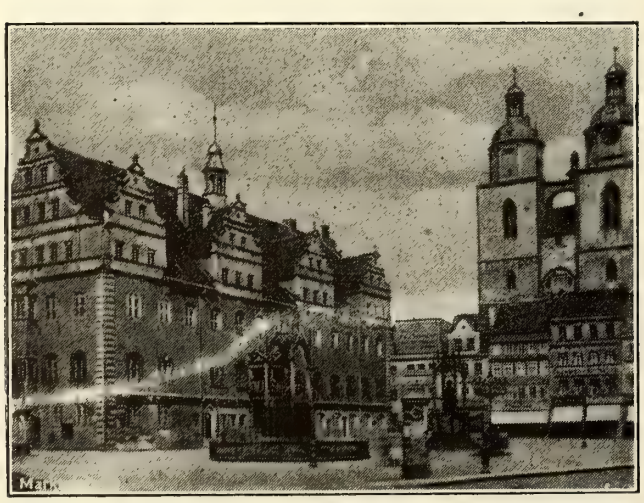
a tablet, harbored the writer of numerous church hymns, the poet Paul Gerhardt, who lived here from 1628 to 1642 as student and family tutor. The massive and impressive building of the Stadtkirche (parish church) lies in the middle of the square, on the site of the oldest chapel which was built soon after the foundation of the town, and was replaced in 1280 by a larger building (the present sanctuary with aisle), being enlarged between 1412 and 1570 to form the present building which was renovated in 1928. Luther preached in this parish church probably after 1515, and the first Protestant divine service was held here in 1521 while Luther was at the Wartburg. It is the church in which Luther preached, the real mother church of the Reformation. In March 1522 he preached his important sermons against the iconoclasts. The "German Mass" was held here for the first time on October 29, 1525. The new German church hymns sounded here since 1523. The church contains pictures by Cranach (triptych dated 1547) and other valuable monuments of Bugenhagen. The metal font with the figures of the twelve Apostles by the master craftsman Hermann Vischer of Nuremberg has been standing in the sanctuary since 1547 and was used also by Luther for baptisms. The square is bounded to the east of the church by Bugenhagen house, where Bugenhagen, the fellow-combatant of Luther, dwelt from 1523 to 1558. In front of it is a monument to Bugenhagen. A narrow passage at the tower side of the church leads to the Market-place with its magnificent Town Hall, built between 1523 and 1540, renovated 1926 to 1928. Round about are statues of Luther (by Schadow in 1821) and Melanchthon (by Drake in 1860), a handsome ornamental well dated 1617, and old gabled houses. A characteristic old courtyard is enclosed by Eichler's house (Markt 6) and Cranach's house (Schlosstrasse 1), the seat of Lucas Cranach and his descendants until the close of the nineteenth century. In the court is to be found a stone statue of Johann Friedrich. Other two houses are also worthy of note. The old house (Schlosstrasse 4) of the goldsmith Doring, who placed the wagon at Luther's disposal for the journey to Worms, with a staircase tower in the court, and Schlosstrasse 10 with a handsome gateway arch, where Professor Weber of Gottingen, the inventor of telegraphy, was born.

At the west end of the Schlosstrasse lie the old palace of the Saxon electors and the Schlosskirche. The Schloss contains the Research Institute for the philosophy of life and the courtyard is even today well worth a visit, in spite of all the additions that go to spoil it. During the siege of 1760 by the government troops, the Schlosskirche was completely burnt to the ground; it was rebuilt in 1770, severely damaged again in 1813, repaired in 1817, and finally, after having been superbly renovated, was opened in 1892 as a Memorial Hall of the Reformation in the presence of the German Emperor and numerous princes. It contains the tombs of Luther and Melanchthon, those of the two electors who protected and furthered the Reformation, Frederick the Wise and John the Steadfast, and of numerous members of the house of Ascania who died between 1273 and 1435. The old wooden door of the theses, which had been destroyed by fire, was replaced in 1858 by a bronze door, bearing the historical theses against the misuse of indulgences. The words in mosaics of the Lutheran hymn of defence and defiance "Ein feste Burg ist unser Gott, ein gute Wehr und Waffen" gleam from a broad band on the tower of the Schlosskirche and are visible for a long distance. Proceeding either northwards through the garden, in which monuments and memorial stones commemorate great national days and important local events, or southwards to the bridge over the Elbe, the visitor arrives by another route round the town at his starting point.

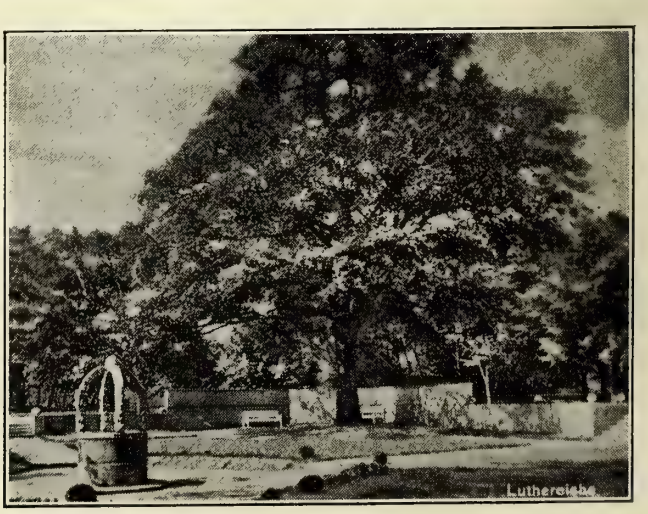
Whoever is active enough to essay the climb to the platform of the towers of the parish church, the oldest bell of which dates from 1429, will enjoy an admirable view in all directions. To the north are the wooded slopes of the Flaming, to the south the woods of the Dubener Heath from beyond the Elbe. East and west tall chimneys and extensive work shops tell of the peaceful and proud German will to work. At his feet the streets and lanes of Wittenberg stretch east and west. Eight hundred years of town history, four centuries of the history of the Lutheran faith greet the visitor. Truly the visitor to the town of Luther, symbol of Protestantism has yielded him a precious day of inner reflexion and fullness of experience!

In this Mecca of Protestantism I found of prime interest the "Luther House," the "Market Place" in the center of town, the Stadtkirche and the Schlosskirche.

The "Luther House," once an Augustine monastery, and for the last century used as a preacher's seminary, is primarily a museum of relics connected with Martin Luther and the Protestant movement. Here Luther lived as a college professor. His study remains almost as he left it. His chair, the table at which he wrote, the great tall stove that was built according to his directions, the seats that extended around the walls and other interesting



Market Place in center of Wittenberg. Monument of Luther on left. Melanchthon on right.



Luther Tree, planted 100 years ago to mark spot where Martin Luther burned the Papal Bull.



Schlosskirche, where Luther nailed 95 theses on door protesting against sale of Indulgences.

objects. This study is about 25x25 feet and the table is at least five feet square, while the big stove is ten or twelve feet high.

Luther's study is only one of many rooms of interest on account of what they contain. In one room, for example, is the death mask of Martin Luther, which shows that his features were refined and handsome, and the wax representation of his hands showed the hands of some master in the fine arts rather than those of a warrior who fought with principalities and powers and spiritual wickedness in high places.

In the "Market Place" is a bronze statue of the great reformer of heroic size underneath a Gothic canopy of iron. On the side of the pedestal are chiseled the words:

"Ist's Gottes werk, so wird's bestehn,
Ist's menschenwerk, wird's untergehn."

And on the other side—

"Ein feste Burg ist unser Gott."

Only a block from the market place and about one quarter of a mile from the Luther House is the Stadtkirche. The Stadtkirche is the church in which Luther used to preach—at first as a simple monk of the Augustine Monastery and later as a professor of the university. The first evangelical service was held here in 1522. The church—St. Mary's of old—was built in the 14th century as a Hall Church in late Gothic style. It was restored in 1929 and has seating accommodation for 1700 persons. It is still in use by the Wittenberg people.

The Schlosskirche is at the west end of the old town and about half a mile from the "Market Place" and along by the side of the church is Schlosstrasse, the main and the original street of the town. The place upon which Luther nailed his 95 theses against the practice of selling indulgences was the side door of this church. In the nave of the church in front of the altar are the tombs of Luther and of Melanchthon. In this church are also the tombs of the two electors, Frederick the Wise and John the Steadfast, who protected and furthered the Reformation.

At the east end of town and almost a mile away is the Luther Tree, planted to mark the spot just outside of the gate where Luther and some of his colaborers burned the Papal Bull, the official document which demanded that Luther recant or be excommunicated. And excommunication of a noted heretic in those days usually meant death, if not by direct order of the authorities, by some other method.

Wittenberg was the scene of the greater part of Luther's life and labors, but other places have become of wide reputation because of his connection therewith. Eisleben now a town of 24,000 inhabitants located between Leipsic and Cologne is the birthplace of Luther. He was born there in 1483 and died there in 1546, but his body lies in Schlosskirche, Wittenberg.

The castle of Wartburg near Eisenach was the place of refuge for Luther to which he was conveyed by Frederick, elector of Saxony, his steadfast friend. Here Luther translated the New Testament into German, and as Luther's Bible contributed more than any other work to the beginning of a literature for the German people, this castle may be looked upon as the birthplace of the German national literature.

If you are ever in Germany do not fail to see Wittenberg and get a thrill that will last a lifetime. A.W.P.

HAYESVILLE CHARGE

Soon after conference we left our good friends at Leicester and on the same day landed in Hayesville, where we found a fine bunch of God's elect ladies at the parsonage and a good supper waiting for us. We were heart-broken over the uncalled for move from Leicester. and thought we were all ruined; but when we arrived here and found such a fine Christian bunch of folks and such a hearty welcome, we soon realized that our lot had fallen in a good land. I must say these people appreciate the gospel and a minister in their midst. Brother Cornelius and family were much loved here and left the work in good condition.

Well, the people here believe in feeding their pastor. We have received poundings from Myers Chapel, Bethel, Ledford's Chapel, Elf Baptist church, Oak Forest, and three poundings from Hayesville church. Many thanks to every one who had a part in this good work. The pastor is busy in spite of rough weather. I have visited around 150 homes, prayed in many of these, and I am preaching three and four times each Sunday. I have not yet compromised with the devil, and by God's grace and help I expect to preach that life is uncertain and death is sure, judgment just and strict, eternity long, hell hot, and heaven sweet, and Jesus Christ the only way to heaven. Yes, if a full gospel is preached, some world soaked dancing, card playing, malice holding, liquor drinking, cursing church members will run to a P. E. about conference and demand a change. Well, I am packing up and getting ready to make my last move some day. While I have never been honored by being on a conference board or committee, neither have I had the chance to attend Duke University or any other university, I expect to reach heaven just the same, and I am willing to put the souls I have led to Christ against any other. When I make my last move up to the skies and greet many of the ten thousand that God has saved through my weak efforts, I think I shall be happy then. It pays to try to live up to the Golden Rule. Thank God for heaven and for the hope of reaching it., John H. Green.

Our grateful thanks to the readers of the Advocate for the many renewals that greet us each new day. Our friends are numerous.

Report of the Board of Lay Activities to the North Carolina Conference

REPORT NO. 1

Objectives for the Year 1935-1936

We, the Board of Lay Activities of the North Carolina Conference, beg to present the following report:

As we take stock of what has been done in the year now closing, we have just reason to rejoice. Laymen everywhere have set their hand to the plough and have not turned back. More of our people are reading our Christian literature than ever before and the principle of voluntary giving has struck a responsive chord in the hearts of men. Enthusiasm is the prevailing note and the confidence in ultimate victory abounds.

But our task has only begun for the world about us is still sorely tainted with moral laxity and spiritual lethargy. Men and women of Christly heroism must give their lives in sacrificial service for the glory of God and the relief of man's estate. Each layman must meet the task that lies ahead with a quickened sense of personal responsibility. He must demonstrate his interest and loyalty by becoming an active working force in his local church. We appeal to every layman of the North Carolina Conference individually to consecrate his life afresh to the common task of building a better world.

We desire especially to emphasize, for the coming year, the opportunities and responsibilities of the local Board of Lay Activities with regard to the following: (1) PERSONAL EVANGELISM; (2) FULL PAYMENTS OF THE BENEVOLENCES; (3) THE GOLDEN CROSS; (4) THE TRAINING OF OFFICIAL BOARDS; (5) THE OBSERVANCE OF LAYMEN'S DAY; (6) THE NORTH CAROLINA CHRISTIAN ADVOCATE; (7) THE METHODIST ORPHANAGE.

Personal Evangelism

We deplore the situation that reveals a social, moral, and spiritual decline in the life of our people. Realizing that the church must advance against the forces of evil, the college of Bishops and the General conference have designated this as a Quadrenium of Evangelism, setting as a goal the winning of 750,000 new members. The ministers cannot meet this situation alone. The laymen, also, must be marshaled for this task. We therefore recommend:

(1) That the Church Board of Lay Activities make personal evangelism one of its chief objectives.

(2) That at the Conference-wide, or district, meeting, held under the direction of the Bishop early in the calendar year, a plan be worked out for a program of personal evangelism.

(3) That the District Lay Leader coöperate with the Presiding Elder in providing Lay Speakers for service not only in occupied areas but in outlying sections for the purpose of reaching all those unchurched people for whom we are responsible.

Full Payment of Benevolences

The adoption of voluntary principle has created a wider vision and a deeper sense of loyalty on the part of laymen everywhere. It therefore becomes imperative to give serious attention to the problem of how best to lead our local churches to recognize and fulfill their benevolent and missionary responsibility. To this end we make the following recommendations:

(1) That the Annual Conference accept the General Conference askings for general work; and that an equal amount be apportioned for conference work.

(2) That a Mass Meeting for Stewards in each district be held as soon as practicable after the annual conference session for the purpose of information and inspiration with reference to the Benevolences.

(3) That Conference-wide, or district, meetings be held under the direction of the Bishop early in the calendar year, to which all Charge Lay Leaders be invited, to plan for one-half of the Benevolences to be paid by Easter or the session of the District Conference.

(4) That a program properly emphasizing Benevolences be provided by the Presiding Elders and District Lay Leaders at all District Conferences.

(5) That the Bishop call a meeting of his Cabinet and the Conference Board of Lay Activities as soon as practicable after the May meeting of the Bishops for the purpose of checking up and making plans for completing the work of the year.

The Golden Cross

Every church school, missionary society, and Board of Lay Activities is a recruiting station for enlisting members for the Golden Cross. Members may be enrolled at any time during the Conference year, but the week, including the second and third Sundays in May, is Hospital Week. We earnestly recommend that the Board of Lay Activities of the local church lend all possible assistance to the church director in his efforts to promote the hospital work of our church.

The Training of Official Boards

We commend the effective work done by Mr. Morelock and others in conducting Institutes for Stewards throughout the church. If the work of the local church is to become effective, it must be directed by a leadership that takes its task seriously and seeks to become well-informed on all vital phases of church work. We therefore recommend:

(1) That an Institute for Stewards be held in each district in which one has not already been held.

(2) That pastors be urged to discuss with Boards of Stewards important phases of the lay program (The material for this discussion is found in Morelock's **The Board of Stewards).**

(3) That the organization of Official Boards include, with due allowance for variation, the following committees: Executive, Finance, Property and Grounds, Music, Social Welfare, Evangelism, Lay Speaking, Stewardship, Missionary, and Church Papers.

(4) That the District Board of Lay Activities meet as soon as possible after the Annual Conference to study the program and plan the work of the year.

(5) That a meeting of the Conference Board of Lay Activities be held as soon as is practicable after the District Conference for the purpose of training new members and for planning the remaining work of the year.

(6) That each charge in the Conference send the Chairman of the Board of Stewards, or some other outstanding member of the official board, as a delegate to the "Conference of Chairmen of Boards of Stewards" to be held by our General Board at Lake Junaluska, July ....., 1936.

Layman's Day

We recommend that Layman's Day be observed in every charge of the Conference on the third Sunday in May, 1936, or as near thereto as is practicable, and that the program as outlined by the General Board of Lay Activities be used on this occasion.

Christian Advocates

Laymen should be encouraged to read the **Christian Advocate** (Nashville) especially since our own **Methodist Layman** has been merged with it. It is especially desirable that it be put into the homes of all the preachers. **The North Carolina Christian Advocate** is also our organ in this Conference and in the State. We are gratified to know that there has been a decided increase during the past year in the number of Official Boards that subscribed 100% for this splendid paper. We consider an acquaintance with its contents indispensable to the effective promotion of the causes of our church in this conference and we place ourselves solidly behind its circulation, fixing as our goal a copy of this paper in the home of every Methodist steward. To circulate our conference organ is our first consideration. Therefore, we recommend that the Charge Lay Leader, or some one designated by him, act in coöperation with the Superintendent of Publicity of the Woman's Missionary Society (wherever such organization exists) to solicit subscription to the **North Carolina Christian Advocate** and that such solicitation continue until an earnest effort is made to place the **Advocate** in the home of every **Steward.**

The Methodist Orphanage

The Board of Lay Activities places itself solidly behind the Conference program for the Methodist Orphanage. The Orphanage needs far more than an amount equal 10% of Pastor's salaries to sustain it, since this amount does not provide a balanced budget.

We, therefore, urge our Church Schools and organized classes, wherever it is possible, to make monthly offerings for the support of the Orphanage. In the case of all other schools and classes, we urge the giving of the Fifth Sunday offering.

We further recommend that all our Churches and Church Schools make a Thanksgiving offering for the benefit of the Orphanage.

We urgently request that no Board of Stewards of any Church credit an Orphanage special upon its regular 10% acceptance of Conference askings for the Orphanage.

We nominate Dr. W. K. Greene as Associate Conference Lay Leader, Professor F. S. Aldridge as Secretary and Treasurer. We further nominate the officers of the Conference Board of Lay Activities, together with Mr. A. M. Noble and Mr. A. W. Byrd, as the Executive Committee of the Board.

REPORT NO. 2

The Laymen and the Liquor Problem

We again warn our members young and old against the use of alcohol and other habit-forming drugs. In the case of so deadly a drug as alcohol, so destructive as it has proved itself of all human values, we believe that every sense of Christian temperance and of Christian responsibility for the welfare of one's fellows counsels total abstinence.

We re-affirm our position that the only safe and ultimate method of dealing with the drink evil is the legal prohibition of the manufacture and sale of alcoholic beverages. The deplorable conditions existing in those counties of North Carolina in which the sale of hard liquors is permitted, the even more deplorable conditions in those States of our Union where the wholesale and retail liquor dealers have come to the fore under the guise of "legal control," and the increased death-rate on our North Carolina highways since the "legalizing" of beer and similar so-called "light" drinks, are steadily emphasizing the impossibility of compromise with alcohol.

The brazen failure of the Federal Government to assist in enforcing prohibition, as was emphatically promised by high government officials and others active in repealing the Eighteenth Amendment, in those states that should vote to continue prohibition, the absolute falsehood of the claims for revenue made by the advocates of repeal, and the shameful advertising in press, by radio, and in and by every other conceivable way in order to lure more young people into the clutches of alcoholic addiction are positive proofs that the church cannot compromise with alcohol or with those who desire to profit by the debauchery it inevitably produces.

We repeat the declaration adopted by this Conference last year:

"It is fundamentally wrong for an individual, or a nation, to make traffic of human vice and wretchedness. We believe that it is un-Christian for a community a state, or a nation to seek profit through taxation or license fees from the debauchery of its citizens. We urgently recommend, therefore, that every layman of our church take a definite stand against the manufacture and sale of intoxicants and that he spare no effort in promoting the movement for the protection of the individual and society from the social, economic, and moral waste of any traffic in intoxicants and habit-forming drugs.

"We especially request that our ministers take the lead in the cause of temperance and that our members refrain from the use of intoxicants.

"We further request that in the preparation of the District Conference programs a place be given for the presentation of the cause of temperance and total abstinence from intoxicants."

We most earnestly remonstrate against any of our members seeking to share in the profits of debauchery through such actions as accepting advertisements in newspapers or other properties they may own, renting property for use as place of sale, aiding the beer—wine—liquor traffic through accepting fees as attorneys or lobbyists, selling or aiding in the sale of intoxicants, or in any other ways aiding and abetting in "holding the bottle to their neighbor's lips."

We commend the Legislature of North Carolina for its refusal, month after month, to place the State in the

liquor business. We believe the members of the Legislature rightly gauged the wishes of the majority of the citizens of North Carolina and undoubtedly the Christian citizens of the State as being opposed to having their taxes reduced or worthy appropriations increased if the Legislature had to do it by creating more drunkards in North Carolina and saddling the bill on the drunkards and their families. We deplore the fact, however, that in the rush of closing what had been a wise and praisworthy session the Legislature attempted to "legalize" the liquor business in certain counties. We urge our members in these unfortunate counties to renewed activity in undoing the evil that has been attempted.

We approve of the stand which has been taken by leaders in our conference in refusing to appoint to official positions in the local church men who are in any way connected with the sale of intoxicating liquors.

* * * * *

WE EARNESTLY URGE THAT THE CHAIRMAN OF EACH BOARD OF STEWARDS READ THE ABOVE REPORTS, AT AN EARLY DATE, TO THE MEMBERS OF HIS LOCAL BOARD.

SOME ARRESTING INFORMATION FOUND IN REPORT NUMBER ONE OF THE RURAL WORK COMMISSION

The Methodist Episcopal Church, South, maintains local church organizations in thirty-one states with a total population of 78,550,780. More than forty-one million of the people are in rural territory.

In the thirty-one states there are 45,978,241 people who are not members of any church. Such a non-church population in any island or continent of the world would arouse the missionary spirit of the Christian church to a high degree.

In fifteen of the states, Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia, the Methodist Episcopal Church, South, has 17,512 local churches and 2,427,166 members. In the sixteen remaining states, Arizona, California, Colorado, District of Columbia, Idaho, Illinois, Indiana, Iowa, Kansas, Maryland, Montana, Nebraska, New Mexico, Oregon, Pennsylvania, and Washington, it has only 584 churches with 70,528 members.

There are in the fifteen states group 1547 urban and 15,965 rural churches. This means that ninety of every one hundred churches in the denomination in the territory indicated are rural churches.

In the fifteen states constituting the main territory of the Methodist Episcopal Church, South, there are approximately 16,000,000 church members and 23,000,000 do not belong to any church. More than 16,000,000 of the non-church population live in rural territory. More than 12,000,000 of these rural people are white.

The report shows that the proportion of rural whites outside the church is larger than that of the rural negroes. Less than 7,000,000 rural white people of the fifteen states are in the churches. More than 12,000,000 rural whites in the same area are outside the church. This means that two of every three rural white people in the territory under consideration are not church members.

The Methodist Episcopal Church, South, has seven urban churches in the District of Columbia; (there is no rural territory in the District of Columbia) eight rural and urban churches in Idaho; one urban and no rural churches in Indiana; two rural and no urban in Iowa; five rural and three urban in Kansas; eight rural and six urban in Montana; two rural and no urban in Nebraska; seven rural and no urban in Pennsylvania; two rural and two urban in Washington.

UNIFICATION

I have studied the new plan of church unification and heartily endorse it.

I was opposed to the old plan and have been charged with being responsible for its defeat in our conference. However that may be, I know I fought it, and fought it hard, both in the press and by letters and talks galore; also at the polls at Fayetteville—and it was defeated.

But this plan is different. It has omitted the objectionable features of the old plan and provides for union on the basis of real brotherly union, and not by absorption. I shall be glad to vote for it.

We are about to celebrate the centennial of Methodism in the Old North State; and as the sands of time slowly run we are approaching another centennial which we shall gladly welcome as the culmination of a long cherished dream and the closing of a long deplored tragedy.

Then from the Lakes to the Gulf, and from the Atlantic Seaboard to the Golden Gate, like the shot that was fired at Lexington, there will be heard a shout in clarion tones echoing around the world:

Hoist the flag of United Methodism!
Fling its furls to the morning breeze;
Call all colors and tongues of men
In thanksgiving to their King.

To the rim of earth's far horizon,
Among nations fair and tribes benighted,
Shout aloud and tell the world
That American Methodism is united!

Lewis Edward Sawyer.

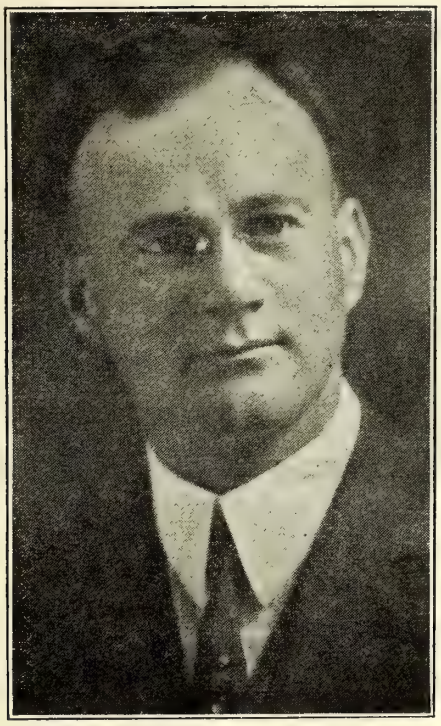
THE JENKINS FAMILY OF GEORGIA

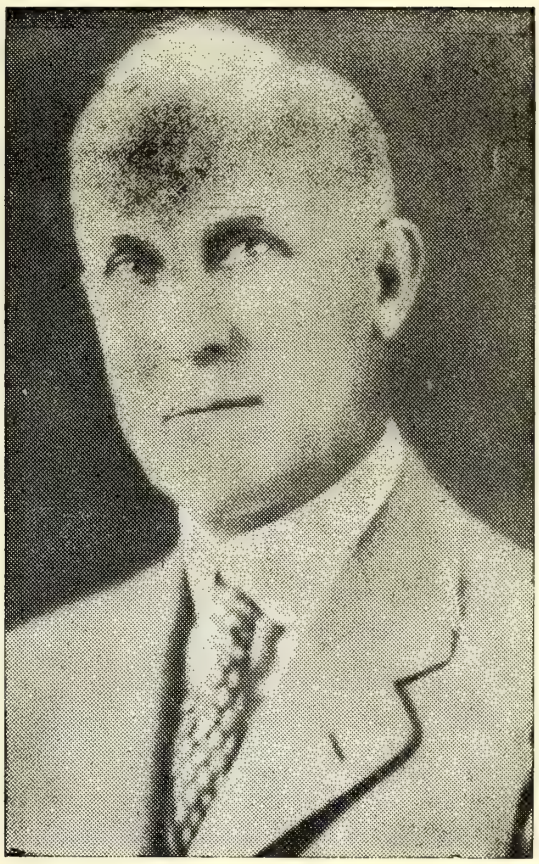
Apropos of remarkable Methodist families: I was pastor of the church in the little town of Shiloh, Ga., in 1906. Among the members of that church were Mr. Daniel Jenkins (operator and agent for the Southern Railway) and his wife (a daughter of Rev. Leonard Rush of the old Georgia conference). This couple had six children, all boys, and all Methodist preachers. Rev. John S. Jenkins, North Georgia conference; Dr. Charles R. Jenkins of the South Georgia conference (at that time president of Wesleyan College); Dr. I. C. Jenkins of the Florida conference; Rev. F. E. Jenkins of Missouri; Rev. L. R. Jenkins of the Florida conference; and Rev. Stephen Elliott Jenkins, who died in New Mexico.

At the time I was pastor, Rev. S. E. Jenkins was a youth of eighteen years and was a local preacher.

This little church at Shiloh was the most spiritual church I have ever served. Seventy-five per cent of its members would lead in public prayer; fifty per cent would lead a devotional service; ninety-eight per cent contributed to the support of the program of the kingdom. This vitality was due to the influence of "Father" and "Mother" Jenkins. John P. Bross.

The stream of renewals that continues to trickle into this office is most heart warming these cold winter days.





Above—Rev. B. F. Houston, pastor at Morehead City. His official board is 100 per cent.

Right—Mr. Chas. S. Wallace, chairman of official board. He has also served for many years as Sunday school superintendent.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

WESTERN NORTH CAROLINA CONFERENCE

Charlotte District

Waxhaw ..... W. T. Albright, H. A. Privett
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers

Greensboro District

Proximity ..... John Cline, Paul Holyfield
Mt. Pleasant ..... D. R. Proffitt, F. M. Buchanan

Mount Airy District

Spray ..... A. C. Waggoner

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards
West View ..... C. W. Kirby, Lenore Correll

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe

New Bern District

Morehead City ..... B .H. Houston, Chas. S. Wallace

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone
Central ..... S. J. Starnes

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton

BIG DOINGS AT EAST SPENCER AND MAIN STREET

It has been some time since I bothered you with any news from the East Spencer-Main Street charge. For some time news has been piling up on us until I had better get some of it in print.

As you know this is our third year on this charge and so for it seems as if it was going to be the best of the three. The year so far has shown signs of going forward in a great way. All departments are well organized.

About the middle of September a bombardment from different directions began in a small way, then one Wednesday evening about nine o'clock a company from the East Spencer church made a charge on the parsonage and when the battle was over the kitchen table was piled high with the spoils. And believe me, the pastor and his wife had a fine time for weeks clearing away the fine things left by these fine soldiers of the cross. Some sharp shooting has been going on from different directions ever since; each time when the smoke cleared away we found some fine fresh meat.

Last night another charge was made from Main Street Methodist church. Major Everhardt led the small army in their charge on the parsonage. After the skirmish was over again the kitchen table was loaded to capacity. One shell in the shape of a twenty pound country ham just missed the preacher. Today the preacher made a charge with knife and saw but did not miss the ham. What a dinner—um, um, um. Now I have made two editors hungry. Well, come up and get even with us. We will be glad to show you a part of the spoils.

J. R. Warren, P. C.

WASHINGTON GROUP CONFERENCE

There will be three meetings of the Washington group conference during the conference year. One in the spring, another in the middle of the summer, the last in the fall.

The first group conference will be held in Plymouth Methodist church, with Rev. C. T. Thrift, host, on Tuesday, March 24. The charges of the Washington group are Windsor, Williamston, Plymouth, Roper-Creswell, Columbia, Mattamuskeet, Swan Quarter, Fairfield, Belhaven-Pantego, Bath, and Washington.

The program is made out by the group leader, Dr. Edward J. Rees, and the conference host, Rev. C. T. Thrift, and will soon be mailed out to the pastors of the group, with the expectation that each charge will be represented by a large number of laymen, together with the pastor in charge. The first program will center on the subject of "Evangelism and the Benevolences."

The stream of renewals that continues to trickle into this office is most heart warming these cold winter days.



FIFTIETH ANNIVERSARY ORGANIZATION OF CHINA CONFERENCE

THE MAIN BUSINESS OF THE CHURCH

By Rev. S. J. Starnes

Bishop Kern announced at the last annual North Carolina conference that the major emphasis during 1936 would be on evangelism. I think the bishop is wise and Christian in making this the item of supreme importance. Evangelism should always be the first and foremost endeavor of the church. It was so in the ministry of Jesus. With our complex organization and many-sided church life we are in danger of being lost in the mere operation of machinery. With many ministers and churches the matter of evangelism seems to have been relegated to a secondary place. I have known even some presiding elders who took full account of the amount of money raised, or of progress made along other lines, but who did not seem to be very enthusiastic over the number of members received into the church. We have emphasized the matter of raising budgets, paying church debts, building programs and the like until we have partially overlooked the real task of the church. Success in the ministry has too often been based upon a man's ability to do these secondary things rather than upon his success in getting people saved and into the church. None of us, of course, have intentionally adopted such an attitude, but many of us have drifted into it.

Realizing the importance of evangelism, and believing that it is time for the church to place its major emphasis there, and in keeping with the expressed desire of the bishop that it be given first place in all the churches this year, the presiding elder of the Raleigh district, Dr. J. H. Barnhardt, has appointed a committee for the district on evangelism, consisting of Rev. J. A. Russell, Rev. J. C. Williams, and the writer. The committee is anxious to offer something constructive in the way of suggestion, as well as to offer its services in any way to further the evangelistic work of the church. The following suggestions are made in the hope that they may help.

1. That the matter of evangelism receive the major emphasis this year.

2. Without discounting the value of the revival meetings, the evangelistic effort should extend through the whole year rather than a week or ten days.

3. A survey should be made in every community in preparation for the revival meeting, as well as to furnish information for the whole year's work.

4. Every church should organize a personal workers group, instead of relying on the pastor's efforts.

5. Evangelism through the Sunday school, in organizing classes for church membership, and an effort to reach the unchurched people of the community generally should be pressed.

6. Special emphasis should be given leading up to Easter.

7. Early meetings should be planned, because the need is great, and in order to avoid any unforeseen hindrance, such as the epidemic we had last year.

8. Ministers and people should endeavor to prepare their hearts for this great work through prayer, Bible reading, and meditation.

It is time for the Methodist church to take seriously its responsibility to help save the world. We have a great history, and we rejoice in it. This is no time for a let-up, and we should not permit our attention to be diverted in any way from our main business, which is the evangelization and Christianization of every person in our local community, as well as throughout the whole world. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

DID YOU EVER READ THIS?

Hark this, my dear brothers: Every one should be ready to listen, slow to speak, and slow to get angry; for anger in man does not produce the righteousness required by God. Therefore, put aside all filthy habits and anything wicked still left within you, and in a humble spirit receive the Teaching planted in your hearts, which is able to save your souls. Put that Teaching into practice, and do not merely listen to it—deceiving yourselves. For if any one listens to it and does not practice it, he is like a man looking at his own face in a mirror. He looks at himself, then goes away, and immediately forgets what he was like. But those who look carefully into the perfect Law, the Law of Freedom, and continue to do so, not listening to it and forgetting it, but putting it into practice —those people will be happy in what they do. When a man appears to be religious, yet does not bridle his tongue, but imposes upon his own conscience, such a man's religious observances are valueless. Now here is a religious observance which is pure and without stain in the eyes of God our Father—to visit orphans and widows in their hour of trouble, and to keep oneself from the contamination of the world. (James 1:19-27, Twentieth Century Translation).



FAMILIAR FACES APPEAR HERE AND THERE. HOW MAN

SOME HETERODOX VIEWS

Theology is not an exact science like astronomy or mathematics. If it were, we would have only one denomination. There is hardly a fundamental truth in the Bible which cannot be contradicted by scriptural passages. I am sure there are many who can quote scripture to disprove what I am going to say, but each one has the privilege of weighing the evidence and coming to his own conclusion.

The report of the spies: The twelve men selected to spy out the promised land were representative men. We are told they were all princes. If the land were to be taken by faith and by the direct help of God, there would have been no use of sending these men. Having sent them, the only sensible thing to do was to abide by their verdict ,and it was ten to two against the invasion. The sequel shows they were right, for when the invasion was attempted it met with disaster, and the Hebrews had to do just what the ten men recommended at first—wait until they were ready. The ten spies are usually condemned for their verdict, but I think they were absolutely right.

The apostasy of Judas: I do not think Judas was a bad man. He had been with Christ for three years, had seen many notable miracles, and certainly had every reason to believe that Christ could take care of any situation. Like Peter and John, and probably all of them, he thought at the proper time Christ would establish his temporal kingdom and that his act would simply expedite matters. If Christ considered his deed a betrayal, it is inconceivable that he would not take him aside and warn him that he was making a mistake. It is even possible that Christ did have a private conversation with him and told him that he, Christ, must be crucified, but that he needed Judas' help; that someone had to betray him, and he had been selected. I do not believe there was a man in the group who would have refused, even knowing the consequences. When Judas saw that he had made a mistake, he was filled with remorse and committed suicide.

The law of forgiveness: I do not think we are required to forgive an enemy unless he asks forgiveness. God himself does not forgive sinners unless they ask him, and why should we? If a man has done us an injury and asks forgiveness ,almost anyone would forgive him, but if he does not repent, brags about his deeds and adds insult to injury, it is simply not human nature to forgive him, and God created our nature. My father is the only minister I ever saw who took this view of the matter.

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get my early conceptions out of my head, I cannot conceive of a merciful Father continuing punishment indefinitely. The Catholic idea of purgatory is much more sensible. If there is not a hell, there should be at least a purgatory.

G. F. Ivey, Hickory, N. C.

If religion—not one religion and not in one country, but religion everywhere—would boycott war, there could be no war. Let us state the whole truth—the folly, fallacy, futility and fatality of war.—Rabbi Louis L. Mann.

Memory is a nursery in which children who have grown old play with their broken toys.—Claude Houghton.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.



QUESTIONS ON MISSIONS

I. What woman was the inspiration of the first woman's missionary effort in Southern Methodism?

Mrs. J. W. Lambuth, who went with her husband to China in 1854 and wrote frequent letters home telling of conditions there.

II. What was the first sacrificial gift to the cause?

The wedding diamonds of Mrs. D. H. McGavock, who gave them to Mrs. Lambuth for her work in China when the latter was home on her first furlough.

III. When was the Woman's Foreign Missionary Society organized? In 1878.

IV. When was the Woman's Parsonage and Home Missionary Society organized? In 1886.

V. When were the two boards merged into the Woman's Missionary Council?

In 1910, and the objectives of the boards are now being realized.

VI. What is the primary purpose of this organization—the Council?

To establish a Christian social order around the world, consequently our ministry to the nations is in the form of educational training, medical relief, and evangelism.

VII. How many home workers have we?

One hundred and seventy-three, and they are known as deaconesses.

VIII. What is the work of a deaconess?

It is varied, supplying the needs of humanity in cities and also in rural sections. The work of the Wesley Community houses, a Christian social center for white people, and the Brethren houses for colored people is directed by deaconesses; they also work in such educational institutions as Vashti School, Thomasville, Ga., and Paine College for Negroes, Augusta, Ga.; they do a great work for the foreigners in our country —the French rural work at Houma, La., the French and Italians at Kansas City, Mo., and supply a great need to the foreigners living on the Gulf coast at Tampa, Florida, at New Orleans and Biloxi, Miss. They do a wonderful work among the families of the miners in West Virginia and Kentucky, teaching English, nursing the sick and showing them the true way of life through fellowship with Jesus Christ. Miss Mary Freeman of Burlington, N. C., is superintendent of the Virginia K. Johnson Home at Dallas, Texas, and there she maintains a haven for the outcast girl who has been overtaken in sin. In 1934, forty-seven girls and sixteen babies were provided for. These girls are trained to make a respectable livelihood and very few fail to go out into the world and live noble lives.

IX. What other preventive work is done?

A marvelous work is carried on for maladjusted children at Thomas M. Spofford Home, Kansas City, Mo.; also at the Homer Toberman Mission and Clinic, where hundreds of Mexican people of all ages are helped through the dental clinic, boys' and girls' clubs, adult evening class and the church department.

X. In what foreign countries does the Council have missionaries?

Africa, Brazil, China, Cuba, Japan, Korea, Mexico, Poland.

X. What women from the North Carolina conference are serving these fields?

Miss Alice Green from Jonesboro, serving at Changchow, China; Mrs. John Glen Barden in Africa; Miss Ida Hankins from Wilmington, now serving in Songdo, Korea; Miss Euline Smith of Hamlet, now serving at Chulwon, Korea; Miss Josephine Dameron of Warrenton, voice teacher at Ewha College.

XII. Are there any home missionaries from the North Carolina conference?

Yes, Miss Jennie Congleton from Greenville; Miss Ellen Gainey from Fayetteville; Miss Sarah Lowder of Elizabeth City; Miss Mary Nichols of Roxboro; Miss Mary L. Freeman, Burlington.

XIII. How is our work supported?

By voluntary contributions of auxiliary members to the conference pledge.

XIV. How much did the North Carolina conference send to Council treasurer for 1935?

This conference pledged $37,750 and over paid this amount by several hundred dollars.

XV. What was the Council income for 1934? A total of $892,876.03.

XVI. How many conferences have a share in this large contribution?

Forty-two conferences — the North Georgia conference led in 1934, contributing $48,018.50; the North Carolina conference ranked fifth.

Miss Courtney Sharpe, Lumberton, writes:

"A surprise miscellaneous shower in honor of Mrs. P. D. Jones, who before her marriage was Miss Donnie Thompson, was given at the February meeting of the Eliza Fuller missionary society held at the home of Mrs. H. A. Oliver Thursday evening. Following the program on 'Jane Addams, Neighbor and Citizen,' led by Mrs. A. L. Stonebanks and the business session presided over by Mrs. Henry Groome, little Miss Jaqueline Oliver, daughter of the hostess, entered with a huge white and red entine, 'Cupid's gift to the bride.' When opened the Valentine was found to contain many attractive gifts for the honorees, all of them wrapped in the white and red seasonal color scheme. An excellent report of the Wilmington district missionary conference held recently at Grace Street church, Wilmington, prepared by Mrs. Paul Groome, the society's delegate, was read by Mrs. Henry Groome. Mrs. Groome was absent because of illness.

"The program was opened with the reading of Scripture, Isaiah 35, by Mrs. H. A. Oliver, followed by prayer by Mrs. Stonebanks, who introduced the subject of neighborliness with a beautiful poem, 'My Neighbor's Bible.' 'Respecting Others' was the topic for an interesting phase of the life of Jane Addams discussed by Mrs. L. W. Wicker and Miss Addams' method of 'Working Out from Home and Family Life' was the topic read by Mrs. P. D. Jones. Mrs. Stonebanks summarized the lesson with a talk, 'As a Neighbor and for the Neighborhood.' A letter from the board of stewards congratulating the society on the high type of its accomplishments was read by Mrs. Oliver. The Valentine season was also suggested in the sweet course served by the hostess, assisted by Mrs. L. S. Thompson.."

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THOUGHT FOR THE DAY

"I look to Thee in every need,
And never look in vain;
I feel thy strong and tender love,
And all is well again;
Than sin and pain and sorrow are."
The thought of Thee is mightier far

TEMPERANCE CONTEST IN WINSTON-SALEM

Mrs. Carrie L. Swaim sends us the following concerning the temperance contest recenly held in Burkhead church, Winston-Salem:

"Hugh Cash was declared the winner in the W.C.T.U. speaking contest at the Burkhead Methodist church Sunday afternoon, February 2, at the vesper services, and will represent this church in the zone contest to be held later in this month. He competed with five others in presenting subjects selected by the W. C.T.U. and which were in reference to the alcohol question.

The contest is sponsored by the woman's missionary society of the Western North Carolina Conference, M. E. Church, South. It is directly under the Christian social relations department of the society. The subject of alcohol was selected since this is one of the principal subjects on which the Christian social relations department is placing emphasis at this time.

The subject selected by the winner was 'Guard Your Race,' and other speakers and subjects were: Gladys Weatherman, 'Modern Belshazzar'; Elaine Middleton, 'Return of the Outlaw'; Mina Maude Underwood, 'Challenge'; Frank A. Stith, Jr., 'Youth Makes a Plea,' and Lucille Weatherman, 'The Charge to the Jury.'

Following the zone contest there will be district and conference contests. Other Methodist churches in Winston-Salem are expected to announce similar contests among the young people. Judges in the contest at Burkhead were John Ingle, J. J. Harris and Rev. O. P. Ader. The devotional service was conducted by Rev. G. A. Stamper, pastor, and Mrs. L. V. Scott presided over the service, with Mrs. J. G. Sterling, district secretary, presenting the story of the contest."

A MEETING OF UNUSUAL INTEREST

Mrs. Everett Marsh of High Point writes us of a most interesting meeting recently held:

"The January meeting of the woman's auxiliary of Wesley Memorial church was held in the primary room of the Sunday school building. The boys and girls of the primary department had just completed the missionary unit in the series of graded lessons, and as a fitting climax to their missionary program they invited the ladies of the auxiliary to be their guests for the afternoon.

Mrs. Forrest Murray, president, presided during the business session, at the conclusion of which she turned the meeting over to Mrs. Roland Holton, secretary of children's work. Mrs. Holton introduced Mrs. W. R. Morrow, superintendent of the primary department, who led the children in a beautiful worship service. Some slides of children of other lands were shown, and then the ladies were taken on an imaginary trip to Eskimo land, Korea and Africa, the countries the children have been studying. The boys and girls had built homes, dressed dolls, and collected curios, pictures and books illustrative of the people and customs of each country. One table contained scrap books of American homes and families, which are to be sent to the children of these countries.

At the conclusion of the program the children, assisted by their teachers, served cocoa and cookies."

MESSAGE OF CONFERENCE SECRETARY OF CHILDREN'S WORK

The new world friendship units on Mexico are now ready. They are scheduled for use in March, though you may use them sooner if you prefer. As usual, they are in two forms—in separate booklets and also in the regular January quarter group graded lessons. The primary booklet is "Around the Mexican Patio,' 'by Ethel Smither; and the junior "Let's See America," by Noreen Dunn. They may be ordered from your nearest publishing house at 25 cents each.

The units in this form are especially for closely graded church schools but may be used by group graded schools in addition to the units in their material. The Elementary Teacher for March contains additional material for teachers. "Our Little People," January Quarter, 8c a set, and Junior Lessons, January Quarter, 5c a booklet, have the units for the primaries and juniors for the group graded schools, and are for the children themselves.

Mexican Interest Boxes can be had for 75c, feather bird pictures at 10c each, and feather bird place cards at 3c each. Order from Children's Division, Board of Missions, Doctors' Building, Nashville, Tenn. I am glad of the new secretaries in this work for this year, and also appreciate the work of those who stood by me the past year. The new plan went over surprisingly well during 1935, and a good foundation was laid. Now, together, let's make this year our best. See that a missionary program is put on each fourth Sunday and that the entire church school collection for that day goes to Mr. H. A. Dunham, Asheville, N. C., according to the new co-operative plan. Our unit for this fall will be on the negro. Be thinking and planning for it in November.

Hope you will enjoy this unit on Mexico, and please report to me on a blank that I will send you in June. Meantime if I can help you in any way, I'll be glad to do so. Mrs. Geo. A. Hoyle,
Conf. Sec. Children's Work.

Thursday, April 23, is our day at the annual meeting in Statesville. We have only this one day, so please be there and let's plan our work together.

MARKING THE RURAL CHURCHES

Mrs. John Cline of Greensboro, chairman of rural development in the Conference Bureau of Christian Social Relations, suggests the following project which we heartily endorse:

"As a definite and practicable project for all rural societies and those who are assisting rural societies, we urge that these women have their churches marked with an appropriate sign or bulletin board for the encouragnig of greater local pride and interest, and for the information of pessers-by or strangers seking their gates. An attractive bulletin board in front of the church, of course, would be best, but a plain, neat sign-board would be much better than an unmarked church. We suggest as a desirable form of marker a white board, approximately 18 by 36 inches, or any other suitable size, supported by two strong posts and painted with neat, black letters, somewhat as follows: PLEASANT HILL M. E. CHURCH, SOUTH.

All rural churches with missionary societies should not fail to get their churches marked in some way before their district meetings convene and report their success as one of their projects in the field of Christian social relations. Churches which have missionary societies are urged also to undertake to interest the women of rural churches without societies in marking their churches, if not already marked. Our goal is that every Methodist church be definitely marked and identified for the good of stranger and friend."

SUCCESSFUL TEMPERANCE CONTEST

Mrs. G. G. Adams, chairman of Christian Citizenship and Law Observance of the Bureau of Christian Social Relations, writes of an interesting contest that has been sponsored by her own church at Bessemer City on the Gastonia district. She says: "Our local auxiliary sponsored the temperance declamation-recitation contest in our church and the superintendent raised the funds to pay for the silver medal, also securing the judges. Our Christian social relations committee coached the speakers and will assist in getting our young people to the other churches, two having already requested that we have the contest in their churches. During two weeks in December 48 young people in Gaston county spoke and seven silver medals were awarded."

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

EVER IN MIND

As teachers and workers in the church school, we must ever have in mind the purpose of all our effort—to have those we would lead "fall in love with Jesus Christ" and seek to find and to live the abundant life of which his was an example. All other purposes are secondary, all other results achieved insignificant.

HOW?

"If we identify ourselves with Jesus Christ, he will enable us to do that which he has called us to do." Identified with Jesus—that is the first step. Leaders in our schools who take this first step find joy in their service, and find, too, that their pupils are growing toward the goal they would have them reach.

CONCENTRATED EFFORT

In keeping with our policy of trying to serve local needs as far as possible, we have planned two series of meetings that will enable us to serve many charges. On February 23, 24 and 25 members of the staff will be at New Bern, Kinston and Greenville, respectively, to meet with the church school workers in these churches. In each church we will have a general meeting of all workers, followed by group meetings with workers in the different divisions. We hope to work in each case in the light of the local problems rather than in the promotion of any set program.

A similar piece of work is planned for charges in the Fayetteville district in March. During one week in that month we expect to reach seven or eight charges, and to offer the same type of service that we have suggested above.

Later on, as requests shall come and as time will permit, we hope to do more work of this nature.

A QUIET HOUR

There was nothing about the Memphis conference which so impressed those who attended as the continuous emphasis on personal religion. Over and over again we were reminded that we shall never be able to set this world right until we have first of all set our own lives right. "Facing Life with Jesus Christ" means truly facing, first of all, Jesus Christ himself and making him lord of my own life.

There is one way in which each one of us can make Jesus more real in our lives: we can resolve to meet him every day in some special place. Many young people throughout our church have found special value in associating themselves in the fellowship of the quiet hour. Perhaps you have seen and signed the covenant card of the "Comrades of the Quiet Hour," which reads, "Trusting in the Lord Jesus Christ for help, I will endeavor to set apart each day some definite time, if possible in the early morning, for quiet meditation and communion with God."

Do the young people in your church know about the Quiet Hour Covenant? January has been designated as a time when we put special emphasis on this covenant, but we really want to emphasize it the whole year around. If it has not been presented to the young people in your group, it is suggested that it be presented during the next month. The Quiet Hour cards may be ordered from the Methodist Publishing House, Richmond, Va. The stock number is 296-H, and the price is 40 cents per hundred.

What power and what strength there would be in our young people's program in this conference if each young person and leader of young people would definitely resolve to set aside some regular time each day as a time of seeking to know God better, of understanding his will, of purposing finer living, of seeking forgiveness, guidance, and help for the day! As your conference director of young people's work, it is my sincere desire that we make together this covenant.

Mrs. Earl W. Brian.

BEAUFORT SCHOOL

A Christian Workers' Training School for workers in the Beaufort-Morehead City area will begin in Ann Street church, Beaufort, on March 1, at 3 o'clock in the afternoon. Charges invited and expected to participate in the school are Beaufort, Morehead City, Atlantic, Newport, and Straits-Harlowe. We trust many workers in this section will avail themselves of the opportunity for study at Beaufort.

The courses and instructors for the school are as follows:

Teaching Children—Mrs. H. M. Wade.

Senior-Young People's Department Program—Mrs. Earl W. Brian.

Evangelism in the Church School—Robert W. Bradshaw.

ROCKY MOUNT SCHOOL

A city-wide Christian Workers' Training School will be held in Rocky Mount May 3-8. First church, Rocky Mount, is sponsoring the school and is inviting workers of all church schools within reach to share in the school with its own workers. A meeting was held recently with leaders in this project, and the interest manifested at this early time is indicative of a successful school in May.

Courses and instructors for the Rocky Mount school are:

Missionary Education of Children—Mrs. M. H. Wade.

Personal Religion—Mrs. Earl W. Brian.

Evangelism in the Church School—Robert W. Bradshaw.

"EXPECTING RESULTS"

"The first result of your work with children will probably be found in your own life. Your friendship with them, your thinking about them every day, your weekly study and planning for the class session, your own enjoyment of the songs, poems, and Bible verses planned for the children will bring more joy and contentment into your own life than any other service in the church if you do it whole-heartedly. But of course you did not take the class for your own sake. The church is counting on you to help them become finer children. The real measure of your teaching, therefore, will be found in the lives of the children. You might ask yourself: Are they learning to be a happy and thoughtful group as we work and plan together? Are they coming to feel that this is their church? Are they coming to feel that God is really their Father and that they can depend on his love and care all the time and everywhere? Are they coming to know that Jesus went about doing good; that he helped us to know not only what God is like but also what we can be like, with God's help? Are they coming to enjoy forgetting themselves and doing what they can to help each other, to be helpful at home, and to try to love and help everybody? If you can feel that your children are making progress along any of these lines, you can thank God that at your own home and in your own church and community you are having a chance to serve him in a very definite and important way."

The above is quoted from the new leaflet, "Children's Classes in the Small Church." Do you not want to read all of this splendid leaflet? It may be ordered, free, from the conference office.

CHILDREN AND CHURCH

The weeks preceding Easter offer many opportunities for pastors and church school workers to co-operate in making joining the church a happy and meaningful experience for boys and girls.

In preparation for more efficient work pastors and children's workers in a number of churches are arranging for meetings to consider the religion of childhood; preparation of children for church membership; and the personal growth and preparation of workers.

Helpful articles on evangelism will be found in the February and March issues of our church periodicals. Children's workers will find "Evangelism in the Children's Division" by Miss Henry in the February Church School Magazine most interesting and suggestive.

SCHEDULE

Our spring schedule is practically complete, and we are now interested in planning for the summer and fall months. Whatever requests pastors may have in connection with our work, we would like to have them as early as possible. Your co-operation in this respect will help to increase the scope and value of our efforts.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS AGNES PEACOCK, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

SCHOOL FOR CHRISTIAN WORKERS CHARLOTTE DISTRICT

On Sunday afternoon, February 23, at 3 o'clock in the First Methodist church, Charlotte, the annual training school will begin with the following courses and instructors:

A Study of Younger Children—Mrs. H. D. Guerrant.

Missionary Education of Children—Miss Elizabeth Jarratt.

Teaching Adolescents—Mrs. J. H. Davis.

Personal Religion—Rev. W. A. Kale.

Adult Work in the Church—Rev. C. P. Bowles.

Evangelism—Rev. R. Ira Barnett.

The Home in Society—Dr. P. H. Gwynn, Jr.

The Life of Jesus—Dr. B. G. Childs.

Response to training by the Charlotte churches is always good. Those persons responsible for the school have secured a larger faculty than usual and are anticipating the best school ever.

YOUNG PEOPLE'S DAY, MARCH 1

On Sunday, March 1, the attention of the church will be directed to its young people through the annual observance of Young People's Day. The evening church service is usually given over completely to the young people on this occasion. If the first Sunday is not convenient, some other evening during March should be chosen. The pastor, of course, will want to plan with and participate in the program with the young people. A pageant, "Love—the More Excellent Way," may be found on page 28 of the February Epworth Highroad for use on this special occasion.

The offering on this day should be given to the young people to apply on some phase of their own budget for the year. No special offering is requested by the conference organization, as has been the practice in former years.

FORSYTH COUNTY CHRISTIAN CULTURE INSTITUTE

Follow-Up of Memphis Conference

The young people in Winston-Salem who attended the Memphis conference feel that the Christian Culture Institute, held at Centenary church, January 13-17, was a real "follow-up" of this great conference. Truly the spirit and challenge has been passed on to our young people. Courses on Youth Problems have stirred our young people into action, and an intense desire was manifested to face, with Christ, the challenge of these problems.

Courses and Instructors

The following courses were offered:

Ideals of the Christian Home—Mrs. L. E. Brown.

Race Relationship—Mr. L. R. Reynolds.

War-Peace—Rev. R. H. Caudill.

Missions—Miss Sarah Kee.

Christian Use of Leisure—James Underwood.

The Methodist Church—Rev. A. C. Tippett.

Worship, Recreation, Consecration

The institute opened with a worship service conducted by Dr. Howard Rondthaler, president of Salem College, followed by the first class sessions. Tuesday evening two class sessions were held, with an intermission of recreation led by Mrs. Raymond Smith, who taught the group some folk games. Wednesday evening during the intermission Mr. N. C. Newbold, director of Negro education in North Carolina, addressed the group on the problems facing the program and of progress in the public education field. Thursday evening James Underwood led the group in recreation during the intermission. Friday evening the closing class session was held, after which certificates were distributed. The group then assembled in the chapel, lighted only by the light of the cross ,and while soft music was played on the organ, for the closing consecration service. This service was in charge of Rev. D. M. Nifong. After a challenging talk, the sacrament of the Lord's Supper was administered and every young person present reconsecrated their lives to the service of the church and God.

Changed Attitudes When We Face Life With Christ

Our young people are now better prepared to face the problems of today. Through this institute we have seen changed attitudes especially in race relationship. Before the institute began we received a letter from a young negro girl, a Y. W. worker, asking permission to attend the institute. Feeling that our young people would react to this in a Christian way, we invited her to attend and to bring others if interested. Each night we had from two to four young negroes in our class on race relationship, seated with our young people. Their contribution to the discussion group was one of the high spots in the institute. They also met with us during our worship services and recreation periods, and such a fine Christian spirit was manifested that we were reminded of the words of Allan K. Chalmers in his speech before the Memphis conference, "When the kingdom of God shall come, the white man and the black man shall walk down the street, side by side, and neither be even conscious of the other."

Churches reached

Eighteen churches were represented with a total of 75 certificates issued. We are encouraged with the results of this institute, and hope to keep the challenge ever before us, by union programs based on these problems, with retreats, and with young people's revivals.

Blanche Gluck,
District Director.

ANNUAL BANQUETS

Winston Young People

On Thursday evening, January 9, approximately 300 members of the Forsyth County Young People's Union met in the dining room of the Centenary Methodist church for its annual banquest. The theme of the program was "Major Bowes' Amateur Hour," with Jimmie Underwood as master of ceremonies.

Gastonia District Young People

On Friday evening, January 10, the Gaston county young people met at Main Street Methodist church school building for a district banquet with 250 in attendance. The program consisted of business, special music, echoes from Memphis and short talks from the presiding elder, C .H. Moser, and C. E. Rozzelle, pastor at Main Street. All reports from this gathering indicate that it was a most successful district affair.

Asheville District Banquet January 20

Monday evening, January 20, more than 200 young people gathered in the big dining room of Central Methodist church for the annual banquet of the Buncombe County Young People's Union. A special feature of the interesting program was an address by Dr. J. M. Rowland, Richmond, Va.

UNION MEETING

Greensboro District

The January program of the Greensboro Young People's Union was in the form of an echo meeting from the Memphis conference. Various young people represented speakers on the Memphis program and in a most effective way brought back to the union some of the most significant thoughts of the Memphis conference.

Rowan County Union Meeting

The January meeting of the Rowan County Young People's Union was held at the Spencer church. The program consisted of reports from the Memphis conference. These young people are planning to attend the class in Personal Religion in the Salisbury training school, March 15-20.

GASTONIA SCHOOL, MARCH 1-6

The Gastonia training school will be held at Main Street Methodist church, beginning Sunday afternoon, March 1, at 3 o'clock, with the following courses and instructors:

Beginning of Religion in the Life of a Child—Mrs. H. D. Guerrant.

Personal Religion—Rev. C. C. Herbert, Jr.

Teaching Adolescents—Rev. Carl H. King.

Adult Work in the Church—Rev. C. P. Bowles.

New Testament Survey—Rev. C. S. Kirkpatrick.

Preacher the Key Man in Rural Church

By M. C. ELLERBE

Report Number One of The Rural Work Commission came to this parsonage on January 21. I sat down and read the booklet and found it extremely interesting. This report is worth a preacher's time. It deals in terms of population, of memberships, non-memberships, facts given by presiding elders, rural pastoral leadership and some indications for possibilities in our rural areas. North Carolina Methodism should profit by such a report. The suggestions regarding the regrouping of certain rural churches and of strengthening the salaries of the rural preachers should be timely suggestions. Whatever we may say concerning rural charges, it remains true that there are possibilities that have never been touched until this day.

Pardon this personal reference: I have been on three charges in the North Carolina conference where certain readjustments have been made. My successors gained by the adjustments. These experiences have shown that some rural homes had not been contacted by our church until the preacher entered the homes. We may have all types of boards and committees but, in most instances, that type of machinery touches only the fegular church attendants. There are people, and I dare say on practically all of the rural charges in North Carolina, who have their names on our church registers but they are unable to be regular church attendants. They have sufficient reasons, physical or otherwise, for not attending church. We can dismiss them from our church, but other denominations gather them into their flocks. The Methodist preacher can save many of these people, provided we, as a church, become sufficiently interested in our rural possibility.

The Methodist preacher is the key man in our rural problem. He is the man to see the people and to interest them gradually in the affairs of the Methodist church. Boards and committees can not get the primary results. People, as a rule, have a desire to see the preacher and to talk to him about their religious experiences. A certain family on this charge—father been unable to work since October, a house full of children all the way from a few months of age up to high school age. One or two of these being found in church school. Here is one of those families that needs to be brought into the Methodist church. The preacher visits and asks if they desire to have prayer. The mother, sitting there with that small baby says, "I appreciate your visiting and praying with us." Every county has a doctor employed to visit such homes and the county pays the doctor. The preacher visits and finds liberal minds but materially speaking they are unable to support to any great degree. We can not afford to lose people just because they are poor or just because they are not regular attendants upon our church services.

I repeat the statement—the Methodist preacher is the key man in the rural church problem. It is worth our time to give the location of churches some very definite thought. The matter of preacher's salary should be given more concern and make it such that a preacher can devote more time to the neglected areas and persons who need a preacher. The rural church can fill a greater place in North Carolina Methodism when we take time to arrange churches and charges in such a manner that a preacher can do some constructive work. There is no special reason why rural Methodism should weaken in North Carolina.

IN SELF-DEFENSE

The publicity the Conference Brotherhood is getting through the pages of the Advocate seems to me to be worth while, and I am committed to the spirit of mutual helpfulness embodied in the acts of the brotherhood. It would seem inexcusable for any of us preachers to fail to belong, but the truth is quite a few are on the outside. Some are doubtless asking, "Why do not all members of the conference support this splendid organization?" There might be some who would not object to penalizing those who are not members of the brotherhood. Not so long ago one young preacher was told by a pastor, then serving a distinguished church, he could not expect to get anywhere in the conference unless he belonged to the brotherhood and inferred that he did not deserve to get promotions. It is possible to develop a propaganda of intimidation if such brothers as this distinguished pastor take that attitude.

Upon joining the conference, in 1924, I also joined the brotherhood. The amount payable then on the death of a member was $3.00, and I think I paid this amount a dozen or more times, contributions I do not regret having made. When in 1927 the dues were raised to $5 the amount seemed prohibitive, especially to those who were well loaded with insurance when they joined the conference, as I was and am. Some of us with increasing families and expenses and decreasing salaries have struggled through the depression years in an effort to keep our heads above the water and have honorable financial standing. Borrowings on our insurance has enabled some of us to pull through but with some of us there are still debts and the ever-recurring interest payments as well as the effort to cut down the principal.

Now, the question with some of us is, Shall we keep paying premiums on the insurance we have been carrying for years or drop it and take insurance in the brotherhood? For the truth is most of the members look upon the brotherhood as primarily an insurance organi-

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zation. For my part I hope the time will soon come when I shall be able to re-enter the brotherhood, but at present I see through a glass darkly and I am persuaded others are in the same position.

Perhaps interest in the brotherhood might be stimulated by some change in the time and amount of payments. I have in mind the superannuates. Why not help them during those hard years between superanuation and translation? Rumors persist, backed no doubt by fact, that some of them are suffering for the common wants of life. That should not be, and it seems some way might be worked out to pay a certain amount at superannuation and so much each year as long as the superannuate lives. What good will $1200 do him after he has gone? He is usually a good business man, or has a wife like that, so he would spend it wisely, and perhaps his family would have some coming to them after his death. O. L. Brown.

"MISERY LOVES COMPANY"

A recent very sad event which occurred in Germany is thus referred to by the Philadelphia Enquirer: "Because a high oficial of the Prussian administration went to sleep while listening to Chancellor Hitler's speech, he has been ordered to resign. It would be no extenuation of this high crime and misdemeanor for the poor fellow to plead that he forgot to don his gas mask. And how times have changed since the days of Henry Ward Beecher, who instructed his ushers that if anybody went to sleep in his audience they were to nudge the preacher!"

It was an unregenerate cynic, who some time ago, defined a preacher as "a man who talks in other people's sleep." Of course, ever since the days of Eutychus, whom even St. Paul couldn't keep from taking a dangerous nap, such things have been known to happen. But if even a professional hypnotist like "Der Fuehrer," with oratorical ability and dynamic personality added to his amazing power over life and death, cannot keep all his auditors awake, it is not so remarkable that some of our most wide-awake preachers sometimes fail. After all, we cannot expect everybody in the congregation to be deeply interested in the high themes which the minister is expected and required to discuss in the pulpit. Even the golden-tongued Chrysostom could not arouse some of our people who are constitutionally sleepy. At the recent conference of the Atlantic district of the "E" group of our church, we were no little comforted by this gracious note on the printed program: "If the speaker is dry, remember that dry wood kindles the best fire. If he is deep, remember that big fish live in deep water."—Reformed Church Msssenger.

God's will is limited by the human will, and the human will is superhuman when joined up with God's will.—Religious Telescope.

A PRO-ROMAN APPEAL

People outside the Protestant Episcopal Church have naturally been amazed and confused by the appeal for reunion with the Roman Catholic Church sent out by an Anglo-Catholic organization known as American Committee of the Church Unity Octave Council. We have no doubt that many Episcopalians, who think of themselves as Protestants, at least so far as the Roman Church is concerned, have been astonished to read in the appeal the statement, "Protestantism, once the religion of by far the greater part of the American people:, is bankrupt ethically, culturally, morally, and religiously. Its driving force, negative at best, has exhausted itself, and it has ceased to attract or to inspire." We wonder, too, if Dr. Fosdick, Bishop McConnell, and other distinguished Protestant leaders of America will feel that they have now been properly card-indexed!

The fact is that this appeal comes from a little group of clergymen and laymen in the Episcopal Church long and rightly called "Romanizers." There is a similar small and obscure group in the Church of England. But there is also a group in England who designate themselves as liberal Anglo-Catholics and whose names do not appear on such pro-Roman appeals. Among the twenty clerical members of the committee which issued this latest appeal are several representative leaders of the Anglo-Catholic movement, but none widely known in America outside his group—except one who "went to Rome"—and returned! We trust that our brethren in other Protestant communions in this country will not take too seriously the major thesis of this statement from Protestant Episcopal pro-Romans.

With much that is said in the appeal every intelligent Christian will, of course, agree. For example, "Never has it been of greater importance that all Christians everywhere should be united, for Christian civilization is threatened as never before." But when the appeal goes on to say that "it is time for all Christians to . . . rally around Rome as the center of resistance," and adds that God provided the means for "visible unity . . . by the appointment of a visible Head of the Body: 'Thou are Peter, and upon this Rock I will build My Church,'" modern scholarship steps in to comment. And when we read further that "the Anglican Church never desired the breach of the sixteenth century. It was forced upon her by the secular power," perhaps it is kindest to say that this is rather a light-fingered method of dealing with history; the sort of method which is too characteristic of high school text books in America.

As much as we desire Christian unity, and friendly relations with Rome, we can but repeat what has been said many times in these pages; reunion will never come so long as Rome insists upon maintaining her present "only church" position, with all that it involves. Our pro-Romans are victims of wishful thinking.—The Churchman.

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Sunday School Lesson

FEBRUARY 23

By Prof. Rollin H. Walker

Persons Before Property

Scripture—Luke 8:26-37

Of all the passages in the Gospels none is so out of harmony with what men are apt somewhat loftily to call the modern mind, as the story of Jesus and the Gadarene demoniac. But while it is framed in a view of the nature of insanity that is no longer held, yet on the other hand, the whole story is surcharged with immediate and practical significance for our own times.

The first thing we note is that Jesus had one of those inward guidances that it is fashionable these days to discredit, and at first sight the guidance seems to have been discredited by the outcome. In obedience to an inward urge he started for the other side of the lake with his disciples, and God raised a fierce storm to oppose him, as though to say, It was a foolish notion, your embarking on this trip. And then when Jesus arrived on the other shore, instead of a welcoming multitude, a wild and dangerous maniac came rushing down at him, saying, What have I to do with thee, Jesus thou Son of the Most High God? The poor raving creature was manifestly a hopeless case. Jesus asked him for his name, as though to say, I would make friends with you. And the pitiable sufferer cried out, My name! Don't ask my name, as though I were a single person. Regiments of devils are in me. My name is Legion!

But Jesus' specialty is hopeless cases. So he commanded the devils to come out of him. That is the trouble with the modern church, that it is timid about facing evil in its worst forms.

Now, whatever opinion any of us may have about the nature of insanity, and whatever explanation we may take of the statement that the devils went out of the man and entered into the swine, one thing is certain, Jesus had extraordinary power over disordered minds. He could speak peace and sanity to the worst cases of mental agony and disorder. And this today is also a part of the function of Christianity. We do not make half enough of our mission to cast out devils, to proclaim the laws of mental hygiene, to investigate the sources of mental derangement, to sympathize with its dreadful suffering—for there is no suffering like that of a disordered mind—and to rally the whole resources of medicine, psychology, and prayer to its relief. Jesus said of a certain type of disorder, This kind goeth not out save by prayer. He did not say that prayer alone was to be used. That is fanaticism. But without prayer, other remedies are apt to fail. This is what some doctors need to learn.

There can be little doubt of the truth of the story that the herd of swine rushed down the steep into the sea. It is hard to explain just why such a peculiar story should have started without some basis in fact. And the writer has often looked over to this very place with its plateau sloping down to the sea where a herd might easily have pushed one another into the lake. The fact is one thing; the explanation is another.

One might have supposed that the cure of the famous madman, whose pitiable cries had pierced the night and made the people of the neighboring villages shudder, would make them eager for Jesus to stay among them for a time. But everybody wanted him to go away.

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PROTECTION AGAINST OLD AGE

Just as the Americans prefer the presence of the saloons to the absence of their revenue, so the Gerasenes preferred the presence of devils to the absence of swine. It was not merely the owners of the swine, but all the people who wished him to go. We are told that they were holden with a great fear, and the fear was somewhat analogous to that of the insane man. Like him, they felt that Jesus represented mighty powers that were somehow out of harmony with the spirit that possessed them. Our raving lunatics we lock up in asylums, but how many of us walk about with at least a touch of a mental and a spiritual neurosis. There is that in Jesus which makes us tremble. We fear him, dismiss him from our minds, shake off the thought of him as though he were a kind of ghost come to rebuke us. Here is a picture of our civilization. Any man who takes Jesus seriously and is come to cast out the devils in our political, social, and religious life, is unwelcome. We call him a fanatic. Our defense mechanism against having our social insanities cured is to call the doctor crazy.

And here again Jesus' guidance to cross the lake seemed to be utterly mistaken. He was not wanted over there among the Gerasenes, and so he started for the boat. As he was departing, the healed man besought Jesus that he might be with him. But the Master answered, Nay; return to thy house and declare how great things God hath done for thee. As a Gentile, the man would not be at home among the exclusive Jews on the other side of the lake. Moreover, his witness would have little weight among those who had never heard of his wild ravings, but in his own country, where mothers had frightened their children by threatening them if they were not good, the man with the devils would get them, his witness to the restoring power of God would make many a troubled soul feel that God might also save him out of his distresses. So the man went far and wide proclaiming the goodness of God. Thus Jesus' leading to cross the lake was justified after all, for had he not set a missionary at work among the Gerasenes?—M. E. Christian Advocates.

*OLD TESTAMENT DRAMAS

This is not just another book of selections of the dramatic portions of the Old Testament. This volume is the outgrowth of work done by Professor Spence in his course in Religious Drama at Duke. These plays have been tested out by the author and direction for their use is given by Mr. A. T. West of the department of English at Duke University. In the wonderfully suggestive Appendix Mr. West discusses choice of plays, the theatre and stage, scenery, material and construction, properties, costumes, make-up and lighting. All should appreciate such help in a day of widening interest in presenting the Bible in dramatic form. We have here within easy reach Biblical dramas and the necessary suggestions for making use of them.

The themes presented are significant. **The Sacrifice of Isaac,** Abraham discusses the true God; **Joseph and His Brethren,** a dreamer whose dreams come true; **The Mission of Moses,** Israel receives the law; **Samson and Delilah, The Rain Bride,** Elijah's battle with Baal; **The Shepherd King,** David unites the nation, are sufficient to indicate the nature of the subjects of this volume.

In this work Professor H. E. Spence has rendered a real service by putting within reach of the public at slight cost that which has not been available. We hope that this is but the beginning of a still larger service in religious education and to the delight of all who may follow his versatile pen.

*Old Testament Dramas. By H. E. Spence. With a Foreword by Elbert Russell and an Appendix by A. T. West. Duke University Press, 1936. Price $1.50.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

West Burlington church, under the leadership of Rev. C. F. Heath, has paid its entire Orphanage apportionment for this conference year. In order to make this fine record, the members of the church with one accord and with glad hearts made a great sacrifice. Such generosity and devotion are prized very highly by the Methodist Orphanage.

* * *

Since the cold weather has prevailed so long over the conference, our friends have been denied the privilege of securing Octagon soap coupons in large quantities. They are waiting for a change in the weather conditions to rally to our support. We need very badly five hundred thousand coupons in order to do the necessary repair work at the Orphanage and secure the needed equipment for building.

* * *

In order to make up the deficit in the Orphanage apportionment for the past year, we need seventy-five friends who will agree to pay $5 per month over a period of ten months. I want to know how many will agree to pay $5 per month for ten months provided we can secure seventy-five friends. No one will be expected to pay unless seventy-five will agree to this plan. Who will be the first one to write me agreeing to this plan?

* * *

Due to the extreme cold weather, our pastors have not had an opportunity since conference to raise their Orphanage apportionment. They have made an honest effort to carry out the vote of the conference to secure their Orphanage apportionment in the early part of the year, but it has been impossible for them to contact but few of the church members. I feel confident that the pastors will do their best for the Orphanage just as soon as the weather clears.

* * *

The severe weather and the six snows have brought hardships and much suffering to vast numbers of people. While many have been cold and hungry, our children have enjoyed three meals each day. The snows and sleets have given our boys and girls a fine opportunity to skate on our rolling hills. Day after day I have looked over the campus and have seen scores of children with their sleds enjoying that wonderful sport. Our North Carolina conference is to be congratulated on giving a large number of fine boys and girls not only an opportunity to enjoy sports, but to improve their God-given talents and thus prepare themselves for careers of great usefulness in the world.

* * *

Rev. D. E. Earnhardt, the hustling presiding elder of the Fayetteville district, is one of the best frends the Methodist Orphanage has both personally and oficially. A few days ago I had a most encouraging letter from him, pledging the loyalty and generosity of the Fayetteville district to the Methodist Orphanage. He feels with a great many other staunch friends that the Methodist Orphanage should have greater consideraton from all the churches of the conference. The following is a short quotation from his letter: "There is a feeling among us that we can take the Orphanage collection for granted since all of our people are committed to that cause. We have felt that way to the hurt of that cause." In the above statement Brother Earnhardt voices the sentiment of the rank and file of our preachers and church members.

* * *

Home coming day for the Selma Mill Chapel was celebrated on the second Sunday in this month. Twenty-one years ago the Sunday school was established and it has enjoyed a steady growth ever since. Brother George F. Brietz has been the enthusiastic and consecrated superintendent of this school ever since it was established. A short time after the school was started the late N. E. Edgerton gave the present chapel in which the Sunday school is now housed. The school is a union Sunday school and has been a benediction to the people of the cotton mill village. For the last 18 or 20 years the Sunday school has sent the Methodist Orphanage a monthly offering, which totals between $1200 and $1300. I have never known a Sunday school with such limited resources to do as much as the Selma Mill Sunday school has done for the Methodist Orphanage. Brother Brietz and his corps of teachers have been the inspiration of the Sunday school and have turned the hearts of the scholars toward the needs of our Methodist Orphanage in a most generous way. It was my happy privilege to address the home coming gathering on the occasion of the celebration of the twenty-first anniversary. I do not know when I have been so happy as I was to be present at the home coming day celebration. Brother F. B. Peele, pastor of the Edgerton Memorial church in Selma, presided over the home coming celebration and showed me many courtesies.

"Dearest," said the young husband, "can't I get you a beautiful diamond ring for Christmas?"

"Oh, darling," whispered the far-seeing young thing, "I will take the ring now and let Christmas bring its happy surprises just as usual"

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

THE WEATHER

The weather is not so hot. Neither is it so cold. The days are warm enough to continue the snow melting process and the nights are cold enough to bring on freezes. This process has caused our gravel walks and roads to be undermined in such a way as to enable the mud to get mixed up with the gravel. Our youngsters are having some very good object lessons in practicing through the trial and error process the best way to keep their shoes out of the mud and their feet dry. But the weather is better than it used to be. We were enabled to go to church yesterday and to enjoy a wonderfully fine service.

ORDERING SEEDS

One certain indication of approaching spring is the visitation of a number of boys with their seeds for selling, flower seeds, garden seeds, seeds for sale. When one boy buys a lot of seeds and sells them he celebrates over the amount of money be made. Then another boy buys seeds and another boy sells seeds. We have more seeds for sale here at the Children's Home than we have money to buy and a place to plant. In fact, it seems that our boys are going to seeds. But spring is coming and planting time is not so far away. The spirit of rejuvenation and resurrection springs up on one's mind and soul. So we are going to plant a lot of seeds and we are going to raise a lot of pretty things and a lot of valuable things. The boys with their seeds have ordered it that way.

I LOVE YOU

Doubtless many of our friends can remember their childhood Valentine days when they sent a lovely little valentine with a heart on it pierced with an arrow with some inscription, like as not, on this wise: "Roses are red, violets are blue, sugar is sweet and so are you." Well, we have had lots of valentines here at the Children's Home. Practically all of the youngsters sent a valentine and most of them have received one. Of course, some of the supervising workers have been the recipient of many sweet little valentine missives from the children. I don't remember ever having seen so many valentines at the Children's Home. From where did these valentines come? one asks. I was told that they were cut from magazines and papers and carefully arranged so as to be very attractive. Some were bought with honorarium money. Miss Gladys Holt and her intermediates at Central, Spencer, sent quite a lot, as did Mrs. H. L. Ritchie of the children's division of Rocky Ridge, Concord circuit, and Mrs. H. T. Prosser and her beginners at West Market Street, Greensboro. So we have had a lot of valentines. But better than all we have been reminded of the fine life of St. Valentine and of the lovely pigeon story connected with his having sent out the little violet leaf pierced with a pigeon feather on which was written, "I love you."

STATE CHAMPIONS

For the second successive year our boys and girls have been presented with trophies certifying that they are the state orphanage champions in basket ball. The annual Orphanage Conference tournament was held last week in the fine gymnasium at the Junior Home, near Lexington. In this tournament our girls eliminated the girls of the Junior Home, won over Oxford and then won over the girls of the Methodist Orphanage at Raleigh in the finals, who in turn had conquered the Mills Home and Barium Springs girls. Our boys won by a forfeit over Mills Home and, in a closely contested game, won over the Barium Springs boys for the right to meet the Junior Home boys in the finals, who in turn had conquered the Oxford Orphanage boys. Our boys won over the Junior Home boys in the last minutes of the final game and thereby won the trophy emblem. So we have had a lot of basket ball during the past week. Our junior boys are leading in the Winston-Salem Junior League and are right much pepped up over the hope of coming out on top, thereby winning their trophy. Our varsity teams still have six games to play in the South Piedmont Conference.



These boys work well, play well, and do well

THE SHOE MAN

The shoe man has come to the Children's Home again. With him came a lot of samples and the boys and girls were invited to make their selection, of course with a range of style and price. Every high school youngster and quite a number of the others had the option of selecting his or her own shoes. In each case the foot was carefully measured by either our Mr. Walker and his orthometer or by the shoe man and his foot measurer. When the day's work was over the shoe man said, "In all my experience I have never seen a better lot of feet. Exceedingly few feet have been poorly fitted and I congratulate you on the care you use in selecting your children's footwear." Of course the shoe man will go to another place and doubtless say the same thing, but it sounded mighty well while he was saying it to us.

THE DARNELLS

We have run out of new pictures, so we will use one we have used before. We have some new ones in process, particularly those whose sponsoring friends are anxious to have appear in the Advocate. Anyhow we wanted to present again the cut of the Darnell boys, fine workers, fine athletes and fine, steady members of our family. Reading from left to right is Leonard, who as captain of our football team last fall distinguished himself with hard play and fine sportsmanship. Leonard would have graduated last May but for having taken pneumonia in the fall and having lost over half of the semester's work. We are happy to state that Leonard is well again. Next come Albert and Thurmond. I don't know which is Albert and which is Thurmond. They are twins and they look alike, act alike and are alike. These boys get up at five o'clock each morning to deliver papers in areas near the Children's Home. They also do their work for the Children's Home well. Last is Weldon, the best all-round athlete we have, tripple threat man in football, highest scorer in basket ball and the steady man behind the plate in baseball. Weldon is dependable in his work at the printshop and in his work at high school. He is a steady good fellow. He graduates this spring and then hopes to go to college. So the Darnells are Darnells with a capital D.

SNOWED UNDER?

Many of our givers have been snowed under. But since the snow is melting they will come out and be busy again helping us take care of over 500 orphan children. Our ten per cent apportionment honor roll givers includes Waxhaw circuit, Rev. W. T. Albright, pastor. Shiloh on the Granite Quarry circuit, Rev. T. B. Huneycutt, pastor, and Pineville, Pineville circuit, Rev. E. O. Cole, pastor, have also paid their ten per cent apportionment in full.

"WE FACE CALVARY AND LIFE"

By G. Ray Jordan, D.D.
Price $1.00

"We Face Calvary and Life." This is the arresting title of Dr. G. Ray Jordan's latest book. Previously five volumes from the pen of this versatile young clergyman have been cordially received by a widely distributed reading public. In this, his sixth effort as a writer, Dr. Jordan who is the popular pastor of the influential Centenary Methodist church in Winston-Salem, N. C., makes a notable contribution to modern Christian literature.

In his preface the author aptly expresses the purposeful aim of the ten practical, thought provoking and spiritually dynamic sermons which follow. "It is not enough, in these days, for us simply to recall, reverently and gratefully, that Jesus faced Calvary nineteen hundred years ago, that he had to take his cross, and go up to a place called Golgotha. . . . It is ours to face Calvary, too; ours to take a cross, and ours to give Jesus' sacrificial and redemptive spirit a chance to work through us."

There is a vital and inseparable connection between the cross and every truly successful life. The two are marvelously inter-related. With forceful clarity Dr. Jordan develops this idea by reminding his readers that "Christ is not merely a Substitute, he is also an Exemplar." As an Exemplar he bids us follow the pathway which he blazed. This is no easy way. The travel is costly, but he who journeys in the strength and spirit of Jesus shall be more than amply repaid.

"The way of Jesus Christ is always one of ethical and moral honor." It is even more, it is the way of the cross. Truly then, if we are to emulate the Saviour in spiritual heroism, we must walk without complaint, carrying our cross. "We can at least be sure that those who choose to walk with Christ will sooner or later be going out to some Golgotha."

From ten different scriptural angles Dr. Jordan approaches the one grand theme which courses like a songful brook through all he has to say. In each chapter he magnifies the cross of Christ and plainly shows its relationship to the life of every Christian of today. To him Calvary is that which challenges us to the surrender of our all. It is not our lot to miss our Calvary any more than it was the lot of Jesus to evade his. In order to live abundantly we must also live adventurously, daring to face a cross and bear it not only that we may prove loyal to Jesus, but that through living as he did, we may do much toward the higher emancipation of all men.

What Dr. Jordan has undertaken and achieved unusually well is summed up in a brief quotation from Dr. Harry Emerson Fosdick. "The most fascinating thing in Christianity has always been the cross. Why is that? Because in the long run we do not want an easy religion. We want a commanding, challenging religion that will take all we have and then call for more. That is the kind of religion we have in Christ." With one's life happily wedded to the commanding, challenging religion of Him who faced his Calvary hundreds of years ago, one may face one's Calvary now, assured of full life here and hereafter.

"We Face Calvary and Life" is made appealing and easily readable because it is written in a direct and graphic style and abounds in choice illustrations that really illustrate.

E. C. Few, Pastor,
Edenton St. Methodist Church,
Raleigh, N. C.

Cokesbury Press, Nashville, Tenn.

"CONSOLATION"

When I have lost my last grim, stubborn fight,
And Death, relentless, claims me for his own,
Then waste no tears, when after life's harsh flight,
My body lies in darkness all alone.
Think not, beloved, that I feared to go—
Instead, I welcome cool and quiet rest.
So feel, as I, that it is better so;
Remember(God works all things for the best.

It's not to gloomy depths my body goes,
But into Mother Earth's soft waiting arms;
Clasp'd to her bosom, safe from all my woes,
Peace I shall find, away from worldly harm.
Imbibing life, no more myself I'll be,
But of great Nature's self, a tiny part.
My body's kept by Mother Earth, while He—
My Father, holds my soul to his great heart.

No horrors feel, as I am put away,
For I'm where there is no grinding care.
You do not leave me lonely, as you say,
The noises of the restless world—all there,
Do pass unheard above my sleeping face.
There can the grind of living wreck no ill;
There Grief, Despair, and Sorrow, have no place;
Contentment rules; my form is resting; still.

Think not I'm chilled when icy winds are drear,
Warm breathes my Earth Mother across my face.
Think not I'm scorch'd when heat the land doth sear,
Her hand goes over me with cooling grace.
Snow-bound, heat-parched—it matters not the day—
Naught these matters, there beneath the cool, clean sod.
The greening turf takes all the hurt away;
And I am shelter'd safe—alone—with God.

—Janie Mahan.

I FEEL FINE

Mothers read this:



A CONSTIPATED child is so easily straightened out, it's a pity more mothers don't know the remedy.

A liquid laxative is the answer, mothers. The answer to all your worries over constipation. A liquid can be *measured*. The dose can be exactly suited to any age or need. Just reduce the dose each time, until the bowels are moving of their own accord and need no help.

This treatment will succeed with any child *and with any adult.*

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Children's Storyland



SAVING SLEEP-EYE

(Based upon fact)

By Mabel S. Merrill

Peter Ray, who had been waiting on the forest trail, made a head-long rush at the figure that came gliding out of the shadows of the trees.

"You mustn't go this way, Sleep-eye," cried the boy. "You're heading straight for a camp full of soldiers with guns. I've seen them—Cap'n Lincoln's men. They'll kill you at sight because you're an Indian."

That tall red man with the drooping eyelid which had given him his nickname looked down at the excited lad.

"White soldiers no shoot old Sleepy-eye' Look..'

Peter peered at the paper which the Indian had produced from the folds of his blanket. The boy had never seen a military pass and he could not believe that a bit of writing like this could save Sleepy-eye from being killed. Those soldiers were enlisted to fight Indians. In that year of 1832 the people of northern Illinois were badly frightened over the Indian raids led by the old chief Black Hawk. Companies of volunteers were marching to join the regular army in putting down the Indian troubles. Feeling towards the red men was fierce because of the many lives lost in that dreadful fighting.

"You mustn't go, I tell you; you'll be killed."

Peter laid hold of the old man with both hands, trying to stop him. But Sleepy-eye, swift as a weasel, slipped away and went on down the trail that led to camp.

Peter stood for a moment looking after him. That old Indian was about the best friend this boy of the backwoods had ever known. It was Sleepy-eye who had made the canoe with which Peter went fishing in the creek. It was Sleepy-eye who had taught the white lad about birds and wild animals, and where to find berries and roots that were good to eat. Many a time when there was no food at all in the lonely cabin where Peter lived with his aged grandfather, Sleepy-eye had appeared out of the woods with a side of venison and a bag of corn on his back.

A spark flashed Peter's eye as he stood looking down the trail. He was afraid of the strange soldiers he had seen when he passed the camp this morning. Who knew what they would do to a boy who was found prowling about? He had caught a glimpse of their leader, Captain Abraham Lincoln, a giant of a man whose feats of strength were talked of everywhere.

"Anyhow ,I'll tell 'em what I think of them if they go to hurt old Sleepy-eye," said Peter aloud. And he started down the trail as fast as he could run.

Sleepy-eye had just walked into camp when Peter came up. The rough-looking soldiers lounging about straightened and stared at the old Indian.

"Look at the redskin," cried one of them. "Walking right in here cool as a cucumber. Git him, boys!"

There was a yell and a rush. Two or three guns were leveled at Sleepy-eye, who stood very straight in the midst of of them.

"What's that he has got in his hand?" called a voice. "Look out for the old rascal. Better made an end of him 'fore he does some hurt."

Peter was dodging between the men, trying to get to the side of his old friend. No matter what happened to him, Peter Ray, good old Sleepy-eye should not be shot down like a dog with nobody to stand by him. But somebody else had reached the Indian's side before Peter could get there.

The great figure of the captain, Abraham Lincoln, had leaped through the crowd. He seized Sleepy-eye's arm, raising it so that they could see what the old man was holding in his hand.

"It's a military pass," shouted Lincoln. "Boys, this defenseless old man must not be killed by us."

"Why not?" growled an ugly voice. "He's nothing but a pesky redskin. What are we here for if it ain't to make way with the likes of him?"

"It must not be done," repeated Lincoln sternly. "Put up your guns, all of you."

"Shucks, Lincoln," jeered the voice, "you want to spoil our fun just to show your authority. Taking advantage like that—you're a coward, that's what you are."

"If any man thinks so, let him come and test it," retorted the captain quietly but with flashing eye. "Choose your weapons if you think my size and weight make the test unfair."

At this the grumbler looked suddenly ashamed.

"You're making a fool of yourself, Joe," a comrade told him sharply. "The captain's right. As for Abe Lincoln being a coward, anybody knows better than that."

It ended with Peter and the Indian going away quietly into the woods and back to Grandfather Ray's cabin.

Months later, Peter and Sleepy-eye, paddling a canoe down the Illinois river, passed Abraham Lincoln in another canoe. The dreadful Black Hawk War was over and the soldiers were on their way home.

Peter and Abe grinned at each other.

"Do you remember this man?" asked Peter, pointing to Sleepy-eye. "You saved his life, you know."

"Glad to hear it,' 'was the laughing answer, and then Llincoln added more soberly:

"If there could be some kind of army to save life instead of destroying it, I'd enlist again tomorrow."—Zion's Herald.

IN SCHOOL DAYS

Still sits the school house by the road,
A ragged beggar sunning!
Around it still the sumachs grow,
And blackberry vines are running.

Within, the master's desk is seen,
Deep-scarred by taps official;
The warping floor, the battered seats,
The jack-knife's carved initial;

The charcoal frescoes on its wall;
Its doors worn still betraying
The feet that, creeping slow to school,
Went storming out to playing!

Long years ago, a winter sun
Shone over it at setting;
Lit up its western window panes,
And low eaves' icy freeting.

It touched the tangled golden curls
And brown eyes full of grieving
Of one who still her steps delayed
When all the school were leaving.

For near her stood the little boy
Her childish favor singled;
His cap pulled low upon a face
Where pride and shame were mingled.

Pushing with restless feet the snow
To right, and left, he lingered,
As restlessly her tiny hand
The blue-checked apron fingered.

He saw her lift her eyes; he felt
That soft hand's light caressing,
And heard the tremble of her voice
As if a fault confessing.

"I'm sorry that I spelt the word;
I hate to go above you,
Because"—the brown eyes lower fell—
"Because, you see, I love you."

Still memory to a gray-haired man
That sweet child face is showing,
Dear girl! The grasses on her grave
Have forty years been growing!

He lives to learn, in life's hard school,
How few who pass above him
Lament their triumph and his loss,
Like her—because they love him.

—John Greenleaf Whittier.

OLD JERRY

Patches of deep blue were sown thick among the rain-gray clouds of that autumn sky, and the country was bright with fall flowers as we started for the Barrens.

Once we passed a tiny cape running into the Rancocas that was fairly aflame with wold flowers. Then there were yellow asters, like newly minted gold coins; blazing star, with its tall wands covered with lilac blossoms, while everywhere were the butter-yellow blossoms of the fern-leaved false foxglove.

The woods were a vast tapestry spread out on either side of us, stained and dyed deep with the colors of fall.

The black oaks were dragon's blood, the scrub oaks a perch-red, filmed with gold, while the trifurcated (three-pointed) leaves of the Spanish oaks showed russet-yellow overlaid with green.

Some of the swamp maples were masses of sunshine-yellow, others a deep crimson, and the star-leaves of the sweet gums were royal purple. Of them all, only the cat briar, with its triangular, rubbery leaves and stem like green barbed wire, achieved pure scarlet, while the leaves of another despised shrub, the pokeberry, under the frost fire, flamed into a carmine-purple above and a Tyrian rose beneath.

We lunched at my cabin hidden among the stained leaves of scrub oak, post oak, aspen, black gum, sweet gum, and gray birch. Then we started for the Plains, that strange bit of country where all the trees are dwarfed.

On our way we stopped at Upper Dam and beside a lonely pond admired two immense holly trees, the "greenwood tree 'of old England, the largest that I have ever seen in this country. On the dam we came upon a deep trench where some heavy body had dragged itself across the sand. There was a tail mark and the tracks of wide, flat paws set at obtuse angles to the body, and I recognized the rare trail of the otter, the first that I have ever seen in the Barrens.

Father on we came to a wide bog crossed by a dike. There a dark brown bird, streaked with buff, dropped into the marsh and, thrusting his yellow bill straight up into the air, stood motionless, looking like a stake in the long grass. We recognized it as the American bittern.

I remember finding a nest of one in Wolf Island Marsh in northern New Jersey. There, too, I saw one "boom," a rarer sight than the drumming of a ruffed grouse or the vespers of a woodcock. Hunching his long neck far down between his shoulders, he suddenly trust it up. As each section straightened there sounded across the marsh a thudding note, which seemed to come from underground. Suddenly he stopped "booming" and, hunching his neck stepped stealthily like a little, old bent man into the sedges and disappeared.

As we made our way out to the center of the marsh, four snow-white birds flapped by overhead, and we recognized them as American egrets, those lovely Southern herons which find their way north every summer. Then a black duck flew by, and three killdeers gave their wild, lonely call from mid-sky over the bog.

At last we reached George Cranmer's house, one hundred and fifty years old. George is a little younger than his house, but not much, a fine old scout who was born on the Plains and knows more about them than any man living.

On his barn was nailed the body of a great hawk which a friend of his had run down with a car, while it was feeding upon a rabbit in the middle of a sand road. It was so dark that at first we thought it a specimen of the rough legged hawk, a rare Western species, but the legs were not feathered down to the toes, and we finally identified it as an immature red-tailed hawk.

George took us to meet Uncle Lee St. Clair, who lives by himself half a mile up the road. Then years ago Lee came to the Plains to die, but has never had a sick day since, and is now eighty-two years old and highly resolved to live to be a hundred or die in the attempt. Not long ago some one offered him a substantial sum for his land. Lee refused it scornfully.

"Twenty years from now," he said, "I'll get ten times that much for it."

"Deer," said George, in answer to a question, "there's more deer, that is, this year than any year in the Plains. One on 'em, that is, keeps prankin' 'round my place T'other night, that is, he et up most o' my parsley bed. In winter time, that is, he girdles my peach trees, that is, an' he got a head o' horns like a moose. He's been 'round here for ten years, that is. The boys call him Old Jerry, an' there's been more loads of buck-shot, that is, wasted on him than would kill ten ordinary deer. Some folks, they do say he ain't a reg'lar deer, but a hant, that is, an' that he must be shot with a silver bullet, but one ain't got any silver nowadays, that is."—Samuel Scoville, in S. S. Times.

The teacher told the class to re-write the following sentence using their own words, but retaining the original meaning:

"A wink is as good as a nod to a blind horse."

Here is the answer that one girl handed in:

"A spasmodic movement of the optic is as adequate as a slight inclination of the cranium to an equine quadruped devoid of its visionary capacities."—Ex.

Teacher—Johnny, what do you consider the greatest accomplishment of the ancient Romans?

Johnny — Speaking Latin.—American Girl.

Teacher—Tommy Simpson, have you any good excuse for being late this morning?

Tommy—Yes—we had waffles and syrup for breakfast.—Pathfinder.

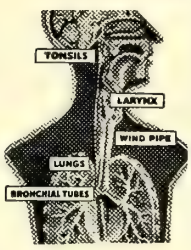
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North Carolina Christian Advocate

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SLATE OF JOHN R. CHURCH
Conference Evangelist

February 9-23—Augusta, Kentucky.
March 1-13—Centenary, Greensboro.
March 15-27—Ward Street, High Point.
March 29-April 10—Walkertown, N. C.
April 14-16—District Conference, Carlisle, Kentucky.
April 19-May 3— Portsmouth, Virginia.
Full slate until November.

DISTRICT CONFERENCE DIRECTORY

Charlotte, at Marshville	April 23-24
Asheville, at Weaverville	April 26-27
Greensboro, at Farmer	April 30
Gastonia, at Kadesh Church, Belwood	May 5
Winston-Salem, at Kernersville	May 6-7

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
SECOND ROUND

March
Duke's Chapel, 11 1
Carr, 7:30 1
Calvary, 7:30 4
Burlington Ct., Bethel, 11 8
Hillsboro, New Sharon, 3 8
Branson, 7:30 8
Graham-W. Burlington, Graham, 11 15
Cedar Grove, Walnut Grove, 3 15
Brooksdale, 7:30 15
E. Roxboro-Longhurst, Longhurst, 11 22
Mt. Tirzah, Mt. Zion, 3 22
Rougemont, Union Grove, 7 22
Bynum, Cedar Grove, 11 28
Orange-Carrboro, Carrboro, 11 29
Andrews-Massey's, Massey's, 3 29

April
Bahama, Ellis Chapel, 11 4
Webb Avenue-Holt's, Holt's, 11 5
Mebane, 7:30 5
Duke Memorial, 7:30 7

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

February
Washington, 11 23
Bath, 3 23
Belhaven, 7:30 23
Chowan, Anderson's, 11 and 1 29

March
Williamson, 11 1
Windsor, 7:30 1
Manteo, 11 8
Dare, Mann's Harbor, 3 8
Wanchese, 7:30 8
South Mills, Newland, 11 and 1 14
South Mills, Newland, 11 15
Gates, Harrell's, 3 15
Edenton, 7:30 15
Roper-Creswell, Creswell, 11 22
Plymouth, 3 22
Columbia, Wesley's Chapel, 7:30 22
Hatteras, Buxton, 11 29
Kennekeet, Rodanthe, 7:30 29

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
FIRST ROUND

February
Troy, 11 23
Broadway, 3 23
Red Springs, 7:30 23

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FIRST ROUND

February
Fremont, Eureka, 11 21
Pikeville, Saulston, 7:30 21
Fremont, Eureka, 11 22
Morehead City, 11 23
Newport, Newport, 3 23
Ocracoke-Portsmouth, Ocracoke, 7 26

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND

February
Henderson, First Church, 11 23
City Road-White Memorial, night 23

March
Dunn, night 1
Erwin, night 4
Raleigh, Central, 11 8
Selma, night 8
Smithfield, night 11
Millbrook, 11 15
Raleigh, Epworth, night 15
Tar River, Trinity, 11 22
Middleburg, Drewry, 3 22
Fuquay, Kipling, 11 29
Newton Grove, Mt. Moriah, 3 29

April
Louisburg, 11 5
Youngsville, Prospect, 3 5
Zebulon, 11 12
Clayton, night 12
Four Oaks, Antioch, 11 18

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

February
Nashville, 11 23
South Rocky Mount, 7:30 23

March
Bethel, 11 1
Robersonville-Stokes, 3 1
Wilson, 7:30 3
Warrenton, Macon, 11 7
Warren, Shady Grove, 11 8
Norlina, 7:30 8
Rich Square, Pinners, 11 15
Scotland Neck, Hobgood, 7:30 15
Seaboard, Pleasant Grove, 11 22
Weldon, 7:30 22
Rosemary, Smith, 11 29
Littleton, Calvary, 7:30 29

April
Conway, Zion, 11 12
North Hampton, Lasker, 3 12
Kenley, Buckhorn, 11 19
Stanhope, Sandy Cross, 3 19
Elm City, 7:30 19
Roanoke Rapids, 11 26
Garysburg, 7:30 26

Zone preachers' meetings, March 9-13. District conference, Farmville, May 12-14 (provisional).

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

March
Hallsboro, Wananish, 11 1
Chadbourn, Evergreen, night 1
Wilmington, Grace, 11 8
Whiteville, night 8
Swansboro, Queens Creek, 11 15
Maysville, Hopewell, 3 15
Jacksonville-Richlands, Richlands, night 15
Roseboro, Andrews, 11 22
Garland, Antioch, 3 22
Clinton, night 22
Wilmington, Trinity, 11 29
Tabor City, Bethel, 3 29

April
Southport, 11 5
Epworth-Wesley, Bethany, 3 5
Wilmington, Fifth Avenue, night 5
Town Creek, Bethel, 11 12
Brunswick, 3 12
Shallotte, Concord, night 12

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

February
Weaverville, 11 23
Swannanoa, Bethesda, 3 23

March
Asbury Memorial, 11 1
Skyland, Balfour, 3 1
Candler, Laurel Hill, 11 7
Marshall, Walnut, 11 8
Hot Springs, Paint Rock, 2:30 8
Biltmore, 11 15
Oakley, 7:30 15
Fleacher-Mills River, Fletcher, 11 22
Saluda-Tryon, Saluda, 7:30 22
Hendersonville, 11 29
Flat Rock, Fruitland, 3 29

District Conference, Weaverville, April 26-27.

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

February
Waxhaw, Waxhaw, 11 23
Big Springs, 7:30 23

March
Marshville, Wingate, 11 1
Polkton, Wightman, 2:30 1
Hickory Grove, 7:30 1
Hawthorne Lane, 7:30 2
Myers Park, 7:30 3
Wadesboro, 11 8
Peachland, Mt. Moriah, 2:30 8
Dilworth, 7:30 8
Wadesboro, 11 15
Lilesville, Savannah, 2:30 15
Prospect, Bethlehem, 11 22

District Conference, Marshville, April 23-24.

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GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

February

Belmont, Park Street, 11 23
Belmont, Main Street, night 23

March

Shelby, Lafayette Street, 11 1
Shelby Ct., El Bethel, 2:30 1
Shelby, Central, night 1
Goodsonville, Asbury, 11 8
Lincolnton Ct., Pisgah, 2:30 8
Lincolnton, First Church, night 8
Gastonia, Smyre, 11 15
Cherryville Ct., Beulah, 3 15
Cherryville, First Church, night 15
Lowesville, Snow Hill, 11 21
Maylo, 11 22
Lowell, Bethesda, 3 22
Gastonia, East End, 11 29
Rock Springs Ct., 2:30 29
Stanley, Iron Station, night 29

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
SECOND ROUND

February

Liberty Ct., Staley, 11 23
Mt. Pleasant, 3 23
Jamestown, 7:30 23

March

Randleman, 11 1
Cedar Falls Ct., Central Falls, 3 1
Proximity, 7:30 1
Bethel-Grace, 11 8
Pleasant Garden, 3 8
Carraway Memorial, 7:30 8
New Hope Ct., Pisgah, 11 15
Asheboro Ct., Mt. Tabor, 3 15
Ramseur, 7:30 15
Guilford, 11 22
Coleridge Ct., Rehobeth, 3 22
Randolph Ct., Trinity, 7:30 22
Farmer Ct., Salem, 11 29
Highlands, 7:30 29

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
SECOND ROUND

February

Bostic, Cedar Grove, 11 23
Rutherfordton, night 23

March

Marion Ct., Concord, 11 1
Cross Mills, night 1
McDowell Ct., Bethel, 11 8
Old Fort Ct., Bethlehem, 3 8
Old Fort Station, night 8
Burnsville, 11 15
Ball Creek, Ball Creek, 3 15
Elk Park, Elk Park, 11 22
Avery Ct., Jonas Ridge, 3 22
Micaville, Bakersville, 11 29
Spruce Pine, night 29

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
SECOND ROUND—IN PART

February

Watagua, Henson's, 11 23
Todd, Todd, 3 23
Boone, night 23

March

Warrensville, Smithport, 11 1
Creston, Big Laurel, 3 1
Jefferson, Bethany, night 1
Laurel Springs, Chestnut Hill, 11 7
Helton, Grassy Creek, 11 8
Sparta, Shiloh, 3 8
Walnut Cove, Bethlehem, 11 14
Sandy Ridge, Sandy Ridge, 11 15
Danbury, Danbury, 3 15
Stoneville-Mayodan, Mayodan, night 15
Ronda, Grassy Creek, 11 22
Jonesville, Haynes Grove, 3 22
Elkin, night 22
Mt. Airy, Central, 11 29
Pilot Mountain, Chestnut Grove, 3 29
Rockford Street, night 29

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
SECOND ROUND

February

Park Avenue, 11 23
Woodleaf, South River 23
Landis, Landis, night 23

March

Concord, Harmony, 11 1
Salem, Tabor, 11 and 2:30 ..... Feb. 29 & 1
Westford, night 1
Kerr Street, 11 8
Concord Ct., Rocky Mount, 3 8
Forest Hill, night 8
First Church, night 10
Yadkin-Rowan, Yadkin, 11 15
New London, Zion, 3 15
Spencer, Central, night 15
Mount Pleasant, St. Paul, 11 22
Cabarrus County Training School 3 22
Epworth, night 22
Concord, Central, 11 29
Granite Quarry, 3 29

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

February

Troutman, Troutman, 11 23
Statesville Ct., Shiloh, 3 23
Stony Point, night 23

March

Mooresville, Broad Street, 11 1
Mooresville Ct., Williamson, 3 1
Mooresville, Central, night 1
Granite Falls, 11 8
Catawba, Bethlehem, 3 8
Maiden, Maiden, night 8
Taylorsville, Carsons, 3 15
Hiddenite, Hiddenite, night 15
Dudley Shoals, Grace, 11 22
Hudson, Hudson, night 22
Westview, 11 29
Hickory, First Church, night 29

April

Whitnel-Harpers, 11 5
Lenoir Ct., South Lenoir, night 5
Davidson, Huntersville, 10 12
Mount Zion, 11 12
Olin-Turnersburg, night 12

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

February

Macon, Patton's, 11 23
Clyde, Clark's, night 23

March

Franklin, 11 1
Robbinsville, Robbinsville, night 1
Murphy, 11 8
Hayesville, Sweetwater, 3 8
Franklin Ct., Clark's, 11 and 11 14-15
Webster, Wesleyanna, 3 15
Sylva, Dillsboro, night 15
Highlands, Highlands, 11 22
Glenville, Glenville, 3 22
Fines Creek, Spring Creek, 11 29
Crabtree, Crabtree, 2 29

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

February

Ardmore, 11 23
Welcome, Midway, 3 23
Central Terrace, night 23

March

Forsyth, Marvin, 11 1
Reeds, 3 1
Lexington, First, night 1
Burkhead, 11 8
Oak Ridge, Cottrell Memorial, 3 8
Hanes-Clemmons, Clemmons, night 8
Thomasville, Main, 11 15
Hiatt-Sedge Garden, Mt. Olive, 3 15
Green Street, night 15
Kernersville, 11 22
Bunker Hill, 3 22
Denton, Denton, night 22
Centenary, night 25
Grace, 11 29
Thomasville Ct., 3 29
Ogburn Memorial, Oak Summit, night 29

April

Mocksville, 11 5
Walkertown, night 5

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IN MEMORIAM

WATSON—W. W. Watson was born June 4, 1877. As a child and young man he was never of the rowdy, tough kind. About the age of 21 years he professed faith in Christ and united with Windsor M. E. Church, South, and from that date on he lived a most consistent Christian life. On August 16, 1878, he was united in holy wedlock to Miss Sarah A. Smith, who survives him. At the time of his death, which came on November 8, 1935, he was superintendent of Windsor church school and was beloved by all who knew him. Faithful to every duty intrusted to him, he served because he loved his Master "unto the end" and has departed to be with Him, which "is far better."

N. B. Strickland.

MULLEN—Eloise Mullen, daughter of Mr. and Mrs. R. B. Mullen, was born in Durham, N. C., September 3, 1907, and departed this life June 5, 1935. She professed faith in Christ and joined the Methodist church when about ten years old. She was blessed with a Christian home and with a Christian heritage, being the granddaugher of Rev. F. B. McCall, who for a number of years was a beloved member of the North Carolina conference. She lived a beautiful Christian life.

She chose nursing as her life's vocation and served in that profession for about two years, and then fell herself a victim to the very thing that she had dedicated her life to relieve others of. She was an invalid for about 18 months. Being her pastor during the first of her illness it was my privilege to visit her a number of times, and I have never known a more patient sufferer. She was anxious to get well and return to her work, for she loved her work, but she never complained and always greeted everyone with a smile. In the church, in the home, in the hospital as a student, and while nursing there, or while nursing in the home, or wherever she was, she always manifested the same beautiful traits of Christian character. The last time I visited her, after praying with her, she said, "I will be all right." She must have lived in touch with another world, for the light of that world seemed to shine through her deeds and express itself in her character.

The funeral was conducted from Carr Methodist church in Durham by the writer, Rev. H .C. Smith, Rev. H. B. Porter and Rev. J. A. Martin, and her weary body was laid to rest in Maplewood cemetery. She leaves her parents and four sisters, Mrs. A. C. Thompson, Belle, Rachel, and Lois Mullen, all of Durham.

Hers is a blessed memory.

RESOLUTIONS OF RESPECT

Whereas, Almighty God in his unerring wisdow, on January 3, 1936, called from us our beloved and faithful member, J. Gather Reddeck;

We, the members of the Kilgo Bible class of the Prospect Sunday school, of which he was a charter member, and also a faithful memoer of Prospect M. E. Church, South, wish to offer as a tribute to his memory the folowing resolutions:

First, We bow in humble submission to God's will, realizing that he doeth all things well.

Second, That we feel deeply the loss of him whose memory we shall cherish; that we shall miss his presence and friendly smile of greeting.

Third, That we extend our heartfelt sympathy to his beloved family and pray that God's richest blessings may abide and comfort them, and that his life and spirit may prove an incentive and inspiration to them as they pass on the upward way.

Fourth, That a copy of these resolutions be sent to the family, a copy to be sent to the N. C. Christian Advocate and that a copy be recorded in the minutes of our Sunday school.

R. L. Myers,
C. W. Davis,
M. G. Maner.

JOHNSON—Joseph Woodall Johnson, son of the late James A. and Mrs. Bettie Johnson, was born in Benson, N. C., June 9, 1911,and passed to his heavenly reward from Duke Hospital, January 17, 1936. When it was learned that he was no more amongst us the entire town was in great sorrow.

He was an unusually talented young man, especially in two of the fine arts—music and painting. Some of his paintings hang on the walls of the Methodist church, of which he was a member, having joined in boyhood. One of these paintings, especially admired, is Christ in the Garden of Gethsemane. Heaven endowed him with these superior gifts, which he assiduously cultivated and conscientiously consecrated to holy uses.

He did not seem to think of the contribution of his beautiful life to the lives of those about him as other than most natural, and he apparently never realized how much there was in him that others most sincerely appreciated, and by which their lives were ennobled and their faith was strengthened.

Many towns and cities, near and remote, were the beneficiaries of his chalk talks and musical genius. No happier hours came to him than when he felt that he was making some contribution to the spiritual growth and uplift of his audience. His generosity of time, talent and means was proverbial. Perhaps at the expense of his physical health he made long trips, many times in the night, if perchance he might lighten the load and cheer the the hearts of those privileged to be present.

By the calendar his life was brief, but if measured by good deeds he lived a long life. His influence among the young people of his town was unlifting and radiant. "What does Joe think?" was a question often asked, and what he thought with many was final. His greatest opportunity for influencing the young people of his church was through his work in the Epworth League, to which he gave himself with untiring devotion.

He was the teacher of a class of junior boys in the church school, who were the honorary pallbearers at the funeral. Their love for and appreciation of him were superlatively beautiful—almost beyond belief.

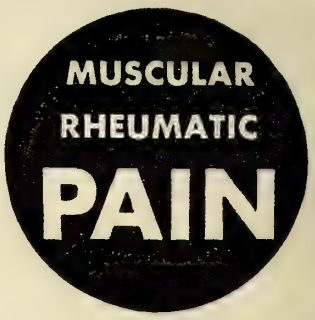
His Sunday afternoon walks in wood and field, to commune through nature with nature's God, were a means of reminding many of the sacredness of the day ,and hallowed sanctity that he attached to it. Many became serious-minded as he passed, and often the topics of conversation changed to those of higher and nobler things.

He interpreted friendship in terms of rare loftiness, and he enriched his abundant life by the deep sense of gratitude for whatever he felt to be the gift of another life to his own. His devotion to his loved ones reached its highest expression in his love for his mother.

He made a brave and patient fight for life—not for any selfish ends, but he desired to influence others to enter the highest altitudes of life where he himself found so much to live for. Truly, he was in the world, but not of the world.

The funeral was held in the Benson Methodist church Sunday afternoon, January 19, the pastor conducting the service. His body was laid to rest in the family plot in the Benson cemetery. His greatest monument is the life he lived amongst us.

W. C. Merritt.



IT takes more than "just a salve" to draw them out. It takes a *"counter-irritant"!* And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the local congestion and pain when rubbed on the sore, aching spots.

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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, FEBRUARY 936 Number 9

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DE PROFUNDIS

By Francis Bourne Upham

From the depths of my soul, O thou God of all grace,
From its terror, its sin, and its pain,
In the crash of the world, by the wreck of the race,
'Mid the desolate loss of the light of thy face,
Comes my cry again and again!
From the depths
Cries my soul
Unto Thee.

Is there no other way than the path of the sword
For the long delayed coming of Peace?
Will the gospel that pleads in thy glorious Word,
Will the Christ on his cross as he dies be not heard,
Will the tumult of strife never cease?
From the depths
Cries my soul
Unto Thee.

Is there no other field for the horrible fight
Than the home and the hearth of the humble?
Will destruction and death and betrayal of Right
The massing of millions in insolent might
The machinery of war never crumble?
From the depths
Cries my soul
Unto Thee.

Must the aged, the weak, and the innocent child
Feel the scourge on hearts that are broken?
Must the frail and the fair, the meek and the mild
Pay the cost of ambition and passion that's wild?
Of thy presence—O God—send some token.
From the depths
Cries my soul
Unto Thee.

—Christian Advocate (Cincinnati Edition).

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Why not enlist at once in this noble effort for an informed leadership? Put the
NORTH CAROLINA CHRISTIAN ADVOCATE
in the home of every steward

TRAINED MINISTERS NEED INFORMED LAYMEN —HENCE THIS OBJECTIVE SET BEFORE US

Exalt this first work of 1936! Make larger use of the printing press. Last year 140 boards were on the honor roll. Double this number this year.

Act Quickly! Lead in a Noble Cause

THE CHRISTIAN ADVOCATE KEEPS WINNING

Two elements enter into the conquest coming to the North Carolina Christian Advocate.

(1) Never before have we had such fine co-operation on the part of our bishop, preachers and people in making and circulating the church paper.

(2) Never before has the job department, which is so essential to the support of the paper, had so many friends and patrons.

OUR MOTTO IS: A BETTER PAPER EACH YEAR AND BETTER SATISFIED PATRONS OF OUR JOB DEPARTMENT.

With continued co-operation in getting the official boards 100 per cent and in winning one new subscriber for every 50 members in each church, we can double the subscription list this year and quadruple this number in the next five years. We will then wonder how we were content to live at such a poor dying rate.

The reports this year will indicate who are having a part in winning the victory for the North Carolina Christian Advocate.

WHICH DISTRICT WILL LEAD?

A number of charges have reported the board of stewards 100 per cent for the Advocate. Many are working at the job, some having sent in a partial report for their boards.

On the showing made last year we are sure some of the districts will go 100 per cent. That is, every charge will report the officials 100 per cent for the North Carolina Christian Advocate. **Which one will be first?**

That will be a distinct honor for any district. It will be a church-wide distinction. Such has never happened before. At least no such report has gone abroad.

MID-YEAR MEETING OF BOARD OF MISSIONS

The mid-year meeting of the Conference Board of Missions will be held in Wesley Memorial church, High Point, on Tuesday, March 24. This will be an all-day meeting, starting at 10:30. The presiding elders, Commission on Evangelism, Commission on Rural Work, lay leaders, chairmen of missionary committees, presidents of missionary societies, and all others interested in missions and evangelism are invited.

The program will be announced later. It will cover the important phases of conference missions and seek to give an impetus to missionary interests of the church as a whole. Bishop Kern will be present and we are hoping for other outstanding features. Chas. C. Weaver,
Chm. Board of Missions, W.N.C. Conf.

THE FOLLOWING SCHEDULE OF DISTRICT CONFERENCES IN THE N. C. CONFERENCE IS ANNOUNCED

Raleigh district conference, Middleburg, May 12.
Wilmington district conference, Clinton, May 13-14.
Fayetteville district conference, Raeford, May 14.15.
Rocky Mt. district conference, Farmville, May 18-19.
Durham district conference, Duke's Chapel, May 20-21.

Our grateful thanks to the readers of the Advocate for the many renewals that greet us each new day. Our friends are numerous.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, FEBRUARY 27, 1936 Number 9

Surely with the coming of the springtime the last man and woman among us Methodists will enter with the finest enthusiasm the effort to make good our dreams and win in doing the work we had planned to do. It is a man's size job, but it can be done.

The birds know the freedom of wings and the flowers grow best in the open. Some of the statesmen would regiment the nation and not a few churchmen would put religion in the hard and fast limits of a rigid ecclesiasticism. Jesus said consider the birds and the flowers. We follow him in preference to the doctrinaire of regimentation.

Victor Hugo once defined heaven as a place where all the parents are young and all the children are little. Do we in the midst of the increasing burdens and the exacting demands of age accept this? What about the joy that comes to grandparents? May not little children, young parents and aged grandparents be essential to the making of the heavens eternal?

Dr. Richard Cabot, professor of medicine and social ethics in Harvard University, picks four things that are necessary to make life whole, wholesome, full-orbed and holy. These four are work, play, love and worship. It takes all these, declares Dr. Cabot, "to make life solid, sensible, four-square and fruitful." That sounds good, but who can qualify? Yet one and all of these qualifications are in reach of every man and woman. Think on these things.

Why do people drink liquor? The answer is not so simple as some may think. But why a man under the influence of drink will attempt to drive an automobile has but one answer: it is simply a want of sense. When sober he may have as much sense as the average run of folks, but when drinking he is disastrously deficient in sound judgment. Our judges need to teach these temporary imbeciles and "smart alecks" wisdom. Road service is the medicine that will heal their malady.

Words of truth and soberness from an editorial in the New York Times: "Apart from the pith and pertinence of the actual decision of the TVA case by the Supreme Court, that judicial body never showed itself truer to its high function. The judges refused to be hurried or harried. They ignored protests and clamor. Their duty being to examine all the details of a complicated case, they took their time about it, and then serenely issued the judgment of the court. The whole was a fine display of the dignity and even majesty of the Supreme Court, and leaves its hasty calumniators looking ashamed and foolish."

Hon. Josephus Daniels, according to reports emanating from Washington, will succeed Secretary Swanson who on account of ill health will likely be forced to retire as secretary of the navy. The report sounds plausible as the President was Mr. Daniels' assistant when secretary of the navy in the days of Woodrow Wilson, and President Roosevelt esteems Mr. Daniels most highly. It would please North Carolinians to see their esteemed fellow Tar Heel return to the head of the navy, where he served eight years most acceptably, including the eventful years of the World War. The President would do well in case of a vacancy to name Mr. Daniels.

Salisbury has asked in good faith for the next session of the Western North Carolina conference. Why not go to Salisbury next October? Last year the conference was most delightfully entertained, never better, than at Salisbury. Furthermore, Salisbury is more centrally located than any other city within the bounds of the conference. Another consideration that should not be overlooked is the interesting fact that not in the history of North Carolina Methodism has an annual conference met two years in succession in the same town. Why not give this distinction to the capital of Rowan, a distinction that will abide as long as water runs down hill? Everybody for Salisbury!

Stand Upon Thy Feet

GOD has ever put a high estimate upon upright manhood. In the days of the Captivity, the prophet Ezekiel among the captives by the river Chebar was overwhelmed with the visions in the heavens. He fell upon his face. Then came the voice, "Son of man, stand upon thy feet and I will speak with thee." God was going to send him to the rebellious house of Israel. Saul fell prostrate before the vision on the hot, dusty road under a burning Syrian sky. He was down. God must first get him on his feet before he could be of high service, so there came to him the voice, "Arise and stand upon thy feet, for I will send thee far hence to the Gentiles." Among the prostrate God finds those he can use once they are on their feet.

This is pre-iminently a time of vast schemes and sore perils. Have we the vision and the wisdom to meet these? Do all know the experiences that make us wise? Emerson says, "I know only that I have lived." Have the preachers and the churches of this day the wisdom born in the deep experiences that will enable us to meet the issues and to carry out the vast schemes enterprised in this day? Can we **look up,** and **lift up?**

Not on pomp, splendor or circumstance; not on creeds, rituals and organizations did Jesus rely, but on the loyalty and heroism of a few who could go out and witness for him. A Paul on his feet compassed the Roman Empire; Luther defied the ecclesiasticism of Rome; Athanasius stood out against the world. Such as these have always been able to make new conquests. John Wesley and Francis Asbury were very much on their feet or they would never have compassed so many and vast new fields of conquests. "The prophet of the long road" would never have been able to ride at the head of the itinerant hosts. Could God get us Methodists on our faces and then get us on our feet, new conquests would be ours.

• •

Truly a Gloomy Picture

DR. HARRY EARL WOOLEVER has been editor of the Methodist Press in Washington for more than twelve years under appointment by his church to report the facts as learned in the nation's capital. He has written the first of three articles dealing with certain serious threats to America. In this first article, which has to do with the forces which are menacing the future of our country, this long time reporter and gatherer of facts has set out the national situation as he sees it. We cannot make mention of the many forces at work undermining the United States as he deals with the question, Shall America destroy herself? But we do lay before our readers the signs of the times as given in the closing paragraph of this arresting article.

Dr. Woolever concludes:

There are certain signs of the times which confirm these conclusions. Space will not permit elaborating them here but they should be weighed by wise citizens. For example, serious minded citizens must give thought to the contention that those who substituted a Moley-Tugwell-Frankfurter program for the Democratic platform created the emergency in America for the purpose of obtaining emergency powers; to the fact that where millions of the American taxpayers' money is being spent to build the TVA town of Norris, no church is allowed to be built; to the circumstances that led to the arrest of two congressmen in the past few days; to the accusation that prominent officials are being suspended from government service because they will not sign misleading public reports; to the laws written by foreign-minded outsiders and forced through Congress; to the communists placed in key positions; to the native of Austria—Hitler's native land—who places in important positions more individuals than any official in Washington; to the incompetent jingoist who heads the Senate Foreign Relations committee; to the unwarrantable billions that are now being appropriated for war preparations; to the absence of federal restraint in the turning over of the youth of the nation for exploitation by the liquor interests; to the muzzling of the secular press by governmental influence; to the preparations that are being made by organized groups to seize power from the people as in other lands. Each of these items arises out of definite acts giving plausibility to the fears of a people who are bewildered. Think on these things.

• •

Moderate Drinking

EVERY drinker is a moderate drinker at the start. So the effort to induce people to drink moderately, a thing that we have heard a good deal about of late, is only an invitation to start to drink, for it cannot apply to the man or woman who is already a hard drinker. The brewers, distillers, bootleggers and all other dealers in liquor are perfectly willing to exhort people to drink moderately, for these make their best customers.

Nobody desires to ride a train with a moderate drinking engineer. Nobody wants to board an airplane in charge of a moderate drinking pilot. A moderate drinking man at the wheel of an automobile is a potential murderer. There is but one remedy for the evils of liquor and that is to destroy the whole business root and branch.

May Not the Blessing Be Ours?

FEW winters have been so severe as this. The country districts have felt the severity far more than the city dwellers. Schools have been closed, the country roads being such that the school buses could not go much of the time. The estimate is a loss of $3,000,000 to the roads of North Carolina. Inevitably church work has been greatly interfered with. Pastors and leaders in the church and Sunday schools have had to go in the face of grave difficulties. But let us remember that a few days of sunshine will do wonders.

These winter weeks should have given us a new estimate of home and lead us to make more of the family. Preachers have been able to make fresh excursions into the field of knowledge and to gain larger vision and finer determination for the work that will crowd upon us all in the months of springtime and summer. These winter days of study should result in new sermons for all, even for presiding elders, though these men have little time for such work.

The farmer understands how that after the frosts and snows of winter come the assurance of finer harvests with the dews and heat of summer. Should these men be less wise when it comes to church work? Surely the leaders in the country places, both clerical and lay, will with rejoicing set themselves more energetically to the task. Then will our efforts be crowned with blessings.

• •

Noah's Flood the First News Story

A BRIGHT school boy in Kansas, or he may not live in the Sunflower State, tells us all about editors, where they originated, what they do, something of their hardships and embarrassments and that they are born and not made. It is an interesting story and this unknown lad is sure, like cream, to rise to the top.

We give our readers the benefit of the story in full and shall expect a card of thanks. It goes like this:

"I don't know how newspapers and magazines got into the world, and I don't think God does, for he ain't got nothing to say about these in the Bible. I think the editor is the missing link we read of, and that he stayed in business until after the flood, came out and wrote things up, and has been kept busy ever since. If the editor makes a mistake, folks say he ought to be hung; but if the doctor makes mistakes, he buries them and people don't say nothing because they can't read Latin. When the editor makes a mistake, there is a big lawsuit and swearing and a big fuss; but if the doctor makes one there is a funeral with flowers and perfect silence. A doctor can use a word a yard long without him or any one else knowing what it means; but if the editor uses one, he has to spell it. If the doctor goes to see another man's wife, he charges for the visit, but if the editor goes, he gets a charge of buckshot. Any college can make doctors to order, but editors have to be born."

• •

The Problem of the Country Church

IT has become well nigh a fad to discuss the country church problem. We talk a lot about it, but do very little. In all the history of our Methodism there has been but one great outstanding leader in this work. Can anybody name him? He is well known. Can't you think who he was? Francis Asbury was his name.

When he came to this country he found that all the Methodist preachers were eager to stay in town just like they are at the present time.

Asbury went to the country and addressed himself to the task. And he sent his preachers to the country. But for Francis Asbury, Methodism would have hardly got out of Baltimore, Philadelphia and New York. All we need now is the spirit and vision and inclination of Asbury and the job will be done. Plenty of people now are willing to write essays and make speeches about the country church, but how many are willing to get on the job? Don't everybody speak at once.

• •

Another Lincoln Story

THERE is no end to the Lincoln stories in this country. Out in the middle west every humorous story, no matter how old, it may have been with Noah in the ark, but now it is attributed to Abraham Lincoln. Lincoln originated the story, according to his worshippers in Illinois and adjoining states.

But here is a new Lincoln story, anyhow new to us:

A mother was walking past the old Lincoln home in Springfield one night with her little daughter. The lights were burning in the house as usual. The mother spoke of the great man and his work. When she had finished, the little girl said: "Mr. Lincoln forgot to put out his light when he went away."

Well said of this great American. The same, however, is true of George Washington and Thomas Edison, two other February born celebrities. They forgot to put out their lights when they went away.

People and Things

Mrs. I. L. Sharpe, wife of Rev. I. L. Sharpe, pastor of the Yadkinville charge, returned from the Davis hospital on Wednesday. Mrs. Sharpe underwent a major operation 15 days ago. She is recovering from this operation in a very fine manner.

"The last line of the first stanza of the poem in my article last week should have read: 'In thanksgiving to their knees,' instead of 'In thanksgiving to their king.' Please make the above announcement in this week's issue."—Lewis Edward Sawyer.

Hon. Clyde R. Hoey last Sunday taught 1700 pupils the Sunday school lesson in Shelby, N. C. It was the usual annual joint meeting of his Methodist class with the Baptist class in the First Baptist church. The big Baptist church was packed with Baptist and Methodist pupils.

A card last week—after we went to press—from Rev. J. A. Dailey of Gates announced that Mrs. Dailey was desperately ill with double pneumonia. No later news has been received. We sincerely trust she is better by this time. Prayers for Sister Dailey were requested.

All the churches of Greensboro will hold a joint quarterly conference in West Market church at 7:30 Friday evening, February 28. Dr. C. C. Weaver, the presiding elder, will be in charge. Bishop Kern will be present and take part in the work of this important quarterly conference.

The new Christian hymnal is expected to be in use soon in China. The book will contain about 550 hymns, of which 58 are new Chinese originals. When the book is completed it will serve more than half the entire body of Protestants in China, and it is thought that many others who did not have a part in its production will adopt the book later.

The executive committee of the Brotherhood of the Western North Carolina conference has set apart next Sunday as Brotherhood day for the churches within the bounds of the Western North Carolina conference. The pastors are expected on this day or as soon thereafter as possible to present the interests of the brotherhood to their congregations.

Last Sunday morning at Calvary church, Durham, the pastor, Rev. Daniel Lane, showed signs of real advance in his new charge. A fine list of new members was announced, plans for the revival season disclosed, and the subscribers to the Advocate to be doubled. Brother Lane preached a capital sermon to a congregation in which the large number of children and young people was most pleasing. As usual this brother is taking care of every interest of his church.

"I like Bethel. The people received the new preacher and his family most graciously. A pounding that was a pounding indeed greeted us on our arrival and since then we have been remembered most frequently by those who had hog killings. The church at Bethel is one of the best church buildings in eastern North Carolina. The people come to church, too. The first quarter of the conference year has passed. I am glad too that we can report everything in full up-to-date. One-fourth of all benevolences, salaries, etc., have been paid. We shall continue to give the Advocate the attention it deserves. You may look for another check in a short while."—W. L. Clegg.

Bishop Kern says that the two Carolinas constitute the largest Episcopal area in the world with 435,000 members. The state of Texas has approximately 350,000 members. The Carolinas have no bishop elected from this territory, while Texas has six bishops out of a total of eleven. Bishop Kern did not give these last figures; they are ours taken from the Southern Methodist year book.

Mr. and Mrs. Henry Pfeiffer of New York City, have again demonstrated their interest in Bennett College, Greensboro, N. C., through the gift of $97,000 for a science building. This brings the total given by Mr. and Mrs. Pfeiffer to $250,000 and enables the college to claim an endowment of $250,000 which was offered by the general education board.

In the recent Literary Digest poll more then seven clergymen out of ten oppose to New Deal policies today. In the Literary Digest poll of 1934, on the same subject, 13,513 churchmen approved the New Deal, while a minority of 11,346 opposed it. Analysis of the figures by states shows only Alabama, Mississippi, and South Carolina clergymen giving a majority for New Deal policies. In the 10,000,000-ballot poll 12 states are favorable.

"Please say in the news section that all is well with Leicester charge and the Lewises! A new furnace has recently been installed at Grace church; Grace and Leicester churches are balancing their budgets quarterly; a movement is now on foot to paint and repair the parsonage. The three missionary societies are doing good work, and the pastor is not trying to trade places with anyone."—M. A. Lewis.

Lulu Dwin, Negro, has been named the prettiest girl in the graduating class at Weaver high school, Boston. The class, composed of 159 pupils was graduated January 30. In addition to the beauty honor, Miss Dwin's classmates chose her the "most courteous" student in the class as well. Weaver high school has a regular enrollment of 2000 pupils. It is one of three here, and the student body is predominately white.—Christian Science Monitor.

Following a long "honor roll" of those who have paid one-fourth, or more, of their pledge for the year, the bulletin of Divine Street church, Dunn, is this note: "This is the best you have made in the three years. You have paid one-fourth of the pastor's salary, presiding elder's salary, Orphanage, benevolences, and district work; besides incidentals, and buying 160 hymnals. Many thanks for your splendid co-operation."

"The good people of Yanceyville charge have received us with open arms. They have been unusually nice to us in every way possible. On our arrival we were welcomed to a nice warm parsonage and a good hot supper. Some of the churches have pounded us and quite a few of our friends have remembered us with other gifts, all of which are highly appreciated. The people of Caswell county have a reputation of being hospitable and friendly, and they are not failing to live up to such a worthy reputation. We are beginning to feel at home with these good people. Bad weather, almost impassable roads and sickness have hindered us greatly in our work, but our people are brave and we expect, by the help of God, to make this one of the best years Yanceyville charge has ever had."—W .L. Maness, Pastor.



Dr. J. S. Ryang, Supt. Korean Church, and Dr. W. G. Cram

Rev. C. C. Bardhardt soon after his graduation at Trinity College went from North Carolina, his native state, to Missouri and is now a member of the St. Louis conference. Brother Barnhardt is stationed at Poplar Bluff, Mo., and has on hand a $55,000 building enterprise in the erection of a three unit church building. The plan of the finance committee is to pay as they go. Work will begin at an early date.

"Rev. Robert W. Bradshaw, our executive secretary of the board of Christian education, Mrs. Earl W. Brian, director of young people's work of our conference, and Mrs. H. M. Wade, director of children's work, are to be at Caledonia church the third Sunday of March. Brother Bradshaw is to deliver the 11 o'clock message. His father, Rev. Mike Bradshaw, preached at Caledonia church several years ago. We anticipate a large congregation. These conference leaders will meet with our charge workers again at 2:30 p. m. We invite our neighboring charges to Caledonia that day."

Mr. and Mrs. James Plunkett, who had been married 61 years, died at their home in Wadesboro, N. C., within 24 hours of each other, according to an A.P. dispatch. Mrs. Plunkett died Sunday morning and her husband, Wadesboro's oldest citizen, died early Monday morning, February 24. Both had been in ill health for some time. Mrs. Plunkett was 85; her husband 90. He died just as a son, Herbert C. Plunkett, arrived at home from Houston, Texas. Other survivors are three daughters, all of Wadesboro. A host of friends will learn with sorrow of the departure of these esteemed citizens of Wadesboro and devoted Methodists who kept open house to their friends.

Rev. H. G. Allen and his congregation of Main Street church, Reidsville, are greatly improving their church property. They have already made $1,000 worth of improvements on their parsonage, which already was better than most parsonages. They are now rearranging and thoroughly overhauling their educational building at a cost of $7,000 or more. The plan of these wise Methodists is to collect the money as they go along with the work so there will be no debts. Main Street church already had one of the most beautiful and best proportioned auditoriums within our knowledge and now with the new improvements will be among the most attractive properties in the entire conference.

The following students have made the honor roll for the first semester at Louisburg College: Sally Anderson, Marian Cameron, Newby Crowell, William Daniels, Edna Gentry, Ruth Greenburg, Herbert Harrell, Al Hodges, Marie Ingram, Edith Jackson, Alton Kornegay, William McFadyen, Jack Morris, Mary Elizabeth Shaw, Frank Stearns, Norman Vick. A number of new students entered at the beginning of the second semester, increasing the enrollment for the year to 275.

Rev. M. T. Smathers, pastor, with Rev. John R. Church assisting, will begin revival services in Centenary church, Greensboro, next Sunday morning to continue twelve days or more. Brother Church is well known in Greensboro and most highly appreciated as a leader in revival services. He is a minister of fine spirit, thoroughly consecrated to his work and an excellent gospel preacher. He will receive a cordial welcome at Centenary.

Mrs. E. Stanley Jones has been thirty years in missionary work, and has returned from India to place a daughter in school in the United States. She has been comparing her home country with the land she left, and is puzzled and disturbed by what she finds in present-day American life, and the result is bitter disappointment. After a lifetime of fighting against the evils of filth, ignorance, superstition and sin in India the missionary wonders whether the worship of the cow, the cobra and the monkey is one whit less reputable than that of the gods to whom America pays homage in terms of self-expression. syncretism, freedom, nudity, thrill. She asks, "What can a foreigner think who must base his knowledge of America on what he hears in our streets?"—The New Outlook.

"The Morganton circuit is experiencing a healthy growth. Second quarterly conference last Sunday at Bethlehem church. Was it a great conference? Over three hundred of the members were present, and 95 per cent of the official board of stewards were present. Brother Tucker delivered a wonderful message, and as a presiding officer he is hard to beat. The salary of the elder and pastor up till March 1. One-half of the conference collection paid; the 10 per cent of the Children's Home paid in full; one-half of district assessment paid. Eighteen new members have been added to church roll; two new missionary societies organized and one young people's organization; six new subscribers to the North Carolina Christian Advocate. The good people of the circuit have been real generous to us in many ways. Poundings from each church and more to add, they have not ceased. We give God all the credit for these many blessings.—Brandon.

Plans are being made to launch a Moody Centenary in honor of the one hundredth anniversary of the birth of Dwight L. Moody, who was born on a farm near Northfield, Mass., February 5, 1837. He was a shoe clerk in his youth in Boston and Chicago, but rose to world fame as a lay evangelist. His life was an example of evangelistic service which profoundly influenced American life in his generation. The partnership he held with Ira D. Sankey, the gospel singer, was a great element in his success. His discovery of Sankey and their work together thereafter form a remarkable chapter of friendship and consecration in religious leadership. In his late years Mr. Moody devoted himself to the training of religious leaders and founded the Northfield, Mass., schools. In this he was farsighted and constructive. He was described as "an ordinary man made extraordinary by the power of God."—Christian Advocate (Cincinnati).

Results of Repeal: What Can We Do?

The Prophets for Repeal Were False Prophets, But What Can Church People Do About Those Prophecies?

By F. A. HALL

In a recent address Senator William E. Borah is quoted as saying: "There was a time in history when prophets were slain for prophesying falsely. Concerning what certain prophets declared would be the beneficial results of the repeal of the Eighteenth Amendment, there would, indeed, be a great slaughter."

The massacre is on in this country, but it is not of the false prophets. It is of women and children, drivers and pedestrians who are involved in drunken automobile accidents. According to the National Safety Council, fatal accidents by drunken drivers have increased in eighteen months 29 per cent, and fatal accidents to drunken pedestrains have increased 53 per cent. Drunken drivers in the same time have increased 50 per cent in non-fatal accidents, and drinking pedestrians have increased 64 per cent in non-fatal accidents.

The passing observer cannot tell how many additional accidents are caused by liquor, because it is now known that a quantity of alcohol sufficient to lower appreciably the ability of the driver or pedestarian to use the streets safely cannot be detected by simple observation, on which reporting the accident depends. Careful tests of a scientific nature are necessary.

Dr. Heise of Uniontown, Pa., analyzed 119 automobile accidents in which 226 people met death. He classified as alcoholic accidents those in which he found more than .02 per cent of alcohol in the body fluids, an amount which has been shown to slow the mental processes, though not necessarily producing drunkenness. The survey revealed that 60 per cent of the accidents and 75 per cent of the people injured or killed came to the sad plight because of alcohol.

The prophets of repeal were false prophets. Among the many things they prophesied were:

1. That bootlegging would be eliminated.
2. That dry territory would be protected.
3. That poisonous liquor would no longer be sold.
4. That temperance would be promoted.
5. That the influence of the underworld in politics would be eliminated.
6. The deplorable drink conditions among youth would not be continued.
7. That taxes would be lightened by enormous revenues from the liquor traffic.
8. That unemployment would be relieved and the farmer would find a vast new market.
9. That the saloon would not be permitted to return.
10. That the "racketeers" would be seriously handicapped by the failure of their principal source of income.
11. That the people would drink more light wines and beers and less whiskey.
12. And among other matters they predicted with assurance that the budget would be balanced and prosperity would be restored.

Federal taxes for the year 1934 were $2,892,000,000, an increase over the preceding year of one billion. In that total the taxes on distilled spirits amounted to $259,000,000, as compared with $9,000,000 the previous year. We must reason that the increase was $250,000,000. Much of this increase found its way through processing to the common people.

According to figures of the Department of Internal Revenue, the drink bill for the United States in 1934 was $3,000,000,000. To this must be added an indirect cost of one-third more. This does not include the illicit liquors. That is, there was an actual expenditure of $97.29 a family, authorized by politicians to balance the budget. This amounts to $14.97 revenue per family. Of all the hard bargains of depression days, this driven by political leaders is the most senseless and terrible.

The promise was made that dry territory would be protected, but what has happened? For the fiscal year, ending June 30, 1935, the government accepted $403,800 taxes from 14,631 liquor dealers located in states where liquor is illegal. A total of $659,240 has been received in such cases, making the government a partner in crime.

It was prophesied that the saloon would not return. But the saloon is here. There are nearly 500,000 places of retail and the majority of them are nothing but saloons. In many cities these saloons are filthy to the last degree. They harbor thieves and prostitutes. Often they use hostesses under age, some mere children. Children are furnished liquor and at their tables or bars are encouraged to drink to drunkenness. Mothers with little babies in their arms frequent these places. Drunkenness arrests were up 26 per cent at the end of the first year of repeal.

The traffickers in liquor defy law and police regulations, and encourage graft. Liquor traffic flaunts itself in the face of disapproving sentiment. It crowds its way into communities where it has been hitherto unknown.

The farmers were hard hit by repeal. The Milk Research of New York reports that in 1933 the sales were 37,360,000 quarts less than in 1932 and in 1934 (first repeal year) there was a further decline of 59,160,000 quarts. This decrease continued in 1935. It is estimated that in 69 typical cities the milk consumption was 27 per cent below the amount necessary for health. This will show itself in additional hospital care.

The prophets for repeal declared that their policy would decrease crime. What has happened? The Bureau of Investigation of the United States Department of Justice has more than 5,000,000 names in its criminal files today. The prison population of the United States is now 200,000.

On May 1, the Department of Justice announced an all-time high federal prison population, and the need of $4,000,000 to build seven new prisons.

On Monday before repeal there were 14 criminals in the vargrancy court in Chicago, and on April 17, 1934, there were 300. Under prohibition several courts were

closed and police forces were reduced all over the country. Revenue derived from drink does not pay for the damage.

Every vestige of national prohibition has been wiped out in America, Alaska, Hawaii, Puerto Rico, and the Philippines.

We are now trying the most dangerous experiment with alcohol that history has encountered. We are permitting unscrupulous liquor dealers to use high-powered modern advertising methods to put the liquor cup to every lip. Newspapers, magazines, radio, movies, and organized sales-power work to damn our youth, enslave our women, and emasculate our men.

The church cannot be passive, inactive, do-less. It is a poison doctrine to say, "Well, they wanted it, let them have it," folly to think drunkenness and debauchery will frighten people into action. It is equally foolish to stand by and weep or vehemently cry out against the accursed system. Rather shall we not lay plans and and carry them to successful fruition?

Quoting from the September number of the American Issue, may I suggest these steps in a practical temperance program for the churches:

1. Urge total abstinence on the part of all members.

2. Take pledges of total abstinence, especially from youth.

3. Let each church board set up an active temperance committee in every local church, whose function shall be:

To promote the program herein outlined. To promote systematic practical temperance education for members and constituents, in church schools, young people's organizations, brotherhoods, and other available agencies. To co-operate with other churches of the community, in seeing that every person, whether identified with any church or not, is intelligently informed upon the liquor problem. To co-operate with public school officials and teachers and parent-teacher associations in carrying out the provisions of the state law requiring the teaching of the nature and effects of the use of alcohol, from suitable texts, in the common and high schools. To co-operate with temperance organizations approved by the church, such as the denominational temperance organization, the Anti-Saloon League, and the W.C.T.U., in promoting their programs of education, organization, and legislation, for the creation of an environment where sobriety will be the normal life of our citizens. To urge voters to scrutinize the record and standing of candidates for office, on the liquor problem, and where candidates are of good moral character and ability, and stand for real temperance legislation and enforcement, to vote for them, regardless of their party affiliation.

4. Assist in forming county organizations for a two-fold purpose:

Co-operation with agencies and individuals in promoting a general educational program that will fully inform the people relative to the effects of beverage alcohol on the human system. Mobilization of temperance sentiment at the polls, and selecting for office men and women of outstanding character and ability who are in sympathy with temperance objectives.

The liqour forces have won a battle but those who think at all know that the war is not over and that the church does not represent a lost cause. The hour is at hand for the fearful and afraid to go home or get ready for a battle. The war is on to a finish and victory must be for home and church and Christ.—M. E. Christian Advocates.

THE BELIEVING HEART

We have referred before to the old legend that describes a band of pilgrims sitting beside the sea exchanging with one another stories of the losses they have had in life. One recalls the vision of vanished gold; another mourns the faded honors that are no longer his; a third speaks sorrowfully of the friendships that have proved false; a fourth laments the passing of loved ones lost and gone. But all agree with the one who speaks last, and recounts the greatest loss of all:

"Sad loss ye have met,
But mine is sadder yet,
For the believing heart has gone from me."

The believing heart—indeed it is one of our greatest and most intimate treasures. Without it, the world about us is but a dark and sordid thing of strife and ambition, envy and jealousy, selfishness and lust. With it the chains that bind us to these material things fall away, and we find ourselves free to lift up our hearts to the truly worth while values of eternity.

Twenty centuries ago a group of shepherds watched their flocks by night, on the slope of a hill in Galilee. They were simple men, nomads with no acquaintance with the learning to be found in books, but with a wide understanding of God's ever-unfolding revelation of himself in the mysteries of nature. Above all theirs was the priceless possession of the believing heart, without which none, however rich or learned, can come close to the things of heaven. To them came the message of the angel: "Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."—The Living Church.

IN A NEW YORK "TENDERLOIN" HOTEL

In a "tenderloin" hotel, with a blazing bar in front and cocktail lounges on the flanks, 2,000 well-dressed men and women of the New York churches assembled one night last week to dine in luxury and listen to a little black-haired Japanese who had tortured his own body and soul in an effort to help the wretchedest of his countrymen in the name and spirit of Christ. Is it any wonder that when he looked out over the sleek and complacent throng at the tables he exclaimed, "This isn't the place for me. I belong on the East Side!" He spoke for an hour to an audience which curiosity, backed by high-powered publicity, had brought together. They listened unmoved, for the most part, as this fine Asiatic product of foreign missions politely and skilfully pointed out the insufficiency of a faded and fireless Christianity to deal with the sin and suffering of this present world. But with all his earnestness there was little evidence that any considerable number of his hearers were touched to the heart, or went away with anything more than a satisfied curiosity. They asked each other, "Well, what did you think of him?" or "How do you pronounce his name?" Rather than "What shall I do to save and be saved?" The logical effect of such an appeal should have been tears of repentance, prayer for pardon for things left undone, and humble dedications to the sacrificial cross-bearing service that Kagawa teaches and practices.—New York Christian Advocate.



Bishop Kern's Page

Presiding Elders at Charlotte

We have just concluded the second annual meeting of the presiding elders in the city of Charlotte. It was a delightful fellowship and the discussions of our common problems were most stimulating and inspiring. The currents ran deepest during the evening session when we faced our responsibility for a new and more effective program of evangelism. The brethren reported from every quarter that there were many manifestations of a rising tide of emphasis upon this our main task. This interest is not only among the preachers but among the laymen. In fact it was suggested that occasionally the laity outstripped the clergy in their eagerness to see something done about the unclaimed lives which surround the church. I feel a great confidence that this year is going to show much advance along these lines. But there is no time to be lost. We must be up and about it right now. The Easter season will be a great time of harvest, but only if through patient labor we prepare the soil and sow the seed in these weeks that are immediately ahead of us. Let us be instant in season and out of season, in prayer without ceasing and labors abundant.

An American Evil

One of the evils that is gnawing at the soundness and security of life is gambling. I remember that some one said during the early part of the depression that we have been a nation of gamblers. This same spirit is manifesting itself with increasing seriousness in every community. Slot machines, punch boards, betting on every conceivable event, dog races, pari-mutuel betting, horse racing—and so it goes. The papers in Miami, Florida, the other day stated that in addition to other forms of gambling $500,000 a day was being gambled in that one city alone. That probably means that at that one spot on the American continent as much money is being gambled in a single day as the Southern Methodist Church spends in a year to carry on its missionary work at home and abroad.

A Bishop's Time

For a long time I have hesitated about writing this paragraph but here it goes. How one small bishop can be in all the places he is asked to be at the same time is more than I have been able to figure out. Two years ago we enlarged the episcopal areas and I was realiably informed recently that this one in which I have the honor of serving is the largest area in episcopal Methodism. Something over 435,000 Methodists in North and South Carolina. One trouble is there are only 52 Sundays in the year. Another trouble is there are so many counties, towns and churches where "no bishop has ever been." I am in despair about going to all those places. Some folks wonder what a bishop does between annual conferences. I can't dedicate all the churches in the two Carolinas that need to be dedicated at 11 o'clock Sunday morning. And when did you ever think that a bishop can't just keep on grinding out good sermons and inspiring addresses without ever having any time to read and study. Being a bishop may give a man a favorable start toward public favor, but if he presumes on it very long the public will find it out and then it is just too bad. I really do have to do a little studying and every now and then I like to stop long enough to hear what the Lord might want to say to me. There may be something after all in this matter of being still to know God.

No, I am not unhappy about it. Like Old Man River I just keep rolling along, doing the best I can, thankful for my opportunities for service, wishing I could do more and trying to do as much good as I can.

Help

I am greatly concerned about some of my preachers. I do not see how they are getting along. The desperately small amount some charges have paid since conference is almost inhuman. It is asking too much for men to be expected to render effective service when they do not know where tomorrow's bread will come from or how they can meet a small and honest debt.

For fear you may think I do not know what I am talking about here are facts coming out of the Tenth Episcopal Area since conference. One pastor has received $68 since conference. Another pastor on a salary of $1300 has received $63. Three churches have paid a pastor who has a daughter in college $90 since conference. Four churches have paid a preacher whose wife is an invalid $70. One church in North Carolina has paid its pastor $22.40 for the first three months' work. For two months' work a charge in South Carolina has paid a preacher $30 in spite of the fact that he has spent three weeks in the hospital. One charge which agreed to pay its pastor $1500 has not paid one cent since conference. And I might add others.

I dare not trust myself to say anything more. These things ought not to be and I appeal to every steward that reads these lines to go back and see how the account stands with his preacher.

The Churches and Beauty

Do you love to drive by a lovely country church and see the grounds beautifully kept, trees planted and properly trimmed, the walks in order, an appropriate name on a sign board and everything the atmosphere of tidiness and the sense of beauty? This is the time to study your church exterior. Why not do some landscaping? Transplant a tree, level the yard, fix the walks, set out some shrubs. I know a lot of laymen who wonder what they can do for the church. Here's a job. I know some young people's departments and classes that if properly approached would see this possibility. Now is the time to transplant. Why not appoint a committee at the next stewards' meeting or quarterly conference and see what can be done to make people think that the folks that go to that church really love the church.

* * * *

I am very much delighted with the response which is coming to our efforts to put the North Carolina Christian Advocate in the homes of our officials. I still believe that we can make that unanimous, and when we do we have gone a long way toward solving our problems. The preachers are co-operating in a fine way. We are getting

each week the best church paper anywhere in the world for a constituency such as ours. The editors deserve the co-operation they are getting. Let's see that the Advocate goes into every Methodist home in North Carolina.

Rare B. Kerr

THE "9019" OF DUKE CELEBRATES ITS FORTY-FIFTH ANNIVERSARY

Last Friday evening, February 21, the 9019 (ninety nineteen) of Duke University observed its forty-fifth year with an address by Hon. J. R. McCrary of Lexington, one of the charter members. Forty-seven of the more than five hundred members scattered about the world sat down together about the table in the shape of a T. This group of college men, usually referred to as the scholarship and patriotic society of Trinity College, had its origin in "Old Trinity" of Randolph county, which became the theme of the chief speaker of the evening, whose address will be published.

We cannot imagine a more appropriate, informing and eloquent address than that by Mr. McCrary. His knowledge of those college days of youth with their dreams and high expectations in the midst of unpromising material prospect as well as heritage, and his fine sympathy with those who labored and endured the limitations of a cramping poverty admirably fitted him for the anniversary occasion. The young men of 9019 will not soon forget the utterance and the attractiveness of its delivery. For the older men it was a genuine delight.

Thirty-five years ago this society fulfilled one of its earliest dreams by founding The South Atlantic Quarterly, which was intended to be a medium of expression and a champion for freedom of utterance in all this Southern section. This Quarterly has become a journal of national repute, with great promise for the future. This achievement is but one of the fine ventures the 9019 has to its credit. With its high personnel and the life manifest at present, it should round out its fifty years with much more to its credit. The representative character of its personnel, including faculty and undergraduates (President Few being admitted Friday afternoon), should enable the 9019 of the future to realize the fond dream of its founders.

The charter members, as we recall them, were John Spencer Bassett (deceased); J. Ray McCrary, Lexington; Blake B. Nicholson (deceased); Robert L. Durham, Beuna Vista; Stonewall J. Durham, Gastonia; William I. Cranford, Durham; William T. McDowell, California; Lucius S. Massey, Durham; David R. Davis (deceased); William B. Lee, Brazil; William H. Jones, Raleigh; Chas. L. Raper, Syracuse, N. Y.; John Wesley Jones, (deceased); James H. Crowell, Pennsylvania; Daniel T. Edwards, Kinston; Alva W. Plyler, Greensboro, and Marion T. Plyler, Durham and Greensboro. Of these, Dr. John Spencer Bassett, a professor at Smith College, was killed a few years ago by an automobile in Washington, D. C., John Wesley Jones died at the end of his junior year, Blake B. Nicholson, a lawyer in Washington, N. C., and David R. Davis, druggist in New Bern, passed a few years ago. These are gone but not forgotten. Most of the men of forty-five years ago are still active.

GREENSBORO COLLEGE NOTES

The Greensboro College Glee Club, under the direction of Walter E. Vasar, head of the voice department at the college, left Sunday, February 23, for a five day tour of eastern North Carolina. The club, an outstanding organization of the college and known for its high quality of its programs, will appear in a total of nine concerts during the tour.

The first program was given at 11 at the First Methodist church in Siler City. That afternoon the group appeared at First Methodist church in Sanford at 2 o'clock, and in the evening at 7:30 o'clock the club sang in the First Methodist church in Dunn. Monday afternoon at 2:30 o'clock a program was given at the Fayetteville high school, and Tuesday afternoon at the same hour at the Whiteville high school. From there the group went to Wilmington to sing in the Grace Methodist church there Tuesday evening at 8. Wednesday afternoon at 2 o'clock a program was given at the Mount Olive high school, and Wednesday afternoon at 2 o'clock at the First Methodist church in Wilson. The final concert of the tour was given on Thursday evening at the First Methodist church in Rocky Mount.

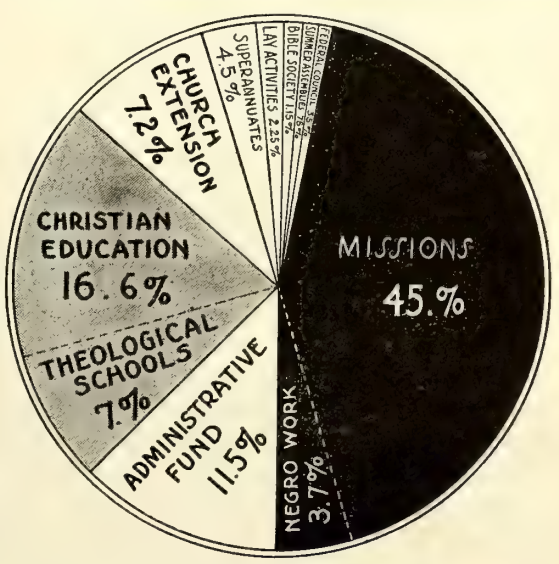
Members of the club who made the tour are as follows:

First sopranos: Misses Nell Alexander, Cooleemee; Bess Breedlove, Durham; Polly Brewster, Cedartown, Ga.; Dot Dees, Freemont; Nancy Gregson, Siler City; Pattie Sue Hipps, High Point; Adelen Jones, North Wilkesboro; Dorothy Livengood, Greensboro; Martha Martin, Greensboro; Polly Moser, Winston-Salem; Kathleen McIver, Burlington; Virgnia Patrick, Bahama; Mary Lucille Pegram, Winston-Salem; and Virginia Smith, Greensboro.

Second sopranos: Misses Vivian Branson, Canton; Sally Cahill, Winston-Salem; Elizabeth Dellinger, Stanley; Theresa Foy, Scott's Hill; Margarette Godwin, New Bern; Eleanor Hearon, Marshville; Helen Hickey, Burlington; Nancy Phipps, Independence, Va.; Nancy Pugh, Greensboro; Ellen Singleton, Red Springs; and Mary Ruth Yelton, Gold Hill.

Altos: Misses Virginia Booze, Winston-Salem; Alma Cade, Wilmington; Pearl Lautares, Greenville; Carolyn Melton, Hamptonville; Elizabeth Mendenhall, Winston-Salem; Nancy Byrd Miles, Greensboro; Mary Frances Moore, Greensboro; Martha Moores, Glen Alpine; Mary Lois Moser, Winston-Salem; Nancy Page, Trenton; Louise Perry, Rocky Mount; Elizabeth Troxler, Evelyn Troxler, Greensboro; and Jane Whicker, North Wilkesboro.

The numbers given on the program include Let All the World in Every Corner Sing (Parter), Gracious Lord of All Our Being and Break Forth, O Beauteous Light (Bach), Psalm 150 (Franck), Come to Me (Beethoven-Aslanoff), Legende (Tschaikowski-Ferrari), God So Loved the World (Stainer-Treharne), The Heavens Are Telling (Haydn) A Spirit Flower (Arr. by Treharne), The Sleigh (Kountz-Baldwin), Mayday Dance, (Cyr de Brandt), Nursery Rhyme (Curran), and Mayday Carol (Arr. by Taylor).



WORLD WIDE MISSIONS AND YOUR DOLLAR

Beginning With the Baby

by O. P. ADER

Before baby is born its life-pattern begins to be cut out by its mother. The thoughts of her mind, the emotions of her soul, things she sees, hot passions or holy prayers, make a lasting impression upon the unborn child. Such impressions seek expression in the later life of the child. The mother who thinks tenderly of her babe and prays devoutly for its future, breathes a blessing that abides with it as a divine benediction.

God plans for the baby before it is born. "Before I formed thee," Jehovah saith to Jeremiah (1:5) "I knew thee; and before thou camest forth, I sanctified thee: I appointed thee a prophet unto the nations." At Creation the Spirit brooded over the face of the deep; and at the creation of man, who comes as the climax of Creation, surely the Spirit broods over the babe—if sin does not shut Him away from the little life. Mother can help God here, or hinder the Holy Spirit in his work.

During the first weeks in the life of a little child he lays out his life-pattern in a lively way. Observe him forming habits—habits that are to hold him to a fixed pattern of life. Let him cry three nights for something—you know what—you light a lamp to wait on him, and then he begins to cry at night—every night.

"An infant crying for the light." How soon a habit becomes fixed. A hundred habits thus are soon woven by our baby into a life-pattern all his own. Habits formed in the first, second, third years of his life become more and more fixed by repetition, and by his fifth year his life-pattern is complete and his education is finished before he goes to school outside of his home. His parents have absolute control of his education—except as the community helps or hinders as the child runs at large. Father and mother set his little feet in the path of life, or start him on the broad way of death, "before he knows what he is doing."

One of the most common and most shocking sins of the home against the child is two-fold: First, the neglect of parents to train up their children in the way they should go; and second, is the objection of parents to anyone else's leading their feet into the way of life. Pastors who seek to lead children to Christ and his church hear father or mother say, "No, I have not spoken to my boy about religion; I have not used my influence one way or another; I want him to be free in such matters; I think he ought not to join the church till he knows what he is doing." Such words are often heard by pastors and personal workers.

Now, suppose the child does not know all about the plan of salavation—who does?—yet this remains true, that every child starts in the right direction or begins to go in the wrong way "before he knows what he is doing." If he starts wrong he should be warned in love and stopped. But if he begins to go in the right direction, as the Holy Spirit ever leads and uses all who will be used by Him to lead the little child in the way he should go, why step him or cause him to stumble? Jesus is the greatest lover of little children this world has ever seen, and he is "much displeased" with those who "forbid" little ones to come unto him. He gives solemn warning to anyone who causes one of these little ones that believe on him to stumble.

To say that a little child in his quest for God and life in Christ does not know what he is doing is a half truth that contains a whole, hurtful falsehood. The child knows he needs a friend; the child knows he needs life, truth, love, and needs to have a Guide and Saviour from sin. "Now we know in part,' 'and that is all any of us know. Our children know "in part," and there is the place to start to learn more. We all come into the church as "disciples" to learn; and the great mission of the church is to "teach" and make disciples of all nations. The best time to begin to learn is in early childhood. Is it not a very strange thing to say to a child, "You ought not to go to school because you do not know what you are doing?" The church is a school, and Jesus is our Teacher who came from God. Just as soon as a child is old enough to go to school, why should he not join the church as a "disciple" of Christ?

A little child has marvelous mental power. He masters his language by the time he is two years of age pretty well ,and that is a marvelous intellectual achievement. It is easier to learn religion in the school of Christ than it is to master English speech; for the little child has a heart to learn religion. Early a child can be taught to love Christ and love his church. "Every one that loveth is born of God" (John 4:7). More warmly than adults can say it a little child can say, "We know we have passed from death unto life, because we love"—yes, the brethren and many more.

Jesus holds up the little child Christian as a superior type and a model for us adults, saying, "Except ye be converted and become as little children, ye cannot enter the kingdom."

How can a father, who gets on board the Old Ship of Zion to sail across life's perilous sea, object to his child's getting on board? Why strike the hands of his child from the ship when it tries to find safety on board? Does he know what he is doing?

God begins with the baby. When he would build a world, he begins with a baby. When he would redeem the world, he begins with a baby. God believes in the baby. Jesus showed his faith in the little ones as he folded them in his arms. Heaven would turn the heart of fathers to the children. Satan led our race astray in its infancy; and in its infancy it must be redeemed. Jehovah is now creating a "new earth wherein dwelleth righteousness," and he would begin with the baby. In all the ages of creation he has found not better way to begin to build a new world. The sweet humility, docility, pliability, and lovableness of the little child makes wonderful material for man to work upon with God. One who helps the child to form good habits the first ten years of life is worth ten reformers in later life.

A youth in prison now and soon to burn in the electric chair for a great transgression, being much besieged by social reformers and sentimental workers, remarks bitterly: "If one-third of the interest shown in me now in prison had been shown before I got in, I shouldn't have to burn!" Yes, capital punishment can be abolished. Jesus came to "abolish death." Put Christ in the heart of the child so that the "meditations of his heart" shall be acceptable in the sight of the Lord; then shall he be

free from the great transgression. That is the way to "abolish capital punishment."

The only reason a child is a sinner after he is six years old is because he was neglected before he arrived at that age. If we want to work with God to build a better world, we must begin with the baby just as Jehovah begins.

SAINT LUKE 8

The sun has gone down and so has the mercury. The thermometer says five below zero. A clear cold night. There is moon enough for me to see some darkish blots in the vines against the lee side of the garage—13 sparrows and five starlings huddled together asleep. We've been feeding them crumbs and suet all through the cold spell. They're scoundrels, every one of them, but St. Francis eggs me on to have pity.

On my desk beside the Prayer Book lies the new seed catalog, gay on one side with petunias, and luscious on the other with globe tomatoes, pole limas, and telephone peas. I see no harm in the two books lying together. They have affinity. I would take no shame to be found even in church with a seed catalogue in my side pocket. In its way, it is a holy religious book full of innocence and godly promise. It's a grand book to show to a child. Our old rector had no use for prizes for us Sunday school children, but he used to give us all packets of seeds in Lent after catechism, and we brought him beets and radishes and zinnias for his altar in the hot summer.

And then here's the Prayer Book with its blessed old gospel of Sexagesima: "A sower went out to sow his seed." And then the tale of the four kinds of soil, told off short and sure like four o'clock by the church bell:

Trodden soil
Shallow soil
Weedy soil

The best, dearest, truest story ever told of the trouble a gardner has with his ground. Four telling blows to touch the heart.

Let's read no pessimism, no fatalism into it. It is the story of the pity of good seed partly gone to waste, but not a story of men that cannot be changed.

Come to think of it, I never had a good garden but one; and God took me away from that one right soon. My other gardens have all been stubborn soil; sour, hard-pan, stony. And how I's wrestled with that soil, adding wood ashes and compost, raking out stones, deep trenching to make it friable with winter frost! The weeds I fight; red root and wild garlic, ragweed and that serpent in the vegetable Eden—the wild morning glory!

Hard soil? You can break it with mattock and frost. Stony ground? You can pry out and pick up stones. Surcharged with weed sperms? You can slaughter weeds by the million—some gardeners even bake their soil on sheet iron over a fire.

Oh, soil is glorious, divine stuff. And so is man—when the Gardener breaks him, ploughs him, harrows and enriches him.

Spring is coming. This deep frost is a good thing. I pray for a better crop this year. The Seed is the Word—perfect. Man is the soil, and God is at work upon him.—The Living Church.

War is and has been since dawn of civilization the outcome of things said and done in time of peace.—Chas. A. Beard.

JOHN BUNYAN

By Rev. S. Dryden Phelps

John Bunyan is a sort of miracle. In whatever light we consider him, from whatever point we view him, he stands before us as a perpetual marvel. Whether we look at the striking contrasts which his life and character present—at his struggles and triumphs, at the power of his genius and the influence of his piety, at the fruit of his labors as a preacher and an author, at the estimation in which he was held during his lifetime, and the increasing glory of his posthumous fame—from each observation and every survey, the humble tinker of Elstow and the immortal writer of the Pilgrim's Progress, is one of the wonders of human history and of Divine Providence. Bunyan is no more a common man than Niagara is a common waterfall—than the Alps are ordinary mountains. Preeminent in the region of poetry stand Homer and Milton; in philosophy, Plato and Newton; in theology, Augustine and Edwards; in Christian philanthropy, Howard and Judson; in patriotism, Hampden and Washington; among preachers, Whitefield and Robert Hall; among worriors, Alexander and Napoleon. But none of these was greater in his sphere and influence than was Bunyan in his. However slow and reluctant critics and scholars were to acknowledge his genius and worth, they were at length compelled to admit them both. Macauley observes, in his History of England, that "Bunyan is, indeed, as decidedly the first of allegorists as Demonsthenes is the first of orators, or Shakespeare the first of dramtists. Other allegorists have shown equal ingenuity, but no other allegorist has ever been able to touch the heart, and to make abstractions objects of terror, of pity, and of love."—The Watchman-Examiner.

NORTH CAROLINA LEADS THE WAY

In whatever comes up the Old North State furnishes her part. Here comes a report from Dunn, N. C., that ought to engage the serious attention of all the law makers, local and national. It may even get to the Supreme Court, for the decision of that great body as to whether the inalienable rights of free-born Americans have been invaded.

A citizen of that town had a neighbor arrested, because said neighbor snored so loud he could not sleep. It was discovered, to the surprise of everybody, that this town had a city ordinance that would impose a fine of ten dollars on any man who blew his nasal bagpipe to the point where it disturbed the slumbers of the town. The judge who heard the case decided to free the criminal this time, with a warning, since His Honor was not certain whether or not even the court was free from such guilt.

This is news of first importance. It may furnish a new and fruitful field for new taxes to a country that has about exhausted all its taxable resources. We have been wondering how we can pay the bonus and hire clerks to send back the money to the corporations which was taken from us poor consumers in the processing tax. (It is strange the refund is to them and not to us). Now, if we can get Congress to pass a law licensing snorers, at a graduated price, according to the style of snoring they do, we ought to raise enough tax to balance the budget and carry our entire relief program.—Richmond Advocate.

MRS. ANNIE BLAIR CRANFORD

"Like one who wraps the drapery of his couch about him and lies down to pleasant dreams" our mother, Mrs. Blair Cranford, fell asleep with a smile on her face January 22, 1936, in Greensboro at the home of her daughter, Mrs. W. L. Carter. She was 78 years old, having been born in Randolph county, where she lived practically her entire life.



A Loyal and Devoted Mother

Our father, Eli Calier Cranford, preceded her in death, June 3, 1927. Four children survive, as follows: H. M. Cranford, Mrs. J. R. Montgomery, Mrs. W. L. Carter, and Miss Carrie Cranford.

Mother was happily converted in girlhood at the old camp meeting near Farmer and joined Hopewell M. E. church, where her membership remained until she, with others, built and organized Fairview Methodist church more than 30 years ago. To this new church she devoted the best years of her life. It always lay close to her heart and she gave unstintedly of her time, effort and love to nurture its growth. It was said that her warm handclasp and genial manner contributed much toward holding the little church together. For more than a quarter of a century she not only superintended the Sunday school but was teacher as well.

She was a kind neighbor, often and gladly ministering to those in need. She took a delight in mingling with people, both old and young. As long as she was able, she made it a practice to visit her friends and neighbors. It can truthfully be said of her that she went about doing good.

She was a loyal wife, devoted mother and was loved and respected by those who knew her. Her home was the preacher's home, the prophet's room ever being kept in readiness. She was never happier than when she entertained the preachers who came to the community. During recent years she often wished for a return of the good old days when preachers had time to bring their families and spend the night.

While her going has caused many heartaches, we know that He who doeth all things well never makes a mistake. We feel that our loss is her gain, for she loved her Master supremely. We miss her sweet smile, her cheerful words of encouragement and her tender, loving manner; yet we believe she still lives in the hearts of her friends and the influence of her consecrated Christian life will continue to enrich the lives of her loved ones.

Daughters.

THE CHALLENGE OF THE OPEN COUNTRY

Report Number 1 of the Rural Work Commission of the Methodist Episcopal Church, South, reveals clearly the opportunity and responsibility which rest upon the entire church for more effective Christian service in the open country. This report gives much valuable data, analyzes many problems ,and offers suggestions concerning the solution of these problems. One can not face the facts contained in this report and fail to feel the challenge which the open country issues to all Christian forces of our land. Every phase of the rural work calls for better leadership, organization, equipment, and program.

A few significant facts concerning the open country are sufficient to indicate some of the outstanding needs: The average membership is 89. Seventy per cent of the churches are of the one-room type; 195 congregations do not own houses of worship. Only 15 per cent of the churches have as many as one worship service weekly. The average salary of the rural pastor is $893.14; for the city pastor it is $1,970.71. The average number of additions on profession of faith per church for 1934 was three, and yet there are nearly 27 million rural neighbors in our territory who are not members of any church. In the fifteen states in which the Methodist Episcopal Church, South, operates more extensively there are 39 million people. Of these only 16 million are church members, and 23 million are non-church members. Approximately two-thirds of these 23 million non-church members are rural people. What an opportunity! What a responsibility! What a challenge!

A. A. Kyles.

KING GEORGE V

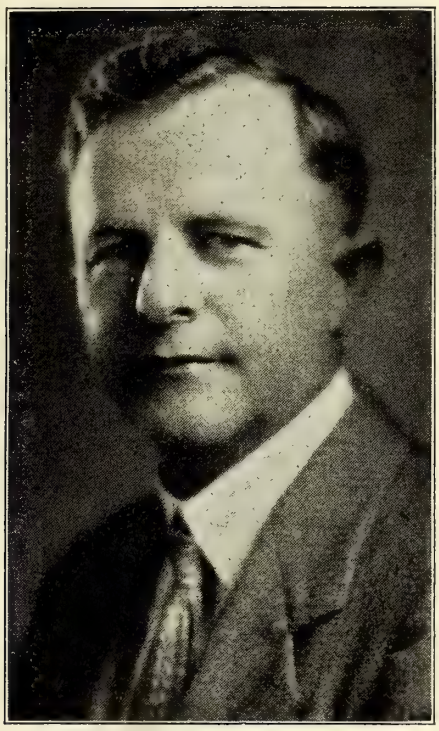
When John Masefield, poet laureate of England, now visiting in this country, received at Los Angeles the news of the death of King George V, he gave out a poem, together with the statement: "There is no subject of all King George's 500,000,000 subjects who will not mourn for the great, good, and gentle ruler now gone to his rest." The poem, as reported by the Associated Press, January 20, is printed here:

"This man was king in England's direst need;
In the black-battled years when hope was gone,
His courage was a flag, men rallied on;
His steadfast spirit showed him king indeed.

"And when the war was ended, when the thought
Of revolution took its hideous place,
His courage and his kindness and his grace
Scattered (or charmed) its ministers to naught.

"No king, of all our many, has been proved
By times so savage to the thrones of kings
Nor won more simple triumph over fate.
He was most royal among royal things,
Most thoughtful for the meanest of his state;
The best, the gentlest, and the most beloved."

—N. Y. Christian Advocate.



REV. N. M. WRIGHT
Pastor at Lillington on the Cape Fear. His board has taken its place of honor with the 100 per cent crowd.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

WESTERN NORTH CAROLINA CONFERENCE

Charlotte District

Waxhaw ..... W. T. Albright, H. A. Privett
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers
Monroe Circuit ..... W. C. Dutton (N. Monroe), J. S. Polk

GASTONIA DISTRICT

Smyre .....P. W. Townsend

Greensboro District

Proximity ..... John Cline, Paul Holyfield
Mt. Pleasant ..... D. R. Proffitt, F. M. Buchanan

Mount Airy District

Spray ..... A. C. Waggoner

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards
West View ..... C. W. Kirby, Lenore Correll

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett
Stumpy Point ..... R. H. Lewis, E. M. Hooper
Perquimans ..... J. W. Dimmette

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe

New Bern District

Morehead City ..... B .H. Houston, Chas. S. Wallace

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone
Central ..... S. J. Starnes
Lillington ..... N. M. Wright, J. H. Williams

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton

DURHAM BAPTISTS ACTIVE FOR RECORDER

The first big city in the North Carolina Baptist State Convention to set aside a field day, designated as religious literature day, was Durham. On next Sunday these churches go about working out their goals for extending the Biblical Recorder throughout their membership. The pastors in conference adopted the club plan and accepted their goals, and this Sunday they go, unitedly, to the task. This group of churches in the city where the Convention meets next fall have shown the most excellent spirit, and we wait to hear of their individual and combined success. It has been remarkable how the pastors over the state have been interested in the new plan of extending the reach of the paper. Other of the big cities which have adopted goals and set apart specific days are Greensboro, Raleigh, and Charlotte.—Biblical Recorder.

Why not the Methodists of Durham show the Baptist brother a thing or two by lining up for the Advocate? Dr. Riddick, pastor of Watts Street Baptist church, a regular reader of the Advocate, we are sure will agree to this. May the Recorder be blessed on their field day.

PROHIBITION AT A LIQUOR STORE

A special from Greenville, N .C., says:

"A judgment new to this county was ordered in county court today by Judge Dink James when he recommended that the chairman of the alcoholic beverage control board refrain from selling beverages to John M. Forbes, who entered a plea of guilty to operating a car while under the influence of whiskey. In addition, Forbes was fined $50 and costs and had his driving license revoked for 12 months."

This is a strange judgment imposed. First, it makes prohibition officers of the control board; second, it shuts off the money to be had for goods sold. Isn't the big reason assigned for liquor stores the money made and the taxes paid? Now Mr. Forbes is not allowed to turn in the cash for which they are in business, and furthermore, he is not allowed to enjoy his personal liberty.

RALEIGH DISTRICT NOTICE

I am calling the pastors and the general superintendents of church schools of the Raleigh district to meet in Central church, Raleigh, on Wednesday, March 4, at 10 a. m. This to be our quarterly check-up meeting and, in connection therewith, we wish to give thorough consideration to our whole evangelistic program for the year. Bishop Kern will be with us. Every pastor and superintendent is urgently requested to be present.

J. H. Barnhardt.

RURAL WORK COMMISSION

At the last session of the Western North Carolina conference a new Commission on Rural Work was ordered. This commission is to serve for the remainder of the quadrennium. Bishop Kern authorizes the appointment of the following: Reverends P. W. Tucker, G. R. Stafford, H. C. Byrum, W. B. Shinn, G. W. Clay, T. B. Huneycutt, I. C. Jordan, J. H. Carper, G. W. Vick, W .R. Jenkins ,and A. A. Kyles; Mrs. L. E. Brown, L. S. Weaver, E. A. Thompson, Paul F. Evans, D. F. Giles.

AN URGENT APPEAL

To whom is this appeal made? To the fathers and mothers in every Methodist home in North Carolina and every Sunday school teacher of North Carolina's children and young people. I have no apology for making this appeal. I dare not disobey the urge that comes to me to appeal for the saving of the Junaluska Methodist Assembly for the present generation and the coming generations of Methodist youth.

Shall we covenant together in prayer that we accomplish this difficult but not impossible task? The danger of loss is imminent though every possible step is being taken to prevent such a catastrophe.

Surely as we draw near to the time for which many of us have long hoped and prayed—the union of the three branches of Methodism in this country, we will in wise and sacrificial giving come to the rescue of one of our chief agencies for building the kingdom of God in the midst of a changing civilization. Think what this place of surpassing beauty in the heart of our wonderful mountains may mean to the life of a united Methodism!

What was the purpose of those far seeing men who almost a quarter of a century ago began to make possible a Southern Assembly that might serve this part of the South as Lake Chautauqua has served the North. It was to make a great religious center where young people could have the best opportunity for training in leadership, find wholesome recreation and with their elders make contact with the minds, hearts and lives of the great man and women of our own and other denominations. Shall not our future copy the past and go far beyond in enriching the life of the church?

I shall never forget the glow in the face of a young M. E. church missionary home on a furlough from India as I talked with him after he had given a stirring message. He said: "I hope to look forward to the time when I can have a little home among these hills." Last summer a young girl making her way through a Georgia college told with enthusiasm the joy and renewed consecration that came to her at Lake Junaluska from being thrown with many other young Christains learning how to do better work for the Master.

Who that has seen the children on the playground under wise guidance have not thanked God for men like J. B. Ivey? What the playground has meant to the mountain neighbor children cannot be over estimated.

I have unlimited faith in our young people. Most of my long years have been spent in contact and fellowship with young life. I am sure we older folks can enlist the warmest co-operation of our young folks in saving Junaluska Methodist Assembly. I am sure they will sacrifice in order to help.

We can but hope that generous men and women of large means in our patronizing conference will act speedily to avert the threatened calamity!

But there is need of a united effort by the great host of Methodists in North Carolina and other patronizing states to show a set purpose in the mind and heart of the church to carry on a work so vital to its future.

On Point Junaluska stands the Electric Cross given years ago by the Federation of Adult Wesley Bible Classes. Shall it not continue to send through the night the compelling radiance of its gospel message: "I am the light of the world"?

Emily Allen Siler.

SMALL TALK

Sir: Do you know men who have no small talk? Sometimes they are a little difficult and take refuge in silence. At other times they greet you ten yards away with remarks or questions dealing with Big Things. I once knew a man who asked me at a distance of fifteen yards what I thought of Coleridge. He had no small talk. He dispensed with it.

That is, of course, a policy of magnificence. But is it not a little beyond our reach? Is there no room for other openings?

You meet a friend. You do not say at once, What is your view of the totalitarian state, or of the poetry of Carl Sandburg, or of the theology of Karl Barth? You rather say, "It is somewhat cold for the time of the year," or "I never remember a brighter (or duller) January."

Or you inquire about each other's health. Disraeli used to ask when in doubt: "And what about the old complaint?" Not that you are tremendously interested in each other's health, but you must begin somehow.

Then the modulation proceeds. Weather; comparisons with other years; So-and-so and what has become of him; effect of weather on character; on national character; other things that affect character—and thence to the totalitarian state of easy stages.

Or it may be that the conversation moves onward from smoking. "You don't smoke!"; wonder why some do and some do not; what they did in other ages without it; prophets, philosophers, apostles in other days did not smoke; what about prophets and apostles, are there any today?—so to Karl Barth by stages.

Small talk may serve as the opening of the game of conversation. In a game of chess you open with the pawns. Afterwards the king and queen, the knights and bishops and rooks come into action, but first P to K 4.

Small talk in fact prepares the way for what may be a fierce encounter. It helps to preserve the conflict from anger. It creates atmosphere. It will keep you from complete contempt for a man who is so entirely wrong on the matter in hand if you know that he agrees with you, say upon the evils (or blessings) of smoking, or that he and you have common friends in Alabama. Small talk after all unites us in the simpler things. The weather, for example, belongs to all of us. The rain falls on the just and the unjust, upon the fundamentalist and the modernist. And both may smoke, or not smoke!

Not all talk should deal with trifles! Small talk is a good **hors d'oeuvres** course; it is not and must not be the main dish. Nothing is more horrible than an evening spent upon small talk, when everybody is trying painfully to avoid saying anything but trifles.

Yours all for conversation,

Quintus Quiz.
—The Christian Century.

There is still room for all of us on this earth of ours, still work for all, still food for all, if we know how to govern ourselves as children of the one Supreme God.—Bishop Cook.

It will be better to have a Christian revolution than a communistic one, and if we do not have the Christian revolution, we will be in danger of the other—Rev. W. B. Spofford.

Fayetteville District Bulletin

D. E. EARNHARDT, Editor, 1019 Hay St., Fayetteville, N. C.

UNION DRAWETH NEAR

In 60 days, the time it takes our notes to fall due, the Methodist Episcopal Church and the Methodist Protestant Church will vote on the unification proposal. Kagawa said that we had the opposite of unity in the church in America. We have been kidding ourselves and saying that we are really one in spirit and purpose and that we are divided only in temperament and taste. While we thus salve our conscience and at the same time carry on our ludicrous denominational system, such men as Abraham Lincoln and Will Rogers have to remain outside of the denominations in order to be friends to all the people.

* * *

ON THE SAME SUBJECT

John Autry told me the other day about a man standing on his head to pray. The reason he assumed that posture was because he had fallen to the bottom of the well. We have denominations for those who stand to pray, those who lie in the sawdust to pray, and those who bend in the middle to pray. Now we must institute a sect for those who stand on their heads to pray. In the good old days of the frontiersmen prayed with their shotgun cocked. That would be becoming for denominationalists, for how could I pray for the glorious victory of my own division without keeping one eye open to watch the competing divisions? Brother Plyler suggested in the Advocate that no big opposition had broken out against our union of churches. If any brother hears of anyone anywhere who opposes this home coming I wish he would get me that fellow's picture—I want to hang it in my museum of mental and spiritual curiosities.

* * *

WHY NOT NAME THESE CHURCHES?

The cross roads ought to have signs pointing to the church and the name of the church out to be over the door. I was looking for one of our churches. One I passed had written over the door, "Christ Died for the Ungodly." I asked a boy what church that was and he said it was the "Church of God." I passed another one and they were singing "Jesus Paid It All," and I knew they were Scotch Presbyterians. Then I came to another where the men were all standing on the outside while the women and children were in classes, and I knew that was Methodist.

* * *

REV. J. G. JOHNSON

We have twelve superannuates in the Fayetteville district and they are the best people in the district. Among them is the man under whom I served as junior preacher in 1912. Long after I have forgotten all that I ever heard him preach and all that I ever heard him say, I shall remember that he was one man absolutely without guile.

The Same Fellow

One thing is to be chalked up against Brother Johnson: He preached about Solomon who had 900 wives and lived several hundred years. A brother met him on the street and complained that his sermon had shaken his faith. "You said that Solomon had 900 wives? Well, I cannot believe that a man can llve so long with that many cold feet stuck to his'n."

* * *

INVITE THEM TO INVITE US

If any of you pastors wish to co-operate with local negro churches in Cokesbury and vacation schools let them know that our forces are available. Bob Bradshaw, Mrs. Brian and Mrs. Wade told me that they would respond to such an invitation. I would like to see that very thing done. I might not be able to teach in it because I have not stood the Nashville examination on the Olivet Picture Card, but I can call in others and help in other ways.

* * *

IT WAS AT CALADONIA

Among other things that are reported from this good charge during the first quarter is this: $20 paid to a local concern, clearing up an account of several years' standing. We often find churches owing somebody who will credit them. We also find accounts with whiskers down to their knees. While the snow was "covering Dixie like the dew" this Caledonia charge got busy on its books and accounts. It has been said that Rome was not built in a day. One reason was because Mike Ellerbe was not boss on that job.

* * *

ROYALL AND HERBERT

Royall led the Rockngham church out of the bondage of debt and Herbert is leading them into the Promised Land. A board of Christian education has been organized and it is really at work. The benevolences amount went up $250. The congregations are rapidly growing and the spiritual tide is surely rising.

* * *

HOW WILL YOU SWAP?

I have some good up-to-date books that I have read already. Any preacher of the Fayetteville district may bring me a good book and get one of mine in exchange. One of these books is, to my mind, the best biography of Kagawa. Another one is the "Basic Beliefs of Jesus," a book written by our own Bishop Kern. In the last chapter of this last book Bishop Kern said, "You cannot preach a gospel and be nervous about the central fact of faith." If you will get this book and read it and memorize the last chapter you will either preach or bust.

* * *

MY HEART BREAKS WITH THIS INSPIRATION

Fayetteville assumes $1200 more on benevolences than it did last year. From the figures available that leads the 10th Episcopal Area in amount and in percentage of increase. Last year we increased $3000 over the amount paid the year previous.

* * *

HELP! HELP!

When any preacher in this district gets on the hog, due to ingrowing collections, he should holler before he gets seriously embarrassed. If he will wire me, collect, I will be there within the bounds of that charge in two hours and will be at that parsonage door with the cash in another hour. So don't let any man suffer need and keep it to himself.

* * *

SPRINGTIME IS HERE

Now that the lizzards are beginning to crawl we are going to step out and see our shadow. Martin, Edwards and Herbert tell me that they want their groups together within the next ten days. They will notify as to the time and place.

* * *

THE STRETCH-OUT

It will be recalled that I have offered $15 for the largest number of new subscribers to the Advocate secured by March 1, and $10 for the second largest number. Some of the boys suggest that I should extend the time to April 1, due to the snow. So I am doing that. If any preacher decides that he ought not to get that money out of me, let him tell his boy or his neighbor's boy about it.

* * *

EXTRA! WUXTRA! EXTRA!

Our Christian education district rally will be held at Sanford on April 1. Bishop Kern will be with us.

* * *

A MAN'S A MAN AT SANFORD

Culbreth called together a goodly number of churchmen two weeks ago and from what I hear they had two feasts. One was from the table and the other was from Dr. Green from Duke. We are always glad to have Dr. Green among our men because he knows and loves folks.

* * *

WHAT DOES HE TEACH?

I heard Dr. Green say last year that if a man does not believe in the distinctive saviourhood of Jesus he is not a Christian. I know that, but I sure was glad to hear a man like Dr. Green say it. Jesus forgave sins and called himself the only begotten Son of God. Sometimes the church brain-trusters get smart and claim to know more about Jesus than he knew about himself, but the central fact remains: Jesus forgave my sins and became my Saviour. That includes all the gospel of redeeming grace and that simple testimony is a crying need in this world of sin and misery.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

The annual meeting will be held at Memorial church, Durham, April 21-24. Let all auxiliaries elect their delegates at the March meeting and forward the names with $1.50 for noon-day lunches to Mrs. Marshal Spears, Watts Street, Durham, N. C.

The "Questions on Missions" carried on this page last week are run again this week opposite page for fear that some of our women may have overlooked them. Any one who can make use of them would do well to clip them or to file this number.

Mrs. Eugene Warren writes:

"The Hebron auxiliary held its regular monthly meeting with Mrs. Eugene Warren as hostess on Wednesday, February 5.

"The president, Mrs. A. B. Warren, had charge of the business meeting, in which old and new business was discussed. Plans were discussed for the spring Bible studies to be taken up soon. All members were not present because of the cold weather. The meeting for the month of March will be held with Mrs. W. M. Moore.

"During the social hour Mrs. Warren served delicious refreshments."

Mrs. R. S. J. Thompson of Aurora reports 10 subscriptions recently sent to World Outlook.

Mrs. E. C. Few has organized a second young woman's group at Edenton Street, Raleigh, since Christmas. On Monday night, February 17, she organized 12 young women into the Evelyn Dacus group with Miss Erin Bloodworth as leader. They pledged $50 to the missionary society, and also expect to do local work. The other group organized has been named the Rose Mae Butler group, and they have pledged $75, and also expect to do local work. These groups have added 25 young women to our missionary society this year. They are enthusiastic over the work and we are expecting great things from them.

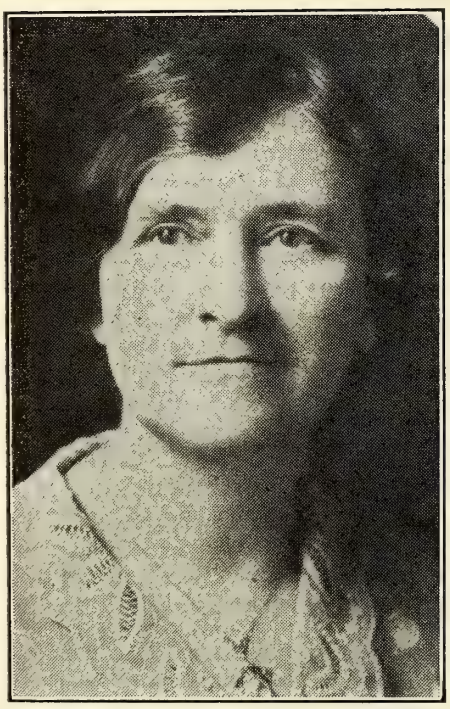
THE WORLD DAY OF PRAYER

It is an arresting thought that on February 28, the first Friday in Lent, there is a vast company of women dwelling in more than 50 countries participating in a prayer service, beginning from the rising of the sun over the isles of the Pacific until the close of the day—40 hours of continuing prayer.

This is a world-wide fellowship of worship and prayer that has for its subject: "On earth peace, good will to men."

A perusal of the daily press leads one to believe that the races of men now living are like the turbulent waters of the troubled sea, always disturbed and never at rest; and yet the desire for peace is inherent in the human soul. Men have fought in bloody battle and women have sacrificed to secure peace for their native land. Because peace is an inborn longing of the soul and because Jesus came to bring peace on earth and good will to men, Christian people have faith in the fulfillment of the angels' message that sang out over the Jordan hills centuries ago.

MISS ALICE GREEN—CHINA



Miss Green is a native of North Carolina who went out to China in 1912. She is now stationed at Changchow. Some of the women in their circles are making a study of the field in which she labors.

Despite the fact that governments continue to make large appropriations for increased armament, to build larger navies and to employ their best resources in their plans to murder mankind, yet there is another force at work that is irresistible. This force is love that is creating a Christian fellowship around the world.

It is true that pride and prejudice are a menace to world peace and friendship and many who call themselves Christian cling to prejudice and are intolerant of others, scorning to look at life through the eyes of others. Intolerance is a barrier that divides people so that neither can help the other.

The Salvation Army workers tolerate the vilest and make friends of them.

Music is a force that is unifying Protestant denominations as well as Christians of all nationalities. The great hymns of the Christian faith are found alike in the hymn books of the Presbyterians, the Baptists ,the Methodists, the Lutherans, the Episcopalians, and the Congregationalists; these hymns, sung around the world, are making a chain of Christian fellowship that girdles the globe.

In China there is at present a great society, religious in character, where members can be at one and the same time Buddhist, Confucianist, Taoist and Christian. This is a lesson for America to learn in toleration.

In "The Bulletin of the National Christian Council of January 14, 1936, published at Shanghai, there are interesting announcements of the Intrenational Missionary Council, of which Dr. John R. Mott is chairman. Preparations are now being made for the 1938 meeting of this Council, when the nations shall sit together and discuss good will among men everywhere.

Japan is regarded as a heathen nation and also as militaristic, and yet there are peace forces at work among the Japanese: notably, the International Good Will (Koi Nobori) Society, of which the carp is the symbol. The Orient considers the carp or koi the "king of fishes" and the Japanese use it as a symbol of manhood, perseverance and daring; in fact, it is said that the carp is the only fish that swims up stream.

Also the work of Shimeto Neshima in building the oldest and largest Christian university in Japan with a student body of 3256 men and 1234 women and a faculty of 350 is changing the life and thought of the empire.

These movements combined with the great body of Christian disciples who are continuously sending prayers heavenward for everlasting peace will surely make all men of one mind with Jesus.

NETTIE McCOTTER MISSIONARY SOCIETY

The Ladies' Aid Society celebrated its 25th anniversary with a silver tea at the home of Mrs. S. F. McCotter, Jr., Thursday afternoon, February 10.

It was decided at the meeting prior to the anniversary tea that the Ladies' Aid Society would change to a missionary society. The change was carried out in the form of a song, the words being arranged by the president, Mrs. Frank Rhem Ewell. As a surprise and to show their appreciation for the faithful work of one of their members and founders, the sociey was named the "Nettie McCotter Missionary Society."

Mrs. H. A. Armstrong gave an interesting reading on the history of the society which was organized in 1911 with nine members. She outlined the good work done during the intervening years and the growth of the society to 28 members, calling attention to the fact that there were five of the original members present at the silver tea.

We were very glad to have present our new pastor, Mr. Tew, and wife. Mr. Tew made us a very interesting talk which was greatly enjoyed by all. He also closed the meeting with prayer.

The hostess then served delicious refreshments.

QUESTIONS ON MISSIONS

I. What woman was the inspiration of the first woman's missionary effort in Southern Methodism?

Mrs. J. W. Lambuth, who went with her husband to China in 1854 and wrote frequent letters home telling of conditions there.

II. What was the first sacrificial gift to the cause?

The wedding diamonds of Mrs. D. H. McGavock, who gave them to Mrs. Lambuth for her work in China when the latter was home on her first furlough.

III. When was the Woman's Foreign Missionary Society organized? In 1878.

IV. When was the Woman's Parsonage and Home Missionary Society organized? In 1886.

V. When were the two boards merged into the Woman's Missionary Council?

In 1910, and the objectives of the boards are now being realized.

VI. What is the primary purpose of this organization—the Council?

To establish a Christian social order around the world, consequently our ministry to the nations is in the form of educational training, medical relief, and evangelism.

VII. How many home workers have we?

One hundred and seventy-three, and they are known as deaconesses.

VIII. What is the work of a deaconess?

It is varied, supplying the needs of humanity in cities and also in rural sections. The work of the Wesley Community houses, a Christian social center for white people, and the Brethren houses for colored people is directed by deaconesses; they also work in such educational institutions as Vashti School, Thomasville, Ga., and Paine College for Negroes, Augusta, Ga.; they do a great work for the foreigners in our country—the French rural work at Houma, La., the French and Italians at Kansas City, Mo., and supply a great need to the foreigners living on the Gulf coast at Tampa, Florida, at New Orleans and Biloxi, Miss. They do a wonderful work among the families of the miners in West Virginia and Kentucky, teaching English, nursing the sick and showing them the true way of life through fellowship with Jesus Christ. Miss Mary Freeman of Burlington, N. C., is superintendent of the Virginia K. Johnson Home at Dallas, Texas, and there she maintains a haven for the outcast girl who has been overtaken in sin. In 1934, forty-seven girls and sixteen babies were provided for. These girls are trained to make a respectable livelihood and very few fail to go out into the world and live noble lives.

IX. What other preventive work is done?

A marvelous work is carried on for maladjusted children at Thomas M. Spofford Home, Kansas City, Mo.; also at the Homer Toberman Mission and Clinic, where hundreds of Mexican people of all ages are helped through the dental clinic, boys' and girls' clubs, adult evening class and the church department.

X. In what foreign countries does the Council have missionaries?

Africa, Brazil, China, Cuba, Japan, Korea, Mexico, Poland.

XI. What women from the North Carolina conference are serving these fields?

Miss Alice Green from Jonesboro, serving at Changchow, China; Mrs. John Glen Barden in Africa; Miss Ida Hankins from Wilmington, now serving in Songdo, Korea; Miss Euline Smith of Hamlet, now serving at Chulwon, Korea; Miss Josephine Dameron of Warrenton, voice teacher at Ewha College.

XII. Are there any home missionaries from the North Carolina conference?

Yes, Miss Jennie Congleton from Greenville; Miss Ellen Gainey from Fayetteville; Miss Sarah Lowder of Elizabeth City; Miss Mary Nichols of Roxboro; Miss Mary L. Freeman, Burlington.

XIII. How is our work supported?

By voluntary contributions of auxiliary members to the conference pledge.

XIV. How much did the North Carolina conference send to Council treasurer for 1935?

This conference pledged $37,750 and over paid this amount by several hundred dollars.

XV. What was the Council income for 1934? A total of $892,876.03.

XVI. How many conferences have a share in this large contribution?

Forty-two conferences — the North Georgia conference led in 1934, contributing $48,018.50; the North Carolina conference ranked fifth.

REVOLT

By Thomas Curtis Clark

Take down your bloody banners, War,
And cease your battle cries;
Your dreams are not worth fighting for,
Your songs are brazen lies.
Too long have poets hymned your praise.
How faithful have you been
To follow you through stormy days—
Our great and fateful sin!
But now we know you as you are,
So let your boastings cease;
We fight beneath a fairer star,
The star of love and peace.
Take down your bloody banners, War,
At last have we grown wise—
Your dreams are not worth fighting for,
Your songs are brazen lies.

TWO VALENTINES

When Grandfather was twenty-nine
He sent Grandmother a valentine
With Crimson hearts
And Cupid's darts
On paper lace. He wrote a line:
"I hope you'll be my 'Valentine.'"

When Grandfather was seventy-nine
He gave Grandmother a valentine.
Carnations red
Bore a note which said,
In a single tender, loving line:
"For fifty years, my 'Valentine'!"

WHEN QUIVERING NERVES WON'T LET YOU SLEEP

Doesn't the night seem an eternity? You toss and turn—try to find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through your brain. You count sheep frantically—but outraged nerves refuse to relax.



Mrs. Batchelder

Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier.

"It Seemed As If Morning Would Never Come"

says Mrs. Emma G. Batchelder of 32 Heard St., Chelsea, Massachusetts. "I was so nervous I could not get to sleep. My husband works hard at engineering and needs his sleep but I kept him awake too. I heard about the Vegetable Compound and tried it. Now I sleep better than I ever have and I feel fine."

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"Will was an old friend of mine, a humorist and philosopher beloved by all"—PRESIDENT ROOSEVELT.

Millions laughed at his humor, but no one ever felt the sting of his jokes. The quips and the quiet philosophy were his. It was homespun, wholesome and clean. Humorist, philosopher, unofficial statesman, star of stage and screen, humanitarian.

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NORTH CAROLINA
CHRISTIAN ADVOCATE

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THE MASTER PLAYER

An old worn harp that had been played
Till all its strings were loose and frayed,
Joy, Hate, and Fear each one assayed
To play. But each in turn had found
No sweet responsiveness of sound.

Then Love, the Master Player, came,
With heaving breast and eyes aflame;
The harp, he took, all undismayed,
Smote on the strings, still strange to song,
And brought forth music sweet and strong.

—Paul Laurence Dunbar.

A GREAT MISSIONARY'S AMBITION

William Carey listed the folowing guiding points for himself and his colleagues in the missionary enterprise:

(1) To set an infinite value on human souls; (2) To abstain from whatever deepens India's prejudice against the Gospel; (3) To watch for every chance of doing good to the people; (4) To preach Christ as the means of conversions; (5) To esteem and treat Indians always as our equals; (6) To guard and build up the "hosts that may be gathered"; (7) To labor incessantly in Biblical translation; (8) To be instant in the nurture of personal religion; (9) To give ourselves without reserve to the cause, not counting even the clothes we wear our own.—From Missionary Review of the World.

AUXILIARY ACTIVITIES

Mrs. W. A. Newell's compilation of "Auxiliary Activities" is now off the press (price 10 cents) and should be in the hands of the conference officers, district secretaries and zone leaders, because of the valuable suggestions it gives. A number of copies have been placed in our conference already, and we urge others to send in their orders to our Publishing House and become familiar with the possibilities of the Christian social relations department as brought out by Mrs. Newell, Council secretary of the department.

ALCOHOL EDUCATIONAL CONTEST

Mrs. Robert Williams, the superintendent of the Christian social relations department of the woman's auxiliary at Main Street church, Thomasville, is rejoicing over the success of the alcohol educational contest which was put on in her church recently. She says: "In spite of the ice and snow a large number were in attendance and five girls and one boy made the speeches which they selected from the W.C.T.U. suggestions." Mrs. Williams, as others, feels that these educational programs will be most helpful to the boys and girls of our communities and save many of them from the evils of intemperance. Similar contests are being put on throughout the various districts of our conference.

The members of the woman's auxiliary of First church, Hickory, are deeply bereaved in the death of one of their oldest and most loyal members. The following tribute is an expression of their love and appreciation of her beautiful Christian character:

IN MEMORIAM

The members of the woman's missionary society of the First Methodist church of Hickory, N. C., wish to pay tribute to one of our most beloved and faithful members, Mrs. Florence Johnson Seagle, who passed to her reward January 4, 1936.

Mrs. Seagle was a loyal member of the church for 60 years and her passing leaves a vacancy in the church and auxiliary that will be hard to fill.

We will long remember the beautiful life and unselfish service she rendered to humanity, and while her body is absent from us we can keep her fresh in our memory and cherish her loyalty and Christian character as a guiding star to a closer walk with the Master from day to day.

We shall miss her and know that her devoted family shall miss her more, so we commend them to the loving care of our heavenly Father, who knows how to comfort them in their sorrow.

Mrs. J. W. Shuford,
Mrs. Lloyd Miller,
Mrs. E. C. Ivey.

ZONE MEETING AT HAYWOOD STREET CHURCH

Zone number three of the Asheville district met at Haywood Street church on the morning of Thursday, February 13, and despite the disagreeable weather a number of representatives of the societies composing the zone were present at the opening hour, ten o'clock.

The chairman of the zone, Mrs. W. W. McDowell of West Asheville, presided over the meeting with Mrs. T. C. Jordan of Acton church acting as secretary.

The opening worship service was conducted by Miss Clara Brown, zone superintendent of spiritual life work, who had for her topic "The One Thing Needful," and brought a most inspiring, interesting and helpful message, using appropriate scriptural references in connection with her talk.

She closed with singing, by the audience, of "I Need Thee Every Hour" as a prayer hymn, after which she offered a most fervent and earnest prayer.

Following this service, the various groups met in the designated places in the church for an hour's discussion of the various departments of the missionary work. At the close of the specified time the audience reassembled in the main auditorium to hear the findings and to bring out for discussion any points that should be stressed.

A vocal solo, "I Come to Thee," sweetly sung by Mrs. Harwood, preceded the consecration service led by Miss Amy Hackney, district secretary, who used as her scripture reference Genesis 13, 14 and 15—the Abrahamic covenant. She urged the extension of the work until all the churches were affiliated with the woman's work and gave thoughts of value on the necessity for a deepening of the spiritual life, closing with an appeal for deeper consecration and re-dedication of the lives of our missionary women to Christ.

A box lunch was served at the close of the meeting with the Haywood Street missionary society serving as hostesses.

WHOLE CHURCH A MISSIONARY SOCIETY

There is no Moravian missionary society because the whole church is a missionary society. About one in every 75 of the members becomes a missionary, as compared with about one in 5000 in the churches generally. Countries to which Moravians have carried the gospel include Northwest America, Guiana, Labrador, Moskito Coast, Demerara, Northwest Alaska and East-Central Africa. They maintain a leper home at Jerusalem, and work among lepers has been carried on in South Africa since 1818. There are over 300 stations. Of the annual expenditures less than half is raised at home, the greater proportion being the contribution of the mission fields.—The Christian, Missionary Review of the World.

THE GLORY OF THE BIBLE

Dr. T. Z. Koo, well known and highly esteemed Chinese Christian, gives this estimate of the Bible: "The glory of the Bible to me is that it contains a record of a life which has enabled me to see such teaching as 'Love your enemies' put into practice. I know many people hold many theories about the Bible, but all these pale into insignificance when one realizes the pre-eminent wonder that here is the revelation of God himself. Biblical scholars are interested as to how this record has come to be, but to the man struggling with life, the record itself is enough."—China's Millions.

HER CHILDREN MUST BE REARED AS WELL AS BORN

It is argued that the emancipated woman is no longer a good housekeeper, or even an interested mother—that she and her husband prefer a baby car to a baby boy. The intelligent wife of today no longer considers it a sign of virtue to have nineteen chidren and buried ten. Her small family is a wanted family, that can be given the best chance her own and her husband's means afford.—Ellen Wilkinson.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS AGNES PEACOCK, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

TRAINING SCHOOLS FOR CHRISTIAN WORKERS

Shelby

A school for Christian workers will be held at Central Methodist church, March 8-13. The first class session begins Sunday afternoon at 2:30 o'clock.

The courses and instructors include:

Missionary Education of Children — Mrs. H. D. Guerrant, Atlanta.

Administering Young People's Work in the Church—Rev. Fletcher Nelson, Rutherfordton.

Adult Work in the Church—Rev. C. P. Bowles, Belmont.

Lexington

Dr. Ira R. Barnett, executive secretary of the Board of Christian Education, Florida conference, will offer the course, "Evangelism in the Church School," at First church, Lexington, March 1-6. The conference board invites other churches in the vicinity to participate in the school.

HOME AND FOREIGN MISSIONARY ENTERPRISE, DEC. 15-FEB. 15

The following report covers the total amount remitted by church school treasurers between December 15 and February 15. The report is made by church schools to conserve space.

The offerings for the quarter just closed were somewhat under those for the previous quarter. There are two definite needs of the Home and Foreign Missionary Enterprise offerings are to increase in our conference. These are: (1) A larger number of our church schools contributing regularly, (2) a larger percentage of the membership of participating church contributing monthly. Each church should set as its goal seventy-five per cent of its membership contributing by the end of the conference year.

Should there be any errors in this quarterly report the conference office will appreciate your calling its attention to same.

Home and Foreign Missionary Offerings December 15-February 15

Waynesville District

Canton	$ 20.54

Mt. Airy District

Grassy Creek, Helton	.75
Draper	1.00
Mt. Pleasant, Rural Hall	1.01
Wilkesboro	1.35
North Wilkesboro	1.35
Rural Hall	2.00
Mariah Chapel	2.00
Palmyra	2.45
Elkin	6.00
Warrensville	6.00
Rockford Street	6.75
Central	26.28
Total	56.94

Marion District

Wesley Chapel	1.00
Pleasant Grove	2.00
Rutherford College	2.59
Higgins Memorial	2.82
Connelly Springs	6.00
Spindale	10.10
Morganton	24.08
Total	58.59

Statesville District

Trinity, Statesville Ct.	1.00
Wesley Chapel	1.22
Highland	2.00
Hopewell	2.65
Central, Mooresville	3.00
Rose Chapel	3.90
Vanderburg	4.17
Cool Springs	4.25
Catawba	5.00
Whitnel	5.50
Stony Point	5.69
Hudson	6.36
Littlejohn	6.63
Newton	13.00
Lenoir	20.00
Total	84.37

Asheville District

Azalea	.86
Grace	1.11
Tabernacle	1.17
Saluda	1.17
Hendersonville	10.26
Weaverville	15.15
Haywood Street	15.41
Central	18.33
West Asheville	35.12

Gastonia District

Sharon, Shelby Ct.	.50
Kadesh, Belwood	.60
Park Street, Belmont	1.00
Rehobeth, Rock Springs	1.70
New Hope, Lowesville	1.90
Polkville	2.00
Main Street Belmont	2.00
Fallston	2.21
Lafayette Street	3.49
Goodsonville	3.50
Cramerton	3.50
Lowell	4.00
Concord, Bessemer	4.14
Smyre	5.58
West End	6.44
South Point	6.74
Mount Holly	7.10
Main Street, Gastonia	35.70
Central, Shelby	45.49
Total	137.59

Greensboro District

Muir's Chapel	1.00
Farmer	1.53
Bethlehem, Reidsville	1.58
Salem	1.79
Old Union	2.00
Archdale	2.50
Gethsemane	2.56
Whitsett	2.60
Summerfield	2.67
Glenwood	3.85
Friendship	4.19
Ward Street	5.00
Bessemer	5.00
Bethel	6.50
Mt. Pleasant	7.00
Ramseur	9.34
Centenary	18.56
Reidsville	22.23
College Place	23.70
Wesley Memorial	31.07
Total	154.67

Salisbury District

Mt. Tabor	.97
Rocky Ridge	1.50
China Grove	1.50
Coburn Memorial	2.15
Mt. Pleasant	3.00
Liberty	3.17
Kerr Street	3.75
South River	5.53
Badin	6.00
Salem	7.30
Forest Hill	12.28
Central, Spencer	14.21
Central, Concord	15.97
Mt. Olivet	17.75
Central, Albemarle	21.32
Kannapolis	22.78
Norwood	26.98
First Church	45.03
Total	211.19

Winston-Salem District

Shiloh	.50
Smith Grove	.60
Ardmore	1.00
Farmington	1.34
Advance	2.00
Crews	2.32
Cooleemee	2.35
Mt. Tabor	2.00
Pleasant Hill	2.64
Reeds	3.00
Arcadia	4.00
Prospect	5.00
Green Street	6.66
Linwood	6.79
Brookstown	6.84
Mocksville	7.55
New Hope, Doubs	7.82
Center	10.96
Fairgrove	11.39
Grace	12.19
Bethlehem, Farmington	12.74
Burkhead	13.11
Mt. Olivet	13.95
Walkertown	14.66
Unity	18.14
Midway	20.36
Centenary	29.70
Total	219.61

Charlotte District

Indian Trail	.60
Trinity	2.00
Brevard Street	3.75
Belmont Park	4.50
Chadwick	8.40
Homestead	9.30
Pineville	9.48
Harrison	14.47
Myers Park	25.00
Wadesboro	25.81
Central, Monroe	36.65
Dilworth	84.44
Hawthorne Lane	94.57
First Church	126.06
Total	445.03
Total	1487.11
Previously reported	1709.82
Grand total for year	3196.93

Miss Nina W. Troy of the Laura Haygood Normal School, Soochow, China, Writes an Interesting Letter

Dear Friends at Home:

I have just had a most unusual expe rience and I wish to share it with you as best I can. To do so perfectly I would need to be a great artist, an inspired writer, an eloquent preacher and many other things that I am not. However, I am one of those fortunate ones whose friends wear rose-colored glasses and have warm, loving hearts; so I ask you to go with me to a little island just off the coast of China proper, one of the seemingly hundreds in the Chusan Archipelago south of Shanghai a few hundred miles. I want you to enjoy with me the first young people's conference of our Southern Methodist Church in China.

Over one hundred men and women, boys and girls, leaders and delegates met for ten days in August and enjoyed the hospitality and friendliness of the hundreds (there are thousands on the islands all around) of the Buddhist priests, by whom the island is owned and controlled.

The personnel of the group was quite remarkable. The leaders of the study courses and meetings were all outstanding preachers, teachers or community leaders. President Yang of our own Soochow University; Dr. Chen of the University at Foochow; Dr. Kaang of St. John's church; Mr. and Mrs. Anderson of Moore Memorial church in Shanghai; Dr. Li of the Theological Seminary in Nanking and many others were among those who lead courses of study or addressed us at the general meetings. I have never attended more inspirational meetings and I heard that sentiment expressed all around me. In spite of the fact that the main speakers of the day spoke in a dialect so different from the Chinese that I could only understand occasional words, his spirit was such that filled in between the understood words and I left each meeting feeling that I had caught the heart and inspiration of his address.

Among the over two hundred delegates from schools, hospitals, churches, communities, were not only student leaders, but mature leaders and teachers, and all of us came away with the feeling that this was only the beginning of great things for us and ours, only the first of many such treats in store for us during the summers to come.

The key impressions were splendid leadership, good fellowship, friendliness, earnestness, and good sportsmanship. Could anyone want any better?

But where did we live and how did we get there? Well, as I said, we were cared for by the Buddhist priests, living in a great building built in connection with one of their largest monasteries, eating their vegetarian diet and being cared for by their servants. There was little service, however, for we carried everything that we needed for our comfort (or couldn't do without), including bed and mosquito net.

From Shanghai we went by river steamer down the coast. It was an overnight trip and we had "upper deck passage," which entitled you only to space enough on which you could spread your bedding out on the covered deck. The night was hot, the crowd was in high spirits, the space was crowded, the bedboards were hard, so there was not much sleep to be had; but we reached Ningpo the next morning ready to go out and enjoy the few hours there before taking a smaller boat to Pootoo itself.

We left Ningpo near noon and soon began to feel that we were in the Japan Inland Sea. Our small steamer wound around, in and out, great rocks rising out of the sea; mountains, distant and near, in every shade of blue, grey and purple; little islands on which clustering villages could be seen; lighthouses, standing tall and lonely on a high hill overlooking the sea; our way for about six hours was never straight and ever interestingly beautiful.

About six o'clock some one pointed to an island, a little larger than most and said, "That's where we are going." At a distance of a mile or so we could distinguish the many monasteries dotting this sacred island, the place sacred to the Goddess of Mercy, Kwe Yuin, some large and imposing, surrounded by great groves of dark green trees, others clinging to the hillside, gleaming white in the setting sun, still others almost on the beach.

Instead of docking when we drew near, we saw a fleet of small flat-bottomed boats coming out to meet us. When we stopped, they clung to our sides like so many leeches, the boatmen holding to the larger boat by their long, steel-tipped poles until we clambered out and in. With the great fish-tailed oar at the back and the sail up and billowing above us, we soon reached the shore and started our 20-minute walk to our monastery.

We soon found ourselvs in a great new building back of one of the largest monasteries, where we had a great many more conveniences than we had expected, for many of us expected to stay in the old monasteries, sleep on the floor and take our morning bath in the ocean.

By noon the next day the conference routine had started and each day proved rich in many ways. We had classes for two hours, a noon hour address, an afternoon quiet time, sight-seeing, swimming both at noon and late in the afternoon, a vesper service, an inspirational evening service—but first and, to many of us, felt to be almost best was our early morning half hour. On the beach, under the trees, on the mountain, in the woods, was a time of quiet and meditation and devotions before breakfast every morning. I think that picture, the men and women, boys and girls, each one alone, and yet a lovely, heart-warm-

To End Annoying Cough, Mix This Recipe, at Home

Big Saving! No Cooking! So Easy!

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up winter coughs. It takes but a moment to prepare, and costs very little, but it positively has no equal for quick, lasting relief.

From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle and fill the bottle with granulated sugar syrup, made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed—it's so easy! Thus you make a full pint of better remedy than you could buy ready-made, and you get four times as much for your money. It never spoils and children love its taste.

This simple mixture soothes the irritated throat membranes with surprising ease. It loosens the phlegm and eases the soreness in a way that is really astonishing.

Pinex is a concentrated compound of Norway Pine, famous for its effect in stopping coughs quickly. Money refunded if it doesn't please you in every way.

Of Interest to Women

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

THE BEST WAY TO TREAT---
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment
Used since 1820 to give relief to millions —the best testimonial of merit. 25c at drug stores.



Good Chicks
Blood tested. Low prices. Write for FREE Circular.
Blue Ribbon Hatchery
Atlanta, Ga.

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c.
DICKEY DRUG CO., Bristol, VA.

Go Home Every Week End
Cheapest Travel Bargains in Recent Years
RIDE THE RAIL BUS
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Tickets are on sale daily at one and one-half cents per mile. You cannot drive an auto that cheap. Ask nearest ticket agent for fares and schedules anywhere you want to go.
J. F. DALTON, Traffic Manager
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North Carolina's Own Railroad

ing feeling of fellowship uniting us; the sea coming in with its quiet murmur, the hills rising far and near, the morning light gleaming on the clustering monasteries; now and then a great bell ringing out its call to prayer; and finally our song leader standing on some high point and lifting his bugle, sounding out the call to breakfast, will always be my picture of the Pootoo conference. We gathered slowly, quietly, conscious that God was in our midst.

We had eight days of delightful fellowship, inspirational leadership, sports that re-created (swimming and hikes to the many interesting places all over the island and to neighboring islands), all bringing us closer together as friends and co-workers.

The ocean swimming in Pootoo is famous throughout east China and we had expert guards and teachers for that and guides for our trips around. The island is full of interesting places—monasteries, temples, quaint shops, lovely beaches, great rock caves—these and more we saw, always walking or being carried in sedan chair along rock-paved walks over which the monks have walked in their pilgrimages to the sacred places for thousands of years.

Most famous all over China and throughout the Buddhist world are the shrines and temples to Kwe Yuin, the Goddess of Mercy. We found her enshrined in the places of honor, carved in ivory, dressed in silks and satins, almost completely covered with rare jewels, made of gold and of silver, of wood and of stone. One small figure was made of a great jewel, many of jade of great value. She sat in her seat made rich by many gifts, looking out over our heads in calmness and peace. She is known and worshipped as the co-worker of Omi-to, the great Spirit of the Universe, and is pre-eminently the saviour of men, full of compassion and power. In her left hand she carries a vase of immortal dew while in her right hand she holds a willow branch to sprinkle the dew over man.

And in my mind I thought of our co-worker of our Great Spirit-Father, of our Saviour of Man, dressed as one of us, going about among men, serving and loving and teaching, and I lifted my heart in thanksgiving for the richness of my inheritance, my home and all that it meant to me in making Christ, the "Christ of Every Road," a living personality in that home, his love as real as that of the mother who taught us to love him.

The summer is over. I have spent it here in Soochow except for this short trip. It has been fearfully hot part of the time, but I returned to China with a well body and great enthusiasm for the things that I wished to do; so the days have been all too short (even if too hot, also). Now school is opening. Students and teachers are all here, regular schedule work begins next week and our next break will be at New Year time. We are all glad for the term to start, and there is every promise that we will have our hands and hearts full of most interesting work with most interesting and promising looking girls.

I send my greetings and love to you, scattered far and wide. May your year be a rich one and your heart filled with his peace and joy. Nina W. Troy.

THE BANANA

The following essay on the banana, written in English by a Japanese boy, was published in a Malay newspaper—according to the editor of Correct English:

"The banana are great remarkable fruit. He are constructed in the same architectural style as sausage, difference being skin of sausage are habitually consumed, while it is not advisable to eat wrapping of banana. The banana are held aloft while consuming, sausages are usually left in reclining position. Sausages depend for creation on human being or stuffing machine, while banana are pristine product of honorable mother nature. In case of sauage, both conclusion are attached to other sausage; banana on other hands are attached to one end to stem and opposite termination entirely loose. Finally banana are strictly of vegetable kingdom, while affiliation of sausage often undecided."—Christian Union Herald.

STINGINESS

There is a little parable about hoarding that is appropriate in the discussion of the selfishness so prevalent today:

A rose refused to give away its perfume and held its beautiful petals tightly closed while all the other roses bloomed gloriously. And then, too late, it realized that it was withering away, and could not bloom when it wished.

A little bird refused to sing. When it became old and envied its brothers with their lovely voices, it tried very hard to make a melody, but it could only chirp sharply.

"If I let anyone have my wavelets," said a brook, "I shall not have any left for myself. I shall keep them all with me forever." And so it did, lying in a hollow place, forming a slimy, stagnant pool.—Religious Telescope.

REMEMBERED

By Rex Barrett Hagan

A friend went home the other day.
He carried loving thoughts away,
He always gave in words and cheer
The help we mortals hold most dear.
To him the bonds that friendship make
Were his to give and ours to take.
The days were short when he was here,
We miss the voice that brought us cheer;
But, measured by its helpfulness,
His day was long. It still can bless
As memory holds him always near,
With thought and voice still ringing clear
In our hearts. We know his smile
Will greet our coming after while.

—Southern Churchman.

Don't Guess But Know

Whether the "Pain" Remedy You Use is SAFE?

Don't Entrust Your Own or Your Family's Well-Being to Unknown Preparations

THE person to ask whether the preparation you or your family are taking for the relief of headaches is SAFE to use regularly is your family doctor. Ask him particularly about Genuine BAYER ASPIRIN.

He will tell you that *before the discovery* of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, *safe* relief.

Scientists rate Bayer Aspirin among the *fastest methods yet discovered* for the relief of headaches and the pains of rheumatism, neuritis and neuralgia. And the experience of millions of users has proved it *safe* for the average person to use regularly. *In your own interest remember this.*

You can get Genuine Bayer Aspirin at any drug store — simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this — and see that you *get* what you want.

Bayer Aspirin

A&P Grandmothers BAKERY PRODUCTS
Delivered Fresh Daily to All A & P Stores
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Send for Folder and SPECIAL OFFER at low prices. Tray and 36 glasses $6.50 up. Glasses $1.00 dozen. Outfits in Aluminum, Chromium Plate, Silver Plate, Polished Wood, etc. Collection and Bread Plates. Pastor's Sick Outfits, etc.
Thomas Communion Service Co. Box 141 Lima, Ohio

Sunday School Lesson

MARCH 1

Worship and Work

By Prof. Rollin H. Walker

The apostles have just confessed Jesus to be the Messiah, and then immediately he has commanded them to tell no man and announced his coming execution. To a Jew the word "Messiah" meant a royal robe and all "the large effects that troop with majesty," and the cross meant the uttermost ignominy and disgrace. This paradox was a painful perplexity to the disciples. In the face of its contradiction their minds, "like to a little kingdom, suffered then the nature of an insurrection."

Doubtless even Jesus was pained and puzzled to reconcile the glorious hopes of the prophets with what he perceived to be his swift coming and terrible fate. Perhaps it was this inner friction that led him to propose to his three most intimate friends a mountain climb where they could take the sacrament of lofty nature, and be able to pray and meditate, freed for a little time from the clamorous demands of the multitude.

Why did he take these three men with him? Jesus never wished to be alone any further than was necessary to secure unbroken communion with God, and these three men he well know would not disturb him, but would rather appreciate the privilege of the strenuous mountain climb and the season of prayer.

But the weariness of the unusual exertion soon overtook the apostles, and they fell asleep while Jesus fiercely struggled with the problem of his approaching death. And as in uttermost surrender to the Father's will he gave himself completely to the great sacrifice, the glory of God transfigured him as it always does those who bend their backs to the burden of humanity. Most men are eager for outward adornment; they covet robes of office and academic gowns and hoods, but the glory of Jesus broke out from within and transfigured even the patches on his peasant's garb.

At this point something aroused the apostles from their slumber, and we are told that when they were fully awake they saw his glory. The vision was no mere dreamy theological phantasy. Men have to be fully awake in every power of mind and spirit to see the glory of Jesus, and the more completely they are awake the more manifest his glory becomes.

Moses and Elias

Moses and Elias were talking with Jesus. They were the two men who had most appealed to the imagination of Israel. They spoke not of his crowning at Jerusalem, but of his decease. The Greek original is "exodus." Like Moses, Jesus was to lead mankind out of the bondage of sin by his death.

As Moses and Elias were vanishing, Peter would have stayed them. Let us build here, said he to Jesus, three tabernacles—one for thee, one for Moses, and one for Elias. They would need protection from the icy wind on top of the mountain, for it was winter time. Peter perhaps dreamed of having a school theology up there, where Prof. ("Rabbi") Moses and Prof. Elijah and Prof. Jesus might instruct them in a complete circle of divinity. But the voice from heaven said, This is my beloved Son: hear ye him. All that Moses had taught was comprehended in Jesus, and the flaming majesty and power of Elijah was also fulfilled in the character of the Son of God. They would hear Moses and all the prophets if they would only listen to Jesus.

The Heart of the Lesson

Here is the heart of the lesson. Jesus is more than a consummate religious genius. He is more than the greatest of the prophets. He is the supreme manifestation of God, the unique revelation of his love and power, and it was in his death that this revelation was to be consummated. The cross of Jesus was to be the throne of God among men.

Of course, the vision had overwhelmed the apostles, and they lay face downward on the ground. So Jesus came and touched them, and they looked up and saw no man but Jesus only. He at once told them to tell no man of the vision. He feared that the story might arouse false hopes of a divine intervention to prevent his crucifixion.

One is increasingly impressed by our Lord's extreme anxiety under no circumstances to arouse the slightest anticipation which could not be fulfilled. Hope delayed makes the heart sick, and not only sick, but rebellious and cynical. Hence it was only after the resurrection that the apostles were to tell the wondrous story.

John Is Elijah

On the way down, as the atmosphere thickened, the old religious difficulties raised by the scribes, which had seemed as nothing on the mountain top, also began again to trouble the apostles. How say the scribes that Elijah must first come? But Jesus answered, If ye are able to receive it, Elijah has already come, and they have done to him whatsoever they would. Note that "if ye are able." Jesus profoundly sympathized with the difficulty the apostles had in identifying John the Baptist with the wonderful miracle worker of ancient story. And yet in every aspect of character and spiritual power, John was equal if not superior to Elijah. Always there stands in the way of faith some preconceptions that makes it difficult, but all such preconceptions will melt away if we resolutely hold ourselves to the contemplation of real spiritual glory.

At the foot of the mountain Jesus found the apostles vainly trying to cure an epileptic boy. They had perhaps not cared to waste time in the strenuous climb, preferring to stay and engage in useful social service. How modern they were! But their service seemed to accomplish little. And in that respect they were modern, too. But the man who had been up on the mountain and heard the voice of God was able to accomplish in a moment what they could not do in the course of their long and fruitless incantations over the demon of disease.—Central Christian Advocate.

UNLESS THERE IS LOVE IN THE HEART

By Mrs. Effie Crawford

We may think that our lives are abounding
In righteousness, patience and grace,
The beauty of hope is surrounding,
No harbor of sin can we trace;
Yet the path of our Master we're leaving,
His precepts we cannot impart,
Or know half the joy of achieving
Unless there is love in the heart.

A love that is pure and abiding,
Forgetful of self it must be,
And Jesus, the One who is guiding,
Will give us a vision to see
The wants of the suffering and weary,
The cries of the ones in distress,
Who find their lives saddened and weary
With no one to comfort and bless.

Oh, open our ears to their pleading,
Oh, wake us from sleep we have known,
Remember the harvest, when seeding
Will be what the reaper has sown;
And though we have many a measure
Of goodness, that's only a part
Of heaven and all of its treasure,
Unless there is love in the heart.

—Religious Telescope.

FAITH IS NATURAL

Faith is easy because it is natural. Every child loves and trusts. When Jesus said, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven," he meant, come back to sweet, happy innocence in love and trust of father, mother, friend, God, and all that is good. It was a man of the world, deceived and disappointed, who prayed with passionate intensity:

"Turn backward, turn backward, O time in thy flight,
And make me a child again, just for tonight."

—Selected.

PROVES THAT POVERTY CAN BE ABOLISHED—NOW!

The research of the N.S.P.P.C. (National Survey of Potential Product Capacity) clearly shows that poverty prevails in the United States, and always has, but that it need not exist in the future because an economy of abundance would result if production were directed toward the satisfaction of human needs and reasonable wants and restrained only by physical factors and the state of our knowledge.—Harold Loeb.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

NEEDED—Five hundred thousand Octagon soap coupons.

* * * *

WANTED—All the churches to pay their Orphanage apportionment within the next month, if possible.

* * * *

DESIRED—Organized classes, missionary societies to clothe and support individual children in the Orphanage.

* * * *

SUGGESTIONS—That friends write the Orphanage in their wills, take out insurance policies or buy Orphanage annuity bonds in order to build up our endowment fund.

* * * *

To meet each day's operating expenses at the Methodist Orphanage requires approximately $200. When our friends realize that it costs the North Carolina conference practically $200 every day to run the Methodist Orphanage they will understand and appreciate the reason why I have so much to say about the finances of the Orphanage. Doubtless some of my friends think that I take special delight in making appeals, but this assumption is contrary to facts. The most difficult and embarrassing thing that falls to my lot as superintendent of the Methodist Orphanage is the task of raising funds to meet our ever-increasing bills.

* * * *

Every church is requested, by the unanimous vote of the annual conference ,to take a free will offering for the Orphanage on fifth Sundays. We have had one fifth Sunday since the close of conference, but the weather was so inclement that it was impossible for the churches and Sunday schools to do anything for the Orphanage on the fifth Sunday in December. The next fifth Sunday will be in March, and I am trusting that every Sunday school, as well as every church, in the North Carolina conference, will take a free will offering for the benefit of our fatherless children. The Methodist Orphanage made a big sacrifice by this radical change, but if the superintnedents and preachers will rally to its support on the four fifth Sundays in each year, we will be compensated in part for the loss which we will have to bear. Since nothing was done on the fifth Sunday in December, due to the bad weather, it is earnestly hoped that the Sunday schools and churches will rally to our support in a big way on the fifth Sunday in March.

* * * *

The conference Orphanage committee recommended to the annual conference at its last session in Wilmington that the Methodist Orphanage withdraw its request for monthly offerings from the Sunday schools of the conference. This action was deemed wise because there had been some confusion and misunderstanding between the Orphanage and the board of Christian education. The General Conference asks every Sunday school in Southern Methodism to give a monthly contribution for missions. A great many of the Sunday schools did not feel that they could give two monthly contributions—one to the Orphanage and the other to missions. To prevent any conflict between these two important interests, it was thought expedient for the Orphanage to withdraw its request for monthly offerings from the Sunday schools. The annual conference adopted the recommendation of the conference Orphanage committee, so we are not now asking any Sunday school to give the Orphanage a monthly offering. However, the conference Orphanage committee did not ask to withdraw requests for monthly offerings to the Orphanage from organized classes. A number of these classes are supporting children in the home, and until the Orphanage is in better condition financially, the organized classes will continue to support the Orphanage. By a unanimous vote of the conference, it was decided to ask every Sunday school in the conference to make as liberal offering as possible on every fifth Sunday, to make up in part for the loss that the Orphanage will suffer by giving up monthly offerings from the Sunday schools.

* * * *

Jenkins Memorial is the home church of our Orphanage family. Mr. Barnes and Rev. Cecil Robbins, our pastor, made plans for us to give our concert at the 11 o'clock hour Sunday. There has been much bad, snowy weather. We were delighted to see Jenkins Memorial church quite filled. We were glad to see several of our former students showing their interest in the home and class by coming from other churches in the city to to hear our new program. Mr. and Mrs. Robbins are not only holding the love and esteem of their congregation, but it grows and they are doing a constructive work among his people.

Sunday evening we worshipped with our friends at Central church in the city. Rev. S. J. Starnes is new in this church, but I noticed he had a splendid congregation, and they are working in the early part of the year on finances. I judge this goes well by the chart I saw.

May we leave this thought with our readers from George Macdonald: "All the doors that lead inward to the secret place of the Most High are doors outward—out of self—out of smallness—out of wrong." Mrs. Nellie B. Rives.

BRUISES! SPRAINS!

● Here's a way to take the pain out of wrenched ankles, bruises, sprains! Just pat Sloan's Liniment gently on the sore spot. Discomfort disappears. You feel only a soothing, sunshine warmth as Sloan's stirs up the circulation of fresh, healing blood. The swelling goes down! Pain is eased away! No wonder millions of Mothers call Sloan's "The Family Friend!"



Pat on gently! Don't Rub!

SLOAN'S LINIMENT

Refreshing Relief When You Need a Laxative

For constipation and the sluggish, bad feeling it causes, take a dose or two of old reliable Black-Draught!

What relief! What a fresh sparkle to the eyes, keen zest for work or a lively good time!

Remember, Black-Drauught is a purely vegetable product of Nature—clean plant leaves and roots, finely ground, not so very different when you come to think about it, from the vegetables you eat at every meal.

(Black-Draught dosage is easily determined — half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on).

Sold in sealed cardboard containers. So economical that every 25-cent package brings you about 25 doses.

GO HOME EVERY WEEK END

Cheapest travel bargains in recent years

RIDE THE RAIL-BUS
VIA
Norfolk Southern Railroad

Tickets are on sale daily at one and one-half cent per mile. You cannot drive an auto that cheap.

Ask nearest ticket agent for fares and schedules anywhere you want to go.

Norfolk Southern R. R.
J. F. Dalton, Traffic Manager
NORFOLK, VA.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

GOOD CHEER

Let's think; What shall we write to our friends this week? What will they want to know about our children? Well, in the first place our family is well. A visit just made to the infirmary revealed only three youngsters in bed, two girls and a boy. All three were sufficiently well along with their rest cure as to wear a smile and to assure the inquirer that they were almost well. So our health situation is the best it has been since Christmas. School is running with full force and our industrial features are being carried along in a fine way. The sun is shining brightly on this Monday morning and we are enabled to start the week with good cheer.

THE APPLE MAN

Running up with one of our physicians last week he inquired to know whether he had been fired at the Children's Home. He said it had been such a long time since he had been called upon for service. This physician, our good friend, was reminded that we had spent over twice as much last year as is usually spent for trying to keep well. It was recalled, for instance, that 55 of our children had their tonsils removed. Every other known precaution for safeguarding health was taken. The good doctor was also reminded that we were patronizing our apple man regularly. We informed him that we had heard somewhere that "an apple a day keeps the doctor away," that we were now patronizing the apple man more than we were patronizing the doctor man. At any rate, the apple man has just come and left with us ten bushels of good apples. Of course he took away with him some of our good cash. He said he would be coming again soon to leave with us some more apples and take away with him some more cash. So the apple man comes and the apple money goes.

A FULL HOUSE

A large part of our family went over to Centenary to church yesterday. About 100 of our high school boys and girls went, as usual, to the church school services and, of course, stayed for the 11 o'clock service. Some 150 others, after having been to the church school services here, went over for the 11 o'clock service. The upper balconies to the right and left of the pulpit were completely filled by our family. As a matter of fact, the entire church was filled with the exception of a few seats in the rear balcony. Late comers are having some difficulty in finding seats in our church. Dr. G. Ray Jordan, our pastor, is certainly delivering mind and soul stirring sermons. He is in great favor with our congregation, including our own children.

WAIT A MINUTE

As these lines are being dictated an inquiry from the lobby is heard to know if there is anyone in position to take in some money. This so startled the writer as to cause him to direct the stenographer to wait a minute while this kind friend is given a cordial welcome and encouraged to part with his money. Money is coming in so infrequently now as to cause us to celebrate when it does come. Myrtle Chapel, the new congregation on the Bradley Memorial charge, Gastonia, is the only congregation qualifying this week for our ten per cent apportionment honor roll. Rev. Wade Johnson is the pastor and D. H. Whitner is the superintendent of this up-and-going congregation. Our cordial thanks are extended.



Only the rock remains the same

THROWING THE DOLLAR

Many of our boys became very much interested in whether Walter Johnson, the great baseball pitcher, better known to them as the "Big Train," would be able to throw a silver dollar across the Rappahannock on Washington's birthday, thus commemorating the feat reported to have been performed by George Washington many years ago. The boys stayed by their radios listening for the news. When it was finally announced that Walter Johnson had cleared the river with the dollar and that a lucky man had secured it to receive $100 for the thrown dollar they let the news out about over the grounds with a good deal of satisfaction. Since then the boys have been throwing rocks to beat Walter Johnson. As a matter of fact, we have discussed with them the advisability of getting us a river here so they will know where to throw their rocks.

BALLS AND BATS

The smaller boys have gotten out their balls and bats. All Saturday afternoon they played, they hollered, and they scored. To be sure, some snow was in shady places about on our grounds, but the boys had decided to get a little spring time here with their balls and bats. Baseball playing and kite flying are doing their part towards reminding us that winter is passing and spring is coming.

HALE AND HEARTY

Wilma Jean Blair will be three years old the fourth of March. A cut from her picture taken over a year ago is herewith presented. Wilma Jean came to us when she was only 17 months old and for a year or so it appeared that she had every possible ailment. She sustained two mastoid operations, came through scarlet fever and successfully combated several contagious diseases. Now Wilma Jean is not a sickly baby any more. She is a healthy three-year-old. Everybody loves Wilma Jean, particularly Miss Annie Hughes of Shelby, who sponsors her.

HONORARIUM DAY

Last Saturday was honorarium day. All during the morning little youngsters and larger youngsters with their checks properly written and properly signed, trooped into the office building to receive their honorarium money. With this limited amount of money they were chatting as to what they would buy over town in the afternoon, how many debts they would pay, and how much they would contribute on the following day on their church pledge. When the plate came around at church yesterday quite a number of little white envelopes went in, certifying that there had been an honorarium day at the Children's Home and also that as youthful church members they were paying their church pledges in an honorable way.

FAIR VISITORS

We were happy to have as our guests during the three days of the basket ball tournament, held at the Junior Home, 25 miles away, the ten fine girls composing the Methodist Orphanage basket ball team and Mr. J. O. Sanderson, their coach. It is not necessary to state that the Methodist Orphanage delegation conducted themselves while with us in a most exemplary way. In spite of the fact that the final girls' contest was between the Children's Home and the Methodist Orphanage and that each team's desire to win was very decided, the spirit of cordial good relationship existed among the youngsters throughout the entire time. This is one of the values of well conducted athletic contests. We were happy to have our Raleigh friends with us and shall look forward to their coming again.

Teacher: Isaac, what is the difference between electricity and lightning?

Iaac: Ve dunt hav to pay for lightnin'.

CIRCUIT RIDER



Reverend Frank B. Joyner, now serving his third year as pastor of the Faison-Kenansvile circuit of Methodist churches, has endeared himself to hundreds of people in the Faison, Warsaw and Kenansville communities. He has won for himself a host of friends beyond the bounds of his denomination and is a popular "circuit rider," preaching a gospel easily understood in these modern times.—Duplin Herald.

RURAL CHURCH WORK

Usually reports read on the conference floor are rather dry, but when Professor Ormond began reading the Report of the Rural Work Commission last conference something caught my attention and I became alert, and as he read on I sat up and leaned forward with the thrill of a familiar ring; for he was talking about something in which I had been specially interested for some time—the rural church.

Later I read the report myself, and I have re-read it several times. Then I wrote Brother Ormond a note of appreciation, and at his request I am glad to recommend it through the Advocate.

It is a timely venture and betokens the dawning of a new day for the rural church.

In my opinion the future success of our church and the church of America as a whole lies in the solution of the rural church problem.

Until recently our programs have been prepared for the urban church and handed down to the rural church to be fitted as best they could.

Therefore the development and progress of the rural church has been hindered by the lack of program.

But now we have an adequate, uniform program of general church work in the boards of Christian education—a program adaptable to any and all of our churches, and elastic enough to meet their growing needs.

But the program, however efficient, will not operate itself. I heartily agree with Brother Ormond's report that our rural work needs interested and informed leadership. But this brings us to another vital and important matter; for however interested and efficient the leadership may be, there is absolute need of interested and sympathetic cooperation from above.

It takes only a few weeks to make a corn stalk, but many moons to make a tree.

It takes time to fallow rough land, prepare the soil, sow the seed and cultivate the crop.

The bane of our rural work has been twofold—lack of an adequate program, and the short pastorate.

Remedy these and you solve the problem. Lewis Edward Sawyer.

OUR W. N. C. BROTHERHOOD

Have just read with approval Brother Herbert's reasons why one should belong to the Brotherhood. I think it is good and cheap insurance. It is more. It is brotherly Christian sympathy in a time of sorrow and need. I have never been able to understand why all the ministers do not join. Those who have the larger salaries can carry insurance in the old line companies. But if they are sympathetic with the poorer ministers who cannot, it should be shown by adding their names and payments to the Brotherhood calls. For more than 40 years my salary has averaged about six hundred and fifty dollars. With the expense of a family and moving long distances, I could not lay up money for the "rainy day." But I did join the Brotherhood in the Florida conference as soon as organized. When transferred to New Mexico conference I joined, though the mortuary calls were ten dollars. When transferred to the W. N. C. conference, I joined within one hour after I was received. That was more than 13 years ago. I have promptly paid every call until last year, I think in all about $250. But my pension has been cut $50 per year for the last five years, until this year. Last year I had sickness and doctor and medicine bills and could not meet the payments. So I am now behind forty or fifty dollars. I have but slight hope of ever being able to pay up.

I am now nearly 70 years old. My time of departure may not be far away. I have no protection financially against that event. My wife would get nothing from the Brotherhood or any other source. We have nothing even for burial expenses. But I am not afraid, for He who has fed and cared for us all these years will not forsake us in that hour.

I have a car that is six years old and cost me $30. I use it in getting about to teach and preach the blessed Word of God on Sundays. Have read my Bible through about 70 times since I became a minister. I have the habit of reading through two or three times each year. Can't buy many books, but I spend more time with the blessed Word of God. Have more time for meditation and prayer. I think I am better furnished for teaching and preaching than ever in my life. I am determined to "wear out" and not "rust out." My best days, golden days, are in the present. No fear of death. All is light ahead.

Dellwood, N. C. E. K. Whidden.

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Children's Storyland



THE KITTEN IN THE WOOD-PILE

Dan Briggs had just filled his arms with wood for the heater when he heard the odd noise. It sounded a little like a baby crying. But there were no babies closer than the Stallard's cabin, a mile down Cougar Creek. There were no neighbors at all closer than the Stallards.

Dan looked around. The sound had stopped now. "Maybe it was a squirrel," Dan thought. Often on sunny winter days like this the squirrels woke from their sleep and went hopping about the branches of the trees back of the Briggs' cabin. But Dan could not see any squirrel now. Besides, it didn't sound like a squirrel. It wasn't chattery enough.

Dan carried the wood indoors to the big box back of the round stove. Then he returned to the wood-pile and sawed another armful of the alder. It was not very easy to saw, but Dan prided himself on the speed with which he could cut the hard little logs through. When he was older he hoped to be able to work in the logging camps in the hills up Cougar Creek, as his father did. A fellow has to know how to handle an ax and a saw to be a logger.

Now as Dan sawed, the noise he had heard a few minutes earlier began again. Dan stopped to listen. It seemed to come from the inside of the wood-pile. Dan left the saw half way through the alder log and went to investigate.

He pulled aside several pieces of alder. Suddenly he saw a pair of green eyes glaring at him. Then a black-and-white creature darted from the hole and vanished into the thick woods back of the cabin.

"Just a cat!" Dan laughed a little. For a minute he had thought it was something wilder and more dangerous—a lynx, maybe.

He went back to his work sawing wood. "It looks like that black-and-white cat I saw those folks put out of their car down on the road the other day," the boy thought. "It's a mean trick to turn a cat loose up here in the woods—even if folks want to get rid of it. It gets wild and kills birds."

Dan thought little more about the stray cat until he caught a glimpse of it a while later. Then he saw the black-and-white animal walking away from the heap of alder logs. She had a very small kitten in her mouth and she was making for the woods beyond the clearing.

"So it must have been a kitten I heard in the wood-pile," Dan decided.

Just then the mother cat caught sight of him and hurried into hiding. A little later Dan saw her making another trip with a second kitten.

"She's afraid I'll bother her babies," Dan thought. "And I suppose there's no way of telling her I wouldn't hurt them."

It was the day following that Dan discovered Spotty. He lifted one of the pieces of alder—and there was the black-and-white kitten. For a minute Dan thought the small creature dead, it lay so still. He touched it gingerly. Then the kitten wriggled and meowed. Dan lifted it in his hand gently.

"Why, you poor little thing. Did your mother forget you?"

The kitten meowed again in reply. It blinked its newly opened watery blue eyes.

Just why the mother cat left the tiny spotted kitten in the wood-pile Dan was never to know. Whether something had frightened her so that she never dared to return or whether a car on the highway had struck her so that her kittens were all left orphans the Briggs family could only wonder. But there was Spotty—very easily an orphan in need of adoption. The Briggs adopted him.

Jane, Dan's youngest sister, was delighted with the tiny animal when Dan brought him to the cabin. "He's too little to lap milk out of a saucer," she said. "I'm going down to Stallard's to borrow one of the baby's bottles."

Filled with luke-warm cow's milk, the borrowed nursing bottle served very well. Spotty soon learned to demand his bottle if it were not handed to him on time. Jane made him a cozy nest in an old basket with a piece of blanket. In a few weeks Spotty had changed from a starved and squirming mite to a fluffy, playful kitten.

"I hope that cat grows up to be a good mouser," Mr. Briggs said. "We could use a mouse-catcher."

But as he grew older Spotty was far too well fed to be an ambitious hunter. To be sure, he brought in field-mice and shrews now and then, but he usually laid them at Jane's feet as a gift—and Jane was too soft-hearted to kill the little animals. So Spotty's presence in the cabin tended to increase the mouse population there rather than to do away with the small pests.

There were other things about the spotted cat of which Mr. Briggs did not wholly approve. More than once Spotty was caught on the table or in the food cupboard, licking forbidden cream from his whiskers. Often in the morning Spotty was discovered on the pillow beside Dan and Jane instead of in his own basket. Now and then a dead song-bird testified to the cat's following of his natural instinct. But it was the spring when Spotty was a year old that Mr. Briggs declared he must go. Half a dozen prize ducklings were found dead beside the duck-pond fed from Cougar Creek.

"I don't believe it was Spotty," Dan said. "I think it must have been a weasel. I never saw Spotty hurt the ducks before."

"Maybe it was a skunk," Jane said, close to tears. Her father's decree that the cat must be given away or otherwise disposed of was a bad blow to both children.

"Whether Spotty killed the ducklings or not, he's no use on the place," Mr. Briggs said. "He's no mouser and he's a thief. Stallards want a cat—and you'd better give them Spotty."

So Dan carried the spotted cat downstream that afternoon and left him with the neighbors. He walked home heavy-hearted.

"I don't suppose Spotty is any real use, but—I like him a lot just the same," Dan thought.

The cabin seemed lonely without the spotted cat basking on the window-sill or purring in front of the stove. Both the children missed their pet.

When Dan and Jane met Billy Stallard at school the next day they asked about Spotty. Billy shook his head.

"He didn't stay," Billy reported "The first time we let him out of the house he ran off and he hasn't come back."

Dan and Jane looked at each other. "I shouldn't wonder if he's run home," Billy said.

"He wasn't there when we left this morning," Jane said doubtfully.

'Maybe he'll be there when we get home this afternoon," Dan said hopefully.

GOD'S CHILDREN

God's children speak in different tongues,
With different things to say,
And different tasks and different toys,
And many a different way;
And some are dark and some are fair,
And some are scarcely known;
But each is kin to all the rest,
And each the Father's own.
Touch hands around the rolling world,
Call clear from sea to sea,
That brothers, sisters are we all
In God's great family.

—From Plays and Songs for Children, by Danielson and Conant.

But the spotted cat did not reappear at his old home. Several days passed, and neither the Stallards nor the Briggs saw anything of Spotty. Dan and Jane grew worried.

"I'm afraid something must have happened to Spotty. He'd come home if he were all right," Dan said frowning.

He made a search in the woods along the creek between his home and the Stallard cabin, but he saw no trace of his pet. Spotty did not come in answer to his master's calls.

Dan went to bed that spring night with a heavy heart. In his dreams he seemed to hear Spotty's familiar "meow" outside the windows, but when he woke and went to look, he realized it was only a dream.

"I suppose it's because I was hunting for Spotty this afternoon—and because I miss him so," Dan thought, as he went back to his cot.

He could not get to sleep again at once. It had been raining off and on all day and the mild weather was melting the snows on the higher ridges. Cougar Creek sounded unnaturally loud. The stream was roaring down the valley.

"If the creek gets much higher the trail will be covered tomorrow," Dan thought sleepily. The path along which he and Jane went to school ran close to Cougar Creek. That afternoon Dan had noticed that the spring high water was almost up to the lower places in the trail. Cougar Creek was always high at that time of the year, but Dan had never seen it quite so near the trail before.

Heavy rain began to drum on the slate roof of the cabin. It lulled Dan back to sleep after a while.

It was still black indoors and out when he awoke again. At first Dan did not know just what had wakened him. Then he heard a familiar voice.

"Meow! Meow!" the voice wailed.

"Spotty!" Dan sat up and listened.

Then he realized the voice was close to his ear. Spotty was on the bed, close to the pillow.

Dan laughed happily. Beds were forbidden territory to the cat, but Dan was so glad to know Spotty was there and safe that he had no heart for scolding him. He reached out and stroked the soft back.

But Spotty was behaving very oddly. Instead of curling down on the covers and purring, the cat repeated his cries. He clawed gently at Dan's pajama-sleeve. He walked back and forth distractedly.

"What on earth's wrong with you? Are you hurt?" Dan reached for the matches on the table near his cot. There were no electric lights in the mountain cabin, only oil lamps and candles. Dan struck a match and lit the candle. He looked at Spotty.

The cat had moved to the foot of the bed to get away from the spurt of flame. Now he came back in answer to Dan's call, but he did not settle down.

"I can't see anything wrong with you." Dan was puzzled. "You'd better get off the bed, though." It occurred to Dan that the cat's basket had been removed from the kitchen. He decided to get it from the shed and put Spotty into it. He had hopes his father would allow the cat to stay, now he had returned home—but if Spotty were found on the forbidden beds in the morning it would certainly not help persuade Mr. Briggs.

Dan tucked the cat under his arm and hopped out of bed. Then he gave a squeal of dismay. His bare feet touched something wet and cold—water!

Dan stared at the floor. It had an inch of water over the boards. Dan thought rapidly.

"The creek! The water must have come up fast!" Dan ran to the outer door. There was a steady stream of cold muddy water trickling beneath it. The whole house was rocking slightly.

"It's a flood. The splash-dam up by the logging camp must have washed out," Dan thought.

He raced to the door of his parents' room, shouted to wake Jane. "The creek's up! The house is floating away!" Dan called.

The family were all out of bed in a few minutes, dressing hastily, gathering a few valuable possessions to leave the cabin.

"The dam must have gone out with the heavy rains," Mr. Briggs agreed. "We'd better go to higher ground till we see how serious the flood it."

With the aid of Mr. Briggs' flashlight, the family made their way across the clearing, wading knee-deep in water. They climbed the slope at the side of the valley and huddled in the shelter of a hollow cedar tree till dawn. Below them they could hear the waters of Cougar Creek roaring with greater and greater violence.

"I think we got away just in time," Mr. Briggs said as he heard the rush of waters and the crashing of logs brought down on the flood.

When daylight came the family saw how truly he had spoken. The flood waters had come and gone on down the mountains—but in their wake was nothing but mud and rocks strewn with great fir logs. The cabin had been smashed to bits by run-away logs. Tons upon tons of timbers, laid in the creek-bed for "splashing" down-stream later in the season, had been carried down the valley helter-skelter when the splash-dam gave way. Everything in the path of the torrent had been broken to bits or carried awway.

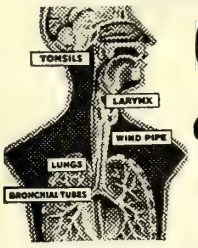
"We'd all have been killed in our sleep if Dan hadn't waked," Mr. Briggs said, staring at the wreckage of their home.

"It was Spotty saved us," Dan said. "I think he knew there was danger—and he came to warn us. He acted very queerly and he wakened me. Then I saw the water coming up on the floor."

"We can keep Spotty now, can't we, daddy?" Jane begged.

Mr. Briggs smiled a little. "I suppose that cat has earned a pension for life—even if he isn't much good as a mouser," he agreed.—Edward Barnes in Junior World.

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SLATE OF JOHN R. CHURCH
Conference Evangelist

March 1-13—Centenary, Greensboro.
March 15-27—Ward Street, High Point.
March 29-April 10—Walkertown, N. C.
April 14-16—District Conference, Carlisle, Kentucky.
April 19-May 3— Portsmouth, Virginia.
Full slate until November.

DISTRICT CONFERENCE DIRECTORY

Charlotte, at Marshville ..... April 23-24
Asheville, at Weaverville ..... April 26-27
Greensboro, at Farmer ..... April 30
Gastonia, at Kadesh Church, Belwood ..... May 5
Winston-Salem, at Kernersville ..... May 6-7

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
SECOND ROUND

March

Duke's Chapel, 11 1
Carr, 7:30 1
Calvary, 7:30 4
Burlington Ct., Bethel, 11 8
Hillsboro, New Sharon, 3 8
Branson, 7:30 8
Graham-W. Burlington, Graham, 11 15
Cedar Grove, Walnut Grove, 3 15
Brooksdale, 7:30 15
E. Roxboro-Longhurst, Longhurst, 11 22
Mt. Tirzah, Mt. Zion, 3 22
Rougemont, Union Grove, 7 22
Bynum, Cedar Grove, 11 28
Orange-Carrboro, Carrboro, 11 29
Andrews-Massey's, Massey's, 3 29

April

Bahama, Ellis Chapel, 11 4
Webb Avenue-Holt's, Holt's, 11 5
Mebane, 7:30 5
Duke Memorial, 7:30 7
Chapel Hill, 7:30 9
Yanceyville, Locust Hill, 11 11
Milton, Semora, 11 12
Front Street, 7:30 12
Leasburg, Bethel, 11 19
West Durham, 7:30 19
Durham Ct., McMannens, 11 26
Person Ct., Lea's Chapel, 3 26
Roxboro, 7:30 26

May

Stem, Calvary, 11 3
Lakewood, 7:30 3
Trinity, 7:30 5
Pittsboro, Hickory Mt., 11 10
South Alamance, Phillips Chapel, 3 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

February

Chowan, Anderson's, 11 and 1 29

March

Williamson, 11 1
Windsor, 7:30 1
Manteo, 11 8
Dare, Mann's Harbor, 3 8
Wanchese, 7:30 8
South Mills, Newland, 11 and 1 14
South Mills, Newland, 11 15
Gates, Harrell's, 3 15
Edenton, 7:30 15
Roper-Creswell, Creswell, 11 22
Plymouth, 3 22
Columbia, Wesley's Chapel, 7:30 22
Hatteras, Buxton, 11 29
Kennekeet, Rodanthe, 7:30 29

April

North Gates, Savages, 11 and 1 4
City Road, 11 5
North Gates, Savages, 3 5
Hertford, 7:30 5
Moyock, 11 12
Kitty Hawk, Collington, 3 12
Currituck, 7:30 12
Pasquotank, Mt. Herman, 11 and 1 18
Chowan, 11 19
Pasquotank, Mt. Herman, 3 19
Elizabeth City, First Church, 7:30 19
Perquimans, Woodland, 11 and 1 25
South Camden, Wesley, 11 26
Perquimans, Woodland, 3 26
Williamston, 7:30 26

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
SECOND ROUND

March

Fort Bragg, 11 1
Hemp, Pleasant Grove, 3 1
Mt. Gilead, 11 8
Wadeville, Little River, 3 8
Hamlet, 11 15
Laurinburg, 7:30 15
Hay Street, 11 22
Glendon, Carbonton, 3 22
West End, 7:30 22
Maxton, 11 29
Person Street-Calvary, Gardner's, 7:30 29

April

Laurel Hill, Snead's Grove, 11 5
Ellerbe, Concord, 3 5
Fayetteville Ct., Parsonage, 7:30 6
Caledonia, East Laurinburg, 7:30 9
Fayetteville Ct., St. Andrews, 3 12
Jonesboro, Lemon Springs, 7:30 12
Hay Street, 7:30 15
Stedman, Tabor, 11 19
Broadway, Morris Chapel, 3 19
Raeford, 11 26
Gibson, 7:30 26

May

Troy, 11 3
Goldston, 3 3
Aberdeen, 7:30 3
Roberdel, St. Pauls, 11 10
Piedmont, West Rockingham, 7:30 10
Biscoe, Star, 11 17
Carthage, 7:30 17
Rowland, Purvis, 11 24
Rockingham, 7:30 24
Red Springs, 11 31
Parkton, Cotton, 7:30 31
Fayetteville district conference, May 14.

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
SECOND ROUND

March

Greenville, 7:30 3
Grifton, Sharon, 11 8
Riverside-Bridgeton, Bridgeton, 7:30 8
Hookerton, Ormond's, 11 15
Snow Hill, Jerusalem, 3 15
Ayden, 11 22
Jones, Shady Grove, 3 22
New Bern, Centenary, 7:30 25
La Grange, Institute, 11 29
Seven Springs, Indian Springs, 3 29

April

Aurora, Aurora, 11 5
Aurora, Campbell's Creek, 3 5
Pamlico, Vandemere, 11 12
Oriental, Oriental, 7:30 12
New Bern, Centenary, 11 19
Goldsboro Ct., Thompson's, 3 19
Pink Hill, Webb's, 11 25
Greenville, 11 26
Kinston, Queen St., 7:30 26

May

Vanceboro, Epworth, 11 3
Dover, Bethany, 3 3
Grimesland, Providence, 11 9
Straits-Harlowe, Oak Grove, 11 10
Beaufort, 11 17
Newport, Newport, 3 17
Morehead City, 8 17
Mt. Olive Ct., Providence, 11 23
Mt. Olive-Calypso, Mt. Olive, 11 24
Goldsboro, St. Paul, 8 24
Ocracoke-Portsmouth, Ocracoke, 7 29
Atlantic, Atlantic, 11:30 30
Fremont, Black Creek, 11 31
Pikeville-Elm Street, Saulston, 3 31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND

March

Dunn, night 1
Erwin, night 4
Raleigh, Central, 11 8
Selma, night 8
Smithfield, night 11
Millbrook, 11 15
Raleigh, Epworth, night 15
Tar River, Trinity, 11 22
Middleburg, Drewry, 3 22
Fuquay, Kipling, 11 29
Newton Grove, Mt. Moriah, 3 29

April

Louisburg, 11 5
Youngsville, Prospect, 3 5
Zebulon, 11 12
Clayton, night 12
Four Oaks, Antioch, 11 18
Benson, 11 19
Bailey, Pleasant Grove, 3 19
Franklinton, night 20
Creedmoor, Bullocks, 11 25
Oxford, 11 26
Oxford Ct., Bethel, 3 26

May

Princeton, 11 2
Lillington, Pleasant Plains, 3 3
Cary-Apex, Apex, 11 10
Mamers, Mt. Ariel, 3 10
Garner, 11 17

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

March

Bethel, 11 1
Robersonville-Stokes, 3 1
Wilson, 7:30 3
Warrenton, Macon, 11 7
Warren, Shady Grove, 11 8
Norlina, 7:30 8
Rich Square, Pinners, 11 15
Scotland Neck, Hobgood, 7:30 15
Seaboard, Pleasant Grove, 11 22
Weldon, 7:30 22
Rosemary, Smith, 11 29
Littleton, Calvary, 7:30 29

April

Conway, Zion, 11 12
North Hampton, Lasker, 3 12
Kenley, Buckhorn, 11 19
Stanhope, Sandy Cross, 3 19
Elm City, 7:30 19
Roanoke Rapids, 11 26
Garysburg, 7:30 26

May

Farmville, 11 3
McKendree, 3 3
Clark Street, 7:30 3
Tarboro, 7:30 6
Stantonsburg, 11 10
Walstonburg, Arthur, 3 10
Rocky Mount, First, 7:30 13
Halifax, Tabor, 11 17
Enfield, Whitakers, 7:30 17
Spring Hope, 11 24
Rocky Mount Ct., 7:30 24
Zone preachers' meetings, March 9-13. District conference, Farmville, May 12-14 (provisional).

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

March

Hallsboro, Wananish, 11 1
Chadbourn, Evergreen, night 1
Wilmington, Grace, 11 8
Whiteville, night 8
Swansboro, Queens Creek, 11 15
Maysville, Hopewell, 3 15
Jacksonville-Richlands, Richlands, night 15
Roseboro, Andrews, 11 22
Garland, Antioch, 3 22
Clinton, night 22
Wilmington, Trinity, 11 29
Tabor City, Bethel, 3 29

April

Southport, 11 5
Epworth-Wesley, Bethany, 3 5
Wilmington, Fifth Avenue, night 5
Town Creek, Bethel, 11 12
Brunswick, 3 12
Shallotte, Concord, night 12
Fairmont, Olivet, 11 19
Lumberton Ct., Smith's, 3 19
Elizabeth, Clarkton, night 19
Bladen, Deems, 11 26
St. Paul's, Barker's, 3 26
Lumberton, Chestnut Street, night 26

May

Wallace-Rose Hill, 11 3
Faison-Kenansville, Wesley, 3 3
Warsaw-Magnolia, Turkey, 11 10
Burgaw, Rocky Point, night 10
Carver's Creek, Shiloh, 3 24
Scott's Hill, Union, night 24

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

March

Asbury Memorial, 11 1
Skyland, Balfour, 3 1
Candler, Laurel Hill, 11 7
Marshall, Walnut, 11 8
Hot Springs, Paint Rock, 2:30 8
Biltmore, 11 15
Oakley, 7:30 15
Fleacher-Mills River, Fletcher, 11 22
Saluda-Tryon, Saluda, 7:30 22
Hendersonville, 11 29
Flat Rock, Fruitland, 3 29

April

Leicester, Dix Creek, 11 5
Sandy, Teague's, 3 5
Laurel, Beech Glen, 11 12
Acton, Sardis, 3 12
Central, 11 19
Fairview, Fairview, 3 19
Asheville Ct., Elk Mountain, 11 26
District Conference, Weaverville, April 26-27.

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

March

Marshville, Wingate, 11 1
Polkton, Wightman, 2:30 1
Hickory Grove, 7:30 1
Hawthorne Lane, 7:30 2
Myers Park, 7:30 3
Wadesboro, 11 8
Peachland, Mt. Moriah, 2:30 8
Dilworth, 7:30 8
Wadesboro, 11 15
Lilesville, Savannah, 2:30 15
Prospect, Bethlehem, 11 22

April

Monroe, Central, 11 5
Charlotte, First Church, 7:30 6
Morven, Pleasant Hill, 11 12
New Hope, Bethel, Union, 2:30 12
Ansonville, Cedar Hill, 2:30 19
District Conference, Marshville, April 23-24.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

	March
Shelby, Lafayette Street, 11	1
Shelby Ct., El Bethel, 2:30	1
Shelby, Central, night	1
Goodsonville, Asbury, 11	8
Lincolnton Ct., Pisgah, 2:30	8
Lincolnton, First Church, night	8
Gastonia, Smyre, 11	15
Cherryville Ct., Beulah, 3	15
Cherryville, First Church, night	15
Lowesville, Snow Hill, 11	21
Maylo, 11	22
Lowell, Bethesda, 3	22
Gastonia, East End, 11	29
Rock Springs Ct., 2:30	29
Stanley, Iron Station, night	29
April	
Bessemer City, Concord, 11	5
Kings Mountain, night	5
Cramerton, 11	12
Dallas, High Shoals, 3	12
Polksville, Casar, 11	18
Gastonia, Trinity, 11	19
Belwood, Kadesh, 3	19
Crouse Ct., 11	26
South Fork Ct., 3	26
Gastonia, Bradley Memorial, night	26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
SECOND ROUND

	March
Randleman, 11	1
Cedar Falls Ct., Central Falls, 3	1
Proximity, 7:30	1
Bethel-Grace, 11	8
Pleasant Garden, 3	8
Carraway Memorial, 7:30	8
New Hope Ct., Pisgah, 11	15
Asheboro Ct., Mt. Tabor, 3	15
Ramseur, 7:30	15
Guilford, 11	22
Coleridge Ct., Rehobeth, 3	22
Randolph Ct., Trinity, 7:30	22
Farmer Ct., Salem, 11	29
Highlands, 7:30	29
April	
East Spencer, East Spencer, 11	5
Gold Hill, Liberty, 3	5
China Grove, night	5

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
SECOND ROUND

	March
Marion Ct., Concord, 11	1
Cross Mills, night	1
McDowell Ct., Bethel, 11	8
Old Fort Ct., Bethlehem, 3	8
Old Fort Station, night	8
Burnsville, 11	15
Ball Creek, Ball Creek, 3	15
Elk Park, Elk Park, 11	22
Avery Ct., Jonas Ridge, 3	22
Micaville, Bakersville, 11	29
Spruce Pine, night	29

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
SECOND ROUND—IN PART

	March
Warrensville, Smithport, 11	1
Creston, Big Laurel, 3	1
Jefferson, Bethany, night	1
Laurel Springs, Chestnut Hill, 11	7
Helton, Grassy Creek, 11	8
Sparta, Shiloh, 3	8
Walnut Cove, Bethlehem, 11	14
Sandy Ridge, Sandy Ridge, 11	15
Danbury, Danbury, 3	15
Stoneville-Mayodan, Mayodan, night	15
Ronda, Grassy Creek, 11	22
Jonesville, Haynes Grove, 3	22
Elkin, night	22
Mt. Airy, Central, 11	29
Pilot Mountain, Chestnut Grove, 3	29
Rockford Street, night	29

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
SECOND ROUND

	March
Concord, Harmony, 11	1
Salem, Tabor, 11 and 2:30	Feb. 29 & 1
Westford, night	1
Kerr Street, 11	8
Concord Ct., Rocky Mount, 3	8
Forest Hill, night	8
First Church, night	10
Yadkin-Rowan, Yadkin, 11	15
New London, Zion, 3	15
Spencer, Central, night	15
Mount Pleasant, St. Paul, 11	22
Cabarrus County Training School 3	22
Epworth, night	22
Concord, Central, 11	29
Granite Quarry, 3	29

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

	March
Mooresville, Broad Street, 11	1
Mooresville Ct., Williamson, 3	1
Mooresville, Central, night	1
Granite Falls, 11	8
Catawba, Bethlehem, 3	8
Maiden, Maiden, night	8
Taylorsville, Carsons, 3	15
Hiddenite, Hiddenite, night	15
Dudley Shoals, Grace, 11	22
Hudson, Hudson, night	22
Westview, 11	29
Hickory, First Church, night	29
April	
Whitnel-Harpers, 11	5
Lenoir Ct., South Lenoir, night	5
Davidson, Huntersville, 10	12
Mount Zion, 11	12
Olin-Turnersburg, night	12
Balls Creek, Pisgah, 11	19
Newton, night	19
Lenoir, First Church, 11	26

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

	March
Franklin, 11	1
Robbinsville, Robbinsville, night	1
Murphy, 11	8
Hayesville, Sweetwater, 3	8
Franklin Ct., Clark's, 11 and 11	14-15
Webster, Wesleyanna, 3	15
Sylva, Dillsboro, night	15
Highlands, Highlands, 11	22
Glenville, Glenville, 3	22
Fines Creek, Spring Creek, 11	29
Crabtree, Crabtree, 2	29
April	
Murphy Ct., Bellview, 11	5
Andrews, night	5
Bryson City, 11	19
Dellwood, Elizabeth, night	19
Cullowhee, Speedwell, 11	26

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

	March
Forsyth, Marvin, 11	1
Reeds, 3	1
Lexington, First, night	1
Burkhead, 11	8
Oak Ridge, Cottrell Memorial, 3	8
Hanes-Clemmons, Clemmons, night	8
Thomasville, Main, 11	15
Hiatt-Sedge Garden, Mt. Olive, 3	15
Green Street, night	15
Kernersville, 11	22
Bunker Hill, 3	22
Denton, Denton, night	22
Centenary, night	25
Grace, 11	29
Thomasville Ct., 3	29
Ogburn Memorial, Oak Summit, night	29
April	
Mocksville, 11	5
Walkertown, night	5

"Now, Frank," said the teacher, "you may spell kitten."

"K-i-i-t-t-e-n," he slowly spelled.

"No, no!" exclaimed the teacher, "'kitten' hasn't two i's."

"Well, ours has," replied the small observer."—Our Youth.

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IN MEMORIAM

BRANSON—At the ripe old age of 78, Brother Walter H. Branson of Carthage, N. C., departed this life January 26, 1936. His wife survives him, who was before marriage Miss Angie Poe of Pittsboro, N. C. The writer had the happy privilege of receiving Brother Branson into the church on profession of faith just a few months before his death. He was happy; his face reflected the glory of Christ; he knew and we knew he was a Christian—and in the room where we received him into the church there was a strange sense of the presence of God.

E. C. Durham.

STALLINGS—Mrs. Emma Stallings, wife of S. J. Stallings, finished her course and left the shadows of time for the realm of immortality the afternoon of January 23, 1936. She was the daughter of Louis Kittle of Henderson and lived there until she came to Littleton as a bride. She is survived by her husband; one son, Cleve Stallings; one daughter, Mrs. Joseph Latham; two grandchildren, Willis and Emilie Stallings.

The following lines, written by a cousin, Wilbur F. Tillett of Vanderbilt University, were found among her souvenirs:

"When some fair morn you hear I'm gone,
You'll know, friends, where to find me;
In that fair land, where all things there
Of earth's sweet things remind me,
The Fatherland, beyond, above;
The silent-flowing river,
Where they who work and learn and love,
Meet, live, and love forever!"

Lottie S. Latham.

CROOM—Mrs. Maggie Lena Croom of Edecombe county, N. C., died on February 6, 1836. Death came on her 59th birthday and on the 42nd anniversary of her marriage. Funeral rites were held on the Sunday following by the writer, assisted by Rev. C. W. Goldston and Rev. C. B. Peacock, each of Rocky Mount. The service was held at the home of her daughter, Mrs. Lee Pigford, in Rocky Mount, and interment was in Pine View cemetery.

Mrs. Croom was a loyal and devoted member of Temperance Hall Methodist church and will be greatly missed by those who knew and loved her.

She is survived by her husband, Ollie O. Croom; sisters, Mrs. V. O. Madra, Rocky Mount, and Mrs. R. L. Barham, Ocean View, Va., and Mrs. E. A. Hughes, Norfolk, Va.; children, William R., Kansas City, Mo.; James Hardy, San Antonio, Texas; Eliard G., Fayetteville; Jessie T., Pinetops; Mrs. Harless F. Seigler, Farmville; Mrs. J. A. Pittman, Elm City; Mrs. Clarence Rogers, Rocky Mount; Mrs. Pigfort, Rocky Mount, and Margaret Croom, Louisburg College.

Dear sisters, husband and children, the Lord comfort and keep you in the way that leads to the celestial home.

W. D. Yarborough, Pastor.

SPRUILL—In the untimely passing of the late Duard J. Spruill to his reward the entire field embracing the scope of his untiring activity embodying mainly civic, religious, and philanthropic work, suffered the loss of its main artery. Especially the church lost a loyal and faithful member as well as his family a devoted husband, father, son, and brother. Brother Spruill was born in Tyrrell county, North Carolina, April 29, 1892, and died in a Norfolk, Vairginia, hospital October 26, 1935. The environment of his early life formed a great factor in determining the direction of his life's work. At the age of 15 years he accepted Christ and joined the M. E. church at Holly Grove, where he remained a constant, loyal, and devout member until his death.

In 1916 he was licensed as a minister and became a local preacher of the Elizabeth City district, North Carolina conference. Immediately following the answering of the Master's call to service in the ministry, he heard and answered the call of his country in September, 1917. During May, 1918, he sailed to France and returned the next year somewhat haggard but with experiences and memories that added to his keen personality.

His war service created his eligibility and connection with the American Legion, becoming the backbone of his home unit, Scuppernong Post 182, of Columbia and served in the capacity of all its important offices and advanced to district commandership.

Early in the spring of 1920, having found paramount interest in the mail service in the army, he sought rural carrier's position at his local postoffice, which he won and in which service he remained until his death. This connection opened up to him another field of activity and service, early becoming a member of the National Rural Letter Carrier Association, of which organization he became vice president for North Carolina in the capacity of which office he was serving when the end came.

On June 20, 1920, he was happily married to Miss Reba Estelle Alexander of Tyrrell county. One son, Slade, now 14 years of age, was born to this union. Stalwart in devotion and servitude among his relatives and friends, he won their admiration and love because of his high ideals and progressive spirit. The Lord richly endowed him with rare gifts and undaunted ability for leadership. His good cheer, inspiring enthusiasm and sympathetic nature, his unique gift of speech and well informed mind, his sound judgment and tenacity of purpose all marked him for a crusader. He believed in his church with all his heart, believed in its polity and doctrine, and was proud of its history and its mission.

We thank God that we knew him, and the assurance that he is now among the stars that shine so brgihtly up in heaven and that he is happy up there, compensates, in large measure, for the loss the church, community and family suffer in his death. May God comfort and solace his widow, son, widowed mother, and brother.

Mrs. W. L. Dawson.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has called from our midst our much loved member and friend, Mrs. T. J. Rogers, we ,the members of the missionary society of Muir's Chapel, wish to offer as a tribute to her memory the following resolutions:

First, That we bow in humble submission to God's will, realizing that "He doeth all things well."

Second, That we feel deeply the loss of her whose memory we shall cherish.

Third, That as a society we extend our warmest and deepest sympathy to her family and pray that God's richest blessings may abide with them and comfort them, and that her life and spirit may prove an incentive and inspiration to them as they journey through life.

Fourth, That a copy of these resolutions be sent to the family, a copy be sent to the N. C. Christian Advocate, and that a copy be recorded in the minutes of our society.

Miss Mamie Anderson,
Mrs. R. B. Boren, Jr.,
Mrs. B. I. Hoffner.
Comimttee.

Don't neglect your CHILD'S COLD

COMMON colds often settle in throat and chest. Don't take chances. Don't let them go untreated —at the first sniffle rub on Children's Musterole.

Children's Musterole is just good old Musterole, only in milder form. It penetrates the skin with a warming tingle and gets such marvelous results because it's NOT just a salve, but a ***"counter-irritant"***—helpful in drawing out local congestion and pain.

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MILD

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It relaxes and soothes irritated nerves — Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

HOW TO PREVENT COLDS

The best way to prevent colds is to build up your resistance. Serious complications develop more readily when the system is run down and resistance weakened.

Doctors will tell you that Yerkes Palatable Preparation with Malt and Hypophosphites, and containing a solution of an extractive from fresh Cod Livers will help the body to regain strength and energy and resist infection. It is an excellent tonic to rebuild healthy vitality after illness.

Wintersmith's Tonic
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A Good General Tonic

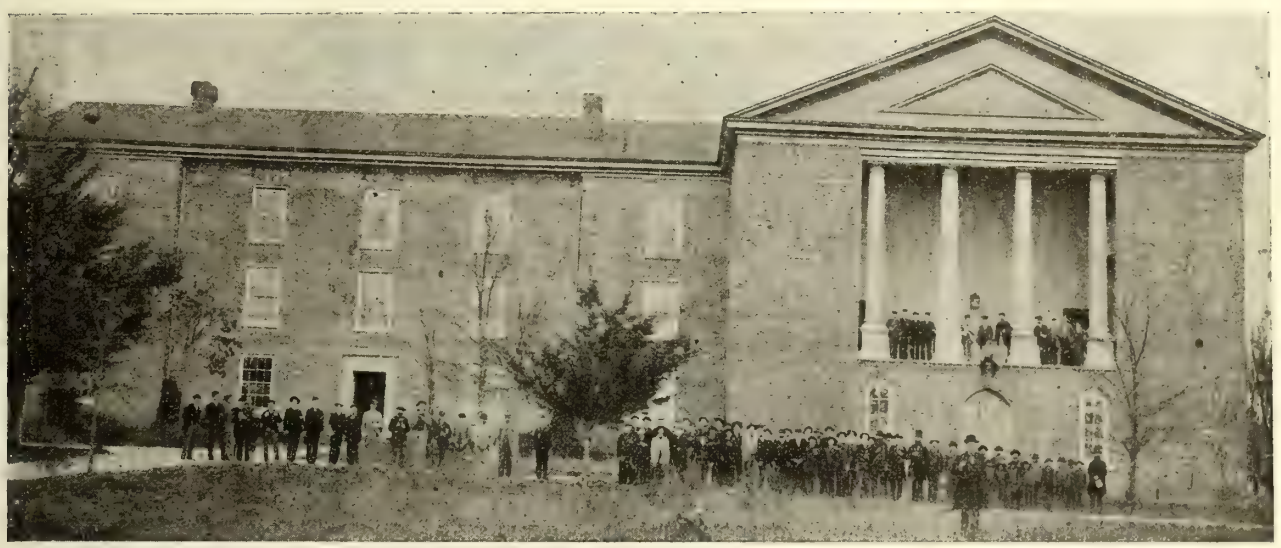
NORTH CAROLINA
Christian Advocate

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"Old Trinity College in Randolph County"

[See Article on Page 8]



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Exalt this first work of 1936! Make larger use of the printing press. Last year 140 boards were on the honor roll. Double this number this year.

Act Quickly! Lead in a Noble Cause

THE CHRISTIAN ADVOCATE KEEPS WINNING

Two elements enter into the conquest coming to the North Carolina Christian Advocate.

(1) Never before have we had such fine co-operation on the part of our bishop, preachers and people in making and circulating the church paper.

(2) Never before has the job department, which is so essential to the support of the paper, had so many friends and patrons.

OUR MOTTO IS: A BETTER PAPER EACH YEAR AND BETTER SATISFIED PATRONS OF OUR JOB DEPARTMENT.

With continued co-operation in getting the official boards 100 per cent and in winning one new subscriber for every 50 members in each church, we can double the subscription list this year and quadruple this number in the next five years. We will then wonder how we were content to live at such a poor dying rate.

The reports this year will indicate who are having a part in winning the victory for the North Carolina Christian Advocate.

WHICH DISTRICT WILL LEAD?

A number of charges have reported the board of stewards 100 per cent for the Advocate. Many are working at the job, some having sent in a partial report for their boards.

On the showing made last year we are sure some of the districts will go 100 per cent. That is, every charge will report the officials 100 per cent for the North Carolina Christian Advocate. **Which one will be first?**

That will be a distinct honor for any district. It will be a church-wide distinction. Such has never happened before. At least no such report has gone abroad.

HUGH CHATHAM MEMORIAL HOSPITAL

Summary of the Report for 1935

Patients admitted	1,207
Days of care	10,712
Full pay days	4,347
Part pay days	4,094
Free days	2,271
Total free days (including free days of part pay pts.)	4,880
Actual cost of above free days of care	$15,176.90

Out Patients Treated

Patients	720
Visits	1,395
Laboratory tests—out patients	488
X-ray—Patients 130, films made 156, fluroscopic 19.	
Minor operations—out patients	214

In Patient Service

Major operations—In patients	279
Minor operations—in patients	395
Total operations—all patients	888
Laboratory	6,773
X-ray—Patients 160, films made 316, fluroscopic 60.	

The response to the call of the Golden Cross showed an increase of about $2000 over the year 1934.

Our capacity for adult white patients is 29 and we have averaged more than 28 adult white patients during the year 1935, often running 40 per cent more than our capacity. Movement is underway to secure funds to enlarge the hospital to take care of the great demand upon us. L. B. Abernethy.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Tuesday, April 28, 1936, 9 a. m. All applications to be considered by the board at its annual meeting must be in the hands of the secretary on or before March 31. T. D. Ellis, Secretary.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, MARCH 5, 1936 Number 10

Blessed is the man who can greet the day with the feeling, "Thy mercies are new every morning" and can go forth with gladness to live and to labor and to love.

Men who have been much over this land of ours are saying that the whole country is in the most terrific plight due to the liquor debauch known since the Civil War. This is not the Utopia promised us.

Surely not in many years, if ever in America, have men who know the situation in this land been so eager for the inward strength of the Christian church to assert itself. Only spiritual power can give direction to the course of governments and of civilization. Empty platitudes and religious pretense count for nothing at this hour.

A noted English preacher at the Ecumenical Methodist Conference in Atlanta spoke in glowing terms of London—great London—in which he had spent his life ministering to the millions of her crowded and mixed multitudes. In a moment of exultation he shouted, "London is the world!" Last Sunday morning London was literally the world—the world listened to London. The voice of a people encircled the globe.

At 11 o'clock Sunday morning the voice of the American in New York, announcing the broadcast of the King's message to the empire, had scarcely faded away when the voice of the British announcer sounded out clear and full: "This is London. London is calling the empire, both at home and overseas." Within a few brief seconds the clear and captivating voice of the young king caught the attention of a world. Firm and steady, with a ring of genuine sincerity, the new head of the empire paid tribute to his noble father, disclosing a devotion to his life and labors through a long reign that must have left a wonderful impression on the peoples of the vast dominions.

In a striking personal paragraph, in referring to the sympathy shown by the peoples of the empire and by others, the king said, "I feel that his death is not only an overwhelming grief to my mother and to us, his children, but that it is at the same time, also, a personal loss to you all." Later, referring to their acquaintance with him as the Prince of Wales, as he had been able to go among most of the peoples of the empire, the new king continued: "And although I now speak to you as the king, I am still the same man who has had the experience, and whose constant effort will be to continue to promote the well being of his fellow men."

When a king can speak of his "subjects," of the "children of his dominions" as his "fellow men," we have come far from the ancient conception of the divine right of kings to hold sway over servile subjects — able to kill and to make alive. King Edward VIII certainly used eight minutes to marvelous advantage Sunday morning, March 1, 1936, in his first message to the millions of his dominions, closing with these words: "May the future bring peace and understanding throughout the world, prosperity and happiness to British people, and may we be worthy of the heritage which is ours."

In the midst of this present world weariness and the slavish spirit of fear that has settled down upon the peoples of this generation, the last one of us need the consciousness of sonship revealed so fully in the life of Jesus. He did not fear death or starvation or the clashing forces of the world. To those gripped by all these anxieties of this world he said, Learn the lesson of the lilies and of the birds. Then the fear of want flees away and world weariness lifts. Instead, we live in a world of stark terror and we strive to fill and to satisfy the multitudes with bread. Billions and suicides still go hand in hand. Oh this fear! This weight of cares! How much we need the assurance of the Father's presence!

The Hurt of Our Schools

THIS present effort to displace President Graham as head of our State University must fill with regret all who stand for the welfare of all our schools. Readers of this Advocate know that we never hesitate to express an opinion though we do not always agree with all that takes place in any of our schools and colleges. "By all our schools," we mean church, state and private all along the line from kindergarten to our highest institutions of learning. Though these differ widely in spirit and methods all are working to the same end for the welfare of all the people.

Our hope for the nation and for civilization rests with the purity and perpetuity of the family, the devotion and spirituality of the church, and the freedom and the effectiveness of the schools. All that does hurt to the schools should enlist the concern of every people. Cherishing such conviction, this paper has felt free to make its convictions known though we may have been mistaken in the views held. When the teachers of the state were made to bear—as it seemed to us—too much of the heavy load of the depression in their salary cuts, we were quick to condemn the injustice done the teachers and the schools.

We do not approve of all the acts of President Graham, or, as for that, of all that has been done in any of our schools and colleges, but still we are for them all in the work they are set to do. Our State University is liable to suffer more hurt just now than anything that may come to Frank Graham. Some of us recall the effort made a generation ago to put out of Trinity a man who had spoken his mind, but the end was a larger place for academic freedom in North Carolina. Just now some are making an effort to disregard the traditions for freedom of which so much has been made at Carolina. This attack is more than the concern of Frank Graham and Chapel Hill. All our schools and colleges engaged in the great cause of education are largely one and anything that does hurt to one must indirectly tell on the others.

Granted that mistakes have been made in the efforts for the greater university and by the present head who has inherited much, these do not justify any such drastic measures undertaken by certain men, even though their motives may be pure and their purposes the most lofty. Our eager and earnest desire is that no hurt may come to any of our colleges and universities or that our State University may be the victim of hasty or inconsiderate action.

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The General Johnson Hagood Noise at Washington

WE are not adequately informed nor inclined to enter into the merits or demerits of the noisy outbreak in Washington over the Hagood suspension from the duties of his command. What we say here is in the lighter vein and without prejudice or personal interest. But as a disinterested onlooker we submit that a man from Charleston, S. C., should be given some special privileges both as a birthright and out of consideration for the early training that he received from his forebears. Sixty years ago this boy Hagood must have heard a great deal of loose and vigorous talk against the federal government. Why should he now be punished for the sins, if they be sins, of his fathers half a century ago?

There is, however, one comforting circumstance in favor of General Hagood during his enforced stay in Charleston. He will have the full benefit of the clergy. For South Carolina is one of the three states out of the forty-eight where a majority of the clergy, according to the Literary Digest poll, favors the "new deal." So these clergymen can gather about their stricken fellow South Carolinian and comfort him with the merits of the "new deal" that got him into trouble.

But to any man that admires a fellow who is not afraid to speak his mind even if he, like John the Baptist, does lose his head, the following remarks of Hagood make interesting reading:

"At the present time," he said, "there is a vast flow of silver—I won't say gold—spreading out all over the country like mud.

"It will soon dry up without anything permanent to show for it. I shall not be accused of profanity when I say, For God's sake, put some of it into stone and steel.' "

Hagood said he was "not familiar with the various pockets in which Uncle Sam keeps his money," but understood that "there is budget money, which is very hard to get; there is PWA money which is not so hard to get; and then there is a vast quantity of WPA money which is very easy to get for trifling projects but almost impossible to get for anything worth while."

"It is harder for me to get five cents to buy a lead pencil than to get a thousand dollars to teach hobbies to CCC boys," he testified. "Under WPA I can get $200 to build a gravel walk to the garden house, but I can not get $10 to repair a 'busted' steam pipe."

Since writing the foregoing we have learned that General Hagood is the son of a Confeder-

ate soldier and the nephew of General Johnson Hagood, a Confederate general and former governor of South Carolina. Since we have learned these facts our sympathies are with this son of the man who wore the Southern gray in the sixties.

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"W.P.A. Checks Cashed"

IT is distressing to see the sign "W.P.A. Checks Cashed" displayed in the windows of liquor establishments, particularly in those neighborhoods where groups of men receive their pay in W.P.A. checks. There is a sinister purpose behind this service to the poor. Whoever believes that the liquor seller is willing to do such a service without patronage? Passing one of these places we saw a group of W.P.A. workers come out. Their flushed faces and staggering gait told how great had been the patronage for the service they had received. How much of the cash furnished had returned to the booze vendor we do not know. We are sure, however, that money furnished by the government for relief—for bread, clothing and housing—was diverted to the profits of rich brewers. It is an amazing situation when money furnished for public welfare out of government funds is thus indirectly contributed to the enrichment of those who destroy public well-being. Ought not our government to outlaw such a sinister exploitation of the poor?

The foregoing is from The Watchman-Examiner, a good Baptist paper published in New York City. Dear brother, why be disturbed by this situation? Aren't you aware that the purpose of liquor establishments is to get money to run the government? Aren't these fellows who work to get money to feed and clothe their families doing Uncle Sam a favor by turning in their money to help run the government that is giving them jobs? You know it's a case of wheels within wheels. These men get work, turn the money into liquor shops, so Uncle Sam will have money to provide more work, so that they can get more liquor in order that brewers, distillers and saloon keepers will have more money to corrupt politics. It is a great scheme.

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Examine the Candidates

CANDIDATES, and great numbers of them in some counties, are announcing for the next General Assembly of North Carolina. Some of these were members of the last ever memorable legislature in Raleigh, others are new men who desire to become lawmakers for North Carolina.

Now is the time to look into the record of those lawmakers who were in Raleigh through the last General Assembly and see how they behaved then and what reputation they made for drinking liquor and for other acts unbecoming a man who was sent to represent a great state like North Carolina. See also how he voted on the questions that came before that body. And if these men failed to represent the people get busy and make sure that they do not return.

If they are new men find out where they stand, particularly on all moral questions. There are unexpected questions which arise in a law-making body that cannot be fully determined until all sides are considered, but any man ought to know long before his election how he is going to stand on all moral questions. And we submit that he should be willing to declare his position when he asks for the suffrage of his fellow citizens. Let's send good, capable men and none others to our next Assembly.

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Fickle Winds of Politics

NO finer illutsration of the fickle winds of politics have we had than the furore gathering about the Supreme Court. Some were for an amendment to limit the court, while others would have the executive and legislative departments authorized to over-ride all decisions of our highest tribunal. It was said by some that the peril of our people and the threat to the welfare of the future are these old men at Washington.

Then there was handed down another opinion of the court that pleased politicians of another ilk. What a calm fell upon the country! The constitution and the court as an issue of the next campaign ceased to be. The nine judges took a higher stand in the field of political maneuver. Truly the politicians will have much to answer for. Would that we had a few statesmen who could speak the master word.

The most hopeful feature of this present situation is the increasing number who are for the Supreme Court and for the constitution as the fundamental document of our government. More men than ever before are speaking in glowing terms of our "able chief justice." All this is most refreshing, giving us fresh courage and new assurance.

If all of us will make up our minds to accept the decisions of the court as the law of the land, whether it squares with our notion of things or not, we will have registered distinct advance. Otherwise America will lose her crown of glory. We are for the court.

People and Things

See page 30 for District Conference directory.

Bishop Paul B. Kern announces the exchange of Rev. H. F. Duncan of Black Mountain and Rev. Wade Johnson of Bradley Memorial, Gastonia.

Rev. R. B. Templeton sends this note: "The work in North Wilkesboro is progressing in fine shape. Our church attendance is large and our Lenten services are well attended. Finances are in fine shape. I am delighted with the work. When we get through with our canvass our number of subscribers to the Advocate will be larger than it has been."

The North Carolina conference has been favored the past week by having Bishop Kern "down east." Sunday morning he preached at Edenton Street, Raleigh, and at night he was at Centenary, New Bern. Monday morning he spoke to the preachers of the New Bern district, and Wednesday he was with Dr. J. H. Barnhardt and his preachers in the Raleigh district.

It makes a man a superior editor to have ploughed a mule. As proof listen to Charity and Children as this good editor discourses on mules: "A cautious mule is all right even though he will trample down the corn in half dozen rows when he passes a stump hole. One cannot blame him for being cautious. But a suspicious mule is another thing altogether. He thinks that every shadow on the ground is a stump hole. He makes as much todo over a shadow as if it were a sure enough stump hole. A man who has to contend with a suspicious mule in a new ground patch of corn is certainly up against it."

Miss Mary Ellen Stephenson of Westhampton College, University of Richmond, Va., daughter of Mr. and Mrs. George D. Stephenson of Richmond Va.; niece of the late Dr. W. H. and Rev. J. E. Pegram of the North Carolina conference; and granddaughter of the late Rev. J. A. Hornaday of the North Carolina conference, and his wife, Mrs. Ellen Hornaday of Maxton, N. C., was recently elected to Phi Beta Kappa, honorary scholastic fraternity. She was appointed last year to Kappa Tau Alpha, honorary forensic fraternity, and to Mortar Board for outstanding leadership, service and scholarship. This month she is to represent Westhampton College in debates in Washington City, Lewisburg, Penn., and New York City. She will graduate next June.

"Our first quarter at Skyland has been very fruitful, even though we have had a severe winter. My people have been as loyal as could be, and have supported me splendidly, both in attendance at services and financially. We have reported all items paid for the first quarter, a report of which I am proud. As an example of how fine I have been faring is the liberal spirit with which my people have made me gifts of food. They have all found out that I am 'batching it,' and have given freely of all that they have. Such gifts, in the spirit in which they have been made, make me feel even nearer to my folks. I'm happy in my work and believe that we will have a fruitful year on Skyland charge. And we promise to do all that we can for the Advocate. May this year be a happy, successful one for you and the Advocate is my prayer."—Jas. E. Scott, P.C.

"The Elizabeth circuit has made and is continuing to make some progress. Last year the church in Elizabethtown was remodeled to provide five church school rooms and painted inside and outside. Within the next few days work will begin at Clarkton church, which will provide four church school rooms and paint the church outside. There will be no debt for any of this work."—Pastor.

The Methodists of the Fiji Islands—where three persons out of every four are Methodists—have been celebrating this fall the centenary of the coming of the British missionaries, William Cross and David Cargill, to these cannibal tribes. Their success stirred John Hunt and James Calvert to volunteer. The whole nation professed conversion, renounced its idols and Wesleyan churches and schools were set up in every village. A large delegatiion of Australian Methodists took part in the centennial observation.—Wesleyan Advocate .

The pastors of the Greensboro district were guests of their presiding elder, Dr. C. C. Weaver, last Monday at an enjoyable luncheon served by one of the circles of the West Market woman's missionary society in the dining room of the church. The pastors met in another room of the church at 12 o'clock to check up on the financial conditions and outlook for the district. Several of the pastoral charges had balanced their budget the first quarter and practically all the pastors gave assurance that their budgets will be balanced at the end of the second quarter which coincides with the district conference at Farmer. The lunch was served at one o'clock. After a period of social enjoyment the group assembled in the ladies' parlor to discuss the Advocate and the question of preliminary surveys as an important preparation for the approaching evangelistic services of this spring and summer. The day's activities closed with an experience meeting which placed special emphasis upon the compensations of the Christian ministry. This grew so interesting and inspiring that it was made a special order for the next monthly meeting of these pastors.

We people of Calvary church, Durham, love to think of Mr. C. W. Ezzell in the affectionate term of "the grand old man of Calvary." Although Mr. Ezzell has been with us ever since the old Mangum Street was organized years ago, he is still "young in spirit." Every one loves him and is cheered by his happy smile. We miss him greatly when weather is so inclement that he cannot meet with us. He has been an inspiration to many of us all through the years. Mr. Ezzell loves his church as few of us can, since he has been a vital part of the church ever since it was organized. He always sits in his own pew near the front and we look for him when we enter the church, and somehow we feel lost when he can't be with us. We see evidence of his interest in and love for his church in the cabinets and book cases which he has built with his own hands for the Sunday school rooms and church cabin. Mr. Ezzell has served as steward all the time until the last few years when he was made an "honorary steward." We want Mr. Ezzell to know that we people of Calvary church love him and that we appreciate what he has meant to our church all through the years and to us as members of his church.—X.

BISHOP EDWIN H. HUGHES TO BE AT MID-YEAR MEETING

As announced last week the mid-year meeting of the Board of Missions of the Western North Carolina conference will be held at High Point, March 23. A feature of this occasion will be the presence of Bishop Edwin H. Hughes of the Methodist Episcopal Church. He is now resident bishop of Washington.



Bishop Edwin Holt Hughes

Bishop Hughes has been with us on many occasions in North Carolina. We appreciate his presence at the meeting of our board of missions. A warm welcome awaits our brother from the north land.

GREENSBORO COLLEGE NEWS

The Greensboro College Glee Club, under the direction of Walter E. Vassar, returned last week from a five-day tour of eastern North Carolina which included Siler City, Sanford, Dunn, Fayetteville, Whiteville, Wilmington, Mt. Olive, Wilson and Rocky Mount.

The new Greensboro College Y.W.C.A. officers were impressively installed Sunday night at the vesper service in the chapel with an impressive candle light service.

Tuesday morning, at the chapel service, the new Greensboro College student government association officers were installed, with Miss Annabelle Vester of Spring Hope administering the oath.

Dr. Luther L. Gobbel, president of Greensboro College, who is ill in the Duke hospital in Durham, is getting along nicely.

Miss Agnes Jeter, head of the physical education department at the college, is ill in the Wesley Long hospital.

HENRY WALL LITTLE DIES IN WADESBORO

Wadesboro Methodism was deeply saddened by the death of Mr. Henry Wall Little, which occurred at his home in Wadesboro on Wednesday afternoon, February 19. Having been in failing health for some time his death was not unexpected, but at the end the suddenness of his passing came as a distinct shock to his family and friends. He was one of the most widely known and best loved men in Anson county.

Mr. Little was a devoted Methodist. He served for over 40 years as a member of the board of stewards of the Wadesboro Methodist church,and was also a member of the board of trustees. Though a highly successful business man and an extensive land owner, Mr. Little's greatest bequest to Wadesboro Methodism and to the community in general is to be found in the family which survives him —six admirable sons and a lovely daughter to comfort and sustain their mother in this time of sorrow. One son, H. W. Little, Jr., is now chairman of the board of stewards of the Wadesboro church, and another son, Thomas Ashe, is superintendent of the church school.

In 1901 Mr. Little was happily married to Miss Effie Allen, daughter of the late Mr. and Mrs. F. C. Allen, and she survives him with one daughter, Mrs. Paul Kitchin, Jr., of Huntington, W. Va., and four other sons not previously mentioned: Fulton Allen Little of Columbia, S. C., and William, Charles and Frank Little of Wadesboro. Mr. Little also leaves one brother, Mr. John Leak Little of Morven, N. C., and one sister, Mrs. N. T. Fletcher of Gibson.

Funeral services were conducted at the Wadesboro Methodist church Friday morning, February 21, at 11 o'clock by his pastor, Rev. Paul Hardin, Jr., assisted by Rev. George B. Clemmer, a former pastor, now of Albemarle, and Rev. W. H. Moore, pastor of the Wadesboro Baptist church. The service at the church was followed by interment with Masonic honors in Eastview cemetery.

IN HIS EASY CHAIR

Dr. A. J. Weeks of the Texas Advocate sitting in his "easy chair"—how any editor these days can find time to sit in an easy chair is beyond us—but sitting in his "easy chair writes:

"Even in our earlier history when we lost a congressman or a senator we had a lot of political tearing around to get another. The practice is growing with us to put the wife of the deceased in his place. Some of these women are making good, but it does seem a bit risky to assume that being married to a congressman qualifies a woman to take his place."

Doctor, you would not suppose that the wife of any representative or senator could be worse than her husband? In our judgment, we are taking no risk whatever in putting the wife in place of her husband. To tell the whole truth we should be glad to see all the wives of all the congressmen take the place of their husbands as an experiment.

ENVELOPES FOR EASTER OFFERING

Numbers have made enquiry about envelopes for Easter offering. To all interested persons we would say that terms have been made with the Publishing House so that we can handle these rather plain white envolopes 2½x4 inches.

This sentence is printed on them: **"Ye Seek Jesus of Nazareth, which was crucified: He is risen."**

We can furnish these at 40 cents per hundred, provided stamps or currency accompany order. This saves the expense of bookkeeping.

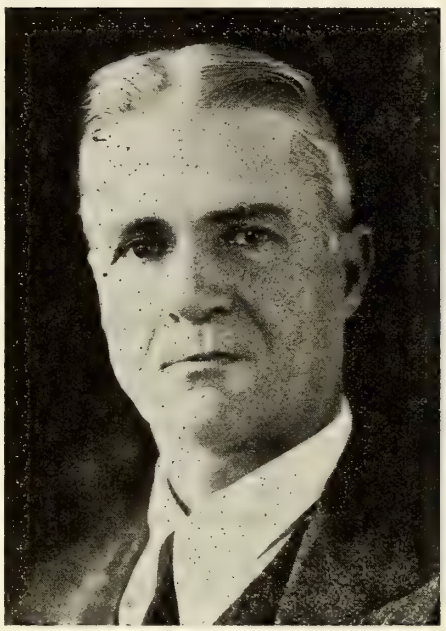
DR. J. A. SNELL DIES IN SOOCHOW

A cable received this week by Bishop Kern from China announces the death by pneumonia of Dr. J. A. Snell, head of our great Soochow hospital. Our best known and greatly beloved doctor in China. "A great loss to our missionary force," adds the bishop.

"Old Trinity College in Randolph County"

This is the address delivered by J. R. McCrary, '91, prominent lawyer of Lexington, N. C., on the occasion of the forty-fifth anniversary of the organization of "9019," scholarship fraternity, at Trinity College. The celebration of the anniversary was held at Duke University on Friday evening, February 21, 1936.

Old Trinity in Randolph county, the predecessor of Duke University, was located by railroad five miles from High Point, North Carolina. Its early history was one of great stress and trouble and of untiring toil and sacrifice on the part of a few men possessed with the desire to serve not only their own day and generation but the generations yet to come. Some years ago the old buildings were torn down and a high school erected on the former site as a part of the public school system of the county.



J. RAYMOND McCRARY

Its origin and antecedents are as follows: About the year 1838 a few forward looking men of the vicinity for the most part members of the Quaker church, erected a small wooden building near the subsequent site of Trinity College. Its first teacher was Brantley York, at a salary of $200 a year and firewood. It was then known as Union Institute. In 1841 young Braxton Craven was selected as assistant teacher. In 1842 York retired and Craven became head of the school at the same salary for the first year, after which he received all the emoluments of the school for his own use. In 1851 it was chartered by the legislature under the name of Normal College. The State Literary Fund loaned it the sum of $10,000, with which in 1853 the old or western end of the subsequent Trinity College was erected out of brick. This institution gave a general schooling and in addition trained teachers for work in the private public schools of the state, and its certificate alone gave them the right to teach. In the course of a few years Dr. Craven was able to repay the loan and to acquire the property in his own name. Desiring to enlarge its activities, in 1856 he proposed that the college be placed under the auspices of the Methodist Episcopal Church, South, and in 1858 the property of Normal College was transferred to the Methodist Conference, which appointed trustees to control it. In 1859 it was re-chartered under the name of Trinity College.

Strange to say, the most prosperous period in the entire history of old Trinity in Randolph was from 1859 to 1861, immediately before the Civil War. During that time its yearly matriculations average about 204. Its average income was only about $7,500 and the salary of each of its five or six teachers was about $700 a year. What an index to the sacrifices made and to the crude and simple life of the people at that time!

For a short time during the early part of the Civil War a department of military training for the benefit of the Confederate States was added to the school work. As the war progressed, school attendance steadily decreased. In 1863 President Craven resigned and became the pastor of Edenton Street M. E. Church, South, Raleigh. Prof. W. T. Gannaway became president pro tem until the arrival of General Hardee's troops at the close of the war when college exercises stopped for a short time.

In 1865 Dr. Craven was re-elected president, but on account of the poverty of the people, due to the war, the college was in dire distress. It had no endowment or funds of any kind except what arose from a yearly tuition charge of $50 for all students except students for the ministry who were exempted from such fees. For the next ten years there was an average yearly attendance of about 100 students, with five or six teachers whose small salaries were often unpaid until the deficiencies were made up by Dr. Craven in person. He sometimes borrowed the money to do so..

In 1873, through the intercession of Dr. Craven with the Methodist Conference, a campaign was started among the Methodists of the state that each give the sum of $1.00 for the benefit of the college. As a result the sum of $10,000 was obtained and used to build a brick chapel, which was added on to the original building erected in the days of the Normal College.

President Craven died suddenly on November 7, 1882, and for some years thereafter the institution struggled on under the control of Rev. Marquis L. Wood as president and then Prof. John F. Heitman as chairman of the faculty until the coming of President John F. Crowell from Pennsylvania in 1887. Through his wise and untiring efforts, the college was at last moved to Durham, N. C., in the fall of 1892, and in 1924 under the presidency of Dr. W. P. Few became a part of Duke University, founded by Mr. James B. Duke.

Assets

The entire assets of the college, according to a report of President Craven in 1875, consisted of 17 acres of land, the buildings, apparatus and library with a total valuation of $60,000; in 1878 the Methodist Conference reported that the total estimated value of all college assets was $30,000 over its liabilities. It never exceeded this until after the coming of President Crowell in 1887, and then the increase was small. What a comparison is this with the Duke of the present day!

The Campus

The campus itself, constituting all the real estate of the institution, covered 17 acres of land in the shape of a parallellogram about 400 feet wide at the north and south ends and about 2,000 feet long down each side. The school building was in the shape of a T which stood at the north end of the campus and was a brick structure three stories high. The college bell stood some three feet off the

ground, about 50 feet to the west of the college buildings. Over a long period of years its clear and perfect tones called the college boys to chapel exercises in the auditorium. It now reposes at Duke in the sacred care of that institution and rests beneath the swelling chimes of the carillon of the new chapel.

For many years a tiny wooden postoffice stood on the south end of the campus and has now either been removed or torn away.

The Chapel

The Trinity chapel and auditorium became famous all over the land. Its construction was planned by Dr. Craven himself and its acoustics were so perfect that a whisper from the rostrum could be heard over the entire building, which would contain an audience of two thousand people. On commencement day in June of each year enormous crowds carrying their own lunches would come by train, in buggies, in wagons and by horse and mule back from all parts of the state and, so far as many were concerned, vainly try to get inside the chapel in an attempt to see and hear the graduation exercises. The high spots at commencement were the delivery of diplomas, a contest among the graduates for the Wiley Gray medal for oratory and the delivery of the graduation address by some great orator of the state or nation. In 1875 and again in 1881, Dr. DeWitt Talmage, the great northern preacher and a strong personal friend of President Craven, delivered the address.

Literary Societies

The Columbian Literary Society, whose hall was on the north side of the college building, was founded in 1846 and the Hesperian Society on the south side in 1850, both of them before Trinity College came into existence and when the institution was known as Normal College.

These societies were the center of the social life of the college and the culmination of its greatest activities. Declaimers, debaters and orators were fashioned therein. In them preachers, lawyers, politicians and statesmen were born and obtained their first inspiration for future service to the state and nation and to all mankind. Some of the old students of "Old Trinity" can yet in their imagination her the fervid voices of the young orators "practicing" their speeches in the woods surrounding the campus, sometimes with such fire and violence as was said at the time to cause the leaves to curl up and wither on the trees. The modern universities and colleges have many advantages over the old school, but the decline of the old-time debating societies has been an irreparable loss.

Secret Societies

These at one time brought about certain evils and discensions, including a good deal of dissipation, which caused them to be abandoned by order of Dr. Craven. So far as I have been able to learn, the establishment of the scholarship fraternity in 1890, known as the "9019," was the first fraternity organized after his death.

The only game played to any extent from 1888 to 1891 was football, and everybody took part, including the depot agent at old Trinity, who was the mighty center of the famous championship Trinity team of the early nineties when the Plyler brothers, R. L. Durham, Tom Daniels and others made themselves immortal. He attended only a few classes at college but he had not been "commercialized," as is said now to occur at times at some institutions.

Board

From 1880 to 1890 board and room cost $10 a month. The "aristocrats," mainly from eastern Carolina and much envied by the average student, paid the extravagant sum of $12.50 a month at "Father" Hundley's home at the north end of the village. The village itself consisted of some fifteen or twenty humble homes, mainly grouped around the sides of the campus. "Washing" was high at $1.00 per month.

Attendance

From 1880 to 1891 the yearly attendance of students was from 100 to 125. About the same number perhaps were at Chapel Hill, Wake Forest and Davidson. The entire yearly attendance of students at all four institutions was not as great as the number in the graduating classes at either Duke or Carolina in 1935. There are four times as many teachers now at Duke as there were students in attendance in 1891.

Teachers

Teachers at Old Trinity in Randolph from its incorporation in 1859 until its removal to Durham in 1892 included the following: Braxton Craven, L. Johnson, J. L. Wright, W. T. Gannaway, O. W. Carr, J. D. Hodges, L. W. Andrews, Rev. Peter Doub, W. C. Doub, Rev. J. M. Ashley, J. W. Young, W. H. Pegram, R. S. Andrews, Rev. J. L. Tucker, Dr. M. L. Wood, J. M. Bandy, J. L. Armstrong, Frank E. Welch, N. C. English, J. S. Bassett, Dr. Horace Williams, now at Carolina, Dr. L. W. Crawford, President John F. Crowell, D. C. Hinde, J. M. Stedman, Dr. Aiken, and R. L. Flowers. These men served at different periods during that time, some for only a year or two. Rev. W. H. Pegram served longer than any other, being in active service from 1873 until 1919, when he became professor emeritus. He died in 1928, his entire connection with the institution having covered a period of 55 years.



COMPLETE FACULTY OF OLD TRINITY COLLEGE, RANDOLPH COUNTY, ITS CLOSING YEAR, 1891-1892

Left to Right—Front Row: J. M. Bandy, W. T. Gannaway, President John F. Crowell, W. H. Pegram, N. C. English, L. W. Crawford.

Rear Row: John Spencer Bassett, J. L. Armstrong, Frank E. Welch, J. F. Heitman. All are now dead, except Mr. Welch.

Braxton Craven

This was the outstanding figure in the history of Old Trinity in Randolph. He was great as a scholar, teacher and preacher. His persoality

was so magnetic that he attracted attention in any crowd. His first and foremost thought was the "making of men" out of boys who came under his influence. He was offered greater opportunities and more remunerative pay to work at other institutions. He doubtless could have become a Methodist bishop if his thoughts had run that way. But he gave his all for Trinity College. Its needs became his needs, its work was his work, and he, more than other, laid the foundation for the subsequent successful efforts of Presidents Crowell, Kilgo and Few.



CHARTER MEMBERS "9019," DUKE SCHOLASTIC FRATERNITY, ORGANIZED 1890, AT OLD TRINITY COLLEGE, RANDOLPH COUNTY

Left to Right—Front Row: W. T. McDowell, W. H. Jones, C. T. Harris (deceased), D. R. Davis (deceased).
Middle Row: J. R. McCrary, John Spencer Bassett (deceased), J. H. Crowell, B. B. Nicholson (deceased), W. I. Cranford.
Rear Row: W. B. Lee, A. L. Ormond (deceased), A. W. Plyler, Chas. Lee Raper, M. T. Plyler, L. S. Massey, R. L. Durham, S. J. Durham not in picture.

Old Trinity was the father of mighty Duke and in a sense Dr. Craven was its real founder.

The story of the development of Duke University from the poverty and obscurity of Old Trinity in Randolph is one of the finest romances in the history of Methodism and of the nation. Back of the stately buildings of Duke can be seen the humble home of Old Trinity in Randolph. Back of the millions of Duke money can be seen the early "circuit rider" as he stopped his tired horse at the cabin of the ancestors of Washington Duke. Back of the faces of Few and Kilgo and Crowell can be seen the furrowed face of Braxton Craven:

From a little thing
Great things begin
And God alone can know the end.
The seed and acorn tell the tale,
For flower and leaf will never fail.

Old Trinity College in Randolph! Thou wast a beacon light set upon a hill! The earthly tabernacle that enclosed thee was of poor brick and poorer mortar, but the hands that laid thy foundations were hands of love. The hearts that planned thee were all aflame, and the eyes that saw thee rise from the ground were looking down the corridors of time, across the narrow sea and into the gates of Eternity. Thine earthly tabernacle has passed away, but thy spirit lives on in richer habiliments to bless the oncoming generations of mankind and to glorify God forever.

Old Trinity College, thou art still a beacon light set upon the hill!

C. B. TOWNSEND, OLDEST LIVING GRADUATE

C. B. Townsend of Lumberton, N. C., is now the oldest living graduate of Trinity College, since 1924 a part of Duke University. This distinction had been held for some time by General J. D. Hodges of Davie county, until his death early in January at the age of 92.

Mr. Townsend is the only living graduate of the class of 1872. He was born February 16, 1851. His active life has been spent as a lawyer, clerk of superior court, banking official, and county commissioner.

Former United States Senator F. M. Simmons of New Bern is one of the two next oldest graduates of Trinity College. He and Rev. C. F. Emry of Houston, Texas, are the only surviving graduates of the class of 1873.

The late General Hodges established a record of having attended 63 out of the 65 commencements since 1870. Last June he was given a medal in recognition of his long and faithful service in behalf of his alma mater.

WHO CAN ANSWER?

The following inquiry has come to the Advocate:

The Discipline provides that the number of delegates to a district conference may be determined by each conference. At its first session the W. N. C. conference fixed four from each charge as the number allowed. But some time in its history the recording steward became an ex-officio member. Can anyone give the session of the conference when this was done and when it was repealed?

In reply to this question: The conference of 1899 contains the following resolution which was adopted: "Whereas, the annual conference has declared that in addition to four lay delegates to the district conference from each pastoral charge, the four lay members of each district board of education, also the recording steward of each pastoral charge, shall be **ex officio** members of the district conference; therefore, Resolved, that they are entitled to all the rights and privileges of all other lay members of their respective district conferences."

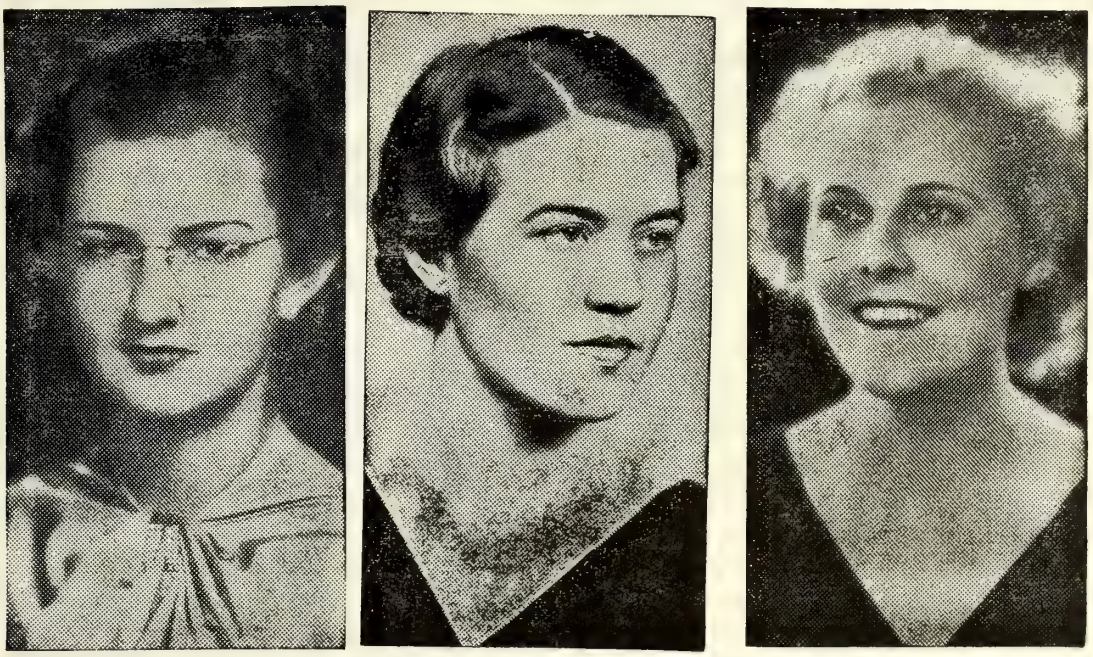
The foregoing makes it clear that the rule was in existence as early as 1899, but we find no record in regard to the matter before this time. Our personal recollection is that the recorded resolution was the result of a previous resolution of the same session of conference which proposed that the recording steward be made ex officio member of conference so he would have his records on hand for examination. We have no knowledge of the repeal of this long standing rule adopted in 1899.

THE SOUTH ATLANTIC QUARTERLY WINS

The January number of the thirty-fifth year of The South Atlantic Quarterly, founded by the 9019 of Trinity College to be a medium of expression for the South, in this last issue did full justice to themes of special interest to the people of the South. Trevor Arnett tells of the "Progress of Education in the South," Clarence Poe records traditions of a southern family under the heading, "Wherein I Set a Good Example," Chapman J. Milling portrays a "Reunion in Georgia," James H. Warner discloses "Our Amazing Ancestors," and Margaret Davis writes interestingly of "Tidewater Churches of Virginia." All of these have to do with life in Dixie. The contributions and book reviews are fully up to the high standard set for this publication.

This number 1 of Volume XXXV came from the press just prior to the celebration of the forty-fifth year of the 9019 at Trinity College and Duke University. Managing editor, Henry R. Dwire, is to be congratulated on the success he is making of The Quarterly with the aid and re-enforcement given him by the Duke University Press.

Greensboro College Has New Set of Student Officers



At the left is Miss Helen Whitley, of Kannapolis, president of Student Government association; center, Miss Alma Cade, of Wilmington, president of Y. W. C. A.; and at right, Miss Irma Smith, of Leaksville, president of the Athletic association.

THE VIRTUE OF WALKING

Editor The Christian Century:

Sir: There is no remedy for the dumps like a ten or twenty mile walk. To every man sooner or later there comes a moment in which all hope is gone; life is weariness and all is vanity. Then there is need of him to put on his most comfortable shoes, his oldest and easiest clothes ,and walk into the country nearest to him. It may seem to some readers that this is a physical cure for a spiritual disease. But it is not easy to decide how far the disease is spiritual or, for the matter of that, how far the exercise of walking is purely physical.

Walking physical! Who that has ever walked down country lanes or over moor and fen would give utterance to that disgraceful heresy? Walking can be described in terms of physical action. Equations can be produced; diagrams can be drawn to show what happens when we foot it; something might be added to show the beneficent result upon the liver and other organs of walking. But such scientific research does not tell all that walking does.

It clears the mind; it brings fresh hope to the clouded soul; it enables the walker to think quietly and consecutively; life begins to show another face when the fogs have been lifted. It is a fine thing to walk and it is a fine thing also to have walked. To arrive in the evening after a long tramp and to find an appropriate meal spread and a friendly company; to settle in a chair that fits the human frame; to have a great talk, and then to bed tired in body but restored in soul!

There is no doubt that we have many advantages over the ancients. We have excellent doctors; we know much about hygiene which the knights of old never knew; they had a bath once a month and we have one every day. But they walked more than we do. Perhaps that gave them some compensation for their shocking lack of hygiene. They had to walk.

Is it entirely a mistake, sir, to think that the prophets walked when they went into the wilderness? The wilderness was their countryside, away from the busy haunts of men. Amos must have walked in the wilderness of Tekoa, and as he walked he listened. And Balaam when he turned from incantations set his face to the wilderness. These great men tramped and knew the virtue that comes with the lengthening miles.

It is also significant that in the world's greatest allegory the Pilgrim walked. And it is required of us that we do justly and love mercy and walk humbly with our God. Enoch walked the hills and heard the voice and had "something of the greatness of the voice."

Yours ambulatory, Quintus Quiz.

—The Christian Century.

OUR WRITER OF CHURCH SCHOOL LESSON MATERIALS

Dr. Rollin H. Walker, professor of English Bible at Ohio Wesleyan University, Delaware, Ohio, is closing his career of thirty-six years of active service in this institution. For many years at his own request he has worked without salary and frequently has paid the salaries of departmental assistants.

Dr. Walker never has married, possesses no automobile and his tastes are simple. "The University," he states, "has been my golf, my country club, and my automobile."

He was educated in colleges supported by the Presbyterian, Episcopal, Lutheran, and Reformed churches and in Methodism's Ohio Wesleyan. These other universities included New College at Edinburgh, University of Oxford, United Free Church of Glasgow, the University of Halle, and the University of Zurich. He has traveled widely both in America and in the Orient, and immediately after graduation from his alma mater he spent some years in the slums of Boston.—New York Christian Advocate.

It is time the American pulpit retrieved itself and began to preach to men's hearts and not to their intellects—Warren P. Waldo.

Centennial Celebration of Trinity and Duke

Since 1924 Trinity College Has Been a Part of Duke University. Celebration to Be Held at the University in the Autumn of 1938

Trinity College, a part of Duke University since Mr. J. B. Duke founded the university in 1924, goes back in its origins to 1838. It was first Union Institute—called Union because it was an interdenominational undertaking. In 1851 it developed into Normal College, organized with the immediate purpose to train teachers for the newly created public school system of North Carolina, authorized in 1852 to confer degrees and for a time affiliated with the state. In 1859 it became a college of liberal arts under the name and investure that it continued to bear.

Looked at in another way, it might seem right to date the beginning of the college from 1852 when it became a degree giving institution. But the college and the university built about it represents a continuous movement that started in the year 1838-39, and Union Institute is a chapter in the story that cannot be neglected. Interdenominational co-operation is an idea whose hour had not then come. Union Institute was ahead of its day; but it rested on an idea whose hour has now clearly arrived, and it should be cherished and preserved as a permanent and precious spiritual asset on the total institution. With this interpretation of Union Institute it becomes not just the first chapter, but one of the most important chapters in the eventful history of the college and of the university.

In order to celebrate properly this hundred years of history, preparations are already under way for the celebration itself in the autumn of 1938 for carrying through certain preliminaries, including publication of "Seven Years in North Carolina" by John Franklin Crowell, president 1887-1894, as far as possible from his own writings; "Memoir and Selected Papers and Addresses" of John C. Kilgo, president 1894-1910; "History of Trinity College to 1924"; "The Launching of Duke University." The occasion will be used also to emphasize certain needs of the college and the university, some of which are listed here.

A. An additional dormitory group, making possible perhaps the removal of student dormitories from the Union, thus leaving space for another dining room about the size of the present coffee shop, new recreation rooms, and much needed chambers for the use of visiting alumni and others. The dormitory group might be built for the use of freshmen, or for the use of graduate and professional students. Or the dormitory need might be gradually met by buildings units; one, for example, for medical students, at present sorely needed. Unless in one way or another the dormitory needs of the university are met without undue delay, the normal development of the college and the graduate and professional schools will be seriously interrupted.

B. A dormitory for the use of college students in the department of engineering and to be part of the engineering plant on the old Trinity Park School campus. The students in this department now living in Southgate building and a new dormitory for them would release Southgate for women in the graduate and professional and to that extent increase dormitory capacity for undergraduates in the Woman's College. Southgate was built for women and ought to be restored to them at the earliest possible moment. The new dormitory should be so constructed as to be easily turned into an apartment house if the time should come when it would not be needed for students.

C. Finish the University Library so as largely to increase its stock capacity and also provide offices and seminar rooms for the Graduate School. If necessary, this building, too, could be constructed one unit at a time. If Duke University is to be a recognized university center it must first be a great library center. The book collections show a gratifying growth; and with the building enlarged as now planned, the university can look forward to a near future when scholars who come here for advanced studies may have access to at least a million volumes. The enlarged library building would also house adequately the Graduate School; and it is the Graduate School that will largely determine the university's standing in the educational world.

D. Additions to the Woman's College library building that would take care of and provide expansion for the art department of the college with its growing collections and loan exhibitions. Or there might be a separate building for the department of art. A strong department of art would be of great value to the students and might become a cultural influence throughout this area. And Duke University should be developed not only as a great seat of learning but also as an influential center of culture.

E. Scholarships for use of college students, including so far as possible, one scholarship from each county in North Carolina and endowed scholarships from larger centers of population over the country. An institution like Duke cannot prevent expenses from rising and many promising students will be kept away because they cannot afford it unless the university is adequately provided with endowed scholarships. The university is rather generously supplied with loan funds but greatly needs endowed scholarships, some good for part tuition, some for full tuition, and some for more.

F. A considerable fund for research, including medical research. Research is necessary for a university that would make its appropriate contributions to knowledge. It is also necessary as a form of teaching. The progress of mankind depends largely on a better understanding of the laws of nature and the laws of life, and man's relation to these laws. Scientific investigations, including not only nature and her laws but also man and his ways, have done much for this better understanding; but much remains to be done, and no doubt far more will be done. We have our contribution to make that no other section can make for us. Here will be found new problems for solution, new approaches to old problems, and new material for investigators.

These are some of the immediate needs that are being called to the attention of the friends of Duke University and the friends of American education. No financial goal has been set and no intensive campaign for funds will be undertaken; but it is felt that here is an opportunity that ought to appeal to those who are concerned about endowed universities in the United States, particularly in parts of the country where such universities are most needed.

BISHOP PICKETT

By E. Stanley Jones

My acquaintance with Bishop J. Waskom Pickett dates back to our years in college together at Asbury. I lived in his home as a student. He was younger than I was, and yet we had some classes together. In those days he had not found himself spiritually, but had a very keen mind and a wide acquaintance with world happenings. I think he studied the newspaper more than he studied his books. As a young man, he was distinctly a man of world affairs. This has continued, and we find in him today a Christian statesman. In the meantime, of course, he has found himself spiritually, and with this background of interest in world affairs he has been providentially prepared for leadership in India.

His mother is one of the most saintly women I have ever known. With about a dozen children in the home, I cannot remember that I ever saw her ruffled or upset in those years I lived with the family. She was always poised, always cheerful, and always with a radiant faith in God. Once the home burned down, and as I looked into the burning building there was a motto upon the wall in the hallway, and it was enveloped in flames, the flames making a kind of frame around it. The motto said, "Rest in the Lord." After the catastrophe was over I told Mrs. Pickett that the last thing I had seen in the home was this motto. Her smile was heavenly when she turned to me and said, "Stanley, that is exactly what I am doing. I am resting in the Lord." And everybody who knew her knew that it was beautifully true.

His father was a self-made man, or rather, a God-made man. He had the most amazing knowledge of the Scriptures of any man I have ever known. I have seen people stand up in testimony meetings to give passages of Scripture,and as they would repeat them, without hesitation he would give chapter and verse.

It is out of this background of intense spirituality that Bishop Pickett has come. He, therefore, while having a statesmanlike grip upon world events, has within its center a real spirituality which gives poise and direction to the facts he has gleaned and interpreted.

Once in the Pickett family everybody caught mumps, from the grandmother to the baby, and it was a most virile type of mumps. Washkom had a very prosperious looking set of jaws. One night I felt a lump in my jaw and asked his mother what it meant. She said, "Stanley, you have them. You can go down town tonight. but it will be the last time you will go for several weeks." I came home that night and remember that in prayer I said, "Now, Lord, I am too busy to have mumps. I really haven't time to have them, and I don't believe I will." The next day my mumps faded out. This impressed Waskom quite a bit, and he came to me and said, "Stanley, if you pray my mumps down to where you have got yours, I think I can get them the rest of the way." We have brought our work to a certain point in India, and we are now asking him, as in the case of the mumps, to take it the rest of the way. We feel that his background of training, both in his home and in his mass movement study, and contact with the larger work here in India, has prepared him for this hour.

Anyone who had been in the Central Conference and had seen the unanimity with which he was chosen, would feel that "it seemed good to the Holy Ghost and to us." —The Indian Witness.

BISHOP KERN OFFERS SEVERAL SUGGESTIONS

If you want Golden Cross literature this year send to Dr. Grover C. Emmons, Doctors' Building, Nashville. The contribution we make for the Golden Cross helps our hospitals and takes care of people who cannot get hospital treatment without such help. The hospitals at Elkin and Duke cannot be surpassed.

Examine those church registers and see that they are well kept. An unbelievably large number of them are in serious disrepair. The second quarterly conference is the time to clear this matter up.

Why not put a little emphasis on Sunday school attendance now that the weather is clearing? I am impressed with the fact that a good vigorous campaign for Sunday school attendance is greatly needed in our territory.

An increasing number of churches are balancing their budget quarterly. It is the way. It can be done and once established as a rule financial difficulties are behind you.

Wait a minute, brother. Did I understand you to say that there were no people in your community who did not belong to the church? Frankly I do not believe it and I will not believe it until you have made a survey of your community. You would probably get the surprise of your life.

There were 477 Methodist churches in North Carolina which last year did not receive a single member on profession of faith. The number from South Carolina I do not have, but it would probably be in proportion. No wonder evangelism is our main emphasis.

Don't hold the money raised for benevolences in the local church treasury. Send it right on to the conference treasurer. These great causes need it now and the church has no money to pay interest on borrowed capital.

One-half of our benevolences and salary by the district conference. Why not? Last year's experience proved that it can be done. Is there not a layman in every charge who will take this as a kind of call from the Lord to see that this thing is done?

"I WISH THE CHURCH WOULD READ"

It is a curious fact that, while members of the Episcopal Church are regarded by publishers generally as a "reading group," we should so often hear, within the borders of the church, the exclamation: "I wish church people would read!" Sometimes the wish is general, sometimes it is particular; but always it is ardent. The feeling that prompts it is the confusion, not to say actual harm, that results just because church people generally have not read certain things. Whenever any course of actions is taken by general convention or national council, a province or a diocese or even a parish, there is invariably heard above the resultant tumult of discussion the cry: "I wish church people would read!"

Read what? The answer is plain: the books, reports, articles, and editorials on the subject at issue which would extend their knowledge of the questions involved and thus clarify their thinking and tend to make their judgments more nearly right. We need not say that many church people do read. The very ones who make a practice of reading on every matter of vital interest to the church and to themselves as church people are, paradoxically, the ones who desire to read more, who declare that more reading is absolutely essential to them. Most church people read "to a certain extent"; they need to read to a far greater extent.—The Living Church.

The Road to Easter

By BISHOP PAUL B. KERN

Once again the Easter time approaches. Nature heralds its coming with the splendors of the spring time and the world awakes to put on its robes of beauty.

There are seasons of the spirit as there are seasons of nature. There are times when the Spirit of God seems to move with commanding power into our lives, and one of these times is always that which is gathered around the last days of our Lord's earthly life. For into these last periods of the days of his flesh there seemed to have been packed the most dramatic experiences of his life. Here is the courageous going to Jerusalem to meet the challenge of his enemies. Here are the famous teachings in the temple during the last week. Here is the marvelous discourse at the last supper; then there comes the agony in Gethsemane. Then Calvary and the gift of his life, and then the radiant light of an empty sepulchre and the assurance of his continuing presence with all those that believe in his name. Little wonder is it that the church holds in living remembrance these wonderous days of our Lord. Do we really appreciate their significance?

Our first appreciation can be shown by matching his spirit with ours and living again in the twentieth century the divine life which he lived in the first. And these days are just ahead of us. They ought to mean much to the Christian church. I am wondering as I write these lines what they will mean to my people, to all those who are called Methodist in North and South Carolina. I yearn for these days to be crowded with the sense of the divine presence. I am eager that they shall be glad and happy days because men and women awake to the presence of the Lord. I am hoping most earnestly that they shall stir in our hearts something of the Master's compassion for lost men and women and that we shall seize this time to become again true and faithful witnesses of his grace. Then the Easter time will be more than a social parade. It will be packed with a deep, spiritual power that shall send us forth conscious of a strength not our own that operates through us to bring in the kingdom of God.

When one stops to think how our generation needs God and how far away from his ideal we have drifted it fills us with consternation and deep concern. The depression has not left our people more religious. Here and there are moral victories, but over a great majority of our generation a confusion of fog and uncertainty and discouragement has settled. Men and women have lost their way and they are wondering whether after all there is a way or if perchance life is just a great riddle and a meaningless futility. You and I believe that we have found a way in Christ. It is a way of freedom, a way of peace, a way of victory. And it is our high privilege to share this deep sense of reality with a world around us that knows it not. Mistake it not; they want to hear the Good News. The human heart is wistful and eager for spiritual comfort and strength. Why are we so slow to share our open secret with those who know not our Lord and his gracious salvation? Upon the hearts of laymen as well as preachers I lay this charge with all the eagerness of my soul. The crowd waits for a flaming church. For a church that is less concerned about its polity and more concerned about its power; for a church that is more eager to capture the indwelling Christ than to perfect the details of its creed; a church that is so much concerned with the salvation of the world that it forgets to be over concerned about its own soul; a church that is willing to risk its very life to demonstrate the trustworthiness of Jesus' way of life. For that kind of a church the world waits and when men begin to see a company of men and women who dare follow Christ resolutely and sacrificially they will hasten to lift up the banner of that Christ and carry it forward to victory.

What shall we do in these glad Easter days that lie ahead? For each of us I eagerly hope there shall come a new spiritual awareness. Let us linger in loving contemplation over the old, old gospel story; let us go with Him again to the last supper; let us stand in mystic silence as He breaks the bread of life to us as he did in Judea long ago. Let us bow in humiliation as we gaze upon him who bore our sins and died upon the cross, and then may we hear ringing in our souls the mighty chorus, "He Is Risen." It will do us all good to take time enough in these Lenten days to be alone with the Master.

And then shall we not give to his church, which was created in remembrance of him, a fresh demonstration of our loyalty and love. It may be a new resolution requiring a larger share of our time; it may be a sacrificial gift to his cause; it may be re-establishing a broken habit of fidelity to the sanctuary; but whatever it is, shall we not give ourselves in these days again as a kind of living sacrifice to the church for which he lived and died?

And then we can tell another the Good News. We can share our life with some needy soul. A Christ whom we will not share we cannot keep. The spirit of God which does not overflow our hearts into other hearts soon loses its sweetness and charm. Let us not be baffled or afraid waiting for the conviction that we are expert soul winners. The world will not be brought to Christ by experts, but by the common every day folk into whose souls has entered the love of Christ and who know that they have been redeemed by his grace. This is the evangelism of which we talk so much, a sharing of our most precious spiritual possessions with this poor, pathetic generation of people who have lost the meaning of life and because they cannot find Christ never find their true selves.

And so we shall not wait for anyone to command us. We are commissioned as his witnesses. We are the bearers of his glad tidings to lost men. We go forth in his name to change the world and by the power of our testimony and the foolishness of preaching to bring in the kingdom of God on earth. What glorious days! What glorious opportunities! May God lead us and his church to crown the Easter time with the gift of ourselves, our finest and our best, in the name of him who gave his all to us that knowing him and holding him fast we might have life everlasting.

The glorification of the state, and the doctrine that it is every citizen's duty to serve the state, are radically against progress and against liberty. It is not the state, but the community of all human beings present and future, that we ought to serve.—Bertrand Russell.



REV. W. F. ELLIOTT
Laurel Hill. His board is 100 per cent for the church paper.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

WESTERN NORTH CAROLINA CONFERENCE

Charlotte District

Waxhaw ..... W. T. Albright, H. A. Privett
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers
Monroe Circuit ..... W. C. Dutton (N. Monroe), J. S. Polk

Gastonia District

Smyre ..... P. W. Townsend

Greensboro District

Proximity ..... John Cline, Paul Holyfield
Mt. Pleasant ..... D. R. Proffitt, F. M. Buchanan

Mount Airy District

Spray ..... A. C. Waggoner, J. F. Meisamer

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards
West View ..... C. W. Kirby, Lenore Correll

Waynesville District

Sylva ..... T. R. Wolfe

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath
South Alamance (Saxapahaw) ..... J .A. Tharpe

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett
Stumpy Point ..... R. H. Lewis, E. M. Hooper
Perquimans ..... J. W. Dimmette (Cedar Grove, C. P. Quincy)

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe
Laurel Hill ..... W. F. Elliott, Geo. B. Hooker

New Bern District

Morehead City ..... B .H. Houston, Chas. S. Wallace

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone
Central ..... S. J. Starnes
Lillington ..... N. M. Wright, J. H. Williams
Oxford ..... L. B. Jones, G. T. Stem
Four Oaks ..... H. B. Baum

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton

IN APPRECIATION OF REV. AND MRS. DANIEL LANE

We feel that a new day spiritually has dawned for Calvary church, Durham. We have as our leader a true "man of God," Rev. Daniel Lane. We have never seen a pastor who was more radiantly happy in his Christian experience or who enjoyed his work more. His first thought—his greatest—desire is to help his people to become better acquainted with God—to make God more real to them. His messages to us and his life among us are indeed a benediction. Our church seems to be taking on new life. The big increase in attendance at prayer services, as well as the Sunday services is an indication of renewed interest on the part of our people.

Our pastor has already visited in most of the homes of our members, and in many homes several times, where there has been sickness. Everywhere he has endeared himself by his gentle, sympathetic manner. He scatters sunshine wherever he goes, and many a heart is cheered each day by his warm smile and kindly humor. We know that he is really our friend, ready to help us at any time that we need him. Mr. Lane is an inspiration to us all. He is truly following in the Master's footsteps.

We feel that much of his success in his work is due to his wife. Mrs. Lane is friendly toward everyone, very tactful, and most capable. She is an ideal pastor's wife, visiting with him every day and becoming acquainted with the members in their homes. They are both actively interested in every phase of church and church school work and are constantly planning activities to promote greater efficiency.

We are blessed by having Mr. and Mrs. Lane with us, and we hope under their leadership to see Calvary church become a great spiritual center where Christ's spirit will be felt and seen in great power. H.

JUST A LINE OF APPRECIATION

Rev. J. J. Boone came to the Rosemary M. E. church November, 1933. This is his third year on the Rosemary church —Rosemary-Smith and New Hope churches. He has his hands full. He preaches twice every Sunday, but the third Sunday at Rosemary church. He consistently makes it a rule to preach short, practical and interesting sermons. No service over one hour. When a new preacher comes to town he always has good attendance for a few months. Folks come to hear a new man, but when the attendance increases instead of falling off it shows he has the drawing power so much needed. He has had and is still having the best regular attendance at both morning and evening services of any minister in 25 years. The morning services are even well filled, as many children remain after Sunday school. Mr. Boone welcomes visitors and shows his appreciation for regular attendants. He is preaching a series of sermons on "The Home," which will be worth hearing by all. He is a modest fellow and a good mixer withal and when one of the men told him he ought to send a copy of one of his sermons to the Advocate he said, "I don't care to get my name in the paper so much."

While some may say his views are radical, no one can say he can not give scriptural approval for all he says. He is so earnest, he works so hard, he really does more work than any member of the congregation. We think harder than a man on a manual labor job. He deplores the fact that so many marriages are not performed legally by magistrates and so few by the ministers. He says it is really a religious rite. In Roanoke Rapids one marriage by a preacher in 14 here in town Divorce statistics in U.S.A. are one to every six marriages. He says that in North Carolina the legal age for marriage is the lowest in U.S.A. With consent of parents or guardians boys of 14 and girls of 12 years of age can be married. This was news to most of us. Z.

SPEAKERS AT CHAPEL HILL COMMENCEMENT

Dr. Halford Edward Luccock of the Yale Divinity School will preach the baccalaureate sermon at the State University, June 7. On June 9, Dr. John Ward Studebaker, United States Commissioner of Education, will deliver the commencement address.

Commencement dates are June 7-9.

"Soak the Rich"

By BASCOM ANTHONY

You have heard of the man who sawed off the limb twixt him and the tree. You have also heard of the man who bit off his nose to spite his face. And of the dog in the horse trough that couldn't eat fodder and for that reason wouldn't let the horse have it. It all sounds silly and mean. Yet I think I see this going on daily.

Communism starts there by organizing poverty. Fascism starts there by organizing power. Nazism begins by organizing race prejudice. To a man trained in Americanism it all looks so cruel and unjust that it disturbs him to see any of this class spirit being organized behind any movement in this country.

It is a fine quality in human nature that makes us all sympathize with the underdog in a fight. We all want to help the poor and unfortunate. We have dotted this land with institutions for that purpose, but when we allow this spirit of pity for the unfortunate to overthrow our sense of justice for others we become breeders of a class spirit that means the end of equal rights for all.

It would be silly to allow our sympathy for orphans to cause us to dislike the homes where parents with children dwell happily together. It would be equally silly to dislike educated people because we sympathize with the ignorant. Because many men are frail and sickly is no reason we should bear a grudge against the healthy. Then why cultivate a class spirit by teaming up against the rich? Just as we need parents to help us care for the orphans and as we need educated people to help us dispel ignorance so do we need the prosperous to help provide for the poor and unfortunate.

A good many of us lack the ability or disposition ever to become scholars. Thousands of us are too frail and feeble to be strong and well. Misfortune, sickness, death, crime, ignorance and self-indulgence will all help to keep the ranks of the poor well filled. All these evils have definite causes and must be treated at the source and some of the sources lie beyond our reach.

Ignorance and wrong and crime are to be reduced by training all we possibly can in living above and providing against such things. For all who will not learn these lessons we must provide asylums, jails and poor houses, for this is about all that law can give them after they have refused better things.

There seems to be a steady rise of a class spirit among us that purposes to remedy these evils by a law that levels in purse. Nobody seems to envy the other man's industry, judgment or thrift. His pocketbook is all they want. I hear it in the cheaper hotels in which I stop. I see it in the schemes that designing politicians give out and I read it in the speeches of men higher up who ought to have more sense and character.

The base of the whole scheme is that if anybody has money they either stole it or swindled somebody out of it and that folks are poor not because they were unfortunate, or wasteful or lazy, but because somebody robbed them. Sometimes that is true, but why blame the prosperous with it? All over Georgia in the past fifty years I have seen tenant farmers sell their corn at the cross road store or to their neighbors for thirty cents a bushel when it was worth eighty cents in Chicago. I have seen them sell dressed pork to the town butcher for six cents when it was worth ten. Why cuss Wall Street when the trouble lies in Broad Street or the cross road store? It's all sound doctrine that says. "Let the seller beware," and applies to hog and hominy as well as to stocks and bonds. Then the only class distinction you ought to make is between honest men and swindlers, between right and wrong. This will set up a vertical list that runs from the poor house to the White House and will judge men by what they are and not by what they have.

You know your own community fairly well and you know the more prosperous among your neighbors. There may be some rascals among them just as there are among your poor, but in the main they are among your best citizens and your community would be poor without them. If they died or moved away life would be harder for a good many of your people. Then why not honor and appreciate them? Why not give Henry Ford and old John D. Rockefeller credit for having better business sense than you have instead of regarding them as crooks merely because they are rich.

I am glad there are a lot of rich people, for if nobody was richer than I am the world would soon come to a halt. All the flying machines would come out of the air; all railroads and bus lines would stop; when you've worn out your present car you'd either walk or go back to the horse and buggy; all the factories would shut down and there'd be no more books and newspapers printed, for I've been trying for four years to get enough money together to print one book and haven't succeeded up to date. All enterprises that give employment to mankind would cease if nobody had any more money than I had. It would be such a sorry world that all of you would have to get back into the woods where you could cut trees and build you a cabin. After you got there you'd have to spin and weave your own cloth, mold your own candles and bullets, dig your own living out of the dirt or learn to do without.

Red Russia has her communistic teachers abroad in our land seeking to breed class hatred. They appeal to the prejudices of the home owners and moderately comfortable among us against the rich. Many of our rulers and politicians catch it up as a means of public favor. Tax exemptions here and special favors there are held out as inducements for us to depart from equal rights to all and special favor to none. But you had better remember that there is another great multitude who look upon your home or farm as great riches. When they have helped you level down the big rich they'll attend to you.

About the year A.D. 200 the Praetorian Guard sold the Roman Empire to a man whose name is not worth remembering for a sum that netted them about $1,000 each. The taxpayers had that bill to foot. Some of our politicians may be trying to make a better trade, but somehow I doubt it. I shall live and die believing that the best thing we can do is to punish rascals and give every man a chance to work out his own destiny. I never will believe it's right to rob the hives of bees that worked all summer in order to feed butterflies that danced through the same sunny hours, even if the butterflies are forced to migrate south and never get back. It will take lots of propaganda to make me believe that the bees beat them to all the best flowers and stole the nectar from them.—Wesleyan Christian Advocate.

Who Will Save the Rural Church?

By E. C. CRAWFORD

Who will save the rural church and how? By the rural church is meant the rural people. The only way to save rural Methodism is to save the rural people. The church is in the world to save the people ,and the rural church that does not save the people of the farm will die, and should die and give some other institution or a church of another denomination the opportunity of bringing salvation to the countryside. The church is saved as it saves the people.

How can the Methodist Episcopal Church, South, save the rural masses of the South from their poverty, their illiteracy, their immorality, and make of these people a self-respecting, intelligent, home-owning people, a people whose ability for leadership in the church will compare favorably with that of the people of the urban centers? How is the Methodst Church in the South to carry back into the country and keep in the country the leadership and the money necessary for the development and maintenance of a program adequate to the needs of the rural people? These questions indicate the reaction of the writer to the Report No .1 of the Rural Work Commission of the Methodist Episcopal Church, South.

What does that report show? It shows that more than one-half of the white people of the 31 states in which the Southern Methodist Church operates are rural people. In these 31 states 65.2 per cent of the white rural population are non-church people, and of the urban population 51.6 per cent are non-church members. Another significant fact is that 46.6 per cent of the rural white people are under 20 years of age, whereas only 35.2 per cent of the urban people are under 20. This indicates that the church's greatest opportunity for evangelism is in the rural sections.

Who are these rural people? Many of them are very illiterate. The rate of illiteracy among the rural people of these 31 states is about twice as high as that among the urban people. This statement from Dr. C. C. Taylor quoted in the report gives some idea of the difference: "The city has 182 school days, $146.69 per pupil, $49.59 school expenditures, school expenditures, average teacher's salary $854. The country has 143 school days, ..61.81 per pupil, $23.91 school expenditures, average teacher's salary of $479 per year."

These rural people are also very poor. The rapid growth of tenant farming has placed about 45 per cent of the rural people without homes. The report reveals something of the economic conditions of the rural South in this quotation from Secretary Wallace: "In 1900, with 36 per cent of the gainfully employed on the farm, the farmer's share of the national income was about 20 per cent. . . . In 1932, with about 23 per cent of the working population on the farm, the farmer's share of the national income had dropped to less than eight per cent."

A study of this Report No. 1 clearly reveals that the rural people of the South are the poorest, most illiterate, least evangelized people of the South.

Now that the facts are in what can our church do about the situation? She can do but little until radical changes are made in the nature of her ministry and the management of her program. These changes will come if the church follows the recommendations of the commission. One can well visualize the changes that would have to come before these two recommendations could be followed: "The provision for a more even distribution of ministerial responsibility and financial support. . . . The formation of circuits wherever feasible around not more than two preaching places. . . Efficient church work becomes increasingly doubtful as the number goes beyond this."

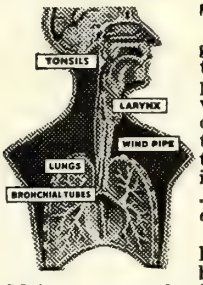
For a long time church leaders have been making the same mistake in their attempt to save the rural church that agricultural leaders have made in their attempt to save the farm. Many government officials have sought to promote agriculture by telling young boys how glorious, fine ,and honorable it was to be a farmer. Of course everyone who knows anything knows that perhaps the cleanest dollar ever earned is that which is dug from the soil by the hands of an honest farmer. But what young men want to know today as they go out to choose life's work is, will farming be made as profitable as the other professions. In the past some have sought to develop the neglected rural areas by preaching to young ministers about the glory of serving in the open country. Certainly every preacher has religion and sense enough to know of the glory of serving the Master anywhere. But the student who dedicates to the rural ministry today wants to know is the ministry there to be made as profitable as elsewhere. Is the rural minister to have the same chance of carrying insurance, educating his family, investing in a home, taking a vacation, writing a book, going to the general conference, and going abroad as does the urban minister? Can the church that makes the work of the rural minister more difficult and less profitable than the work of the urban minister adequately meet the needs of the rural church today?

The Rural Work Commission is making a startling report. Report No. 1, along with the book of Acts and the Sermon on the Mount, should be prayerfully studied by every minister of Southern Methodism.

Rich Square, N. C.

Ethiopia declines Il Duce's thoughtful offer to instill culture in the country. If it means Verdi on the piano-accordion, we can understand.—Atlanta Constitution.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

EXECUTIVE COMMITTEE MEETS AT ST. PAULS CHURCH, GOLDSBORO

A blizzard such as Carolina seldom sees caused this mid-winter meeting to be postponed from February 7 to last Wednesday, the 26th.

Mrs. A. M. Gates called the meeting to order promptly at 10:30 o'clock, announcing the hymn, "Christ for the World We Sing."

Rev. N. C. Yearby conducted the devotions, reading several passages from the New Testament on the Holy Spirit. He declared that Christian leaders should tarry in order to pray; have faith to believe the promises of Jesus, and to receive the power that is needed to save souls.

Reports were heard from the officers, and plans were discussed for the approaching annual meeting to be held at Memorial church, Durham, beginning with the Tuesday evening service, April 21, at Duke University Chapel and closing Friday at noon.

The sermon will be preached by Bishop Paul B. Kern and an opportunity be given for mothers to worship with their sons and daughters attending the university.

On Wednesday night Dr. Elbert Russell, dean of the school of religion of Duke University, will deliver an address on world peace. Mrs. C. W. Peppler will give the noon-day meditation.

Mrs. J. W. Downs, administrative secretary of the home department, will be with us throughout the sessions and speak of the work of her department.

The committee agreed to request Mrs. J. LeGrand Everett to complete the Historical Sketch of the Conference to be published in 1937.

Possibly some of you would like to cosider a few conference statistics and some conference superlatives as were reported at this meeting.

The treasurer gave the final figures thus:

Total to Council $40,053.92; of this amount $503 was the amount paid in for the babies; the local work came to $36,-884.43.

The Durham district raised the highest amount on pledge; the Rocky Mount district had the greatest increase, $590.97; the Wimington district led in largest number of life members and also in largest amount contributed to babies, $96.58; the Elizabeth City district won first place in baby life certificates, 13 in number. There were 60 auxiliaries making the efficiency aim during the year; also 26 new auxiliaries were organized, bringing our conference membership to 11,587 members.

There were 2907 women enrolled in the Bible study classes.

Our subscription list to the World Outlook has not yet reached 2000; if all reported there are only 1919. Let us bring our list up to a more creditable showing during the next few weeks.

MRS. W. S. BLACK—"AUNT MARY"

A half century ago "Aunt Mary" was the best known and best loved by all the children of the "Bright Jewels" of the North Carolina Conference. She edited their column in the Raleigh Christian Advocate, starting many of the later



missionary workers on their career. The children of this generation do not even know her name.

Mrs. Black was the wife of Rev. W. S. Black, at one time editor of the Raleigh Advocate, and mother of Rev. B. F. Black of the North Carolina conference. We are glad to let the missionary workers of this generation look into the face of "Aunt Mary."

ZONE MEETINGS OF NEW BERN DISTRICT

Central zone at Kinston, March 11.

Carteret zone at Williston, March 13.

Tri-County zone at Asbury, March 20.

Announcements of Wayne zone will be made later.

All officers are asked to be present with a copy of report blanks they send in each quarter, as time will be taken for each one to be explained.

Mrs. W. C. Chadwick and Mrs. F. B. McKinne will be present at all of these zone meetings.

The auxiliaries should elect delegates to the annual meeting as soon as possible. Send the names of your delegates to Mrs. Marshal T. Spears, 501 Watts Street, Durham, N. C. Also state whether delegates will come by train, bus or private car. Mention if several are coming together and would like to be assigned to the same home.

PEACE ACTION

The superintendents of Christian Social Relations are asked to give special emphasis during the next two months to promoting peace education in the auxiliaries of the North Carolina conference. Mrs. Read, the conference superintendent, has asked that the women use their energies and influence from now until the annual meeting in Durham in April to bring about definite peace action. The need for peace education among the women of the North Carolina conference offers interesting possibilities. Begin now to place in the hands of the auxiliary members books, magazine articles and pamphlets dealing with the work of the various peace organizations. Watch the Advocate page for articles telling of interesting work that is being done by various auxiliaries.

This week a letter is being sent to superintendents of Christian social relations introducing the peace bonds, a project of the National Council for Prevention of War, which has the support of the Woman's Missionary Council. It is hoped that every auxiliary will sell as many peace bonds as possible, thereby giving individuals interested in promoting peace, some definite share in the work.

Mrs. E. L. Hillman,
Chm. Peace Com. C.S.R. Dept.

As large and influential a body as our conference society, now numbering over eleven thousand, can have a great influence in state legislation as well as national. Since the privilege of citizenship is ours we should exalt this high privilege by becoming intelligent voters. Study the issues at stake, the characters of the candidates; they should be informed if they get the vote of the women of our organization, they must meet the demands of our voters.

The woman's missionary society is pledged to build a Christian social order around the world. In order to do this it is necessary to put men in office who have the highest sense of justice to all. Women should vote and vote intelligently. In order to do this, she must cultivate her best resources and use them to this end.

Our conference superintendent of study recommends that a study of stewardship be arranged during the first half of the year. It is possible to combine Bible study with stewardship.

The district secretaries will please forward at once to Mrs. C. L. Read, Zebulon, all essays, poems and posters used in the contests for temperance education.

Mrs. Nettie de Ford writes: "The Hannah Koonce auxiliary sent $348.39 to conference treasurer. Their membership is only 26, but they are following the full program of work and have faith to believe that with 'renewed zeal and courage' they will do more next year."

All of Us—Some of Us—All the Time

By DR. W. H. PHELPS

All of us need comforting at certain times in life and some of us need comfort all the time.

Some men bear burdens that can not be laid down and they need every day the steadying hand of the good God.

Some women are borne down with great sorrows that would crush them if it were not for the daily touch of God's hand.

In these days there are plenty of young people whose skies are none too blue and who need the presence of the Christ of the Emmaus road that they may gain the upward look.

While Herbert Hoover, Al Smith and President Roosevelt are having a hard time saving the country, most of us are having a desperately hard time making a living and making a "life" as we go.

One man whose wife had lost her mind and taken her own life wrote a pitiful letter to Dr. Weatherhead, of Leeds, England, which he answered in The Methodist Times and Leader. The letter closed with these words:

"I am now praying to God to assure me that it was his will she should pass out that way and also that she is safe with him. So far this has not been granted. It is so hard after all the treatment and operations, prayers and faith healing meetings, to find no definite response.

"I know we are told, 'My grace is sufficient,' but if only God would assure me that all is well it would be a comfort to me and my daughter's broken heart.

"I have often thought what a pity it is that our churches have so little comfort to offer to those whose hearts are bowed with grief, and religious papers pass on so little comfort to distressed hearts. I believe that this is one of the many reasons of our empty churches. Sad hearts are so little catered for."

This man sent his letter to the right person, and Dr. Weatherhead's answer may be a word from heaven to other sad hearts:

"I think the first thing I should wish to say to my correspondent is that if I were in his place I should part with the idea that it was God's will that his wife should pass out in that way. One cannot believe that a loving, heavenly Father's purpose is that one of his children should gas herself to death. That would argue a fiend instead of a Father.

The second point I should want to make is that his dear one is perfectly safe with God. He will meet her again and all things will be explained.

I hasten to add (because that last phrase always sounds so complacent) that he must find a certain comfort in the thought that it was not a rational human being who decided to take that way out of life, but one whose reason had, as he said, entirely gone.

I think it is important to say that we must not associate disgrace with mental illness. Men use the word 'insane, or speak of a person as being mentally unbalanced, with a hushed voice and a furtive glance as though there were something to be ashamed of in being mentally ill. This is one of the wretched and false ideas which have come down to us from ancient times when a very different view of insanity was held. We must take a view of insanity which is no different from our view of pneumonia; calling for pity, sympathy and service, but entirely free from all sense of disgrace.

* * *

I interview the people who come to see me in a room, the window of which has a thick green glass. Each pane seems twisted in some way. The result is that when I look out of the window the chimneys of the house opposite seem twisted, and if anyone, by putting his face close to the glass peered in, I should look very different from what I am. But the fact that the glass causes this distortion does not mean that I am distorted nor that the chimneys outside are distorted.

Our loved ones who are insane are like people in a room which has only that kind of window. As we peer through the glass and look at them they seem to do strange things and their whole personality is distorted. As they look out, the whole world seems queer to them, but it is only the glass. It is not the real ego which is mad.

And when the physical house of personality is deserted, as it is at death, or if, indeed, by the mercies of God, a way is found of putting new, clear glass in the windows so that our loved ones regain their sanity, then the personality of the patient will be found to be untouched. It is only the glass through which we are forced to view them that is distorted.

When my correspondent meets his wife again I believe that no marks of her illness will remain. In a similar way I believe that when I meet my own sister again she will be gloriously free from all traces of the cancer which killed her. Rather our loved ones will be purified by the flames of suffering through which they passed.

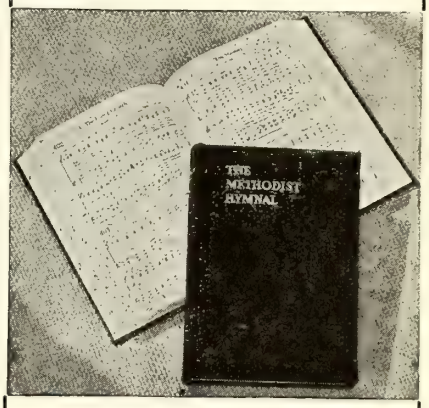
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Many of our troubles take a new aspect when we remember that God's own Son, holy, pure and perfectly unselfish, came down into this human family of ours and merited nothing but happiness, yet he suffered anguish and pain without losing his faith in God."

Note: For men who are troubled, we recommend Dr. Weatherman's book, "Why Do Men Suffer?" $1.25 at Book Concern.—Michigan Christian Advocate.

I live on the shady side of the street; shady folks live on the other. I have always preferred the sunshine and have tried to put other people there, if only for an hour or two at a time.—Marshall P. Wilder.

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Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ALTAR FLOWERS

Golden chrysanthemums came to my door
In the early morning hours,
And neatly written on a card
Were these words: "Altar Flowers."
With understanding sympathy
They smiled into my heart;
In simple, flower language
A message did impart.
The soft notes of the organ,
Hymns of trust and praise,
A prayer—oh! blessed altar flowers
That brighten shut-in days.
Silent messenger, yours is a
Holy mission—beautiful, sublime—
Reflecting worship, sacrament,
With a breath divine!
O Christ of all the sick, I pray
Speak thou through altar flowers,
Staying pain, sustained faith,
With mystic, healing powers.

—Mrs. John Edward Faulkner.

OFFICERS' TRAINING DAY IN SALISBURY DISTRICT

Mrs. Z. V. Moss writes:

"The Salisbury district officers' training day was held at Central church, Albemarle, on February 12. Because of the extremely cold weather, only the following eight auxiliaries were represented: Albemarle (Central), Albemarle (First Street), China Grove, Gold Hill, Kannapoplis, New London, Oakboro, and Salisbury (First church). There were fifty present including the members of the Albemarle auxiliaries.

The meeting began at 11 o'clock with Mrs. W. P. Moore of Salisbury conducting the devotional, using as her theme, "Prayer," and giving a most inspiring talk. This was followed by a resume of the past year's work and outlining of plans for the work of the new year.

The World Outlook was presented most interestingly by Mrs. Carl King of Salisbury. Mrs. P. N. Peacock, conference treasurer, gave a greeting of cheer and encouragement. We were most fortunate in having Rev. J. G. Wilkinson, secretary of the W.N.C. conference board of education, with us, and he spoke on the missionary enterprise of the church.

After a bountiful lunch in the dining room at the church, we held our afternoon session which began with an inspiring, impressive devotional by Rev. George Clemmer, pastor Central church. A special feature of the day was the beautiful music contributed by a double quartet of young ladies, students of Pfeiffer Junior College. They were accompanied by Mrs. W. S. Sharp, wife of the president of the institution, who gave a very interesting talk on the school. Group meetings under efficient leaders were held in the afternoon. In these groups the work and duties of the different officers were discussed.

WHY OUR PRAYERS FAIL

By R. O. Lawton

Some of the reasons why our prayers fail are:

First because we ask amiss; (2) because we are selfish; (3) because the current that connects us with God is broken by sin; (4) because we do not enlist the aid of the Holy Spirit, who not only teaches us how to pray but prays for us; (5) because we do not pray in Jesus' name; (6) bceause we do not pray through; (7) because there is unforgiveness in our hearts; (8) because we do not love God and man enough; (9) because we do not pray according to God's will.

Nothing is needed so much today as prayer. Nothing is needed so much as concerted, importunate, fervent prayer. The highest privilege of the Christian is to meet God in the quite and silent places of earth, in closets with doors closed, by silent pools, in the great out-of-doors where trees and flowers are growing and where birds make their nests and raise their young. In this sort of prayer we have nothing to ask God for, we just want to talk with him and listen. And after awhile, perchance, in the soft stillness of the hour, God will speak to us and if we are listening we may hear the still small voice. Things are never just the same after he speaks to us. How much we miss by not holding fellowship with God in prayer!—Adult Student.

THE ROMANCE OF MISSION STUDY

In looking over some old copies of the North Carolina Christian Advocate a few days ago, we ran across the following article, which we believe will be of exceptional interest to those of our missionary societies who are interested in mission and Bible study:

"As a man thinketh in his heart, so is he"—content to live in his shell at the sea level and eat his fill, as an oyster, or build his nest on the highest mountain peak and learn the meaning of a world vision as the lordly eagle.

Mission study came into existence about 1900 at an Ecumenical conference in New York City with a working fund of $50 contributed by the boards—$10 apiece. But before the conference a far-seeing leader of one of the boards had gathered about her a group of women of the board, and they had prepared for the use of their constituencies a series of lessons on missions in leaflet form; the leaders in both home and foreign societies wereworking on information plans. This was the first venture in united study. Since this Ecumenical conference, no board has made a financial contribution to the central committee, and out of its earnings each year kindred enterprises have been supported.

The first book published was Via Christi, a historical study of Christianity from the time of the Apostles to the nineteenth century. Five thousand books were issued, but 20,000 used. Within ten years the edition grew to 100,000. The first publishers refused to be responsible for more than 5000, and the United Committee took the work into their own hands and have ever since managed their own office. In 1925 the book, "Prayer and Missions," by Mrs. Helen B. Montgomery, had an edition of 150,000.

The United Committee has grown into the Federation of Women's Board of Foreign Missions and other agencies that have arisen are the Council of Women for Home Missions, which issues home mission study courses, and the Missionary Educational movement, which publishes both home and foreign courses. What have all these mission study books issued during these years meant to us and to God's work?

Mission study is not a commonplace. It has been a great adventure from its inception to the present moment and because of the enlarged vision of our church and the momentum already gained, in the mission study enterprise, we believe that the best is yet to be. No man, woman, or child in Southern Methodism can forego its benefits and privileges. To attempt to carry out a program for the evangelization of the world without a study of conditions of peoples and of situations would be a farce; if we are to become skilled workers we must give attention to the study of missions, which stands out as a supremely unselfish undertaking and evokes a more loyal attachment to the church as God's chief agent for the spread of his kingdom.

THE CHURCHES MUST ACT

To the most casual observer it must be evident that some form of united action must mark the work of the church throughout the nation and ultimately throughout the world. If the column of the religious forces is invaded or broken, it will imperil the church as an institution and have a disastrous effect upon the religious bodies of every name. The time for "proud isolation" is past. The time for real fellowship and united action is at hand.—Bishop Freeman.

WE NEVER WON BY PERSECUTING ENEMIES

Christianity triumphed . . .. over the graceful mythology of Greece and the bloody idolatry of the Northern forests. It prevailed over the power and policy of the Roman Empire. It tamed the barbarians by whom that empire was overthrown. But all these victories were gained, not by the help of intolerance, but in spite of opposition of intolerance. The whole history of Christianity proves that she has little indeed to fear from persecution as a foe, but much to fear from persecution as an ally—Governor Herbert Lehman.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

MISSIONARY OFFERINGS

Following is the report of the Home and Foreign Missionary Enterprise offerings for the months of November and December, 1935, and January, 1936, this being the first quarter of the new conference year. In one column are the amounts of the fourth Sunday offerings and in another the amounts paid on the young people's mission special.

Durham District

	4th Sun.	Y.P.M.S.
Front St., Burlington	$ 16.50	$ 24.00
Webb Ave., Burlington	27.34	
W. Burlington		6.00
Cedar Grove	8.00	
Carr, Durham	16.85	7.50
Duke Mem., Durham	54.69	4.03
Bethany Durham Ct.		1.00
Lakewood, Durham	2.40	
Trinity, Durham	42.95	
West Durham	16.46	
Graham		3.00
Buckhorn, Moncure	1.50	
Moncure	4.00	
Mt. Zion, Moncure	7.70	
Hurdle Mills	1.51	
Concord, Person	6.07	
Oak Grove, Person	3.75	
Long Memorial	23.32	
Prospect, Yanecyville	3.79	
Siler City		3.00
Mebane		5.42
Total	236.83	53.95

Elizabeth City District

Bethany, Bath	2.78		
Bethany, Chowan	.47		
Anderson, Chowan	4.55		
Evans, Chowan	2.00		
Ebenezer, Currituck	3.81		
Mt. Zion, Currituck	3.21		
Edenton	4.00		
City Road	10.61		
First Ch., Eliz. City	47.40		
Kittrell, Gates	1.20		
Zion	1.09		
Parkers, N. Gates	2.65		
Gatesville	2.78		
Hertford	5.89		
Collington, Kitty Hawk	2.43		
Duck, Kitty Hawk	4.76		
Kitty Hawk	5.24		
Manteo	5.10		
Moyock	17.60		
Memorial	2.04		
Mt. Herman, Pasqk	1.02		
Epworth, Perquimans	5.43		
New Hope, Perquimans	6.47		
Perkins, S. Camden	4.63		
McBride's S. Mills	3.00		
Trinity	5.46		
Epworth, Swan Quarter	3.01		
Swan Quarter	7.87		
Soule, Swan Quarter	.72		
Wanchese	10.00		
Washington	1.00		
Williamston	5.83		
Total	184.05		

Fayetteville District

Candor	6.00	4.29	
Aberdeen		2.50	
Camp Ground, Fayetv.	6.00	10.00	
Hay St., Fayetteville	40.60		
Person St., Fayetteville	2.55		
Hamlet		5.00	
Lemon Spgs, Jonesboro	1.75		
Laurinburg	10.35	4.50	
Raeford	16.50		
Steele St., Sanford	26.65		
West End	9.24		
E. Rockingham, Pdm't		10.00	
Total	119.64	36.29	

Raleigh District

Apex	5.04		
Benson	40.42		
Banks, Creedmoor	10.50		
Bullocks, Creedmoor	4.50		
Dunn	1.07	5.00	
Four Oaks	12.21		
Eliizabeth, Four Oaks	6.43		
Franklinton	18.75		
Lillington	2.00		
Parker's Grove	3.51		
Oxford	25.00		
Salem, Oxford Ct.	1.50		
Central, Raleigh		7.50	
Edenton St., Raleigh	107.17		
Epworth, Raleigh		6.00	
Selma	2.85		
Smithfield	21.12		
Plank Chp., Tar River	6.97		
Trinity, Tar River	13.00		
Total	281.74	18.50	

New Bern District

Springfield, Atlantic	1.00		
Summerfield	1.25		
Aurora	1.43		
Beaufort	2.60		
Black Creek	1.00	1.34	
Dover	14.36		
St. Paul, Goldsboro	44.02		
Daniels Chap., Goldsboro	5.00		
Pine Forest, Gldsb. Ct.		2.00	
Salem, Goldsboro Ct.	2.00		
Thompson's Chapel	4.25		
Jarvis Mem. Greenville	40.57		
Salem, Grimesland	6.16		
Wharton	1.00		
Hookerton	1.50		
La Grange		8.00	
Fremont		10.00	
Mt. Olive	4.00		
Falling Crk., Mt. Olive		1.50	
Centenary, New Bern	4.58		
Newport	2.35		
Beston, Seven Springs	.75		
Mt. Hermon, Snow Hill	1.00		
Tabernacle, S.Harlowe		5.00	
Total	138.82	27.84	

Rocky Mount District

Bethel	5.00		
Bethany, Conway	10.19	2.32	
Zion, Conway		2.50	
Providence, Conway		3.95	
Elm City	8.35		
Mt. Zion, Elm City	3.30		
Farmville	14.65	4.00	
Halifax	5.02		
Jackson	31.23		
Kenley	1.50		
Littleton	3.00		
Calvary, Littleton		10.00	
Nashville		2.50	
Norlina	19.98		
Zion, Norlina		1.00	
First, Rocky Mount	46.19		
Hobgood, Scot. Neck	1.00		
Sharon, Seaboard	2.00		
Stantonsburg	1.30		
Providence, Warren	2.80		
Warrenton	6.25		
Macon	8.87		
Whitakers	6.00		
Weldon	88.17		
First, Wilson	28.43	12.09	
Total	293.23	38.36	

Wilmington District

Chadbourn	17.65	
Cerro Gordo, Chadburn	3.77	
Evergreen, Chadbourn	7.00	
Fair Bluff	20.59	
Clinton		3.50
Singletary ,Elizabeth	1.00	
Bethesda, Fairmont	14.46	
Trinity, Fairmont	30.58	6.00
Kings, Faison	2.00	
Antioch, Garland	.51	
Hallsboro	2.45	
Richlands	9.70	3.50
Belgrade, Maysville	1.88	
Chestnut St.,Lumberton		4.00
Maysville	5.54	
Tabernacle, Maysville		2.00
Regans, St. Paul	1.03	
Swansboro	5.63	
St. Paul, Tabor	.89	
Wallace	3.00	
Turkey, Warsaw	1.38	
Whiteville	4.72	1.25
Fifth Ave., Wilmington		6.56
Trinity, Wilmington	17.39	10.00
Total	151.17	36.81

Summary

	4th Sun.	Y.P.	Total
Durham District	$236.83	$ 53.95	$290.78
Elizabeth City	184.05		184.05
Fayetteville	779.64	36.29	155.93
New Bern	138.82	27.84	166.66
Raleigh	281.74	18.50	300.24
Rocky Mount	293.23	38.36	331.59
Wilmington	151.17	36.81	187.98
Total	1405.48	211.75	1617.23

WHAT THE MEMPHIS CONFERENCE MEANT TO ME

Being rather confused as to the best way of living a life of usefulness in these topsy-turvy days I went to Memphis in search for this help. After the challenge of those enriching days, at the most significant time of the year just following the celebration of the birth of Christ, with this enthused group of young people all searching for the truth and desiring to be well informed Christians I realized that only by "Facing Life With Christ" will we be big enough to cope with the present problems in our economic order.

(Continued on page 27)

Churches, Cafes, Et Cetera, Church Suppers

By MRS. F. M. FELMET

The writer has never been accused of a lack of courage in uttering her convictions. She signs her name in full and not "Mrs. I. N. Cognito," nor "Mrs. Nan de Plume" (but has had to take the blame for some rather sorry anonymous letters). I feel somewhat about an anonymous letter as Dr. George Stuart, the noted lecturer, did about wearing mourning. He said: "If your dead has gone to heaven, rejoice about it. If they have gone to the other place, advertise it!" And so, if the subject in hand is true, do not be ashamed of it; if it is not true, then do not write about it.

However, I must confess to somewhat of a feeling of trepidation in regard to the subject in hand, owing to the very nature of it—to the fact that it deals with that which is dearer to the heart than all else—the church. God knows I would crawl on hands and knees rather than do the church (the real body of Christ) any harm. In order that those who peruse this article may know the full significance of this loyalty, may I again say, as before, that my own father shed his life's blood upon the altars of the church as a minister of the gospel for 55 years.

But, emphatically, I refuse to be loyal to any church except the real Body of Christ—I refuse to be loyal to that church which is not loyal to him; and it is only this material church, this accumulation of brick and stone, dead pulpits and dead pews, to which I refer in this article. And I am very sure that the "world," commonly spoken of with reference to those who are outside of the church, will have infinitely more respect for us who are church members if we deal honestly with them, if we tell you, my dear friends, that we are ashamed of some of the "doings" of the modern-day church. And I verily believe that in order to win back your respect—yes, and to win you—we are going to have to stop lying to God and to you. We've got to quit smoking expensive cigars and indulging in other luxuries, and then saying that we are not able to give much to the church; and then the missionary women have to sell old clothes to rake together a measly sum of money for missions, so they think. And you preachers should investigate the truth of these statements before you say that I am severe; it has been said that preachers who smoke are not as effective soul-winners; and as one of our bishops said in regard to women smoking: I never have as much respect for a minister after I see him smoking. And besides you are breaking the law of your church when you smoke. And what about the example which you set before the young preachers?

We resort to "peanut" methods of meeting the church budget and the world stands back and laughs and says, "How hardly shall they that sell peanuts pay for their church, and those that have church suppers, how hardly are they going to get through in time to enter the kingdom?" Oh, why do we "spend our money for that which is not bread and our labor for that which satisfieth not?"

Then what else do you practice that is unworthy of the church? Oftentimes you beg donations from the home merchant who is a member of your church, and then when you need an article you go to a chain store and buy it.

Now, in closing, my husband is a grocer, and perhaps it would be to my interest to advocate church suppers. I have often been warned, "If you keep speaking your convictions, it will hurt your business," and one time two of our valued customers did quit through a misunderstanding of one of my articles; but in a week not only had these two come back with but twelve new customers had been gained. It pays to serve God, does it not?

Yes, you will be called a "fanatic," but God knows I would rather, like Moses, suffer hunger than to be a traitor to Christ when he tells me to speak, for "I esteem the reproach of Christ greater riches than the treasures in Egypt." Suffer? Yes, they will even try to rob you of your good name—that which does not "enrich them, but makes you poor indeed," when every act of yours has been indicative of the utmost purity of purpose.

But, praise God, they cannot take away my "crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

JUST WHAT IS LIBERTY?

The strange thing is that these "teach-oath" bills are advocated as though they were in the interests of the constitution of the United States and in the interests of patriotism. They purport to be directed against communists who insult the American flag.

But who are the persons who most deeply insult the Amarican flag. I will tell you who they are. They are the persons who seek to inculcate a love of the American flag by force. Those persons are insulting the flag much more seriously than it is being insulted by any communist in Union Square. They are trampling upon those great principles of liberty for which the American flag formerly stood, and for which we ought to pray that it may cotninue to stand.—The Rev. J. Greshham Machen.

When the Father closes a door, he opens a window of blessing to fit us for the next opportunity.—Christian Reisner.

Good advice is beyond all price.—Prov.

COULD NOT DO HER HOUSEWORK



WHEN everything you attempt is a burden—when you are nervous and irritable—at your wit's end—try this medicine. It may be just what you need for extra energy. Mrs. Charles L. Cadmus of Trenton, New Jersey, says, "After doing just a little work I had to lie down. My mother-in-law recommended the Vegetable Compound. I can see a wonderful change now."

Liquid and Tablet Form

Try Lydia E. Pinkham's VEGETABLE COMPOUND

Organizations Raise Money EASILY



WITH OUR COOPERATIVE SELLING PLAN

Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars.

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PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1935

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term to 16 and Whole Life. Growing membership. Assets over legal requirements. All claims paid without delay.

Write

J. H. SHUMAKER, *General Secretary*

Home Office: Association Building, 808 Broadway, Nashville, Tennessee.

IN MEMORIAM

THORNTON—Lucy Boyd Thornton, daughter of the late Robert Boyd and Rebecca Egerton Thornton, died Saturday, February 1, at midnight. Funeral services were held from the home in Macon Monday afternoon, followed by interment in the local cemetery, the pastor, Rev. O. I. Hinson, officiating.

Miss Thornton is survived by the following brothers and sisters: Frank, Raymond and Macon Thornton; Mrs. Emma Thornton Nowell, Mrs. Dan C. Lawrence and Mrs. Charles V. Sharpe.

A member of the Macon Methodist church from childhood, the deceased was the embodiment of the Christian graces, bearing with patience her long years of invalidism.

BOBBITT—Last rites for Mrs. Fletcher Bobbitt, who died at her home near Macon, February 3, 1936, following a brief illness, were held from the Macon M. E. Church, South, on February 4, at 3 p. m. The pastor, Rev. O. I. Hinson, officiated. Interment was in the local cemetery. Mrs. Bobbitt, the former Eva Belle Bracey, was born in Mecklenburg county, Virginia, June 15, 1870, and was married December 9, 1891, to Fletcher Bobbitt of Warren county, N. C., by whom she is survived. To this union were born the following sons and daughters who survive: Louis Myron, Adolphus Bracey, Hilliard Fletcher, and Alice Brame (Mrs. C .M. Schaum), all of Winston-Salem; Clifton of Warrenton, Clara of Jefferson (Mrs. R. H. Shaw) of Macon, and Eva Belle (Mrs. C. O. Sprinkle) of Lewisville.

GEDDIE—Mrs. Charlotte Fisher Geddie was born in Columbus county, January 22, 1863. Her father was a Baptist minister. She was converted in childhood and joined the Baptist church. After her marriage to Bernie Geddie she united with the Methodist church and was a consistent member until death. Her chief thought and interest was her church. She deplored the modernistic thought of the chruches. She loved to think and talk of the atoning Saviour. Her only hope and joy was in the blood of the Lamb. Sister Geddie was the friend of all, and especially to the youth and young. Had Sister Geddie lived a few more days she would have been 74 years old. Truly those unbroken and strenuous years were years of faith, steatdfastness and courage.

R. Ernest Atkinson.

RESOLUTIONS OF RESPECT

Whereas, the good and gracious ruler of the universe has laid claim to the life of our beloved brother and esteemed fellow steward, Jesse P. Garner, and February 3, 1936, called him into the great beyond; and

Whereas, the immutable law of an all wise Providence has annulled the earthly activities of this most dependable of friends and lovable of personalities, whose life in the community was blameless, and characterized by deeds of charity and mercy, brotherly companionships and neighborly interest, church loyalty and unfaltering service; therefore be it resolved:

That we, the stewards of the First Methodist church, Asheboro, N. C., bow ourselves in humility to the will of the heavenly Father, and on extended arms of love and appreciation commend to Him the spirit of our dear brother, and by this method reverently record our solemn sense of deep sorrow that death has severed the earthly tie which bound us with one in mutual endeavor whose judgment was rare and refined, whose manner gentle and sympathetic, and a character replete with Christian graces; and

Resolved further, That the sentiments expressed in these resolutions be conveyed to Mrs. Ruby Garner, the dear wife of the deceased, as a message of condolence and profound good will, and be also recorded in the minutes of the board as a testimonial of loyalty and respect and a permanent pledge of devotion to the Christian ideals exemplified by the life of Jesse Garner.

Respectfully submitted,
W. L. Lambert,
A. R. Hix,
J .O. Redding.

JONES—William Harvey Jones, son of Kelly and Julie Jones, was born February 17, 1869; was married to Miss Ella Dunn of Maiden, N. C., April 2, 1888; died December 23, 1935. He leaves his devoted wife and nine children, 33 grandchildren and 4 great-grandchildren. The funeral was held on Christmas Eve in the Stafford Memorial church, Hickory, conducted by his pastor, Rev. C. E. Murray, and a former pastor, Rev. I. L. Roberts of Concord. The pallbearers were members of the Junior Order.

He was a loving husband and father and great friend to all who called upon him for help. We will miss him much. He cannot come back to us, but thank God, we can go to meet him; for God is dearer and heaven nearer since he has gone. He loved that song:

"Will the circle be unbroken
When we reach the other shore?
Thy way, not mine, O Lord,
Howe'er it may be,
Lead me by thine own hand,
And choose my path for me."

His loving wife,
Mrs. W. H. Jones.

RESOLUTIONS OF RESPECT

The members of the woman's missionary society of Daniels' Chapel church, Goldsboro circuit, wish to pay tribute to our beloved member, Mrs. Sallie I. Daniels, who departed this life February 8, 1936. Sister Daniels was the first president of our missionary society. She was thoroughly consecrated to the church and its work. Being endowed with a gentle manner, a character of strength and unselfish devotion to others, she endeared herself to all who knew her. Therefore be it resolved:

First, That we feel our loss deeply and bow in humble submission to our heavenly Father's will.

Second, That we strive to emulate her fine Christian character, her loyalty to our home and in the community.

Third, That we extend our deepest sympathy to her bereaved family; that while we grieve with them we also rejoice with them in the memories of a beautiful and useful life of Christian service.

Fourth, That a copy of these resolutions be placed on the minutes of our society and a copy sent to the N. C. Christian Advocate.

Bertha Casey,
Mrs. J. W. Brock,
Mrs. R. H. Edwards.

IN MEMORIAM

In memory of my dear sister, Mrs. Faith Riggs, who passed to her final reward February 26, 1934. She seved as an outstanding member of her church, the Free Will Baptist church of Black Jack, Pitt county, N. C., and was loved by all who knew her. She is gone to meet father, where I trust to meet her in that great beyond. She is gone, but forgotten.

J. P. Sutton.

Do You Ever Wonder

Whether the "Pain" Remedy You Use is SAFE?

Ask Your Doctor and Find Out

Don't Entrust Your Own or Your Family's Well - Being to Unknown Preparations

THE person to ask whether the preparation you or your family are taking for the relief of headaches is SAFE to use regularly is your family doctor. Ask him particularly about Genuine BAYER ASPIRIN.

He will tell you that *before the discovery* of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, *safe* relief.

Scientists rate Bayer Aspirin among the *fastest methods yet discovered* for the relief of headaches and the pains of rheumatism, neuritis and neuralgia. And the experience of millions of users has proved it *safe* for the average person to use regularly. *In your own interest remember this.*

You can get Genuine Bayer Aspirin at any drug store — simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this — and see that you *get* what you want.

Bayer Aspirin

***Soothe* TIRED EYES**



Wash out irritating particles; relieve and refresh your eyes with

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Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

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Thomas Communion Service Co. Box 141 Lima, Ohio

Sunday School Lesson

MARCH 8

By Prof. Rollin H. Walker

The Good Neighbor

Scripture—Luke 10:25-37

The lawyer in our lesson was what we would call a professor of biblical literature. He was a very complacent person, for he actually fancied he might show off with advantage in a tilt with Jesus. Like many another intellectual, he was unawed before the majesty of the Christ.

His question, however, was good, "What shall I do to inherit eternal life?" When asked to answer it himself he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." "Thou hast answered right," says Jesus; "the secret of eternal life is to love God and your fellows."

Often our problems are not as puzzling as we make them. Duty is a rather obvious and simple thing to the man whose one passion is to do it. "If thine eye be single, thy whole body shall be full of light," says Jesus. The complication comes in when one wishes to raise a discussion or avoid a plain duty.

As the way to life is to love, the primary necessity is a God whom it is possible to love supremely. Once I heard a distinguished philosopher say that the highest attainment of philosophy was to arrive at a conception of God where the worshipper could say, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

Now one cannot passionately love an impersonal God. It may have a lofty sound for a man to say that he has gone beyond the childish notion of a personal God, but if he has, it means, as certainly as two and two make four, that his life will be stunted until he changes his views. He not only cannot love an impersonal power with that current of passion that means fullness of life, but he cannot adequately love his fellow men when they return hate for love unless he is inspired by a sense of God's infinite compassion for them and for himself.

When Jesus epitomized social obligation in the single command, "Love thy neighbor as thyself," he gave us a moral compass that we can carry in our vest pockets. We simply need to ask, "How would I like to have such and such treatment myself? Would it comfort and inspire me to better things?"

But the lawyer was not ready for such a simple solution, much less for a laboratory experiment. He preferred a discussion, especially as the command, Love thy neighbor as thyself, hit him very hard. "Who is my neighbor?" said he. Jesus was ready with a story. One always feels embarrassed in attempting to comment on the parable of the good Samaritan. It shines so gloriously in its own light that comments are likely to detract from its impression. May it not be so in this case.

The road from Jerusalem to Jericho, where the poor Jew fell among thieves, is even today wild and rocky, full of places for bandits to hide. How greedy these ragged thieves must have been! They not only took all the man's money, but they stripped him of his clothes, as robbers do today in that ill-clad country. The man was left half dead. That can be said of thousands. If they are not half dead physically through undernourishment, they are at least half starved mentally. Hence this poor wretch is a symbol of oppressed and suffering humanity everywhere.

Annuity --Bonds--

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¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT!

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

And now enter two very respectable gentlemen, a priest and a Levite. Let us modernize it by calling them a minister and a church school superintendent. Perhaps they said, "The man is probably dead already; if we touch him we will be defiled and unable to perform our duties in the temple. Besides, we are constantly contributing to charitable objects, and there is a limit. The priest and the Levite were blood kin to those of us who skip missionary appeals and persistently neglect to investigate requests for charity."

The next man that comes along is a Samaritan. The Jews loathed Samaritans as the Nazis now—alas!—loathe the Jews. This repugnance was a combination of race hatred and religious bigotry, and when these two things are united they make the most diabolical combinations known to history. But the Samaritan, while doubtless he had a strong prejudice against Jews, was a human being. Like thousands of men who have no social standing, he had a warm heart. We admire his thoroughness. He dressed the man's wounds, put him on his own beast, took care of him during the night, and when he had to go his way in the morning he paid the landlord to take further care of him and promised to pay more if necessary when he returned. All this he did to a member of a race which made it almost a matter of religion to split upon him.

"Who was neighbor to him that fell among thieves?" asked Jesus. The lawyer was compelled to say, "He that showed mercy on him." Again Jesus moves to close the argument and begin the application by saying, "Go thou and do likewise."

The parable abolishes racial and religious lines of limitations to our duty of kindly helpfulness. If I am drowning, I am willing to be rescued by any man, no matter what his religion or social standing. This, then, gives a good definition of our neighbor. He is anyone with whom I come in contact whom I would allow to save me out of some danger or calamity. And that includes, of course, every man of every race.—Northern Christian Advocates.

REMEMBER: NO THINKING, NO RELIGION!

The "man in the street" is a tiresome person—if he exists at all. No, the gospel is not for people who don't think and won't think; it never was. But let the "man in the street" pause for a moment, and there is the old riddle of human life facing at him on the pavement—

There's a sunset touch,
A fancy from a flower bell, someone's death,
A chorus ending from Euripides—
And that's enough for fifty hopes and fears
As old and new at once as Nature's self,
To rap and knock and enter in our soul,
Take hands and dance there, a fantastic ring,
Round the ancient idol, on his base again—
The grand Perhaps!

Perhaps! Sooner or later every man must face Perhaps; and though people, in and out of the church, keep telling me that Jesus Christ is not what he was, I don't believe them. He is yesterday and today the same, and for ever, the one hope of us all.—T. Reaveley Glover.

A man asked to define the essental characteristics of a gentleman—using the term in its widest sense—would presumably reply, "The will to put himself in the place of others; the horror of forcing others into positions from which he would himself recoil; the power to do what seems to him to be right, without considering what others may say or think."—John Galsworthy.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

I am taking the liberty of publishing a paragraph from a letter which I received from Brother O. V. Woosley, superintendent of the Children's Home of the Western North Carolina conference. I am anxious for the friends in the North Carolina conference to read the complimentary statement from my good friend, Brother Woosley.

* * * *

I am endeavoring to find 75 friends who will agree to pay five dollars per month over a period of ten months. So far two good friends from the Fayetteville district have agreed to be two of the 75 to pay five dollars per month for ten months. I sincerely trust that 73 more can be enlisted in this undertaking.

* * * *

"We were very happy indeed to have Mr. Sanderson and ten of your fine girls with us during the time of the orphanage basket ball tournament. It is not necessary to state to you that the girls conducted themselves most creditably while here and that they reflected fine training, exhibited good poise and were a credit to you and themselves. Of course they were anxious to win the orphanage championship. So were our girls. In the midst of this keen rivalry there was not any experience that would discredit anyone in any way. This, I think, is one of the fine values of our athletic programs."

O. V. Woosley.

* * * *

For the past two and one-half months the weather has been so very bad that scarcely anything has been done in an organized way about collecting Octagon soap wrappers. Notwithstanding the fact that the weather has been very inclement, workmen have been busy on three of our cottages. It will require three or four thousand dollars to do the necessary repairs on these buildings. I am counting on funds from the Octagon soap campaign to pay for these expenditures. I sincerely trust that our friends will bestir themselves as early as possible to collect five hundred thousand coupons. There is no doubt about reaching this goal providing the missionary societies take the lead in the campaign. Sunday schools are urged to co-operate with the missionary societies and gather up the hundreds and thousands of Octagon soap wrappers that are in the homes of our people.

Two weeks ago I spent five days in the New Bern district in the interest of our Orphanage. I investigated several children whose applications are on file for consideration by the executive committee of the board of trustees. I also interviewed several of our former pupils about paying their loans to the education loan fund. It was my happy privilege to visit several of our preachers and have delightful fellowship with them. I dropped in at the Newport quarterly conference on Sunday afternoon and Brothers Grant and Warren gave me an opportunity to say a few words to the members of the quarterly conference. I have assurance from Brother Grant and several other preachers in the New Bern district that the interest of our Orphanage has their hearty support. I deemed it a great privilege to make an Orphanage address at Centenary Methodist church in New Bern on Sunday night. Brother Larkin and Centenary church are deeply interested in the welfare of the Orphanage and will soon report their Orphanage apportionment paid in full. I returned to the Orphanage feeling encouraged over my visit to several charges in the New Bern district.

* * * *

Our concert work has been very much broken up this winter due to the extreme ly bad weather—too bad for people to get to the church. We are glad to be out again and hope to get in many visits in the different charges.

We were at Carr church, Durham, Sunday with Rev. J. A. Martin as pastor and Mr. Y. E. Smith as superintendent of the church school. He has successfully held this position for several years. To me Carr church carries the thought of loyal church workers. They have a splendid brick building for their school, using the auditorium for the preaching services. They are expecting some time to erect a nice church building adjoining. We had a large congregation. I enjoyed very much a visit in the parsonage with Mr. and Mrs. Martin. We came home for a short time, then on to Clayton to be with Rev. J. A. Guice for his vesper service at 5:30. We were greeted by a splendid congregation here. Mr. Guice is young in the work but is doing well. He has the fine heritage of a father whose example he is following, a minister in another state.

Mrs. Nellie B. Rives.

THE REAL STORY IS ON THE FRONT PAGE

It should never be forgotten that Christianity did not come into the world through the editorial page; it came through the news column. It was a news event—front-page, stop-the-press news. Something happened. "The Word became flesh and dwelt among us." The gospel was first preached as news.

Whenever it has been preached with power, it has been preached as news. Whenever it has dwindled down to mere advice, become merely editorial Christianity, it has evaporated into a cloud as vague as fog.—Halford E. Luccock.

LAME BACK?

Don't suffer with backache that robs you of sleep! Millions have found that Sloan's Liniment brings quick relief. Just pat it gently on. Feel that soothing warmth as Sloan's rushes fresh blood to the sore spot. Your muscles relax... pains slip away... and you sleep like a top! *Try a bottle tonight!* Only 35¢!



Pat on gently. Don't rub!

SLOAN'S LINIMENT

Gray Hair

Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained.

Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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SEEDSMEN
Raleigh, North Carolina

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

EVERY DAY

We are under increased pressure these days for the admittance of children into the Children's Home. Hardly a day passes without an insistent application being placed before us. This morning's mail brings three applications for a home for groups of children now without a home. According to those making the application the distress connected with the cases presented is very pathetic. While we have grown accustomed to reviewing applications, some deserving, some not, we have not grown accustomed to ignoring them. They work on our hearts and they stay in our minds. Some sort of service must be rendered in every case. The pressure for this service is increasing. The passing of federal relief funds has increased the load on local charity and on elemosynary institutions. The Children's Home is trying to do its part to relieve the pressure placed upon it by orphan children who have a right to look to the Methodist church for a chance. So every day in every possible way something is being done for those who are actually in need of what the Children's Home was established to supply.

DON'T WORRY

"Don't worry, don't concern yourself too much about the applications that come to you. You can't serve all of them and you might as well make the best of it." One hears such a statement every once in awhile. It usually comes from some person who is not in position to assume the responsibility about which he so readily speaks of dismissing. If we were inclined to worry most of it would come from the complacency of those who are so much interested in "the great program of the church"as to not take much time for becoming interested in little dirty-faced youngsters denied the loving care of parents. But why worry about them when there are so many who do have a heart and who do care for orphan children?

REMINDER NO. 1

This is the first call for remembering that March brings another fifth Sunday, the Children's Home Sunday. The last fifth Sunday came in December when most everybody was literally snowed under. The snow in our areas ranged from ten to eighteen inches. Very few people attended church school services. The Children's Home offering was very small. It would have been distressingly small but for subsequent offerings made by loyal and liberal church schools. But March brings another fifth Sunday, the spring fifth Sunday, the best time in the year for a liberal outpouring. We are counting on a real offering. We have a lot of faith in our friends. Be keeping this important matter in mind.

SOME FIRE LEFT

In winter days in homes where big fireplaces are used the fire is never let go completely out. As a boy it was my job to keep plenty of wood cut and the fire going throughout the winter. I never liked to let the fire go entirely out. But when spring came there was a let-up in the attention given to the fireplace and the last embers burned out. When the cold day came I had to start the fire over. The paying of ten per cent apportionment is not now creating much



Left to Live and Love

warmth. In fact, we are cold. The fire needs some replenishing. Reeds, an up-and-coming young station in the Winston-Salem district, kept the fire going last week. It paid its ten per cent apportionment in full and is on our honor roll. Rev. McRae Crawford is the pastor and Dr. F. L. Mock is the superintendent. Who will be next?

TWENTY-FIVE A DAY

It cost $25 a day more to run the Children's Home in 1935 than it did in 1934. We had several more resident children to provide for and quite a large number of additional mothers' aid children. The food cost advanced quite a lot and clothing cost increased. Probably the greatest increase was shown in feed cost for our dairy herd and in coal for our furnaces. Having previously run on a stinted basis, last year was used to get our stock and equipment back into a normal status. So without wasting anything and in the face of very careful management our living expenses last year greatly increased. We are still living on a balanced budget and are not in debt. But our balance is low and debt keeps peeping at us.

GOING AGAIN

Work on the new Norfleet building has been resumed. The open weather has enabled the brick masons to come back on the job and the carpenters to resume their work. Practically all the brick work is now completed and the forms are in shape for pouring the concrete which will serve as a floor for the attic and a base on which to place the ceiling for the rooms beneath. The Norfleet building is entirely fireproof with the exception of window and door cases and the structural timbers for supporting the roof. It is possible for the roof to burn without causing fire damage to the rooms below. The new building will house 30 small boys together with a house mother and a dietician. It will contain its own kitchen and dining room, as well as a large play room. This building comes as a gift from the J. K. Norfleet family.

ONE TAKEN, ONE LEFT

The picture this week is that of Franklin Delano Crayton, three years old the 31st of May, and Wesley Crayton, six years old the 4th of June. These little younsters without a home came to the Children's Home last summer because of the interests of a young Methodist preacher and a county welfare department. Both these little fellows have had a happy time this winter at the baby cottage and are growing very satisfactorily. Franklin Delano is sponsored by Miss Ruby M. Williams and her mother, of Reidsville. Wesley does not have any "ladies." He asked me the other day if I could find him some. And that is the big reason the picture is presented this week.

CHANGING THE VIEWPOINT

Our athletic teams win their games so consistently to have to do quite a good deal of adjusting to appreciate the value of defeat. It has been over two years since the varsity football team has lost a game. The boys' varsity basket ball team had been winning regularly throughout the winter until they struck the fine Kannapolis high school team, to whom they lost two games by close scores last week, one at Kannapolis and the other on our own court. The girls were more fortunate in that they won both their games with the Kannapolis girls. It is well for the boys to lose every once in awhile in order to know how the other side feels when it loses. At any rate, the boys lost after having played very strenuously. They took their loss in the best of spirit, for they were beaten by worthy foes to whom congratulations were heartily extended.

Rastus: Mah gal's divine.

Epheriam: Youah gal may be de vine, but mah gal's de berries.—Pathfinder.

THE SERENE COURAGE OF A WOMAN

A woman calmly took the arm of a man threatened by an excited mob and walked through the crowd to safety. A man saved by the quiet courage of a woman!

Of the actors in this scene of a century ago, the name of the Boston minister to whose speech the mob objected, is handed down to posterity; the little Quaker woman remains unknown.

The quiet courage of woman may be seen every day in the uncomplaining silence of many a sufferer; the determined struggle of a woman making her way alone against great odds; the tender care of the mother standing guard over her happy, trusting children.

What of that woman whose children have gone out into the world or were born into the homes of others, but who, with quiet courage, says, "I can have a part in guarding the childhood of the nation against that foe, alcohol. I shall arm myself with scientific information; I shall keep abreast of the times; I shall co-operate with others of like purpose and like interest."

What of the woman who quietly, courteously refuses the proffered cocktail or glass of wine, believing that she has the right to set for herself the standard of total abstinence?

What of the woman who, realizing the useless, tragic waste of war, uses her influence to bring nearer the day when peace shall reign throughout the world?

With serene courage, with faith in the God of love as their leader, women will continue to give of self in the effort to save man and youth, boy and girl from dangers that threaten.—The Union Signal.

N. C. BOARD OF EDUCATION

(Continued from page 21)

I am grateful for the privilege of hearing Kagawa. I can still see the group of over 5000 standing in silent tribute to him, and hear his eager voice confessing that the love of Christ captured him. I think he made us realize our personal religion is useless unless we can make things better for others. His dynamic personality attracted me so that I leaned forward in my seat scarcely daring to breathe for fear of desecrating his presence. He sent us to our homes with the conviction that we as young people have great possibilities and that we must help our ministers carry the message of love.

I sincerely pray that because of the days spent there and the friendships formed I may be more deeply consecrated to the better things of life, and that I may make the "discovery" Kagawa did in the poem, and somehow help others—

"That God
Who dwells in my hand,
Knows this secret plan
Or the things he will do for the world
Using my hand."

Gertrude Flowers.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxines. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

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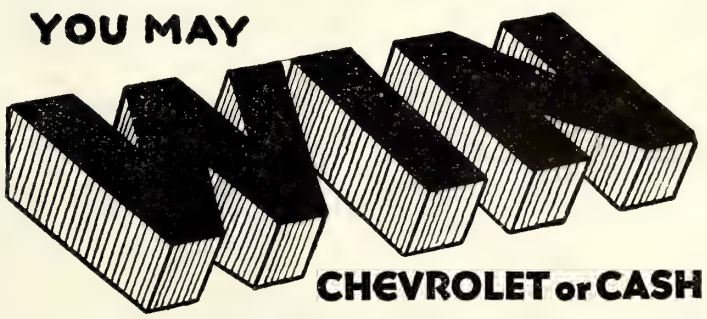
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YOU MAY



CHEVROLET or CASH

Are you smart? Here's a puzzle that will test your wits. The Scrambled Letters below, when properly re-arranged, will spell the name of a Famous Movie Star.

Probably you know the names of most of the Famous Movie Stars, but just to refresh your memory we mention a few: Greta Garbo, John Gilbert, Joan Crawford, Shirley Temple, Wallace Beery, Clark Gable, Jean Harlow, Dick Powell, Warner Baxter and Kay Francis.



These scrambled letters will spell the name of a Famous Movie Star when they are properly re-arranged. Start switching the letters around; see if you can figure it out. If your answer is correct, you will receive at once, A LARGE SIZE PICTURE OF THIS MOVIE STAR FREE!—beautifully colored and suitable for framing—and the opportunity to win a 1936 CHEVROLET SEDAN or the cash. EVERYONE WINS A PRIZE.

Be The Big Winner. First Prize Winner gets Chevrolet Sedan; 2nd, $300 in Cash; 3rd, $200 in Cash; 4th, $100 in Cash; and many other Cash Prizes. Duplicate prizes in case of ties.

SEND NO MONEY! Just your answer to the Movie Scramble above. USE THE COUPON. HURRY! DON'T DELAY!

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RADIO STATION WNBR
Memphis, Tenn.

My answer .....

Name .....

Street .....

City .....*State* .....

Send me the Free Picture

Children's Storyland



THE LOST SWEATER

By Carrie Belle Boyden

It looked as if Sylvia would be late for school. Sarah started without her, for when Sylvia began to look frantically for her coat, no one knew how long it would take her to find it. It was more often lost than not.

"Can't you wear your leather coat?" suggested Mrs. Singleton.

"I left that at school last Friday," Sylvia answered. "I'll have to wear my new blue sweater."

"I am afraid that you will leave that at school too," replied her mother.

"Oh, no. I'll be sure to wear it home," answered Sylvia. "If I don't, I'll wear dad's old garden coat to school for a week. Got to run. Goodbye, mom!" And Sylvia rushed off, pulling on her pretty bright blue sweater as she ran. Mrs. Singleton heaved a deep sigh, but hoped for the safe return of her young daughter's coat and sweater.

It turned warm that day and when Sylvia returned home at four o'clock she swung airily along talking to two friends. When she turned into her own yard she met her mother just going to the grocery store, and skipped along beside her. "Sylvia," asked her mother, "where are your sweater and leather coat?" Sylvia looked conscience-smitten. I'll go right back and get them. It was so warm that I never thought of wraps."

It was a long walk back to school and Sylvia spent some time interviewing the caretaker and looking for the lost wraps. She came rushing in just at supper time wearing the leather coat and carrying the other coat, but the sweater was missing.

"Don't say a word, mother," said Sylvia contritely. "I feel worse than you do about it. The leather coat is so heavy for warm days in spring, and my light coat is getting shabby, and I did love the new blue sweater. I left it on a hook in the hall, but it was gone."

"I wish that I could help you to remember," said her mother thoughtfully. then she smiled. "Do you recall your promise to me as you started to school wearing the new sweater?"

"No. What did I promise?" asked Sylvia.

"You said that if you didn't bring your sweater home you would wear father's garden coat to school for a week."

Sarah laughed. "I can see Sylvia doing that!" she said. Mr. Singleton's eyes twinkled. "You are welcome to my old coat," he said quietly.

Sylvia looked around the supper table. They all thought it was a joke. "I'll do it," she said. "I said I would and I will! Now let's change the subject.

MY DOG

Say, feller, 'jever see my dog?
Well, come over here an' set on this log;
I'll tell you all the things he duz—
He's jes' the smartest dog there ever wuz.

He kin get th' cows from th' pasture lot,
He's as much sense as boys has got;
He keeps th' chickens out uv th' yard,
An' out uv the' barn, and runs 'em hard.

He chases th' cats an' makes 'em run,
O my, but he's jes' th' mostest fun,
'Till ma says, "Make him stop." An' I sez, "Rats!"
Gee, my dog's worth mor'n a million cats.

He kin jes' play ball as good as boys,
An' do jes' ever'thing one enjoys—
Hide and seek and blackman, too;
That's some uv th' things my dog kin do.

He kin set up straight, jump through a hoop,
An' kin even walk a rope;
I jes' am tellin' things 'at's true,
He duz all tricks circus dogs kin do.

He's not so purty, nor clean—but 'nen,
He jes' knows mor'n most eny men.
And he feels so sorry when I am bad,
He's jes' the best friend a boy ever had.

He catches rabbits and brings 'em to me,
An' kills the snakes and 'nen—O gee,
I cud tell you things till the sun comes up.
Say, when you git time, come see my pup.

—I. M., in Methodist Protestant.

The next morning Sylvia was ready for school early. She decided to start early to avoid the crowd, but Patricia came along just then and joined Sarah. A minute later out came Sylvia wearing her father's old garden coat. The shoulders were too broad and the sleeves dangled, but she pushed them up so she could carry her books. "Hello, Partricia," said Sylvia nonchalantly.

Patricia looked at the coat, and the corners of her mouth twitched. "What's the idea?" she asked.

"If I tell you why I am wearing it, will you ask no more questions?" asked Sylvia. Partricia promised. "I'm wearing my dad's coat for a week because I said I would," explained Sylvia. Partricia looked more mystified than ever but said nothing.

Several schoolboys came up behind and began to giggle. "Must be hard up," one of them said. "New style of coats for girls," another volunteered. From across the street came a heavy laugh. Sylvia recognized Bob Browning from her class. "Hello, Sylv," he called. "Got a new coat? It's elegant." He crossed over and walked along with the girls. By that time Partricia and Sarah were laughing and so was Bob. Sylvia thought it was better to laugh with them than to be laughed at. "Yes," she said airily, "my dad offered it to me and I said I would wear it, so here I am!"

Sylvia stayed after school that afternoon to copy some poems. In fact, she did not leave the room until every one but her had gone from the building. She much preferred to walk home alone. But when she came out, carrying her father's coat, there stood Andy Larsen. He was not laughing, though; he seemed troubled. He was always neat looking, but rather poorly dressed. Although in Sylvia's class, he had never spoken to her before. Now he stepped up to her and offered to carry her books since he was going her way. Sylvia gave them to him gravely and wondered what he would say next.

"Did you lose a blue sweater?" he asked.

"Yes, I did," replied Sylvia. "I left it hanging on a hook in the hall and did not think of it until I reached home. I went right back after it, but it was gone."

"I know where it is," said Andy. "I will bring it to you tomorrow morning if you will tell me where you live."

"Oh, thanks so much!" exclaimed Sylvia. "But how did you know about it?"

"I cant' tell you that now,' 'answered Andy.

Sylvia did not have to wait long for her sweater the next morning. When her father brought in the morning paper he brought with it a package and in it was Sylvia's blue sweater.

A few days after this Sylvia went out of her way to speak to Andy Larsen and to thank him for returning her sweater. "Won't you tell me where you found it, Andy?" she asked.

Andy hesitated. "You won't like me if I tell you the whole story," he said.

"Oh, yes, I will," answered Sylvia.

So Andy told Sylvia about his younger sister who was crippled and had never been to school but was taught at home. "She had a birthday the other day—last Monday," he said. "I was the last one to leave school that day and I saw the blue sweater hanging there, so I took it home to her and told her that I had found it and that she should keep it until

I discovered the owner. It was just the color of her eyes and she was so pleased. But when I saw you coming to school the next morning wearing your father's coat, I knew the sweater was yours and probably you needed it—as much as my sister Doris. Anyway, it was yours. I will never do such a thing again."

"But what about your sister Doris?" asked Sylvia.

"I told her that I had found the owner of the sweater and she was glad. She said I must return it as soon as I could," answered Andy.

Of course Sylvia forgave him at once and respected him for telling her about it. A few days later she called on Doris with some spring flowers from the garden. The two girls became fast friends, for Doris was only a year younger than Sylvia. And from that time Sylvia shared many things with Doris, even the blue sweater, and Doris made many pretty things for Sylvia, for she was gifted in handiwork, and they often spent a whole Saturday afternoon together.

Sylvia told her mother a few weeks later, "I'm glad I lost my sweater, and I'm glad that I wore dad's old coat to school, because if I hadn't, I never should have met Doris. But such a nice thing couldn't happen twice, so I shall try to be more careful after this."

And for some strange reason Sylvia was more careful. Perhaps her friendship with Doris—who had so little—made her more thoughtful.—Zion's Herald.

MARY MARGARET LEARNS HOW TO HELP

Mary Margaret sat on the front steps kicking her heels, a naughty frown on her sweet little face. She was very cross, and for no other reason than that she had to help her mother wash and dry the lunch dishes. Now, if there was one thing in the world that Mary Margaret disliked more than another it was to dry dishes, and since that happened to be one of the duties about the house that fell to her share, she frowned quite frequently.

Mary Margaret lived with her mother and father in a pretty white cottage in a town where her father was a professor in a college. She was "going on seven," and her mother thought it about time for her to begin to learn just how to keep house.

The sun shone brightly on the front steps. After awhile, Mary Margaret tired of kicking her heels; so she got up and slowly walked down over the lawn to a small tree at the side of the house. This was her own particular tree, and she spent many happy hours playing beneath it.

But now she did not feel like playing. She was still thinking about those dishes and feeling more hurt and upset every minute because she had to help.

As she sat there she noticed a number of ants running around in a pile of dirt.

"I wonder why they are doing that," thought Mary Margaret, as she watched them curiously. Then she saw what was the trouble. When she had crossed the lawn she stepped on an ant house, knocking the sand in all directions.

All the ants were helping to build the house again. They had left their own work, and were carrying sand to rebuild the house.

Mary Margaret was so interested in the ants that she was quite started when several birds began to chatter on the other side of the tree. She looked around cautiously. There she saw a bird with a broken wing, trying to fly. The poor little thing could hardly raise itself from the ground, although several birds fluttered about, trying to help.

After Mary Margaret had watched them for some minutes she suddenly spoke out loud.

"Why, even the birds and the ants are helping one another. Oh, I am so sorry that I was cross to my mother when she wanted me to help this morning."

And as Mary Margaret ran across the lawn again she made up her mind that she could be as kind as birds and ants. Neved again would she be naughty when her mother asked her to do anything for her.—Bertha Altbayer in The Sunbeam.

CHILDREN'S SAYINGS

When the teacher of a class of small Mexicans found her pupils marching joyously around three chairs, she asked the inevitable, "What are you children doing?"

Then Maria Quesada enlightened, "We plays that loflee song you tich us."

"Song?" the teacher asked, "what song?" and Ramon Perez told her, "The nize song named 'Three Chairs for the Red, White an' Blue!"—Front Rank.

* * * *

A little boy was found sitting pensively on a doorstep while all the other children were playing inside the house.

"Why don't you go in and play with the others?" asked a neighbor.

"I mustn't," was the reply, "I'm going to play the baby,, and I'm not born yet."—Montreal Star.

* * * *

"Now," said the school teacher, "give me a definition of space."

Junior stood up, flustered and red. "Space," he began, "is where there is nothing. I can't explain it exactly, but I have it in my head all right."—Pathfinder.

* * * *

Little Bobby came home from kindergarten wildly excited over the story of the landing of the Pilgrims, which he told in great detail to Nana.

"And what was the name of the boat they came in?" asked grandmother.

"Let's see," hesitated the youngster. "Oh, I know, the Cauliflower!"—Boston Globe.

* * * *

Mother—Johnny, how is it that you have lower marks in January than in December?

Johnny—Oh, everything is marked down after the holidays."—Exchange.



DON'T take chances. Rub on soothing, warming Musterole. Relief generally follows.

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North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

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SLATE OF JOHN R. CHURCH
Conference Evangelist

March 1-13—Centenary, Greensboro.
March 15-27—Ward Street, High Point.
March 29-April 10—Walkertown, N. C.
April 14-16—District Conference, Carlisle, Kentucky.
April 19-May 3— Portsmouth, Virginia.
Full slate until November.

DISTRICT CONFERENCE DIRECTORY

Charlotte, at Marshville	April 23-24
Asheville, at Weaverville	April 26-27
Greensboro, at Farmer	April 30
Statesville, at Mount Zion	April 30
Gastonia, at Kadesh Church, Belwood	May 5
Winston-Salem, at Kernersville	May 6-7
Salisbury, at Salem Church	May 8
Raleigh, at Middleburg	May 12
Wilmington, at Clinton	May 13-14
Fayetteville, at Reaford	May 14-15
Rocky Mount, at Farmville	May 18-19
Durham, at Duke's Chapel	May 21

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
SECOND ROUND

March

Burlington Ct., Bethel, 11 8
Hillsboro, New Sharon, 3 8
Branson, 7:30 8
Graham-W. Burlington, Graham, 11 15
Cedar Grove, Walnut Grove, 3 15
Brooksdale, 7:30 15
E. Roxboro-Longhurst, Longhurst, 11 22
Mt. Tirzah, Mt. Zion, 3 22
Rougemont, Union Grove, 7 22
Bynum, Cedar Grove, 11 28
Orange-Carrboro, Carrboro, 11 29
Andrews-Massey's, Massey's, 3 29

April

Bahama, Ellis Chapel, 11 4
Webb Avenue-Holt's, Holt's, 11 5
Mebane, 7:30 5
Duke Memorial, 7:30 7
Chapel Hill, 7:30 9
Yanceyville, Locust Hill, 11 11
Milton, Semora, 11 12
Front Street, 7:30 12
Leasburg, Bethel, 11 19
West Durham, 7:30 19
Durham Ct., McMannens, 11 26
Person Ct., Lea's Chapel, 3 26
Roxboro, 7:30 26

May

Stem, Calvary, 11 3
Lakewood, 7:30 3
Trinity, 7:30 5
Pittsboro, Hickory Mt., 11 10
South Alamance, Phillips Chapel, 3 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

March

Manteo, 11 8
Dare, Mann's Harbor, 3 8
Wanchese, 7:30 8
South Mills, Newland, 11 and 1 14
South Mills, Newland, 11 15
Gates, Harrell's, 3 15
Edenton, 7:30 15
Roper-Creswell, Creswell, 11 22
Plymouth, 3 22
Columbia, Wesley's Chapel, 7:30 22
Hatteras, Buxton, 11 29
Kennekeet, Rodanthe, 7:30 29

April

North Gates, Savages, 11 and 1 4
City Road, 11 5
North Gates, Savages, 3 5
Hertford, 7:30 5
Moyock, 11 12
Kitty Hawk, Collington, 3 12
Currituck, 7:30 13
Pasquotank, Mt. Herman, 11 and 1 18
Chowan, 11 19
Pasquotank, Mt. Herman, 3 19
Elizabeth City, First Church, 7:30 19
Perquimans, Woodland, 11 and 1 25
South Camden, Wesley, 11 26
Perquimans, Woodland, 3 26
Williamston, 7:30 26

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
SECOND ROUND

March

Mt. Gilead, 11 8
Wadeville, Little River, 3 8
Hamlet, 11 15
Laurinburg, 7:30 15
Hay Street, 11 22
Glendon, Carbonton, 3 22
West End, 7:30 22
Maxton, 11 29
Person Street-Calvary, Gardner's, 7:30 29

April

Laurel Hill, Snead's Grove, 11 5
Ellerbe, Concord, 3 5
Fayetteville Ct., Parsonage, 7:30 6
Caledonia, East Laurinburg, 7:30 9
Fayetteville Ct., St. Andrews, 3 12
Jonesboro, Lemon Springs, 7:30 12
Hay Street, 7:30 15
Stedman, Tabor, 11 19
Broadway, Morris Chapel, 3 19
Raeford, 11 26
Gibson, 7:30 26

May

Troy, 11 3
Goldston, 3 3
Aberdeen, 7:30 3
Roberdel, St. Pauls, 11 10
Piedmont, West Rockingham, 7:30 10
Biscoe, Star, 11 17
Carthage, 7:30 17
Rowland, Purvis, 11 24
Rockingham, 7:30 24
Red Springs, 11 31
Parkton, Cotton, 7:30 31
Fayetteville district conference, May 14.

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
SECOND ROUND

March

Grifton, Sharon, 11 8
Riverside-Bridgeton, Bridgeton, 7:30 8
Hookerton, Ormond's, 11 15
Snow Hill, Jerusalem, 3 15
Ayden, 11 22
Jones, Shady Grove, 3 22
New Bern, Centenary, 7:30 25
La Grange, Institute, 11 29
Seven Springs, Indian Springs, 3 29

April

Aurora, Aurora, 11 5
Aurora, Campbell's Creek, 3 5
Pamlico, Vandemere, 11 12
Oriental, Oriental, 7:30 12
New Bern, Centenary, 11 19
Goldsboro Ct., Thompson's, 3 19
Pink Hill, Webb's, 11 25
Greenville, 11 26
Kinston, Queen St., 7:30 26

May

Vanceboro, Epworth, 11 3
Dover, Bethany, 3 3
Grimesland, Providence, 11 9
Straits-Harlowe, Oak Grove, 11 10
Beaufort, 11 17
Newport, Newport, 3 17
Morehead City, 8 17
Mt. Olive Ct., Providence, 11 23
Mt. Olive-Calypso, Mt. Olive, 11 24
Goldsboro, St. Paul, 8 24
Ocracoke-Portsmouth, Ocracoke, 7 29
Atlantic, Atlantic, 11:30 30
Fremont, Black Creek, 11 31
Pikeville-Elm Street, Saulston, 3 31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND

March

Raleigh, Central, 11 8
Selma, night 8
Smithfield, night 11
Millbrook, 11 15
Raleigh, Epworth, night 15
Tar River, Trinity, 11 22
Middleburg, Drewry, 3 22
Fuquay, Kipling, 11 29
Newton Grove, Mt. Moriah, 3 29
Erwin, night 29

April

Louisburg, 11 5
Youngsville, Prospect, 3 5
Zebulon, 11 12
Clayton, night 12
Four Oaks, Antioch, 11 18
Benson, 11 19
Bailey, Pleasant Grove, 3 19
Franklinton, night 20
Creedmoor, Bullocks, 11 25
Oxford, 11 26
Oxford Ct., Bethel, 3 26

May

Princeton, 11 2
Lillington, Pleasant Plains, 3 3
Cary-Apex, Apex, 11 10
Mamers, Mt. Ariel, 3 10
Garner, Mt. Zion, 3 17

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

March

Elm City, 11 8
Rocky Mount, First Church, 7:30 8
Kenley, Buckhorn, 11 15
Stanhope, Sandy Cross, 3 15
Littleton, Calvary, 11 22
Rocky Mount, Clark Street, 11 29
Tarboro, 7:30 29

April

Warrenton, Macon, 11 5
Warren, Shady Grove 5
Norlina, Jerusalem 5
Conway, Zion, 11 12
Northampton, Lasker, 3 12
Garysburg, 7:30 12
Rich Square, Pinners, 11 19
Scotland Neck, Hobgood, 7:30 19
Rosemary, Smith, 11 26
Roanoke Rapids, 7:30 26
Zone preachers' meetings, March 9-13. District conference, Farmville, May 12-14 (provisional).

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

March

Wilmington, Grace, 11 8
Whiteville, night 8
Swansboro, Queens Creek, 11 15
Maysville, Hopewell, 3 15
Jacksonville-Richlands, Richlands, night 15
Roseboro, Andrews, 11 22
Garland, Antioch, 3 22
Clinton, night 22
Wilmington, Trinity, 11 29
Tabor City, Bethel, 3 29

April

Southport, 11 5
Epworth-Wesley, Bethany, 3 5
Wilmington, Fifth Avenue, night 5
Town Creek, Bethel, 11 12
Brunswick, 3 12
Shallotte, Concord, night 12
Fairmont, Olivet, 11 19
Lumberton Ct., Smith's, 3 19
Elizabeth, Clarkton, night 19
Bladen, Deems, 11 26
St. Paul's, Barker's, 3 26
Lumberton, Chestnut Street, night 26

May

Wallace-Rose Hill, 11 3
Faison-Kenansville, Wesley, 3 3
Warsaw-Magnolia, Turkey, 11 10
Burgaw, Rocky Point, night 10
Carver's Creek, Shiloh, 3 24
Scott's Hill, Union, night 24

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

March

Candler, Laurel Hill, 11 7
Marshall, Walnut, 11 8
Hot Springs, Paint Rock, 2:30 8
Biltmore, 11 15
Oakley, 7:30 15
Fleacher-Mills River, Fletcher, 11 22
Saluda-Tryon, Saluda, 7:30 22
Hendersonville, 11 29
Flat Rock, Fruitland, 3 29

April

Leicester, Dix Creek, 11 5
Sandy, Teague's, 3 5
Laurel, Beech Glen, 11 12
Acton, Sardis, 3 12
Central, 11 19
Fairview, Fairview, 3 19
Asheville Ct., Elk Mountain, 11 26
District Conference, Weaverville, April 26-27.

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

March

Wadesboro, 11 8
Peachland, Mt. Moriah, 2:30 8
Dilworth, 7:30 8
Wadesboro, 11 15
Lilesville, Savannah, 2:30 15
Prospect, Bethlehem, 11 22

April

Monroe, Central, 11 5
Charlotte, First Church, 7:30 6
Morven, Pleasant Hill, 11 12
New Hope, Bethel, Union, 2:30 12
Ansonville, Cedar Hill, 2:30 19
District Conference, Marshville, April 23-24.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

March

Goodsonville, Asbury, 11 8
Lincolnton Ct., Pisgah, 2:30 8
Lincolnton, First Church, night 8
Gastonia, Smyre, 11 15
Cherryville Ct., Beulah, 3 15
Cherryville, First Church, night 15
Lowesville, Snow Hill, 11 21
Maylo, 11 22
Lowell, Bethesda, 3 22
Gastonia, East End, 11 29
Rock Springs Ct., 2:30 29
Stanley, Iron Station, night 29

April

Bessemer City, Concord, 11 5
Kings Mountain, night 5
Cramerton, 11 12
Dallas, High Shoals, 3 12
Polksville, Casar, 11 18

Gastonia, Trinity, 11 19
Belwood, Kadesh, 3 19
Crouse Ct., 11 26
South Fork Ct., 3 26
Gastonia, Bradley Memorial, night 26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
SECOND ROUND

March

Bethel-Grace, 11 8
Pleasant Garden, 3 8
Carraway Memorial, 7:30 8
New Hope Ct., Pisgah, 11 15
Asheboro Ct., Mt. Tabor, 3 15
Ramseur, 7:30 15
Guilford, 11 22
Coleridge Ct., Rehobeth, 3 22
Randolph Ct., Trinity, 7:30 22
Farmer Ct., Salem, 11 29
Highlands, 7:30 29

April

East Spencer, East Spencer, 11 5
Gold Hill, Liberty, 3 5
China Grove, night 5

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
SECOND ROUND

March

McDowell Ct., Bethel, 11 8
Old Fort Ct., Bethlehem, 3 8
Old Fort Station, night 8
Burnsville, 11 15
Ball Creek, Ball Creek, 3 15
Elk Park, Elk Park, 11 22
Avery Ct., Jonas Ridge, 3 22
Micaville, Bakersville, 11 29
Spruce Pine, night 29

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
SECOND ROUND—IN PART

March

Laurel Springs, Chestnut Hill, 11 7
Helton, Grassy Creek, 11 8
Sparta, Shiloh, 3 8
Walnut Cove, Bethlehem, 11 14
Sandy Ridge, Sandy Ridge, 11 15
Danbury, Danbury, 3 15
Stoneville-Mayodan, Mayodan, night 15
Ronda, Grassy Creek, 11 22
Jonesville, Haynes Grove, 3 22
Elkin, night 22
Mt. Airy, Central, 11 29
Pilot Mountain, Chestnut Grove, 3 29
Rockford Street, night 29

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
SECOND ROUND

March

Kerr Street, 11 8
Concord Ct., Rocky Mount, 3 8
Forest Hill, night 8
First Church, night 10
Yadkin-Rowan, Yadkin, 11 15
New London, Zion, 3 15
Spencer, Central, night 15
Mount Pleasant, St. Paul, 11 22
Cabarrus County Training School 3 22
Epworth, night 22
Concord, Central, 11 29
Granite Quarry, 3 29

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

March

Granite Falls, 11 8
Catawba, Bethlehem, 3 8
Maiden, Maiden, night 8
Taylorsville, Carsons, 3 15
Hiddenite, Hiddenite, night 15
Dudley Shoals, Grace, 11 22
Hudson, Hudson, night 22
Westview, 11 29
Hickory, First Church, night 29

April

Whitnel-Harpers, 11 5
Lenoir Ct., South Lenoir, night 5
Davidson, Huntersville, 10 12
Mount Zion, 11 12
Olin-Turnersburg, night 12
Balls Creek, Pisgah, 11 19
Newton, night 19
Lenoir, First Church, 11 26

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

March

Murphy, 11 8
Hayesville, Sweetwater, 3 8
Franklin Ct., Clark's, 11 and 11 14-15
Webster, Wesleyanna, 3 15
Sylva, Dillsboro, night 15
Highlands, Highlands, 11 22
Glenville, Glenville, 3 22
Fines Creek, Spring Creek, 11 29
Crabtree, Crabtree, 2 29

April

Murphy Ct., Bellview, 11 5
Andrews, night 5
Bryson City, 11 19
Dellwood, Elizabeth, night 19
Cullowhee, Speedwell, 11 26

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

March

Burkhead, 11 8
Oak Ridge, Cottrell Memorial, 3 8
Hanes-Clemmons, Clemmons, night 8
Thomasville, Main, 11 15
Hiatt-Sedge Garden, Mt. Olive, 3 15
Green Street, night 15
Kernersville, 11 22
Bunker Hill, 3 22
Denton, Denton, night 22
Centenary, night 25
Grace, 11 29
Thomasville Ct., 3 29
Ogburn Memorial, Oak Summit, night 29

April

Mocksville, 11 5
Walkertown, night 5

This happened in spelling class one day. "B-i-p-e-d, biped, anything that goes on two feet," and then Howard looked thoughtfully at the ceiling a minute before continuing, "a pair of shoes is the example of a biped."—Exchange.

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GREENSBORO, N. C.

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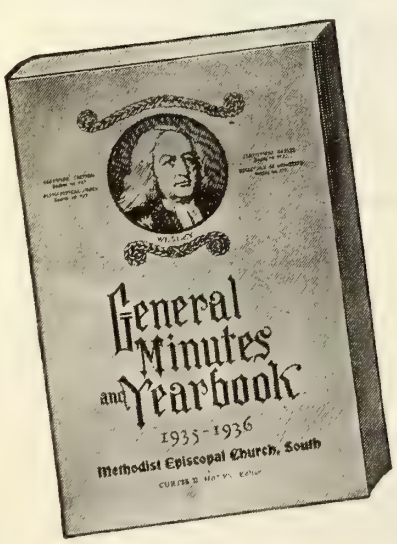
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Edited by CURTIS B. HALEY

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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, MARCH 12, 1936 Number 11

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A Prayer for Enthusiasm

GREAT GOD of the crashing thunder and flashing lightning, the tumultuous torrent and leaping cataract, the rushing wind and strenuous storm, breathe into this torpid, lazy life of mine the passion, the zeal, the exultant energy of thy mighty, exuberant, fervent Spirit! Grant unto me, I pray thee, some share of thy divine enthusiasm.

Save me, O God, from the appalling stupidity of those who affect to despise all evidence of passionate purposefulness and enthusiastic earnestness. The blase, the bored, the sophisticated, the worldly wise—these pathetic people who pose as paragons of superiority—let not the sepsis of their satiety strike into my soul, lest my life too put forth that foul fruit of ennui, disgust, apathy, disdain, bitter boredom.

O keep me young, eternally young, not in years—pile these upon me plentifully, I pray!—but in spirit. And to that end, reveal to me, O God, that when wonder, awe, and enthusiasm wane, I grow ugly and old, though I be but twenty; and that so long as passion, purposefulness, and vivid interest in life survive, I am young, though an hundred and one.

And if, being human, I must err at times, grant I pray thee, that my folly may be that of spirit and fire, rather than the nauseating negativeness of a lazy and complacent apathy of a calculating indifference. Whatever faults the fervor of enthusiasm may lead me into, at least let it save me from the degradation of becoming the very spittle of thy mouth, for in thy word I read: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." Amen.

HENRY H. CRANE, *Pastor Elm Park Church, Scranton, Pa.*

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Why not enlist at once in this noble effort for an informed leadership? Put the
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Act Quickly! Lead in a Noble Cause

THE CHRISTIAN ADVOCATE KEEPS WINNING

Two elements enter into the conquest coming to the North Carolina Christian Advocate.

(1) Never before have we had such fine co-operation on the part of our bishop, preachers and people in making and circulating the church paper.

(2) Never before has the job department, which is so essential to the support of the paper, had so many friends and patrons.

OUR MOTTO IS: A BETTER PAPER EACH YEAR AND BETTER SATISFIED PATRONS OF OUR JOB DEPARTMENT.

With continued co-operation in getting the official boards 100 per cent and in winning one new subscriber for every 50 members in each church, we can double the subscription list this year and quadruple this number in the next five years. We will then wonder how we were content to live at such a poor dying rate.

The reports this year will indicate who are having a part in winning the victory for the North Carolina Christian Advocate.

WHICH DISTRICT WILL LEAD?

A number of charges have reported the board of stewards 100 per cent for the Advocate. Many are working at the job, some having sent in a partial report for their boards.

On the showing made last year we are sure some of the districts will go 100 per cent. That is, every charge will report the officials 100 per cent for the North Carolina Christian Advocate. **Which one will be first?**

That will be a distinct honor for any district. It will be a church-wide distinction. Such has never happened before. At least no such report has gone abroad.

PROGRAM FOR MID-YEAR MEETING OF BOARD OF MISSIONS

The mid-year meeting of the conference board of missions will be held in Wesley Memorial church, High Point, on Monday, March 23, instead of Tuesday as first announced.

The program will include the following features:

Morning session opening promptly at ten o'clock.

Where to get missionary information. Discussed by Dr. W. A. Lambeth and Mrs. A. L. Thompson.

The Missionary Message to the Church, by Bishop Edwin Holt Hughes of Washington, D. C.

Afternoon Session

Devotions, by Jesse Philips-Robertson, singer of Psalms.

Is there a new approach to the home mission problem in the W. N. C. conference?

Discussion and open forum led by Bishop Paul B. Kern.

GENERAL BOARD OF MISSIONS MEETS

The annual meeting of the Board of Missions of the Methodist Episcopal Church, South, will convene in the auditorium of the mission board headquarters in Nashville, Tenn., Tuesday and Wednesday, May 5 and 6, opening at 9 a. m. on the morning of the 5th.

W. G. Cram, Gen. Sec.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, MARCH 12, 1936 Number 11

The preacher whose nerves are not a-tingle and whose soul is not ardent as he faces the spiritual dirth of the nation would do well to try out afresh his call to be a prophet of God. We have made much of recovery and prosperity; still our people are less spiritual and more worldly. Our hearts must burn until the church is aflame—until soul meets soul.

Al Smith in his Washington speech said that Washington is a second Moscow or something to that effect. And now the weather man tells us that the snows this winter have been like those in Moscow, Russia. Seems like Al is some weather prophet if not gifted with prophecy in other fields. But to be a successful weather prophet is beyond the gifts of most men. And even the weather bureau does not ring the bull's eye every crack.

"So Mary Went to College." Such is the caption of a little story on the children's page of this week's Advocate. If you are dreaming about going to college some day, and the prospect is unpromising read this story. If you are interested in ambitious poor boys and girls who are eager for an education, read this story, for it may lead you to become a sympathetic friend of these boys and girls who are to be found in every community.

Jesus said: "All they that take the sword shall perish with the sword." The world at large does not believe this, but the history of mankind confirms the truth of the Master's bold declaration. There is but one nation on the earth that has existed 4,000 years. That is China, a peace loving nation. All the warring nations are gone. Assyria, Egypt and all the rest of the ancients are no more. Even Rome, whose victorious legions brought their spoils into the eternal city, confirms the truth of this utterance of the man whom Rome crucified. And it does not require the eye of a prophet to see that unless the nations of today put up their swords, they will go the way of all the rest.

We fought the World War to end war. But now in less than two decades after its close the armies are lining up much as they did in 1914. The World War was for the purpose of making the world safe for democracy. But now dictators rule the greater part of Europe. Liberty lies bleeding in the streets and men in their own homes must speak in a whisper if they speak a word against the rule of the dictator. War settles nothing. It only destroys all that is good. "War is hell."

Much is being made just now of evangelism. Are we going to exalt that which is the head and front, the heart and soul, of the Christian message? Glorious good news is the thrilling gospel announcement. As Luccock says: "It is front page stuff—stop the press news." It came in through the news column and not on the editorial page. Much of our preaching is the empty echo of a dying refrain rather than joyful good news. "I love to tell the story" is sung after the fashion of "Hark from the tomb a doleful sound." Most of our evangelistic efforts need to be born from above.

There is quite a bit of agitation these days over the matter of drinking drivers upon our highways, and properly so. But which deserves the greater contempt, the drinking man driving an automobile on the public highway or the drinking man in Raleigh as a legislator enacting liquor laws for North Carolina? The behavior of more than a few of these men during the last General Assembly was little short of public scandal and by political scheming they rushed through at the last liquor stores in certain well known sections of the state. Some of the members who voted for these stores were elected from dry counties. It is now time to put a stop to this sort of thing. See that these men who made a record for drinking liquor and for voting for liquor stay at home this time. Elect men who will truly represent the majority of the citizens as made known in previous elections on the liquor question.

Americans Run to Extremes

A YOUNG Japanese student who had spent five years in American universities made this comment: "American, he eat hard; he drink hard; he work hard; he do everything hard." This young Oriental certainly made a striking observation of the average American. May not this account for our success in running to extremes in most of our undertakings?

Just now we are going to bring in national salvation by a system of regimentation of all our industries. Less than two decades ago we were going to "make the world safe for democracy." A little while before that the "square deal" was going to turn the trick. We are marvelous in our ability to rush from one extreme to another. At such a breakneck speed do we go that we are in danger of becoming a nation of neurotics. Less than a generation ago a celebrated doctor wrote of the enemy at our gates. That enemy said he is **nervousness.** That statement then seemed to be a far cry. The collapses on every hand make most real to us the warning of that wise doctor just a few years ago. Suicides, victims filling our institutions for nervous diseases, a citizenship wanting in stability and vigor, to say nothing of the mobs in our big city populations, fill with apprehension those who rely on the simple life to foster stable and dependable citizens. We do not cite illustrations of this peril that faces us. Examples lie so close about all of us that this is unnecessary. Few of us escape the hurts that befall us in the midst of this weakness of our American civilization.

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Millions for War Craft—Nothing for Peace

WE talk peace in every nook and corner of the land. Peace conferences are held in each town and village and hamlet. Our people hate war and they are for the peace of the world. Yet bills are rushed through Congress and hundreds of millions of dollars are voted to increase our fighting forces. Never before have there been such peace-time appropriations made. Why do we not make our congressmen answer at the polls for this?

Great ado is made about the big lobbies in Washington. The biggest lobby in Washington is the Army and the Navy. The forces used for securing the desired appropriations pull every string and they make use of all available means to win their ends. Those who have been in Congress for years and other positions about Washington know something of what goes on.

The bills go with a whoop. They are able to rush the bills through without change of form in which the sponsors present them. The administration talks peace, but it votes war measures. The way of armies is to dominate the peoples whom they claim to serve.

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Those Who Forget

IN the days that Jesus was in the flesh there was one man who remembered and nine who forgot. The one returned to express thanks for what Jesus had done for him, but the nine went on their way in silence.

We sometimes wonder how the percentage would run at the present time. Would the ratio be one to nine? Rather, let us one and all send forth praise for what Jesus has done. "Come ye and hear, and I will tell what he hath done for my soul."

"The way Christ is to lost ones that have strayed;
The robe he is to such as naked be;
Is any hungry? To all such he is bread;
Is any weak? In him how strong is he!
To him that's dead, he's life; to sick men, health,
Eyes to the blind, and to the poor man wealth."

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Pocketbook Vs. Pure Heart

IN these last days the pocketbook gets to the front of every movement for human betterment. Jesus always kept the pure heart above all others. "Soak the rich" is the present extreme emphasis being put on the pocketbook. Then the plea shades off all along the line until we get down to the level on which the church of God moves. The church is full of folks who do not see how any headway can possibly be made since "we do not have the money."

Most professional evangelists break down when the collection plate becomes of first concern. Have we not noticed how most men who discuss the future of the country church get around to the main stumbling block, "the need of better support"? Oh, did we but have the money to put on big campaigns we would soon save the world in town and country! At the heart of this observation lies the pocketbook! But remember, Jesus says the kingdom is within and it does not come with observation. He placed the child and a pure heart at the center. A few loyal souls able to witness for him and willing to die for him hold the future.

The real weakness of this present effort to save the nation is its materialism. The minis-

ters of God know this. The stress is too much on the pocketbook rather than on the inner spiritual life. Were not the church thus ensnared, we might hope for redemption. Here lies our peril. For the church is the only institution with a spiritual message that can make appeal to the soul of the world.

The type of church leader that a few years ago relied on "soup kitchens" for the redemption of society now insists on putting money in the purses of the poor. More is heard of "financial security" than of "heart purity"—the one thing Jesus made essential to every kingdom.

Russia began years ago by robbing the churches and art galleries of their treasures and the rich of their gold. Then, it was only a question of time when this crowd grew hungry and began to steal from the peasant and to rob those who produced.

Red Russian followers are in America today teaching class hatred and "special favors" for the less fortunate. Equal rights and common honesty have small show when a people make life to consist in big barns and full granaries. These put the pocketbook above the pure heart which Jesus exalted.

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"I Would Be True"

MANY say that the best feature of a Methodist conference is the singing done by the preachers. Often this is true. A reporter in his story of the great Methodist conference in London when the union of English Methodism was consummated made much of the wonderful singing of the ten thousand present. He closed his report by saying that as he passed out into the crowded streets of mighty London the last thing he heard was "the Methodist singing."

Last Sunday morning in the Duke University chapel Dr. Henry H. Crane in his wonderful service was favored with excellent music. It was worth a long trip to hear that university audience of more than two thousand join in singing these words of Howard Arnold Walter:

I WOULD BE TRUE

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend to all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift. Amen.

Be a Good Sport

THIS oft used expression had its origin in competitive games and from the same source garners its freshness of appeal. It implies an ability to lose without irritation and to win with becoming modesty. In other words, to accept defeat without an alibi and to rejoice in victories without boasting.

Who will deny that such an attitude is commendable in every department of life. This does not imply that one should follow the line of least resistance and then with complacency accept whatever may come his way. On the contrary, he should play the game hard and then in defeat be comforted by what he aspired to do, although he failed to attain his goal. Such an attitude of mind and heart in life's rough and tumble will contribute to happiness and length of days.

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Travel Slowly on This Road

CERTAIN politically minded ladies and gentlemen in Florida, to be specific, are attempting to throttle the pulpit, if reports be true. To this we have only one suggestion. That is, if you have any wise friends beseech these friends to take you in hand and save you from your own foolishness. Attempts to throttle free speech, a free press, or a free pulpit do not succeed in this country. These things belong to Russia and Germany and Italy, but not to America. The would-be Stalins, Hitlers and Mussolinis will find this American atmosphere not at all conducive to health.

It was tried in this country eight years ago with disastrous results, for those who engaged therein and times have not changed very much at this point in the last decade.

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Risky to Worship Living Hero

IT may be O.K. to bow at the shrine of some hero, or statesman, who has been gathered with his fathers, but it is well to take no such risks while he is alive. For he may make you sorry that at one time you were a devotee who as a worshipper, chanted songs of praise.

We could, if so disposed, name several of these objects of worship in whose presence men and some women tore their hair during wild, ecstatic devotions, who are now heaping upon their former ideals all sorts of vituperation. These observations apply particularly to political leaders and we repeat, save your adoration for dead statesmen.

People and Things

See page 17 for special page on "Evangelism and Benevolences."

"The pre-Easter meeting of pastors and children's workers for Durham and nearby churches will be held Sunday afternoon, April 8, at 3 o'clock at Duke Memorial church."—Mrs. H. M. Wade.

"I want you to make the following corrections in the Advocate for Windsor charge for last year: Accepted for general and conference work $285 and paid $285; district work $22, paid $22; paid everything else in full. Preacher received $1890 from all sources."—T. W. Lee.

Rev. O. W. Dowd, pastor of St. Pauls, Goldsboro, underwent a major operation at Watts Hospital, Durham, Monday of this week. The doctor says that he will not be able to get out for several weeks. We sincerely trust our brother may soon be himself again.

Rev. John R. Church is with Rev. M. T. Smathers, the pastor, in revival services at Centenary church, Greensboro. Brother Church is a most excellent preacher and large congregations are hearing him with delight and profit. The meeting began Sunday, March 1, and will continue till Friday night of this week.

Rev. I. L. Shaver, Mrs. Shaver and their three children will sail from New York April 6 for Japan to take up his missionary work. He has about recovered from his serious illness last fall when he spent several weeks in a Statesville hospital. The Shavers will go by way of the Panama Canal.

For sale, 100 or more strong, slightly used folding chairs at a price considerably below wholesale. These chairs have been used temporarily in the church auditorium instead of pews and have done very light duty. Those interested may write Rev. S. E. Mercer, Stantonsburg, N. C.

Mrs. Bettie S. Brooks, Woodsdale, N. C., writes: "I notice that my subscription to the N. C. Advocate will expire in a few days. I am enclosing $2. I am in my ninetieth year, but can still see to read with the aid of a magnifying glass, and as long as I can see to read I want my church paper."

"There used to be running water in the parsonage of the Maysville charge. Because of that convenience (or inconvenience) the parsonage was a very inviting place (maybe) to reside. The good people of the charge have now taken the running water out of the building—yes, a new roof has been put on, and we now have no more running water. With many thanks to all."—Chester J. Andrews.

Dr. W. W. Peele, pastor of the First Methodist church, Charlotte, was guest of honor Monday evening of this week at a banquet given by the board of stewards of that church. To be guest of honor at a big banquet where all sorts of complimentary speeches are made wherein a man is told how good and great he is, and to prove it he is presented with a check for $500 as a love token, makes it an occasion of note. It was in appreciation of Mr. Peele's nine years of successful service as the pastor of this great church. Whether there are nine more years ahead for this pastor and congregation in blessed fellowship remains to be determined as the years come and go.

"This is our seventh year with the good folks on the Burnsville charge. We are getting along fine and are being well cared for by these splendid people. At present we are putting on a drive for the church paper. Hope to make 100 per cent with our board of stewards for the Advocate. Your paper is getting better every year."—J. L. Reynolds.

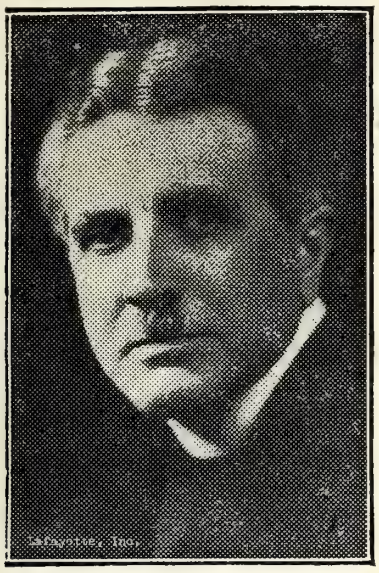
"Mr. Colen McPhail, an ex-soldier who is looking forward to receiving his bonus, has recently had the Spring Hill church on the Mamers circuit painted. We appreciate this interest shown in the church. The young people have purchased a new pulpit Bible. Also a pump and sink have been installed in the parsonage kitchen recently. We look to the future days immediately ahead of us for great achievement and victory."—J. V. E.

"We are enjoying our work with the good people of Northampton charge. Many kindnesses have been shown us ever since our arrival, and our work is coming along nicely. We have two building programs on, which were begun last year and which we hope to be able to complete this year. We also are planning to build a Sunday school annex to the church at Jackson. We have presented the Advocate cause at all of our churches and hope to send in new subscriptions later."—I. T. P.

J. F. Shinn, prominent Norwood manufacturer and member of the county board of education, suffered a stroke of paralysis Tuesday night, February 3, about 8:30 o'clock. The attack came while he was speaking before a meeting of the Norwood parent-teacher association. Reports from his bedside indicated that he appeared to be somewhat better Thursday morning, but his condition is regarded as critical.—News and Press, Albemarle. Latest reports from Brother Shinn is that he is holding his own. —Ed.

"It was a great pleasure as well as a distinct privilege to have Bishop Paul B. Kern to pay the Methodist Orphanage a visit on Wednesday of last week. He took dinner with the children and officers in the big dining room, and was very much pleased at the healthy condition of the children. Immediately following dinner we asked all the children and officers to assemble in the chapel where we gave a program complimentary to Bishop Kern. Following the program Bishop Kern spoke interestingly to the children for a few minutes. He made a fine impression upon the children and officers, and we hope he will pay us another visit again at an early date." —A. S. Barnes.

"Everything is shaping up nicely here on the Gold Hill charge and we are enjoying the prospects of a great year. We are beginning our pre-Easter revival at the Gold Hill church on Wednesday night, April 1, closing at the morning service Easter Sunday. We are hoping to have a good meeting. The young people of the Liberty church are putting on an Easter pageant at a sunrise service Easter morning. The pageant is being written by the young people of this church. We are beginning our Easter revival at Liberty on Easter Sunday night. The pastor is planning to do the preaching at both these meetings, while being ably assisted by the local talent in the music and personal work. Pray for us that God may use us as he sees fit."—Chas. S. Plyler.



DR. LYNN HAROLD HOUGH
Dean of Drew Theological Seminary.
See page eight

MR. AND MRS. F. H. BAHNSON ENTERTAIN BOARD MEMBERS AND WIVES

Mr. F. H. Bahnson, chairman of the board of stewards of the Farmington M. E. church, and Mrs. Bahnson graciously entertained recently at their home at a seven o'clock dinner, honoring the pastor and his wife, Rev. and Mrs. H. C. Freeman and the official board members and their wives.

A color scheme of green and white was effectively carried out in the dining room, where the beautifully appointed tables were centered with white bouquets and tall white candles in green crystal holders. Shamrock place cards showed the guests to their places, where a delicious three course dinner was served.

Following the dinner the guests were invited into the spacious living room where a program of Irish songs, conversation and contests were enjoyed. In the Biblical and historical contest Mr. John Frank Johnson won the prize, an attractively framed picture of the Farmington M. E. church, which he graciously presented to Rev. and Mrs. H. C. Freeman.

Invited guests on this occasion were: Rev. and Mrs. H. C. Freeman, Mr. and Mrs. W. A. Taylor, Mr. and Mrs. L. J. Horne, Mr. and Mrs. Jesse Smith, Mr. and Mrs. C. C. Williams, Mr. and Mrs. L. F. Brock, Mr. and Mrs. Burton Seats, Mr. and Mrs. Ben Smith, and Mr. and Mrs. John Frank Johnson. Mrs. John Frank Johnson.

PROMINENT CITIZEN OF YANCEY COUNTY PASSES

On February 7, 1936, M. C. Honeycutt, 65, prominent Yancey county citizen, died at his home in Burnsville. He is survived by his wife Mrs. Augusta Proffitt Honeycutt; three sons, Reece, Roy and Alden Honeycutt; and three daughters, Mrs. D. R. Fouts, Mrs. Fred Brummitt and Miss Beth Honeycutt.

Mr. Honeycutt held many important positions in the county, including county superintendent of schools, sheriff, county treasurer and clerk of the superior court. He served in the church on the building committee, superintendent of the Sunday school and as steward for many years. Mr. Honeycutt was truly a Christian gentleman, a devoted husband and father, a community builder and a faithful follower of Jesus. A good man has gone home. We shall miss his presence and friendly smile of greeting, but his influence for good and God can never die.

Saturday afternoon in the presence of a large congregation the funeral was conducted from the Burnsville Methodist church by his pastor, assisted by the Baptist pastor, Rev. R. E. Powell and Rev. C. G. McKaraher, Presbyterian minister. His body was laid to rest in a nearby cemetery. There, guarded by the towering hills he loved so well, he sleeps. J. L. Reynolds.

PAYS A BIG DEBT IN ICY WEATHER

Central church, Albemarle, decided recently to celebrate the coldest, snowiest winter since the memory of her oldest members runneth not to the contrary by paying off an old debt. We are happy to report to you that the old account, amounting to $4200, is settled. Some repairs are being made on the church building and other improvements added. One generous member sensing the propriety of praise and thanksgiving is donating 200 new hymnals to the congregation.

Perhaps we should have written earlier and told you about this lovely parsonage here. With two fresh coats of paint, and two new suits of furniture it is easily one of the nicest and best furnished parsonages in the conference. We have hesitated, however, to mention these features for reasons which might be divined. But after all the best thing about Central is her fine, hospitable congregation. Geo. B. Clemmer.

METHODIST PREACHERS BEWARE

Methodist preachers, beware of a fraudulent man who is abroad in the state. He has collected $4 from J. F. Herbert, pastor of the Methodist church in Rockingham, and $5 from L. P. Barnett in Lilesville. His story is that he has a truck loaded with grapefruit and oranges which is broken down and that he needs a small sum of money to buy the parts. He promises to return the money in a short time and offers a basket of fruit for the accommodation. He wants to leave as security a billfold, a pencil and a pen set, and a watch chain, all worth about fifty cents. If this fellow should call on any of those reading this note have him arrested and wire Brother Herbert or myself at our expense and we will come at once and identify him. Apparently he is calling only on Methodist preachers. L. P. Barnett, Lilesville, N. C.

COMMITTEE ON CONFERENCE ENTERTAINMENT TO MEET

The Western North Carolina conference entertainment committee will meet in Mr. W. R. Odell's office in Concord on Friday, March 20, at 11 a. m. At this time the committee will be glad to consider any invitations to entertain the 1936 annual conference and to confer with representatives of any churches interested.

J. B. Craven, Chm.

BROTHER SHORE CONFERENCE EVANGELIST

With the approval of the conference board of missions I have appointed Rev. J. H. Shore conference evangelist in the North Carolina conference. With rich experience in the pastorate and a real evangelistic passion Brother Shore will render effective service in any charge. Those desiring to use him should communicate with him at Roxboro, N. C. Paul B. Kern.

"When Our Ideals Betray Us"

There was a rainbow round the throne.—Revelation 4:3

(Sermon delivered by Dr. Lynn Harold Hough, Dean of Drew Theological Seminary, in Duke University Chapel, Sunday, December 1).

I do not suppose anybody is really surprised when his vices betray him. If a man deliberately makes falsehood his truth, so that he not only lies but at last becomes an incarnate lie, he is not really surprised that he is betrayed by what he has become. Of course, he may pretend to be surprised because people who are never brilliant at any other times, are brilliant in finding good reasons for doing bad things. But no man is really surprised in such a situation, and if a man deliberately lives on a sordid level of life, making evil his good, so that he becomes at last a kind of vast collection of all uncleanesses, he is not really surprised when what he has become betrays him. But there is a very much subtler tragedy in life, and it is of that I want to talk today, the tragedy when we are betrayed not by our vices but by our virtues, not by what is good in us. I have been reluctantly driven to the conclusion that the most characteristic experience of an idealist in our time all over the world is the experience of accepting ideals which are neither good enough nor great enough nor permanent enough, and then being betrayed by them.

As an illustration, I cite the story of a man whose life came to an end a few years ago, C. E. Montague. At the time of his death, he was one of the editors of The Manchester Guardian. He was a man whose power in using English made people turn green with envy. There was a kind of straight pungent power about his writing, and then when he chose, there was a rich purple brocade, and then there was a kind of subtle lace-work of exquisite speech, and when he wished to do it, he could turn a sentence into a sword thrust, and in his editorials, in his dramatic cricticism he made himself a really first class power in the English-speaking world. Then the war came on in 1914. Montague was very keen about getting into the war. He accepted the cause of the Allies with a kind of abandon of enthusiasm. He was too old to enlist, but finally he dyed his hair black, gave an assumed name, and enlisted.

The editorial staff of The Manchester Guardian gave him a little dinner at which a toast was proposed: "We have heard of a great many men whose hair turned white in a night through cowardice; we drink to the one man on record whose hair turned black through courage." Montague was one of those who lived through the war and came back, and when he came back everybody noticed a strange difference. The luster had gone out of his eye, the vibrancy out of his voice, and by and by he wrote the story of what had happened to him, in what will be one of two or three immortal books coming out of the war. It was a little book called "Disenchantment." There was the same gracious and lovely speech, there were passages which, for sheer glamorous beauty, gave you a wistful sense of unearthly loveliness, but all the more bitter and corrosive disillusionment seemed to get into your heart. I am not judging Montague; I am not particularly taking his point of view today, but what I am saying is, he came to believe he had been betrayed by what was good in him. He believed that he had given himself to a cause not mighty enough nor permanent enough to justify his devotion.

Disenchantment! I think I am not putting the thing too strongly when I say, at the very hour in which we live, more splendid young people in all the great nations are headed straight toward the bitterest disappointment with ideals to which they have given themselves with unhesitating enthusiasm, than has been true about any time in our western civilization for five hundred years. Look into Italy. I remember the first time I got any adequate sense of Italian youth as you find in Italy. I was walking one day on the bank of the Tiber, and I stopped near a great springboard, where, one after another, young athletes were diving into the Tiber. They were marvelous lads; some of them made you think of Michael Angelo's David. Their muscles moved with silken grace, eyes flashed with enthusiasm. They were the picture of grace as they walked to the edge of the springboard and dived into the Tiber. Italian youth today has found a cause. There is a light in the eye of the Italian youth. There is virile vigor in their speech. The very carriage of Italian youth, walking the streets of the city, has all the promise of a great expectancy, a great ideal, the Fascist ideal. But can you doubt, if you analyze what Mussolini really offers, can you doubt for a moment that all that glowing enthusiasm is bound to come to frustration and disillusionment and tragedy at last, and what is going to become of Italian youth when it wakes to realize that it has been betrayed by what was good in it—the very capacity to follow high ideals? It has given itself to a golden dream, only to find that it can never come true.

Go North. I remember one day taking that trip on the Rhine which so many have taken, and coming at last to the Lorelei rock. You know the story that on a night when the moon is full and shining with a silver radiance, there stands the most beautiful woman who ever lived, and standing there she sings, and no human voice has ever captured the rare and subtle glamorous allurment in that voice. And the sailors in the boats leap out, summoned by the allurement of all this majestic beauty, and dash themselves to pieces upon the rocks. Sometimes I think modern Germany is all the while like that, betrayed by a Lorelei voice. In any event, there is no question that German youth has found a cause. It has found an enthusiasm. No question that it has found a great ideal. I remember on my first visit to Germany after the war, there was not a smile on a German face. Everybody was busy and industrious. Every face was grim and hard, but now eyes are bright with almost fanatic light, muscles tense and vigorous, and carriage full of a kind of pretentious power. But can anyone doubt the Nazi regime is destined to betray the youth which has given itself with such devotion, that it is destined to come on frustration, disillusionment, tragedy at last, and what is going to become of German youth when the whole nation rises to see that it has been betrayed by what is not bad but good in itself, betrayed by an ideal that is not strong enough?

Suppose you go over into the Soviet republics in Russia. Of course there is a certain shrewd skepticism on the

part of many of the Russian workers. They are analyzing what is going on. A little while ago a certain tramcar in Moscow was packed with workers. As they waited for the car to move out, a very expensive automobile went swinging by with the commissars in it, and one workman with ready wit said: "There goes our slaves." Yes, there is more than that, there is the terrible tale competent observers have told, but on the whole, Russian youth is full of a perfectly magnificent confidence in a tremendous mission to remake the world nearer the fashion of heart's desire, and the communistic regime has taken on a religious enthusiasm. Light burning with all that Slavic depth of intensity in the eyes of Russian youth, faces glowing with expectation. But can anyone who analyzes the situation closely doubt that Russian youth is destined to come on frustration and disillusionment and tragedy at last, and what is going to become of Russian youth when it discovers it has been betrayed, not by what is bad, but by a glowing idealism not permanent enough to live by?

The nation's youth! Of course, the thing which is happening all over the world is happening in the United States. There never has been a time in the United States when so many people, young people, have been characterized by two attitudes; first, a brilliant and corrosive critical spirit, finding every conceivable fault in the present social order; and second, a perfectly Utopian and ideal enthusiasm for social formulae, which have never been tried, and cannot be analyzed critically from the standpoint of experience. There is a most amazing capacity to point out weakness in the present regime, and to suggest improvements which have never been subjected to criticism and analysis. Can anybody who thinks critically, doubt that even in this republic, there are untold numbers of our most brilliant youth who are destined to be betrayed by their ideals, betrayed not by what is bad in them, but by what is good, betrayed by an idealism which is accepted uncritically, a great enthusiasm whose very nature is to lead to tragedy and disillusionment at last. It is literally true that the world today is characterized by many ideals which have no sound basis, Utopian dreams which have never been analyzed with cool and dispassionate criticism, and the youth of the world faces imminent betrayal unlike anything the modern world has experienced.

And that is a very tremendous problem that confronts the Christian church. We have a marvelous technique for getting to bad people, selfish people, people who have made falseness their truth and evil their good, and bringing to them the summons of a new life, but do we have any technique at all by which to reach and confront a generation poisoned, not by obvious vices, poisoned not by hard and grim selfishness, but by an idealism which is misleading because it has never faced the actualities of life, because it is neither great enough nor good enough to satisfy the spirit of man? What will we do when we confront this world-wide generation betrayed by its ideals?

There are times when a passage in the Bible will hit you between the eyes. I suppose you have read the passage I have used as a text very many times. I do not know how many sermons I have heard preached from this passage, but one day when I was thinking along these lines, suddenly the thing took form again—a rainbow around the throne of God. The trouble with our rainbows is that they have all dissolved in mist. Thy have no permanence. They become vague. They become shadowy. They disappear in the heavy darkness of the bitter night. Is there a bright shining rainbow which is permanent and never dissolves in mist? Is there a bright shining glory of exquisite beauty which is permanent? Can you give the youth of our generation some ideal which will not betray? There is a rainbow which grows, not out of the idyllic dreams of man, but out of the character of Almighty God. I suppose that is what this author was attempting to say, that the rainbow about the throne of God is always shining because God never abdicates his throne, that the rainbow about the throne of God is always beautiful because God never surrenders that eternal beauty which is his very life, that the rainbow about the throne of God is morever good because goodness, immortal, immutable, and transcendent, is the deathless and eternal characteristic of the living God. One great ideal which will never betray, one great enthusiasm which will never break us, one great and commanding and magnificent hope which is as permanent as the character of the living God!

As I look back, since 1929, the thing that hurts does not come from the depression itself. It comes from this. We have been extraordinarily weak; not everybody, but enormous numbers of people. Go over the last fifteen centuries—many times the world has confronted more desperate situations than this, but somehow before 1929, men have had a feeling that they had to be ready for devastation, and the bitter hour was the hour of courage and strength. I used to belong to a club by which it was said, falsely I hope, that during the worst period of the depression there had been a suicide in that club every week for fifty-two weeks. The thing which has tremendously disturbed me has been the ease with which men have cracked. We have lost that tremendous virility which belonged to the great days of the human race and the Christian church, because (mark this) all the great men of the world have extracted their greatness from bitter and hostile circumstances. I am not saying this as a kind of defense mechanism avoiding social responsibility. We must do everything under heaven we can. Robert William Dale stood for the position that we should make the kingdom of God the kingdom of good, here and now. But there is a way in which this ideal may betray us, and it is easy for us to come to feel, when we dream of more perfect social relationships, we can wait to be real men and women until that new social order comes in. That is a great mistake. No environment ever made a really good man at heart, or a bad man at heart. Socrates had two outstanding pupils. Diogenes Laertius tells that Socrates dreamed that a swan came and sang a lovely song; the next day Plato came, and Socrates recognized the fulfillment of his dream. Socrates had another disciple, Alcibiades. Nobody was ever more clever. They say, that as a youth, he was talking to Pericles and telling him how Athens should be governed. Pericles was "fed up," and said: "Alcibiades, when I was your age, I used to talk the way you are talking,' 'and, without a flicker of his eye, Alcibiades said: "O Pericles, how I should have liked to have known you when you were at your best." If mere brilliancy would have made a tremendous leader, what a leader he would have been, but Alcibiades never touched Athens without poisoning it. He never made a public speech without leaving Athens a poorer state, and if some public spirited man could have made it impossible for him to sharpen his wits in the school of Socrates, he would have

rendered a great service. Yet the same environment produced Plato and Alcibiades.

I again go to a higher authority. There was once a Teacher who had one disciple of such exquisite and rare and beautiful spiritual perception that by and by when the Fourth Gospel was written, with all its spiritual loveliness, it was inevitable that that Gospel should be associated with the name of John. He had another disciple whose name was Judas, and in the long trek of the busy days, Judas was near to Jesus, and in the lonely beautiful nights under the bright shining Syrian stars he would lie on the ground near the Master and listen to his words. He was exposed to the sheer searchlight of a moral splendor, of a noble life so bright that it dazzles us to think of it, and Judas became Judas in that environment. Let us not become confused because of our social enthusiasms, and let us not lose sight of the fact that environment never made a bad man at heart nor a good man at heart. The great good people of the world have always extracted their greatness and their goodness from the bitterness of hostile circumstances. What has happened to us is that somehow we are waiting for an exquisite environment to make the flowers bloom. The thing that makes me most anxious is that too many men have cracked. We have become soft. The Christian church did not grow, you know, in happy days. The whole truth is the Christian church has ever needed to be afraid of prosperity. There is a kind of fatty degeneration which, again and again, has rotted the fiber of the Christian church, but, by and large, for twenty centuries, if you could just make life hard enough, just give men the glorious opportunity of the forlorn hope, the Christian church has flourished. I do not need to call the rosary of those great Christians, from Paul who defied the empire and built within it a more eternal empire, to the very day in which you and I live, but if I did call that roll, this would be the characteristic of all the heroes and the heroines, that somehow the rainbow about the throne of God came to be the rainbow in their own hearts. Alaric sacked Rome in the year 410. It had been a great solid strength of civilization, and in North Africa, Augustine, watching the downfall of the only civilization he knew, wrote his "City of God," to prove that the city of man might fall, but the city of God was eternal.

Let me put it to you with grim earnestness. Have you anything which would hold steady if our civilization should crack? Have you anything which would remain if every temporal thing were broken up in the modern cataclysm? You are never defeated until you are defeated inside. Is there some inner citadel of hope and strength, mighty, immutable, and splendid, because the rainbow about the throne of God is the rainbow in your own heart? It is idle to talk about the power of the Christian church in any other terms than these. If we give ourselves to some temporary cause, however great may be the elements of good in that cause, if we give ourselves to the solutions of time as if they were the solution of eternity, we are perfectly sure to go down into disillusionment and frustration and futility at last. There is no "either or" about this in working for the better thing. From 1832 to 1867 and all through the century, there was in Great Britain such a succession of great bills for the improvement of the underprivileged as no country in the world had known at any other time. All these things happened in England as the by-product of the great eighteenth century revival. It is rather dangerous to say "either or." Those workers in the newly-built factories had little meetings at night in which they saw the vision of eternity. You can imagine with what a sneer many a man would look at them. "The escape mechanism." They escaped because they got a vision of Jesus Christ. With Blake they said:

"I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

Do not be afraid that if the rainbow about the throne of God comes into your heart, you will be less efficient about the practical problems. On the other hand, it is necessary to be terribly honest. For more than a generation we have been making God in our own image, creating the Christian religion in the terms of our desires. We have not realized that we do not change Christianity; it changes us. We do not elect Almighty God to his sovereignty. We do not exercise the initiative and referendum in our relation to his decisions. Suppose we should discover God. That is what religion is about—the Christian religion. The greatest fault of the Christian church is the irreligious Christian who has substituted a formula for the eternal fellowship of the living God whose face we see in the face of Jesus Christ. The rainbow about the throne of God! Of course one cannot talk about that. You have to discover it; it has to discover you. And in some corner of your life, when you are discouraged and broken with that bitter kind of frustration that comes when you realize that the good thing about you has betrayed you, you suddenly find yourself standing by that Bishop of Hippo of North Africa, when his world had broken to bits, and he looked up to see the city of God eternal rising above the wrecks of time. Eternity breaking into time, that is what the Christian religion is. The timeless breaking into the passing and the fleeting, until when we see That One face, it does not shrink but rather grows until it becomes our universe that feels and knows.

Words, words, how cheap they are! You cannot do anything by just saying things, but here and there a man or a woman, a little child around some corner of experience, discovers the rainbow about the throne of God. And if enough people have that experience, we can save our world. We can come through anything that happens. The city of God will remain, whatever happens to the city of man, and by and by the city of man will be built after the fashion of God's desire. Have you found anything that cannot be broken by the bitter vicissitudes of this disappointing world! If you have, what a person you are! Perhaps nobody calls you great, or even important, but in your little circle you are a center of assurance and solidity and power, and in your eye there is a light never seen on sea or land, the light of the glory of the grace of God in Jesus Christ, the rainbow built round the throne of God!

HOME

Cling to thy home! If there the meanest shed
Yield thee a hearth and shelter for thy head,
And some poor plot, with vegetables stored,
Be all that heaven allots thee for thy board—
Unsavory bread, and herbs that scattered grow
Wild on the river brink or mountain brow,
Yet e'en this cheerless mansion shall provide
More heart's repose than all the world beside.

—From the Greek of Leonidas.



DR. HENRY H. CRANE
Pastor of Elm Park church, Scranton, Pa. For fourth consecutive year Dr. Crane has been preacher at Duke Religious Emphasis Week. He is author of the article on front page this week

COMMISSION ON EVANGELISM ANNOUNCES NEW BOOK OF DEVOTION

One of the activities to which the Commission on Evangelism has given major attention during the quadrennium is the cultivation of the devotional life. It has not only urged attention on the part of the readers of the Advocates to the daily devotional pages, but it has cooperated with the Methodist Episcopal Church, South, in the publication of "The Upper Room" until during the present quarter there are in use over 350,000 copies.

In the same direction the commission calls the attention of the Methodist people to a new book of devotion, "Skyward, A Book of Horizons," by Bishop Frederick D. Leete, which will come from the press of W. A. Wilde Co. of Boston. The price will be $1.25. The commission has encouraged Bishop Leete to prepare this excellent hand book for family and personal devotions. It contains material covering a year's use. Extra lessons have been prepared for days not fixed in the calendar such as Easter, Armistice Day, and Thanksgiving. Some 2000 quotations from the great leaders of Christian history as well as from modern writers are indexed and available for speakers.

Advance orders looking toward a large printing have already been received and the commission believes that this volume is a real contribution to the devotional literature and will contribute to the much needed deepening of the spiritual life of our times. Copies of the book may be secured at the Denver office of the Commission on Evangelism, 317 Trinity Building, or it may be ordered through the publishers or through the Book Concern or elsewhere.

Ralph S. Cushman, Chm.

ON STAYING YOUNG

To grow old gracefully is an art, but to grow old and at the same time keep the heart young is more than an art, for it is a glorious triumph. Some people gather up all their trouble and worries and store them away for their old age. Many embitter the afternoon of life by re-enacting their hurts and disappointments and overlooking their opportunities and blessings. We need never grow old so long as we retain our faith, our hopes, and our brightest anticipations.—Bishop Woodcock.

WHAT DO YOU THINK OF THIS STORY OF DRUNKEN DRIVING?

From Monroe to the Charlotte Observer on February 29 went the following story that should stir the people of North Carolina to put an end to drunken driving. Read this:

"A coroner's jury inquiring into the fatal school bus-truck crash which yesterday took the life of Harrell Wrape and injured 12 others late this afternoon found the wreck was caused by the reckless and drunken driving of Harold Fredrickson of Charlotte and recommended that he be held for grand jury.

Bond was set at $10,000, and young Fredrickson was returned to jail to await the arranging of the bond.

Attorneys for the young man, son of the owner of the Fredrickson Motor Express Corporation, stated that it was probable the bond would not be met, in which case Fredrickson will remain in jail until next term of court.

At the hearing this afternoon L. D. Austin, driver of the bus, testified that he was driving on the right side of the highway about 20 miles an hour. Suddenly something hit the back of the bus, he said, knocking him about 60 feet into a parked Texaco truck. The Fredrickson truck again struck the careening bus, almost demolishing it.

Young Austin identified Fredrickson as the driver of the truck and, under cross examination by J. Laurence Jones of defense counsel, said Fredrickson was staggering drunk and cursing everybody.

Heath Mullis, who was in a wagon nearby, said the express truck passed him about 50 miles an hour. When he heard the crash he went to the scene and helped pick up the children who were strewn all over the highway.

Marjorie Brooks, who was sitting in the rear of the school bus, corroborated Austin's testimony, as did Billy Sewart, who also said that Fredrickson was cursing.

Sheriff J. W. Spoon testified that at the time he arrested Fredrickson in Monroe after he had been brought here by a passerby, he was so drunk he could hardly walk. He said that Fredrickson admitted being the driver of the truck.

The defense offered no evidence."

ACTIVITIES AT GREENSBORO COLLEGE

The Greensboro College Players, under the direction of Miss Elba Henninger, will present two one-act plays, "Manikin and Minikin," by Alfred Krimborg, and "Gloria Mundi," by Patricia Brown, Saturday night, March 14, at 8:30 o'clock in Odell auditorium. This presentation will mark the third production of the dramatic season of the Greensboro College Players and is under the direction of the department of spoken English and dramatic art.

Miss Irma Smith of Leaksville, newly elected president of the athletic association of Greensboro College, and her cabinet, were officially installed at a students' meeting Monday night at 6:30 o'clock in the chapel. Miss Sallie Cahill, retiring president, gave the oath of allegiance to the officers. Those installed were as follows: President, Miss Irma Smith of Leaksville; vice president, Miss Lorelle Franck of Raleigh, who succeeds Miss Mary Elizabeth Robbins of High Point; secretary, Miss Margaret Faw of North Wilkesboro, who succeeds Miss Irma Smith of Leaksville; treasurer, Miss Peggy Leonard of Hickory, who succeeds Miss Margaret Faw of North Wilkesboro; cheer leader, Miss Elizabeth Ray of Charlotte, who succeeds Miss Dorothy Tysor of Mebane.

Lent Is Here!

By HOWARD J. CHIDLEY

Growing multitudes of non-conformists are becoming Lent-conscious, whereas a decade or so ago the season slipped by without so much as raising an interrogation point in their minds.

This growing awareness of the Lenten season is an encouraging sign. The spiritual possibilities of this great festival should be capitalized by us as well as our Catholic and Episcopalian brethren. The answer as to whether our churches shall utilize the spiritual resources of Lent or not rests almost wholly with us ministers. A parish can easily be educated to the significance of Lent, as I have found by experience. When I came to my present parish there was no observance of the season, but having educated the people to it, I once found myself in the embarrassing position of having thoughtlessly put on an entertainment in Lent, and exposed myself thereby as a target for criticism by my people! It was a rather humiliating but encouraging experience for a pastor.

There is, at the outset, one danger we non-conformists must avoid in observing Lent. When we take over anything from the Catholic or Episcopal church, in the way of ritual ,or observance of first-days, we are liable to out-Caesar Caesar and overdo the whole affair. This is particularly true of Lent. The season seems to be dominated by Ash Wednesday and its penitential associations. Not that we do not need penitence. It is a wholesome and cleansing discipline. But to make it the keynote of Lenten observance is a mistaken psychology and a misreading of the meaning of the season.

The Springtime of Religion

As a matter of fact Lent means spring. It is connected with the return of the sun to our northern latitudes at the spring solstice. The date of Easter-day each year falls on the first Sunday after the first full moon after March 21. The season is a Christianization of the bacchanalian orgies of riot and drunkenness that celebrated the spring solstice in Rome. Lent, then, should celebrate springtime in the soul, a rising to newness of life.

Another danger to be avoided is the impression some Christians have that they can crowd all their religious observance into the forty days of Lent. Lent is a time of spiritual house-cleaning. It is a time to sit down quietly in the face of the looming cross, and do some serious stock-taking as to our spiritual resources, a time to count the gains and losses since we last observed the season, and to ask ourselves soberly whither we are bound. But we should make plain to our people that they cannot hope to repair the neglect of spiritual exercise during the past ten months by a spasm of devotion for forty days.

There is likewise the mistaken impression that self-denial—the denying of ourselves tobacco, liquor, candy or what not, is all there is to the observance of Lent. Self-denial has its value. None can deny that, but it should not blind us to the fact that our religion is not primarily a matter of negation. Active, not negative, religion has positive value as an outgoing expression of devotion.

Having said all this, the question now arises as to how we ministers can best help to deepen the spiritual lives of our people. The greatest value of the season to our people is in inducing them, in the words of the admonition of Jesus to his disciples on a certain occasion, to come apart and rest a while. It is said that an ancient city was built over a river. No stranger entering the city during the noisy day would have known this. But in the quiet of the night, after the rumbling of the carts had ceased and the loud voices of the merchants were stilled, the music of the running waters was a continual song in an otherwise silent city. We need all the resources we can muster in order to keep our souls from withering under the hot blasts of our modern life. Even we ministers must manfully fight to save our spiritual lives. We, as well as our people, will find spiritual refreshment in this season of quiet meditation and prayer. We need to take time to reorient ourselves spiritually.

A Time for Penitential Preaching

I think we ministers also underestimate the spiritual resources of the people whom we serve. Lent is in the air. They cannot help being impressed by it, and catching the mood of it. They want and expect something deeper and more direct in our preaching during this season. It is a great opportunity, and not of our own making, to plough deeper than usual into spiritual realities. It is a time for searching the secret places of the heart for hidden sin, a time, in short, for penitential preaching. If this seems to contradict what I have said above, let us remember that the first step toward spiritual healing and growth is in the frank acknowledgment of our sins. All else is merely painting the pump in the hope of purifying the water. There can be no spiritual health with a cankering sore in the vitals of our life. Sin is serious business, and our people lose confidence in us if we do not recognize the fact, and deal with it kindly but candidly.

And perhaps here is a word for those of us ministers who in our preaching are wont to deal almost wholly with the sins of society, and neglect the gnawing, disintegrating, personal sins in the lives of our members, one by one. There are spites, grudges, unkindnesses, disloyalties, equivocations, hardnesses of heart to be dealt with. Many a parishioner can sit comfortably and hear society as a whole condemned for its sins, but when the incidence of the message comes to him with the sharp challenge of "Thou art the man," it is as the prick of one pin in contradistinction to a thousand pin-points pressed together into a level surface, where no acute spear-point of challenge is felt. Anyhow, we shall not get far with social redemption until we convict the individual of his meanness.

It is a significant fact that the pastors of twenty-one Congregational churches, reporting accessions of one hundred or more members to their churches during 1934, stressed the fact that they had devoted themselves to preaching the whole gospel of Christ, and not some particular aspect of it that appealed to their own peculiar taste or temperament. Let us not mistake the fact that our people want to be challenged, more in sorrow than in anger, for their sins. A minister was once preaching to a group of roughneck sailors in a mission in New York, and he soft-pedaled his message to such an extent that they almost threw him out of the hall. They wanted their gospel straight, even if it made them uncomfortable. So do we all.—Advance.

Psychology of Sorrow

"Death is to be regarded as the completion of a task . . . and the richest memorial to the dead is to carry on their work"

By "MEDICO"

We are none so poor that we have no one to lose. Sooner or later grief must come to each one of us in the nature of things. The more we are blessed with warm human contacts and relationships, the more we have to lose.

When time claims its own it is part of the human cycle that is life that we must give up in due time what has been given to us.

Grief is the tribute we must pay for having loved. Lucky are those who can weep at the loss of a dear one; tears sweep away many things too bitter to endure.

When griefs—and even joy—are too great for us, it is tears that sweep away the intolerable excess and leave us with as much emotion as lies within the scope of human endurance.

There are some—especially men, for women are more fortunate—who seem dazed by grief, as if by a blow. They cannot weep. They may seem even callous, but they are not callous.

When grief is deep indeed that paralysis is the first reaction. Later comes the relief in tears, if not in public, then at least in solitude.

Pride may prevent an open expression of sorrow, because one fears to cheapen the object of sorrow; but sorrow is never cheap, and there is no virtue, but only harm, in the suppression of it.

It may be consoling for those who have to watch dear ones die to know that death is rarely, if ever, painful.

Modern medical science testifies that the last breath is not painful, not unpleasant, not fearful. Certainly it is less terrible than many things we face in life.

The sting of death is not the fact of death, but in the thought. Its sting is not for the dying, but for those who are left behind. This we know from the testimony of those who have been snatched from death, and from doctors who have watched by many bedsides.

Dr. Mjoen, a Norwegian physician, has shown that dying patients who were momentarily revived into consciousness by injections of camphor often regretted being taken away from what they described as a wonderful experience.

A sailor, given such an injection, suddenly opened his eyes and, with a faint twinkle in them, said, "You shouldn't have wakened me, doctor."

"Why not?" he was asked.

"I can't explain very well," he replied, "but I was experiencing a wonderful sensation. It was all shining blue oceans and wonderful music . . ." and so with that his head dropped and the sailor was dead.

A Norwegian ship's captain whose ship had been torpedoed during the World War had been in ice-cold water for several days before he was rescued more dead than alive.

He said: "I have never had so wonderful a time as when after I had given up all hope of being rescued, I lay frozen in the water."

When death is due to heart disease the only inconvenience, if any, is a slight difficulty in breathing. The fact that a vital organ, the heart, is involved is not important; for vital organs are not the most painful.

Especially is death pleasant in those who have grown old in the execution of a task, who have finished the task, and fulfilled a duty. With a sense of completion comes a healthy tiredness of living. I use the word healthy advisedly; life is a cycle that must come to a close. In a healthy life every part of it should give ultimate joy, even the close of it when one is ready.

A love of life is natural. A fear of death is not natural; it is life's worst enemy, a morbid fear that afflicts those overladen with ambitions and a sense of guilt.

It is human to weep and grieve over the loss of a loved one. But grief protracted becomes a form of self-pity.

"What shall I do now?" "What can I make of my life?" "I, too, must die, and I am afraid." One grieves then not so much for those who die—for they suffer not at all—as for oneself. We weep over our deprivation.

Protracted grief, which time and fresh human contacts cannot assuage, is morbid because it is self-pity, and because it assumes that death is of necessity an evil.

The natural complement of grief, and the richest memorial to the dead, is to continue the work that they would have done for the living. That is the finest transmutation of grief.—The New Outlook.

IDEALISM: THE NEED OF THE HOUR

In times of darkness and confusion the supreme need is light. The light of great ideals has been the saving force through all the centuries—richer in vitality than any race, more abiding than empires, more enduring than monuments of stone. Ideals are practical. Like the beacons that guide men through the seas and the air, they are most needed in times of storm and difficulty.

Some nineteen hundred years ago Jesus Christ gave to mankind the greatest body of idealism the world has known. With none of the trappings of classroom, curriculum, grades, or degrees; in an age crushed with ignorance, superstition, brutality, and corruption—by the mere force of living and teaching—Christ started a new epoch; an epoch so significant that the calendar dates from his birth, so powerful that it has changed the whole course of human events, so benficent that untold millions of men have been lifted higher in the scale of life.

Is it not plain what the world needs just now is a new devotion to great ideals? In statecraft, in business, in industry, in law, in the church, in science, or in teaching can anything be more intensely fruitful and practical than a renewed faith in the higher and finer things? Hour after hour, day after day, we are all facing situations where there is choice between the higher and the lower. It takes but a little common sense and a will to choose the higher path—to change the whole course of a life, a school, a nation, or an age. A little more faith, a little more idealism and the confusion of today may give way to the fairest dawn the world has seen.—Journal of the National Education Association.

EDENTON STREET CHURCH, RALEIGH, DOUBLY BLESSED

A few weeks ago we had the high privilege of announcing the gift of $50,000 to Edenton Street from Mr. D. T. Poindexter for an educational building. Now we are able to say that this gift has been doubled. But let the pastor, Rev. E. C. Few, tell the good news in a note that came this week. This should be an inspiration to the entire state.

"Since I last communicated with you informing you of the magnificent gift of Mr. D. T. Poindexter to Edenton Street church, this thoughtful and liberal Methodist has gone further. His original gift of fifty thousand dollars has been increased to one hundred thousand. The firm of Atwood and Weeks of Durham has been selected to do our architectural work and although we are forced to proceed with great care as to even small details of our building project, we are moving as rapidly as is wise toward the early beginning of actual construction.

"Mr. Poindexter is making it possible for Edenton Street church to really set a standard for our conference in a modern, up-to-the-last-minute educational building.

"The erection of this great building will make it necessary that the congregation raise an additional sum of twelve or fifteen thousand dollars for adequate furnishings for the new educational unit and some renovation of the church auditorium. However, I am confident that our people will gladly assume this responsibility and share in this significant enterprise which is to put Edenton Street in position to render a far greater and more effective service than ever in her past history."

W. R. ODELL OF CONCORD IS EIGHTY-ONE

Tuesday, March 3, 1936, was the eighty-first birthday of W. R. Odell, Concord's leading citizen and one of the prominent laymen of the Methodist Episcopal Church, South.

His friends began the celebration of this event several days before. For example, Rev. W. J. Miller, Mr. Odell's pastor, on the Sunday before chose as the subject of his sermon, "Those Who Never Grow Old." Mr. Miller's text was Caleb's immortal words uttered after he had passed his fourscore: "I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now," in claiming from Joshua the privilege of doing a task demanding the strength of a young warrior—that of wresting his inheritance in the land of Canaan from hostile tribes.

On Monday evening following the board of stewards of the church with the choir and ushers gave a banquet in honor of Mr. Odell. Bishop Edwin D. Mouzon of Charlotte was the principal speaker for the occasion where more than a hundred had assembled to honor the young man who had passed his fourscore years of useful living.

Rev. W. J. Willer was toastmaster and Dr. J. B. Craven of Charlotte introduced Bishop Mouzon. Other speakers were J. T. Yates, who on behalf of the board of stewards welcomed the guests numbering more than one hundred.

Speaking for the ministers of Concord, Rev. H. C. Kellermeyer, president of the Concord Ministerial Association, brought greetings and outlined briefly the history of Methodism from its foundation by John Wesley.

Daniel Branson Coltrane, a guest of honor, spoke interestingly and at length of his 48 years of intimate friendship with Mr. Odell, in which he paid high tribute to his friend as a business man, an educator, and a church man. He told of his own and Mr. Odell's high aspirations for Concord, for Cabarrus county, and for North Carolina. He made a plea for higher and nobler things, for better literature and for greater attention to intellectual and spiritual development of the entire section.

Mr. Odell as the final speaker of the program thanked his friends for their expressions of friendship toward him and told of his visit earlier in the day to the Cabarrus county school that bears his name.

WALLACE-ROSE HILL HAS MUCH AHEAD

We have been given a very fine reception on the Wallace-Rose Hill charge. On arriving at the parsonage, the pastor and his family found a company of the good ladies of Rose Hill church preparing a good supper for the parsonage family. This was greatly enjoyed and appreciated. Some groceries were also found left in the pantry. All the churches have given us a very fine welcome and different members have been remembering us with things to eat, while two of the four churches have given us substantial poundings. Wallace church opened the way by surprising us with a very substantial pounding on January 29, just in time for one of our big snows. These good people really know how to put on a successful pounding. Then on last Thursday night the Rose Hill congregation took us by surprise when a crowd stormed the parsonage with another substantial pounding. They, too, had learned how to put on a very successful pounding. For all these things we are very thankful and are hoping to repay the kind favors with faithful service.

Our revival services are to begin at Wallace church next Sunday evening, March 15, to continue eight or ten days. The pastor is to do the preaching as the local people co-operate in conducting the meeting.

On Sunday morning, April 5, our Bishop Paul B. Kern is to be with us in Rose Hill to dedicate the church. He will preach at 11 o'clock. We are expecting a big day in our church. Former pastors, presiding elders and members are invited to return. We will send you a formal notice concerning this service. The editor of our good paper is given a special invitation to be with us.

Our work is going nicely considering our chance for the winter. We have not forgotten the Advocate, orphanage or benevolences. You may expect to hear from us later. The board of stewards increased the pastor's salary $150 and made it even $2000. Rose Hill church very kindly accepted the obligation for the raise.

E. C. Maness, Pastor.

"WHO CAN ANSWER"

If you will refer to page 19 of the Minutes of the Western North Carolina conference held in Asheville, November 17-22, 1897, you will find that the following resolution was passed:

Whereas, the quarterly conference records must be at the district conference for examination:

Resolved, That the recording stewards be ex-officio members of the district conference.

(Signed) J. A. Cook, J. A. Falls, W. Legette.
H. C. Sprinkle.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

WESTERN NORTH CAROLINA CONFERENCE

Charlotte District

Waxhaw ..... W. T. Albright, H. A. Privett
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers
Monroe Circuit ..... W. C. Dutton (N. Monroe), J. S. Polk



REV. C. B. CULBRETH
Pastor at Sanford. He is in the 100 per cent list and going on to perfection

Gastonia District

Smyre ..... P. W. Townsend

Greensboro District

Proximity ..... John Cline, Paul Holyfield
Mt. Pleasant ..... D. R. Proffitt, F. M. Buchanan

Mount Airy District

Spray ..... A. C. Waggoner, J. F. Meisamer

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle
Norwood ..... A. P. Ratledge, J. V. Barringer

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards
West View ..... C. W. Kirby, Lenore Correll

Waynesville District

Sylva ..... T. R. Wolfe

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath
South Alamance (Saxapahaw) ..... J .A. Tharpe

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett
Stumpy Point ..... R. H. Lewis, E. M. Hooper
Perquimans ..... J. W. Dimmette (Cedar Grove, C. P. Quincy)

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe
Laurel Hill ..... W. F. Elliott, Geo. B. Hooker

New Bern District

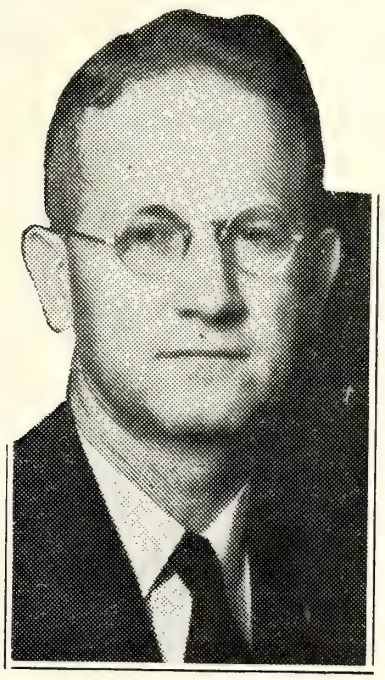
Morehead City ..... B .H. Houston, Chas. S. Wallace
Beaufort ..... C. T. Rogers

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone
Central ..... S. J. Starnes
Lillington ..... N. M. Wright, J. H. Williams
Oxford ..... L. B. Jones, G. T. Stem
Four Oaks ..... H. B. Baum

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton
Bladen ..... W. R. Stevens (Deems Chapel)
Tabor City ..... N. B. Johnson (3 churches)



REV. A. C. WAGONER
Pastor at Spray. His board has been on the honor roll for some time

PASTORS AND ADVOCATE MUST CO-OPERATE

Once more do we desire to thank all the pastors who have joined with us fully in promoting our church paper. The editors of the North Carolina Christian Advocate strive to work together with all the preachers in making a better paper of an ever enlarging influence. Only in this way can we succeed and the church have a paper of influence.

We are eager to get a cut of every preacher and of all the lay leaders possible as well as for every board of stewards to be 100 per cent. For this certainly means a better and more interesting and influential paper. To send a photograph (which will be returned) and to pay for the making of a cut that may be used in the Advocate and, also, by the owner in his local paper when he desires, does not cost a preacher much, but it adds wonderfully to the value of his church paper and to its interest for his people. We must work together for the church paper the same as we co-operate for our other institutions.

Let all our preachers remember that we give away more than $2000 worth of Advocates each year to pastors, superannuates, widows of preachers, and to devoted poor who have no means. This is a big drain on our income.

"PUTTING ON THE DOG"

The Gastonia Gazette has this to say about Senator Bob Reynolds' recent brief visit to that town:

"The senator's motorcade hove into town by half a dozen motorcycle patrolmen, whether highway officers, city of Charlotte mounted officers, we know not—probably some of both, waving their hands warning people and other motorists off the streets and roads, sirens blowing, and everything in a hotsy-totsy hullabaloo, as they spread-eagled out fan-wise in the streets, circled and coasted to a grand and impressive halt in front of the Armington Hotel.

"When he left town for Kings Mountain, the same procedure was adopted. The caravan took up its line of march in the rear of the screeching, motorcycles, led by two of Gastonia's own this time, and disregarding the red lights at all the street intersections—it was Saturday afternoon, too, in Gastonia, and anybody who knows this city, knows what traffic is here on a Saturday afternoon —they shot through the streets faster than the law allows. Proceeding to Bessemer City, we are told, the same thing followed. Waving their hands and arms at all pedestrians and other motorists, as if to say, 'get out of the way, this road does not belong to you, His Excellency, Lord High Cockalorum Bob Reynolds is coming along behind,' the motorcycle cops steamed through Bessemer City at 40 or 50 miles per hour, said some of the residents.

"Wonder what excuse or reason was given for removing the highway patrolmen from the roads of the vicinity on a busy balmy Saturday afternoon when the roads were full of people, to pave the way for Bob Reynolds?"

You should remember, brother, that Bob is a traveler. When he travels, he travels, either in splendor or in overalls. And in this case was he not venturing into enemy territory which demanded that he be seen and his presence and importance definitely be noted? He was in the land of Col. LeRoy Kirkpatrick, the only announced opponent for his seat in the Senate, and skirting the terrain of Judge Wilson Warlick, who might thus be discouraged from taking him on in 1928.

Senator Reynolds is nothing if not adaptable. He will get back to earth and his dilapidated old flivver when campaign time comes again.

We are not among those who believe that patrol escorts are never justified or to be desired. But such occasions and such needs are few, and "putting on the dog" for Senator Bob Reynolds is not one of them.—Statesville Landmark.

EMANCIPATION OF PREACHERS

The Literary Digest's special poll of the ministers of the New Deal, which resulted in 263 nos and 159 yeses, has excited much interest in the state. A number of reasons have been given for this vote, but none of them has been the true reason. The fact is the ministers of North Carolina have been politically emancipated since 1928. A political boss sent word to North Carolina to his underlings to use the party lash without mercy. He went so far as to order them to take the preachers' jobs away from them. These orders were carried out to the letter in North Carolina. A number of pastors lost their pastorates as a result of it. Their little children went hungry and their older boys and girls had to come home from college because their fathers had been ousted from their churches on the orders of the big political boss. That party lash which cut into the quivering flesh of the preachers also cut through the party shackles that bound them. He was left sorely wounded but free. One only has to refer to the files of North Carolina newspapers during that time to understand clearly the recent Literary Digest poll. It does not mean that the ministers have left one party to join another, it means that they have been freed from all party domination. It does not mean that they will vote for or against the New Deal in the coming election. It simply means that they have not voted yet. They will in the coming election and in all coming elections do as they did in 1928 and that is they will put principle above party. That it is a very simple explanation of the vote.—Charity and Children.

DON'T FORGET

By Dr. Joseph Fort Newton

Don't forget that life is just what we make of it, whether it be a place of fogs and dirt or a garden of clear air and blue skies.

Don't forget that each of us must live with a self ashamed of some yesterday and of some tomorrow, and that if we cannot be happy with ourselves we cannot be happy with anyone else.

Don't forget that happiness and security are found, not by building walls around ourselves, but by building bridges to our fellowmen.

Don't forget that each man fights a hard fight against heavy odds—so why put a straw in his way when he has obstacles enough?

Don't forget that there are two ways of living—one ugly, loud and vulgar; the other lovely, fragrant and full of the courtesies of heaven.

Don't forget that the only real wealth is the dividend for investments in the good life, and that it accrues by compound interest.

Don't forget that the way of patience ,of justice, of seeing the other man's point of view, is the easiest and happiest way of life.

Don't forget that a duty dodged is like a debt unpaid; it is only deferred and we must come back and settle the account at last.

Don't forget that your worst enemy is a better man than you think he is, and that he may become your best friend if you are wise.

Don't forget that "I cannot" really means "I am afraid," an alibi for some secret failure ,and that you will not be happy until you win out.

Don't forget that if we are healthy, brave and wise we overtake our years, whereas if we are sick and fearful they overtake us.

Don't forget that life is a hard discipline without much furlough, and we must cease self-pity and ask no quarter for ourselves.

Don't forget that life is very short at its longest and that the things you will not regret are the kindnesses along the road.

Don't forget that we have to live with God, the final judge, and that he will not let us be happy until we are what he wills us to be.

Don't forget that if our hopes are dupes our fears are the worst liars.—Courtesy of Charlotte Observer and United Feature Syndicate.

Evangelism and Benevolences

Special Page Edited Jointly by Bishop Paul B. Kern and Rev. W. A. Lambeth

FIRST WEEK OF SIX ISSUES

(This page graciously yielded by Rev. A. S. Barnes)

ALREADY PAID IN FULL

Mt. Pleasant Charge, Greensboro District

Brother D. R. Proffitt, the pastor, tells of the method he used in raising his benevolences:

"After having been worried with this thing we call annual 'tug' I decided to try and avoid a recurrence of the same. However, I had tried many times, in years gone by, and failed.

"Soon after conference, in consultation with one of my leading laymen, I told him that I would like for us to pay off our obligation as soon as possible, and he suggested that we pay everything but the salaries by the end of the first quarter. He and I met with the stewards and told them of our plans and they immediately acquiesced, and we took the matter up the following Sunday. The man with whom I talked first about the matter, being my announcer, brought the matter before the congregation with considerable force, putting emphasis on our plan, with a liberal pledge himself, and others fell in line. So in a few minutes we had the cash and pledges to pay everything for the conference year, except salaries, which were pledged and paid by the end of the first quarter.

"The people did it gladly but quietly, 'sounding no trumpets to be heard of men,' but the loyalty and love they had for the church and its cause. A good spirit seems to prevail among our people. Mighty fine folks are they—'the salt of the earth.'"

* * * *

How Calvary, High Point, Paid in Full Last Year

Perhaps no finer piece of work in the conference than that of Sam Needham's was done last year. Read his short account of the big triumph:

"In our first stewards' meeting we took 'stock.' That is, we got together what the church was assessed and how much the church paid out of its own pocket on this assessment, and how much had to be raised outside the congregation to put the church 'out in full.'

"The revelation of these figures was so astounding as to put fright and fear into the official board to start with. It was indeed a challenge to those responsible for the collection of the budget. In this meeting we thoroughly canvassed the situation through the board of stewards, made up our budget and in prayer pledged ourselves to the task of raising the entire amount within the membership of the church, saying that while we greatly appreciate our friends who made it possible for us to pay out in the past, we must get on our feet some time and build up a 'church loyalty' pride and maintain it. The congregation caught the significance and spirit of the idea and 'did it.'

"Calvary church is at a strategic point, ideally located in a great residential community. When the church found itself, it rescued itself. This achievement put new life into the whole situation. The people are happy over it. They did not give till it hurt, but rather they gave until they felt good. Now the church desires to maintain its integrity.

'When you say you can't, you don't;
When you say you can, you do.'"

* * * *

News Items from the Methodist Orphanage, Raleigh

A. S. Barnes, superintendent, says that five pastoral charges in the North Carolina conference have already paid their orphanage apportionment in full, and they are: Bailey circuit; Steele Street church, Sanford; First church, Washington; Wilson station; and Oxford station.

W. G. Farrar, pastor of the Bailey charge, has led the North Carolina conference for three years in being the first to pay out in the orphanage apportionment.

It costs the Methodist Orphanage, Raleigh, approximately two hundred dollars each day to meet its operating expenses.

On the Sunday preceding the last annual conference in Wilmington, Brother Barnes and the Rev. C. W. Robbins, pastor ,received 56 children of the Methodist Orphanage into the membership of the Jenkins Memorial church.

* * * *

News from the Children's Home, Winston-Salem

This Home provides for 353 resident children and 165 mother's aid children.

The office there has pressing applications to admit forty or fifty other children.

Norfleet Building

The Norfleet building, a gift of the J. K. Norfleet family, now being erected, will provide additional room for thirty or more children.

Tentative arrangements have been entered into for still another building.

By next winter it may be that there will be four hundred resident children at the Home.

During the past 18 months 160 acres of land, continguous to or nearby the present holdings, have been purchased.

The farm in Davie county will be sold and the money thereby gained will be used in replacing the funds necessary for buying the newly-acquired property.

This consolidation of fertile acres will make it possible for the Home force to cultivate the land intensively and profitably. Indeed, these acres will go far toward producing enough food for the entire family.

* * * *

Pastors and lay speakers, you will want to clip and keep the following article on installment giving:

INSTALLMENT GIVING

By Thomas W. Sprinkle

(Reprinted from N. C. Christian Advocate, April 4, 1935)

"By taking advantage of our easy payment plan, you may now own and enjoy . . ." Complete the sentence as you will, because it is familiar to all of us. Not only do we buy automobiles, radios and washing machines on the installment plan, but periodic payments are made on life insurance and other investments, and countless thousands would never be able to own a home were it not for the building and loan plan.

Even the man who pays his grocery, medical and other bills every month is really purchasing on an installment basis. He finds it easier to balance the budget every thirty days than to wait until the end of the year. Imagine the consternation of a habitual cash-and-carry shopper, if he were suddenly confronted with a bill for a year's groceries! Yet many a church member, who operates on pay-as-you-go basis on everything else, waits until the last week of the conference year before paying his church dues and benevolences.

If installment buying, why not installment giving? If you can "pay as you ride," you can give as you worship. Paul's plan of laying by in store on the first day of the week cannot be improved upon. Its adoption will benefit the contributor and the cause; it is easier for the average person to contribute fifty cents each Sunday than to raise twelve or fifteen dollars at the last round-up, and the difference in totals is astonishing.

Adopt such a plan, balance your church budget by Easter, and balance it every month thereafter. It will then no longer be necessary to adjure your membership to "Give until it hurts," for they will have learned how to give without its hurting.

"'TAIN'T"

"'Tain't what we have,
But what we give;
'Tain't where we are,
But how we live;
'Tain't what we do,
But how we do it—
That makes this life
Worth goin' through it."

—The Log (U. S. Naval Academy).

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

GREENVILLE EFFECTS CITY-WIDE PEACE ORGANIZATION

Mrs. H. L. Rivers, former chairman of the committee on Christian Social Relations in Jarvis Memorial church, Greenville, N. C., sends in the following interesting article from the Greenville Daily Reflector. It is devoutly hoped that many other C. S. R. chairmen will co-operate with other peace agencies in the community in effecting such an organization.

Interested Citizens Hold Organization Meeting of Greenville Council for Peace Action

A group of interested citizens met last night to organize the Greenville Council for Peace Action, for promotion of peace education and action in Greenville and community.

The council will take its lead from the National Council for Prevention of War, which the largest unendowed peace organization in the world. Its goal is to prevent war—to keep America out of war and to keep war out of the world.

The following officers were elected: President, W. A. Ryan; field secretary, Mrs. H. L. Rivers; secretary-treasurer, Mrs. Thomas Ennett. The following organizations have appointed official representatives on the G. C. P. A.: Memorial Baptist Missionary Society, Presbyterian Missionary Society, Christian Missionary Society, Episcopal Missionary Society, Methodist Missionary Society, Rotary Club, Kiwanis Club, Woman's Club, Junior Woman's Club, A. A. U. W., Greenville high school, training school P. T. A., West Greenville P. T. A., Third Street school P. T. A. and the Ministerial Association.

The council will welcome representation from any other organization interested in definite peace action.

Mrs. Rivers adds the following note: "The aim of the council is two-fold—to educate and to act. Within two weeks from the first meeting letters were prepared and sent to Congressman Warren regarding the neutrality bill. It is possible with this central organization to reach nearly every man and woman in the community, with a minimum of time and effort. The sale of Peace Bonds will also be directed by this same group. The following committees have been set up and are beginning to function: Program, Education, Legislation, Peace Bonds, Poster, and Dramatics. It is our earnest prayer that in every community similar organizations will be sponsored by our committees of Christian Social Relations."

Mrs. E. L. Hillman,
Chm. Conf. Peace Committee.

Mrs. A. M. Gates and Mrs. W. C. Chadwick will leave March 16 for the Woman's Missionary Council to meet at Dallas, Texas, March 19-24. Mrs. Chadwick serves on the sessions committee on foreigh fields. Mrs. Gates serves on the sessions committee on literature and candidates and also on the standing committee on international relations and world peace.

JAPAN MISSION MEETING

By N. S. Ogburn

The annual meeting of the Japan Mission was held in Kobe November 28 to December 2, 1935. The opening coincided with Thanksgiving service for the community; so at Kobe (Foreign) Union church, Americans, English, Japanese, and some other natonalities gathered and heard a Thanksgiving sermon by Bishop Arthur J. Moore, who urged us to remember that all we have comes, and always has come, from the love and through the hardships and sufferings of others. Bishop Moore was heard eagerly. He has preached three times in the same church, and his messages of warning and faith, with his humorous touches, give him an opening into human hearts.

The presence of Mrs. Moore and the children and of Mr. Sweet, a business man of Los Angeles, traveling with Bishop Moore, added greatly to the sense of fellowship with one another.

Dr. and Mrs. Quillian also brought encouragement. He preached before the mission and in Union church for the foreigners.

Miss MacKinnon, secretary of the woman's department, brought cheer and confidence ,and showed her grasp on the problems confronting the missionary world today.

Visitors from home, from the Japanese churches and schools, and returned missionaries brought connectional messages that show the unity of the fellowship that is ours. Our recent superannuates, Brothers T. H. Haden, W. J. Callahan, and T. W. B. Demaree, now in the homeland, sent assurances that we are not forgotten. The mission sent the greetings back in the form of a leter each to the folks of the mission at home, missionaries here choosing one name each out of the number. Little wonder, with such bonds, that the mission world and workers and Japanese Christians are holding the lines!

Of course there were and are problems to be solved. Cuts have been made until work has suffered, mission stations are unmanned; churches must be merged or discontinued; some preachers have had to suffer; schools with big programs must cut down. But the whole spirit of the brotherhood was that of willing workers joining hearts and hands to do their best.

From Osaka, one of the biggest cities of the world, and Kobe, where we have our work centered, to the shores of the Inland Sea, down to the south to Matsuyama, Uwajima, and Oita, and on to our biggest circuit, Korea, 500 miles long—even to Manchuria, where the Japanese church is planning to send preachers—there goes out the little determined band of workers for the new year's endeavor.

The band asks for continual prayer and help, and offers thanks for the support and fellowship of the brethren at home. It continually prays for the church at home and for the harvest that more laborers, Spirit-filled, may be sent forth to the harvest.

Rev. David Stubbs was ordained deacon by the bishop, assisted by those of the same conference as Mr. Stubbs. Mrs. Stubbs also stood with her husband.—Christian Advocate, Nashville.

ZONE MEETINGS OF NEW BERN DISTRICT

Central zone at Kinston, March 11.

Carteret zone at Williston, March 13.

Tri-County zone at Asbury, March 20.

The Wayne zone will be held at Yelverton March 26.

All officers are asked to be present with a copy of report blanks they send in each quarter, as time will be given for each one to be explained.

Mrs. W. C. Chadwick and Mrs. F. B. McKinne will be present at all of these zone meetings.

The auxiliaries should elect delegates to the annual meeting as soon as possible. Send the names of your delegates to Mrs. Marshall T. Spears, 501 Watts Street, Durham, N. C. Also state whether delegates will come by train, bus or private car. Mention if several are coming together and would like to be assigned to the same home.

ZONE MEETINGS RALEIGH DISTRICT

The zone meetings of the Raleigh district will be held on the following dates at 10 a. m.:

Northern—Banks-Grove Hill, March 26.

Central—Bailey, March 27.

Southern—Smithfield, March 24.

All officers are urged to attend and bring their report blanks, as officer training will be stressed; but we want as many of the other members to come, too, as can do so. Those who attend these meetings will bring a light lunch.

Mrs. Gurney P. Hood.

Little Dick was helping his mother at supper by carrying in the dessert, which happened to be pie. Entering the dining room with the first piece, he walked over and gave it to his father, who politely handed it to the guest on his right. Dick came back with another plate, and seeing that his father did not have any, gave it to him. His father passed this piece to the person on his left. When Dick came in with the third piece, he walked over to his father, handed him the plate, and said, "It's no use, daddy, they're all the same size."—Exchange.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

CITIZENSHIP—WHAT IS IT?

By Mrs. G. G. Adams

Since the first day of 1936, many newspapers have asked that we drive carefully so that a life may be saved. A leading newspaper in my county uses these slogans: "54 Days Without a Highway Tragedy—Let's Make It 365—Drive Safely"; and "Have You Signed the Safe Driving Pledge?"

As chairman of the citizenship comtee of our Christian Social Relations department, I want to say that I heartily endorse all such slogans and I hope that every citizen in our state is observing these rules of safe driving. I trust that I shall never be the driver of a car that will mangle, cripple, or even knock down a person. But my purpose in writing this is to beg each of you to sign and keep not only this safe driving pledge, but a spiritual safe driving pledge.

How are you driving morally and spiritually? Are you examining daily your lives to see if you have them under control? What about your spirit of tolerance and sympathy? Can you bear for your fellowman to be ahead of you or must you do your utmost to be in the lead, even though you must pass him at such a time and in such a way that you would endanger his spiritual life? Are you regarding all traffic signs and watching out to help others by adding to your faith virtue, knowledge, patience, brotherly kindness and charity? Are your brakes of temperance in all thing, in good working order? Are your lights so shining that others may see your good works and glorify your heavenly Father?

It isn't enough to advise our youth that drinking, public dancing and other worldly amusements are harmful. We must help youth to have helpful amusements. Youth must have recreation and social contacts, so it is up to us Christian adults to help youth desire and obtain the right kind of recreation and make the right kind of social contacts. Negative religion cannot meet the needs of youth; he must have positive Christianity. So what are you doing for and with the youth in your community?

It is good to be a law-abiding citizen by refusing to break the law; it is better to keep the law and encourage others to do so too, but it is best to be a Christian citizen by keeping God's law and helping others to keep God's law—thereby saving a life from evil influences now and eternal ruin later.

A PRAYER FOR MISSIONARIES

"Lord, remember in love the dear servants of thy truth who have gone to the distant parts of the earth that thy name may be glorified. Preserve in them a triumphant faith that they may see the end of their labors achieved even amid defeat and failure. Sustain them in their sorrowing for others, and, sowing tears, may they come again rejoicing. Grant them wisdom for every occasion that the great ones of earth may feel the power of Christ in the influence of his servants. We praise thee for living witnesses of thy power, and for the slow dawn that heralds the noonday of thy presence in the heart of mankind everywhere. Bless all agencies that hasten the victory of the Spirit and turn the evil devices of men to thy glory. So let the messengers of thy gospel ever hope in God, and labor on unwearied, in the sure confidence that God will honor their gift of consecrated service to generations yet unborn. For thy name's sake. Amen."—The Missionary Review of the World.

NEED FOR BIBLE READING

From Missionary Review of the World.

Dr. Chas. E. Jefferson, former minister of Broadway Tabernacle, New York, challenges Christian Endeavorers with the following statement: "The majority of Christians are lukewarm in their Bible study, and the majority of those who are not Christians do not read the Bible at all. But civilization cannot endure without the ideas and the ideals which the Bible was written to proclaim. The Christian church is doomed if church-workers cease to search the Scriptures, and non-Christian nations will never find the path that leads to life without the guidance of prophets and apostles and the Prince of Glory.

"Large numbers of educated men and women are absolutely ignorant of the Bible. . . . It still holds first place among best sellers, but because a Bible is sold it does not follow that it is read. A Bible which is read becomes a force in the life of the world, but we release that power only as we read and ponder and incarnate the great truths that are set forth in its pages."—The Bible for China.

We feel sure the following article on "Women Pioneers for Seventy-Five Years," written by Mrs. Julia H. Bronson of New York, editorial secretary of the Woman's Union Missionary Society, will be of exceptional interest to our readers, giving as it does the beginning of this great organization in America. Mrs. Bronson says:

"Seventy-five years ago last November (in 1860) nine courageous women met in Boston and formed a society to send single women to evagelize women and children of the Orient. Early in the following year (1861) the general society under the leadership of Mrs. Thomas C. Doremus was incorporated in New York City, the smaller Boston group offering to become a branch organization. This the Woman Union Missionary Society of America, pioneer woman's foreign mission agency in this country, has just entered upon its seventy-sixth year. Almost immediately a second branch was formed in Philadelphia by that versatile personage of the '60's, champion of woman's rights, woman's homes and woman's privileges, Mrs. Sara Joseph Hale. Her pen had indited that children's classic 'Mary Had a Little Lamb,' and she was editing the forerunner of women's magazine, Godey's Lady's Book. Mrs. Hale, by pen and voice, enthusiastically espoused the cause of the infant society, and became the first president of the Philadelphia branch, devoting regular space in her magazine to its interests.

Obstacles to be overcome by the new and inexperienced society were not a few. The departure from established procedure was radical; officers of existing general mission boards deemed such a step by women premature; independent organizations of women of any nature were rare; public confidence must be created if financial help was to be obtained; especially as the country was in the throes of the Civil War, and there was prejudice to be overcome. Nevertheless these intrepid women launched their frail bark, freighted with courage, initiative and hope. and the motto upon its ensign was 'O woman, great is thy faith!'

A periodical was issued and during the first year the society undertook work in Burma through native Bible women. They also sought, appointed, and sent forth their first American woman missionary, and a second, in the following year, went to Calcutta to establish a new type of work, zenana visitation and teaching among purdah women.

The enterprise grew until missions had been established in several cities of the United Provinces of India and in China and Japan. Through the Philadelphia branch the society sought out the first woman medical missionary to go from America, but acceded to the request of the board of her own Methodist church, that she be transferred to their mission in India. Undaunted, the society found two more medical women and sent them to India. Women's medical missions are still an important part of the work of the society which has hospitals in India and co-operates in the new Woman's Christian Medical College of Shangai, established upon the Margaret Williamson Hospital foundation.

The society's anniversary was celebrated in New York in the First Presbyterian church on the 15th of January. It has maintained its evangelical and undenominational character and is supported by those who approve this form of union work. The organization does not incur debts and last November rejoiced in a record of 75 years of service with all obligations met.—Missionary Review of the World (March, 1936).

Custom is the deposit of the past in the life of the present.—Luthardt.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

NEW BERN DISTRICT RETREAT

Pastors of the New Bern district met at New Bern on March 2 in a retreat, the purpose of which was to bring the matter of evangelism to the forefront in the minds and hearts of those attending. No other subject was considered, and the emphasis placed upon this most important subject should bear fruit in the work of the pastors in the weeks that lie ahead.

The presiding elder directed the meeting in his own fine way, Leon Russell presented a practical plan of evangelism in the local church, Mrs. Brian discussed the matter of evangelism among young people ,and Mr. Bradshaw outlined a program of evangelism for the church school. Bishop Kern brought the program to a close with an inspiring address on the general subject of evangelism.

Two outstanding features of the meeting were a consecration service in which many pastors took part, speaking out of their own hearts on their experiences and their hopes, and the sacrament of the Lord's Supper with which the meeting closed. Those present at this meeting left feeling that it was good to have been there.

PLEASANT GROVE REORGANIZED

Rev. W. G. Farrar has reported to us the reorganization of Pleasant Grove church school on the Bailey charge. There were 65 present last Sunday, and a great deal of interest was manifested in the work of the school. The members have already purchased a piano, and plans are going forward for very effective work in this school under the leadership of Mrs. K. F. Lewis, who has been chosen as the superintendent. We congratulate the pastor, superintendent and other workers who have made this reorganization possible and wish for Pleasant Grove school a ministry of effective service to the community in which it is located.

GRACE YOUNG PEOPLE AT WORK

The first church in the conference to report its observance of Young People's Day is Grace, Wilmington. At the morning service on Sunday, March 1, Rev. F. S. Love preached a sermon particularly challenging to young people, and the young people themselves had a special part in the service. At the evening service the young people's division presented a pageant, "Love—a More Excellent Way." This pageant was excellently presented by the young people to a large and appreciative congregation. The offering which was taken was given to the young people and applied on their pledge to the young people's mission special. The finest thing about this service, however, was this fact: the young people themselves came out of the service with a new enthusiasm and a deeper interest in their work.

In a very real way the splendid program which is being made by the Grace young people is due to the work and interest not only of the pastor, but also of Mrs. F. S. Love, who is the superintendent of the division and who is giving herself wholeheartedly to the work of the young people in Grace church.

NEW UNION ORGANIZED

We are delighted to report the organization of a new young people's union in the Wilmington district. Under the leadership and direction of the new director, Rev. M. W. Lawrence, this, which is the first new union in the Wilmington district, was set up for the Jacksonville-Richlands, Maysville, and Swansboro charges.

The following officers were elected: President, Mrs. Jim Sabiston, Jacksonville; vice president, Miss Marjorie Koonce, Richlands; secretary and treasurer, Miss Inez McDaniel, Maysville; chairman worship committee, Miss Margaret Hurst, Jacksonville; chairman recreation committee, Miss Clyde Morton, Hubert; chairman missions committee, Miss Mary Louise Foscue, Maysville.

Mr. Lawrence reports that much interest was manifested in this meeting. The young people voted to meet every two months during the school year and once during the summer months.

MEETING WITH NEW BERN WORKERS

On the evening of March 2 members of the staff met with church school workers of Centenary church, New Bern. After a short devotional service, group meetings were held, the children's workers meeting with Mrs. Wade, the young people's workers with Mrs. Brian, and the adult workers and officers with Mr. Bradshaw. Conflicting engagements cut down the attendance at the meeting, but those present evidenced an interest that speaks well for the future of the school.

ADULT ELECTIVE COURSE

Mrs. C. L. Read of Zebulon, at our request, has written the following interesting account of the study of one of our adult elective courses. We hope it may suggest to others the splendid possibilities of this type of work.

"The Zebulon women have found a plan which has helped to solve the problem of too many meetings. The missionary societies of the Baptist churches of Zebulon and Wakefield have joined the Methodist women, the P. T. A., Woman's Club of Zebulon, and Home Demonstration Club of Wakefield in the study of 'Achieving a Christian Home Today,' elective course published last fall in the Adult Student.

The class meets once a month, rotating among the different organizations for entertainment. During the social period home problems are discussed. The librarian of the group has ordered helpful pamphlets on different phases of the study program from the Department of Agriculture, Children's Bureau, Washington, D. C. She reads them before going to the class and presents them in such an attractive manner that the women take them to read and pass to others who cannot attend the class. Last month one hundred pamphlets were read, also books on parent education from the North Carolina Library Commission, Raleigh, and the Extension Library, Chapel Hill. These may be secured at very little cost.

When parents expect of their children's teachers years of preparation and daily study, is it not fair for them to spend more time in reading and working out the problems of parenthood? It is hoped that this class will continue to function when the present study has been completed. Such a class would prove to be a benediction to any community."

DURHAM MEMPHIS CLUB

The Durham Memphis Club held its second meeting on February 26, at the home of Reba Cousins, the district director. Gerald Cooper, the chairman, presided over the meeting and called it to order for a short period of devotions.

As one of their projects in carrying on the spirit of the Memphis conference the group discussed the forming of study clubs on the ten problems which were presented at Memphis. With the assistance of Mrs. Earl W. Brian and Miss Cousins, the groups were chosen and chairmen appointed as follows: Alcohol, Kinston and Greenville, Viola Smith; War and Peace, Lumberton, Courtney Sharpe; Personal Religion, Durham, Eva Gantt; Leisure Time, Goldsboro, Netta Cook Robertson; Economics, Raleigh, Dwight Durham; Missions, Burlington, Gordon Marshall; Christian Home, Fayetteville, Edith Goff; Race Relations, Wilmington, Mary Bethea; Christian Community, Rocky Mount and Wilson, Gertrude Flowers; Church, Halifax, Viola Nethery. These groups are to make a report on what they have done at the Louisburg Assembly.

The club also planned to hold meetings in three sections of the district which were but poorly represented at Memphis, in order that they, too, may share in this work. The meeting was closed by an informal discussion of "What Memphis Means to Me Now," in which three new members, Esdrus Gruver, Charles Jarvis, and Robert Stamey took part.

A short period of fellowship followed, and delicious refreshments were served by the hostess. Eva Gantt.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS AGNES PEACOCK, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

THE TRAINING PROGRAM

While the weather, illness and absence of instructors have handicapped the work to a certain extent, the response in attendance at schools held to date has been excellent Eight schools have been held since conference and with several others scheduled for the weeks immediately ahead, indications are that more credits will be issued by Easter on the long courses than were issued during the whole of last conference year. Additional requests are being received weekly for schools during the spring, summer and fall months.

Rowan County School, March 15-20

The annual Rowan county school will be held at First Methodist church, beginning Sunday afternoon, March 15, at three o'clock. First church is providing its equipment and is paying all bills for this school as it has been doing in recent years. This is an excellent service rendered to Methodist churches of Salisbury and the vicinity by the people of First church. Other schools participating are as follows: Park Avenue, Main Street, Central-Spencer, Coburn Memorial, East Spencer, Yadkin, Rowan, Woodleaf, Granite Quarry, China Grove and Gold Hill.

Courses and Instructors

Beginnings of Religion in the Life of the Child—Miss Jennie Lou Milton, Nashville.

Personal Religion (young people 16-23 only)—Rev. W. A. Kale, Mooresville.

The Stewardship of Life—Dr. R. L. Ownbey, Charlotte.

Teaching Adolescents—Rev. Carl H. King, Salisbury.

Cabarrus County School, March 22-27

No district of the conference is better situated for reaching its entire constituency with training work than is the Salisbury district. With large schools in Salisbury, Concord and Albemarle and with smaller schools in a few outlying charges, every church school worker in the district has an opportunity for training each year. Under the leadership of the presiding elder who teaches in and sponsors these schools, response to this work is most gratifying throughout the district.

Central church, Concord, is again offering its equipment for the training school which will begin at three o'clock Sunday afternoon, March 22, at that church and will continue each evening at 7:30 p. m. through Friday. Other church schools participating are Forest Hill, Harmony, Kerr Street, Westford, Epworth, Mt. Carmel, Mt. Olivet, Rocky Ridge, Center Grove, Cold Springs, Mt. Pleasant, Friendship, St. Paul and Trinity.

Courses and Instructors

Teaching Children in the Church School—Mrs. J. C. Goode, Richmond.

Personal Religion (young people 16-23 only)—Rev. W. A. Kale, Mooresville.

Teaching Adults—Chas. W. Phillips, Greensboro.

The Life of Paul—Rev. C. S. Kirkpatrick, Salisbury.

Haywood County School, March 22-27

For several months Brother D. E. Camak, Canton, and other ministers of the vicinity have been interested in a training school. Their request came too late for a school last fall, but regardless of snow and ice in abundance for the past several weeks, plans have been developed for a school to begin at Canton Methodist church Sunday evening, March 22, 7:30 p. m. Other churches joining in this school are Waynesville, Long's Chapel, Bethel, Pisgah, Riverside, Clark's Chapel, Clyde, Harmony Grove, Liberty, Crabtree, Davis Chapel, Fincher's Chapel, Shady Grove, Hemphill, Balsam, Dellwood, Elizabeth, Maple Grove, Cataloochee, Fines Creek, Laurel Hill, Pine Grove and Spring Creek.

Courses and Instructors

Teaching Children in the Church School—Mrs. F. H. Cunningham, Gastonia.

Teachings of Jesus—Rev. J. G. Huggin, Jr., Mt. Holly.

Guiding Young People's Worship—Rev. Carl H. King, Salisbury.

Reidsville School, March 29-April 3

The church school workers of Main Street, Reidsville, are not only rebuilding their equipment but are also interested in developing a corps of better trained teachers to lead the school. At a meeting with the pastor and his teachers several weeks ago plans were begun for a training school to be held in the spring. This school will begin in the Main Street school building, Sunday afternoon, March 29, at three o'clock.

Courses and Instructors

Teaching Children in the Church School—Mrs. J. C. Goode, Richmond.

Guiding Young People in Worship—Rev. Carl H. King, Salisbury.

STONY POINT

Sunday, March 1, was spent with Rev. Ralph B. Shumaker at Stony Point, where another board of Christian education is really looking after the interests of the entire church.

At a joint meeting of the workers' council and the board of Christian education, the extension secretary was given an opportunity to present the conference board's plans, but the main business of this joint meeting was to provide more adequate facilities for the young people. The adult group voted to give the young people their quarters and take another less desirable section of the church plant for themselves. It was Young People's Day in the church school and this act on the part of the adults was a practical demonstration of their interest in the welfare of their youth.

In the evening it was my pleasure to talk to the young people concerning their loyalty to the church and community. If Stony Point Methodists can hold their young people the future of the church is certain. Not even in some of our large city churches have I seen more young people than was present at the services last Sunday.

MT. OLIVET, CONCORD CIRCUIT

Within the past month the extension secretary has been permitted to meet a number of boards of Christian education and his appreciation of the value of these boards has been growing with each contact made.

One of the first boards visited was that at Mt. Olivet church, on the Concord circuit ,where Rev. J. N. Randall is doing such excellent work. Every member of the board was present but one, and that on one of those rough nights, of which we have had so many recently.

The board went into its local problems and possibilities and discussed them in a very thorough and efficient manner, in their effort to find satisfactory solutions. Much interest was shown in a plan to survey the community and find out just what were the local needs and the possibilities for future growth.

Their interest is not confined to the local situation as evidenced by Mt. Olivet's standing among our contributions to the Home and Foreign Missionary Enterprise. Last year this rural church was fifth in the Salisbury district, being out distanced only by churches in the larger centers of the district.

Jesse G. Wilkinson.

It is a wholesome idea that students manage their own religious activities and learn through doing, but there are few aspects in which a young student needs the guidance and inspiration of maturer spiritual persons more than in the formation of religious life and thought. It is fully as easy to learn chemistry without a teacher as it is to reach the wisdom and depth of spiritual life without the help of "someone who has been there." **The Trail of Life in College**, by Rufus M. Jones.

"One who helps the child to form good habits the first ten years of life is worth ten reformers in later life."—O. P. Ader.

"The reason a child is a sinner after he is six years old is because he was neglected before he arrived at that age. If we want to work with God to build a better world, we must begin with the baby just as Jehovah begins."—O. P. Ader.

Our Problem: Keeping the Minister Content in the Country

By P. O. LEE

Every article written by the rural ministers relative to the rural report agree that the real source of country church trouble is the minister.

The country church is not lacking in ministerial leadership today in this state. Most of our B.D. graduates are serving rural charges. After hearing the reports of these rural ministers, one is convinced that they are leaders that lead. They take nothing and make something out of it. An intelligent layman said to me the other day, "If you want to hear some real preaching you will have to go to the country, or to the cross road towns." Anyone who is familiar with the country church of today will never again make the assertion that the country church is dying for lack of trained ministerial leadership. Of course, there is room for improvement. But if the rural churches are dying for lack of trained ministerial leadership, what about our big town and city churches?

No, this is not our trouble. Our problem is keeping our ministers content with the open country.

So long as the man who is possibly best qualified to lead is compelled to beg bread while in the country certainly he is not going to be content. He goes in town to spend his pennies and finds his brother minister with no more ability than he drawing two, three, or four times his salary. Then a question mark is raised in his mind. He immediately sets about to lift himself out of rural work. He immediately begins to search out the local politician and learns to play politics. He thinks his city brother must have reached the city my playing politics.

Then, too, as long as a man stays in the rural work he is looked upon as a man who has failed, as one who has not the ability to make the grade. It is only human to want to succeed at any and all vocations. The minister wants to make good, but this can't be done in the eyes of his fellow ministers until he moves up among the big boys in the big town. When he gets the big church, then he is recognized when delegates are mentioned for the General Conference, or when the church really wants something worth while done.

The rural preacher will never believe the rural minister is looked upon as a success until the conference sends the man from the largest church to the open country, to the six point circuit and the six point circuit man to the biggest church. You say, but the rural preacher is not qualified to handle the big church. It would take a number of articles to convince the writer that our rural ministers today aren't able to handle any church in the conference.

So long as those who lead the preachers maintain their present attitude toward rural work, just so long will rural work lag. I heard two elders say recently: "I'll not serve any rural charge. My day for that is over." They tell me they will superannuate before they will serve rural charges. My belief is that many of the larger town preachers will develop throat trouble if they are appointed to the rural church.

The rural pastorate is used as a stepping stone. If you could get into the rural minister's heart and mind you would find this to be true. He is putting up a swell country fight, hoping some one will see his "good work" and lift him to town. But this attitude will never be done away with until rural ministers are convinced that they are living as well as his city brother; until he is convinced he is as important in the eyes of his church as his brother minister; until he is convinced that the minister of the big city church would be glad to change places with him.

The rural problem is a ministerial problem, a salary problem, an attitude problem. Nothing but a genuine case of religion among the ministers will solve the rural problem.

ANOTHER WORD ON THE FAD, THE COUNTRY CHURCH

By H. C. Byrum

Your article on the subject is timely and worth the space it occupies. Brother Barnhardt well presented what he had to say about the sacred places of the olden days. Now here is my little comment. You, Brother Barnhardt, and myself are old enough to know that neither of us will do any of this work, so we will delight ourselves in telling the young men how it can be done. You will recall that it has been a long time since you shook the broomsage from your garments down in the lower end of Iredell county, and not just a few summers since you found me tramping around in the crab-grass and rag weeds in Union county. And Barnhardt has had time to reflect some since the going forth in the early morning light through the frost covered weeds to his rabbit traps down on Rocky river. So you see we are old enough now to tell the boys how to go back and rebuild the temples we have seen frazzle down through the going of the years. The depletion is not due to any one thing but rather a combination of changes.

We have thought quite a bit about big preachers and have about wore out the mold trying to make lots of them. But it is about to dawn on us now since we haven't any that we can get along without big preachers. But it also has come to light that we stand in great need of good preachers.

When I had about finished the survey of the Rural Church Commission's Report, these wonderful words appear under the head of "Rural Pastoral Leader-

How to Quickly Check A Cold

After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

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GREENSBORO, N. C.

ship": **"A strong, resourceful, trained, spiritual ministry is the greatest factor in developng a vital country church."** Why put these words at the end of the book, when they should have been at the front in bold type? This is where emphasis must be placed.

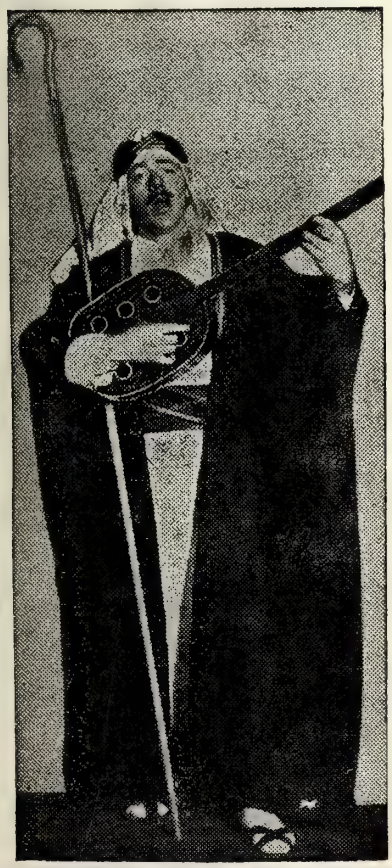
Adequate salaries will have to be paid, there is no doubt about that. We have been handing a little snack over the palings and wishing the boys well but we will go farther than that when we find these men made after the similitude of the preacher described in the report. Much is expected of our great Duke University along that line, and I am sure it will measure up. We may count ourselves fortunate to have Dr. J. M. Ormond there with his keen eye trained on this vital point of our churh work. We will keep telling the boys what to do from time to time and when they have done the work all the praise shall be theirs.

RURAL WORK COMMISSION

Hitherto the rural church problem has been so vague and general in the minds of many of our Methodist people that little of value in the way of help or suggestion could be given on this problem. Report No. 1 of the Rural Commission has made a wonderful contribution to a better understanding of the country church problem, however, by placing before us facts, figures and suggestions on this matter of such grave importance to our church.

We have known for a long time that we are greatly indebted to the country church and that the country church in many instances stands in great need but have not known just where to strike. This report shows in terms of population, evaluation of church property, present programs carried on, etc., just where the need is greatest. Charts showing population of the two races, number of churches and their membership, type of church buildings used and programs put on locate for us our difficulty more specifically in the 15 states in which Southern Methodism operates more exensively and in the 16 states in which we operate less extensively.

Mark Q. Tuttle.



JESSE PHILIPS-ROBERTSON
Dressed in Oriental attire, will sing Psalms March 23 at mid-year meeting of missions in Wesley Memorial Church, High Point.

LOVE'S YOUNG DREAMS

Dear Jennie, all nature's so lovely tonight,
The earth is apparalled in raiment of light
And the heavens are beaming and blue.
The breezes are sporting among the green bowers,
The moonlight's coquetting the dewdrosp and flowers;
The nightingale's music is floating in showers—
Sure everything's happy and new.

While all is so charming I cannot refrain
From telling you, Jennie, albeit in vain,
That I've a strange happiness, too;
Enchanted, enraptured, I frankly confess,
That feelings this moment my bosom possess,
Too deep and too fervent for tongue to express,
And every dear feeling's for you.

Now if you will only consent to be mine,
This music and moonlight and beauty shall twine
Our hearts in a union of love.
United, devoted, together we'll roam—
Share trials and triumphs—whatever may come—
Till the Father of Mercies shall summon us home
To a glorious union above.

Said Jennie, in tones that were richer far
Than ever sweet Philomel sang to a star,
To woo it from shining to rest:
Dear Edward, if what you have told me is true,
I know I'm as happy as nature or you;
If you want me, just take me, it's less than due you;
You've blest met and you shall be blest.

Thus plighted they cherished each other through life,
With never so much as the shadow of strife;
(Is it seldom such fortune is given?)
Together they suffered Emmanuel's will,
Together they sleep on the flowery hill,
While their spirits sweet-blending, in ecstacy thrill
'Mid the wonderful glories of heaven.

—Published in The Spirit of the Age.
Author unknown.

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N. C. CHRISTIAN ADVOCATE

Sunday School Lesson

MARCH 15

By Henry W. Tiffany

Jesus Teaches His Disciples to Pray

Luke 11:1-13

Jesus prayed and the disciples desired to pray like him. "Prayer is the soul's sacred communion, where bride and bridegroom meet in holy trysting." The man who loves God will find pleasure in communicating with him.

1. The Pattern of Prayer (1-4)

In Matthew this pattern of prayer is introduced by words of counsel concerning private and public prayer. Prayer is talking to God, therefore called prayers for their effect on human listeners and onlookers are not prayers. In neither private nor public prayer is man to talk for the sake of talking. There is no merit in long prayers, in vain repetitions of meaningless words. True prayers are the free, frank, unembarrassed and confident whispers of a child to his Father. Prayer should be proportionate and should have the right perspective. In true prayer we pray as sons, not subjects. There is no more presumption in coming directly to him than in an earthly child coming to his parent. If God's name is hallowed—recognized for what it is—his kingdom will come and his will be done. Reverence for God and right relations with God are the conditions of all spiritual blessing. Whoever prays that God's kingdom come should be willing for the Father's will to be done in and through him. The pattern prayer is short, simple and sincere. Man is to say what is in his heart; say it clearly, concisely, intelligently and earnestly.

2. The Persistence in Prayer (5-10)

Man needs more than a pattern of prayer; he needs persistence and filial confidence. Jesus tells a story that pictures a man at midnight importuning a selfish neighbor for bread with which to welcome a guest. The neighbor is vexed at being disturbed and bids his caller let him alone. He and his family have gone to bed, the door is shut,(and he objects to getting up to help. Though friendship will not lead him to help, importunity will cause him to discommode himself and grant the request. The neighbor was naturally unaccommodating, ill-natured, selfish and unworthy of the name of friend. If such a man yields to persistent pleading, how much more a true, unselfish and sympathetic friend? If such a friend will yield, how much more the Father God? We should keep on asking until the blessing is received. To seek is more than to ask, for it includes active exertion. Knocking implies more than asking or seeking; it means keep hammering on the door. Be earnest and persistent in prayer. The same truth is taught in the parable of the Widow and the Unjust Judge (Luke 18: 1-7), by the prophet Isaiah (62:6-7), and is illustrated by Christ in Gethsemane. We cannot fully understand the delays of God, but Jesus teaches that special efficacy attaches to persistent prayer.

3. The Philosophy of Prayer (11-13)

The human father's interest in his child reflects the divine Father's. As the human father denies his child the harmful and gives the helpful, so the divine Father. This is our safety in prayer. The child's highest good is the parent's highest interest, therefore granting the request is genuine joy. God is more anxious to answer prayer than we are to have prayer answered. God's greatest blessing to the praying soul is the gift of the Holy Spirit. The Spirit brings with him all real good. The Father gives the Spirit to all who ask; he cannot give him to those who do not ask. —The Watchman Examiner.

WHAT ITALY WILL GET FOR HER TROUBLE

Even if one counts on a rapid victory (which is putting the best possible face on the matter), the African war means for Italy the road to ruin.

The billions that we are spending and shall spend on roads, cannon, provisions, soldiers' pay, etc., we shall certainly not get back when the Abyssian war is over —any more than we got back the far fewer billions spent in Eritrea and Libya.

If for the soldiers the war means death, for the Italian economy it means inflation and ruin. Exchange rates, debts, money, prices will rise vertically while the people, upon whom in the end the immense costs of the war will fall, will be forced to reduce still further their already miserable standards of living.

And the responsibility for this must be placed squarely at the door of the criminals whose delusions of grandeur and desire for personal power are leading the nation to catastrophe.—An Italian Observer.

THAT'S WHAT WE'RE TRYING TO SAY!

Communism is a missionary religion, and as such has a moral persuasiveness denied to those cooler faiths whose sectarians think to save the world by good taste and sobriety. If we wish to avoid turning over the White House to Mr. Stalin's friends (I confess to sharing that wish) it will not be done by scolding Moscow, nor by putting the 30,000 American communists in dirty jails.

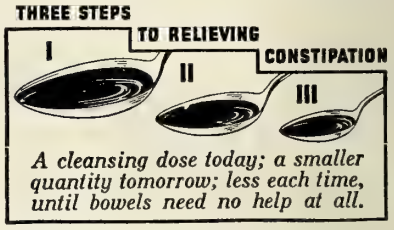
The way to fight communism is to beat the communists to it—that is to say, by cleaning up the glaring injustices in American life which furnish the texts to these other apostles. Let communists talk as they please, but let us hasten toward the time when they won't have anything to talk about.—Hubert C. Herring.

THE DOCTORS ARE RIGHT

Women should take only liquid laxatives

Many believe any laxative they might take only makes constipation worse. And that isn't true.

Do what doctors do to relieve this condition. Doctors use *liquid*



laxatives, and keep reducing the dose until the bowels need no help at all.

Reduced dosage is the secret of aiding Nature in restoring regularity. You must use a little less laxative each time, and that's why your laxative should be in liquid form. A liquid dose can be regulated to the drop.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara — both *natural* laxatives that form no habit even with children. Syrup Pepsin is the nicest tasting, nicest acting laxative you ever tried.

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THE NEED OF THE COUNTRY CHURCH

Much is being said and written nowadays about the needs and importance of the rural church. I feel that there are some things that have come under my own observation and I would like to say a few words in regard to this subject.

Living in a rural community as I do, and knowing conditions as they exist, I feel safe in saying that the paramount need of the rural church is a ministry fully consecrated to God, loving him supremely and with a passion for the souls of men.

Looking over the past three years I recall that I have seen many preachers come and go and have observed that the preachers of the type mentioned above have almost invariably had success in the work. The church as a whole prospers under their ministry, souls are converted and brought into the kingdom. When the annual conference convenes in the fall these preachers can usually report a clean sheet.

I have also observed the work and influence of other preachers whose conversation was not at all times becoming to a Christian, whose breath was perfumed with the odor of nicotine, and who attended picture shows. I do not think such men as these will ever lead the rural church to victory. They might build up some of the various organizations of the church, but as a rule this is not done through their ministry.

Not long ago I saw an article in the Advocate in which some one was advocating culling the stewards. I have been a steward for the past 14 years and I know that all stewards do not always do ther duty, and perhaps should be culled, but possibly if the preachers were also culled and the country churches secured live, progressive, Spirit-filled pastors it would benefit the churches as much or more than culling the stewards.

In my work as a steward I have found that it is not always the steward's fault if the salary and benevolences are not paid in full. When we go into a home in which the pastor has visited and has been made welcome we find it is much easier to collect the salary than it is in homes in which the pastor has not visited during the entire year.

Give us the right type of preacher for the country church—not those who can not be sent elsewhere—and I believe it will go a long way toward saving the rural church and making it a power for God.

I. J. Terrell.

TRUE BUILDING

In Matthew we are told about a foolish man, "which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Each day with our every thought and act, we are building our house.

A millionaire had a poor friend, who was an architect. One day he called the architect to him and said, "I want you to build a house for me. Use the best material money can buy. Do not bother me with any details. You draw the plans, buy the material, and come to me only when you need money."

The architect gladly accepted the contract. He started work at once, but a tempting thought came. "Here is a great chance to make money." This thought took such complete possession of him that he lost sight of the perfect house which he was going to build.

He bought the cheaptest material he could find. When the poorly built house was almost completed, one of his workmen said, "This house will fall and kill somebody," but the architect did not care. He was making money!

He presented the bills to the millionaire as for the most expensive material. The millionaire wrote a check for the amount.

Finally, the archtect went to the millionaire and said, "Your house is completed and ready for your occupancy."

The millionaire replied, "My friend, I have always wanted to see you living in your ideal home. Although you little suspected it, you were building this house for yourself and it is a great pleasure to me to present this beautiful house to you as a gift. I hope to see you spend many happy years in it."

Whom had the architect cheated?

As we build our mental homes, it is well for us to remember that we are the ones who will live in them. Are our foundations going to be sand: greed, dishonesty, selfishness, hatred, envy, or laziness? Or the solid rock of love, truth, generosity, unselfishness, kindness, purity, and activity? Do we want to live in a shack or a mansion?—The Christian Science Monitor.

A PLEA FOR UNITY IN MOVE AGAINST CRIME

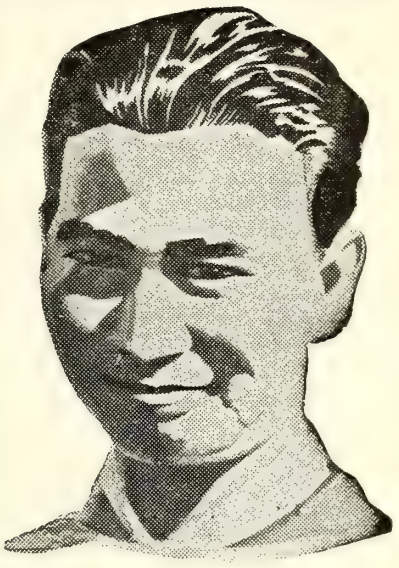
May we work in close co-operation toward the common goal when there shall be a new day in our efforts toward the eradication of crime, when the task of enforcing laws shall be a career hedged about and protected by every possible bulwark that citizens can erect.

May we look upon the day when it is no longer possible for a politician to whisper to a court or jury and bring about freedom for a guilty man.

May we see the day when technicalities have been wiped out of criminal court procedure, when witnesses may no longer feel the intimidation of gangsters or of gangster attorneys.

I hope we may look forward to the day when the law enforcement official is paid a salary commensurate with his efforts and at the fading of the trial may he be granted the honor, respect, and remuneration due him as a reward for long and valiant service in the interests of honesty, and the peace and happiness and safety of America.—J. Edgar Hoover.

Personally we wish there were guinea-pigs on which to test the tax-rates.—Dallas Morning News.



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NORTH CAROLINA CHRISTIAN ADVOCATE, Greensboro, N. C.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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SECOND CALL

We don't want a single one of our friends to forget that March brings a fifth Sunday, another Children's Home day. We offer no apology for giving the second reminder of this fact. We are fervently hoping and confidently expecting that the 29th of March will mean at least $3,000 to the Children's Home. There are 837 church schools in the Western North Carolina conference. What a wonderful opportunity these schools will have on the March fifth Sunday to make a free will contribution in the form of love gifts to the sustenance, growth and development of 527 children, the number now being sponsored by the Children's Home.

HELPING GOOD MOTHERS

The more experience we have with the mothers' aid work the more good we see to it. It is ever so much better to help a good mother to stay at home and raise her children than to take them away from her. Both the mother and the children are better served when they can live together, work together and love together. Sometimes the practicing of self-denial, the encouraging of initiative, for truly necessity is often the mother of invention, the sharing of one another's joys and one another's anxieties tend to produce sterling character qualities. But there must be a good mother and there must be a home, even an humble home, before there can be a mothers' aid case. At the present time our mothers' aid department numbers forty-one mothers and 173 children.

BONNIE HAS COME

Our Bonnie never did live over the ocean but she used to live over the mountain. The home she was permitted to stay in for awhile was broken up, then she went to another home. Her mother, reported to be a most excellent woman, had died and the father was trying after a fashion to keep a bunch of older boys together. Little six-year-old Bonnie and little four-year-old Colleen were being kept by friends until they could be admitted into the Children's Home. Mr. and Mrs. Z. J. Hyat, who lived near Governor's Island on the Tuckasiegee river, Swain county, brought little black-haired Bonnie and little white-haired Colleen to us yesterday. The little Greens, even though serving their probation period in the infirmary, are chirping this morning like little birds. Each has a nice clean bed and each has plenty of good milk to drink and food to eat. We will take care of Bonnie and her little sister Colleen. The Children's Home was established for such little children.

JOINING THE CHURCH

Palm Sunday is coming and another opportunity will be given for our children to join the church. Who shall join and who shall be directed to wait till later before joining the church? This is always a challenging question. Who knows when a child should join the church? Of course some of those who read the books can give very definite answers, but those who work with children day after day, who learn to know their frailties and their lovely qualities cannot answer this question so readily.



Both claimed, but not by one another

Of course, the older children, those ten to fifteen years of age who have joined our family since last Palm Sunday, are encouraged to join our church training class and through its services to become thoroughly acquainted with what it means to be a Christain and a church member. We have about decided that our children will not be eligible for church membership until they have become members of our junior department. Even so, other little youngsters want to join the church, attend its services and make and pay their little pledges.

HONOR ROLLERS

Sweetwater, Cherryville, Mt.Tabor, Oak Forest—just think of those lovely names! There is more loveliness to them than names, there are lovely people in those congregations. They have during the past week forwarded their ten per cent apportionment in full. The Cherryville circuit, paid in full, has Rev. Harold Robinson as pastor. Sweetwater and Oak Forest on the Hayesville circuit list Rev. John H. Green as their pastor. Mt. Tabor is on the Stokesdale circuit and claims Rev. J. E. B. Houser as pastor.

SATISFACTORY AND PROMISING

The picture this week is that of Franklin Lawrence and Thelma Adams, two hustling youngsters. Both have made good records on this winter's basketball teams, Franklin playing guard on the boys' team and Thelma playing a similar position on the girls' team. Franklin will soon transfer his athletic interests to that of catcher on the baseball team. Thelma will become a pitcher on the girls' soft baseball team. Franklin assists Mr. Hege in the upkeep of our grounds and Thelma assists Mrs. Fincannon in the upkeep of the kitchen. Both are in the tenth grade. They are sponsored by the Young People's Department of Central, Shelby, Mrs. Clyde R. Hoey being the superintendent of this altruistic group.

KITES AND KITES

At one time yesterday afternoon ten kites could be counted flying over our playground. There were kites of various hues and kites of various colors, but they were kites and were doing their stunts. William Burchan, better known to the boys as "Crip," unloosed over a mile of cord as the wind pulled his kite far and high. While some of the boys were flying kites a larger number were shooting marbles. Those who think it is wrong to fly a kite and to shoot marbles on Sunday ought to come to the Children's Home and see how much better the youngsters are doing this than something else. Of course, these youngsters had gone to church school and church services in the morning and had enjoyed the quiet hour in the afternoon. Then it was time to fly kites and shoot marbles. Youngsters can't meditate all the time.

THE BEST THING READ

According to agreement, a little while was taken with our 175 juniors and intermediates in the Sunday school service yesterday morning for hearing reports on the best things read in the newspapers during the previous week. A represetnative from each of five cottage groups was to report what that cottage family thought was the best thing they noted during the week. In the midst of the reports Julian Gibson, representing Tise 1, came forward and reported his reading. It was to the effect that a man had stole a cake of soap and it cost him $16. The boys thought that was very funny, since so much has been said of late about the use of soap among our boys in an endeavor to keep clean. Among our boys stealing is regarded as bad indeed, but stealing soap is terrible.

COMMUNITY CHEST

Winston-Salem has put over its fourteenth annual community chest drive. This year nearly $142,000 was raised. The Children's Home working force contributed liberally to this community chest drive, thus aligning themselves with the charity service and character building agencies of the city.

IN MEMORIAM

FORBES—St. Elmo M. Forbes, who passed from this life January 6, 1936, was born April 18, 1911, at Jarvisburg, N. C. He was a favorite with the family and was greatly beloved in the community. This was evidenced by the multitudes of friends who came to pay their last respect in a downpour of rain. Many were the beautiful floral offerings from friends and loved ones, which spoke of the esteem in which he was held. Early in life he joined Hebron M. E. church, where he remained a member until his death. He left a devoted father, one brother and two sisters to mourn his passing, but who bow to the will of Him who doeth all things well. A Friend.

DAVIS—B. S. Davis was born June 8, 1867; died February 6, 1936. Four brothers and two sisters preceded him to the grave. He leaves his companion, Mrs. Lila Davis, to mourn his death. Brother Davis was a life long member of Wesley Memorial Methodist church in Columbia; served in the capacity of Sunday school superintendent for many years and was a steward for more than 25 years. He was faithful in his duties to his church and was always an attendant, with his good wife, at all quarterly, district and annual conferences. A good citizen, a loyal church member and a fine Christian has gone from us. We extend to his companion our sympathies and prayers in this great loss. The funeral was in charge of the pastor, O. C. Melton; interment in Columbia cemetery.

O. C. Melton.

WINKLER—In the passing to his reward of James Larkin Winkler on Sunday, February 16, Boone lost one of her leading citizens, and the Methodist church one of her most faithful official layman. Brother Winkler's Sunday school service covered a period of forty years, during which time he was either superintendent or teacher. All of the middle-aged and younger Methodists of the church have at some time been under his leadership.

He was heroic in his devotion to the right as he saw it. Once having determined that a course of action was right he followed it with little heed to what others might say, while at the same time he was charitable and kind. He had faith in God and in his fellowmen. He faced the future in the firm conviction that the young people whom he had taught and loved would take up the constructive work of life and carry it to victory. His friendship has made life easier to live and his going away has given inspiration to faith. J. D. Rankin.

PATTERSON—Rebecca Ann Patterson, wife of the late Robert S. Patterson, and daughter of the late Samuel Thompson and Elizabeth Moser Thompson, of Randolph county, passed to her eternal reward Sunday, February 16, 1936, at the age of 82. She is survived by four daughters, Mrs. J. A. Burgess of Ramseur, Mrs. J. W. Crabtree of Bessemer, and Mrs. J. B. Gardner and Mrs. Eugene Creson of Greensboro; one son, Walter Lee Patterson, died in 1920, and one daughter died in infancy; her husband died in 1930. She leaves 15 grandchildren and two great-grandchildren. Her funeral was conducted by her pastor, John Cline ,assisted by Rev. A. A. Walker of Bessemer, in Proximity Methodist church ,of which she had long been a faithful member, Tuesday afternoon, February 18, at 4 o'clock, in the presence of a large assembly of neighbors and friends who loved and honored her. She was a sister of the late D. Matt Thompson, distinguished educator of Lenoir and Statesville. She was a good woman. We shall see her again.

John Cline.

TAYLOR—In the passing of Mrs. T. J. Taylor, December 30, 1935, Currituck county lost one of its most valuable and useful citizens.

She was born in Guilford county and educated at Guilford College. For many years she taught in the public schools of North Carolina and was devoted to the cause of education until her death. She was a faithful member of Memorial church. The beginning of her illness, which finally resulted in her death, was brought on by an accident which occurred while on the way to Sunday school, of which she was the superintendent.

The funeral services were conducted at Memorial church by her pastor, assisted by Rev. B. B. Slaughter. Interment was in the family cemetery at Maple, N. C. She leaves her husband, T. J. Taylor, and two children, Thomas and Louise.

Hers is a blessed memory.

E. G. Overton.

RESOLUTIONS OF RESPECT

Resolutions adopted by the quarterly conference at Lowe's M. E. church, Reidsville circuit:

Our good Lord and Saviour has been pleased to remove from this earth to his heavenly home our beloved fellow worker and trusted steward, Brother J. M. Burton. Brother Burton was a devoted husband, faithful father and an honored upright Christian gentleman. He was a good neighbor, loving those qualities in his many friends that go in the making of real manhood. He loved his pastors and was a great friend to them in many ways. He was a regular attendant at all the church services and supported his church in a beautiful way. Therefore be it resolved:

First, That the official board mourns the passing of this faithful member and keenly feel the loss of this excellent man.

Second, That we extend our heartfelt sympathy to his bereaved family and commend them to the great Comforter who doeth all things well.

Third, That copies be sent to the North Carolina Christian Advocate and county papers for publication.

C. C. Roberts,
T. S. Walker,
B. C. Smith,
C. A. Stokes,
Mrs. N. R. Reid,
T. A. Moore.

RESOLUTIONS OF RESPECT

Whereas, God in his all wise and loving power saw fit on January 7, 1936, to remove from our board our dear friend and steward, Brother J. H. Rascoe, we, the members of the board of stewards of Main Street church, resolve:

First, That we bow in humble submission of the will of Him who knoweth and doeth all things well.

Second, That in his going the board of stewards lost a most capable and faithful steward.

Third, That our unmeasured loss is heaven's gain.

Fourth, That we extend our heartfelt sympathy to the bereaved family and commend them to God for their much needed help and comfort during their dark hours.

Fifth, That a copy of these resolutions be sent to the bereaved family, a copy to be spread on our records and a copy be sent to the North Carolina Christian Advocate for publication.

Dr. J. W. McGehee, Chm.
C. L. Firesheets, Sec.

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Manlike, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.



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North Carolina's Own Railroad

Children's Storyland



SO MARY WENT TO COLLEGE

By Mrs. Lota Snyder Emery

I once happened to spend a night in Mary Arnold's home. The quarters were not very comfortable that her farm house afforded me, but when one's car chooses to run out of gas in such an out-of-the-way place one must be thankful for whatever shelter can be found from the cold and the darkness. So I did appreciate my cold room in the loft of the Arnold house and the privilege of washing in the kitchen basin the next morning. I even did more than justice to the steaming breakfast of hot biscuits, strong coffee ,and fat meat.

The next morning as I went to my car Mary and her brother, Kurtz, trudged beside me on their way to the little one-room schoolhouse. Just then I couldn't see a very rosy future for those children. The mother was a patient, overworked, little woman who seemed to have lost all outlook on life other than to live in a kind of a hand-to-mouth manner. Yea, it wasn't hard to believe that she had once dreamed of things far better than she now endured. I had guessed as much that evening as we sat before the big fireplace. Plainly I was annoyed with my predicament. Such a place to have to spend a night when I had expected to reach home! To help pass the time I unlocked my suitcase and took out my algebra. Even though I was on a vacation the thoughts of the impending examination were ever with me. When I threw back the lid of my case the two children crowded so close that I could scarcely move. There on the very top lay my pretty pink silk formal. I wouldn't need it at home, of course, but mother had not seen it as I had bought it ready-made in the city.

The little girl bent forward and gave a low cry as she saw the mass of shining silk.. At first I thought I wouldn't unwrap it for it was so carefully folded, but the look of happy expectation in her eyes made me change my mind.

"Oh, mother!" the child called. I didn't know that anything could be so pretty. It looks like a big bunch of wild roses, doesn't it?"

Mrs. Arnold joined us and soon I was digging to the bottom of my case to show her a college annual. She very carefully leafed through it as if she were not accustomed to holding such fine books. The children, absorbed in the pictures, were leaning over her chair arms and she began asking me very intelligent question about the school. I promised that I would ask the office to place her name on the mailing list. I never expected it to do any real good but it would be one piece of printed matter coming into the Arnold home, for I learned that they did not take even a newspaper.

Mr. Arnold had shown no interest in "the stuff," as he termed it. He said he didn't believe in college for girls and that most of the boys that were there would be better off at home learning to do something useful. His dilapidated buildings and fences and his gullied hill farm testified to his lack of ambition. So I was quite convinced that the children would never get any help towards an education from him.

When a few years later I happened to be on the campus of the college I had attended and met Mary Arnold in the student body I was not a little surprised. Of course, I wanted to know how her mother was. I only hoped that she would tell me how she got the chance to come to school.

"I'll never forget the day the way seemed to open for my coming to college." Mary began. "To some girls it is the natural thing to go to college. There is no thrill, no sacrifice, no dream, no miracle must happen before it can be brought about. But with me it wasn't that way. Mother and I had to pray and plan and work for it."

"Yes, I understand," I replied softly I so wanted her to go on.

"You know that none of us had ever thought of college before you stayed at our house that night. And do you remember that you showed me that pink dress? I laugh even yet when I remember my childish ambition to go to college that I might have a pink silk dress just like that one. I supposed that the girls wore them even to classes.

"One day not such a long time after your visit my mother asked me if I wanted to go to college when I got big. Soon it became the common thing for her to say, when you go to college you will do this or you will learn about that. It was all a part of the glorious dream I had to have before I could make that dream a reality?"

"You started to tell me about how you got to college," I reminded Mary.

"Oh, yes. Kurtz and I went to church alone that morning. Of course, father never went to services and mother had been called away early in the morning to care for a sick neighbor. We got to church a bit late because I had so much extra work to do and when we entered the church a strange man was already in the pulpit. Some one whispered that he was a respresentative from the college. I was trembling with excitement when he arose to speak, for I was graduating from high school in the spring and I did so want to enter college in the fall. I hadn't seen any possible way of doing it and somehow I felt that the speaker was the one person in the world that would help me solve my problem.

"He told why young people should have an education and he admonished the constituency to do the heroic in helping support their own denominational college. Finally he related how many of the students helped to support themselves.

"One young man who lived on a farm brought a herd of cows and rented a pasture near the college. The price of the milk paid his entire expenses. Another boy exchanged apples for his tuition. One girl painted campus scenes on greeting cards and sold them to the student body and alumni. He declared that almost any boy or girl could go to college if they were sufficiently interested and determined to do so.

"'You must cultivate your unoccupied areas,' he challenged us. Only I thought he said "acres" instead of "areas." That suited my case exactly. I began thinking of that hill of 20 acres that was so eroded that we no longer tried to plow it. I couldn't do any of those things that he had mentioned to help with my expenses but was there anything at all that I could do with those waste acres on the hillsides?

"I so wanted to talk with the speaker, but to my disappointment he hurried away to keep an appointment at an adjacent church.

"'Cultivate your unoccupied acres,' I repeated to Kurtz as soon as we had started home.

"To my surprise Kurtz laughed so heartily that he could scarcley keep the old car in the road.

"'I don't see anything funny about that,' I said quite indignantly. Then

IN THE MORNING

Lord, in the morning thou shalt hear
My voice ascending high;
To thee will I direct my prayer,
To thee lift up mine eyes—

Oh, may thy Spirit guide my feet
In ways of righteousness!
Make ev'ry path of duty straight
And plain before my face.

The men that love and fear thy name
Shall see their hopes fulfilled;
The mighty God will compass them
With favor as a shield.

—Watts.

Kurtz explained my mistake and he laughed some more. When he told the joke at the dinner table father enjoyed it heartily, but mother said she thought it was a rather fortunate mistake and I knew that she had put her thinking cap on as she so often remarked.

"'Maybe something can be done with that old weed patch after all,' she laughed. The next day mother made a trip to town to see the head of the 4-H club. The result was that some one came out to look the farm over and he assured us that the old discarded hill would be an excellent place for a certain kind of sheep. He happened to know of a farmer that was overstocked with sheep and would let us raise them for the summer 'on the shares.'

Then mother and I began to make plans for college. It is almost like getting married to come to college, you know. We had to get bed covers and curtains ready and there were my dresses to think of and make, but I didn't see my plans materialize that year.

"Mother and I almost lived in the pasture with the sheep that summer, but there wasn't quite enough money to meet my expenses. I was terribly discouraged, but not so with mother. She just smiled and said we would try the sheep raising another summer and she was sure we would have better success next time. And we did.

"You see, one just can't help but go to college when one has such a brave little mother to help them," Mary said with a hint of tears in her eyes.—Religious Telescope.

INITIATIVE

"We'll never be able to do it," Fred Tucker protested. "We only have six months to work in."

"Of course we won't," agreed Joe Bennett. "If we all start yelling, 'We'll never be able to do it!' But I know we can do it ,if we try hard enough. I make a motion we organize a Hercules Club. Let's all become members and work on the Augean stables till this job is finished."

"Let's see," Carl Brooks laughed. "Hercules was a big boy, wasn't he? What Joe means, fellows, is that we must be big and strong and brave for the next six months. If we are, we can easily raise this exorbitant sum of money that our class has been soliciting for the new church fund."

"I don't mean anything of the kind!" Joe retorted. "I mean we ought to have backbone enough to say O.K., we'll do the best we can, instead of whining 'Impossible.' But—easy? I never said that. There'll be nothing easy about it."

"Then explain about old Hercules and the stables," Carl requested.

"Well, I suppose there was a depression on, for Hercules was out of a job. He went to King Augeas and applied to him for one. The king had a large herd of sacred oxen—three thousand of them—and their stalls hadn't been clean in thirty years. He gave Hercules the job of cleaning them, with the understanding that the task must be completed in a single day."

"Ho;" Fred chuckled. "Not one whit more ridiculous than our little old six months."

"As payment," Joe went on, "he was to receive one-tenth of the cattle. The undertaking seemed a hopeless one. Three thousand stalls, each containing the filth of thirty years' accumulation! But Hercules wanted those three hundred oxen very much. He wanted them so badly that he forced himself to realize that he could get them if he tried hard enough. So he set to work on a plan whereby he could satisfactorily cleanse the stables within the specified time. He finally thought up the idea of turning the water of the two rivers Peneus and Alpheus through the stalls. All day long he let the waters sweep through the place, and when night came the stables were spotless."

"Fine!" Carl cried. "Those old myths have a way of always working out nicely. But we don't live in Greece, so we can't send the Peneus and Alpheus sweeping through folks' pockets to wash out this money we're supposed to raise."

"No," Joe agreed, "and they never would have washed through the king's stables either if Hercules hadn't been up against a stiff proposition. He had the courage to take Augeas' seemingly impossible job and then the initiative to think up some way of accomplishing it."

'Well," Fred grinned, "I guess we don't want to be bested by any old legendary god. If he was smart enough to think up a plan for getting those cows I reckon all of our class together can figure out some way to raise this money. Suppose we form the Hercules Club and see."—Youth's World.

A PROMISE KEPT

"I cannot go with you, Rob," said Edwin. "I promised mother that I would come home as soon as school was out."

"Oh!" exclaimed Rob. "We would only be gone a very little while, and your mother would not even miss you in that time."

Although Rob continued to urge Edwin to join his crowd of friends for a short while, Edwin returned home to his mother.

"I am glad you are on time," she said when he arrived. "Your Uncle Hal is here with his car, and will take us to the woods for a little outing. I have everything ready, and Uncle Hall is waiting for you at the back gate."—Olive Plants.

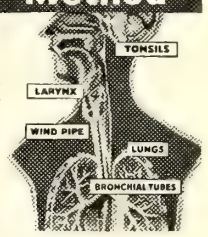
In a written examination on astronomy one of the questions ran: "What happens when there is an eclipse of the moon?"

One student, who was expert at getting out of difficulties ,wrote: "A great many people come out to look at it."—Exchange.

Fisherman—I tell you it was that long. I never saw such a fish!

Friend—I believe you.—Wall Street Journal.

COUGH STOPPED quicker by "Moist-Throat" Method



WHEN you catch cold, the tiny moisture glands in your throat and windpipe dry or clog. Thick phlegm irritates your throat, *making you cough.* It is necessary to stimulate those glands to pour out their natural moisture. Pertussin does this. It "unclogs" the glands—loosens phlegm and keeps your throat moist.



***Over 1,000,000 doctors' prescriptions for Pertussin were filled in one year* according to Prescription Ingredient Survey issued by American Pharmaceutical Assn. • • • . . . "Pertussin stopped Jackie's bad cough next day!" writes Mrs. P. Fernandez, Providence, R. I.**

PERTUSSIN
"MOIST-THROAT" METHOD OF COUGH RELIEF

***Yes!* Capudine is Best For HEADACHE**

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves — Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

HOW TO PREVENT COLDS

The best way to prevent colds is to build up your resistance. Serious complications develop more readily when the system is run down and resistance weakened.

Doctors will tell you that Yerkes Palatable Preparation with Malt and Hypophosphites, and containing a solution of an extractive from fresh Cod Livers will help the body to regain strength and energy and resist infection. It is an excellent tonic to rebuild healthy vitality after illness.

ARE YOU MISERABLE, WEAK?



Mrs. A. L. Wright of 811 E. 15th St., Charlotte, N. C., says: "I was in poor health before using Dr. Pierce's Favorite Prescription. Any little noise or excitement would almost make me scream and splitting headaches added to my discomfort. I used three bottles of 'Favorite Prescription' and it made me feel like eating and soon I was strong and well." Buy now!

New size, tablets 50c. Liquid $1.00 and $1.35.



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Imparts Color and Beauty to Gray and Faded Hair
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Hiscox Chemical Works. Patchogue, N. Y.

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

A. W. PLYLER
M. T. PLYLER ..... Managers

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SLATE OF JOHN R. CHURCH
Conference Evangelist

March 1-13—Centenary, Greensboro.
March 15-27—Ward Street, High Point.
March 29-April 10—Walkertown, N. C.
April 14-16—District Conference, Carlisle, Kentucky.
April 19-May 3— Portsmouth, Virginia.
Full slate until November.

DISTRICT CONFERENCE DIRECTORY

Charlotte, at Marshville	April 23-24
Asheville, at Weaverville	April 26-27
Greensboro, at Farmer	April 30
Statesville, at Mount Zion	April 30
Gastonia, at Kadesh Church, Belwood	May 5
Winston-Salem, at Kernersville	May 6-7
Salisbury, at Salem Church	May 8
Raleigh, at Middleburg	May 12
Wilmington, at Clinton	May 13-14
Fayetteville, at Reaford	May 14-15
Rocky Mount, at Farmville	May 18-19
Durham, at Duke's Chapel	May 21
Mount Airy, at Jonesville	May 26-27

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
SECOND ROUND

March

Graham-W. Burlington, Graham, 11 15
Cedar Grove, Walnut Grove, 3 15
Brooksdale, 7:30 15
E. Roxboro-Longhurst, Longhurst, 11 22
Mt. Tirzah, Mt. Zion, 3 22
Rougemont, Union Grove, 7 22
Bynum, Cedar Grove, 11 28
Orange-Carrboro, Carrboro, 11 29
Andrews-Massey's, Massey's, 3 29

April

Bahama, Ellis Chapel, 11 4
Webb Avenue-Holt's, Holt's, 11 5
Mebane, 7:30 5
Duke Memorial, 7:30 7
Chapel Hill, 7:30 9
Yanceyville, Locust Hill, 11 11
Milton, Semora, 11 12
Front Street, 7:30 12
Leasburg, Bethel, 11 19
West Durham, 7:30 19
Durham Ct., McMannens, 11 26
Person Ct., Lea's Chapel, 3 26
Roxboro, 7:30 26

May

Stem, Calvary, 11 3
Lakewood, 7:30 3
Trinity, 7:30 5
Pittsboro, Hickory Mt., 11 10
South Alamance, Phillips Chapel, 3 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

March

South Mills, Newland, 11 and 1 14
South Mills, Newland, 11 15
Gates, Harrell's, 3 15
Edenton, 7:30 15
Roper-Creswell, Creswell, 11 22
Plymouth, 3 22
Columbia, Wesley's Chapel, 7:30 22
Hatteras, Buxton, 11 29
Kennekeet, Rodanthe, 7:30 29

April

North Gates, Savages, 11 and 1 4
City Road, 11 5
North Gates, Savages, 3 5
Hertford, 7:30 5
Moyock, 11 12
Kitty Hawk, Collington, 3 12
Currituck, 7:30 12
Pasquotank, Mt. Herman, 11 and 1 18
Chowan, 11 19
Pasquotank, Mt. Herman, 3 19
Elizabeth City, First Church, 7:30 19
Perquimans, Woodland, 11 and 1 25
South Camden, Wesley, 11 26
Perquimans, Woodland, 3 26
Williamston, 7:30 26

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
SECOND ROUND

March

Hamlet, 11 15
Laurinburg, 7:30 15
Hay Street, 11 22
Glendon, Carbonton, 3 22
West End, 7:30 22
Maxton, 11 29
Person Street-Calvary, Gardner's, 7:30 29

April

Laurel Hill, Snead's Grove, 11 5
Ellerbe, Concord, 3 5
Fayetteville Ct., Parsonage, 7:30 6
Caledonia, East Laurinburg, 7:30 9
Fayetteville Ct., St. Andrews, 3 12
Jonesboro, Lemon Springs, 7:30 12
Hay Street, 7:30 15
Stedman, Tabor, 11 19
Broadway, Morris Chapel, 3 19
Raeford, 11 26
Gibson, 7:30 26

May

Troy, 11 3
Goldston, 3 3
Aberdeen, 7:30 3
Roberdel, St. Pauls, 11 10
Piedmont, West Rockingham, 7:30 10
Biscoe, Star, 11 17
Carthage, 7:30 17
Rowland, Purvis, 11 24
Rockingham, 7:30 24
Red Springs, 11 31
Parkton, Cotton, 7:30 31

Fayetteville district conference, May 14.

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
SECOND ROUND

March

Hookerton, Ormond's, 11 15
Snow Hill, Jerusalem, 3 15
Ayden, 11 22
Jones, Shady Grove, 3 22
New Bern, Centenary, 7:30 25
La Grange, Institute, 11 29
Seven Springs, Indian Springs, 3 29

April

Aurora, Aurora, 11 5
Aurora, Campbell's Creek, 3 5
Pamlico, Vandemere, 11 12
Oriental, Oriental, 7:30 12
New Bern, Centenary, 11 19
Goldsboro Ct., Thompson's, 3 19
Pink Hill, Webb's, 11 25
Greenville, 11 26
Kinston, Queen St., 7:30 26

May

Vanceboro, Epworth, 11 3
Dover, Bethany, 3 3
Grimesland, Providence, 11 9
Straits-Harlowe, Oak Grove, 11 10
Beaufort, 11 17
Newport, Newport, 3 17
Morehead City, 8 17
Mt. Olive Ct., Providence, 11 23
Mt. Olive-Calypso, Mt. Olive, 11 24
Goldsboro, St. Paul, 8 24
Ocracoke-Portsmouth, Ocracoke, 7 29
Atlantic, Atlantic, 11:30 30
Fremont, Black Creek, 11 31
Pikeville-Elm Street, Saulston, 3 31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND

March

Smithfield, night 11
Millbrook, 11 15
Raleigh, Epworth, night 15
Tar River, Trinity, 11 22
Middleburg, Drewry, 3 22
Fuquay, Kipling, 11 29
Newton Grove, Mt. Moriah, 3 29
Erwin, night 29

April

Louisburg, 11 5
Youngsville, Prospect, 3 5
Zebulon, 11 12
Clayton, night 12
Four Oaks, Antioch, 11 18
Benson, 11 19
Bailey, Pleasant Grove, 3 19
Franklinton, night 20
Creedmoor, Bullocks, 11 25
Oxford, 11 26
Oxford Ct., Bethel, 3 26

May

Princeton, 11 2
Lillington, Pleasant Plains, 3 3
Cary-Apex, Apex, 11 10
Mamers, Mt. Ariel, 3 10
Garner, Mt. Zion, 3 17

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

March

Kenley, Buckhorn, 11 15
Stanhope, Sandy Cross, 3 15
Littleton, Calvary, 11 22
Rocky Mount, Clark Street, 11 29
Tarboro, 7:30 29

April

Warrenton, Macon, 11 5
Warren, Shady Grove 5
Norlina, Jerusalem 5
Conway, Zion, 11 12
Northampton, Lasker, 3 12
Garysburg, 7:30 12
Rich Square, Pinners, 11 19
Scotland Neck, Hobgood, 7:30 19
Rosemary, Smith, 11 26
Roanoke Rapids, 7:30 26

Zone preachers' meetings, March 9-13. District conference, Farmville, May 12-14 (provisional).

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

March

Swansboro, Queens Creek, 11 15
Maysville, Hopewell, 3 15
Jacksonville-Richlands, Richlands, night 15
Roseboro, Andrews, 11 22
Garland, Antioch, 3 22
Clinton, night 22
Wilmington, Trinity, 11 29
Tabor City, Bethel, 3 29

April

Southport, 11 5
Epworth-Wesley, Bethany, 3 5
Wilmington, Fifth Avenue, night 5
Town Creek, Bethel, 11 12
Brunswick, 3 12
Shallotte, Concord, night 12
Fairmont, Olivet, 11 19
Lumberton Ct., Smith's, 3 19
Elizabeth, Clarkton, night 19
Bladen, Deems, 11 26
St. Paul's, Barker's, 3 26
Lumberton, Chestnut Street, night 26

May

Wallace-Rose Hill, 11 3
Faison-Kenansville, Wesley, 3 3
Warsaw-Magnolia, Turkey, 11 10
Burgaw, Rocky Point, night 10
Carver's Creek, Shiloh, 3 24
Scott's Hill, Union, night 24

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

March

Biltmore, 11 15
Oakley, 7:30 15
Fleacher-Mills River, Fletcher, 11 22
Saluda-Tryon, Saluda, 7:30 22
Hendersonville, 11 29
Flat Rock, Fruitland, 3 29

April

Leicester, Dix Creek, 11 5
Sandy, Teague's, 3 5
Laurel, Beech Glen, 11 12
Acton, Sardis, 3 12
Central, 11 19
Fairview, Fairview, 3 19
Asheville Ct., Elk Mountain, 11 26

District Conference, Weaverville, April 26-27.

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

March

Wadesboro, 11 15
Lilesville, Savannah, 2:30 15
Prospect, Bethlehem, 11 22

April

Monroe, Central, 11 5
Charlotte, First Church, 7:30 6
Morven, Pleasant Hill, 11 12
New Hope, Bethel, Union, 2:30 12
Ansonville, Cedar Hill, 2:30 19

District Conference, Marshville, April 23-24.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

March

Gastonia, Smyre, 11 15
Cherryville Ct., Beulah, 3 15
Cherryville, First Church, night 15
Lowesville, Snow Hill, 11 21
Maylo, 11 22
Lowell, Bethesda, 3 22
Gastonia, East End, 11 29
Rock Springs Ct., 2:30 29
Stanley, Iron Station, night 29

April

Bessemer City, Concord, 11 5
Kings Mountain, night 5
Cramerton, 11 12
Dallas, High Shoals, 3 12
Polksville, Casar, 11 18
Gastonia, Trinity, 11 19
Belwood, Kadesh, 3 19
Crouse Ct., 11 26
South Fork Ct., 3 26
Gastonia, Bradley Memorial, night 26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
SECOND ROUND

March

New Hope Ct., Pisgah, 11 15
Asheboro Ct., Mt. Tabor, 3 15
Ramseur, 7:30 15
Guilford, 11 22
Coleridge Ct., Rehobeth, 3 22
Randolph Ct., Trinity, 7:30 22
Farmer Ct., Salem, 11 29
Highlands, 7:30 29

April

East Spencer, East Spencer, 11 5
Gold Hill, Liberty, 3 5
China Grove, night 5

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
SECOND ROUND

	March
Burnsville, 11	15
Ball Creek, Ball Creek, 3	15
Elk Park, Elk Park, 11	22
Avery Ct., Jonas Ridge, 3	22
Micaville, Bakersville, 11	29
Spruce Pine, night	29

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
SECOND ROUND—IN PART

	March
Walnut Cove, Bethlehem, 11	14
Sandy Ridge, Sandy Ridge, 11	15
Danbury, Danbury, 3	15
Stoneville-Mayodan, Mayodan, night	15
Ronda, Grassy Creek, 11	22
Jonesville, Haynes Grove, 3	22
Elkin, night	22
Mt. Airy, Central, 11	29
Pilot Mountain, Chestnut Grove, 3	29
Rockford Street, night	29

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
SECOND ROUND

	March
First Church, night	10
Yadkin-Rowan, Yadkin, 11	15
New London, Zion, 3	15
Spencer, Central, night	15
Mount Pleasant, St. Paul, 11	22
Cabarrus County Training School 3	22
Epworth, night	22
Concord, Central, 11	29
Granite Quarry, 3	29

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

	March
Taylorsville, Carsons, 3	15
Hiddenite, Hiddenite, night	15
Dudley Shoals, Grace, 11	22
Hudson, Hudson, night	22
Westview, 11	29
Hickory, First Church, night	29
	April
Whitnel-Harpers, 11	5
Lenoir Ct., South Lenoir, night	5
Davidson, Huntersville, 10	12
Mount Zion, 11	12
Olin-Turnersburg, night	12
Balls Creek, Pisgah, 11	19
Newton, night	19
Lenoir, First Church, 11	26

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

	March
Franklin Ct., Clark's, 11 and 11	14-15
Webster, Wesleyanna, 3	15
Sylva, Dillsboro, night	15
Highlands, Highlands, 11	22
Glenville, Glenville, 3	22
Fines Creek, Spring Creek, 11	29
Crabtree, Crabtree, 2	29
	April
Murphy Ct., Bellview, 11	5
Andrews, night	5
Bryson City, 11	19
Dellwood, Elizabeth, night	19
Cullowhee, Speedwell, 11	26

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

	March
Thomasville, Main, 11	15
Hiatt-Sedge Garden, Mt. Olive, 3	15
Green Street, night	15
Kernersville, 11	22
Bunker Hill, 3	22
Denton, Denton, night	22
Centenary, night	25
Grace, 11	29
Thomasville Ct., 3	29
Ogburn Memorial, Oak Summit, night	29
	April
Mocksville, 11	5
Walkertown, night	5

RESOLUTIONS OF RESPECT

We, the members of the woman's missionary society of Belmont Park Methodist church of Charlotte, N. C., wish to express our deep appreciation of the beautiful Christian character and lovely life of our friend and co-worker, Mrs. Annie Broome, who was called to her heavenly home Tuesday evening, January 7, 1936.

It has been a great honor and high inspiration to have known her and been closely associated with her in the work of our church. She was a faithful member to her church and missionary society. She was always ready to do her Christian duty in a quiet and humble way. Her work is done but she still lives.

Resolved, That we, the member of the missionary society, bow in humble submission to the will of God, feeling assured that our loss is heaven's gain, even in the going of one of our most loyal members.

That we extend to the bereaved husband and children our sincere and heartfelt sympathy, knowing it was the will of our Father, who doeth all things well.

That we are thankful for her life among us and may it inspire us to a nobler life with Christ.

That a copy of these resolutions be sent to the family, a copy to the Christian Advocate and a copy be placed on the permanent record of our auxiliary.

Mrs. E. M. Jones,
Mrs. George Sherrill.
Committee.

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NORTH CAROLINA CHRISTIAN ADVOCATE
GREENSBORO, N. C.

RESOLUTIONS OF RESPECT

The members of the Julia B. Hall missionary society of Red Springs, N. C., wish to express their appreciation of the beautiful Christian character revealed in the life as lived among us by our friend, Mrs. John T. McNeill, Sr., who was called to her reward on December 11, 1935.

First, in the death of Mrs. McNeill our church and missionary society have lost one of their most faithful and devoted members.

Second, That we extend our deepest sympathy to the bereaved family, with the prayer that they may be comforted by the assurance that all is well with her.

Third, That a copy of these resolutions be sent to the family, a copy sent to the North Carolina Christian Advocate, and a copy be kept on our records.

Mrs. M. J. Covington,
Mrs. John F. McLean,
Mrs. W. L. McRae.
Comimttee.

A BILLET-DOUX

The rose is red, the violet is blue;
This little bill is over-due.
Please pay it now, don't wait till when
The roses and violets bloom again.
For if you do delay it thus
No violets will bloom for us;
Unless you pay, the rose will rest
Upon our fair and manly chest.
The birds will sing, but what of that?
We'll not hear them where we are at!

BLACK-DRAUGHT LAXATIVE DOSE EASILY ADJUSTED

Laxatives act on different persons in different ways, depending on whether their bowels move easily or not. One of the advantages of Black-Draught, for the relief of constipation, is that the dose easily can be regulated to suit each individual requirement — half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.

Black-Draught is a dry laxative, made of finely ground leaves and roots of certain approved medicinal plants. Recommended to all men and women who occasionally need a good, reliable, purely vegetable laxative.

Sold in 25-cent packages.

THE BEST WAY TO TREAT...
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Apply Gray's Ointment
Used since 1820 to give relief to millions —the best testimonial of merit. 25c at drug stores.

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Easter Sunday

APRIL 12TH

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SPECIAL EASTER OFFER

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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, MARC 1936 Number 12

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Not the Fruits Only But the Roots Also

NO better diagnosis of the state of the church during the last decade or two has appeared than this: that we have been so preoccupied with the fruits of the Christian life that we have given too little attention to the roots. Humanitarian service, a passion for social justice, enthusiasm for a warless world, and devotion to other great causes of human welfare—these are the rightful fruits of faith in God and an understanding of his will as made known to us in Christ. But have we not tended to forget that we cannot harvest abundant fruits unless we patiently and wisely nourish the roots?

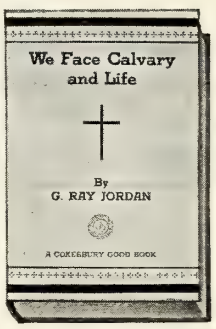
No one who understands either the Christian Gospel or the world in which we live could desire to see the churches give less attention to social and international problems. We may, however, well ask ourselves whether we are likely to get much farther in making society Christian until we have gone much deeper in cultivating personal relationship with God and personal insight into the meaning of the Christian Gospel. We are discovering now, as Dr. Fosdick has said, that the social causes to which we are urging men to devote themselves require a moral and spiritual dynamic which the causes do not themselves supply.

Essential to any great advance in the social outreach of Christianity is a rekindling of the spiritual life of Christians. In the homely illustration used by Professor Rufus M. Jones, our situation is like that in which he found himself in connection with his Ford car back in the days before self-starters. He cranked the engine furiously but it would not run. He was on the point of turning in despair to some expert in mechanics, who could find out what was wrong with the machinery, when he finally realized that he had not turned on the ignition. Likewise with our social mechanism today—the greatest lack is the "spark."

—Federal Council Bulletin.

For Your Lenten Reading - - - May We Suggest - - - - - -

WE FACE CALVARY—AND LIFE!
By G. Ray Jordan



The pastor of Centenary Methodist Church, Winston-Salem, N. C., gives this series of ten Lenten sermons on the application of the *Christian way* to present-day problems. *The Way of Christ, The Challenge of the Cross, Disillusioned but Not Embittered, Loud Praise or Living Portrayal, Immortality and a Disillusioned World* are some of the sermon themes. As *William L. Stidger* comments, "His sermons remind us that we are made in God's image." Rich in illustrations and Lenten preaching suggestions. *$1*

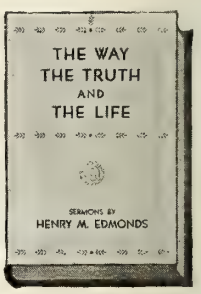
CHRIST SPEAKS FROM CALVARY
By Ed. Jeffries Rees

Ten sermons for Lent by an outstanding young Methodist preacher, "the mind and art of evangelical preaching at its best," observes *Zion's Herald*. Some of the sermon themes: *Christendom Looks Toward Calvary, Palm Branches or Crossbeams? The Forgiving Christ, The Triumphant Christ, The Immortal Christ.* *$1*

VICTORIES OF THE CROSS
By Dr. W. A. Stanbury

Ten Lenten sermons. "The truth he preaches has present application to every living soul," says *Dr. Clovis G. Chappell.* Several sermon themes: *Our Lord's Way of Meeting Indignities, Our Lord's Unanswered Prayer, The Cross and the Love of God, Earning the Right to Eternal Life.* *$1*

THE WAY, THE TRUTH, AND THE LIFE
By Henry M. Edmonds



Who does not feel that at times there is no escape from "life's invincible stream"? One is caught in its current, hurried and dragged—ruthlessly hurried and dragged, so one thinks. The sermons in Dr. Edmond's book are to this person, and he is legion. Anyone who reads them comes to the confidence that "underneath are the everlasting arms."

Throughout Dr. Edmonds proposes Jesus—his way, his truth, his life. Illustration after illustration crowd the pages of the book—from lives that have taken Jesus seriously and dared to live fearlessly and dangerously for *HIM.* *$1.50*

The Methodist Publishing House - - - Richmond, Va.

UNITED AND EXPECTANT EFFORTS IN DURHAM

The church going public in general, and particularly the Methodists of Durham, are looking forward with keen anticipation to the series of evangelistic services, and joint meeting to be held in Memorial Methodist church, beginning the fifth Sunday morning, March 29, with our own Bishop Paul B. Kern to do the preaching.

Thorough preparations are under way to make these services as fruitful of results as possible. All the Methodist churches will give over their night services and unite their combined strength, working through the several standing organizations of the churches in securing attendance from night to night. Perhaps the most beautiful and appreciated service of them all will be the one on Friday afternoon to the large group of children from the co-operating church schools of Durham and nearby Methodist churches, now in classes under their pastors in training for church membership Easter Sunday.

A BROTHER EDITOR SPEAKS HIS MIND

Brother R. O. Lawton, editor of Southern Christian Advocate, Columbia, South Carolina, has encouraged us much in a letter this week. This keen observer who handles the pen of a ready writer has left us greatly in debt to him. Read and ponder:

"I have been examining your great paper with much interest and reading your pungent, spicy and searching editorials with great pleasure. I congratulate you heartily for the remarkable paper you are sending out. It is a rare achievement to get out a paper of 32 pages on fine paper for one state. I rejoice with you in this great success and service that you are rendering, and congratulate North Carolina Methodism."

LUNCHEON IN STATESVILLE

The ministers' wives of the Western North Carolina conference are asked to put on their calendar April 23 (Thursday) as the day when we shall have our spring luncheon together.

The annual meeting of the woman's missionary society will be held in Statesville that week, April 21 through 23. Please plan to go to the missionary meeting and stay through Thursday noon for the luncheon. We want to have a fellowship meeting which will make us all glad.

Mrs. W. A. Lambeth.

THANKS TO BROTHER H. K. KING

Bishop Kern is right "all over"—as usual—when he tells the world that our North Carolina Advocate is the best anywhere. It has been a delight to me through the years, but it just seems to get better all the time. By the way, it would do your heart good to see how those Tar Heel missionaries out in Korea and China and Japan rejoice in it when it reaches them. I was out there not long ago and I saw them as they handled it, and heard them as they spoke of it. (We are for the missionaries. God bless them every one.)

China invented the firecracker, and now look at her! —Cincinnati Times-Star.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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The fine way in which so many of our pastors are getting their officials to take the church paper is most refreshing. It means they want better informed laymen. We are constrained to do our best here in the office.

Not many years ago the warrior who waded through blood with no regard for the mercy due mankind was the hero demanding the admiration and worship of youth. Fortunate for the world the Napoleons have dropped into the rear. Robert E. Lee, the hero of the South, is cherished today not as a warrior, but as the noble soul of fine and tender human qualities.

How thankful we Methodists of the "Old North State" should be! We have a fine field and a golden opportunity. Then, too, we are blessed with a bishop and devoted preachers who for the most part are eager to lead on to the conquest. Shall we do our level best as we pass on to the Easter victory? Let the faint-hearted and the fearful be strangely silent.

What wonderfully busy days are these in all our churches where the preacher is eager for results. So much is to be done between this and Easter! Benevolences, evangelism, the children and young people and the church paper enlist the eager interest of all who are forward looking and determined to give a good report of themselves. No one can be in the many meetings laying plans for the future without being impressed with what is going on.

The use of the group is being employed more in our churches, both in town and country. This allows a larger and more effective use to be made of individual effort in evangelism and for Christian education. Not long ago we made much of massing the people for religious conquest. Now we are finding that the individual is more effective in the smaller group. A congregation of five hundred divided into twenty groups becomes far more effective and enlists many more as leaders.

A young preacher recounting what a busy time he had experienced during the winter visiting the sick and the poor remarked, "I wore out two pairs of shoe soles, but I strengthened my own soul." Only the last day when the books are opened will the results of such work be disclosed. How can any pastor get on and keep the spiritual glow who does not visit the homes of his people?

Much is being said of the change going on in our world—our outer world that has been outgrown. Do we know that the same thing is true of our inner world? This is why a static religion always breaks down. Then religious formality holds sway. How we do need the religion of life, larger and fuller life. The child, the germinating seed, the flowers, the birds on the wing were chief with Jesus. A static order has a poor show where the wine of the new life is at work.

Reports coming out of Russia say that the communists of Russia are expecting another war in Europe to bring about social conditions which will result in the overthrow of capitalism and make all Europe a fruitful field for communism. And that is much more than a fanciful dream. The last war threatened Europe with such a catastrophe. So far all have escaped except Russia, but some have been seriously threatened and these with others would hardly escape the demoralizing effects of another war.

A seven-year-old on a walk with her father looked up and asked, "Daddy, why do they make beer signs so pretty and milk signs so plain—isn't it better to drink milk and water?" How often that child's question comes to us in the home. There on the pages of magazines are the cleverest and most attractive appeals. For what? For children and youth and adults to buy and use wines and liquor. The whole set up is to increase the use of legal liquor—the curse that follows repeal. The one effort is to sell more liquor to more people.

The Mad Man of Europe

ADOLPH HITLER, the dictator of Germany, is the mad man of Europe. His utter disregard of treaties, his spasmodic and dramatic methods of hurling upon the German people unexpected plans as dictator, and his disposition to defy the best sentiment of the world and the will of other nations, mark him as a man of such madness as to constantly threaten the peace of the world. Furthermore, he appears to be unable to estimate the forces that are against him. By the abolition of all freedom of speech and freedom of the press in Germany, he rides rough shod over that big minority of the German people, a minority composed of the best of the people, who are against him, and he defies other nations as if he had money and resources to wage war indefinitely. When in fact the German mark is not allowed to depart from Germany, for if redemption in gold were required such would be impossible because Germany does not have the gold. How long could Germany's financial structure bear the strain of a war with the nations of the world? Who would loan them money?

Yet Hitler struts like a peacock and defies the world. In case of war he will likely at the close thereof be sawing wood in Holland with the once famous Kaiser. The dethroned emperor and the exiled dictator might then use a "cross cut" saw as they cut cord wood for the Dutch of Holland.

We are not writing these things as the result of any personal indignity received at the hands of Hitler's lieutenants or because of a dislike for the German people, for such is not the case. To speak in the first person singular, I can say that when in Germany last summer I received only courteous treatment from the Hitler government. I crossed the German border six times and at different points, but everywhere the custom officers were just as fair and courteous as our own custom officials. And the brown shirts that strutted along the streets were considerate enough of an American visitor.

I sometimes went alone, sometimes was with my wife and daughter, but at all times there was the same freedom in Germany as in the United States. This was true in Berlin, Dresden, Hamburg, Wittenburg, on day trains or sleeping cars of night trains, or flying. There are no more delightful people of whom I have any knowledge than the German people. They are ahead of us in one respect. They do not have so many fools running at large in automobiles.

One wonders why the people who compose the German nation will allow such a dictator, or a dictator of any sort, to domineer over them. But it must be kept in mind that the German people have little knowledge of self-government and have never made the acquaintance of freedom as Englishmen and Americans have known it. To the Teuton with all his gifts government seems to be the blind spot in his make up. These things may help to explain the present situation in Germany.

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Germany Cannot Wage War Long

FROM the American trade commissioner's office in Berlin comes the report that the gold reserve declined 5,675,000 marks in December, 1935, and the Reichbank was forced to part with another 5,856,000 marks in January, 1936, in order to pay for imports of foodstuffs that were indispensable to relieve present conditions . As a result the gold reserve declined from 82,474,0000 marks at the end of 1935 to 76,618,000 on January 31, 1936, a new all time low. It is easy to figure how soon the supply of gold will be exhausted at the present rate. During the same two months industrial employment decreased more than a year ago.

Obviously industrial conditions in Germany had much to do with Hitler's bold stroke to rearm the Rhineland so as to draw attention from domestic difficulties and the shortage of food at home and also with the hope of increasing his own prestige by this dramatic appeal to German pride and resentment. It is one of Hitler's well known methods to defy foreigners in order to quiet domestic discontent. Furthermore, he doubtless concluded that conditions outside of Germany favored it. Europe can now get rid of Hitler if the nations choose to do so and leave to the better people of Germany a chance to work out their destiny.

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A Story of "The Old Oaken Bucket"

IN this day of hydrants from which to draw one's drinking water and the consequent departure of springs and wells, many of the younger people know little of the gourd by the spring at the foot of the hill or the bucket that drew the water from the well.

"The Old Oaken Bucket" was a song that had a great vogue a generation or two ago, but

the time may be not far in the future when it will fail to stir memories of far off days and in consequence lose its popularity.

But before that day arrives let us revive the story connected with its author and what prompted him to write it in 1817:

Samuel Woodworth, raised on a New England farm, had gone to try to make his fortune as a newspaper man in New York City. With regret be it said he had become intemperate. With a friend of his boyhood he entered a barroom one day and called for drinks. As they swallowed the stuff, Woodworth remarked to his companion, "I've never tasted anything better." "Yes, you have." "What is it?" "Water from that old well of yours over in Massachusetts. I'd trade all the stuff in this room for one cupful of the cold water that we used to dip out of its old oaken bucket." Overcome by memories Woodworth left the barroom. That very day he wrote the song that has become immortal:

"The moss covered bucket I hailed as a treasure,
For often at noon, when returned from the field,
I found it the source of exquisite pleasure,
The purest and sweetest that nature can yield.
How ardent I seized it, with hands that were glowing,
And quick to the white pebbled bottom it fell,
Then soon, with the emblem of truth overflowing
And dripping with coolness, it rose from the well.
The old oaken bucket, the iron bound bucket,
The moss covered bucket that rose from the well."

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How Women May Be Beautiful

MISS DOROTHY H. BATEMAN, physical instructor of women at Cornell University, tells how women may be beautiful and it goes without saying that every woman desires to be beautiful. Miss Bateman among other things enjoins the use of brooms, mops, and dust-pans.

Listen to this:

"The broom is a homely thing but is the open sesame of many a beauty secret. If properly and regularly wielded, it will sweep into the dust-pan all minor physical ailments which beset women: it will give them the foundations of abounding vitality; it will free them from the fatigue of nervousness and depression; the broom will sweep into the dust-pan everything but the good looks of its mistress. . . . Take heavy lifting, for instance. The wrong way gives you the backache. The right way gradually brings the confidence and ease in lifting which belongs to the trained athlete. First, when you stoop, keep one foot ahead of the other. Then, when you rise, keep the back straight and use the thigh and hip muscles. Don't collapse at the waistline but make the back muscles do the work."

The foregoing recipe sounds interesting and contains valuable suggestions, but we doubt whether the better half of the human family will accept it as the unfailing footpath to feminine beauty.

How Does Money Hurt?

WE are often told that money hurts a man in three ways: (1) In the way he gets it. (2) In the way he spends it. (3) In the way he keeps it. We are not concerned just now with the first two. The hurt men suffer from both these is so evident little time need be spent in enforcing it. But when it comes to keeping money, then each one of us feels fully able to take care of number one in this present situation.

How many of us have ever made the case our own when we come to the incident of the fine young man of high ideals and noble aspirations whom Jesus told to get rid of his money and "Come and follow me"? We explain away the incident instead of putting away the stuff. Could anything be simpler? That young man was under necessity of meeting one demand or the other. No one with money could have become a vital part of that oriental company of poor men and, while in possession of wealth, have been useful and brotherly. Jesus himself did not have where to lay his head. How could anyone with big money have followed where Jesus led?

Money not only tends to fetter and cramp men in living a full and free life of the soul but worse than all, it tends to separate and set up lines of cleavage. A group of women of about the same financial and social rating will get along, but let one-half of them be rich and the other half poor, then divisions arise and selected groups form. Note how a country community of good and well-to-do farmers whose children attend the same churches and the same schools are much of a unit, but let a part of them be landlords and the rest of them tenants, then divisions arise and troubles begin.

Worse than fettering and dividing people money hardens and renders most exacting any one who has great wealth! Oh, how money hardens! How money divides families and communities! How money hinders the finest development of the spirit! This is the tendency. We know there are many noble exceptions, but these are found among those who make money a servant to be used rather than a treasure to be kept.

Jesus gave credit with emphasis to the poor for their gifts. On the other hand, the giving of gifts by the rich was filled with warning. For Jesus made the test of giving: Not how much one gives, but how much does one have left after he has made his gifts?

People and Things

See page 30 for District Conference directory.

Rev. J. A. J. Farrington says his permanent address is 14 Cramer Street, Thomasville, N. C.

Mr. and Mrs. H. A. Chester announce with pride: "H. A. Chester, Jr., born March 12, 1936; weight six pounds."

President W. P. Few, Dr. and Mrs. Harvey Branscomb and Dr. and Mrs. Frank S. Hickman attended the Kern-Aldridge marriage in Greensboro last Saturday.

For sale, church pews, carpets for aisles and hanging curtains with rings and poles. Those interested please write Rev. H. G. Allen, Reidsville, N. C.

To our friends who send money by registered letter, permit us to suggest that instead you use postoffice money order, for you will save money thereby.

"Pink Hill church will be dedicated May 10. Prof. J. M. Ormond of Duke University will lead in the dedication. All former pastors and presiding elders are invited to be present. An invitation is also extended to the editors of the Advocate."—H. M. McLamb, Pastor.

Rev. C. E. Rozzelle, pastor of Main Street church, Gastonia, will be guest preacher at Brevard College from April 19-26 and the college community, we learn, are looking with pleasure to his coming, as he is a most attractive and inspiring preacher.

The following is taken from one of the railway magazines: Motor vehicle deaths in the United States soared to new heights in 1935, reaching a total of 36,400. In the samet period not a single passenger was killed in a collision ,derailment or locomotive accident.

Dr. Ralph W. Sockman, pastor of Christ church, New York City, who delivered the Shaffer lectures at Yale University, February 3-6, this year, is announced to give the Jarrell lectures at Emory University, Atlanta, Ga., in 1937, January 18-22.

English authorities are in dead earnest over drunken drivers. A London police court the other day fined a doctor accused of driving while under the influence of liquor ten pounds, made him pay nine guineas cost, suspended his driving license for 12 months and ordered that it was not to be restored again without his case being looked into.

Rev. O. W. Dowd is recovering from a major operation. This keeps him away from St. Paul's church, Goldsboro, for a time. Last Sunday it was our pleasure to be with his people once more. Brother Dowd is doing a fine work in this important field which has been cultivated by excellent workmen in the long course of the years. It is always a privilege to be at St. Paul's. May Richard be himself again before many moons.

"The Rev. P. M. Boyd, editor and manager of the Florida Christian Advocate, a weekly publication representing 70,000 Methodists in Florida, was honored with a Doctor of Divinity degree at the fifty-first convocation of Florida Southern College. In addition to his editorial responsibilities he is pastor of the College Heights church in Lakeland, which was dedicated March 15 free of debt by Bishop Sam R. Hay."—Frances Dean, Sec.

"Painters and workmen are beginning work this morning in doing over interior of Calvary church, Durham, fixing windows, replacing decaying wood frames of windows, and putting our physical equipment in tip top shape."—Daniel Lane.

"Bishop and Mrs. Hoyt M. Dobbs request the honour of your presence at the marriage of their daughter, Margaret Jackson, to Dr. Leon James Bain on Thursday, April the second, nineteen hundred and thirty-six, at eight o'clock in the evening, First Methodist church, Shreveport, Louisiana."

On what appears to be good authority we learn that Bezbozhnik, the official organ of Soviet Atheism, began with a circulation of 200,000 copies and it has dropped to 100,000 in a period of three years. The Review, The Anti-Religious, which published 37,000 copies in 1931 had dwindled to 12,000 in 1934.

Rev. J. A. J. Farrington, who since last conference has been living in High Point, will from this time on make his home in Thomasville, N. C. He has there established his permanent home, where one of his sons is a practicing physician and a daughter is a trained nurse of unusual qualifications for her profession.

Mrs. C. C. Weaver of Greensboro, president of the woman's missionary society of the Western North Carolina conference, is attending the Woman's Missionary Council this week in Dallas, Texas. Mrs. W. R. Harris of Asheville is also a member of the Council from the Western North Carolina conference.

Are you laying aside that tithe for this month previous to Easter? We are making this special offering for "Others." It is to be brought in on Easter Sunday and is to go to our conference collections as it did last year. It will count on our pledges as well as go to this great need of the work of the kingdom at home and abroad. Share with God!—Smithfield Church Bulletin.

The Texas Baptist Standard is authority for the statement that in a certain county of that state 42 Protestant teachers have been discharged and as many nuns employed in their place. These are paid $100 per month. The checks are made to the Mother Superior, who retains $77.50 for the church and gives back $22.50 to the nuns for expenses.

"We have moved from Tarboro, where we have lived since 1932. Our new address is 229 Rose Street, Rocky Mount, N. C., or Box 1361, Rocky Mount, N. C. If you will please change my address and paper I shall appreciate it, and will renew within the next month. If any of the preachers wish to get in touch with me they will find me at the above address."—J. Vincent Knight.

King George V was a life member of the Methodist Local Preachers' Mutual Aid Association. He was interested in the work of several local preachers who lived on the Sandringham estate in Norfolk, and later during the World War, when Canadian soldiers were billeted in Windsor Park, he took special note of the "voluntary clergymen" who sometimes preached for the "Y" and who turned out to be Methodist "locals."

Rev. John R. Church, who last week closed a successful revival meeting in Centenary, Greensboro, is this week in revival services at Ward Street Methodist church, High Point. Rev. S. M. Needham is the consecrated and capable pastor of this church who is now in his second year and doing a great work.

The official board of Central church, Concord, has raised the pastor's salary $400. They have added 19 feet to the beautiful church lawn which graces the center of the city. Plans are maturing to remodel the parsonage by adding more rooms and installing a modern heating plant. The ladies of the church continue the support of Miss Tuttle who teaches in Soochow University.

The Bible is not only many books, it is literature. History, poetry, prophecy, philosophy, theology, oratory, humor, sarcasm, irony, music, drama, tragedy, strategy, love tales, war talks, travelogues, laws, jurisprudence, songs, sermons, warnings, prayers—all are there. Was there ever such a literature? The Bible begins with a garden and ends with a city. It starts with a morning, followed by a night, and ends with a day that shall know no night. It breaks the silence with, "In the beginning God" and it hushes the universe to sleep with, "The grace of our Lord Jesus Christ be with you all."—James I. Vance.

"Mr. and Mrs. E. M. Gorham announce the marriage of their daughter, Gladys Mildred Farmer, to Mr. William Chester Massey, Jr., on Sunday, March the fifteenth, nineteen hundred and thirty-six, Poplar Branch, N. C." The bride in this announcement is the accomplished daughter of Mrs. E. M. Gorham (formerly Mrs. J. C. Farmer), who in turn is the granddaughter of Rev. and Mrs. R. J. Lough, who are serving Currituck circuit, residing at Poplar Branch. The groom is the son of Mr. and Mrs. William Chester Massey, Sr., of Cary, N. C. He is business manager of Ashlyn Hotel in Asheboro, N .C., where they will make their future home. Our best wishes go with these young people on the "long walk."

Bishop Edwin D. Mouzon of Charlotte, N. C., will preach next Sunday morning at 11 o'clock in West Market Street church, Greensboro. At 7:30 o'clock in the evening Bishop Paul B. Kern will begin union services for the Methodist churches of Greensboro. Bishop Kern will preach each evening during the week in West Market and the week following these services the pastors of Greensboro will hold revival services in each of these several churches with the respective pastors in charge. These Greensboro pastors will do the preaching or secure some brother minister to assist them. This city-wide revival campaign will lead up to Easter, April 12. A wonderful blessing should come to the churches.

Bishop Moore will leave Europe on April 19 for a two months visit to our mission in the Belgian Congo. The entire distance of seven thousand miles will be traveled by air. The modern airships flying from the Continent to South Africa cover this distance in seven days against the forty days required for boat travel. While in Africa, Bishop Moore hopes to have sufficient time to visit all our mission stations and become fully acquainted with the problems and possibilities connected with our work in the Congo. He will return to Europe in time to preside over the European mission conferences which are scheduled for July and early August. These facts we gather from the Alabama Christian Advocate.

The gap between what we might produce and what we are producing has increased throughout the lifetime of all these young people and their parents. Less and less chance is open to them. The college graduate was in kindergarten when this country reached its maximum employment.—Goodwin Watson, Columbia University.

The anti-military movement seems to be gathering strength in the United States. The Ohio Pastors Convention, made up of more than 1,000 ministers from the various denominations, passed the following resolution at their meeting a few days ago: "We express our disapproval of the action of the board of trustees of Ohio University at Athens in establishing a unit of the R.O.T.C. at Ohio University to begin next September. The citizens have not demanded this unit, and hundreds who are opposed to this action have been denied the right to be heard. We call upon peace-minded churchmen to send their sons and daughters to church schools or state universities where military drill is not taught."—The New Outlook.

"We are having a good time at Burlington. Our folks at Front Street feel happy over their victory last year in paying the church debt under the leadership of Brother Cade. They started off this year in great spirit, first with a royal welcome to us. The parsonage has been made practically new on the interior. The woman's missionary society has beautified both church and parsonage grounds with many shrubs and other plants. Christmas Sunday saw our congregation all dressed up with 200 copies of the new hymnal, including the beautiful choir edition. We have sent in half of our orphanage pledge for the year and received 20 members to date. 'The Upper Room' is in a hundred of our homes, and nearly as many copies of 'Methodism Vitalized' have been taken. March is Fellowship Month with us, with neighborhood gatherings each week in 15 sections of the city. Our first quarter has been a busy and happy one."—H. K. King.

"Just because the people of the conference have not read any news in the Advocate concerning the Pamlico circuit, they need not think that it is because it took the pastor three and one-half months to recuperate from a decent—or indecent—case of sea-sickness which he experienced while moving from Ocracoke to the main land. Before moving one of my parishioners asked me how many churches I was going to have. I replied 'six.' But after trying to serve the six churches for over three months, I have learned that I haven't any churches; rather, six churches have me. I belong to them just as much if not more than they belong to me. Soon after moving, Hobucken church had the kitchen painted, others added some new things to the parsonage. Our pantry has been liberally supplied with fresh meats and other groceries which these good people gave us. Until last Saturday night my car was not accustomed to sleeping under a good roof. Last week its usual sleeping quarters had a new metal roof placed thereon. I thought it would never go under it. But once it got under it slept until a half hour within time for church. (Just like some people I have known). At present our eyes are turned toward the Easter season. We are planning to have a series of pre-Easter services in the Stonewall church. The pastor and his officials are approaching Easter with the aim of leading boys and girls, men and women into a closer spiritual relationship with Jesus Christ, their risen Saviour."—W. A. Tew.

Unification—of Methodism—Some High Lights in History

By WATSON O. GOODE

The organization of American Methodism was effected in 1784. The separation took place in 1844. For more than thirty years a painful estrangement continued unabated. But the Cape May conference of 1876 composed of a joint commission of the two churches met and agreed that the two churches represented were equally apostolic in faith and practice, and had a common origin in the M. E. Church organized in 1784; and that they were joint heirs of the traditions and doctrinal standards of the fathers, and that they had proven their loyalty to the evangelical faith and spirit which characterized the early Methodists. This report was duly and fully accepted by the General Conferences of both churches. Since that time no General Conference has been held without its fraternal messenger bearing greetings and breathing good will alike, from both churches, North and South.

There were separations and withdrawals from the mother church by other groups which formed themselves into separate bodies, such as the Methodist Protestant, the Congregational Methodists, the New Congregational Church, the Independent Methodist Church, the Primitive Methodist Church, the Free Methodist Church. These are merely mentioned without discussing the causes which led to their separation.

There was a working conference on the Union of American Methodism held February, 1916, at Evanston, Illinois. Delegates from the principal branches of Methodism were present. An elaborate program was prepared and the following vital topics were discussed by the following distinguished churchmen:

The History of Various Separations—Dr. John A. Faulkner.

The History of the Agitation for- Union—Dr. William W. Sweet.

Methodist Union in Great Britain and Canada—Hon. S D. Chown.

Review of the Existing Situation—Bishops Earl Cranston and Collins Denny.

The Problem—Drs. J. W. Lee and Hanford Crawford.

Church Polity—Drs. W. A. Christian and W. G. Downey.

The Negro—Drs. Snyder, Thirkield, Jones and Coppin.

The Work on Foreign Fields—Bishop Hendrix and Dr. John F. Goucher.

Property Holding—Dr. M. L. Walton.

Connectional Enterprises—Dr. Thomas Nelson.

Values of Federation of Organic Union—Bishops Phillips and McConnell.

A Suggested Working Plan for Methodist Union—Bishops John M. Moore, Blake, Walters.

The Dynamic of a United Methodism—Clinton, Lewis and Thomas.

What a program! What an imposing list of speakers! Surely that conference laid the groundwork for the ultimate success that seems now to be near. In the Evanston conference Dr. John A. Faulkner of Drew Theological Seminary presented as a basis of union the following plan:

1. Form the colored conferences of the M. E. Church into a new affiliated church of their own just as soon as it can be done with their approval and without loss to their Christian privileges, powers and culture.

2. The admission of laymen into the annual conferences of the M. E. Church.

3. The recognition by the M. E. Church, South, of the supremacy of the General Conference, as implied in the action of the General Conference of 1844, on which their own legal standing rests. Or, if this is asking too much, then let a compromise like this be acceptable: No action of the reunited General Conference shall be held valid for the annual conferences of the M. E. Church, South, which has received the veto of the Southern bishops. Then Dr. Faulkner significantly said: "If old prejudices could be abandoned ,and both churches stand together as sisters, under one standard of Christ, the details of union could readily be adjusted."

What had made possible such an attitude and speech as Dr. Faulkner? Was it not because our own church had shown wisdom in the selection of the men who had borne messages of fraternal greetings to the General Conferences of the M. E. Church? Fifty-six years ago Dr. James H. Carlisle, that peerless orator, Christian statesman and educator, stood before the General Conference of the M. E. Church, held in Cincinnati as our fraternal messenger and delivered one of the greatest peace-provoking speeches of history affecting this important matter. In concluding his great plea for peace and unity he said: "The North and the South! These short words have gathered strange power to move the swiftest instincts of our nature. They have turned the coward's heart to steel, the sluggard's blood to flame." Must they forever be the watchwords of an undying strife? Must they still represent a gulf across which no love or sympathy can reach? is there no high relation which can adjust and subordinate them—no one overpowering sentiment which can unite them? Will not all Christians, of all names, in all parts of this vast nation . . . carry this distracted land, the common mother of us all, to Him who can give peace and quiet? Brethren, we solemnly pledge you the sympathy and prayers of many thousands of earnest men and faithful women, who will join you and your people in urging to heaven an appeal which may satisfy all the purest longings of patriotism and piety: "The North and South, thou hast created them": "Possess them, thou hast the right, as Lord and Master of the whole."

(To be continued)

Ninety-nine thousand Americans died in accidents last year—one every six minutes. That was the tabulation announced recently by the National Safety Council. The total bill for Americans' carelessness was added up to approximately $3,000,000,000 in property damage, wage loss and medical expense.—Associated Press.

Experience is not what happens to a man; it is what a man does with what happens to him.—Aldous Huxley.

JUNIUS WREN: CHRISTIAN LAYMAN

Time has decreed for our departed brother, the exchange of his earthly robe of mortal clay, limited in its capacity for usefulness, marked by the weakness and frailty of all human kind, for the incorruptable state of spiritual existence, with the crown of eternal life, the robe of endless righteousness and the everlasting source of God's love.

He knew the burden of this earth. Often was its pressure left upon his soul and its scars upon his heart. Men counseled with him in the affairs of life, discussed its lofty themes and he laid upon his hearts the burdens of his friends. He knew sacrifice and self-denial and the needs of those whom he loved, became to him a challenge for a finer sort of service.

His touch with life was broad. In the early part of his life, and for many years, his vocation carried him to many places. In all these experiences he not only became more efficient in business interests, but with his keen and energetic mind and faculty of close observation, he gained a vast store of knowledge that fitted him for great usefulness.

For many years he was an ardent member of Ancient Free and Accepted Masons. To this great order his life did honor so long as he lived. He revealed the truths of this ancient body in his walk of life.

He was deeply interested in the cause of education, serving for many years as trustee of Greensboro College and as a member of his local school board.

He was public spirited both in his attitude and practice. As a Rotarian in his home community, he was the embodiment of its cardinal principle, "He profits most who serves best."

But his most abiding influence was established as a Christian layman. Born of Christian parentage, nurtured in the truths of Christ, endowed with physical grace, his noble heritage fitted him for distinctive service among his fellows. For twnty years he served as treasurer to the North Carolina Conference Board of Finance, and in this office many responsibilities were entrusted to his faithful and efficient leadership. He loved his church and gave it the best of his life, serving as superintendent, trustee, lay leader and teacher of the men's Bible class. The church program meant everything to him. He gave his presence, his time, his talent and contributions to carry forward the work of his Master. No task was too small or great to engage his best. His was a great vision for the church. He talked of evangelism for the people and a more Christ-like spirit for himself and those whom he loved.

This being the fiftieth anniversary year for First church, he was writing its history and looking forward with a peculiar pride to the celebration of this important event. But, like the artist with brush in hand, he left the picture to be finished by those who follow in his stead. Like a master builder, in the midst of a busy task, he laid his tools upon the bench and answered the voice of his Father to a more important service. As a traveler, pilgrim and Christian gentleman, worn by the burdens of this life, he moved toward a divine fruition and in a princely manner accepted God's inheritance for the foibles of a vanishing world.

A true companion, a loving father, a sincere brother, a noble son.

To his companion (who walked with him through the trying hours); to his son and daughters, James, Margaret and June Parker (to whom he leaves a rich heritage); to his brothers (who see the ranks grow thinner; to his sainted mother (who with an abiding faith in her heart witnesses the transplanting of her own into the richer and fuller life above); to all these and his many friends, we commend the love and mercy of our blessed Lord.

"There's a wideness in God's mercy, like the wideness of the sea;
There's a kindness in his justice, which is more than liberty.
There is welcome for the sinner, and more grace for the good;
There is mercy with the Saviour, there is healing in his blood.
For the love of God is broader than the measure of man's mind;
And the heart of the eternal is most wonderfully kind.
If our love were but more simple, we should take him at his word;
And our lives would be all sunshine in the sweetness of our Lord."

D. A. Clarke, Pastor.

THE CHALLENGE THAT IS OURS

Being a rural minister and having been one since leaving school, and hoping to be one for many more years, I wish to make a few brief statements growing out of my study of Report No. 1 of the Rural Work Commission of the Methodist Episcopal Church, South. I trust you will feel it worthy of a small place in the Advocate. The statements follow:

There is no problem that faces the Methodist Episcopal Church, South, with greater demand for solution than does the problem of the rural church. The answer to this problem will, in a large measure, be the solution of most of our church's problems. This, I think, is the basic problem of organized Christendom. It is true that Methodism believes "that the world is my parish," but these rural parishes of Southern Methodism must be enabled to do their part or the kingdom's coming will be indefinitely delayed.

Our commission has brought to our attention many valuable facts. Conclusively showing that we as Christian leaders and laymen are faced with a tremendous challenge. There is no Christian reason why over fifty (50) per cent of our neighbors are not affiliated with some church; why the social and economic picture is as it is today in the rural sections; why the majority of rural churches are unattractive, unequipped, and unprepared for their great tasks. Yet there are the startling facts.

The facts have been assimilated; we must face them; this is no time to ignore them. We must read, study, and enter into the task and toil, sacrificially and mightily, in this revealed vineyard of the Lord. It is said that the minister is the key man to the solution of the problem. If that be true, and I believe that it is true enough to warrant our study and combined effort to lift this dangling millstone from about the neck of our church. I, for one, am ready to do and continue to sacrifice until "the world is our parish" actually.

John H. Carper.

Somewhere and somehow mercy and law are one reign, the Supreme Mathematician and the Great Father are one God.—Sir Josiah Stamp.

Randolph-Macon College Led

"That College Day be observed in every congregation, with special emphasis on the claims of the Randolph-Macon institutions upon our constituents" was the recommendation of the Baltimore conference at its last session in Staunton. Later Bishop Mouzon and the presiding elders in session in Washington designated March 15., 1936, as College Day. This action brings Randolph-Macon before all the churches of the Baltimore and Virginia conferences.

Should not this occasion be used to enable North Carolina Methodism to cherish a fuller knowledge of the work done by "Old Randolph-Macon"? Chartered in 1830, taking its name from John Randolph of Virginia and Nathaniel Macon of North Carolina, two distinguished political leaders of that day, the college was located at Boydton in Mecklenburg county, this being in easy reach of North Carolina. On invitation of the Virginia conference, the South Carolina and the Georgia conferences joined in this educational venture. Not until 1836 was the North Carolina conference organized, so we were until that time a part of all that concerned the Virginia conference. Randolph-Macon was our college, some of our men serving on the board of trustees until after the Civil War, when the college was moved to Ashland, its present location.

Stephen A. Olin, first president of the college, was succeeded by Landon C. Garland, two eminent names in American Methodism. These men set a high standard for the new college during its first fifteen years or more. Two of the best known names in North Carolina for more than a half century were Rev. John Tillett, the Iron Duke of the Methodist Itinerancy, and Governor Thomas J. Jarvis, at his death the first citizen of the state. Tillett was of the class of 1840, Jarvis was of a later college generation of students.

Dr. T. M. Jones, so long president of Greensboro Female College, received his M.A. 1848. In 1849, Braxton Craven was granted A.B. (honorary) and in 1851, he received A.M. (honorary). In fact many of the men of Virginia, North Carolina, South Carolina and Georgia of the three decades prior to the Civil War were in one way or another connected with the college.

In 1868, the college opened in Ashland with Dr. James A. Duncan to lead its fortunes. Perhaps the most significant and far-reaching work done in Duncan's day was the establishment of a chair of English, with Thomas R. Price, then professor of Ancient Languages, placed in charge. The inspiration and effort of this one man gave the teaching of English a new place in the South. Some of his students continued their studies in Germany and returned to accept positions in colleges at home. Robert Sharpe, Doctor from Leipzig, was called to Tulane, Wm. M. Baskerville, also Ph. D. of Leipzig, started an impulse in the study of English at Wofford and later he transferred to Vanderbilt, being succeeded at Wofford by Frank C. Woodward, another student of Price. Later R. E. Blackwell, on his return from Germany, was called to Randolph-Macon to fill the chair of English. These are only a few who did a noble work in giving English a new standing in our colleges.

Perhaps the finest embodiment of Randolph-Macon College may be found in the person of that superb Virginia gentleman, as well as excellent scholar, President R. E. Blackwell, for sixty-eight years connected with the college. These are his words:

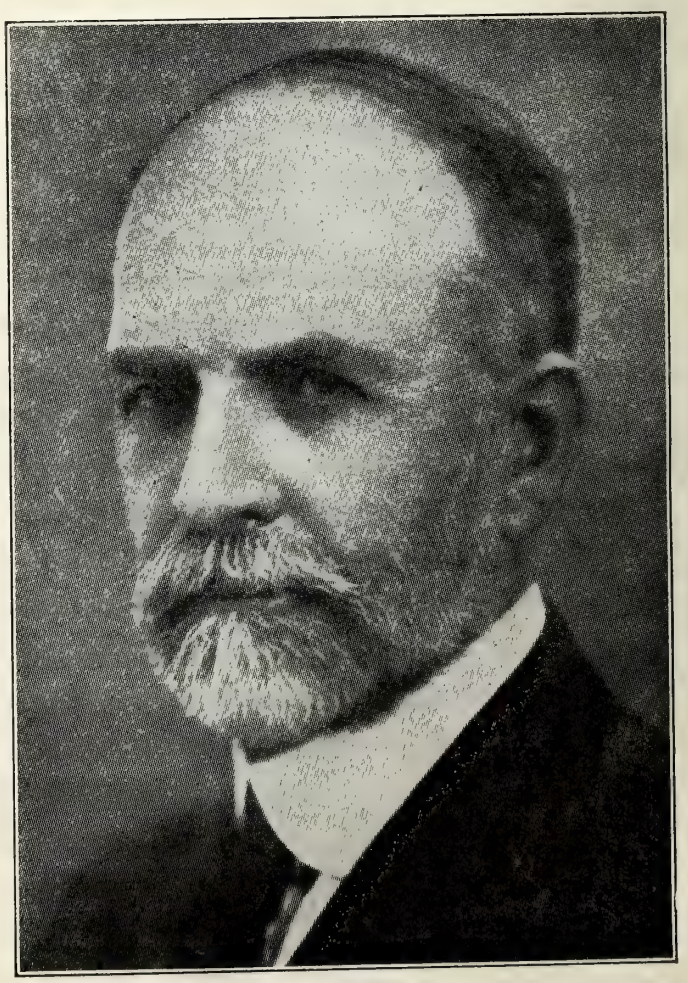
"I have been connected with the college as student and as teacher every year since 1868, when it was moved to Ashland. I have seen it grow from a student body of 67 with a faculty of five, and no endowment, to a student body of 250, with 15 teachers and over a million dollars' endowment."

A romance in the field of the education of women is the Randolph-Macon Woman's College founded at Lynchburg, Va., in 1893, by Dr W. W. Smith. This was soon widely recognized as a college maintaining standard requirements for entrance and for the A.B. degree. It was the first woman's college to be admitted to membership in the Southern Association of Colleges and Secondary Schools; it is accredited by the Association of American Universities and by all other national accrediting associations; and its charter of Phi Beta Kappa, granted in 1917, was the first to be given to an independent college for women in the South.

The student body is drawn from 35 states, the District of Columbia and three foreign countries.

The other institutions of the Randolph-Macon system have done good work, but our special concern here is with "Old Randolph-Macon."

Our desire in this notice of the old college is to draw attention to the debt the South owes this leader among our colleges of the Southland and to pay our respects to the noble and cultured head who for more than two generations has given his life to the college and the church which it serves.



President R. E. Blackwell, A.M., LL.D.

A MARRIAGE OF VERY WIDE INTEREST IN METHODIST CIRCLES

Miss Virginia Kern, daughter of Bishop and Mrs. Paul B. Kern, became the bride of Julian McClees Aldridge of Rocky Mount and Durham, Saturday afternoon, March 14. Bishop Kern officiated for his daughter's marriage, assisted by Dr. W. A. Stanbury, pastor of West Market Street church, where the marriage ceremony was unusually beautiful and impressive.

From the Daily News we take the following full and accurate account of the marriage:

"The bride was escorted by her uncle, Dr. A. A. Kern of Lynchburg, Va., and had as sole attendant her only sister, Miss Katherine Kern, a senior at Randolph-Macon Woman's College. Mr. Aldridge was attended by his best man, Willis Aldridge of Durham, his brother, and four ushers: Thomas A. Aldridge of Columbia, S. C., also his brother, Roy Phipps of Rocky Mount, S. Gwathmey Tyler of Durham, and Rufus Reynolds of Greensboro.

A beautiful part of the service was the nuptial music, rendered by Mrs. Gilbert Powell, organist; Miss Elizabeth Aldridge of Durham, soprano soloist, and a quartet composed of Mr. and Mrs. Paul K. Gyles, Mrs. Mark Hoffman and Walter E. Vassar.

The church was in green and white, the chancel being filled with palms and ferns amid which white flowers and white candles gleamed. Before the hour set for the ceremony Mrs. Powell played a brief organ prelude. Just before the entrance of the bridal party to the strains of the bridal chorus from "Lohengrin," Miss Aldridge, sister of the bridegroom, sang "Because" and the marriage hymn, "O Perfect Love." As the vows were spoken the organ sounded very faintly the notes of "Je Vous Aime" and as the amen to the wedding benediction the quartet sang "The Lord Bless You and Keep You."

The young bride, who is dainty and small, wore a gown of periwinkle blue lace which flared to the floor in a slight train, the sleeves being full to the elbow and tightening to a point over the hands. A Queen Elizabeth collar framed her face and on her hair was a Juliet cap of the lace. She carried a bouquet of gardenias and valley lilies, showered.

Miss Kern as her sister's maid of honor was costumed in a floor-length frock of dusty pink chiffon made with deep yoke of ecru lace and very full sleeves, tight to a waistband. She wore a spray of flowers in her hair and carried an arm bouquet of pink roses, delphinium and larkspur.

At the Kern residence on West Market street, Sunset Hills, guests were welcomed by Mrs. W. A. Stanbury and the bride's aunt, Mrs. J. M. Ormond of Durham. Receiving with Bishop and Mrs. Kern and the bridal party were the bridegroom's parents, Mr .and Mrs. F. S. Aldridge of Duke University. Mrs. Kern wore an afternoon gown of delphinium blue chiffon with navy picture hat and a shoulder corsage of pink rosebuds. Mrs. Aldridge wore orchid chiffon and gardenias.

The bride's table in the dining room, where Mrs. A. A. Kern of Lynchburg, Va., Mrs. A. W. Plyler and Mrs. R. A. Schoonover received, was covered by a cloth of linen and lace and centered by the three-tiered wedding cake about which white candles burned. Serving ices in wedding molds were Miss Maria Aldridge, student at Southern Seminary, Buena Vista, Va., sister of the bridegroom, Misses Jessie and Margaret Ormond of Durham, and Miss Gertrude Kern of Lynchburg, Va., cousin of the bride. Another cousin, Miss Janet Ormond of Durham, presided over the bride's book.

Later Mr. and Mrs. Aldridge left for their bridal trip to Charleston, S. C. By the middle of the week they will be at home in Rocky Mount. The bride traveled in a dark green woolen suit, the short fitted coat having a collar of blue fox. Her hat and other accessories were dark green.

The bride is the elder daughter of Bishop and Mrs. Kern of 2505 West Market street, Sunset Hills, and came to Greensboro where her father after service in the Orient was made bishop of the two Carolinas a year and a half ago. She attended Randolph-Macon Woman's College, Lynchburg, Va., and was graduated from Duke University, Durham, in 1934. She is a member of Phi Mu sorority.

Mr. Aldridge, whose father is a professor at Duke University, is a son of Mr. and Mrs. F. S. Aldridge of Durham. He was graduated from Duke University last spring and since has been on the staff of the Y. M. C. A. in Rocky Mount. He is a member of Kappa Alpha fraternity.

WIFE OF REV. J. A. FRYE PASSES

On Wednesday afternoon, March 11, we buried the remains of Sister Pauline Vick Frye, wife of Rev. J. A. Frye of the Western North Carolina conference. The funeral service was held at the home of her brother, Mr. John Vick of Carthage, N. C., and the last resting place of the body of Sister Frye is a beautiful spot in the Carthage Presbyterian cemetery—where many of her beloved ones have been buried.

Mrs. Frye was born March 7, 1868, and died March 9, 1936; she was therefore just two days over 68 years of age. She was married to Rev. J. A. Frye November 21, 1997. These good people reared no children of their own, but they were kind and merciful enough to adopt seven orphan children to care for—that is, from time to time they adopted an orphan child until the total was seven. One of these, a splendid young woman, is now with Brother Frye, as is also his dear old mother.

Many friends gathered for the funeral, which was conducted by Rev. E. C. Durham, pastor of the Carthage Methodist church assisted by Rev. W. S. Golden, pastor of the Carthage Presbyterian church, and Rev. I. N. Clegg, a retired Presbyterian minister.

E. C. Durham.

WHY JESUS CAME

It should be remembered that Jesus did not come to die to save us from hell, or to save us in heaven; he came to make an atonement, to save us from sin, and from sinning here and now. That settles the hell question and also the heaven question. To be saved from sin makes hell impossible and heaven sure. The great task of the minister and the Bible teacher is to make the people see and understand that salvation from sin is for us here and now; that Jesus came, lived, taught, suffered and died, arose from the dead, and ascended to the right hand of the Father to provide for us a salvation to be accepted here and now; that Jesus came, lived, taught, suffered and died, arose from the dead, and ascended to the right hand of the Father to provide for us a salvation to be accepted here and now by faith, to be entered upon and lived right here in this world.—H. C. Morrison.

The Glorious Hope

By J. C. REICHARD

"Brethren, the church is of God, and will be preserved to the end of time. . . " Such do we believe and justly so, for the world cannot rob us of the right to such a belief if we direct our lives toward the realization of that end. However, we may establish more firmly the basis for such a belief as more and more we aid in pervading human life from childhood with this great faith. It is evident that through the evangelization of youth it is possible to erect mighty pillars for the future church.

Not so long ago many people looked upon the organization of young people in the church as a sort of frivolous get-together meeting or "courting ring." And, even at that time it was a marvelous credit to the Christian home as contrasted with some of the other "rings." But this was an unwarranted conception growing out of their failure to realize that young people have a significant place in the program of the church. We cannot help realizing the folly of such an assumption as we mourn today over the lack of Christian leadership in many of our churches. So now, we turn to the true program of Christ, and as we continue to renew our efforts in behalf of the children of the church I see three indispensible tools coming more in line with the purpose of the Master Workman.

In the first place there will be greater loyalty to the church and its program of work. If an extremely warminded nation can so train its children in military tactics that when growing up they will feel at home in the line of battle, then it is reasonable to believe that children who are brought up as a significant part of the church may be depended upon not to desert their posts. Those who are really carrying the load in the church today for the most part are the ones who have grown to be a great part of the church. And furthermore, the laymen who are imparting peace to the world are those who do not have to desert their churches in order to do it. Many men are a great blessing to the church who have hit the "sawdust trail' 'late in life, but it is difficult for some in this class to remain loyal to the trail through which God would save the world, namely, the church of Jesus Christ, which must be supported with the greatest sacrifices men are capable of making. Great will be the loyalty of the church when its experience can be traced back to a youth warmed in Christian nurture.

A second great tool to emerge will be a church membership with stronger Christian character. Unusual zeal is manifested by many of the Christians who have found a place in the church late in life, and their lives are sweet with noble characteristics. Soon, however, we are going to see fully that such cases are exceptions to the general trend. Many Christians are victimized in their struggle to live for Christ by hindrances which might have been eliminated if only their Christian experience had begun earlier. It may appear to some that I am discounting the unlimited power of God by making such a statement, but I am not. I believe in the saving power of God, but God himself has so ordained that his coming into and using lives will be conditioned by the natures and wills of those who will serve him. Rather I feel that I would be illogical and guilty of misrepresenting his character and plan if I did not make such a statement, for I would be failing to take into account the sweet plasticity of the child and the undeniably glorious possibility that he has of becoming a far more powerful Christian by starting early than he could ever become after wasting a great part of his life in sin. Yes, the church has the key to her future character.

The other tool which I see emerging with greater efficiency is that of better Christian leaders and teachers. The person who from the submissive innocence of childhood has been carefully led is more capable of leading than anyone else. Those who have felt the restraining and enriching hand of Christian guidance are the ones who can lead others into most desirable relationships with God. Where shall we find leaders for the future? We have the material now in the form of boys and girls with the health of God in their veins. The church will help to mold them into Christian leaders, and such a task is under way even now the which, as it gains momentum from time to time, will be more nearly as the Master intended that it should be.

I trust that I have not been misunderstood in these few paragraphs. We should certainly continue our efforts with renewed zeal in trying to redeem the hardened sinner. And, the church will have ceased to function properly if for him she loses her passionate appeal. But it is not primarily on this angle of the work that we are to base our hope. Far more must we look for the fruition of our glorious hope in the salvation of our children and their Christian growth into Chrsitian maturity.

MARDI GRAS VS. LENT

By R. G. Tuttle

Beneath a newspaper picture of half-clad youths celebrating Mardi Gras in New Orleans we read: "The city was completely abandoned to fun and revelry, and saloons took down their doors as the pleasure-mad throngs sought to quench their thirst." Truly the Mardi Gras celebration coming on Shrove Tuesday before Ash Wednesday which begins Lent, produces much beautiful and interesting pageantry; on the other hand, as indicated by the above quotation, far too many regard Mardi Gras as the grand spree of self-indulgence before beginning the long forty day pilgrimage across the dreaded desert of self-denial toward another fling following the Easter season.

If Lent is considered at all, is this the proper spirit? Should not this season, observed in spirit instead of by letter, bring to us the experience of joy and refreshment as opposed to that of barrenness and boredom?

Our acts of self-denial must be made objective as well as subjective. Picture the man, in this Lenten season, surrendering from his diet some choice article of food, but, refusing to stop with simple denial, he gives the real Christian interpretation to that bit of sacrifice by consecrating the money thus saved to the feeding of a poor underprivileged child; picture a young person, at this time denying himself or herself the moving pictures, and at the same time glorifying the deprivation by giving that money to bring some real pleasure to a poor soul, starv-

ing, not for food, but for a little joy to lighten the load of life; and finally, picture any man, woman, or young person having time to spare, because in the spirit of Lent a favorite pastime has been temporarily given up, and devoting that spare time to much needed meditation and thought—meditation on life and its meaning, thought about humanity and the problems confronting it, and the consideration of these problems in the light of his own or her own individual responsibility as a Christian man or a Christian woman. Our self-denial should not be in the spirit of asceticism, but in that true spirit of Christian sacrifice—not as the pitiful ascetic, uselessly mortifying his flesh on a horrible bed of nails; but as the Christ, pouring out his life upon the cross, that others might live.

There is a twofold revelation in the true spirit of the Lenten season; once this light bursts upon us, its secret grips and enchants us. The peculiar joy of Christian self-denial, and a reverent attitude toward the whole of life constitute this double secret, a secret that will give flavor to our living, not for forty days alone, but for the whole of the three hundred and sixty-five days of the year.

"BEHOLD THIS DREAMER COMETH—AND WE SHALL SEE WHAT BECOMES OF HIS DREAMS"

Last night I had a dream about a matter that may be of interest to your readers, the matter of benevolences. If you have any Daniels or Josephs or any dream psychologists among your readers, please ask them to give me a favorable interpretation of this dream; no other kind of interpretation will be accepted. The dream, as I recall it this morning, is as follows:

I was visiting. At length I came to a home where there lived a widow and several very congenial children. These people, for some reason, had not been to church of late, and they seemed to be especially glad to see me. The mother was sick in bed, but her sickness was apparently not unto death; for no one seemed to entertain the thoughts of death. There was no sorrow. Every one was cheerful and happy. Finally, when our conversation reached what I thought was its climax and the time came for me to leave, I suggested that we have a word of prayer. For a short time, as we bowed reverently, I tried to lift our lives up to the throne of grace. At the conclusion of the "amen," I began to reach for my hat and give a parting greeting, when suddenly the mother said:

"Wait just a minute. I want to give you a little money for the church."

Then she handed me two bills, which I at first took to be one-dollar bills. But as I reached for the money and expressed my thanks for it and began to unfold it, I saw that one of the bills was of the $100 denomination and the other $5. My heart seemed to take the place of my breath, and I said:

"Why—why—I believe you have made a mistake! You must have given me the wrong bills!"

"Oh, no!" said the good woman as she smiled. "I wanted to give it to the church."

Then I braced up, put the money in my pocket, gave a final greeting and departed. As I left I said to myself, "That is exactly the amount that I will need to pay our benevolences in full. I can see the rest of the money all right."

But the end of my dream is not yet. I began to philosophize and soliloquize. A lot of people would not believe that this actually happened, I said to myself. They would call it a fairy story. Therefore I am going to collect all the incidents like this I know of and prepare a speech on the subject, "Fairy Stories About Finances"! At this point the alarm clock returned me to consciousness.

Awaiting a favorable interpretation, I am,

C. M. Smith.

DUNCAN AJA FUTRELL
1860–1935

To be aware that one has used his opportunities of life in service to God and to his fellowmen, and to have an inner assurance that such services have been acceptable to God, produces a satisfying joy in having lived. Such experience was the lot of Duncan Aja Futrell.

Orphanaged at four years of age by the Confederacy, his mother battled with the stringent conditions of Brunswick county that the boy might secure an education as offered by the school of Southport, N. C. The son of Hosea and Zilla Harvell Futrell, he was endowed with parental integrity and steadfastness of purpose. These native qualities held him to his task of education and to the call of God to proclaim the gospel story of abundant life.

In 1884 he presented himself for admission into the North Carolina conference, and for a period of more than forty years served the Methodist church in the following charges: Onslow, Asheboro, Clinton, Lillington, Rockingham, Asbury, Cokesbury, Burgaw, Bladen, Roseboro, Bath, Hatteras, Pamlico, Newport, Ahoskie, Bethel, Stantonsburg, Currituck, Mattamuskeet, Craven, Swansboro, and Magnolia. This long ministry was fruitful in turning sinners to God and righteousness, and productive of love and good will in the homes and lives of the people in the communities. Broken in health he asked for superannuation in 1926, and thereafter made his home in Wilmington, N. C.

His home was established in marriage with Miss Mary Frances Daughtry of Clinton in 1888, the year of his being ordained elder. Gentleness, mutual respect and understanding and daily recognition of God marked the home life. His children live to testify to his spirit of loving devotion and consecration to his Master.

For some years he fought a losing battle against a weakening body and surrendered the conflict December 14, 1935. These years of a pain racked body were made as easy as possible by the loving attention of a devoted wife and children. The widow, four sons, Egbert Aja, James Marvin, Herbert Daughtry, and Duncan Lacy; and daughter, Mary Blanche, survive, all of whom live at Wilmington, N. C.

The funeral rites were held at Trinity Methodist church, December 16, with the following ministers officiating: Presiding Elder W. A. Cade, F. S. Love, H. L. Hendricks, J. H. Frizzelle, and Walter Patten. The interment was at Zion Methodist church cemetery at Town Creek, N. C., with Rev. J. C. Harmon participating.

Servant of God, well done:
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.
Soldier of Christ, well done:
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy.

James Montgomery.

TRUSTEES OF BREVARD COLLEGE IN SEMI-ANNUAL MEETING

The trustees of Brevard College met Tuesday, March 17, in Hickory as it was a central point for the trustees to assemble.

President E. J. Coletrane reported among many other things that the enrollment thus far has been 405 students and others will enter at the beginning of the third quarter. Some, however, will have to stop in a few weeks for lack of money to continue, and among them President Coletrane said are the brightest and best of their students. Twelve will graduate at the end of the present quarter. At the summer session last year 74 were enrolled, which was quite encouraging for the first year. One hundred and probably one hundred and fifty are expected this coming summer.

The president's report showed that the college has paid its bills as they came due and the management expects to close the year with a balanced budget. Professor D. W. Colvard, who teaches agriculture and has charge of the college farm, submitted a report of his work that greatly interested the board of trustees.

From this detailed report we submit a few items as follows:

Ten Holstein-Friesian cows	$ 800.00
Three Holstein-Friesian heifers	300.00
One Holstein-Friesian bull	75.00
Diary equipment	149.20
Total	$1324.20

Expenses of operatoin of dairy farm October 11, 1935, to March 15, 1936, were $832. Sale of milk $934. Cost to feed a cow was 26 cents a day. Practically all expenses of dairy operations went to students of the college for work on farm and in the dairy.

Everybody works at Brevard College. It was reported that only two of the 404 students were without some sort of employment to supplement their expenses. This is a gratifying record in a day when great masses of our people are looking for some sort of a "hand out," to find boys and girls like these Brevard students, not only willing, but eager, to toil any way possible in order to secure preparation for life's work.

There is a small loan fund at the college that should be increased materially in order to supply loans, not gifts, for worthy students who greatly need such help. This fund is loaned with the most possible care and will become a perpetual loan fund. If any reader of these lines should have money to invest to help worthy boys and girls who need such aid write President Coletrane, Brevard College, N. C., and put your money to work in equipping young men and women for a larger service.

Members of the board of trustees present were: Rev. H. C. Sprinkle, chairman; Rev. C. M. Pickens, vice chairman; J. H. Pickelseimer, Rev. A. W. Plyler, Rev. J. H. West, R. O. Lindsey, Rev. Jas. B. McLarty, Guy Weaver, W. H. Bobbitt, Jas. E. Lambeth, Claude Moser, R. T. Amos.

The only absent members of the board were Mrs. Bess Gray Plumley of Winston-Salem, who was in New York, Mrs. C. C. Weaver, Greensboro, who was in Dallas, Texas, Mrs. E. L. McKee of Bryson City, Paul Hardin, Jr., of Wadesboro, and D. D. Holt of Charlottesville, Va.

GREENSBORO COLLEGE ANNOUNCES COMMENCEMENT FINALS

To climax the week-end of events being given in honor of the visiting high school seniors, the Y. W. C. A. of Greensboro College gave a reception Saturday night in the Emerson Society hall in Odell building immediately following the production of the two one-act plays by the Greensboro College Players. Over 200 students, guests and faculty members enjoyed the occasion.

The Greensboro College Players, under the tutelage of Misses Elba Henninger and Augusta Sample of the department of spoken English and dramatic art, presented two one-act plays, "Manikin and Minikin" by Alfred Krinborg and "Gloria Mundi" by Partricia Brown, Saturday night, March 14, at 8:30 o'clock in Odell auditorium.

The Greensboro College Glee Club, under the direction of Walter E. Vassar, head of the voice department, sang at the First Methodist church in Kernersville, Sunday night at 7:30 o'clock.

Miss Mary Hix of North Wilkesboro, popular member of the senior class of Greensboro College, has been elected May Queen for the 1936 May day festival. Other members of the court will be Miss Margaret Taylor of Southport, a member of the junior class, who was elected maid of honor; eight attendants representing each class, seniors, Misses Jean Leftwich of Clyde, Mary Onella Relfe of Hertford; juniors, Misses Mary Ruth Yelton of Gold Hill and Hazel Monk of Farmville; sophomores, Misses Estelle Hayes of Greensboro and Frances Ray of Charlotte; freshmen, Misses Polly Brewster of Cedartown, Ga., and Helen Davis of High Point.

Dr. John J. Tigert, president of the University of Florida, will deliver the annual commencement address at Greensboro College on Monday, June 1, and Dr. W. A. Smart of Emory University, Georgia, will preach the baccalaureate sermon, and the Y. W. C. A. anniversary sermon on Sunday, May 31, according to announcement made recently by President Luther L. Gobbel.

The 1936 commencement, which will mark the close of the first year of the presidency of Dr. Gobbel, will have a number of new features including a different time schedule. Commencement will run from Saturday through Monday instead of Saturday through Tuesday as usually heretofore.

Dr. Tigert, born in Tennessee, son of Bishop Tigert and grandson of Bishop McTyeire, of the M. E. Church, South, holds degrees from a number of the leading colleges and universities in this country and abroad, including Oxford University, England. He was the first Rhodes scholar from Tennessee. His experience covers a variety of fields including professor of philosophy and psychology in colleges and universities; United States commissioner of education for a number of years; membership and active participation in university trustee; college and university president; and author.

Dr. Smart, born in South Carolina, educated in leading universities in the United States, a clergyman and educator, ordained minister of the M. E. Church, South, member of learned societies, is now professor of Biblical Theology, Emory University, Georgia.

OFFICIAL REPORT OF DISTRICTS OF W. N. C. CONFERENCE ON ASKINGS FOR GENERAL AND CONFERENCE WORK FOR 1935-1936

The reports from the presiding elders on the askings for general and conference work are now all in and I am offering the findings to the Advocate for publication. I am also asking "The participating boards and agencies, both general and conference," to accept this published statement as my official notice "of the total amount accepted by the charges of the conference for the conference year." The tabulated facts are as follows:

Districts	Pd. last yr.	App. by Conf. Com. on Bud.	Accp'd by Qr. Confs.
Asheville	$ 13,610	$ 19,421	$ 12,975
Charlotte	25,519	29,731	24,176
Gastonia	20,540	25,940	18,550
Greensboro	25,452	30,541	24,918
Marion	9,968	17,363	9,539
Mount Airy	9,904	19,421	9,923
Salisbury	17,047	23,073	17,133
Statesville	17,480	24,831	16,525
Waynesville	6,595	12,831	6,433
Winston-Salem	20,428	28,044	20,713
Totals	166,443	231,196	160,885

H. C. Sprinkle, Chairman,
Conference Commission on Budget.

There are two kinds of discontent in this world—the dicontent that works and discontent that wrings its hands. There's no cure for the first but success, and there's no cure at all for the second.—George Horcae Lorimer.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

WESTERN NORTH CAROLINA CONFERENCE

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Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers
Monroe Circuit ..... W. C. Dutton (N. Monroe), J. S. Polk



REV. E. C. DURHAM
Pastor at Carthage. All of his churches have the high distinction of being on the 100% list

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Laurel Hill ..... W. F. Elliott, Geo. B. Hooker
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Beaufort ..... C. T. Rogers
Grifton..J. H. Fields, B. C. Chauncey, (Grifton) J. H. Barwick, (Sharon) B. C. Langston, (Edwards) Joshua Craft, Gum Swamp) Miss Agnes Burney

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Four Oaks ..... H. B. Baum



MR. J. V. BARRINGER
Chairman of board at Norwood. His board is 100 per cent

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Grace ..... F. S. Love, J. L. Becton
Bladen ..... W. R. Stevens (Deems Chapel)
Tabor City ..... N. B. Johnson (3 churches)

BOARD OF MISSIONS

Remember the date for the meeting of board of missions, Monday, March 23, at 10 a. m. in Wesley Memorial church. Every pastor is urged to come and bring lay leaders, presidents of missionary societies, superintendents of church schools and any one else who should come.

This is the first time the board has attempted to hold a meeting for the whole conference and we trust the response will be such as to justify us in planning for another next year.

Bishop Hughes will speak twice and Bishop Kern will lead a discussion on our local problems. Everybody welcome to all sessions. Chas. C. Weaver, Chm.

MEMPHIS CONFERENCE ECHO MEETING

A mass meeting of all the Methodist churches in the Chatham county area has been called for next Sunday night, March 22, at 7:30 p. m. at the Memphis Young Peo which time an echo meeting of the Memphis Young People's Conference will be held. Miss Reba Cousins, district director of young people's work, and several young people from the Durham union who went to the conference will be present to give the high lights of the Christmas meeting. All young people, and all those interested in young people or in the conference, are cordially invited to attend.

Evangelism and Benevolences

Special Page Edited Jointly by Bishop Paul B. Kern and Rev. W. A. Lambeth

SECOND WEEK OF SIX ISSUES

(This page graciously yielded by Carl H. King)

GIBBS, MOUNT AIRY DISTRICT

While some of us were sufficiently occupied shoveling snow, paradoxical as it may seem, the Rev. I. L. Sharpe, pastor of the Yadkinville charge, found time to snatch 22 "brands from the burning" during an evangelistic campaign.

Stafford of the Jefferson charge is probably starting something in Methodism. The stewards are making monthly reports to the charge lay leader. These reports are made on prepared forms. Eleven out of nineteen stewards reported last month.

Lynch of Wilkesboro is balancing his budget quarterly, proving that it can be done by doing it.

* * * *

MOSER, GASTONIA DISTRICT

Ervin White, the earnest pastor of Park Street church, Belmont, has received forty members into his church on profession of faith since the annual conference. Truly, this church is growing by leaps and bounds under the splendid leadership of this fine young minister.

Shelby, Central, reports $3,500 raised on church debt within the last 60 days. Rev. R. M. Courtney is in high favor with his people, and that great church moves on to more great accomplishments.

By the first of February the Stanley charge had paid its benevolences in full for the entire year. O. E. Croy asked his people to forget his salary until the benevolences and the Children's Home assessment were out of the way. They did and the thing was done.

* * * *

PICKENS, WINSTON-SALEM DISTRICT

Welcome circuit is the first charge on the district to pay all benevolences in full. That, too, in the face of taking more than it took last year. That charge has also paid $203 to the Children's Home, which is more than ten per cent of the salary.

It looks as if Advance charge had decided to pay as it goes. All last year it checked out one-fourth of its obligations each quarter. This year it has started off the same way. Recently the pastor was passing out a sheet showing: (1) per cent pledged on each steward's list; (2) per cent paid on each steward's list; (3) per cent of persons contributing on each steward's list. Well, that is checking up on the stewards. It is not strange that Advance charge reported sixty-eight added on profession of faith last year.

Denton is building a beautiful church. The people are paying as they go. They have moved in, but there is much work to be done. They are brave and will complete the work.

* * * *

ROLLINS, WAYNESVILLE DISTRICT

The largest number of people on any charge in the district last year was added to the church at Canton. Dr. Camak, the pastor, organized his forces and brought the children and trained them for membership in the church. A large amount of personal work was done by the pastor in reaching the older folk. Last, but not least, one-half the budget was raised by the middle of the year.

Dr. R. S. Truesdale came to Waynesville last November. Does he know Waynesville? If 800 visits mean anything, then he must have a very intimate knowledge of this town. This is something new under the sun when we recall that this has been the worst winter in years. He just visits, preaches, and saws wood. Well, he has Waynesville by the throat!

* * * *

CADE, WILMINGTON DISTRICT

Edens of Elizabethtown reports work about to begin on additions to the Clarkton church.

Walters of Warsaw-Magnolia reports plans well under way for the building of a new parsonage.

Hathway of Epworth-Wesley reports eight already received on profession of faith. He is in his first meeting of the year at his Epworth church with J. C. Williams of Fuquay assisting him.

Patten at Trinity, Wilmington, has seen the semi-annual installment on principal and interest met without borrowing for the first time in many years.

Hendricks and his faithful Fifth Avenue people lightened their debt burden last year so that they are hopeful and filled with expectations this year.

* * * *

TITHING FOR TWO MONTHS!

(By W. A. Stanbury, pastor of West Market Street Church, Greensboro)

Last year (1934-1935) the every member canvass in West Market Street church, while largely successful, fell considerably short of the budget goal. It was apparent that something had to be done about it. We could not run behind with our obligations nor could we afford to reduce our program, so the board of stewards, acting upon the suggestion of the chairman and the finance committee, directed the stewardship committee to draft some kind of appeal for meeting the need. The result was that the months of March and May of last year were designated as tithing months. Most of the stewards and some 60 others signed the pledge, substantially as follows:

STEWARDSHIP CLUB

I will endeavor to attend church at least once a week during the months of March to May, 1936, and during that time will undertake to learn more about my church, its activities and needs.

As a tithe offering, I hereby agree to pay one-tenth of my income for the months of March and May, to my church, the tithe for March to be paid on or before April 5, and the tithe for May to be paid on or before June 5. It is understood that the tithe shall include and pay such amount as shall be due by me on my regular pledge for the period covered by my tithe.

Signed .....

In money we realized $2,190.11, in addition to the regular pledge. There was a decidedly cheerful spirit among the people and especially among those who participated. At the end of the conference year our financial obligations were met without the public subscription tug so often experienced before—much to the gratification of everybody.

For this year we are promoting a similar effort, the goal being at least two hundred signers of the pledge. We believe this will go a long way toward solving our financial problems ,and that it will mean even more to the church in other ways.

* * * *

PLAN OF EVANGELISM FOR A CIRCUIT

(By Leon Russell, pastor of Pikeville-Elm Street, New Bern District)

In its essential nature, the evangelistic task of a circuit is no different from that of a station. At the heart of the matter is the inescapable fact that in the communities we serve there are people who do not know Christ as their Redeemer. Some of them are people who apparently have no interest in the church. Some of the others attend our services, take part in the church school, and feel that they belong to our "church family." Many of them are children growing up under the influence of the church. These constitute our responsibility. And, even as Jesus prayed, "These that thou hast given me," so must we pray.

Along with the presence of the people for whom we are responsible is the fact that God will reward our efforts to win them with success, if we rely upon his power and his strength. Indeed, it is God who gives the increase. But God expects us, for our part, to proceed by every intelligent means. Surely he would have us to plan carefully and then to execute our plans with enthusiasm.

Any plan of evangelism must begin a survey, in which there is a house-to-

house visit to ascertain the church relations of everyone in the community. The church roll should then be compared with the church school roll to discover the names of those who are not members of the church.

Having finished the survey, a complete list of responsibilities should be made, and the pastor should keep the list constantly before him for his own personal work. Each teacher should be given a list of those in her class who are not church members, as well as those who are of the age group who do not attend the church school.

For the year's program of evangelism the pastor will plan early in the year with the stewards. Together they will determine the date for the revival services ,the preacher for the series, and the people who should be reached. No circuit should have all the revival meetings following one after the other. When there are four churches, two in the spring and two in the fall, with several weeks intervening, is a good arrangement. The members of the board of Christian education will help with the planning. They should discuss the list of responsibilities, and they should have a large part in arranging the class for instruction in church membership. The spiritual life committee of the woman's missionary society should help to create atmosphere for evangelism, as well as to do personal work.

The finest phase of the year's evangelistic program will have to do with a carefully selected group of personal workers. Meetings will be arranged privately. Each worker will be responsible for a given individual, who will first of all be brought to the church services, and then will be led by personal appeal to accept Christ. Meetings of this group will be held often, at which time technique will be discussed and, in some cases, names exchanged. During the progress of a revival, the group will meet at least every other day. Finally the preacher must visit each responsibility.

Evangelism is the heart of our whole task. Our preaching, our visiting, our organizational activities are all means toward an end—that of bringing the people for whom we are responsible into a real and vital contact with their Father and ours, through Jesus Christ. Surely, then our preaching will be persuasive, warm, and evangelistic; our visiting will be purposeful; and each organization in our churches will have as its ultimate objectives the leading of people to Christ.

OUR GENTLEMANLY COPS

The Denver police have decided to be kind to the drinking driver. Whenever a motorist finds himself a little how-come-you-so, all he needs is to pull over to the curb, and call the police department. An accommodating officer will come to his rescue, drive him home, and, if necessary, put him to bed.

The regulations do not say that the officer must kiss his charge good night, but that's about the only thing left to his private judgment.

In elaboration on this new form of public service the officer in charge of the traffic squad said:

"Any automobile driver, temporarily incapacitated for any reason, can call on us and we are glad to help him. If the driver is under the weather from liquor, he need have no fear of the police. We are glad to help him get off the streets for his own safety and that of others."

He said the number of persons who avail themselves of this police aid is quite surprising.

"A large number of drivers realize the very serious problem that drunken drivers present," he said. "In consequence, they take no chances when they are at all unsure of themselves."

I only wish all our drivers were that way. We consider the drunken driver the greatest menace on the streets. We would much rather employ prevention of any possible accidents than to punish the driver after he has caused property damage and injuries or perhaps death to other persons.

Unfortunately, the deadly menace of drinking drivers comes, not from the man who knows he's unfit to drive, but from the alcohol-inflated egotist who feels even more competent with a few drinks under his belt than when he's cold sober.

William Jennings Bryan's old story comes in aptly here.

Said his friend to a boozer, "When you're finding you've taken too much liquor, and still want a drink, why not order sarsaparilla?"

To which the bibuluos one replied, "Sure, but by the time I find I've taken too much liquor I can't say sarsaparilla!"

Seriously, the fallacy of all this "mercy for the drinking motorist" stuff is that it is another condoning of the driver who takes a little refresher before starting out; another way of dodging the inevitable and inexorable law of alcohol in the human body.

It is practically saying to all such weaklings, "Don't worry. If you find yourself getting out of hand, just call the police. They're your friends."

We venture the guess that for every man who takes the trouble to call for police aid when in liquor, ten men think they can get by with it.

And these are the men who are doing so much killing and maiming on the public highways, that the car-slaughter figures look like reports from the Ethiopian battle fronts.

Putting booze-befogged motorists to bed may seem funny, but as an implied license to mix alcohol and gasoline it is about as humorous as a morgue.—Chicago Christian Advocate.

Two little boys were talking about the President. One of them said: "My father thinks the President has done a lot of good.

The other boy replied: "Oh, I don't know—he hasn't closed the schools yet."
—Ex.



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NORTH CAROLINA CHRISTIAN ADVOCATE, Greensboro, N. C.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

MRS. R. H. WILLIS IMPROVED

The members of the woman's missionary society of the Hertford Methodist church are delighted at the continued improvement of Mrs. R. H. Willis, who for some time has been critically ill in the hospitals of Raleigh and Richmond. She is now visiting her sister, Mrs. P. L. Bostick, in Raleigh.

We have missed her presence in our community and feel very grateful to God that she has been spared with us. She has been an inspiration in the society and as president her efficiency cannot be surpassed. We are looking forward to the time when her health will allow her to resume her place in the work she enjoys, and the community where she is loved dearly by every individual.

Woman's Missionary Society,
Hertford Methodist Church.

EXCERPTS FROM MISS SALLIE LOU MACKINNON'S REPORT TO COUNCIL, MARCH 1936

In Japan the Department of Woman's Work conducts three schools, each of a distinct type, and one social center. It also supports a number of kindergartens and Bible women. Educational work is expensive in Japan, and the policy of concentration on a few institutions is a wise one.

In 1936 the Japan mission plans to celebrate the 50th anniversary of the establishment of the mission in Japan, and Hiroshima School and College plans to celebrate the 50th anniversary of its life and work. It is significant that in the midst of planning for a celebration of 50 years of work in Japan the missionaries and national leaders look not so much toward the past as toward the future. The 1935 mission meeting was a time of large planning for advance.

Palmore Woman's English Institute was a most gratifying surprise to me. Possibly because we make only a small appropriation for it. I had underestimated the size of the school and the extent of its influence. In the port city of Kobe this school is training Japanese women to take their place in the business world of that city. The school is crowded and the graduates are in great demand. The interest of the students in religion and in a larger, freer life for Japanese women gives the school a rare opportunity in the present day in Japan. The mission is asking that the buildings be enlarged to meet the needs of the constantly growing student group. A large opportunity awaits the sending to Japan of a missionary for follow-up work with the students and former students of Palmore.

The Japanese people are awake to the possibilities of social work, and there seems to be a realization of the value of the Christian social worker in any social program. Our church which has led in many countries in this type of service should take larger advantage of the desire of the Japanese for help in social work.

Since the union of the Methodist Episcopal and the Methodist Episcopal Church, South, in Korea and the establishment of the autonomous Methodist Church of Korea, the church and mission have naturally passed through a difficult period of adjustment. Not all the difficulties have been solved, but progress is being made, and the goal is right. We hailed it as a great day when women were granted the privilege of ordination in the Korean Methodist Church, but in reality no Korean woman has been ordained or appointed pastor of any church. In the Union Theological Seminary the courses for women and men have been identical, and they have not fitted the actual situation. One of the greatest problems the Korean Church now faces is the problem of the training of men and women for Chrstian service.

A large proportion of our women missionaries are in so-called evangelistic work in Korea than in any other country in which we have work. They are appointed as district workers and are doing excellent, creative work, and hard work. I asked one missionary how many miles she and her Korean co-worker walked a day between villages, and she answered, "Sometimes 20 miles, usually about eight." And that is only in order to get to her work, not the work itself. Each evangelistic missionary seems to have some individual social project which she carries on with her work. One helps to improve living conditions by giving seed and teaching gardening. Another has gathered boys together to teach them to do something that will add a little to the meager income of the farm family. One of the most interesting pieces of work is that done by Miss Laura Edwards and her Korean co-workers in a small village outside Seoul. They live in one of the village houses and make of their home a neighborhood house. Every afternoon and evening some of the neighbors come for clubs or classes and one or two of the family of three meet with them while the others are working with other groups in churches of the circuit.

It is probable that in the future our greatest avenue of service in the cities of Korea will be the social centers. In five cities we have established these centers. None too soon did we decide to give the week of prayer offering to the Center at Seoul, for the buildings are literally falling to pieces. The workers are eagerly making plans for the new building. I marveled at the work now being done there and rejoiced in the possibilities of enlarged service made possible by 1935 week of prayer offering.

In Korea, as in China, the Department of Woman's Work furnishes the missionary nurses for the general hospitals and makes an annual contribution to the nurse training schools. We make a similar contribution to the Severance Hospital, a union institution. Some public health work is being done in the social centers, and in rural places, and more should be done as soon as possible.

Because of increasingly strict enforcement of government regulations in regard to religious work in Mexico, Dr. Wasson and I went shortly after the meeting of the Woman's Missionary Council to Mexico to meet with the Council on Co-operation of the Methodist Church in Mexico to confer concerning the problems confronting the church there. We met for two days in Torreon. A joint report was made to the board of missions at its meeting in May and is printed on page 33 of the Yearbook of the Board of Missions for 1935. After the meeting of the board of missions conditions arose in Durango which caused the missionaries and Mexican workers to decide that it was necessary to close McDonell Institute. The school was closed, and the Social Center moved into the property formerly occupied by the school as the property was better suited to the needs of the Social Center, and the old center property will probably rent or sell to better advantage than the school property.

Chinese leadership in the church in China has proved an untold blessing. In 1927 when public sentiment and government regulations made necessary the placing of Chinese in positions of leadership in church institutions we rejoiced that a beginning had already been made and that our church had potential leaders. In 1929 when I left China we pointed with great pride to these leaders. Now they are simply accepted without wonder, and we rejoice in the progress of the work under able, national Christian leaders. At the same time there seems little consciousness of differences of race or nation. Chinese Christians and missionaries work together for the building of the kingdom, doing the task for which the individual is best suited.

The development in the schools has been gratifying in many respects. Each rejoices in improvements in buildings and equipment. The new administration and class room building at McTyeire is beautiful in design and convenient in arrangement and detail. This building has released space in the former building for the music department, for a real social hall, and for additional dormitory space. McTyeire School has never before had such physical equipment and never greater opportunities.

Virginia School has just completed a building for the teaching of home economics. It has not only laboratories for teaching the science of home making, but rooms where groups of students will live for several week during the term, practicing the art of home making.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

WOMAN'S COUNCIL IN SESSION

The twenty-sixth annual meeting of the Woman's Missionary Council is in session in Dallas, Texas, this week and we are sure the hearts of the women of Southern Methodism are turned toward that great city where the missionary workers are gathered. The meeting promises to be one of unusual interest and a feature will be the celebration of the fiftieth anniversary of home missions. Prominent speakers will be heard and each day's program will be of exceptional interest. Mrs. Charles C. Weaver, conference president, and Mrs. W. R. Harris, conference secretary, are in attendance from the Western North Carolina conference.

MRS. C. W. UMBERGER PASSES AWAY

It was with deepest regret that we heard recently of the death of Mrs. C. W. Umberger of Mount Ulla, who passed away in August after a lingering illness, and our deepest sympathies go out to her loved ones. Mrs. Umberger was the mother of two daughters who were missionaries in Brazil, Mrs. J. M. Terrell, who with her husband has given forty years of service and is still active, and Mrs. Anderson Weaver, who passed away in 1919. Two daughters and three sons survive. The words of her pastor express the esteem in which she was held: "She is sorely missed by her loved ones and by the entire community, but all glory in the assurance that was hers and in the heritage she left to all whose lives she touched."

ZONE MEETING, MT. AIRY DISTRICT

By Mrs. Chas. E. Hiatt

A good attendance and a well planned program marked the spring meeting of zone No. 2 of the woman's missionary society of the Mount Airy district held Tuesday, March 3, at Mount Pleasant M. E. church on the Rural Hall charge. Beginning with the devotional by Rev. C. M. McKinney of Rural Hall, the meeting was inspirational in character throughout the all-day session.

Using as her topic, "Gleams from the Past," Mrs. Chas. E. Hiatt of Pilot Mountain reviewed the lives of some of the great women of Methodism's past. The interesting and deeply touching talk on "The Work of a Missionary's Wife" by Mrs. J. W. Frank, and the splendid address, "Echoes from Japan" by Rev. J. W. Frank, were the high spots of the entire meeting. Mrs. Frank also exhibited many curios from Japan ,and sang in Japanese the favorite hymn of children the world around, "Jesus Loves Me." Rev. and Mrs. Frank are missionaries to Japan, now at home on furlough in Mt. Airy.

Presiding Elder A. C. Gibbs and Mrs. J. L. Woltz, district secretary, each spoke briefly on "The Call from Mount Airy District." They commended the women for last year's fine record, and urged a continuation of faithful effort in the district. Following these talks the World Outlook was enthusiastically and attractively presented by Mrs. C. C. Creveling of Mount Airy.

After a bountiful lunch, served in the Sunday school rooms of the church by the hostess auxiliary, the meeting was continued with an inspiring message by Rev. L. B. Abernethy of Elkin, who used as his subject "Every Fourth Sunday Missionary Sunday," and who plead for the carrying out of the church's wise and efficient missionary program in its entirety. The remainder of the afternoon was given over to group meetings—the pastors, the treasurers, the mission study superintendents, and others.

Before adjournment a collection was taken for the purpose of sending the World Outlook to the auxiliaries having the largest delegations present. These were Mount Pleasant, Rural Hall, Center, and Salem. Mrs. A. B. Macon, zone chairman, expressed appreciation for the hospitality extended by Mt. Pleasant, and an invitation to hold the next meeting at East Bend was accepted.

OFFICERS' TRAINING DAY, GASTONIA DISTRICT

By Mrs. W. R. Howe

Officers' Training Day for the Gastonia district was held at Central church, Shelby, Saturday, February 29, with Mrs. Wilbur Baber, the newly elected secretary of the district, presiding.

After the opening song a devotional service was conducted by Rev. F. H. Price of Lafayette Street church in Shelby.

Mrs. Baber welcomed the visiting societies on behalf of the hostess church, and expressed her joy at being able to serve the Master in the work of the district to which she was appointed upon the resignation of Mrs. J. E. Garvin, former secretary.

The calling of the roll of societies showed that a splendid representation was in attendance. As an inspirational beginning for the program of the day a beautiful song, "Prayer," was sung by Miss Nettie Rayle.

The duties of the various officers and superintendents and group leaders were in open discussion so that any leader present might present her own individual problems. The discussion, ably led by workers in the different societies, proved most interesting as well as most enlightening.

Mrs. Talmadge Gardner led the discussion on the duties of the auxiliary presidents and read the 16 points for attainment of the Missionary Aim.

Rev. Claude Moser, P. E. of the district, spoke briefly on the importance of the woman's missionary society in the work of the church, and Mrs. W. L. Scott led a brief discussion on the work of the treasurers.

In connection with this discussion Mrs. Baber announced the increase in the conference pledge made necessary by the adoption of Miss Lorena Kelly, our new missionary, who has recently gone to Africa to begin her work. After a hymn the pledges were taken and gratifying increases made in practically every auxiliary in the district.

Mrs. G. G. Adams presented the work of the Christian Social Relations department, urging a better understanding of our international problem; increased interest in the industrial situation; in world peace; in the work of rural churches and the temperance question.

In the absence of Mrs. B. T. Morris, district chairman of spiritual life, Mrs. J. W. Harbison stressed the importance of the work of that committee and closed the morning session with a brief devotional service.

An attractive luncheon was served by the hostess society in the church dining room, after which the afternoon session convened.

Rev. E. W. Fox of the King's Mountain church presented the World Outlook, stating that "more good literature could be found in this publication of the woman's missionary society than in any magazine about which I know." Mrs. Baber urged the increase in subscriptions to meet the quota assumed by the district.

Mrs. George Hoyle explained the "baby specials," briefly discussed the children's work under the new co-operative plan, and urged the use of the literature available through the Sunday school. The work of the supply department was brought out by Mrs. J. W. Harbison, who read a list of needed supplies for the institutions to which the supplies are to be sent, and suggested the idea of a "thrift box" to be placed in every meeting room, for coupons having a cash value.

Bible and mission study were presented by Mrs. E. E. Williamson, who gave names of the books suggested for the year's study and giving helpful ideas to those who conduct the classes. Benediction by Rev. W. L. Scott of Belwood church closed the day's meeting.

Dr. James M. Buckley, the distinguished editor, once said: "The great problem of old people in the family is this: to understand how it is that their children's children are so much better than their children, when their children had so much better parents than their children's children."

The Bible is, on the whole, the most profoundly thoughtful book in all literature. It is a book of principles which run under all history, all philosophy, all political and social economy.—Austin Phelps, D.D.

Rural Work Notice

By A. FRANK SMITH

A few weeks ago the church press carried a statement from Dr. Grover C. Emmons, secretary of the Home Department of the Board of Missions, calling attention to the fact that Report No. 1 of the Rural Work Commission had just been issued. Shortly thereafter this report was in the hand of every pastor in the church. It is the opinion of those qualified to speak upon this subject that no more exhaustive or revealing survey of the rural church has ever been made by any denomination in America than is this report. Too much praise cannot be bestowed upon Dr. J. M. Ormond of Duke University, the chairman of the Fact Finding committee of the Rural Work Commission, upon Dr. G. C. Emmons of the board of missions, and those other members of the commission whose labors made possible this survey.

A careful analysis of this study will reveal conditions and trends, in some instances encouraging, in others alarming, but in all instances startling. We are faced insistently in this report as to the extent to which the Methodist Episcopal Church, South, is simply caring for her own family, with small reach beyond that circle.

The Rural Work Commission, composed of representatives of all the agencies in the church doing rural work of any type, did not issue this survey simply as an item of information. The commission believes that the whole question of the rural church, as it affects both clergy and laity, is the most compelling issue before the church today, and it is the hope of the commission to make a constructive contribution to the rural work problem, both as to revealing present conditions, and as to suggesting a program that will enable us the better to meet the demands laid upon us in the rural field.

With the end in view another committee of the commission, under the chairmanship of Dr. J. D. Hammons, the presiding elder of the Little Rock district, is giving intensive study to the whole field of methods, and means, and programs, and in due time this committee will issue Report No. 2 of the Rural Work Commission, which will contain the recommendations of the commission as to various lines along which the Methodist Episcopal Church, South, may advance toward a fuller understanding of our rural problem, together with a suggested program for the attacking of that problem.

As chairman of the Rural Work Commission, I am addressing this word to the churches as a whole, both to urge every pastor and presiding elder to make a careful analysis of the findings revealed in the survey, and to invite suggestions from all sources as to how various problems connected with our rural work can best be met. Such suggestions will be invaluable to the commission in formulating Report No. 2. Send them to Rev. J. D. Hammons, D.D., 1301 Schiller, Little Rock, Arkansas, or to Rev. G. C. Emmons, D.D., Doctors' Building, Nashville, Tenn.

WEAK SPOT IN RURAL CHURCH PROGRAM

According to the report of the Rural Work Commission "one of the woefully weak spots in the program of the rural church is that of evangelism." The part of the program of the rural church that should be strongest is the weakest! Shall we hang our heads in shame and do nothing about it, or shall we take it as the greatest challenge and opportunity before the church?

For truly this is a challenge and an opportunity. From the report we learn that three-fifths of our present church membership is in the rural church. But here is the challenge, two-thirds of the non-church population in the territory of the Southern Methodist Church is rural!

And what are the reasons for this weakness in the program of the rural church? The facts presented by the report of the Rural Work Commission will reveal the following reasons:

1. Dependence upon the annual revival as the chief means of evangelism.

2. Approximately two-thirds of the pastors serving rural charges are inexperienced or have lost half their effectiveness (according to presiding elders reporting).

3. Too many rural charges cover too much territory and have too many churches.

4. Lack of finances prevent rural pastors from carrying on an effective program of evangelism and doing the other work required of them.

5. The majority of rural churches are not equipped for anything except a program of mass evangelism.

6. Lack of any effective course of study that would prepare pastors for the work of evangelism.

7. And I might add, the total program of the church has, until very recently, been centered around the urban or larger churches.

Do these reasons for our weakness in rural evangelism justify that weakness? No reason will justify that weakness. Why not let the rural church and the people it serves be the object of our concern and plans and prayers for a while? It may be true that the rural church will not repay our concern in material things, but the harvest of souls that develop into Christian character will repay every effort.

These words were written at the request of Dr. J. M. Ormond, who is very much interested in the work and progress of the rural church.

N. P. Edens

IT WORKED FOR ME

Women should take only liquid laxatives



MORE people could feel fine, be fit and regular, if they would only follow the rule of doctors and hospitals in relieving constipation.

Never take any laxative that is harsh in action. Or one, the dose of which can't be exactly measured. Doctors know the danger if this rule is violated. They use *liquid* laxatives, and keep reducing the dose until the bowels need no help at all.

Reduced dosage is the secret of aiding Nature in restoring regularity. You must use a little less laxative each time, and that's why it should be a *liquid* like Syrup Pepsin.

Ask your druggist for a bottle of Dr. Caldwell's Syrup Pepsin, and if it doesn't give you absolute relief, if it isn't a joy and comfort in the way it overcomes biliousness due to constipation, your money back.

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TO CHILDREN FROM COLDS

The best way to build up resistance against colds for children and "grown ups" is to take Yerkes Paltable Prescription with Malt and Hypophosphites which contains a solution of an extractive from fresh Cod Livers. This splendid tonic helps nature to resist infection and to build up healthy vitality and strength.

It has an agreeable taste, and may be given without fear of disturbing the most sensitive stomach.

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We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

ECZEMA Itching and Burning quickly subdued and healing of the angry skin aided with Resinol

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MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

CHRISTIAN EDUCATION CONFERENCES

Places and Dates

A series of district-wide Christian education conferences has been planned for the pastors and church school workers of our conference, three district-wide conferences taking the place of the sub-district institutes that have formerly been held. The places and dates for these conferences are as follows:

Wilmington district — Elizabethtown, March 30.

New Bern district—Kinston, March 31.

Fayetteville district—Sanford, April 1.

Rocky Mount district—First Church, April 3.

Raleigh district—Smithfield, April 3.

Durham district—Mebane, April 5.

Elizabeth City district — Edenton, April 6.

With the exception of the Durham district meeting at Mebane, all meetings will begin at 10:30 and close promptly at 3:30. Those attending are asked to bring a picnic lunch. The Durham district group will meet at Mebane from 3 to 6 p. m. on the afternoon of Sunday, April 5.

Purpose

The purpose of these conferences is to stress the importance of Christian education in the work of our church, to present several phases of the work that are of particular significance, and to have informal discussions of the problems that present themselves to workers in the various age-group divisions.

Program

The morning program will consist of a worship service, a description of the literature available for our schools, a presentation of the Home and Foreign Missionary Enterprise,a discussion of training and of the opportunities for training open to workers in the local church, and an inspirational address. In the afternoon there will be a vacation school institute followed by group meetings of workers of the three divisions, and a short closing service.

Personnel

We have been fortunate in securing for our conferences those who we think will make a real contribution to our program. Bishop Kern will make an inspirational address at three of our meetings, and Rev. W. L. Clegg will render a like service in three other meetings. Miss Freddie Henry of Marshville will lead in our vacation school institutes and will assist in the group meeting of children's workers. Rev. Earl Cunningham of Nashville will discuss the subject of training, and will assist in the officers' and adult workers' group discussion in the afternoon. The presiding elders will direct the program in their respective districts, and the district directors will render special service in their group discussions. Members of the conference staff will be on hand to assist in every way possible.

Who Should Attend

Pastors, church school officers and teachers, members of the board of Christian education, young people and leaders of young people, and any others interested in the work of Christian education are invited and urged to attend.

ATTENTION, TREASURERS

Since the fiscal year of the General Board of Christian Education closes on the 31st of March, it is important that all remittances on the Home and Foreign Missionary Enterprise reach the Nashville office before that date in order to be credited on this year's account.

In view of the fact that there are five Sundays in March, there will be an entire week in which the fourth Sunday offerings collected on the 22nd may be sent to Nashville. We are, therefore, urging all church school treasurers to send the March remittances and any missionary offerings that may be on hand early in the week of the 22nd to Rev. C. E. Proctor, Oxford, so that that he may get his remittance to the Nashville office not later than the 30th or 31st. We shall appreciate the co-operation of all our church school treasurers in this important matter.

YOUNG PEOPLE'S DAY AT WILSON

"Loyalties of Youth" was the subject of the program presented by the young people of First church, Wilson, for their observance of Young People's Day on March 1. Interesting talks were made by the young people on the following subjects: "Youth and Religion in an Unsettled Age," "What Christ Means to Me," and "What I Like About My Church." The pastor, Rev. A. J. Hobbs, brought the closing message, "The Pastor and His Young People."

We feel that we are fortunate in being able to secure a copy of the talk, "What I Like About My Church," which given by Miss Madeline Brooks, and are printing it below just as Miss Brooks delivered it. We congratulate the pastor and the young people of First church on having such a splendid and worth while observance of Young People's Day.

"WHAT I LIKE ABOUT MY CHURCH"

The thing I like best about my church may be expressed in one word—the church itself. After all, the pastor, the classes, the Sunday school, the League, the people who come to worship here are the church. At present, however, the main thing which interests our young people is the connection of the church and its youth.

Throughout our lives most of us have been attending Sunday school and church services regularly. From the cradle roll up we have been taught to love Jesus Christ and our heavenly Father; but I think I may sincerely say that it is at our age, while we are yet in our teens and at the time when life becomes so puzzling and real that God and the church should and can mean so much to us. And most of this work has been put in the hands of the church and its leaders by the Supreme Manager of the universe.

In helping young people solve so many problems that suddenly crop up, the church does an important service to the individual and to society as a whole. I feel that my church has done a wonderful work in the help it has given its young people through its splendid system of Christian education, which I feel cannot easily be surpassed. In the open forum discussions we have in our Epworth League, our church has provided us with a great service which draws us closer to a realization of the part our Christian religion plays in our lives.

The association with my pastor, my teachers, and other people of my church also lifts me spiritually. We cannot perceive where the young people of today would be in this fast moving world, where sin and strife are so prevalent, were it not for the church and its interest in youth. No one else seems to have the time to guide us over the bumps and through the deep-rutted paths which lead to womanhood and manhood but the church. Oh! how empty and meaningless life would be without the spiritual foundation given us by this institution.

Then there is the question of education. I am afraid that when most of us speak of education we refer only to what we get out of text books at school and never realize that all this time we are also being educated in another field too. This field is that of Christianity. To our church we owe our deepest appreciation for giving us this most important phase of spiritual education.

Through the various activities connected with church membership we are brought into direct contact with the wonderful works of God and we are constantly reminded of our religious duty. As soon as we enter our church doors we cannot help but be lifted spiritually. For somehow our souls seem to be laid bare to the Great Healer, and after listening to the inspiring and uplifting sermons and talks of our pastor and friend, Mr. Hobbs, and our teachers, and unclean and diseased parts of our souls seem to be covered with a healing and soothing salve.

The church demands only one thing of its young people, and that is their best. Through our church we have learned that "anything worth doing is worth doing well." In return for this our church has always given its best to the religious development of youth; and its best is the best we will find anywhere.

That Country Church Problem

By IVEY T. POOLE

If you will allow me space in your paper I wish to say a few words about a cause that lies close to my heart, namely, The Rural Church Problem. Let me say "Amen" to what Rev. P. O. Lee said on this same subject in the Advocate of March 12. I think he hit the nail on the head. I desire to call attention to some other problems which we face in the work of the rural church.

I believe that one of the big problems of the rural church is that we have allowed to grow up in the minds of our rural people a kind of rural inferiority complex. We have, possibly unintentionally, come to judge life and all that makes it up by a town or city standard. The church has taken this attitude; our church institutions are designed to fit the town or city rather than the country. The man from the town speaks and is heard, not because of his superior knowledge, but because he is from the town, while the rural man is a "countryman" and like we tell our children when company comes, is "to be seen rather than heard." The whole of our life is built up around a theory of this sort; but why have we allowed such a thing to happen? When was it that the town or city surged so far ahead of the country? Is it not true that in our North Carolina Methodism we find rural churches and charges composed of some of the most loyal and most highly cultured people to be found anywhere? It has been my privilege to serve some of these good people.

Is it not rather unfortunate that in our thinking we have allowed certain terms of classification to influence us so greatly? To me it is deplorable that we should think of missions in terms of foreign and home. It is also tragic that we should think of our fields of labor as stations and circuits. Who among us is wise enough to designate where home missions end and foreign missions begins? And who is able to say just where circuit folk end and station folk begin? What little experience I have had with both classes I have found that they are all sons of Adam and need the same kind of Saviour; and that it takes as much grace to save one as it does the other.

Now with reference to serving these charges, I do believe that to serve a rural charge effectively requires more skill and ingenuity than effectively to serve a charge made up of one church. For every church, whether with a large or small membership, whether rich or poor, learned or unlearned, presents about the same problems. While most of our station charges are well organized and have either paid assistants or trained lay unpaid leadership, the pastor on a rural charge must face these problems largely alone; dividing his time and attention between from three to seven separate churches. The country preacher has not only to be a good preacher (if any city brother thinks that a preacher in the country can get by with poor preaching he just needs to drive out with some circuit preacher to a hot afternoon service and try his hand on a real appreciative congregation), but he must be a director of Christian education, a master of finance, a man of deep sympathy, a social worker, etc, etc., and he must be able to stretch this influence out over not only one community but half a dozen.

I believe our greatest help in solving these and our many other rural church problems is, first of all, calmly to sit down and see where we are. This our church is setting about to do. The most hopeful sign, and about the only star of hope to many of us, who have through the years been spending our lives working at this great task, is that our last General Conference authorized the appointment of the Rural Work Commission. Startling facts are being brought to the light in the investigations of this commission which have been known to rural pastors all these years, but which because of the rural inferiority complex which separated us from the ear of the church we could not make known.

Now, that the eyes of the church are being turned to this most fruitful and most neglected field, may our beloved church hear the call of the Master and wind its way out into the neglected areas and strengthen the hands and hearts of our fine rural people and our self-sacrificing ministers who through the years have been planting the seeds of the gospel in the minds and hearts of boys and girls who have gone into the towns and cities and made them and our churches there what they are, so that we in the country shall love our "city" cousins, and that our "city" cousins will love their "country" cousins, and that we all shall be one great host as we march under a common banner to victory.

MORE ABOUT THE COUNTRY CHURCH

As one reads report number one of the Rural Work Commission there come ringing into his ears the words of the Master, "Lift up your eyes, and look on the fields; for they are white already unto harvest." Many of us preachers have used the text, but too often we thought and talked of the fields afar, forgetting or unaware of the fields all about us. To our surprise we learn that right here in rural North Carolina there are 1,345,745 people not members of any church, and only 1,014,684 members; or 331,061 more not members than members. The proportionate responsibility for the non-church members for our church is 165,310; or a number much larger than the membership in either of the two North Carolina conferences. What a field!

The report also points out that in the rural area of North Carolina there are 852,605 white people under 20 years of age and 834,802 above 20 years of age, or 17,803 more below 20 than above. No figures are given as to the church membership of the children and young people. However, the indication is that the greatest field is among them. What a challenge! Especially, when we think of how little work is being done in the average rural community among the young people and children.

H. L. Davis.

VANCE COUNTY YOUNG PEOPLE'S UNION AGAINST LIQUOR

We, the Vance County Young People's Union of the M. E. Church, South, organized for the purpose of presenting the youth of our county with Jesus' way of life, both individually and socially, and also interested in making the county a better place in which to live, are faced with a distressing situation, namely, the liquor traffic. At present it exists as a stumbling block for all worth while movements. We believe in progress, but can we progress when the liquor traffic is an enemy to all moves in that direction? How can any people succeed or achieve any degree of success when their colors are furled in the face of a traffic which is outlawed by religion, education, industry, enlightened statesmen, the fearless press, the highest authorities in medical science, the great insurance companies of the world—in brief, by every movement which seeks the welfare of the individual, the family, and society? Youth can not advance under the present conditions which we deplore, for we believe in and advocate a social order built around an uncompromising Christianity with Christ as its center. We know that Christ and the liquor traffic cannot travel the same road together, and as for us, we pledge ourselves to travel the road with Him who can mould and build fearless men and women who will neither fear nor compromise with crooked politicians or those who disregard social justice. Therefore be it hereby

Resolved, First, that we deplore the existing liquor traffic, both legal and illegal, knowing that both are degrading to the building of Christian character.

Second, That we are surprised and disappointed that our parents have failed in their efforts to outlaw this evil, and have put it out in the open where it will be a constant temptation to the young person who is desirous of following the example of his parents and other adults. We wanted neither legal nor illegal liquor, nor did we vote for them; but you, mothers and fathers, went to the polls and voted to label liquor with a legal sign and make it respectable by placing it at our disposal. We know that it never can be made respectable, and we are making a special plea to you to help us rid our county of this evil. We must

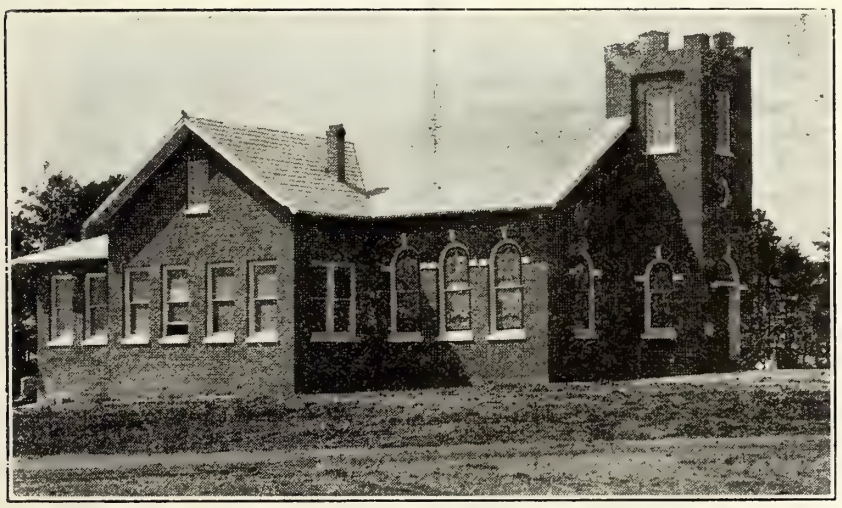
(Continued on page 31)

Country Churches in North Carolina

• • •



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SPECIAL

Easter

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We have made arrangements with the Publishing House so that we can handle these rather plain white envelopes 2½x4 inches.

"Ye Seek Jesus of Nazareth, which was crucified: He is risen."

We can furnish these at 40 cents per hundred, provided stamps or currency accompany order. This saves the expense of bookkeeping.

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CHRISTIAN ADVOCATE
GREENSBORO, N. C.

Sunday School Lesson

MARCH 22

By Prof. Rollin H. Walker

The Kingdom First

Scripture—Luke 12:22-34

The central thought in our lesson is our Lord's exhortation to seek first the kingdom of God. What does he mean by this command? Some people understand him to mean, Center your mind on getting into heaven at last. To hear others talk one would suppose that seeking first the kingdom meant making church work our dominant enthusiasm.

Jesus, however, meant something broader than that. He meant that we are to seek first the reign of God in all departments of human life. We are to make Jesus King in the home, the office, the factory, in our recreations, and in all our social intercourse. And to that end, of course, we are to resort to the church for all possible inspiration and enlightenment, and to work with it as God's chief instrument in bringing in better days.

Jesus wishes this enterprise of bringing God into everything to be the one task that absorbs our thoughts. He would have us mobilize every power of mind and body in the great adventure.

For it is indeed a great adventure to live up to the Golden Rule. Men are like a pack of wolves ,and they pounce on the sheep that does not have sharp teeth to tear them. Only a brave soul in this greedy and unscrupulous world dares to seek first the kingdom.

And here is the point of our Lord's exhortation, Take no thought what ye shall eat, or what ye shall drink, or what ye shall put on. Some literalists think that this means that we should not exercise foresight in providing for our future physical necessities. This is not the thought of Jesus. It was not even the thought of the translators of the Authorized Version. When the King James Version was put out the expression, "take no thought," meant take no anxious thought. We can see this plainly in Shakespeare, who makes Hamlet say, "Enterprise of great pith and moment are sicklied o'er with the pale cast of thought." That is to say, men draw back from great adventures through fear and worry. And the original Greek plainly means, Be not anxious.

But one of the best ways to keep from anxiety is to plan ahead. How could your florist conduct his business if he was not constantly planning for the needs of the coming months? Otherwise he would have no lilies in bloom at Easter time. And the farmer's business absolutely demands long foresight; and this is equally true in all the enterprises of the financial, manufacturing, and commercial world. Jesus is simply stressing the duty of taking the risk of being unselfish and generous in a grasping world. He says that God will look out for you if you live industrious, frugal, and adventurously unselfish lives.

When a man tries the opposite experiment and looks out for Number One he does not get what he is aiming for. Easy Street is not as easy as he hoped. When, like the rich fool, he says to his soul, Soul, thou hast much goods laid up for many years; take things easy; eat, drink, and be merry; he needs something besides water to make him merry, and that soon means a red face and all that goes with it.

Then, too, his "sure thing" is often not so sure. There comes perchance the crash of the stock market. Nothing is more pathetic than the man who has centered his life on the acquirement of wealth, and then lost it. But even if the dividends come in steadily and the bank is sound, there is that other "fell arrest," the summons of death.

It is surprising how much of the joy of life gains its luster and reality from great hopes. And the selfish man is increasingly devoid of hope. On the contrary, he is haunted with fears. Thick-coming fancies disturb his rest, and the faces of those whom he has thrust aside in his eagerness for success furtively haunt him and at times become a nightmare of accusation. Everything seems to be slipping from his grasp. He is not only losing things, but he wakes up to the consciousness that he has lost himself.

On the other hand, there are those earnest followers of Jesus who make it the one blessed adventure of their lives to serve their fellow men. Such people are so rare that we like to have them around, and will be glad to care for them in our homes even if we do not pay them well. They are the salt of the earth. Even evil men will feed a disciple of Christ whose only thought is to serve them in every practical way.

Jesus does not say that the Golden Rule in business leads to big dividends. He does not say that all your unselfish enterprises will prosper. But the promise is that your physical necessities will be supplied and you will lead a rich life. You may not have a greenhouse full of orchids and rare plants from the ends of the earth, but God will give you a poet's delight in the wild flowers. You will thrill over the daffodils like a Wordsworth, and over the dandelions like a Lowell. The kingdom of God, says Paul, is not meat and drink, but righteousness and peace and joy in the Holy Spirit. And that joy is inexpressibly deep.—Northern Methodist Advocates.

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¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

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PROTECTION AGAINST OLD AGE

THE CORNFIELD WAY

Tune: Toulan

(St. Matthew 12:1)

O Son of God, who, on a Sabbath day,
With thy disciples took the cornfield way,
And gave them of the golden food to eat;
For such a journey, Saviour, make us meet!

By loom and forge thy presence we have felt,
And in the market place our thoughts have knelt
Before thee at the gracious break of morn;
But, Lord, to walk with thee 'mid ripening corn!

To see sweet nature on a day of rest,
When she in cloth of gold is richly drest,
And share her bounty when thou art her Guest!
With such felicity may we be blest?

To walk with thee through fields or woodlands wild,
And listen to the wind as would a child,
Is to be born again, born from above,
And share with thee the bread and wine of love.

—Thomas Tiplady, in Methodist Times and Leader.

EXPECCTING, OF CORUSE, THE CERTAIN CONSEQUENCES

We are sent not to preach sociology, but salvation; not economics, but evangelism; not reform, but redemption; not culture, but conversion; not progress, but pardon; not a new social order, but a new birth; not evolution, but regeneration; not renovation, but revival; not resuscitation, but new creation; not democracy, but the Gospel; not civilization, but the Christ. We are ambassadors, not diplomats.—Dr. Hugh T. Kerr.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....

..... (here designate the bequest) .....

The Orphanage is very thankful that it has had no serious cases of influenza during the winter. We have had quite a number of mild cases which confined the children to the infirmary for a few days. Since there has been so much influenza, and pneumonia following it, we feel very grateful that we have escaped any bad results.

* * * *

The annual conference at Wilmington last November voted unanimously to request every pastor and every Sunday school superintendent to take a free will offering each fifth Sunday for the benefit of the three hundred and thirteen children whom we are supporting. The board of lay activities of the conference also passed a resolution urging our people to give their financial support toward building a greater and better Orphanage.

* * * *

Friends of the Orphanage will be delighted to see the improvements that we are making on the interior of our buildings. We are hopeful of completing all the necessary repair work this spring. To pay for this work I am expecting the missionary societies, Sunday schools and churches to send us five hundred thousand Octagon soap coupons. This is the only source which we can fall back upon to pay for this work,, which is absolutely imperative.

* * * *

Hearty congratulations to Rev. L. B. Jones and the Oxford station. Brother Jones is the fifth preacher to report his charge out on the Orphanage apportionment for this conference year. Since conference the preachers have had great difficulty in presenting the claims of the Orphanage to their congregations due to the severe winter, and so many inclement Sundays. Now that the weather is good and spring is approaching, I am confidently expecting many to report their charges out in full, while others will report at least fifty per cent of their Orphanage apportionment paid. Due to the severe weather our bills have mounted sky-high, and we are looking to our devoted pastors and churches to remember us in a substantial way in the immediate future.

* * * *

Newton Grove charge with Rev. L. A. Tilley was our oppointment for first Sunday. We were at Ebenezer church in the morning and in the afternoon at Mt. Moriah with two large congregations. This was our first visit to these churches, not the first on the charge. While Mr. Tilley was holding his morning service at Newton Grove, Mrs. Tilley accompanied us to Ebenezer church. We were invited to the home of the church school superintendent for dinner, Mr. and Mrs. A. D. Britt. We enjoyed the time there, and they were so interested in planning for their church to take one of our children to clothe.

The people at Mt. Moriah gave us a happy welcome and a large congregation. We hurried on, after four-thirty, to Smithfield, nearly forty miles away, to have supper and our evening service there. Rev. J. H. Lanning, the pastor, met us and Mr. A. M. Noble carried us to our home for supper. I was graciously received in the home of Mr. and Mrs. D. F. Reid. Mr. Barnes came over for the service and made a splendid talk for the Orphanage before we gave the concert. The last four years of Mr. Barnes' work as pastor was spent in Smithfield. It was during this time that this church was built, so this place and people are very dear to him.

The singing class had a lovely drive Saturday afternoon before the second Sunday to Semora, a town out some distance from Roxboro. Here we were directed to Mrs. Paul Stevens' who, with the help of her pastor, Rev. A. M. Williams, assigned us homes for the night. I was pleasantly placed in the home of Mrs. Laura Barker. We had the pleasure of visiting in the Sunday school. The 11 o'clock service was well attended. It is a privilege to give the concert in a church filled with people who are eager to hear the message the children bring. Mr. Williams and the class met a large crowd of people at New Hope church Sunday afternoon, gave our program and had a little time in talking with friends. We were next in Purley church for the evening service. Our friends in this church received us cordially, this being our first visit with them for several years. I stopped in the home of Mrs. Tom Pleasants, who entertained me in her home on my last visit to Purley.

We enjoyed the day on Mr. Williams' charge. When we left the class expressed the wish that they would like to visit with them again.

Mrs. Nellie B. Rives.

A Union Pacific shopman had been drawn on a federal grand jury and didn't want to serve. When his name was called he asked Judge Pollock to excuse him. "We are very busy at the shops," said he, "and I ought to be there."

"So you are one of those men who think the Union Pacific couldn't get along without you," remarked the judge.

"No, your honor," said the shopman. "I know it could get along without me, but I don't want it to find it out."

"Excused," said the judge.—Topeka Capital.



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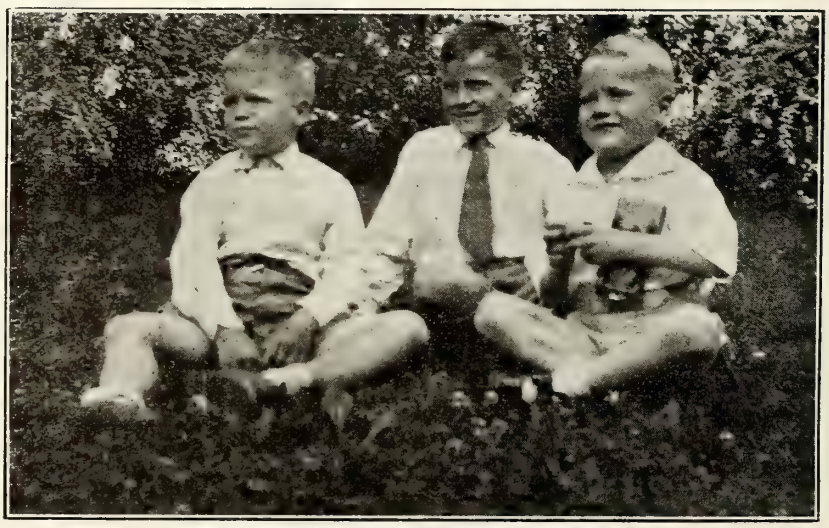
"I was a stranger and you took me in"

PREPARE FOR LIBERAL CHILDREN'S HOME FIFTH SUNDAY LOVE GIFTS MARCH 29th



"I was hungry and you gave me meat"

What will 130,799 Givers in 837 Church Schools



PETER, JAMES AND JOHN

Give to 531 Children now Sponsored by the Children's Home?



"I was thirsty and you gave me drink"

"Inasmuch as you did it unto one of the least of these you did it unto me"



"I was naked and you clothed me"

IN MEMORIAM

KENNERLY—"Uncle Bob" Kennerly went home to be with God December 20, 1935, after serving well his church and community. He was 80 years old and had been a lifelong believer in Christ and since early childhood a member of our church. He left behind his widow and seven children. Funeral services were held at Dix Creek Chapel by Rev. J. B. Groce and his pastor, Rev. M. A. Lewis.

SHOOK—Mrs. Gertrude Brown Shook died February 10, 1936. A faithful friend and loving mother has been taken from the Leicester community. Mrs. Shook was past 42 years old, the mother of five children, and a useful and consecrated servant of her church and community. Her husband, Brother Will Shook, remains with us and the five children to carry on in the face of his great loss. Her father and mother, two sisters and a brother likewise grieve today because of her absence. Funeral services were held in the Leicester church by a former pastor, F. L. Setzer, W. H. Pless of Canton and her pastor, M. A. Lewis.

SHOOK—"Uncle Bob" Shook was called to his rich reward February 12, 1936, at the age of 74. He was for 60 years a member of the Methodist church, during which time he served as S. S. superindent, steward, trustee and teacher of the Bible class, and also in any other capacity to which he was assigned by his pastor and church. He is survived by his widow and nine children—all of Leicester and vicinity.

Funeral services were conducted at Grace church, where he had served and worshipped long and well, by his pastor, assisted by Rev. T. A. Groce and Rev. C. V. Hall. "Farewell, Uncle Bob; we will see you in the morning."

M. A. Lewis, P. C.

ROSS—Mrs. Louise Ross, who passed from this life February 10, 1936, was the wife of L. L. Ross of Mt. Gilead. She and Brother Ross were marred June 8, 1904. Soon after their marriage Mrs. Ross joined the Methodist church with her husband, and from that time until the time of her death she was a most faithful member. She always took great interest in all good work of whatever kind. Especially did she visit the sick. She was agent for the Advocate and always took much interest in its circulation. Every preacher who has served the Mt. Gilead charges in the past 25 years will recall the sturdy Christian character of this great woman. Sister Ross is survived by her husband, her mother, one brother, and three sisters. Funeral service was conducted from the Methodist church in Mt. Gilead by the writer, assisted by Revs. E. B. Fisher and J. W. Stork. J. R. Edwards.

HAYWORTH—Mrs. Mary M. Hayworth, widow of the late J. E. Hayworth, was born June 8, 1857; died February 7, 1936, being in her 79th year.

She was a native of Moore county, this state, and was a daughter of Cyrene and Katherine White Fowler. She was the last surviving member of that family. Mrs. Hayworth was married to J. E. Hayworth March 9, 1879. This union was unbroken until July 2, 1919, when the husband died. Eight children were born to this family. Minnie Lee, George Henry, Jeannie Ellen and J. Baxter have died. Five children, Mrs. John M. Tarrah of Norfolk, Va., Mrs. D. E. Ray, B. M., J. D. and William B. Hayworth of Salisbury, survive. She leaves also 14 grandchildren and one great-grandchild.

Mrs. Hayworth was from childhood a member of the church and gave through the years of her time, service, material substance and earnest prayers to the church, until failing health forbade her regular attendance in worship. When the fourscore years were almost completed she came to the end, and without a shadow or cloud over her spiritual life.

Sister Hayworth belonged to a school of life that is distinctly noble. Her bearing was dignified and queenly. She was positive in her character and her word was a word of frankness, truth, reliability and sincerity. For almost 50 years she was a tower of strength to her husband and home, and since the going away of her companion she has quietly carried on and rounded out a beautiful life of devotion to her famliy and friends.

Her concern for the spiritual welfare of those who were nearest to her increased noticeably during the last years, and she has wrapped a mantle of prayer about them that will yet bring rich blessings to their lives.

My tribute as her pastor:

In her home—a queenly mother.
In her character—a cultured Christian.
In her church—a saint.
In her faith—trusting.
In her pilgrimage—maturity.
In her death—peace.
In the other world—heaven.

A. C. Swofford.

REED—On the 20th of February, 1936, came the death angel, just at the close of day, and bore away from our hitherto unbroken family circle our "Little Hugh"—the darling of our hearts for more than 25 years.

Seemingly from some misstep in Nature's workmanship, little Hugh was totally invalid from birth, wholly dependent upon the ministrations of those for whose enrichment he was sent. Though unable to tell it in words, his little face always gave evidence of grateful response to every kindness and attention. And the combined strength and devotion of the family were ever at his command.

An attack of influenza rapidly developed into a virulent broncho-pneumonia, too much for his resistence; and so he passed out to take his rightful place among those to whom belongs the kingdom of heaven.

On the 21st of February, in the afternoon, we laid his twisted little body down to rest 'neath a bank of flowers sent by sympathizing friends, while the "God of all grace" spread a blanket that covered all the earth about and filled the air with myraids of flowers of purest white.

So, we've made our richest contribution to the society of heaven and live henceforth in the blessed hope of a glad reunion awhile at the feet of his Redeemer and ours.

Dr. and Mrs. D. H. Reed.

FORBES—On January 23, 1936, death for the second time within three weeks entered the home of Mr. P. H. Forbes at Jarvisburg, N. C., and took his last son, Noah O. Forbes. He was born August 19, 1900. Following the late death of his brother St. Elmo, to whom Noah was very devoted, he began to fail in health. It was in this grief and sore disappointment that he went to his death with a great faith in the heavenly Father. He had been for a number of years a member of Hebron M. E. church. Noah Forbes was a young man of lovable disposition and was highly esteemed in the Jarvisburg community.

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

A Friend.

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THE best of men get tired of irritable, complaining wives. If you are weak, nervous and rundown you cannot do your share to make a happy home. Take Lydia E. Pinkham's Vegetable Compound.

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Children's Storyland



BOB AND THE COWBIRD

By Martha M. Heskett

Bobby and his friend Dick were very busy in the dining room solving their arithmetic problems. They did not know that Bobby's Uncle Tedd was watching them from where he sat in the cozy living room. He seemed to be very interested in the evening paper.

But Uncle Ted noticed that Bobby was not working his problems. Instead, he would watch Dick solve the problem and then he would quickly copy it. Once Dick asked, "Bob, why don't you work the next one and let me copy yours?"

"Aw right," Bob answered rather crossly, but he found he couldn't get the right answer. So he asked Dick to show him how to do it, and then he'd do the next one. Dick did it while Bob watched carefully. Then he solved the last one very quickly, for he understood the way to do it then.

When the boys put away their books they went in to ask Uncle Ted to tell them a story, for he always knew such good ones.

Uncle Ted laid his paper on the table, and then announced that he was going to tell them about two birds. They liked his bird stories, for he knew so many interesting things about their feathered friends.

"Boys, the two birds I am going to tell you about are the cowbird and the robin. You know the robin quite well and like him, I'm sure. But I doubt if you've ever seen the cowbird, for he stays near cattle much of the time. He's slightly smaller than the robin and has a black body with a brown head. Now, the thing we don't like about this fellow is that he won't build a home of his own. Instead, he will steal into the home of some other bird and lay his eggs. And he never comes back afterward to care for the little baby birds when the eggs have been hatched."

"I don't like that bird!" Dick seemed very disgusted. "He's lazy!"

"Doesn't the cowbird ever build a nest for himself?" Bob queried.

"No, Bob, he seems to think it's easier to let someone else do it for him."

"Do the other birds ever fight him because he steals into their nests?" Dick wanted this lazy bird to be punished.

"The other birds seldom see him in their nests, but some birds will try to destroy the eggs of the cowbird. Some will roll the egg out of the nest, while others build over it, but there are a few birds who do not seem to notice the strange egg, so the little cowbirds are hatched along with the other birds."

"What happens to the young cowbird?" Bob was intensely interested.

"He is a very greedy little fellow, and he keeps his foster parents busy feeding him. After he learns to fly he finds some flock of cowbirds and lives with them, with never a token of appreciation to the birds who reared him."

"The cowbird is mean! Why, he's a thief and a sponger!" Bob voiced the dislike that showed very plainly in the expression on each boy's face.

"Boys, you thoroughly despise this lazy bird; but do you know that there are men in the world today like the cowbird? They are lazy and won't do anything for themselves if they can help it. I hope there are no boys who are lazy, but I've known men who wouldn't try to get jobs and they've never gotten very far. They get along with whatever they can get that doesn't require hard work. But they aren't the men who stand straight and face the world courageously. They are content with the second best in life and do not have the respect of other people, just as we don't like the cowbird.

"Now, you boys tell me why you like the robin, for I know he's a good friend of yours." Uncle Ted settled back in his chair.

"He's friendly," Bob answered. "I saw one on the front lawn today and he hopped around and looked at me when I came up the walk."

"The robin is probably the friendliest bird we know. You can get near enough to the robin to study him, and perhaps that is the reason nearly everyone recognizes him, although they may not know many birds. Now, Dick, what do you like about our friend?"

"I like his 'cheer-up, cheer-up.' Say, what kind of a call does the cowbird have?"

"The cowbird does not sing very much, and when he does, it's a low chirp that isn't very pretty.

"Well, the robin builds his own nest, and it is a strong one, too. He builds with sticks and then he lines it with mud. His nest is a dandy!" Bob was enthusiastic.

"Isn't the robin the first bird to return in the spring?" queried Dick.

"Yes, the robin is among the first birds, if not the first, to return. Some of them even stay all the year. They are plucky birds and come back sometimes when there is still snow and ice."

"But, don't the robins eat cherries?" Bob asked anxiously. "I heard mother scolding last year because the robins were in the cherry tree before the cherries were ripe."

"Yes, they do eat cherries, Bob, and we get provoked at them quite often. Yet we forget that they repay us by destroying many harmful beetles and insects, such as the June bug. I'm sure that your mother would rather have a few cherries eaten by the robin than to have the June bugs ruin her beautiful roses and peonies, as well as spoiling the cherries."

"The robin is a good bird, isn't he? I never knew he ate bugs. What does cowbird eat?" Dick was very much interested in Uncle Ted's comparison of the two birds.

"I'm not sure, Dick, but I think he eats some insects and wild berries. He lives out in the open fields and pastures, so I'm not so familiar with his diet. Now, boys, do you know any men like the robin? Men who are friendly, hard workers and useful citizens?"

"Sure, our dads are!" both boys exclaimed at once.

"Yes, boys, your fathers are both fine men. They do their work well; they provide for your mothers, your brothers and sisters and you, and they're the kind of men everyone respects. You want to be like them, don't you?" Uncle Ted patted the shoulder of each boy.

"We surely do! No one will ever say we are like the cowbird and sponge off other people. The cowbird is a mean old bird!" Dick was very emphatic in his statements.

After Dick left, Bob went over to Uncle Ted and said: "I guess I'd better learn to do my own work and not let

RESTING SPELL

Books in the corner, an old armchair,
The mother knitting, and all is well;
A bowl of apples to munch while there,
And the home is blessed with a resting spell.

Far away from the city's hum,
One with gossip and hue and cry;
Done with dreading what is to come,
At home for an evening and glad am I!

No one to flatter and no one to fear,
And nothing to offer to buy or sell.
Just mother and I and the children here
Safe and happy and all is well!

It may be that fortune and fame may hold
Truer delights, but I cannot tell;
But surely at times must the brave and bold
Hunger for home and a resting spell.

—Edgar Guest, in Tit-Bits.

Dick help me with my arithmetic. I don't want to be a sponger or a lazy cowbird. I want to be like the robin and have everyone like me!"—Junior World.

THE CAT AND THE BANTAM

This is a simple story, and yet it bears a timely message to humanity from our lesser brethren. It is a quaint little drama, pictured for me by an old man, when recently I dropped in at his home nestled at the foot of the Blue Ridge.

The old fellow pointed to a pet chicken, pecking at the floor behind my chair, and said: "A peculiar thing happened this morning. That little bantam sleeps every night right here in this covered pasteboard box by the fireplace; and out it hops every morning when I come in at daybreak to light the fire. But this morning something was wrong, and five or ten minutes after I had the fire going, the chick had not appeared.

"Then I noticed the cat, which shares with the bantam the family's attentions. He had also missed the pet chicken. It was interesting to watch the cat steal over to the dark corner and peep cautiously under the lid of the box. Seeing nothing, inborn curiosity urged him and he scratched on the box several times, and listened, but nothing happened. With outstretched paw he reached into the box and carefully tapped the sleeping chicken on its head until it blinked its eyes, began chirping and twittering, stood up, and hopped to the side of the box. The cat stood watching for a moment, and then, with an air of perfect satisfaction he strolled away."

Some psychologists tell us that biologically man is a fighting animal, and that, as long as man is man, he is predestined through heredity to go on quarreling, fighting, and killing his fellowman. They would have us resign ourselves to the fatalistic view, that drastic competition, fighting, and war are all biological necessities.

If any living creatures have an inborn enmity, it most certainly would exist between the cat and the fowl species. For uncounted ages the cat family has feasted on fowls of different kinds; and newly hatched birds seem to have inherited an inbred caution and fear of all cats. All this to the contrary, under the proper influences the cat playfully awakes the chick.

Man is made in the image of God. Is his civilization so thin, his religion so weak, that he cannot supplant some of the old animal urges with higher ideals and nobler traits? While we ravage and slaughter, will the cat and the bird get ahead of us in co-operation, brotherliness and good will? Robert Tuttle.

A LESSON IN GIVING

Louise Day was a very selfish little girl; she would not share her books and toys with anybody if she could help it, not even with her own little sister would she share her playthings.

"Poor little thing!" said mother one morning when she saw Louise hiding her old rag doll from baby sister's sight, "she'll have to learn the joy of giving before she will ever be a very happy little girl."

But dearie me! it was a long time before Mother Day saw the change take place, for Louise went right on being selfish and holding onto her own things.

But one morning when she went out to watch her flowers something happened that made Louise open her eyes.

A little girl of about her own age was standing outside the fence, and Louise saw at a glance that there were tears in her eyes.

"What are you crying about?" Louise asked softly.

"Because I haven't any flowers to carry to my mamma, and she's sick and in the hospital," answered the little girl. "Will you give me some of yours?"

"No, I won't!" retorted Louise. "I grow my flowers for myself only."

"Excuse me," answered the little girl outside the fence. "I guess I came to the wrong place; you must be the selfish little girl Mary Jones told me about who lives on this street."

And then, before Louise could say a word, the little girl outside the fence turned around and went running up the street.

Louise quit watering the flowers to see where the little stranger went, and when she saw her enter the little cottage just across the street, her eyes grew wide with astonishment.

"Surely," mused Louise, "that can't be the new minister's little daughter!"

But she didn't have long to wonder over the matter, for at that moment she saw the new minister come out of the house and walk with the little girl clinging to his hand.

It was almost dusk when Louise saw them come back again, and even though she was terribly afraid of the dark, she went running across the street to the little house, and when the door opened, she stood face to face with the little girl she had come to see.

"I came to tell you," said Louise softly, "that I'm ashamed of the way I acted this morning and to ask you if you wouldn't come over in the morning and help me pick a basket of flowers for your mother."

'Yes, I will," replied the little girl, "for I know you will be happier by sharing your lovely flowers with somebody."

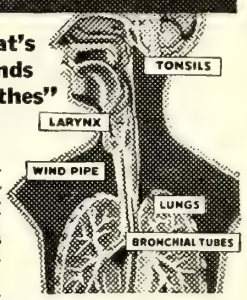
And sure enough, much to Louise's surprise, she soon discovered that the new comer had told the truth, and from that day on she never let an opportunity pass to share her blessings.—Light and Life Primary Paper.

A group of young girls who had just started in on domestic science subjects at the junior high school were trying to decide which was the less objectionable, cooking or sewing. One of the youngsters decided it to the aparent satisfaction of the rest.

"I'm all for cooking," she announced, "for when you make mistakes in that you don't have to take 'em out."—

Stop COUGHS quicker by "Moist-Throat" Method

Getting throat's moisture glands to work "soothes" coughs away



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Mrs. C. W. Walker of 417 Center St., New Brookland, So. Car., said: "I took Doctor Pierce's Golden Medical Discovery. My appetite had failed, my digestion was bad, and I had dizzy spells and headaches. My weight was down to 100 lbs. I continued with the tonic until I had gained 16 pounds, and was then in splendid health." Buy now! New size, tabs. 50c. Liquid $1.00 & $1.35. All druggists.

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To all Preachers of the Gospel, year	1.00

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SLATE OF JOHN R. CHURCH
Conference Evangelist

March 15-27—Ward Street, High Point.
March 29-April 10—Walkertown, N. C.
April 14-16—District Conference, Carlisle, Kentucky.
April 19-May 3— Portsmouth, Virginia.
Full slate until November.

DISTRICT CONFERENCE DIRECTORY

Asheville, at Weaverville	April 26-27
Greensboro, at Farmer	April 30
Statesville, at Mount Zion	April 30
Gastonia, at Kadesh Church, Belwood	May 5
Winston-Salem, at Kernersville	May 6-7
Salisbury, at Salem Church	May 8
Raleigh, at Middleburg	May 12
Charlotte, at Marshville	May 12
Rocky Mount, at Farmville	May 12-13
Wilmington, at Clinton	May 13-14
Fayetteville, at Reaford	May 14-15
Rocky Mount, at Farmville	May 18-19
Durham, at Duke's Chapel	May 21
Mount Airy, at Jonesville	May 26-27

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
SECOND ROUND

March

E. Roxboro-Longhurst, Longhurst, 11 22
Mt. Tirzah, Mt. Zion, 3 22
Rougemont, Union Grove, 7 22
Bynum, Cedar Grove, 11 28
Orange-Carrboro, Carrboro, 11 29
Andrews-Massey's, Massey's, 3 29

April

Bahama, Ellis Chapel, 11 4
Webb Avenue-Holt's, Holt's, 11 5
Mebane, 7:30 5
Duke Memorial, 7:30 7
Chapel Hill, 7:30 9
Yanceyville, Locust Hill, 11 11
Milton, Semora, 11 12
Front Street, 7:30 12
Leasburg, Bethel, 11 19
West Durham, 7:30 19
Durham Ct., McMannens, 11 26
Person Ct., Lea's Chapel, 3 26
Roxboro, 7:30 26

May

Stem, Calvary, 11 3
Lakewood, 7:30 3
Trinity, 7:30 5
Pittsboro, Hickory Mt., 11 10
South Alamance, Phillips Chapel, 3 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

March

Roper-Creswell, Creswell, 11 22
Plymouth, 3 22
Columbia, Wesley's Chapel, 7:30 22
Hatteras, Buxton, 11 29
Kennekeet, Rodanthe, 7:30 29

April

North Gates, Savages, 11 and 1 4
City Road, 11 5
North Gates, Savages, 3 5
Hertford, 7:30 5
Moyock, 11 12
Kitty Hawk, Collington, 3 12
Currituck, 7:30 12
Pasquotank, Mt. Herman, 11 and 1 18
Chowan, 11 19
Pasquotank, Mt. Herman, 3 19
Elizabeth City, First Church, 7:30 19
Perquimans, Woodland, 11 and 1 25
South Camden, Wesley, 11 26
Perquimans, Woodland, 3 26
Williamston, 7:30 26

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
SECOND ROUND

March

Hay Street, 11 22
Glendon, Carbonton, 3 22
West End, 7:30 22
Maxton, 11 29
Person Street-Calvary, Gardner's, 7:30 29

April

Laurel Hill, Snead's Grove, 11 5
Ellerbe, Concord, 3 5
Fayetteville Ct., Parsonage, 7:30 6
Caledonia, East Laurinburg, 7:30 9
Fayetteville Ct., St. Andrews, 3 12
Jonesboro, Lemon Springs, 7:30 12
Hay Street, 7:30 15
Stedman, Tabor, 11 19
Broadway, Morris Chapel, 3 19
Raeford, 11 26
Gibson, 7:30 26

May

Troy, 11 3
Goldston, 3 3
Aberdeen, 7:30 3
Roberdel, St. Pauls, 11 10
Piedmont, West Rockingham, 7:30 10
Biscoe, Star, 11 17
Carthage, 7:30 17
Rowland, Purvis, 11 24
Rockingham, 7:30 24
Red Springs, 11 31
Parkton, Cotton, 7:30 31

Fayetteville district conference, May 14.

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
SECOND ROUND

March

Ayden, 11 22
Jones, Shady Grove, 3 22
New Bern, Centenary, 7:30 25
La Grange, Institute, 11 29
Seven Springs, Indian Springs, 3 29

April

Aurora, Aurora, 11 5
Aurora, Campbell's Creek, 3 5
Pamlico, Vandemere, 11 12
Oriental, Oriental, 7:30 12
New Bern, Centenary, 11 19
Goldsboro Ct., Thompson's, 3 19
Pink Hill, Webb's, 11 25
Greenville, 11 26
Kinston, Queen St., 7:30 26

May

Vanceboro, Epworth, 11 3
Dover, Bethany, 3 3
Grimesland, Providence, 11 9
Straits-Harlowe, Oak Grove, 11 10
Beaufort, 11 17
Newport, Newport, 3 17
Morehead City, 8 17
Mt. Olive Ct., Providence, 11 23
Mt. Olive-Calypso, Mt. Olive, 11 24
Goldsboro, St. Paul, 8 24
Ocracoke-Portsmouth, Ocracoke, 7 29
Atlantic, Atlantic, 11:30 30
Fremont, Black Creek, 11 31
Pikeville-Elm Street, Saulston, 3 31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND

March

Tar River, Trinity, 11 22
Middleburg, Drewry, 3 22
Henderson, City Road-White Memorial, night 22
Raleigh, Jenkins Memorial, 11 29
Newton Grove, Mt. Moriah, 3 29
Erwin, night 29

April

Louisburg, 11 5
Youngsville, Prospect, 3 5
Oxford 6-10
Zebulon, 11 12
Clayton, night 12
Four Oaks, Antioch, 11 18
Benson, 11 19
Bailey, Pleasant Grove, 3 19
Fuquay, Kipling, night 19
Franklinton, night 20
Creedmoor, Bullocks, 11 25
Henderson, First Church, 11 26
Oxford Ct. Bethel, 3 26

May

Princeton, 11 2
Lillington, Pleasant Plains, 3 3
Cary-Apex, Apex, 11 10
Mamers, Mt. Ariel, 3 10
Garner, Mt. Zion, 3 17

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

March

Littleton, Calvary, 11 22
Rocky Mount, Clark Street, 11 29
Tarboro, 7:30 29

April

Warrenton, Macon, 11 5
Warren, Shady Grove 5
Norlina, Jerusalem 5
Conway, Zion, 11 12
Northampton, Lasker, 3 12
Garysburg, 7:30 12
Rich Square, Pinners, 11 19
Scotland Neck, Hobgood, 7:30 19
Rosemary, Smith, 11 26
Roanoke Rapids, 7:30 26

May

Seaboard ,Pleasant Grove, 11 3
Halifax, Tabor, 3 3
Enfield, Whitakers, 7:30 3
St antonsburg, 11 10
Walstonburg, 3 10
McKendree, 11 17
Farmville, 7:30 17
Rocky Mount Ct., 11 23
Spring Hope, 3 or 7:30 24

Zone preachers' meetings, March 9-13. District conference, Farmville, May 12-14 (provisional).

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

March

Roseboro, Andrews, 11 22
Garland, Antioch, 3 22
Clinton, night 22
Wilmington, Trinity, 11 29
Tabor City, Bethel, 3 29

April

Southport, 11 5
Epworth-Wesley, Bethany, 3 5
Wilmington, Fifth Avenue, night 5
Town Creek, Bethel, 11 12
Brunswick, 3 12
Shallotte, Concord, night 12
Fairmont, Olivet, 11 19
Lumberton Ct., Smith's, 3 19
Elizabeth, Clarkton, night 19
Bladen, Deems, 11 26
St. Paul's, Barker's, 3 26
Lumberton, Chestnut Street, night 26

May

Wallace-Rose Hill, 11 3
Faison-Kenansville, Wesley, 3 3
Warsaw-Magnolia, Turkey, 11 10
Burgaw, Rocky Point, night 10
Carver's Creek, Shiloh, 3 24
Scott's Hill, Union, night 24

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

March

Fleacher-Mills River, Fletcher, 11 22
Saluda-Tryon, Saluda, 7:30 22
Hendersonville, 11 29
Flat Rock, Fruitland, 3 29

April

Leicester, Dix Creek, 11 5
Sandy, Teague's, 3 5
Laurel, Beech Glen, 11 12
Acton, Sardis, 3 12
Central, 11 19
Fairview, Fairview, 3 19
Asheville Ct., Elk Mountain, 11 26

District Conference, Weaverville, April 26-27.

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

March

Prospect, Bethlehem, 11 22

April

Monroe, Central, 11 5
Charlotte, First Church, 7:30 6
Morven, Pleasant Hill, 11 12
New Hope, Bethel, Union, 2:30 12
Ansonville, Cedar Hill, 2:30 19

District Conference, Marshville, April 23-24.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

March

Lowesville, Snow Hill, 11 21
Maylo, 11 22
Lowell, Bethesda, 3 22
Gastonia, East End, 11 29
Rock Springs Ct., 2:30 29
Stanley, Iron Station, night 29

April

Bessemer City, Concord, 11 5
Kings Mountain, night 5
Cramerton, 11 12
Dallas, High Shoals, 3 12
Polksville, Casar, 11 18
Gastonia, Trinity, 11 19
Belwood, Kadesh, 3 19
Crouse Ct., 11 26
South Fork Ct., 3 26
Gastonia, Bradley Memorial, night 26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
SECOND ROUND

March

Guilford, 11 22
Coleridge Ct., Rehobeth, 3 22
Randolph Ct., Trinity, 7:30 22
Farmer Ct., Salem, 11 29
Highlands, 7:30 29

April

Centenary, 11 5
Ramseur-Franklinville, 11 12
Main Street, High Point, 7:30 12
Glenwood, 7:30 15
West Market Street, 11 19
West Greensboro, 3 19
Carraway Memorial, 7:30 19
College Place, 7:30 22
Summerfield, 11 and 2:30 26
Bethel-Grace, 7:30 26

May

Asheboro Ct., 11 and 2:30 3
Calvary, 7:30 3
Stokesdale(11 and 2:30 10
Proximity, 7:30 10
Trinity, 11 and 2:30 17
Bessemer, 7:30 17
Reidsville Ct., 11 23-24

Reidsville, Main Street, 7:30 24
Guilford, 7:30 31

June

Cedar Falls, 11 and 2:30 7
Jamestown-Oakdale, 7:30 7
Coleridge, 11 and 2:30 14
Highlands, 7:30 14
Liberty, 11 and 2:30 21
Pleasant Garden, 11 and 2:30 21
Wesley Memorial, 7:30 21
Mt. Pleasant, 11 and 2:30 28
Gibsonville, 11 and 2:30 28
Ward Street, 7:30 28

July

New Hope, 11 and 2:30 5
Randleman, 11 and 2:30 5
Asheboro, First Church, 11 12
Farmer, 3 12

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
SECOND ROUND

March

Elk Park, Elk Park, 11 22
Avery Ct., Jonas Ridge, 3 22
Micaville, Bakersville, 11 29
Spruce Pine, night 29

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
SECOND ROUND—IN PART

March

Ronda, Grassy Creek, 11 22
Jonesville, Haynes Grove, 3 22
Elkin, night 22
Mt. Airy, Central, 11 29
Pilot Mountain, Chestnut Grove, 3 29
Rockford Street, night 29

April

Leaksville, 11 5
Spray, night 5
Draper, 3 5
Yadkinville, Center, 11 26
Dobson, Dobson, night 26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
SECOND ROUND

March

Mount Pleasant, St. Paul, 11 22
Cabarrus County Training School 3 22
Epworth, night 22
Concord, Central, 11 29
Granite Quarry, 3 29

April

East Spencer, East Spencer, 11 5
Gold Hill, Liberty, 3 5
China Grove, night 5

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

March

Dudley Shoals, Grace, 11 22
Hudson, Hudson, night 22
Westview, 11 29
Hickory, First Church, night 29

April

Whitnel-Harpers, 11 5
Lenoir Ct., South Lenoir, night 5
Davidson, Huntersville, 10 12
Mount Zion, 11 12
Olin-Turnersburg, night 12
Balls Creek, Pisgah, 11 19
Newton, night 19
Lenoir, First Church, 11 26

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

March

Highlands, Highlands, 11 22
Glenville, Glenville, 3 22
Fines Creek, Spring Creek, 11 29
Crabtree, Crabtree, 2 29

April

Murphy Ct., Bellview, 11 5
Andrews, night 5
Bryson City, 11 19
Dellwood, Elizabeth, night 19
Cullowhee, Speedwell, 11 26

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

March

Kernersville, 11 22
Bunker Hill, 3 22
Denton, Denton, night 22
Centenary, night 25
Grace, 11 29
Thomasville Ct., 3 29
Ogburn Memorial, Oak Summit, night 29

April

Mocksville, 11 5
Walkertown, night 5

VANCE UNION AGAINST LIQUOR

(Continued from page 22)

have your support, and now we plead with you in the name of justice to help us make our county a better place in which to equip ourselves for life.

Third, That we emphasize temperance and the evils of alcohol in our young people's meetings and ask that the young people's organizations of the other denominations of the county co-operate with us in this undertaking.

Fourth, That a copy of these statements and resolutions be sent to the following for publication: The Henderson Daily Dispatch, The Raleigh News and Observer, and the North Carolina Christian Advocate.

Signed: Vance County Young People's Union of the Methodist Episcopal Church, South.

"I want a shave," said the disgruntled sergeant as he climbed into the barber's chair. "No haircut, no shampoo, no rum, witchazel, hair-tonic, hot towels or face-massage. I don't want the manicurist to hold my hand, nor the bootblack to handle my feet. I don't want to be brushed off, and I'll put on my coat myself. I just want a plain shave, with no trimmings. Understand that?"

"Yes, sir," said the barber quietly. "Lather, sir?"—Army and Navy Journal.

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NORTH CAROLINA CHRISTIAN ADVOCATE
GREENSBORO, N. C.

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APRIL 12TH

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• • •

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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, MARCH 26, Number 13

Duke Univ Library
Oct 36

The Kingdom of God

By JAMES I. VANCE, D.D.

THE kingdom of God is not a bucolic scene where white sheep graze on green fields and fat cattle get ready to be butchered. It consists of men and women who are toilers in the busy tasks of earth, and who bring their burdens to Him who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me."

The politician goes to church, not to get votes, but to get religion, to learn how to pass laws for an ideal state. The doctors go to church, not to discover patients and enlarge their income, but to help build the kingdom of God. Lawyers go to church to get religion, not to learn how to protect their clients from unjust treatment, certainly not to encourage them in the promotion of nefarious schemes, but to make their contribution in building the kingdom of God. Business men go to church not to make money, but to get religion, to be inspired to conduct business in accordance with the Golden Rule. Women go to church, not to learn how to get to heaven when they die, but to get religion, and make their homes a bit of heaven here on earth.

This is what the church is for. This is why there are Christians in the world. They are engaged in the great enterprise of building living stones into the kingdom. They are workers together with God—rescuing individuals and restoring society—God who is sounding out a summons that will never call retreat. This is the sort of social order with which God is concerned, and despite all wars and rumors of war, it is coming. As men accept the Christ, so will the kingdom dawn like the sun on the horizon. It is the only hope of a world in distress. Our crises and depressions mean that mankind will never be satisfied with anything short of the kingdom of God.

—From Thus Pray Ye, Revell, N. Y.

OFFICIAL BOARDS 100% SUBSCRIBERS TO THE CHURCH PAPER

Why not enlist at once in this noble effort for an informed leadership? Put the
NORTH CAROLINA CHRISTIAN ADVOCATE
in the home of every steward

TRAINED MINISTERS NEED INFORMED LAYMEN —HENCE THIS OBJECTIVE SET BEFORE US

Exalt this first work of 1936! Make larger use of the printing press. Last year 140 boards were on the honor roll. Double this number this year.

Act Quickly! Lead in a Noble Cause

THE CHRISTIAN ADVOCATE KEEPS WINNING

Two elements enter into the conquest coming to the North Carolina Christian Advocate.

(1) Never before have we had such fine co-operation on the part of our bishop, preachers and people in making and circulating the church paper.

(2) Never before has the job department, which is so essential to the support of the paper, had so many friends and patrons.

OUR MOTTO IS: A BETTER PAPER EACH YEAR AND BETTER SATISFIED PATRONS OF OUR JOB DEPARTMENT.

With continued co-operation in getting the official boards 100 per cent and in winning one new subscriber for every 50 members in each church, we can double the subscription list this year and quadruple this number in the next five years. We will then wonder how we were content to live at such a poor dying rate.

The reports this year will indicate who are having a part in winning the victory for the North Carolina Christian Advocate.

THE ADVOCATE A BLESSING IN THE HOME

What a blessing the church paper may be in the home! It is like the sunshine, quietly and almost imperceptibly the work is done. A message from Mrs. J. D. Cooper of Columbia, N. C., is a case in point. In sending a renewal she writes:

"The Advocate has been coming to my home for more than forty years. My children and grandchildren read it every week. Every issue gets better and better. I am now 71 years old and I think you will appreciate the comfort and joys of mine as I scan the pages of the Advocate and all the names of my pastors of former days occur, also many of my friends with whom I have become acquainted in the Master's service.

"Blessings upon you, my dear editor. You bring new hope to us with every issue."

CHECK THE CHURCH BOARD OF CHRISTIAN EDUCATION

Next to the board of stewards the church board of Christian education is carrying on the work of a Methodist church. We are busy getting a report of all boards of stewards that are 100 per cent subscribers to the North Carolina Christian Advocate. Along with this we desire to get a check-up of our church boards of Christian education that are 100 per cent subscribers to the Advocate and from week to week run a report of these. Who will be first to make report?

Two pages are given each week to Christian education and one page to the church school lesson. Are all members of these boards able to profit from these pages and others in our church paper? We know that some of every board get the Advocate, but do all of them? Let us have a check-up and then the church board of Christian education will take its place beside the boards of stewards. This will mean much to the board and also to the Advocate. Pastors and superintendents will please lead in this.

We are sure the office at Raleigh and the office at Salisbury will be glad to co-operate in this venture. Their pages are prepared with great care and every Christian education worker should be able to profit by these pages.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, MARCH 26, 1936 Number 13

Our slogans have their little day and cease to be. We were going to drink ourselves rich and buy ourselves rich. Gone and almost forgotten are these! How about taxing ourselves rich?

County boards of control or any other efforts for control of liquor is an absurdity. Even the much vaunted self-control in the use of liquor fails for "it is impractical to expect self-control in the use of a substance whose first effect is to weaken self-control." This is what alcohol does. Hence its wrecks and its ruin.

In the midst of uncertainties in American life one thing is certain. No one can with success dispute the increasing curse of liquor to the American people. Reports from every state tell the same story. Still the liquor crowd is busy working for repeal of existing restrictions; the advertisements of liquor encourage its use; and death sits at the wheel of our automobiles. This much is certain.

Men and brethren, to the laymen: We desire especially to emphasize for the coming year the opportunities and responsibilities of the local board of lay activities with regard to the following: (1) Personal evangelism; (2) full payment of the benevolences; (3) the Golden Cross; (4) the training of official boards; (5) the observance of Laymen's Day; (6) the North Carolina Christian Advocate; (7) the Methodist Orphanage.

Whether it be mass evangelism or personal evangelism the hard demands remain. There is no easy road to the conquests of life. Those who are not willing to be consumed—willing to burn up in the undertaking—will not win many souls. Though it be hard, this is much better than to rust out. In every undertaking the old question remains, Am I willing to pay the price? These pre-Easter weeks are putting us to the test. Missions and evangelism are most exacting terms. Without the shedding of blood they are empty and vain.

If a ball player can hit .300 nobody cares where or how he learned to do it. Nobody cares whether he came from the cotton mill towns of the Carolinas or from the citrus groves of the Golden West. Babe Ruth came out of a Roman Catholic orphanage, but for almost a generation he was the home run king of Protestant America. And as in baseball, the same rule applies, or should apply, in every other department of human activities. The big question is, can a man do the job, and not how he learned it or where he happened to be born.

Elizabeth Carrington in the Christian Century writes sound doctrine in a concrete, illuminating style. She insists that the eye must not be turned too oft to earth, but rather toward the sky. Storms to buffet and lofty goals to beckon one upward are a necessary part of the plan. Listen as she exclaims:

> If wings are bound too long we never fly;
> Turned back to earth too oft, our spirits die.
> In silly cages, safe and fatly fed,
> We cluck and preen ourselves—our spirits dead.
>
> For we were meant to soar on far-stretched wings,
> And spend our spirits' strength on journeyings
> Through storms of pain, alone, to our high goal.
> In swift and bitter struggle lives the soul.

In Rockingham county recently the officers of the law pulled an intoxicated man out of a ditch and brought him into court charged with public drunkenness. The court ruled that a ditch, or that ditch, was not a public place and in consequence dismissed the case. As a matter of fact some ditches may not, while others may be public places. To dispense with all uncertainty it might be well when a drunk man is found in a ditch to cover him with leaves, or straw or bedding from a stable. It is deplorable enough for a man to be intoxicated in a ditch. But the difference between him and a man intoxicated under the steering wheel of an automobile is the difference between a hog and a hyena. The one is an amiable domestic animal while the other is a despised wild animal that no man can tame.

Why Should We Boast?

SUPPOSE we should silence every telephone, extinguish every electric light, scrap every radio, and dismantle every airplane, could we get on without them? Many would answer, no. Yet a large per cent of the people now living can remember when we had none of these things. Almost within the memory of man there were no telegraph lines or railroad trains or any sort of machinery dependent upon the steam engine. In a word, the means of travel and communication and the multitude of instruments of this machine age are all modern inventions.

Wasn't the world poor without any of these and weren't men and women a stupid lot? If it so appears to you, remember that the world's best literature came out of that age. The librarian of a big university said to us recently that most of the books coming from the presses of the country these days are not worth cataloguing. This may have been true in every other generation, but we certainly are producing no Homers or Miltons or Shakespeares. The great paintings that convert the patrons of the fine arts into pilgrims who make long journeys to worship in the presence of a Sistine Madonna are treasures of former centuries that enrich ours, which is poor in all the fine arts.

These things serve to remind this sophisticated age that while we excel in some things, in others we are crude and incompetent when compared with those who have gone before us.

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"The Tang of the Soil"

A TRUE son of the soil and devoted lover of that of which he writes, Editor R. O. Lawton of the Southern Christian Advocate writes in charming fashion of the "soft cerulean skies" of South Carolina. We pass it on that the honest toilers under Tar Heel skies may know of the charm to the south of them:

"After a winter of discontent with bleak houses and bleak scenes everywhere, South Carolina has been blessed with some balmy and beautiful days. Under soft cerulean skies farmers all over the state have been turning the soil, and the tang thereof is like precious aroma. The soul of man and the soil he works—is there not a bond of union and a deep response? When men cease to love the soil; to walk over fields of growing crops with a solemn sense of satisfaction; to rejoice in the birth of live things; to listen to the katy-did and June bugs and the musical call of bird to distant bird; to sow seed and gather the harvest and rejoice in a home on the farm that he has built or bought by the labor of his hands and the sweat of his brow—when these simple and eloquent gestures no longer appeal to the world-old desires of men, the nation might just as well call it a day and quit, because it will have lost its soul."

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Clipping Twigs in Lent

ONE of the perils of the Lenten period and the demands of its devotees is the substitution of the trivial for the essential. To give up coffee and coco-cola and movies and bridge and a thousand and one of the indulgences of a self-indulgent age that we may have savings sufficient for a creditable Easter offering is a clipping of twigs without going to the root of the tree. After all such doings are nothing more than religious dickerings—a kind of social fad to furnish chit-chat for the dull rounds of the pre-Easter period. Sometimes, however, good and well meaning people are misled and made to think that such denials a virtue and such economies enables them to make a sacrificial offering for some commendable cause. They are even enabled to boast of the liberal contribution that accrues from these acts of sacrificial giving. All such practices befogs the cause of Christian living and fills with peril the period of Lent.

Appetite and greed and coveteousness are the deep-seated maladies of the soul with which Jesus had to do. He struck deep and went after the roots of the tree which brings forth the fruits. Lust, greed and covetousness are the sins of this generation, threatening to send us to the junk pile. We never crowd through the weary and sordid groups gathered about our police courts and the motley crowds waiting for a hand out at the relief stations without being impressed anew with the deep hurt of our humanity. How perfectly absurd is the expectation of effecting a cure of the curse of most of these present day remedies!

This situation is not peculiar to the rabble and the down-and-outs. Lust and greed and covetousness dominate our civilization. These repealed the 18th amendment and appropriate billions for armaments in the name of defense. Building bigger barns as we eat and drink and glory in our abundance and our security belongs to this boon-doggling effort to build a

kingdom on earth and attempts to make the kingdom of heaven come by clipping twigs for forty days before Easter.

Were Jesus once more among us in the flesh and able to walk into our religious assemblies, saying, "Come, follow me," how many of us would pass out with him singing, "Where he leads I will follow"?

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The Sore Defeats of Life

WE are greatly distressed with the increasing number of suicides reported in the daily papers. Following the terrific crash of 1929, when so many men felt that all was lost as they viewed the ruins of their accumulations, a fearful epidemic of suicides overran the country. Fortunately there was a let up in this self-destruction.

Why should there be this present crashing, this destruction of human life? We fear that the stress put upon the externals—upon the things of life—is back of this all. Much has been made of recovery, but it has been largely material. The land rings from side to side with the demand that the people have plenty to eat and to drink. The nation has been fed on headlines telling of the millions for recovery. Not much has been heard of moral and spiritual recovery in a day of the most serious moral and spiritual collapse.

A man is never defeated until he is defeated inside. A people never collapse till there is collapse within. The church has always won so long as it did not rely on the resources of this world, but instead it made much of the glorious opportunity of the forlorn hope. Just now they are telling us how to win in the country church work. Well, it will not be by getting more money in town or in country. The church is not so helpless anywhere else as in New York City—the material metropolis of the nation. The Christian religion lives and wins by eternity breaking into time. The new Jerusalem comes down out of heaven.

More of God within, contributing to the daring efforts to win at all cost, would help us fresh victories to gain. The world is so much with us and we are so eager for favorable surroundings that we cannot buffet the waves of circumstance. Defeated within, we surrender to the pressure without. The triumphant note of Paul broke forth out of the assurance that God worketh within us to will and to do of his good pleasure.

Bishop Edwin D. Mouzon in Greensboro Last Sunday

BISHOP EDWIN D. MOUZON of Charlotte, N. C., who for two quadrenniums was bishop in charge of the Western North Carolina conference and of this episcopal district, was guest preacher at West Market Street church, Greensboro, at 11 o'clock last Sunday morning. It was his first return to Greensboro since assigned two years ago to another episcopal district.

This was the beginning of the pre-Easter revival services that are to be held by the Greensboro Methodists churches. As special guests of the church last Sunday morning was the Student Volunteer Union of the colleges of North Carolina. These young people since Friday had been holding their annual session in West Market church.

A great congregation heard Bishop Mouzon. His text was, "I must needs go through Samaria," and it was, indeed, an illuminating sermon based upon this familiar declaration of Jesus. Bishop Mouzon is one of the great preachers of American Methodism and is heard gladly in all sections of our great nation. While in Greensboro he was the guest of Bishop and Mrs. Paul B. Kern. It was a source of regret to all her friends that Mrs. Mouzon on account of her present state of health was unwilling to risk the trip to Greensboro.

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Trudging Goes Before Trumpets

WE Methodists regard ourselves different from Episcopalians and the High church folks esteem themselves quite different from the lowly Methodists. At this point, in our opinion, neither is entirely off the track. Yet in many things they are alike, believe it or not.

The following classic from the pen of Bishop Stewart, a churchman of repute, has led us to this conclusion. Listen to Bishop Stewart:

"A priest may be theologically irreproachable, intellectually competent, socially acceptable, and morally sound and yet be a failure as a leader. All of the qualifications will not suffice if he be physically lazy and spiritually dull. A leader leads. Every priest has a difficult task. But if he is a good pastor and a consistently hard worker, he is pretty sure to succeed. Jericho's walls didn't fall at the mere blowing of trumpets on the seventh day. The victors compassed the city on the six days preceding. Evidently trudging goes before trumpets."

People and Things

See page 30 for District Conference directory.

Check your board of education and see if it is 100 per cent for the Advocate.

Born to Rev and Mrs. W. E. Rufty on February 26, 1936, a daughter, Sarah Jean.

"Announcing a little boy named Ralph Baxter, Jr., born at 3:09 p. m., March 21, 1936; weight 7½ pounds. Mr. and Mrs. B. B. Shumaker, Stoney Point, N. C."

Born to Rev. and Mrs. Oakley E. Croy of Stanley a girl, Patricia Elizabeth, at Biltmore Hospital, Asheville, March 22. The baby and mother are doing fine.

Lift the church board of Christian education to the level of the board of stewards by making it 100 per cent for the Advocate.

"Charge Day will be observed on the Old Fort circuit at Ebenezer on the fifth Sunday in this month. Good speakers on the program, dinner on the grounds, and everybody invited."—B. A. Sisk.

"Bishop Wm. Frazier McDowell is to preach at Jarvis Memorial church during Holy Week, April 5-12. Ministers and members of nearby churches are cordially invited to hear this beloved leader of American Methodism."—G. R. Combs.

"Dr. E. K. McLarty has been with us here in Kannapolis for the past twelve days in a meeting. We are having a great meeting. Better preaching we have never been privileged to hear. Mr. George R. Hawks of Cornelius, N. C., is directing our singing. He is one of the very best. Will write more about our meeting later."—N. C. Williams.

Seventeen North Carolina counties in six months of operating liquor stores made profits totaling $421,129 on sales amounting to $1,880,635, states an A.P. dispatch, the state taking down some $55,248 in sales taxes as its share. That's one side of the story. Saloon keepers used to get rich, too, but they were not usually considered among the best citizens. Robeson county wouldn't have liquor stores if they would pay the entire tax bill.—The Robesonian.

Brevard College Monday of this week, at the end of the second quarter, graduated eleven students and at the close of the next quarter in June will graduate quite a large class. Hon. Clyde R. Hoey delivered the address last Monday and according to reports reaching this office greatly pleased both students and visitors. A large audience turned out to hear North Carolina's well known orator.

Brother E. Austin Sherrill died some days ago at his home in Catawba county. He had been a member of Rehobeth church for many years. He was 83 years old, and in 1879 he married Miss Susan Beatty, who survives. There were 14 children; three of these are dead. Brother Sherrill was a steward for a long time and faithful in his Christian life. Rev. M. A. Osborne, his pastor, conducted the funeral at Rehobeth. We trust the pastor will furnish an obituary soon.

Rev. C. E. Williams is having a great time on the new Doubs charge in Forsyth county. One-fourth of collections, almost one-fourth of salary paid, and the Children's Home assessment raised. New Hope is almost out of debt and he has started to build a new brick parsonage for this new charge.

"Mocksville Methodist enjoyed two weeks of daily preaching from March 1 to 13. Local ministers delivered most acceptable sermons during the first week, and Rev. D. E. Earnhardt came on the 8th and rendered two most helpful and inspiring sermons daily. Much good was done, the church greatly blessed, and additions will be added. We want Brother Ed. to come back, and happy is the church who can claim his ministry."—E. J. Harbison.

We are all happy over the completion of renovating and painting the church auditorium. A more pleasing and beautiful place of worship can't be found in this section. Much credit is due the young men's Bible class as they have led the way and raised most of the money. The most important matter before the church at this time is the revival meeting which begins next Sunday morning and continues through Easter Sunday morning. Rev. D. E. Earnhardt, our presiding elder, will preach twice each day, 10 a. m and 7:30 p. m. The ushers have 1,000 cards giving the subjects Brother Earnhardt will use. Take one for yourself and one or more for others you wish to attend the services.—Hay Street Church Bulletin.

A psychopathic institution reports a notable increase in the number of lady patients who are applying for the cure of drunkenness. This particular place has received an increase of 14 per cent in orders for attention during the last ten months. And 90 per cent of the increase is accounted for by women drinkers, seeking relief from the curse of alcoholism. And 77 per cent of these are housewives—home-makers, children-raisers. Women had better be more restrained and backward in messing around the bottle. They are not built to stand up under the rigors of its terrific beating. And the devil of all of this is that America will not be able to stand up itself for any great length of time if its motherhood goes slopping around the saloons.—Charlotte Observer.

"The work on the Milton charge is moving along very nicely. The people received us very kindly in this our first year, as has been expressed in various ways—for instance, chickens, hams, eggs, butter, milk, potatoes, etc. In spite of the bad winter the pastor has been in most of the homes of the resident members. The orphanage assessment has been paid almost in full. Missionary cultivation and the benevolent work is being emphasized now, with the expectation of receiving half of the conference collections on Easter Sunday. A service will be held in each of the five churches on Easter Sunday, at which time the offering will be made. The revival will be held at Milton the week following Easter. A charge rally will be held at New Hope the fifth Sunday of March, at which time the young people's and children's work will be emphasized. Some of our district workers from Durham will be present on that day."—A. M. Williams.



Dr. W. G. Cram with his friend, J. S. Ryang, by re-election still General Superintendent of the United Methodist Church in Korea . . . "in process of finding itself among the sisterhood of Methodist churches of the world"

Under a Swedish law, persons convicted on a charge of drunken driving must serve a term of imprisonment without option of a fine. Invoked during the year 1935, the police record shows a reduction of 34 per cent for this offense over the previous year. In 1934 the number of charges for drunkenness at the wheel was 214, against 159 for 1935.—Wesleyan Christian Advocate.

Rev. O. W. Dowd, who has been in a hospital in Durham more than two weeks recovering from an operation, is coming along in a wonderfully fine way. No one expected him to improve so rapidly. He is beginning to count the days when he will head towards Goldsboro. We trust he will not be too hasty in taking up the work at St. Paul. To make haste slowly may be the part of wisdom.

BISHOP KERN IN GREENSBORO

Bishop Paul B. Kern is doing such gospel preaching this week at West Market Street church as this generation needs. Next week he will be preaching at Duke Memorial church such as Durham needs. If the pastors and the church members do not see that Memorial church is crowded to the doors every night, they will fail to do their duty. The same will be true at Elizabeth City later.

This consecrated Methodist preacher is just such a prophet as this generation needs. Here we are a people in all our cities walking on the edge of hell. Our cities are filled with devils incarnate and, too often, the churches fail to do anything about it. Greensboro and Durham and Elizabeth City are no exceptions. They need to know that a prophet of God has been in their midst.

When the old time Methodist itinerant came into a place the people knew that a messenger from God had cried out in their streets. The same is happening again when Paul B. Kern is heard in our churches. Why not make these pre-Easter meetings occasions for starting crusades in all North Carolina against the wickedness that is rampant on every side? The day of our visitation has come. We must stop praying with our faces towards Washington and look to the Jerusalem which is above, if we are to be saved from the perils that threaten us as a nation.

WITHIN THREE HOURS OF DEATH

Ed Hester, a 19-year-old Gaston county youth, went to the electric chair Friday of last week for killing a fellow convict while serving time for slaying his brother-in-law. Three hours before he was to die he sent for a newspaper reporter and among other things said tell the world:

"I have lived a short life. I had my chance but didn't take it. Maybe the fellows who read this will profit by my mistakes. I spent most of my life drinking and carousing around. I tried to be a tough guy. But I got mine—that is, I will in a few minutes.

"I had a good mother. I shore hate to leave her, John. That's the only reason I don't want to die. But she said she would meet me in heaven.

"You ask me what a man thinks about out here where his friends are men who must die, too.

"We don't think much about death. Funny, we all think about living, what we would do if we had it all to go over with and what we would do if we were free. None of us believe we are going to die.

"Last night was the best night I ever slept on the row. Why? Because I knew it was my last. I don't have to worry no more. Of course I hate to leave my friends here. But I'll be seeing most of them pretty soon.

"We had a powerful religious meeting last night. They sang 'I Shall Not Be Moved.' It's an old song. Mother used to sing it when she rocked me to sleep."

THE SCHOOL OF RELIGION BULLETIN

The School of Religion Bulletin of Duke University, Winter Number, is Volume I and No. 1. This February issue of 1936 is the realization of a dream cherished for several years by the faculty, students and alumni of the School of Religion.. The faculty of the School of Religion Alumni Association and the university have united in this venture. Professor James Cannon III, is managing editor.

Dr. Frank S. Hickman contributed to this first number "Protestant Preaching at the Cross Roads," which we have the privilege of laying before our readers this week.

We congratulate all concerned over the wonderfully fine start made in this bulletin designed to serve the needs of the constituency of the School of Religion.

LET LAYMEN BEWARE ALSO

Anent Brother Barnett's warning in last week's Advocate headed, "Methodist Preachers Beware." What about Methodist laymen? The brother with the mythical broken-down fruit truck stopped to see me, too; told the same story about the basket of fruit, and wanted to leave the articles mentioned as security for the four dollars he asked for. But he did not get the four dollars.

But perhaps the warning should remain as it is—to the Methodist preachers. They, good-hearted brethren that they are, are easy marks for today's pan-handlers. It's harder to make a sucker out of a layman.

C. P. Howard.

Protestant Preaching at the Cross-Roads

By FRANK S. HICKMAN

The glory of Protestant Christianity has always been the pulpit, the voice of the prophet. Catholicism makes preaching incidental to the sacrifice of the Mass; it weaves its system around the efficacious Sacrament. But Protestantism, without belittling the sacraments, has always focused its meaning and power in the efficacious Word. Protestantism rises or falls with the power of its preaching.

I do not belittle the important place of religious education nor the effort to make the spirit of Christ felt in social reform. I mean only to say that when Protestant Christianity lets these or any other considerations crowd out the preacher it has struck its own death knell. When our Protestant preaching power is high, we can transmit it to all the good works which the church is trying to carry on; when it is low, we make all such works a mechanical burden too heavy to be borne.

Just now how high is our preaching power? We have come through a national crisis in which the predominant factors were not economical, but spiritual. Our people were paralyzed by fear; they had lost faith and confidence in the world which they had built up. The poor and wretched began to starve in the midst of plenty. We were urged to restrict production; but at the same time to raise prodigious sums to care for the needy. We had not moral power enough to regulate supply and demand. The frugal savings of the thrifty and industrious were swept away over night in the flood; economists were fantically trying to save what they could from the wreckage. Nowhere in the scene did a mighty prophet of the Most High dominate the situation. The preacher had largely vacated his place of leadership for the economist; and the economist was unable to put his finger on the real nerve of the difficulty.

Not that there has not been enough preaching going on. We have had a surfeit of preaching; but much of it extremely unorthodox as to both its method and its substance. Syndicated news editors have preached us dizzy with their daily fulminations crowding their way into every corner of the land; magazine writers of the more serious sort as well as fiction writers, have done the same; and the motion pictures have carried their garbled message of the meaning of life to more people of a Sunday evening than the churches—especially so in our great cities. All this in addition to the regular offerings of the pulpit! But where has this flood of preaching brought us out?—into confusion worse confounded.

The point at once arises: But with all the babel of noises filling the ears of the people with its din, how can you expect the voice of the preacher to make itself heard? How can he compete with all the counter-attractions of our day? How can he draw people into his congregation especially on Sunday evenings, away from the radio concerts and the picture shows, from the general gaiety of life which is much more attractive than the best kind of sober preaching would be? The ears of our people, we are told, are deafened and their hearts hardened against the Gospel message. And the trouble is that a good many of the preachers themselves believe that. They are whipped out of preaching power before they begin to prepare next Sunday's sermon, and their hands are down. Oh, not all of them, to be sure—for we are not utterly bereft of sturdy preaching spirit—but so very, very many of them. What can the preacher do in such a time as this?

An immediate answer is suggested by a story concerning the late Dr. John Henry Jowett, the distinguished English preacher who spent some of his later years in a New York pulpit. Dr. Jowett, so the story goes, was called to the pulpit of a fine old church whose attendance had shrunk alarmingly. To the amazement of all concerned, he soon picked up an enthusiastic hearing, and then crowded his church Sunday after Sunday, both morning and evening. A secular magazine dispatched one of its best men to study the problem of Jowett's drawing power. His report is illuminating. "I could not," he said, "determine where the secret of Dr. Jowett's power over his people lay. It could not have been in his oratorical manner, for he had none; he read every word of his address, and his voice was slightly monotonous. He made almost no gestures, but stood practically motionless behind his pulpit desk. What most impressed me, I think, was that the longer Dr. Jowett spoke the less his audience were conscious that he was there at all. He seemed gradually to disappear, and it took no great imagination to feel that instead of Jowett standing there, the Christ concerning whom he spoke stood in his place." Jowett had become so transparent that his hearers saw only the Christ shining through him.

The reporter's words I have quoted from memory; they are probably not exact: but I recall the point of his comment perfectly. The secular reporter, it seems to me, went straight to the secret of Jowett's power: it lay in his spiritual transparency. And that characteristic is basic in preaching power anywhere and any time. It is that which must forever distinguish the Christian preacher from any other kind of preacher in the secular world. And it is that which will draw people into the service of worship more powerfully than anything else.

The men and women of our day have the same natural spiritual hunger that people have always had, and they have as true an instinct for spiritual discrimination. The sentiment expressed by a college student not long since will serve to indicate what I mean. Some one had mentioned a rather theatrical type of address which a visiting preacher had delivered in the university chapel, and the student's lip curled with disgust. He was not a "churchly" type of student, but quite the opposite; and yet he instantly made this rejoinder: "When I want a show I'll go where shows are the thing; but when I go to church I want something else." Let me add the sentiment expressed by a lady of mature years at the close of a Sunday morning service of worship. She was a cultured and somewhat sophisticated type of modern woman, but she commented with hearty approval upon a very "religious" sermon which she had just heard. "I am so glad," she said, "that the preacher did not review for us all that the secular magazines and books and newspapers of the week had to say. He took us into a world which all these other things hardly touched; and it was a world into which I very much wanted to be taken."

The issue, as I see it, is very clear. The preacher must bring to a worn out world the Good News of an order of life and truth and beauty which shines in upon defeated mankind from another and higher sphere. He must face squarely the fact that he cannot be laughed out of his pulpit by the jibes of the worldly wise about his "other-worldly" emphasis and his "mysticism." Preaching without mystical reach and insight and without an other-worldly emphasis will never be able to compete with the torrent of secular preaching to which I have referred. But this mystical contact with another world must never lose its contact with the baffling problems of the present world, for both the preacher and his hearers have to live in and fight their way through his present world, just as other people do. Nevertheless, we sadly need the light of another world and the power from another world to play upon the drab, sordid world in which we struggle along.

Let me give you a case in point. An elderly minister of Scottish blood whom I knew in Chicago told this story in my hearing. He had been called to conduct the funeral service of a prominent Chicago business man, and found a large number of influential business men of the city in attendance. In the course of his address he said to his audience, "My friends, we live for two worlds." After the service was concluded, one of the business men came to the preacher and questioned him about this statement. "Why, of course I said it," the preacher replied; "you believe that, don't you?" "No, sir, I don't believe that," he instantly replied, "and neither do most of the men here this afternoon. We believe that we live for just one world, and we shape our affairs accordingly." The minister was thunderstruck, but when he had recovered a little he asked another question: "If you did believe that you lived for two worlds, would it make any difference with you?" And again the reply as instantaneous: "Yes, sir, it would make a great deal of difference. I should change every major principle I have in conducting my business."

I think this business man speaks with the voice of our whole disillusioned modern materialistic world; if it believed at all in the reality of the spiritual world and its relation to this world it would change every major principle it employs in conducting its affairs. And that goes for international affairs, as well as for affairs within our own nation. When the Christian pulpit sees that truth clearly it must inevitably see its own mission: the incomparable mission of making known the spiritual light and values which must stream in upon us from another world if we are by any means to keep this present world of practical affairs from utterly knocking itself to pieces.

This is great business for the preacher to have committed to his hands, and he must be greatly prepared for it. He must know the world to which he preaches; therefore he must know his way around in the mazes of learning and practical routines which mark out the problems of the modern world. He must never make the mistake of supposing that ancient dogmatic statements are more important than modern imperative needs. He must be intellectually attuned to the world he lives in. He must be educated in the thought-modes of his day, if he is to connect in a vital manner with the thinking minds of his day. He must remember that everywhere he may stand to preach his audience will be interspersed with fairly well, or even highly educated people; he must speak their language. He must be as keenly abreast of the times and as thoroughly equipped in his own field as the ablest professional man who sits under his preaching. Only so can he keep his message from being intellectually discreditable.

But he must go beyond this. He cannot hastily discard the spiritual wisdom of the ages in his frantic haste to acquire modernity. Beneath every out moded creed there is an unchanging truth that once gave the creed life and power. He must be able to pierce through the dried husk of dead dogmatism and reach the living heart of the truth hidden within it, and he must be able to make this truth grow again in the more modern garden of his own thinking. When he speaks to the people, he must speak with the authority of the imperishable truth of the Spirit of the living God—an authority none the less in evidence because like the true artist which he is he has been able to body his truth forth in terms which will grip the modern mind as its older statements gripped another and bygone age. He must do this; but to do it he will have to go through more than one hour of spiritual agony; for the bringing to birth of spiritual truth is the most agonizing event in any man's experience, apart from the intimate sorrow of the bereaved or the burdened conscience of the sinner. He must first find the Witness of the Spirit clear in his own heart before he can expect to carry that witness forth to a desperately disillusioned world. He must achieve an experience of his own in which inward truth has come to its rightful throne in the midst of modern thinking. When he does this he can speak a word of power to a mightily confused world, and his voice will be heard through all the tumult. So only will the power of Protestant preaching return.

Protestant preaching stands at the cross-roads; if it fails to take the right turn in the road—! But it must not fail!

TALK CHANGED TO ACTION

For many years the congregation at Lowe's church on the Reidsville circuit has talked of building Sunday school rooms to the church. The old one-room framed building has stood for more than fifty years. The church was organized about 135 years ago; about the first Methodist church to be organized in Rockingham county. During all the years the members have talked of a better church building. They even talked recently about building a modern brick structure; then the "depression" came, and the "new deal"—and no one seems to know what may come next. So the new brick church, for the time being, faded out of the picture. But about ten days ago some men and boys went into the old building and began tearing up things. Old plastering was knocked off, old ceiling torn down, old doors torn out, and a general smash-up took place. Now five nice Sunday school rooms are being framed. New plastering all over, new sheet rock ceiling overhead, new flooring, new circulating heaters, new pews, carpets, etc. When you come to Lowe's again the old church will look very much the same on the outside, but it will all be new and different on the inside—all because the folks decided to change talk to work.

By the way, I think this very thing would do much toward solving many of our "country church problems"—just really do something about it. Lots of books and reports and talks may help, but we can talk for a hundred years and never even build a Sunday school room. I think two other churches, Mt. Carmel and Bethlehem, will soon change the old buildings in some way for the better.

T. V. Crouse, P. C.

Death and Hell in the Trail of Liquor

From last Monday morning's papers we gather the story of drunken driving the day before in North Carolina:

Two persons were instantly killed and three were critically injured on the Goldsboro road near Wilson early Sunday when a coupe in which all five were riding crashed into the end of a cement bridge near Black Creek, skidded almost the entire length of the bridge, swerved around and struck the end of the bridge again.

State Patrolman C. D. Cavanaugh and Deputy Sheriff Frank Carter, who investigated the crash, said that the car, which had a special high gear enabling it to attain a speed of 90 miles per hour, was apparently traveling at high rate of speed when it rounded an "S" curve just before reaching the bridge. They reported they found a half-filled bottle of liquor at the scene of the wreck.

Tragedy in Greensboro

Tommy L. Wrenn, 13-year-old son of Mrs. Dallas Wrenn of Greensboro, was critically injured, probably fatally, Sunday evening when he was struck by an automobile driven by J. W. White of Jonesboro, Lee county.

The youth was rushed to a local hospital, where little hope was held for his recovery. He suffered a long fracture of the skull and concussion of the brain.

White was locked up in the city jail on a charge of operating an automobile while intoxicated. In the event the boy's injuries prove fatal, White likely will be charged with murder.

Prison Guard Killed by Auto at Clinton

Cad L. Thaggard, 60, was instantly killed about five o'clock this morning when struck by an automobile on Highway 23 on the outskirts of Clinton. His body was carried on the fender for almost a mile before it fell off when the car stopped on a Clinton street.

A. H. Lewis, driver of the car, is being held in jail here without privilege of bond, pending an inquest set for Wednesday, March 25. LeRoy Creech, owner of the car, who was riding with Lewis, was placed in jail but later released under a $1,000 bond. Creech is a member of a prominent Johnston county family, and Lewis is a tenant on his farm.

Thaggard, night guard at the state convict camp near Clinton, was walking on the highway en route home when struck. His body was badly mangled, his neck being broken, his right leg broken in two places, his left leg and right arm broken, and his chest crushed by the impact. The front fender of the car was broken, the radiator and hood crushed and the front windshields broken.

Lewis stated that he did not know what he struck until he saw the radiator steaming and stopped the car. When he saw the body he reported the accident to a local policeman. Creech was said by officers to have been drinking.

Two Injured Slightly in Wake Forest Crash

Wake Forest, March 22.—Two white men were injured slightly when the car in which they were riding rolled over three times and landed in a ditch a mile north of Wake Forest on U. S. Highway No. 1 early this morning.

Cleo Hilton of Richmond, Va., driver of the car, was arrested by Deputy Sheriff C. H. Coppedge on a charge of drunken driving.

This is in brief one Monday morning's story as we noted in the state papers. How many wrecks, the result of drinking drivers, that failed to get into the papers no one can tell. Yet men who should know better, and do know better, talk about regulating liquor. The plea was to repeal the 18th amendment so that conditions could be bettered by legal control. Liquor stores were established by legislators in the last hours of the last disreputable assembly in order that liquor could be controlled and the bootlegger put out of business. But the daily newspapers give the facts to the countrary.

Another Day of Liquor

The News and Observer Wednesday carried news items that told the story of liquor:

Revocation of 19 additional automobile drivers' licenses was announced yesterday by the Division of Highway Safety of the State Department of Revenue, bringing to 2,156 the number of revocations since the law went into effect on November 1.

One of the drivers, Clarence Rodger of China Grove, Route 1, lost his license after being convicted of a hit-and-run accident and driving while under the influence of liquor. The others lost their driving privilege for 12 months for driving while under the influence of liquor.

Six Before Court on Drunken Driving Charge

Wilson, March 24.—Six persons were brought before Judge O. P. Dickinson Monday charged with drunken driving. Troy Malpas and James Walter Greene were fined $50, taxed with costs and had their license revoked for a year, while the four other cases were continued until later in the week.

Take Road Sentences Rather Than Inform

Tarboro, March 24.—In recorder's court here Monday, John Lewis and J. V. Lewis, his son, charged with possessing 16 gallons of whiskey, were sentenced to four months each on the roads. They testified that the whiskey did not belong to them but was left with them by someone else to keep. Rather than tell who the "someone" was, both said they preferred to go to the roads. The whiskey was confiscated by officers yesterday at a filling station operated by the Lewises.

Admits Drunken Driving; Convicted Only of Reckless Driving

Tarboro, March 24.—Although R. E. Thomas, state highway commission road foreman, Route 2, Edgecombe county, entered a plea of guilty to a charge of drunken driving in recorder's court here yesterday, and although a state highway patrolman took the stand and testified the man was "highly intoxicated" when he arrested him, Thomas stood convicted today only of reckless driving.

Thomas was arrested Sunday night by Patrolman Otley Leary after Thomas' car had collided with another automobile driven by Matthew Lewis, negro, near here on the Scotland Neck highway. * * *

Meanwhile, Charlie Spain, local white man, who also was tried in recorder's court on a charge of drunken driv-

ing, was convicted. In addition to being fined $50 and ordered to pay costs, his license was revoked for the mandatory 12-months period. His case differed from Thomas' case in that no accident was involved.

Former New Bern Man Draws Six Months; Two Other Drunken Drivers Fined

Thomas McGinn, 28-year- old former New Bern resident, who has a wife and four small children,, was sentenced yesterday to serve six months on the roads for assaulting an officer, drunken driving and resisting arrest.

Two other drivers convicted of operating cars while intoxicated were fined $50 and costs each and their licenses were revoked. They were L. W. Hester of 218 N. Harrington street, and J. B. Warren, who gave his address as "Lawyers Building."

Use of Intoxicants Lands Five in Toils

Edenton, March 24.—Five arrests were made here over the week-end growing out of the excessive use of intoxicants. One prisoner beat up his wife severely, another practiced the same tactics on his best girl, a third tried to destroy two companions in a fight and got the worst of it, a fourth went crazy in his little cabin home on East Cottage street and after it was over the house had been practically destroyed, and a fifth, Jim Gaskins, Bertie tenant farmer, was arrested for driving while drunk. Three of the captives were negroes. Patrolmen Pratt and Boyce gathered in the obstreperous ones.

A LETTER FROM MRS. CHAS. H. IRELAND

In grateful acknowledgment to our God for all the loving kindness and tender mecies he has shown in personally conducting me along the devious paths of a long life, and with the hope that these few words may help to confirm the faith of my friends, my husband's friends and their respective friends, I have asked for this space in our most excellent and well read Advocate.

Judging from my parents, it must have been that I was nurtured on Bible stories long before I could read them for myself.

The first books I can remember reading were Peep of Day ,and Line upon Line and Precept upon Precept, which were a child's story of the Wilderness Wanderings of the Israelites. God's leadership of life must then have been definitely impressed upon my childish mind.

Through long and intimate living with the Bible, I have learned four things about it which give me solid satisfaction. The first is that every promise in the Bible made to an individual child of God or to a group of his children is my promise, if our circumstances are akin.

Second, every confidence in God shown by any child of his is my confidence and trust.

Third, for every circumstance in life there is something in the Bible to comfort, strengthen and help.

Fourth, whatever life may bring to me or mine or to the world, I shall always know that God is good, that he is my heavenly Father who loves and cares for me.

I believe these things with my whole heart. Do you?

Mrs. Charles H. Ireland.

Lift the church board of Christian education to the level of the board of stewards by making it 100 per cent for the Advocate.

DRUNKS DONATE TO RED CROSS

A press dispatch from Reidsvile Tuesday of this week said:

Judge E. H. Wrenn of recorder's court added an extra dollar to each fine imposed yesterday and announced that he would do the same today. The extra dollar, he designated from the bench, was to go to the Red Cross to be used for the relief of flood victims. Six dollars went into the coffers of charity from the scales of justice in yesterday's session. Speeders, drunks, assaulters and the like donated generously to the local Red Cross chapter's flood relief fund yesterday and today. Perhaps they were willing, givers.

To us this conduct is a travesty. Why should prisoners at the bar be made to pay extra to flood victims or to any other charity. They are called to answer at a court of justice with the scales untilted.

The jingle of the guinia helps the hurt that honor feels and the jingle of the dollar heals the hurt that justice suffers. Money has become the cure for all evils, especially if it is labeled charity. This is the deep damnation that hangs over Washington in the present desperate effort to save the nation. Back of every plea for enthroning liquor in the nation and for foisting the curse of the rum trade upon the people, with its consequent poverty and ruin, is the plea that money may be had for taxes and for social betterment. Yes, the poor drunk in Reidsville is made to shell out an extra dollar for charity.

We have always heard that one must be just before he is generous—that justice goes before generosity. But what is justice and honor and righteousness with a people who build cities in blood and act unjustly in the name of the poor. That "big news" in Reidsville is a mere incident and concerns us not save that it is a symptom of the national situation that enables us to commit crimes in the name of the poor and justify a vicious course of conduct in the name of charity. The founders of this republic would not have tolerated any such action for a minute. They believed that righteousness and justice is the stability of the times.

GREENSBORO COLLEGE GLEE CLUB TO BROADCAST

The Greensboro College Glee Club, under the direction of Walter E. Vassar, will broadcast a fifteen minute program Sunday night, March 29, at 7:15 o'clock from WBT broadcasting station in Charlotte. Friends of the club are requested to tune in.

In addition to the broadcast, the glee club will present three concerts during the day. Sunday morning at 11 o'clock it will appear in the First Methodist church in Spencer; Sunday afternoon at 5 o'clock it will sing in the First Methodist church in Concord; and Sunday night at 8 o'clock it will give a concert in the First Methodist church in Charlotte.

The annual "cap and gown" service, at which time the "little sister" or sophomore class of Greensboro College put caps and gowns on their "big sisters," the senior class, was held Monday night at 8 o'clock in the chapel in Main building.

Immediately following the cap and gown service members of the Greensboro College faculty entertained the senior class at a reception in the drawing room in Main building.

"G .C. Juniors," daughters of alumnae of Greensboro College, from High Point, Thomasville, and Jamestown, presented a program Saturday morning in the chapel in Main building. They showed a variety of talent in music, drama and dancing.

How a Little Child Learned Religion

By O. P. ADER

At an old fashioned country home a neighbor called to visit. The father talked with the neighbor on many topics in a friendly way. A little child listened with keen interest and learned much. He learned to understand the neighbor better and to feel happy in a friendly world.

Night came—bed-time. All knelt around the family altar, and father talked with God in prayer. The little child, kneeling by father, listened and learned much. He learned that God is a person, and that he was so near his father could talk with him; he found that God was a good friend to his father, and that he gives good gifts to them that ask him. He discovered that the heavenly Father is displeased with evil doing, but will pardon sin. The little child learned to feel at home in the presence of God, and to feel happy in the care of a friend so good and so great. When the little child went contrary to a Voice within him and did evil, he began to pray and whisper a petition to God for pardon; and when he lost things, got in any trouble, or tried to do some task, he asked the Father to help him; and his faith in God was so simple that he had no doubt that heaven would hear him. This child-like trust in the Lord brought to him a rich reward, for the heavenly Father was faithful to the little child and he had some singular experiences that deeply confirmed his whole-hearted faith.

More and more, as the child listened to father talk with God, he learned to live in the divine Presence; and in this friendship and fellowship he found life's sweetest satisfaction. He felt and found that God is holy, and to walk with him he must be like him; and so his ideals of life were lifted high as heaven. One evening when he heard the first whip-poor-will cry, he lay down and rolled over three times, making three wishes (which he had been assured would come true), and this was his big wish—a prayer: "Create within me a clean heart, O God; and renew a right spirit within me." His deepest heart hunger was for righteousness, for the beauty of the Lord within.

The soul of a little child is so sensitive that he feels after and finds God as a reality.

"Silently as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves"—

So the living God comes into the budding life; and "heaven is all about us in our infancy." When a little child meets with God in the morning hour of life, it is the sunrise in his soul. No more real and rich religious experience ever comes to man than this "first impression" that God makes his heart in the first years of life. His head snow-white with age Doctor Young, one of the mighty men of Southern Methodism, said in West End church, Nashville, Tenn., "I devoutly wish I were as religious now as I was when I was a little child." "Except ye be coverted and become as little children, ye shall not enter the kingdom of heaven."

The instinctive and insistent quest of the soul for God is universal, and it is found in the heart of a little child in the beginning of its life. The father at the family altar leads his little child into a knowledge of God and of religion that is far more than rational; for he wakes up love in the child-heart for God, and early the child learns to love the heavenly Father with all his heart, as the father leads him on in love. Asked what we must do to inherit eternal life, Jesus says, "Thou shalt love . . . and thou shalt live." (Luke 10:27-28); "Every one that loveth is born of God." (1 John 4:7). A little child may be born again at the family altar, or at mother's knee, or in Sunday school class while a spirit-led teacher leads the child to know and love Christ. When Carlisle said, "You cannot reason out of a man that which was never reasoned into him," he was giving expression to a profound truth. The religious experience of a little child goes deeper than logic and reason can go; it enters into the life of love that is infinite in its down-reach and up-reach and out-reach, wherein it learns "to know the love of Christ, which passeth knowledge" on the lower levels of reason and human experience.

Young preachers coming into conference are asked to write and present to the committee papers telling their religious experience and their call to the ministry; and in examining these writings it appears that nearly all young men who enter the ministry come from homes of prayer, where fathers led them to know God as he led them in prayer. It is rare that a preacher comes from a prayerless home. It is the fire on the family altar that keeps the fire on the church altar burning.

The little child can be taught his own prayer early so that he delights to talk with God. A child, put to bed without prayer, because company had come in, came down crying bitterly an hour later, saying to mother, "I've been waiting an hour for you to come and listen to me talk with God!"

Led by the hand to the church house by his father the child learns that all his neighbors come there to lift their hands in faith to heaven and "climb the world's great altar stairs, that slope through darkness up to God." And in that loving atmosphere of happy praise and holy prayer the child finds his faith confirmed and his soul inspired. Little children who have lived much in the holy, silent, spiritual atmosphere of loving worship with parents and friends in the house of God are then and thus prepared to have their own group meetings with devout leaders teaching them to give expression to their own religious faith and feelings; but are they prepared to express their religion in acts and attitudes of worship when they do not possess religion? To act religion when one does not have it is a bit of stage action from which comes our word "hypocrite."

A group of little children possessed by the spirit of social revelry (say it softly) can hardly give place to the spirit of reverence, essential to worship, unless they have the Spirit of God within them. Religious education is not to teach us to express what we do not possess; it is not to make all the church a stage, and all its members mere actors; for in doing so it would lead its little children into dead hypocrisy.

"God is a Spirit, and they that worship him must worship him in spirit and in truth." A little child in a spiritual atmosphere in the home and in the church is exceed-

ingly sensitive and is sure to "catch" the spirit. The father who lives his religion speaks the truth in love, and leads his family by prayer into the presence of God, is the best religious director in the world. The little child in such a home is sure to feel his way out of the darkness of this world into the light of God, and find Christ as his all in all. It is the first duty of the home and of the church to lead the little ones in their care into a vital religious experience; and then the next task is to teach them to express their religion in acts of worship and deeds of good will to men. But let the first come first. Religion is very contagious; a child in a spiritual home and church is sure to "catch" the spirit, and so become truly religious. Millions of souls have been led into the kingdom of heaven by the light of the family altar.

EVANGELISM AND THE RURAL WORK COMMISSION REPORT

By Jesse G. Wilkinson

There have been published in the Advocate a number of excellent reviews of the report of the Rural Work Commission, but I have the feeling that we cannot give too much attention to this important report. Many inadequacies in the country church's program are indicated but this paragraph arrested my attention: "One of the woefully weak spots in the program of the rural church is that of evangelism. The one-week-each-year type of revival seems to constitute the chief effort made toward evangelism in most of the congregations." And what is the result of this one-week-each- year type of revival? The next sentence tells us, painfully small as shown by reports from both conference commissions and the rural pastors." The average for the open country was three per church. These facts indicate what has been a matter for common observation for years, but the thing I'm concerned about is this: Are we going to continue our attempt to serve the Southland by this week of intensive evangelism alone? I believe in the annual revival held each year in July or August. It has accomplished much good. But if religion is a good thing to have in July and August, why isn't it a good thing in December and January? We need to work at this matter of saving souls twelve months in the year, and we will not make progress in saving men until it does become a passion with us twelve months in the year.

The teachers of the church school must come to realize that their task is not finished when they have reviewed the material in the lesson. They must seek to lead the individuals who compose their classes to a definite decision for Christ as Saviour and Lord. Until that is done the annual increase in membership will be small.

And that is exactly what our program of Christian education is seeking to do. It is not Christian education unless men and women are being confronted with Christ's standard and way of life, and are urged to adopt this standard and way of life for themselves. Since I entered the conference I have not had a church that had been following a definite program of Christian education. In fact, it was neither education nor Christian, and I know from personal observation that the same sort of situation exists in many charges of the Western North Carolina conference. The teachers, in the main, have had a very inadequate grasp of the standards of living laid down by Christ and an even poorer grasp of any effective methods of presenting the truths in the Sunday lesson from week to week. We have a tremendous task ahead at this point.

Only one out of five pastors in the open country have tried the method of educational evangelism, according to the commission's report. And yet one pastor writing in the Advocate recently said that the trouble with the church today was a reliance on Christian education and such clap trap methods to save the people. No doubt there has been spurious religious education just as there has been spurious revivalism. It is, however, my firm opinion that if we will put on a real program of Christian education that is satisfied with nothing less than a guiding of church school pupils into a vital relationship with Jesus Christ, such as characterized early Methodism, we will see results that will gladden our hearts.

Our annual revivals will have double value when they come as the culmination of a twelve months period of evangelistic emphasis. There is no reason why any Sunday morning service should not result in decisions being made for Christ at the close of the service when preachers, teachers and laymen are constantly preparing individuals for such dedication of heart and life.

Let us have more and better revivals, but for the sake of the growth of the kingdom let us not depend on them alone. A whole-souled program of educational evangelism will in time bring a rich harvest to any community willing to give it a trial. Will you accept the challenge?

BROTHER DOWNUM WRITES OF OLD TRINITY

In the article in regard to the early history of Trinity College there was an omission in regard to the administration. I was at college at the time of most of the changes of the administration, and hence know facts as they were. Immediately after the death of Dr. Craven, November 7, 1882, Professor Pegram was made chairman of the faculty instead of Professor Heitman. Professor Pegram remained chairman until June 1883, when Dr. Wood was elected president, and remained as president for the year 1883-1884 and until the fall of the latter year when he resigned and then Professor Heitman was elected chairmand, and signed my diploma in June 1885, and of course remained so until Dr. Crowell was elected president.

I was in college during these changes, that is, during four administrations—Dr. Craven, Professor Pegram, Dr. Wood, and Professor Heitman.

I can never forget the passing of Dr. Craven. He had not been well for some time, and the last time I saw him before his death was just that afternoon before when I was engaged in my duties as janitor, his son, a physician, was taking him to ride, and they passed by where I was working.

At that time I was rooming in the college in a corner room next to Dr. Craven's home. I distinctly remember that I was studying the Greek alphabet, and about 11 o'clock that night I heard Mrs. Craven and her daughter hallooing and I ran over to his home, and he had just passed away suddenly.

The impression on all the students was so terrible that none of them seemed to know what to do. The loss seemed so great that all were in deep distress for days. He was a man of such wonderfully strong character that all the students loved and reverenced him as a father.

J. M. Downum.

DURHAM DISTRICT PREACHERS MEET

The ministers of the Durham district met with their presiding elder at Duke Memorial church Friday, March 14. The occasion was opened with a short devotional expressing the place and importance of our Christian influence.

Rev. H. B. Porter explained that the meeting was to be informal—no conventional speeches scheduled. Each and every minister had the privilege of participating in the program.

The roll of the district was called and each one answered to his name by reporting the condition of his work and the immediate plans for the Easter season and the special plans for the year. On the face of it one might say, "another dry meeting," but it was far from that. The following are a few of the high points in the reports:

Rev. H. K. King of Front Street, Burlington, has his parish divided into fifteen sections with capable laymen in charge of each section. Instead of having prayer services on Wednesday night at the church, fellowship services are held in each of the fifteen sections. The atmosphere of these meetings is set by special worship services conducted by laymen of the individual groups. Brother King reports a remarkable increase in attendance over the church prayer meetings. The number of men attending have more than doubled and church attendance is rapidly increasing.

Rev. A. P. Brantley at Chapel Hill starts early with his benevolence education. Each Sunday morning he gives minute talks on the meaning of benevolences. The benevolent dollar is divided for them, letting each minute talk reveal where a part of the dollar goes. Enlightenment, he feels, will dispel not only darkness but will make giving purposeful.

Rev. Daniel Lane of Calvary is the pastor as well as the preacher. Since conference he has made 400 calls in his city parish and has driven 3000 miles in doing this good work,

Here is another remarkable plan: Rev. H. C. Smith, pastor of Duke Memorial, with his fine laymen are proving that a city church can be actively evangelistic. Each steward with one other person whom he selects, visits those who are on his financial list three times a quarter. In these visits money is not the subject. They talk with the people about their church affiliations, act sympathetically toward their problems, and cordially urge them to attend the services of the church. Once each month a meeting of the stewards and workers, in addition to the regular stewards' meeting, is held. These meetings, according to Dr. Smith, in which the laymen relate their experiences in visiting, are very inspirational. Brother Smith testifies to the presence in his church of a more Christian atmosphere, better attendance, and a fine group of laymen who are glorifying their office as stewards.

Rev. W. L. Ellzey of Carrboro and Rev. M. C. Dunn of Bahama mentioned the value of the junior board of stewards to the young people in general and to the local church. Its peculiar value, they felt, was that it gave the young people a personal representation in church management and caused them to feel that they had a part in its on-going. Speaking from their own experience, they found that this participation in church activities brought the young people closer to the church and more regularly to the church services.

Many of the ministers are planning and preparing classes of children to be taken into the church at Easter. Ministers of Durham and some serving near Durham are going to bring some of these children to the children's service Friday afternoon, April 3, conducted by Bishop Kern at Duke Memorial.

The preachers of Durham and Durham district invite all to attend the pre-Easter services conducted by Bishop Kern at Duke Memorial beginning Sunday, March 29, and continuing through the week.

A TALE OF TWO CITIES AND THREE METHODIST BISHOPS

Greensboro and High Point, N. C., amid the routine of the Methodist churches thereof, had three bishops within their borders the present week. Bishop Edwin D. Mouzon, senior bishop of the Methodist Episcopal Church, South, was at West Market Street church, Greensboro, last Sunday morning and Bishop Edwin H. Hughes of Washington, D. C., senior bishop of the Methodist Episcopal Church, was at Wesley Memorial church, High Point, Monday morning to address the mid-year meeting of the board of missions of the Western North Carolina conference and to preach at the evening hour in the same church. His address before the mid-year meeting of the board of missions, an assembly that had the appearance of an annual conference, was a great utterance that thrilled and delighted his auditors. Bishop Hughes is an inimitable platform speaker and preacher who is fresh and facinating every time one hears him.

The third bishop of whom we write is our own Paul B. Kern, who is preaching this week in the union services of the Methodist churches of Greensboro. And the people have become aware that a true prophet of God is speaking in their midst.

Greensboro and High Point have been truly favored this week in having these three church leaders to minister to them in these important hours of the conference year.

TEACHERS' CONVENTION AT RALEIGH

North Carolina has no other such group as its teachers, none rendering such superior service to its citizenship. The present and the future owes more to this fine group than many of us are aware of. We counted it a high privilege to look in on the Raleigh convention last Friday. What a fine looking assembly of men and women was that crowded into the hall of the Hugh Morson high school!

The convention is so big and it meets in so many divisions that no one can see it all. There are more than thirty departmental meetings. The four general sessions do not have present all the teachers who are in town. Few halls would be sufficient to accommodate such a crowd. We got a look-in on the general session and on the college teachers' group, but the best of all was the personal contacts with friends on the streets and in the halls. It would be interesting to relate incidents and personal experiences by the way, but we refrain, with this one generalization: We came away from this convention with a higher appreciation and more of a spirit of thanksgiving for the excellent men and women who direct the destinies of our schools in North Carolina.

Lift the church board of Christian education to the level of the board of stewards by making it 100 per cent for the Advocate.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

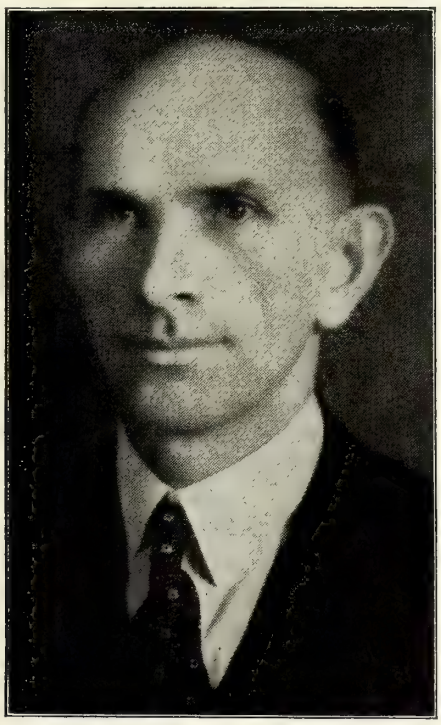
WESTERN NORTH CAROLINA CONFERENCE

Charlotte District

Waxhaw ..... W. T. Albright, H. A. Privett
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers
Monroe Circuit ..... W. C. Dutton (N. Monroe), J. S. Polk

Gastonia District

Smyre ..... P. W. Townsend



REV. N. C. WILLIAMS
Pastor of Trinity Church, Kannapolis.
This board of stewards is 100%

Greensboro District

Proximity ..... John Cline, Paul Holyfield
Mt. Pleasant ..... D. R. Proffitt, F. M. Buchanan

Mount Airy District

Spray ..... A. C. Waggoner, J. F. Meisamer

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle
Norwood ..... A. P. Ratledge, J. V. Barringer

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards
West View ..... C. W. Kirby, Lenore Correll

Waynesville District

Sylva ..... T. R. Wolfe
Andrews ..... W. S. Smith
Canton ..... D. E. Camak, Clyde R. Hoey, Jr.

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath
South Alamance (Saxapahaw) ..... J .A. Tharpe

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett
Stumpy Point ..... R. H. Lewis, E. M. Hooper
Perquimans ..... J. W. Dimmette (Cedar Grove, C. P. Quincy)

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe
Laurel Hill ..... W. F. Elliott, Geo. B. Hooker
Carthage..E. C. Durham, (Carthage) H. Lee Thomas, (Center) J. W. Jackson, (Cameron) J. Abner Thomas

New Bern District

Morehead City ..... B .H. Houston, Chas. S. Wallace
Beaufort ..... C. T. Rogers
Grifton..J. H. Fields, B. C. Chauncey, (Grifton) J. H. Barwick, (Sharon) B. C. Langston, (Edwards) Joshua Craft, Gum Swamp) Miss Agnes Burney

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone
Central ..... S. J. Starnes
Lillington ..... N. M. Wright, J. H. Williams



MR. G. C. MAULDIN
Chairman of board of stewards of Trinity Church, Kannapolis

Oxford ..... L. B. Jones, G. T. Stem
Four Oaks ..... H. B. Baum
Creedmoor..E. D. Dodd, J. A. Cowan; (Creedmoor) J. A. Pitts, (Banks) Miss Elizabeth Morris, (Bullocks) Frank Hester, (Grove Hill) Mrs. Dora Gooch.
Selma ..... F. B. Peele, R. A. Jones

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton
Bladen ..... W. R. Stevens (Deems Chapel)
Tabor City ..... N. B. Johnson (3 churches)

WHICH DISTRICT WILL LEAD?

A number of charges have reported the board of stewards 100 per cent for the Advocate. Many are working at the job, some having sent in a partial report for their boards.

On the showing made last year we are sure some of the districts will go 100 per cent. That is, every charge will report the officials 100 per cent for the North Carolina Christian Advocate. **Which one will be first?**

That will be a distinct honor for any district. It will be a church-wide distinction. Such has never happened before. At least no such report has gone abroad.

Check your board of Christian education and make it 100 per cent for our church paper.

Evangelism and Benevolences

Special Page Edited Jointly by Bishop Paul B. Kern and Rev. W. A. Lambeth

THIRD WEEK OF SIX ISSUES

(This page graciously yielded by Mrs. M. T. Plyler)

SMITH, DURHAM DISTRICT

C. F. Heath, pastor of Graham-West Burlington charge, began his year's work where every preacher should begin; not with his people, but with himself. He first took himself to the Lord and there followed a glorious renewing of the inner man. He then started out with a flaming heart, and has since been demonstrating what a pastor on fire for the cause of Christ can do. He leads the district in the number of additions to the church. He expects to receive at least 100 into the church this year; and at the present rate he will reach that goal, and go beyond.

E. L. Hillman, pastor of Trinity church, Durham, and the people of this great city church, are now greatly rejoicing over their recent achievement of raising $35,000 and liquidating a substantial amount of their church debt. Nothing has happened in Trinity church in a long time that renewed the spirits and brightened the hopes of those faithful people as has this noble achievement. We extend our hearty congratulations and rejoice with them over the results of their sacrificial and self-denying efforts.

Beginning Sunday night, March 29, and continuing through the following Friday night, Bishop Paul B. Kern will preach each evening at 7:30 in Duke Memorial church. The people of all Methodist churches, and of other denominations in the city, will share with Duke Memorial in this rare treat of hearing Bishop Kern. On Friday afternoon Bishop Kern will address the young people and applicants for church membership from the churches in and around Durham.

* * * *

EARNHARDT, FAYETTEVILLE DISTRICT

On the first Sunday in February, P. D. Woodall, pastor of the Fayetteville circuit, announced that he was making every service from then till Easter an evangelistic service, with evangelistic sermons and invitations at the end of each. He is to instruct children at each church for membership during the week prior to Easter.

On the Aberdeen-Vass charge, L. M. Hall, pastor, has organized the board of stewards into a recruiting agency for the next 60 days.

Pre-Easter services will be conducted by the same pastor, and in addition to preaching and making public appeal for penitents, the pastor is organizing a class of young people who are not members of the church, and a similar class of adults. These classes will meet separately during the two weeks prior to Easter, and will be instructed in the following things: How to become Christians, and how to be efficient and profitable church members. A class of children will be instructed likewise.

Mr. Hall is also organizing prayer groups for adults who wish to learn how to pray in private and in public.

* * * *

WEST, ASHEVILLE DISTRICT

At our set-up meeting early in the year the leaders of the Asheville district discussed and adopted plans for a united, concerted pre-Easter evangelistic effort. A minimum of 500 additions on profession of faith was set up as the goal. A large number of our churches are making definite and systematic plans for pre-Easter services. Some rural pastors have planned charge-wide meetings to be held at a central point.

The value of definite and systematic planning for pre-Easter meetings was demonstrated by the Hendersonville, Haywood Street, and West Asheville churches last year. As a result of surveys, preparation of workers, personal work, and services for children, youth and adult groups, 32, 36 and 52 were received on profession of faith by these churches. Similar plans are being used this year. That careful, prayerful planning will secure big results on large circuits is indicated by 22 additions on profession of faith on the Sandy, and 28 on the Candler charges.

The churches of the city of Asheville will unite in noon-day services at Central church during Holy Week. On Good Friday, the three-hour service will be observed. Our Methodist ministers in the city and the pastors of the First Methodist Episcopal and the First Methodist Protestant churches will conduct these services.

* * * *

HOYLE, STATESVILLE DISTRICT

Catawba charge and Ball Creek charge paid the entire ten per cent assessment to the Children's Home before Christmas.

Elmwood, Cool Spring, Hiddenite, Maiden, and Central, Mooresville charges were up to date on benevolences or beyond at the end of the first quarter, as were also the Taylorsville, Huntersville, and Hudson charges.

The Troutman church has paid over $23,000 on the church debt since conference.

Brother D. A. Oakley reports that he lacked only a hundred and one dollars of clearing off a $35,000 debt on the South Lenoir church the third Sunday in March.

BARNHARDT, RALEIGH DISTRICT

Ten charges increased the pastor's salary. Nineteen held the line on benevolences. Four increased their benevolent askings. Eight decreased their benevolent acceptances, based upon equitable budget adjustments.

Every charge in the district now has its budget in such adjustment as to make practically certain the payment of everything in full for the current year.

Several charges have balanced their budgets for the first quarter. A number of others almost did so, but fell in a snow bank. A definite and concerted effort is being put forth by nearly every charge to bring up half the benevolences by May 12—and some will pay in full by that date.

Four charges have remitted to the conference treasurer their collections on benevolences: Dunn $162.50; Edenton Street $130; Four Oaks $113.23; Selma $65.

* * * *

CULBRETH, ROCKY MOUNT DISTRICT

A pastor on a $1500 circuit has, since conference, raised the balance of a church debt amounting to $1500, and has in hand the amount assumed by the charge for benevolences.

Another pastor, on a work of about the same strength, has raised nearly $3000 since conference to pay a debt and complete a church building, and is planning to pay half the benevolences by May 15.

A pastor on a small but vigorous station has paid every claim on the budget up to March 1, and expects to pay everything in full for the half year by May 15.

Plans are developing to pay half of all budgets by the district conference May 12.

* * * *

PERSONAL EVANGELISM

(By Dr. G. Ray Jordan, Pastor of Centenary Church, Winston-Salem)

We have heard a great deal about personal evangelism. It is difficult, however, to emphasize it too strongly. There are many of us, indeed, who are convinced that first century Christianity was powerful, to a great extent, because of this very technique. Whatever other methods are used, it should be included as a part of the church's program. It is certainly the most effective way to assist people in coming to a really satisfactory kind of religious experience.

Of course, it is not easy. It is probably the most exacting of all methods of evangelism. But, for that very reason, it is all the more challenging. . . Suppose—not every member of the church—but each official and each Sunday school teacher should win one person!

. . . Yet, as astounding as the results would be, they are actually within the realm of possibility.

But no church can hope for such happy results until something happens to create an earnest desire on the part of the individual to share his or her religion. It is for this reason that some of us are convinced that the very next thing for any of us to do is to seek a deepening of our own religious experiences, in order that there may come to us the impetus which invariably results when people actually have found something in Christianity which they sincerely and genuinely evaluate as of greater worth than anything material.

For those who are more interested in knowing how a practical plan, based upon this idea, may work out the experience of Dr. John Timothy Stone, when he was a minister of Fourth Presbyterian church, Chicago, is most enlightening and stimulating. It is possbile that the office of that church still has some printed copies of an address which was made by one of Dr. Stone's assistants explaining the technique of this plan.

* * * *

EVANGELISM AND BENEVOLENCES

(By Rev. S. J. Starnes, Pastor of Central Church, Raleigh)

The central task of the church is evangelism, and the task of evangelism is the salvation of mankind. Its object is to get people into right relationship with God. Our Methodist church has lost too much of its evangelistic fervor. We are about to become lost in the mere operation of machinery. No amount of success in other lines can atone for our neglect to make Christ real in the experience of individuals, and to enlist them under the banners of the Christian church.

While evangelism is our first responsibility, it cannot be successfully carried on if we neglect our benevolences. The two must go together. As we approach the Easter season, we are faced with an opportunity to emphasize both of these elements in our churches, and in so doing we are but carrying out the program of our great church. Certainly, we will be alert in our efforts to bring both young and old to a definite decision for Christ and enlist them in the church membership. We should be working individually, through the Sunday school and other organizations; through groups of personal workers, including teachers and other spiritual leaders; through special revival services; through classes of instruction conducted by the pastor, and so on.

Since we may profit by the experience of others, I venture to make a suggestion and to give a personal testimony. Would it not be fine for each of us as ministers to resolve that we shall give evangelism the major emphasis all during this year. Without discounting the revival meeting, the evangelistic survey should be made in every community. We would, no doubt, be astonished at the results of such an effort. Each church school should have a personal workers' group to work with the pastor in leading people to Christ and church membership. Evangelism should be stressed in the church school. Special emphasis should be given leading up to Easter. Early revival meetings should be planned, because the need is urgent, and in order to avoid any unforeseen hindrance, such as the epidemic of last year. Each of us should endeavor to prepare our hearts for this great task through prayer, reading the right kind of literature on the subject, and meditation.

We are trying to give emphasis to these two items of evangelism and benevolences in my own church. Our efforts are meeting with success. As a result, we have received 32 into the church for the first quarter; also, we have met every item in the budget for the first quarter. In addition, I now have a class under instruction in preparation for church membership later. We have not held a revival meeting, but are planning for such within the next few weeks.

I know of no one plan that will fit every situation. Conditions vary, and we must cope with them. It is essential, however, that we "plan our work, and work our plan," if the best results are to be obtained. There are three necessary elements that should be given a large place in the ministry of every preacher for the next few weeks: First, a consuming passion for the causes of evangelism and benevolences; second, the application of common sense in meeting and solving our local problems; third, unquestioned devotion to our task and unending effort till we reach our goal.

IN THE STRENGTH OF THE LORD

I know I'm blind and cannot see
My path of duty plain,
Unless in thy resplendent light
I constantly remain;
So help me daily, O dear Lord,
To live with thee in sweet accord.

I know I'm deaf and cannot hear
The Macedonian call
For help from those who're needing help
That should be heard by all,
Unless I place my trust in thee,
Dear Lord, and let thee quicken me.

I know I'm dumb; without thy aid
I cannot kindly tell
The sin-sick souls the gospel way
Whereby they must be well,
Nor speak encouragement to those
Whom Satan and his hosts oppose.

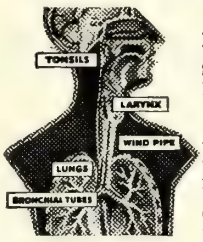
I know I'm weak, and left alone
I could not run life's race,
And mount the many barriers that
I'm called upon to face;
But in thy strength, dear Lord, I can
Surmount the bars that hamper man.

Be thou, therefore, my constant help
That I may hear and see
And speak and do all things aright
In harmony with thee;
Help me to help my fellow-man
Along thy blessed gospel plan.

—J. P. Campbell, in Christian-Evangelist.

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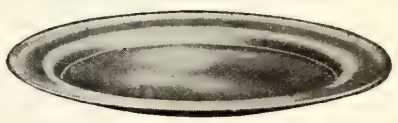
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METHODIST PUBLISHING HOUSE

NASHVILLE - DALLAS - RICHMOND

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

FOR ONE WHO IS TIRED

Dear heart, God does not say today, "Be strong."
He knows your strength is spent, he knows how long
The road has been, how weary you have grown.
For He who walked the earthly roads alone:
Each bogging lowland, and each long steep hill,
Can understand, and so He says: "Be still
And know that I am God." The hour is late
And you must rest awhile, and you must wait
Until life's empty reservoirs fill up
As slow rain fills an empty upturned cup.
Hold up your cup, dear child, for God to fill.
He only asks today that you be still.

—The Christian Home.

The district secretaries are requested to send delegates' names for the conference, April 21-23, to Mrs. D. O. Montgomery, 224 Davie Ave., Statesville, N. C.

Miss Lucinda Helm
Secretary Woman's Department
Church Extension, 1886-1894

The following from Miss Helm, with her picture, was found on the front page of the program of 26th annual session of the Woman's Missionary Council which celebrated the 50 years of home missions, and which was held in Dallas March 20-24:

"I once heard a mother say, 'I always felt as if I love best the child that is sick and needs most my care.' And those who were well and strong she taught to be tender and considerate of the sick one. . . . That poor little outcast crouching in the alley corner because he has no home, led into vice and misery because no man cares for his soul; that poor degraded woman whose heart often throbs with the agony of remorse and despair in the midst of her guilt; that criminal in his cell embittered toward the world because it loves him not; those poor creatures whose souls are shut out from the knowledge of God's love by an almost beastly ignorance, these are God's children. We can well imagine the indignation, the anger a mother would feel toward the strong, healthy child to whose care she had been compelled to leave a helpless, suffering brother or sister, should she discover he had refused water when the sick was thirsty; had neglected to give food, had left the poor helpless one to die of hunger while he looked on in indifference. What an unnatural, inhuman brother such a one would be! And will not God be angry with us—are we not as cruel when we neglect the dying souls around us to whom he has commanded us to give the Bread of life?"

MT. AIRY DISTRICT ZONE MEETING

Mrs. J. B. Henderson, secretary of zone number three of the Mt. Airy district, writes:

"Zone No. 3 of the Mt. Airy district met at Warrensville at 10:30 March 6. Rev. T. H. Houck, pastor of the church, led the opening devotional with Rev. L. B. Abernethy leading in prayer.

Rev. and Mrs. J. W. Frank, returned missionaries from Japan, were the guest speakers and impressed the audience with their messages—'Echoes from Japan.' Mr. Frank used as his theme, 'Three Words—Pray, Give, Go.' He said in part, 'I do the going, it is for you people to do the giving and praying for us as we work.'

Rev. A. C. Gibbs, presiding elder of the district, and Mrs. J. L. Woltz, district secretary, spoke on the missionary call of Mt. Airy district.

Rev. A. W. Lynch of Wilkesboro presented the World Outlook and Rev. C. E. Widenhouse of Boone talked on observing the fourth Sunday as missionary Sunday in our church schools.

A bountiful lunch was served in the Sunday school rooms at noon. Mrs. J. W. Frank talked again and showed many interesting and beautiful Japanese articles.

The meeting was called to order again at 2 p. m., using the hymn, 'Tell Me the Story of Jesus,' after which prayer was offered by Mr. Frank. Group meetings for the officers were conducted and a round table discussion followed. Reports from the auxiliaries were heard and a collection taken to send the Outlook to the auxiliary having most members present. Three dollars were given and Union on the Wilkesboro charge with seven present won. Two new societies were given the other copies. Rev. L. B. Abernethy of Elkin addressed the meeting in his usual happy manner. 'Stand Up for Jesus' was sung and a most interesting and helpful zone meeting was brought to a close. The fall meeting will be at Sparta."

An article in the March issue of the World Outlook by Rev. Charles Wesley Clay, missionary to Brazil, is of exceptional interest to the missionary workers in the Western North Carolina conference, where Mr. Clay served for three years as pastor in the Asheville and Waynesville districts. Following his graduation from Duke University in 1932, he joined the conference and his first year was spent at Hot Springs, one of the mountain charges of western North Carolina.

Soon after his affiliation with the conference he married Miss Helen Witherspoon, who was most active in the missionary work of her church, and together they carried the work of their appointments forward. Both having felt early in life that they wanted to be missionaries their dreams were recently realized and they, with their little daughter Myrtle sailed in January for Brazil to take up their work.

In the article referred to, Mr. Clay gives several reasons why he went as a missionary under the caption, "Why Do I Go to the Mission Field?" Feeling that our readers will be interested we give excerpts from this interesting article:

"I go because 190 0years ago the Master of life said, 'Go ye therefore and teach all nations'—and that great commission has been ringing in my ears for years. Today it rises above the strife and smoke of a sick world clearer, perhaps, than ever before.

"I go because 190 0years ago the Masmy part. I go because I feel that God has called me to that work. For years I have been positive of God's leadership in this call.

I heard him call, that was all!

God's call is not all. The nationals on the mission field are sending forth the trumpet call for help. They see their fellowmen in the mire of sin, corruption and poverty; they see their native land lost without Christ. These men of the Cross appeal to us, they have given their all for Christ. Wont' we carry on the torch?

Why do I go? Because the spiritual need on the mission field is so acute.

There is another reason, peculiar to the twentieth century. The modern world is a neighborhood with barriers of time and space completely broken down. Modern conditions demand that we assume a vital interest in every nation, for our own welfare if for no other reason.

We are sending our machine guns and ammunition to other nations. The Christian church must overbalance this with a message of good will. On every mission field American movies portray the sordid side of life. The missionary must give its Christian side. I go to counteract some of the sin that we spread.

I go because Jesus Christ is the only hope of the world. There is no hope except as the peoples of the world, together, begin to take seriously the principles of Christ. We cannot live without Christ and we cannot bear to think of men living without him. I go because of that."

ALONE WITH GOD

When your soul is faint and troubled
With the busy cares of life,
Bowed down with burdens doubled,
Sick and weary of the strife;
When heavy falls the chastening rod
And no one seems to care,
Go, shut yourself alone with God
And he will hear your prayer.

—A. W. Ash, Toledo, O.

« Country Churches in North Carolina »





N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

CHRISTIAN EDUCATION CONFERENCES: EXHORTATION!

We hope that each pastor and church school worker is keeping in mind our district-wide Christian education conferences, and is making plans to be present at the conference to be held in his district. We feel that the interest in and enthusiasm for the work of Christian education that these conferences can foster will be a power for good in our local churches if our workers will attend and take advantage of what these meetings will offer.

The program we have outlined should prove helpful in many ways. We have centered our attention on features of our work that we think demand special emphasis at this time. We have secured speakers for our inspirational addresses that we believe will bring messages of interest and of great value. Bishop Kern is to speak in the Fayetteville, Rocky Mount, and Raleigh districts, Rev. W. L. Clegg in the Wilmington, New Bern, and Elizabeth City districts, and Rev. A. P. Brantley in the Durham district. We were fortunate also in being able to secure for our conferences the representatives of our Nashville staff that we thought could make the best constribution to them.

Our presiding elders and other district staff members have been co-operating in efforts to make our conferences successful. We feel that all preliminary arrangements have been made in as satisfactory manner as possible. We are now looking to the pastors and local church workers to put the final and most important "touches" to the conferences by being present and by urging the attendance of others.

CORRECTION

An error in last week's Advocate gave the date of the Rocky Mount district education conference as April 3. The Rocky Mount meeting will be held at First church, Rocky Mount, on Thursday, April 2.

VACATION SCHOOLS

Preliminary plans for the vacation school in your church include such items as estimating the number of children to be provided for; deciding upon the number of workers needed and securing the best persons available for the work; giving publicity to the enterprises and securing interest of children and parents; estimating and making arrangements to care for the approximate cost of the school; consulting with workers in each age group and selecting and securing materials; and arranging for workers to visit the vacation school institute in their district.

A discussion of vacation schools will be conducted in the district Christian education conferences to be held the last week in March and first week in April. Arrangements may be made at these conferences for additional meetings with smaller groups to consider this phase of the work. Miss Freddie Henry, educational assistant, Children's Division, Nashville, Tenn., will lead the discussions in the Christian educational conferences. It is suggested that you hold a preliminary meeting of your local leaders and come to the conference with some definite plans for this work in your church.

A folder giving list of vacation school materials for 1936 has been mailed to every pastor in the conference by the publishers. In addition to the folder a free poster for advertising the vacation school in your local church will be mailed on request from the conference office of the board of Christian education.

The courses, which are listed on the folder are, as hertofore, in the form of guide books for teachers and give specific suggestions for ten or more sessions. One text should be chosen from each age group in your vacation school. Where envelope of pictures, drawings and maps is listed, one envelope for approximately 25 children is needed. Where pupil's texts are listed for Intermediates, two or three copies will be sufficient for a group of 15 to 25 students.

The first course listed for each group is suggested for the first school. Where vacation schools have been held before, the choice of units will be based on what has been used and the present needs and interests of the various groups. If only a portion of a course containing suggestions for four weeks' work was used in a previous school, the same unit may be continued this year. It is suggested, also, that a unit which was used three years ago may be repeated with new groups of children.

RICHMOND UNION

The Richmond Young People's Union met at the Hamlet Methodist church Thursday night, March 5. Ninety-five young people were present, representing the following churches: Rockingham, Roberdell, Ledbetter's, Steele's Mill and Hamlet.

The program was as follows:

Hymn — "True-Hearted, Whole-Hearted."

Scripture—Ecclesiastes 12:1-7, read by John Entwistle for Rockingham.

Prayer—By Albert Thompson.

Hymn—"Open My Eyes."

Duet—"Somebody," by Emma Lee Crabtree and Catherine Smith of Hamlet.

Talk—By Lawyer Bynum of Rockingham, emphasizing the necessity for young people to form good habits.

Business session with William Lampley, president, presiding.

Following the business session, the young people engaged in a short social hour.

Much interest and enthusiasm are being manifested in our union work. It is our aim to have every church in Richmond county represented at these union meetings. Flora Thompson.

PRE-EASTER MEETING

On Sunday afternoon, March 8, at Duke Memorial church in Durham, a pre-Easter meeting of pastors and children's workers was held. The program, which was built around the theme, "Growing Religiously," was well prepared, and the service was most helpful to those present.

Mrs. Robert Umstead, from Lakewood church, conducted the devotional period; Mrs. Daniel Lane, from Calvary, spoke on "The Religion of Childhood"; the Rev. Mr. Hillman of Trinity discussed "Preparation of Children for Church Membership"; and the Rev. Mr. Hedden of Duke's Chapel spoke on "Growing Religiously Ourselves" and conducted the closing consecration service.

More than 50 persons, representing eight churches, and including five pastors, attended the meeting. There were many expressions of appreciation of the program, which is was felt was particularly timely and worth while at this pre-Easter season. Mary Lee Starling.

Note: This is the meeting which was announced through error in the issue of March 12 for "Sunday, April 8."

NEW PLEDGES

Albert Thompson, district director of the Fayetteville district, is still securing new pledges to the young people's mission special. During the last few weeks he reported the following new pledges: Troy, $33.20; Broadway, Morris Chapel, $2.50; Broadway, $5.

We congratulate the Fayetteville district on the splendid report it is making in this matter of mission pledges.

HALIFAX UNION MEETS

In spite of a heavy downpour of rain, more than 125 young people met at Weldon last Tuesday night at the regular meeting of the Halifax young people's union. Harvey Woodruff, president, presided over the meeting, and Rev. J. O. Long introduced Mrs. Earl W. Brian, who brought the principal message of the evening. Following the meeting Mrs. J. O. Long directed the social hour of the evening.

The young people of this union, as well as their adult leaders and pastors, are manifesting an unusual interest in the work of this union, and the Rocky Mount district should justly feel proud of the splendid work that is being carried on by these young people.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS AGNES PEACOCK, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

CHURCH SCHOOL DAY

April 19 or May 17

Either April 19 or May 17 has been designated for Church School Day observance in the Western North Carolina conference. It is hoped that the majority of our churches will select one of these dates and will observe this occasion with a carefully prepared program.

What Is Church School Day?

It is a day set apart by the General Conference when every local church is requested to give special attention to the cause of Christian education. It is the best opportunity of the year for general superintendents to present the work of their church schools to the entire congregation.

Purpose of Church School Day

The main purposes of Church School Day are to challenge the entire congregation with the importance of religious training of children, young people and adults of the church and community, and to give the members of every local church school an opportunity to make a personal contribution directly to the support of Christian education within the conference.

Who Is Responsible for the Program?

In some schools the church board of Christian education or the workers' council will take the responsibility. In most cases, however, the minister and general superintendent take the initiative in making plans. They should decide on the date, request programs and designate a program committee. When this information is received at the conference office, programs and other suggestions will be sent to chairman of the program committee.

The Committee and the Program

Some committees prefer to build their own program. This procedure enables them to plan a special service out of the regular on-going activities of the Sunday school. Educational values derived from this approach are excellent.

The majority of committee chairmen, however, prefer to take the materials suggested for this occasion and to use them. Sill others prefer to buy a different type of program which may be secured from our publishing house.

Toward the Mark

A careful reading of the program "Toward the Mark" reveals that provision has been made for participation by every age-group division. This is a feature which appeals to most persons. "Toward the Mark" is the approved program for this year and will be provided free for those churches agreeing to use it.

What Is Best Time for Program?

Leaders who have tried it over a period of several years find that best results are obtained, both for the local church and for the offering, when an 11 o'clock service is given over entirely for this observance. By using this hour the entire membership of the church may be reached.

The Offering

Few causes in the Western North Carolina conference have suffered more and recovered less from the depression than Church School Day. Statistics over a period of ten years reveal the growth and decline of this contribution.

1926	$3,425.51
1927	3,801.06
1928	4,522.57
1929	3,877.86
1930	2,326.43
1931	2,287.23
1932	1,582.13
1933	1,695.30
1934	1,297.49
1935	1,407.92

The above figures reveal 1928 as the peak year and 1934 as the year with the smallest annual contribution. While 1935 shows a gain of approximately $100, the total amount is still less than one-third of the contribution in 1928.

The Conference Goal

The Conference Board of Christian Education needs $3000 from this source in order to finance its program. This matter was considered and approved by the executive committee of the board. It was also discussed by Bishop Kern and his cabinet during the February meeting.

Plans for Realizing This Goal

The executive secretary has discussed the importance of both the program and offering personally with several of the presiding elders and ministers and has written to others. District quotas discussed and agreed upon in the districts are as follows:

Marion	$150.00
Waynesville	150.00
Mt. Airy	200.00
Asheville	300.00
Statesville	300.00
Gastonia	400.00
Salisbury	400.00
Greensboro	500.00
Charlotte	500.00
Winston-Salem	500.00

Contribution by Districts October 15, '34, to October 15, '35

Waynesville	$ 54.75
Marion	54.98
Statesville	81.25
Mt. Airy	101.69
Salisbury	122.67
Asheville	124.78
Greensboro	141.52
Gastonia	207.22
Winston-Salem	234.45
Charlotte	284.61

Five Largest Charge Contributions Each District Last Year

Waynesville District

Canton	$ 20.00
Long's Chapel	10.00
Franklin Circuit	9.00
Waynesville	8.50
Franklin	7.00

Marion District

Morganton	16.62
Spindale	10.21
Rutherfordton	8.50
Marion	5.00
Rutherford College	2.88

Statesville District

Central, Mooresville	10.25
Broad Street, Statesville	10.00
Whitnel	5.66
Newton	5.00
Granite Falls	5.00

Mt. Airy District

Central, Mt. Airy	25.15
North Wilkesboro	15.57
Elkin	12.44
Spray	10.00
Leaksville	10.00

Salisbury District

First, Salisbury	25.00
Forest Hill	22.50
Kannapolis	17.74
Mt. Olivet	10.13
Mt. Pleasant	8.16

Asheville District

Central	50.00
Haywood Street	22.19
Hendersonville	16.00
Hillside	10.00
Asbury Memorial	7.02

Greensboro District

West Market	41.71
Wesley Memorial	20.00
College Place	18.13
Reidsville	13.00
Asheboro, First Church	10.00

Gastonia District

Central, Shelby	36.36
Main Street, Gastonia	17.03
Lincolnton	14.00
Belwood Circuit	12.36
Crouse Circuit	10.60

Winston-Salem District

Centenary	130.10
Thomasville Circuit	29.14
Burkhead	25.00
First, Lexington	25.00
Welcome Circuit	18.72

Charlotte District

First Church	86.00
Hawthorne Lane	57.74
Dilworth	30.87
Myers Park	25.00
Pineville	13.00

What About It?

A glance at contributions by districts last year in comparison with district quotas this year indicates that practically every district should more than double its contribution. **If every church school would prepare a program and take an offering, the desired amount could be realized without a burden to anyone.**

If every church would present a united front on this matter, this special observance could again be restored to the splendid record achieved in pre-depression years.

Kagawa and the Co-operatives

He urges the movement because he sees, through its practice of love and brotherhood, a chance to build Christian economic democracy

By M. A. DAWBER

The presence of Dr. Toyohika Kagawa of Japan in the United States of America to discuss the great economics and social issues of the day, is a matter of great importance to the Christian church.

In order to get the best results from his coming it is necessary that his hearers should have at least an elementary understanding of the co-operative movement, for it is upon this economic principle and program that Kagawa has established his kingdom of God movement in Japan.

The gist of the co-operative movement is sharing; sharing by means of a very simple system whereby the benefits of gainful occupation may be enjoyed by all.

It is not a "share the income" program, a plan in which the producer and consumer may join hands in a method to conserve the income from industry and agriculture, by keeping it under their own control and management.

It seeks to remedy the failure of our present system; namely, distribution. Capitalism under private ownership and control, and operating under purely individual motives, has been able to produce, but it has failed and will continue to fail at the point of distribution.

The co-operative movement does not oppose the capitalistic system. It aims to correct its evils. The trouble with the present capitalistic system is that there are so few capitalists. We really do not have capitalism.

The co-operative movement seeks to bring forth a better distribution of this income by lawful, peaceful, democratic processes. It will not be accomplished in a short time, but must of necessity be a matter of long duration and experiment.

Established over ninety years ago in Rochdale, England, by twenty-eight unemployed mill hands, it has passed the experimental stage and has now become one of the most formidable influences in British Isles. It has spread until today business of any commercial group in the Brtish Isles. It has spread until today it is operating in forty countries and has a membership of over 100,000,000.

There are three basic principles upon which the movement is founded:

1. Liberty for all. Membership open to all persons regardless of race or creed; no voting by proxy; each person to have but one vote irrespective of the amount of stock owned.

2. Security for all. The Rochdale pioneers believed that economic brotherhood should mean security for all. To this end they established the principle that capital invested in the movement should receive only the current rate of interest and should not share in the earnings beyond this amount.

3. Justice to all. They believed that economic brotherhood should mean justice for all. To provide this they established the principle that all earnings, over and above those required to pay the operating costs, should be paid back to the members in proportion to their purchases, and in this way prevent the piling up of profits in the hands of a few people.

Kagawa believes that religion cannot be separated from the basic processes of making a living. He insists that you cannot keep the Christian religion and economic life in separate water-tight compartments.

He has established the co-operative movement in Japan as an instrument for bringing the kingdom of heaven upon earth. He calls the co-operative plan an "economic theology," and insists that Christian people ought to be concerned to understand it and to prepare themselves to introduce it into our own economic structure.

He is advocating the co-operative as the alternative to the many and varied nostrums and palliatives that are being put forward to solve our economic problems. He says that it is the only answer to Communism.

Material Communism is unable to cure our economic ills. If life were fundamentally materialistic its problems might be solved by a program of economic materialism, but, inasmuch as our economis life in the last analysis is concerned with all life values, something more than a materialistic approach will be necessary.

The co-operative movement, when it is rooted and grounded in love and brotherhood, is unquestionably Christian, and is calculated to usher in a new era, a Christian economic democracy.

HERE SPEAKS AN OPTIMIST; AND GIVES REASONS

1. The world was never such a neighborhood as it is today. True, nations are not very good neighbors to each other; but the very fact that they are neighbors gives God a new factor to work upon. His next mighty work will be the transforming of bad neighbors into good neighbors.

2. The world is becoming interdependent. The first natural reaction shows itself in "flights" from monetary standards, throat-cutting competition, tariff barriers and increased armaments. But interdependence has come to stay, and through the channel of interdependence God will lead peoples to the supernatural reaction of co-operation.

3. Modern science has had its chance. It has given our age about all the material control it can swallow. The coming age already realizes that only through a new morality, only by means of an exalted spiritual motive can it digest and use the powers offered us by science. Otherwise these powers will destroy us.

4. The world is turning to God. Not the rear guard who travel still in the dust and confusion of a competitive, man-sufficient struggle; but the advance guard who know that modernism and humanism have been tried and found wanting. The true prophets of today are preaching dependence upon God, and the interpreting of life by the guidance of his spirit. It will take a decade or more —and perhaps the cold shower af calamity—before their voices are heard.—The Living Church.

LEARNING TO PRAY

When the disciples realized their need of prayer, they came to Jesus and said, "Lord, teach us to pray." It was in response to this request that Jesus gave them a model prayer. Of this incident the Rev. C. Guy Stambach in Religious Telescope comments:

"Would we not also do well to come before him frequently with the same request? To learn to pray effectively would be to acquire an uncommon measure of spiritual power. The removal of obstacles that thwart, like great mountain ranges, the coming of much needed revival showers, awaits the intercession of believers who have learned how to pray. Effectual praying is simple, like communion between parent and child, yet it is as fervent and insistent as the pleadings of the blind beggar crying out to the Master for sight."

Lord, teach us to pray!

EACH IN HIS OWN TONGUE

A fire-mist and a planet,
  A crystal and a cell,
A jellyfish and a saurian,
  And caves where the cave-men dwell;
Then a sense of law and beauty,
  And a face turned from the clod—
Some call it Evolution,
  And others call it God.

A haze on the far horizon,
  The infinite, tender sky,
The ripe, rich tint of the cornfields,
  And the wild geese sailing high—
And all over upland and lowland
  The charm of the goldenrod—
Some of us call it Autumn,
  And others call it God.

Like tides on a crescent sea-beach,
  When the moon is new and thin,
Into our hearts high yearnings
  Come welling and surging in—
Come from the mystic ocean,
  Whose rim no foot has trod—
Some of us call it Longing,
  And others call it God.

A picket frozen on duty—
  A mother starved for her brood—
Socrates drinking the hemlock,
  And Jesus on the rod;
And millions who, humble and nameless,
  The straight, hard pathway plod—
Some call it Consecration,
  And others call it God.

William Herbert ???

Honor Done Mrs. Flora M. Kendall

The missionary women of the North Carolina conference with whom Mrs. Flora M. Kendall worked so many years, to say nothing of a host of personal friends, will be interested in the tribute paid Mrs. Kendall at St. Paul church in



which she had labored for so many years.

We let Mrs. George S. Baker give us an account of the occasion:

"Memorial services for the late Mrs. Flora M. Kendall were held in the beginners' department of the educational building of St. Paul Methodist church on Sunday morning, March 16, 1936. Mrs. Kendall was founder of the department.

The program opened with a worship period by the children of the department. Mrs. E. C. Crow, superintendent of the department, called attention to a picture of Mrs. Kendall which had been presented to the department by her daughter, Mrs. Virginia Kendall Thompson, and told that Mrs. Kendall was the first to make efforts to have a beginners' department separate from the adult Sunday school. She succeeded in securing a separate room, and was superintendent of the department for many years. Through her efforts, when the new educational building was erected a few years ago, the brightest, sunniest and most attractive room in the building was selected for the beginners.

Following her talk, Hardy Lee Thompson, only grandchild of the late Mrs. Kendall, unveiled a beautiful picture of 'The Good Shepherd,' which had been given by the workers and former workers of the department. On the picture was a brass plate bearing the words, 'In Memory of Flora M. Kendall, Founder of the Beginners' Department of St. Paul M. E. Sunday School.'

Mr. T. R. Robinson, of whose class Mrs. Kendall was a member after she gave up the work of the beginners' department because of failing health, offered a beautiful prayer.

Attending were the members of Mr. Robinson's class, workers, former workers, and children of the beginners' department."

Mrs. Kendall had put much of her life into St. Paul's church and she was most highly esteemed by the people of Goldsboro, but her labors were not confined to these. She had done a wonderful work among the women of the New Bern district whose leader she had been for years. In fact, the whole North Carolina conference loved her dearly and esteemed her most highly. Especially true was this in the eastern section of the state. Having been reared in Wilmington, and for years a resident of Goldsboro, Mrs. Kendall was established in the hearts of a wide company.

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GREENSBORO, N. C.

Sunday School Lesson

MARCH 29

By Prof. Rollin H. Walker

Kingdom Citizenship

Scripture—Luke 13:18-30

God's methods and proceedings are likely to be a surprise. Men looked forward to the Messiah's coming as an event glorious with pageantry and power. Instead of that, said Jesus, the kingdom of heaven is like unto a mustard seed which is indeed the least of all seeds, but when it is grown it becomes a tree and the birds of the air come and lodge in the branches thereof. The beginnings are absolutely small; it is only the consummation that is impressive.

How ridiculous to the leaders of his day seemed the suggestion that a penniless carpenter who had set himself up as a rabbi and went about with twelve fishermen preaching here and there to groups of peasants, should be the long-expected Messiah so gloriously painted by Isaiah and the prophets!

Unobserved Progress

Another aspect of the kingdom was even more disappointing. Jesus did not seem to be accomplishing much among the motley multitudes to whom he preached. "But," said he, "this apparent lack of results is to be expected. The kingdom of heaven is like unto leaven which a woman hid in three measures of meal until all was leavened. Its influence works secretly. Men oppose it or ignore it, but all at once men wake up to the fact that the atmosphere has been changed."

Mackay, of Uganda, worked seven years without a convert, worked seven denly multitudes turned to Christ. The leaven had been working. A little group of college reformers may be the by-word of the rest of the students, but their brave protests often cause those who hotly oppose them to modify their lives distinctly for the better, to show that the criticisms of the reformers are not justified. Unconsciously the critics are changing under the influence of that which they rail against.

The Strait Gate

Jesus' conception of the new kingdom of heaven which he had come to set up on the earth was disappointing to the Jews in another respect. Many of them assumed that because they were Jews they would enjoy its benefits as a matter of course. Their feeling was like that of a crown prince who takes for granted that the succession is for him by right of inheritance. But doubtless many others, remembering the message of the prophets, had misgivings. They had read Amos, who said to Israel, "You only have I known of all the families of the earth; therefore will I visit upon you all your iniquities."

A man who was puzzling over this problem asked Jesus, "Are there few that be saved?" Of course he considered himself as already saved! Jesus astonished him by telling him that he had better look out for himself. "Strive to enter in at the strait gate," said he, "for many shall seek to enter and shall not be able." And when, in a future day, those who have not entered by the strait gate begin to remind the Master of the house that they once took dinner with him and had often listened with great interest to his preaching, he will disclaim any acquaintance with them, not because he does not know all about them, but because he does. They have had the privilege of hearing his evangel, but they have done nothing about it, and hence have rendered themselves in the worst possible sense strangers to him.

A LAMENT

By W. L. Hutchins

I did a thousand noble things for him
From his youth up;
I tucked the covers 'round
His little form as mother
Did before she went away;
I gave to him my food
And went hungry;
I gave to him my clothes
While I shivered in the cold;
I stayed awake at night
To let him sleep;
I stepped aside
That he might pass;
I would have chosen death
To let him live another day.
But now that he is gone
All these cannot atone
For one ugly word I said.
O Christ, please find him
Up in Heaven,
And ask him to forgive me.

For there is no stranger farther removed from Christ than the man who is utterly familiar with his teachings and has been in nowise transformed thereby. There will be weeping and gnashing of teeth, said Jesus, when the highly privileged people who have not taken the gospel to heart see the sweaty crowds of foreigners from all quarters of the globe enter the kingdom with Abraham, Isaac, and Jacob, and they are shut out.

This happened to the first-century Jews ,and it will happen to the prosperous and proud nations of the West if they do not more seriously take to heart the Lord's teachings about the brotherhood of man. How it will humiliate America and Britain if they see the great nations of Eastern Asia exalted to lordship in the world through acceptance of the teaching of Jesus, while they themselves dwindle and pine away.

Why will many seek to enter into the kingdom and not be able? In the first place, because they did not try soon enough. Someone has said that nine-tenths of wisdom is being wise in time. How pathetic to see a man who has neglected all his youthful opportunities trying to get an education! It is as though an old man with rheumatic fingers were striving to become a pianist.

And then many will seek to enter in and shall not be able because they did not try in the right way. There are scores of passionately intense souls who, by fasting and prayers and all manner of self-mortification, have sought the riches of the kingdom, but have not found them. They did not submit themselves to God's way of imparting life. As Paul says, going about to establish their own righteousness they have not submitted themselves to the righteousness of God.

And then many will seek to enter in and will not be able because they did not try hard enough. They wanted the kingdom, but they wanted a lot of other things. "Except a man hate his father and mother, his wife and children—yes, and his own life also"—said Jesus, "he cannot enter my school; he cannot even be a freshman, let alone a graduate." But if once a man surrenders himself wholly to service and submits completely to God's way of salvation, he will find to his amazement that Christ's yoke is easy, and his burden is light, because he will have the re-enforcement of the Holy Spirit.—Northern Advocates.

TWENTY-FIVE THINGS WE CAN'T DO

1. Sow bad habits and reap a good character.
2. Sow jealousy and hatred and reap love and friendship.
3. Sow wicked thoughts and reap a clean life.
4. Sow wrong deeds and live righteously.
5. Sow crime and get away with it.
6. Sow dissipation and reap a healthy body.
7. Sow crooked dealings and succeed indefinitely.
8. Sow self-indulgence and not show it in your face.
9. Sow disloyalty and reap loyalty from others.
10. Sow dishonesty and reap integrity.
11. Sow profane words and reap clean speech.
12. Sow disrespect and reap respect.
13. Sow deception and reap confidence.
14. Sow untidiness and reap neatness.
15. Sow intemperance and reap sobriety and temperance.
16. Sow indifference and reap nature's rewards.
17. Sow mental or physical laziness and reap a responsible position in society.
18. Sow cruelty and reap kindness.
19. Sow wastefulness and reap thriftness.
20. Sow cowardice and reap courage.
21. Sow destruction of other people's property and reap protection for your own.
22. Sow greed and envy and reap generosity.
23. Sow neglect of the Lord's house and reap strength in temptation.
24. Sow neglect of the Bible and reap a well-guided life.
25. Sow human thistles and reap human roses.—James Nankivell.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

Since better weather has come our boys are very busy with the farm work. The severe winter prevented us from doing some things that we expected to have done some time ago. We have planted all of our early vegetables and are now clearing and preparing ground for later planting. We are planning to make an abundance of vegetables for our dining room and an abundance of feed for our dairy and stock. A few more weeks of good weather will enable us to catch up with our farm activities.

* * * *

The second Sunday in March I preached at Manteo at the 11 o'clock hour. Mann's Harbor at 3 o'clock and Wanchese at 7:30. I "pinched hit" for Rev. B. B. Slaughter, the presiding elder of the Elizabeth City district, who was recovering from an attack of influenza. At these churches I had delightful fellowship with Brothers Brown, Harrison and Vaughan. At all three services I met many staunch friends of the Methodist Orphanage who are generous toward our children. On my way to and from Roanoke Island and Mann's Harbor I saw several of our preachers who are working hard for the Orphanage as well as for other causes.

* * * *

The treasurer of the Edenton Street Methodist church, Raleigh, Brother D. L. Cozart, handed me a check the other day to the amount of $450, which covers their Orphanage apportionment for this year. This large check means much to us in meeting our heavy operating expenses. I am confidently expecting all the charges in the conference to remember the Orphanage in a substantial way within the next few weeks. The friends of Edenton Street church are loyal and generous toward our beloved Methodist Orphanage. Brother E. C. Few, the much beloved pastor, is leading his church to large achievements. His popularity grows with each succeeding year.

* * * *

I want the many friends of the Orphanage throughout the conference to know that I appreciate what they are doing toward collecting Octagon soap coupons, clothing our children and raising money to pay our big bills. When our friends realize that it takes approximately two hundred dollars each day to meet our operating expenses, they can understand and appreciate the necessity of bestiring themselves in our behalf. Many of the pastors have told me that the weather was so severe during the winter that they could not carry out their plans for the Orphanage, but they are now busy trying to pay their Orphanage opportionment and expect to let me hear from them in the near future. Since the weather has improved I shall be expecting to hear from all the preachers who have not yet paid their apportionment in full.

* * * *

This coming Sunday is a fifth Sunday and every preacher is urged to take a free will offering and every Sunday school superintendent is also urged to take a free will offering for the benefit of the Orphanage. The annual conference in Wilmington unanimously adopted a resolution to this effect. By all uniting in one great effort, great good will come to our Orphanage by asking every church and Sunday school to make a free will offering on the fifth Sunday in March and on all other fifth Sundays in the year. Since 91 chairges failed to pay their Orphanage apportionment in full and three charges failed to pay anything, it is imperative that the churches and Sunday schools this coming Sunday do their best for our Methodist Orphanage. We fell more than seven thousand dollars behind on our Orphanage apportionment last year and by reason of that fact we are seriously handicapped in meeting our financial obligations.

* * * *

It was a privilege to be at Walnut Grove church the third Sunday afternoon. It was the occasion of the second quarterly conference for the charge. Brothers Nicks, Porter and Black were present. Brother Porter, the presiding elder, preached a very helpful and timely sermon, after which he conducted a most successful quarterly conference. Brother Nicks had everything in good shape for the quarterly conference and is rendering effective service on the Cedar Grove charge. The Cedar Grove church is erecting one of the prettiest country churches in the state. Brother Nicks is anxious for the Walnut Grove congregation to build a modern church to meet the requirements of this new day. The Walnut Grove church membership numbers between 350 and 375 and can easily put up a modern building by following the leadership of Brother Nicks. After the quarterly conference Brothers Porter and Nicks gave me an opportunity to speak in behalf of the Methodist Orphanage, which I gladly did. The friends on the Cedar Grove charge believe in the Methodist Orphanage and are backing up their faith by their works.

* * * *

In Dr. Joseph F. Newton's "Don't Forget" I see this, "Don't forget that life is very short at its longest, and that the things you will not regret are the kindnesses along the road." I am persuaded

(Continued on page 31)

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Specimen of Type

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2 He maketh me to lie d green pastures: he leadeth m the still waters.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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HERE'S HOPING

Here's hoping that the weather next Sunday will be fine, our folks will be in good humor, and the offering will be the biggest ever. This is a wonderfully fine time of the year to give a great big offering to the family sponsored by the Children's Home. Just think of the needs of 351 children, the number now being sponsored by the Home, and give accordingly. If our friends will get their enthusiasm aroused they will give a big offering and enjoy it. Here's hoping.

READY TO WEAR

The spring clothing for our boys and girls has been purchased and most of it has been fitted on the children. Those directly responsible for this important phase of our work have been working diligently for the past several months to have all the clothing ready for spring. While purchases are made on wholesale fashion, they are so arranged that each garment is in keeping with the desire of each child. This is a very tedious process but it means a great deal to the children. Those groups having taken children for sponsoring their clothing needs are encouraged to send their contributions as convenience will permit. We have already used what they will pay in the purchase of spring clothing, used it more economically through our contracting arrangements than they could since they would have to buy in retail fashion. We have also had the benefit of having the child nearby so that he or she could be properly fitted and suited. So the clothing is here and we will be glad to receive the contributions, even though no individual statement will be sent out.

THE NORFLEET BUILDING

Due to the very severe winter construction on the Norfleet building was suspended for over two months. The recent open weather has brought renewed activities to this building. The walls have been constructed and the roof is now being placed. At no distant date this new home for 30 boys will be opened. Funds for this fireproof and commodious building have been provided by the J. K. Norfleet family of Winston-Salem, loyal and liberal friends of the Children's Home.

THE BROWN MEMORIAL

Plans for our community center have been completed by our architects. It will be recalled that Mrs. L. E. Brown of Waxhaw has graciously agreed to contribute $10,000 for the construction of this community center, this gift coming in memory of her foster son, L. E. Brown, Jr. This building will have on the first floor a large room with suitable fireplace and furnishings, making it well fitted for a reading room and for social occasions. The first floor will also provide for a kitchenette and a stock room. The ground floor, or basement, entirely above the ground, will provide for a large and commodious Boy Scout room. The building will have plumbing and heating facilities. Mrs. Brown is providing for a long felt want here at the Children's Home.

PLEASE TAKE THEM

We are simply overwhelmed with requests for the admittance of children. As time and opportunity permit we are making a careful investigation of each application. We are finding that some of these children really have a claim on the Children's Home and really ought to come here. We are placing them on our preferred waiting list. Some of the applications are not so deserving. To these we are having to say that as bad as their situation appears to be, it is not nearly so bad as others. We are calling attention to other ways of providing for the children. Even so, there are sufficient requests of a worthy nature to give us plenty to think about and plenty to do about.

WESLEY FELLOWSHIP CLASS

Rev. A. C. Waggoner, better known to the writer as "Jinks," since he has known him from the time he was a very small lad, recently accompanied his Wesley Fellowship class at Spray to the Children's Home for the purpose of selecting a child for the class to sponsor. A picture of this group is herewith presented. In the foreground of the picture is a little four-year-old boy named Ray Greene, who was selected by the class as their child. Our friends at Spray have been dealing very kindly with the Children's Home for a number of years. Their interest has been accelerated since the coming of their present pastor. So we have the fellowship of some loyal followers of Wesley who live at Spray and who will see to it that little Ray Greene and other little youngsters are provided for.

OUR PAGE

A. C. Tainter, who runs a store at Penland for a vocation and who helps support the Children's Home as an avocation, writes as follows: "When I turned to 'our' page in the Advocate last night, I was so pleased with the display that I just have to write you in comment on it. I think it is wonderful. If it hasn't already accurred to you, wouldn't it be a good idea to have 837 copies printed on cardboard and let all of us superintendents have one? I am using what I have—tore it out—and am going over to the church now to arrange it for tomorrow, along with the card 'Next Sunday Is Children's Home Sunday.' Am glad to note that you are getting along so well down there and staying out of the 'red.' Do hope that we will have a good fifth Sunday."

SOMETHING TO BUY

It seems there is always something requiring quite a lot of money to buy. Things wear out and have to be replaced. Among other things we had to restore and refit our power and lighting arrangements last winter. This cost us over $2000. This year we are having to replace our refrigeration plant with a new one and adapted for our enlarged needs. This is costing us over $2000. Farm machinery costing over $3000 has just been installed. One of our mules has given out and we have to buy a new one. It takes money, lots of it, to provide for the needs of our big family.

Church attendance is not the essence of religion but it is an evidence of religion.—Religious Telescope.



Spray Wesley Fellowship Class Sponsors Ray Greene

Statement General and Conference Work of Western North Carolina Conference

Lambeth wants a report of charges that have paid in full, with human interest items. What does he mean by "paid in full"—first quarter, to date, or entire year? A bookkeeper gets tired of "accursed calculations with abominable clearness." This is a human interest report. The reader can do his own calculation.

	Paid	Accepted
Asheville District		
Biltmore	$ 70.00	$ 300.00
Black Mountain	60.30	500.00
Candler	50.00	400.00
Fletcher-Mills River	40.00	350.00
Haywood Street	108.00	1050.00
Hot Springs	42.00	200.00
Skyland	62.24	225.00
Charlotte District		
Belmont Park	200.00	800.00
Calvary	300.00	1000.00
Hickory Grove	155.18	360.00
Homestead-Pleas. Gro.	42.60	341.00
Peachland	89.75	340.00
Pineville	250.00	500.00
Polkton	100.00	200.00
Prospect	102.00	300.00
Thrift-Moores	31.25	260.00
Gastonia District		
Smyre	250.00	468.00
Goodsonvile	90.00	416.00
Lincolnton	400.00	1600.00
Mount Holly	221.00	884.00
Lafayette Street	136.50	548.00
Stanley	225.00	225.00
Greensboro District		
Bessemer	87.50	320.00
Wesley Memorial	1375.00	5300.00
Mt. Pleasant	200.00	200.00
Reidsville, Main St.	418.75	1675.00
Marion District		
Avery	55.00	105.00
Cliffside-Avondale	75.00	500.00
Morganton Ct.	123.50	265.00
Rutherfordton	50.00	300.00
Rutherford College	44.00	291.00
Spindale	112.50	450.00
Table Rock	20.00	200.00
Henrietta	40.40	225.00
Mount Airy District		
Creston	37.09	110.00
Mt. Airy Ct.	50.00	220.00
Stoneville-Mayodan	25.00	165.00
Salisbury District		
Badin-Tabernacle	75.00	300.00
Epworth	100.00	450.00
Forest Hill	662.50	1325.00
Harmony	50.00	200.00
Concord Ct.	177.83	760.00
Norwood	137.50	550.00
Salem	74.75	400.00
Park Avenue	107.00	500.00
Woodleaf	65.00	385.00
Statesville District		
Catawba	101.00	675.00
Cool Springs	137.00	400.00
Elmwood	45.00	150.00
Granite Falls	75.00	600.00
Hiddenite	206.50	325.00
Hudson	30.00	200.00
Maiden	62.50	250.00
Mooresville: Central	175.00	700.00
Statesville: Broad St.	300.00	1500.00
Stony Point	48.25	250.00
Taylorsville	63.00	325.00
Waynesville District		
Brevard Ct.	12.00	59.00
Canton	135.00	1300.00
Clyde	16.66	200.00
Cullowhee	25.00	150.00
Franklin	25.00	400.00
Whittier	21.00	90.00
Winston-Salem District		
Advance	31.25	125.00
Davidson	132.13	650.00
Davie	68.75	275.00
Denton	54.00	150.00
Doubs	77.00	235.00
Farmington	50.00	200.00
Mocksville	64.00	320.00
Reeds	12.50	50.00
Thomasville, Main St.	500.00	2000.00
Walkertown	112.50	450.00
Welcome	550.00	525.00
Centenary	3000.00	7000.00
Central Terrace	50.00	350.00
Green Street	100.00	400.00
Hiatt-Sedge Garden	65.00	255.00

E. O. Cole, Treas.

"PLEASE NOTE THE FOLLOWING NOTICES!"

If I were to shout at you personally as vehemently as I have to blare forth church announcements in order to gain your attention you would probably feel insulted. It seems as though you come out to services and meetings in large numbers only when I have employed methods of the circus barker. You flock to attend special services and anniversaries which I have exploited and emphasized, only to settle back until you are prodded again.

We are all doing it. Some church bulletins which come to my office are continually dressing up in new type or in bigger and better headlines to attract attention. One of them recently was printed in red ink!—Lawrence Wilson.

NOMADIC IN THEIR HABITS

An Oakboro Item, Stanly News and Press contains the following bit of news:

"There has been quite a bit of moving in our section recently. Clyde Morgan moved to Rufus Smith's; Joe Hartsell moved to where Clyde was; Bob Smith moved to the Hartsell place; Oswald Smith moved to Elic Cagle's; Neill Ledbetter and family have moved to Union county."

There appears to be quite a strain of Gipsy blood in some people. In other years many of our operatives in cotton mills moved from mill to mill with each change of the moon. But this population is now much more stable. In some mill communities such restlessness is almost unknown.

Up Go Preaching Standards

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AND

A Good General Tonic

Quicker Relief From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. At all drug stores. Trial size 10c. Economy size 25c.

***Soothe* TIRED EYES**



Wash out irritating particles; relieve and refresh your eyes with

DICKEY'S *Old Reliable* EYE WASH

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

Dickey Drug Co., Bristol, Va

666 SALVE for COLDS

LIQUID-TABLETS SALVE-NOSE DROPS

price 5c, 10c, 25c

EXPECTANT MOTHERS



Mrs. D. R. Walls of 805 Murphy Ave., La Grange, Ga., said: "Before the birth of my boy I felt miserable. It seemed everything was wrong with me. I had headaches and a weakness all thru my system. After I started taking Dr. Pierce's Favorite Prescription I picked up quickly in every way. It gave me strength, my digestion improved, and I was soon feeling like myself again. This tonic is very helpful to prospective mothers." New size, tablets 50 cents.

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AT LOW FACTORY PRICES

SAVE half or more on your Yarns. Buy direct from long-established manufacturer. Quality guaranteed. Write a postal card for 150 free samples and prices. The ELMORE Corporation, Dept. "R-1", Spindale, N. C.

Children's Storyland



THE FAIRY BROOK

When the children came to grandfather's for the summer, little starry-eyed Elizabeth chose the tiny southern chamber for her own, because she could look out the window, across the meadow, and see Fairy Brook.

"Why did they call it 'Fairy Brook,' grandmother?" she asked. "Do you really suppose someone saw really, truly fairies there some time, playing in the water?"

"Perhaps," laughed grandmother, as she hurried back and forth in the sunny kitchen; "suppose you and Lester go and see."

The children played all the morning by the brook. "We are going to call it our playground," said Elizabeth, "and play there all summer."

What fun they did have there! They watched the little minnows that swam by and threw them cracker crumbs to eat. They planted forget-me-nots and water-cress by the borders of the brook, and made friends with a turtle who took his sun bath every day on a big flat rock right in the middle of it.

But try as they would they could never see the fairies that they were sure must be there. "Grandfather says it is called 'Fairy Brook' because it is so pretty," said Elizabeth, "but Lester, I almost just know that lots of things are there we can't see. I wish the turtle could talk and tell us of what goes on when we are not here."

Lester pushed his hair from his eyes and smiled at Elizabeth. "We'll get up before the day is here," he said. "Maybe we can surprise the fairies then."

"Oh, no, Lester," said Elizabeth. "Don't you know the fairies always go before the day comes? We must come by moonlight."

Two nights after that, Elizabeth woke. The moonlight made everything seem as bright as day. She jumped out of bed and dressed hurriedly and called Lester. "Let's go to Fairy Brook," she said, "and perhaps we will see the fairies in the moonlight."

They stole softly down the stairs and out of the door, just as the big clock in the kitchen struck two. "How strange it is to be out here awake when all the world is asleep!" whispered Elizabeth.

But all the world was not asleep. As they came nearer to Fairy Brook there was a rustle and a crash as a mother doe and her two baby fawns leaped out of the brook, and rushed back to the forest. Elizabeth and Lester looked at each other with eyes big with wonder.

"The dear things," whispered Elizabeth. "We will leave some salt on the old stump tomorrow night. Grandfather says deer like salt as much as we like candy. Oh, Lester! think of having deer for pets! Isn't it just wonderful!"

Mother Deer and her fawns found the salt, the apples, and the other good things that Elizabeth and Lester left for them. At first they came only at night, but one day when the children had been very still watching the minnows for some time, Elizabeth caught sight of a pair of bright eyes watching them from a bush. "Oh," she said, "look, Lester, but keep very still."

After that they put things on the stump in the daytime, and if they kept very still, Mother Deer would come and take them, but it was a long time before she would let the babies come, too. At last they grew so friendly that they came every morning for the breakfast the children always had ready for them, and Mother Deer would let gentle Elizabeth lay her hand against her soft, furry side, and the baby fawns would lick Lester's hand with their slender pink tongues.

When it was time to go home in the fall, grandfather promised to see they had their breakfast all winter. "When you come again next summer," he said, "if they are fed all through the winter and spring, they will be waiting for you."

"After all," said Elizabeth, "it was a Fairy Brook. I don't believe things like that happen at most brooks."

"No," laughed grandfather, "I don't believe they do."—Anne Altha Singelton in Advance.

MOTHER

Mother is a little girl who trod my path before me,
Just a bigger, wiser little girl who ran ahead—
Bigger, wiser, stronger girl who always watches o'er me,
One who knows the pitfalls in the rugged road I tread.

Mother is a playmate who will always treat me kindly—
Playmate who will yield me what true happiness demands.
She will never let my feet stray into brambles blindly—
Mother's just a bigger little girl who understands.

Mother is an older little playmate who'll befriend me—
Yesteryear she traveled in the path that's mine today!
Never need I fear a foe from which she might defend me—
Faithful little pal who ran ahead and learned the way!

—Strickland Gillilan.

TRUTHFULNESS

Two country lads came at an early hour to a market town, and arranging their little stands sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own raising, and the other supplied with clams and fish. The market hours passed along, and each little merchant saw with pleasure his store steadily decreasing, and an equivalent in silvery bits shining in his money cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it, said, "What a fine, large melon! What do you ask for it, my boy?"

"The melon is the last I have, sir; and though it looks very fair, there is an unsound spot in it," said the boy, turning it over.

"So there is," said the man. "I think I will take it. "But," he added, looking at the boy's fine open countenance, "is it very businesslike to point out the defects of your fruit to customers?"

"It is better than being dishonest, sir," said the boy modestly.

"You are right," said the fellow; "always remembering that principle, and you will find favor with God and man also. I shall remember your little stand in the future. Are those clams fresh?" he continued, turning to Ben Wilson's stand.

"Yes, sir; fresh this morning. I caught them myself," was the reply, and a purchase being made, the gentleman went away.

"Harry, what fool you were to show the gentleman that spot on your melon! Now you can take it home for your pains or throw it away. How much wiser is he about those clams I caught yesterday? I sold them for the same price as I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I shall be better off in the end, for I have gained a customer and you have lost one."

And so it proved, for the next day the gentleman bought nearly all the fruits and vegetables of Harry, but never spent another penny at the stand of his neighbor. Thus the season passed. The gen-

tleman, finding he could always get a good article from Harry, constantly patronized him, and sometimes talked with him about his future prospects.

To become a merchant was Harry's great ambition, and when the winter came on, the gentleman wanted a trusty boy for his warehouse and decided on giving the place to Harry. Steadily and surely he advanced in the confidence of his employer, until having passed through various posts of service, he became at length an honored partner of the firm.—Publisher Unknown.

MISSING A HIKE

"I've the greatest surprise in the world for you!" exclaimed Bonnie Brown, as she came darting through the back door of her neighbor's house.

Lilly Dale lifted her hands from the pan of warm, soapy water in the sink and smiled broadly.

"Another day's outing would be my guess," laughed Lilly.

"That's it exactly," chuckled Bonnie, "and this time we're going to start early in the morning and spend the whole day. We're going to Crab Apple Valley this trip, but we're going after hazelnuts—lots of them on the hills overlooking Crab Apple Valley, Jimmy tells me."

A little wave of disturbance passed over Lilly's face as she turned to her friend. "This is Friday, Bonnie," she said thoughtfully. "What about our music lessons for tomorrow?"

"What do we care about the music lessons!" retorted Bonnie. "We can have them when we can't go to the woods. I've already asked Miss Joyce to excuse me, and started to ask her to excuse you, too, but I didn't. Thought you could call her up over the phone."

"I'll see about it,' 'answered Lilly, "but I don't want to miss my lesson."

"And I wouldn't have you miss this hazelnut hunt either," returned Bonnie, "so get ready to go bright and early in the morning."

"Of course I want to go," mused Lilly, as she hung the shiny dishpan in the sun on the back porch," and maybe if I practice hard I'll have my lesson by night, but I won't call Miss Joyce until I'm sure of my lesson."

As soon as her little chores were done Lilly went to the piano, but the baby was fretful, and mother was so busy at her sewing that Lilly took little sister out for a walk. When she came back she had to help fix the lunch, and then clean up the dishes again. Then, while little sister had her nap, she practiced her music lesson diligently, but even at that, when night came, the lesson was far from perfect. Her efforts seemed to be in vain.

"I'll get up early in the morning and finish it before Bonnie comes for me," she promised herself, when she went to bed. And, so far as getting up was concerned, Lilly arose with the first ray of sun, but scarcely had she reached the bottom of the stairs she heard her mother's voice in the kitchen, and by the tone alone Lilly knew that her mother was suffering with one of her nervous headaches.

"My music will have to wait for this," said Lilly, pleasantly. "I'll help mother with the breakfast.

With Lilly to help, the breakfast was soon over; then the house was set in order, and Lilly was hard at her music when Bonnie came rushing in.

"Not dressed yet for the hike!" exclaimed Bonnie.

"I can't go,' 'answered Lilly. "I simply can't neglect my music for a hike, and Miss Joyce couldn't take me until my regular time. Besides that, I don't know my lesson."

A little sign of disappointment passed over Bonnie's face, then suddenly she clapped her friend on the shoulder.

"Listen, Lilly," she murmured happily, "there are to be olive sandwiches, toasted bacon and hot chocolate. You don't want to miss that, do you?"

"I don't want to miss any of those things,' 'answered Lilly, "but my mother works hard in order to give me music lessons, and I am not going to disappoint her, no matter what tempts me to waste time."

"If that's the way you feel about it," answered Bonnie, "of course I'm not going to persuade you to go. But it does seem silly to miss a hazelnut hunt in the gorgeous autumn-time just far an old music lesson."

"I'm the one that's missing it, Bonnie," responded Lilly, "and I want you to know it hurts. But mother says one cannot accomplish one's aim in life unless one is willing to give up a few things. You know, I've set my goal for that of a good accompanist, and—and—it's going to take work to do it."

This little story is based on an incident that took place between two young girls fifteen years ago, and today Lilly is a most accomplished musician, while Bonnie can scarcely read her notes, and yet, in reality, Bonnie has had very little more fun and pleasure than her accomplished friend. The difference is only this—one worked with a purpose in mind and the other didn't. Which of the two used her time best?—Junior Joys.

Little Susie (to her small brother): "I heard papa calling you a while ago."

Brother: "What did he say—Robert or Bobby?"

Susie: "He said Robert."

Brother: "Then I guess I'd better go and see what he wants."—Ex.

Teacher—To what does "50-40" refer?

Student—United States and England had a dispute over the boundary line of Oregon territory.

Teacher—Very good; and how was the matter settled?

Student—Fifty-fifty.

Sunday School Teacher—What was the effect of the Ten Commandments upon the children of Israel?

Tommie — The Ten Commandments made the children of Israel very miserable.—Boston Transcript.

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For Local Irritation to quickly relieve the stinging torment, women use mild, soothing—
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North Carolina Christian Advocate

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SLATE OF JOHN R. CHURCH
Conference Evangelist

March 15-27—Ward Street, High Point.
March 29-April 10—Walkertown, N. C.
April 14-16—District Conference, Carlisle, Kentucky.
April 19-May 3— Portsmouth, Virginia.
Full slate until November.

DISTRICT CONFERENCE DIRECTORY

Asheville, at Weaverville	April 26-27
Greensboro, at Farmer	April 30
Statesville, at Mount Zion	April 30
Gastonia, at Kadesh Church, Belwood	May 5
Winston-Salem, at Kernersville	May 6-7
Salisbury, at Salem Church	May 8
Raleigh, at Middleburg	May 12
Charlotte, at Marshville	May 12
Rocky Mount, at Farmville	May 12-13
Fayetteville, at Raeford	May 12-13
Wilmington, at Clinton	May 13-14
Rocky Mount, at Farmville	May 18-19
Durham, at Duke's Chapel	May 21
Mount Airy, at Jonesville	May 26-27

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
SECOND ROUND

March

Bynum, Cedar Grove, 11 28
Orange-Carrboro, Carrboro, 11 29
Andrews-Massey's, Massey's, 3 29

April

Bahama, Ellis Chapel, 11 4
Webb Avenue-Holt's, Holt's, 11 5
Mebane, 7:30 5
Duke Memorial, 7:30 7
Chapel Hill, 7:30 9
Yanceyville, Locust Hill, 11 11
Milton, Semora, 11 12
Front Street, 7:30 12
Leasburg, Bethel, 11 19
West Durham, 7:30 19
Durham Ct., McMannens, 11 26
Person Ct., Lea's Chapel, 3 26
Roxboro, 7:30 26

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

March

Hatteras, Buxton, 11 29
Kennekeet, Rodanthe, 7:30 29

April

North Gates, Savages, 11 and 1 4
City Road, 11 5
North Gates, Savages, 3 5
Hertford, 7:30 5
Moyock, 11 12
Kitty Hawk, Collington, 3 12
Currituck, 7:30 12
Pasquotank, Mt. Herman, 11 and 1 18
Chowan, 11 19
Pasquotank, Mt. Herman, 3 19
Elizabeth City, First Church, 7:30 19
Perquimans, Woodland, 11 and 1 25
South Camden, Wesley, 11 26
Perquimans, Woodland, 3 26
Williamston, 7:30 26

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
SECOND ROUND

March

Maxton, 11 29
Person Street-Calvary, Gardner's, 7:30 29

April

Laurel Hill, Snead's Grove, 11 5
Ellerbe, Concord, 3 5
Fayetteville Ct., Parsonage, 7:30 6
Caledonia, East Laurinburg, 7:30 9
Fayetteville Ct., St. Andrews, 3 12
Jonesboro, Lemon Springs, 7:30 12
Hay Street, 7:30 15
Stedman, Tabor, 11 19
Broadway, Morris Chapel, 3 19
Raeford, 11 26
Gibson, 7:30 26

May

Troy, 11 3
Goldston, 3 3
Aberdeen, 7:30 3
Roberdel, St. Pauls, 11 10
Piedmont, West Rockingham, 7:30 10
Biscoe, Star, 11 17
Carthage, 7:30 17
Rowland, Purvis, 11 24
Rockingham, 7:30 24
Red Springs, 11 31
Parkton, Cotton, 7:30 31

Fayetteville district conference, May 14.

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
SECOND ROUND

March

New Bern, Centenary, 7:30 25
La Grange, Institute, 11 29
Seven Springs, Indian Springs, 3 29

April

Aurora, Aurora, 11 5
Aurora, Campbell's Creek, 3 5
Pamlico, Vandemere, 11 12
Oriental, Oriental, 7:30 12
New Bern, Centenary, 11 19
Goldsboro Ct., Thompson's, 3 19
Pink Hill, Webb's, 11 25
Greenville, 11 26
Kinston, Queen St., 7:30 26

May

Vanceboro, Epworth, 11 3
Dover, Bethany, 3 3
Grimesland, Providence, 11 9
Straits-Harlowe, Oak Grove, 11 10
Beaufort, 11 17
Newport, Newport, 3 17
Morehead City, 8 17
Mt. Olive Ct., Providence, 11 23
Mt. Olive-Calypso, Mt. Olive, 11 24
Goldsboro, St. Paul, 8 24
Ocracoke-Portsmouth, Ocracoke, 7 29
Atlantic, Atlantic, 11:30 30
Fremont, Black Creek, 11 31
Pikeville-Elm Street, Saulston, 3 31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND

March

Raleigh, Jenkins Memorial, 11 29
Newton Grove, Mt. Moriah, 3 29
Erwin, night 29

April

Louisburg, 11 5
Youngsville, Prospect, 3 5
Oxford 6-10
Zebulon, 11 12
Clayton, night 12
Four Oaks, Antioch, 11 18
Benson, 11 19
Bailey, Pleasant Grove, 3 19
Fuquay, Kipling, night 19
Franklinton, night 20
Creedmoor, Bullocks, 11 25
Henderson, First Church, 11 26
Oxford Ct., Bethel, 3 26

May

Princeton, 11 2
Lillington, Pleasant Plains, 3 3
Cary-Apex, Apex, 11 10
Mamers, Mt. Ariel, 3 10
Garner, Mt. Zion, 3 17

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

March

Rocky Mount, Clark Street, 11 29
Tarboro, 7:30 29

April

Warrenton, Macon, 11 5
Warren, Shady Grove 5
Norlina, Jerusalem 5
Conway, Zion, 11 12
Northampton, Lasker, 3 12
Garysburg, 7:30 12
Rich Square, Pinners, 11 19
Scotland Neck, Hobgood, 7:30 19
Rosemary, Smith, 11 26
Roanoke Rapids, 7:)0 26

May

Seaboard ,Pleasant Grove, 11 3
Halifax, Tabor, 3 3
Enfield, Whitakers, 7:30 3
Stantonsburg, 11 10
Walstonburg, 3 10
McKendree, 11 17
Farmville, 7:30 17
Rocky Mount Ct., 11 23
Spring Hope, 3 or 7:30 24

Zone preachers' meetings, March 9-13. District conference, Farmville, May 12-13.

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

March

Wilmington, Trinity, 11 29
Tabor City, Bethel, 3 29

April

Southport, 11 5
Epworth-Wesley, Bethany, 3 5
Wilmington, Fifth Avenue, night 5
Town Creek, Bethel, 11 12
Brunswick, 3 12
Shallotte, Concord, night 12
Fairmont, Olivet, 11 19
Lumberton Ct., Smith's, 3 19
Elizabeth, Clarkton, night 19
Bladen, Deems, 11 26
St. Paul's, Barker's, 3 26
Lumberton, Chestnut Street, night 26

May

Wallace-Rose Hill, 11 3
Faison-Kenansville, Wesley, 3 3
Warsaw-Magnolia, Turkey, 11 10
Burgaw, Rocky Point, night 10
Carver's Creek, Shiloh, 3 24
Scott's Hill, Union, night 24

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

March

Hendersonville, 11 29
Flat Rock, Fruitland, 3 29

April

Leicester, Dix Creek, 11 5
Sandy, Teague's, 3 5
Laurel, Beech Glen, 11 12
Acton, Sardis, 3 12
Central, 11 19
Fairview, Fairview, 3 19
Asheville Ct., Elk Mountain, 11 26

District Conference, Weaverville, April 26-27.

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
SECOND ROUND

April

Monroe, Central, 11 5
Charlotte, First Church, 7:30 6
Morven, Pleasant Hill, 11 12
New Hope, Bethel, Union, 2:30 12
Ansonville, Cedar Hill, 2:30 19

District Conference, Marshville, May 12.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

March

Gastonia, East End, 11 29
Rock Springs Ct., 2:30 29
Stanley, Iron Station, night 29

April

Bessemer City, Concord, 11 5
Kings Mountain, night 5
Cramerton, 11 12
Dallas, High Shoals, 3 12
Polksville, Casar, 11 18
Gastonia, Trinity, 11 19
Belwood, Kadesh, 3 19
Crouse Ct., 11 26
South Fork Ct., 3 26
Gastonia, Bradley Memorial, night 26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
SECOND ROUND

March

Farmer Ct., Salem, 11 29
Highlands, 7:30 29

THIRD ROUND

April

Centenary, 11 5
Ramseur-Franklinville, 11 12
Main Street, High Point, 7:30 12
Glenwood, 7:30 15
West Market Street, 11 19
West Greensboro, 3 19
Carraway Memorial, 7:30 19
College Place, 7:30 22
Summerfield, 11 and 2:30 26
Bethel-Grace, 7:30 26

May

Asheboro Ct., 11 and 2:30 3
Calvary, 7:30 3
Stokesdale(11 and 2:30 10
Proximity, 7:30 10
Trinity, 11 and 2:30 17
Bessemer, 7:30 17
Reidsville Ct., 11 23-24
Reidsville, Main Street, 7:30 24
Guilford, 7:30 31

June

Cedar Falls, 11 and 2:30 7
Jamestown-Oakdale, 7:30 7
Coleridge, 11 and 2:30 14
Highlands, 7:30 14
Liberty, 11 and 2:30 21
Pleasant Garden, 11 and 2:30 21
Wesley Memorial, 7:30 21
Mt. Pleasant, 11 and 2:30 28
Gibsonville, 11 and 2:30 28
Ward Street, 7:30 28

July

New Hope, 11 and 2:30 5
Randleman, 11 and 2:30 5
Asheboro, First Church, 11 12
Farmer, 3 12

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
SECOND ROUND—IN PART

March

Mt. Airy, Central, 11 29
Pilot Mountain, Chestnut Grove, 3 29
Rockford Street, night 29

April

Leaksville, 11 5
Spray, night 5
Draper, 3 5
Yadkinville, Center, 11 26
Dobson, Dobson, night 26

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
SECOND ROUND

	March
Micaville, Bakersville, 11	29
Spruce Pine, night	29

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
SECOND ROUND

	March
Concord, Central, 11	29
Granite Quarry, 3	29
	April
East Spencer, East Spencer, 11	5
Gold Hill, Liberty, 3	5
China Grove, night	5

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

	March
Westview, 11	29
Hickory, First Church, night	29
	April
Whitnel-Harpers, 11	5
Lenoir Ct., South Lenoir, night	5
Davidson, Huntersville, 10	12
Mount Zion, 11	12
Olin-Turnersburg, night	12
Balls Creek, Pisgah, 11	19
Newton, night	19
Lenoir, First Church, 11	26

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

	March
Fines Creek, Spring Creek, 11	29
Crabtree, Crabtree, 2	29
	April
Murphy Ct., Bellview, 11	5
Andrews, night	5
Bryson City, 11	19
Dellwood, Elizabeth, night	19
Cullowhee, Speedwell, 11	26

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
SECOND ROUND

	March
Grace, 11	29
Thomasville Ct., 3	29
Ogburn Memorial, Oak Summit, night	29
	April
Mocksville, 11	5
Walkertown, night	5

ANOTHER OPTIMIST SPEAKS OUT

I believe that plenty will yet be accepted by man as the cure and not the cause of poverty, that political leaders will yet adjust the laws of industry and the customs of the people to the demands of new circumstances and conditions. I believe that character and moral power will eradicate the numbing influence of superstition and myth. The heretic, who always appears as the enemy of the church, has proved to be the giver of life. So the rebel who appears to be the enemy of society is in reality its saviour.

Man hath all that Nature hath and more,
And in that more lies all his hope of good.

When the mind and heart of men are trained to use the "more" they will find Nature a bountiful friend of all.—David Kirkwood.

INTERRELATION OF PRIVATE LIVES

A few years ago many churches became seriously disturbed by what seemed like an over-emphasis on the so-called social gospel, and directed church visitors to seek out individuals, using the old-fashioned, personal approach. At once, in locality after locality, it appeared that the personal approach was futile because of the individual dependence upon economic or racial or political forces over which he had no control. In fact, much can be said for the claim that the churches today are laboring to create social conditions which will help individuals to a better chance—to make a high plateau of general welfare from which those who can use higher, will get their full opportunity.—Francis J. McConnell.

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NORTH CAROLINA CHRISTIAN ADVOCATE
GREENSBORO, N. C

METHODIST ORPHANAGE

(Continued from page 25)

deeply embedded in their lives. The sacred concert class has many of the kindnesses received stored up in memory. We had the great pleasure of a visit to our churches in Chapel Hill and Burlington Sunday. Dr. Allen P. Brantley and his congregation gave us a cordial welcome to their 11 o'clock service. In their bulletin I see the minister is having spe- to believe many people have this thought cial meetings with the young people; also fellowship suppers at intervals bring about a closer friendship with the older ones. Many of the young people of the universtiy were away for the mid-term vacation. Sorry to have missed them. It was my pleasure to be entertained in the parsonage for dinner with my good friends, Mr. and Mrs. Brantley. Rev. and Mrs. H. K. King are now in our conference. They, with our many Burlington friends, gave us a welcome to Front Street church. It was a delightful evening I spent with Mr. and Mrs. King, enjoying the supper and a little social time together. Our worship service was attended by a large congregation. It is pleasant to be brought in touch with friends whom we have known. I was once a member of this church. We appreciate the number of children this church is clothing. We thank both churches for all help we receive from them. "If you can help anybody even a little, be glad; up the steps of usefulness and kindness, God will lead you on to happiness and friendship."

Mrs. Nellie B. Rives.

Wifey—"There's an old clothes man at the door."

Hubby—"Tell him I've got all I need."

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IN MEMORIAM

SMITH—Mrs. Rachel Witt Smith of Hamlet entered upon eternal rest December 26, 1935, aged 73. She was of unusual ability. Widowed in 1905 with three small children, she nevertheless gave them unusual advantages, educational and otherwise, and built for them a beautiful home and home life. She was a pioneer citizen of Hamlet and from girlhood a member of the Methodist church, from which her funeral was conducted.

Her Pastor.

BARFIELD—Early in the morning of March 5, 1936, the spirit of Mrs. Laura Gaddy Barfield took its eternal flight to the world beyond. She was born October 15, 1872; lived and died in the house where she was born. She leaves one daughter and one son and one grandchild, and a number of nieces and nephews to mourn their loss. The evening before she passed away she attended the missionary society of her church. While the end came suddenly, it did not find her unprepared. We laid her away beside her husband who preceded her about one year ago.

J. C. Whedbee.

SHUE—Mrs. George L. Shue died February 22, 1936, at her home in Mooresville. She was born in Union county April 25, 1887, lived in various parts of the Piedmont section, and was married in 1906 to Sam S. Proctor, who died in 1912. Two children, Paul and Mary Proctor, survive this union. Later she married George L. Shue, who survives. Mrs. Shue was a woman of noble character, a devoted wife and mother, commanding the respect of all who knew her. Though ill health kept her confined, she maintained a deep interest in the church. Since 1922 she has been a faithful member of Broad Street church. May God's blessings rest upon the many loved ones and friends who mourn her passing.

Wilson Nesbitt, Pastor.

ROBERTS—On February 18, 1936, the congregation of Eden M. E. Church, South, was very much saddened to know of the sudden passing of Elsie Hand Roberts. She was ever faithful to the church and fully consecrated to its work, having served as a teacher and as secretary for a number of years. Her Christian life has been an example that others will always remember. To know her was to love her.

On December 23, 1919, she was married to Frank Roberts. To this union was born one child, Elsie May Roberts. Surviving are her husband, daughter, mother, one sister ,and nine brothers.

"Servant of God, well done; rest from
thy loved employ;
The battle fought, the victory won, enter
thy Master's joy."

Faye Webster,
Pauline Satterfield,
Leah Hammond.

MIDYETTE—George Thomas Midyette was born near Lake Landing, Hyde county, N .C., on August 23, 1914, and died September 19, 1935. Funeral rites were conducted by his pastor, Rev. J. T. Stanford, after which he was laid to rest beside his father in the family plot in Amity M. E. church cemetery.

George Thomas, as he was affectionately known and called by everyone, had only been home a few days from Philadelphia, Pa., where he had employment with the Hartford Insurance Co., when he was taken sick ,and his sickness lasted only about two weeks. He joined Amity M .E. Church, South, when a small boy, and was a faithful attendant at both Sunday school and church services. He is survived by his mother, Mrs. Eunice Midyette, and brother, William Midyette, both of Lake Landing, N. C.; also maternal grandfather, Thomas Spencer of Creswell, N. C., and paternal grandfather, J. T. Midyette, Lake Landing, N. C.

We who knew him feel that he is at rest. Therefore let's try to meet him by living our best.

J. T. M.

CARVER—W. A. Carver, 73, well known resident of Rougemont, died at Watts hospital February 20, 1936, of pneumonia. Funeral services were conducted from the Rougemont Methodist church by Rev. H. C. Smith, assisted by the pastor, Rev. C. E. Baker of the Baptist chruch and Rev. J. W. Lineberger of Stem. Interment was made in Birchwood cemetery at Roxboro.

As his pastor, I wish to pay tribute to his memory for the Christian life he lived. He filled his place in the church faithfully and willingly. Brother Carver went to services every Sunday regardless of other attractions. His desire was to serve the Master the very best he knew how. Though he is not with us now I feel that his cheerful faithfulness will long be an example for those who knew and loved him.

To those who are in the dark hour of bereavement I would extend my sympathy and prayers.

E. H. Measamer, Pastor.

CLARK—Mr. W. M. Clark, 71, passed away June 23, 1935, at his home four miles south of Greensboro, N. C. Funeral services were held at Rehobeth church in Guilford county.

Mr. Clark was married December 23, 1887, to Miss Dora Bell Hoover, a daughter of William Hoover, thereby becoming a member of the Hoover family. He remained a loyal and greatly beloved member of this group until his death, having held different offices in the organization and ever proving himself worthy of any trust placed in him.

Mr. Clark, a farmer by trade, was never too busy to take an active part in civic matters and was a very valuable citizen in his community and state. To his family he leaves a heritage of great worth in the remembrance of his loyalty and devotion to every worthy cause, and in the future meetings of our great family he will be sadly missed.

With the deepest sympathy and respect, I request that a copy of this article be sent to the family of Mr. Clark, a copy sent to the church paper and a copy to remain with Mr. L. E. Hoover, president of the Hoover Reunion, to be spread on the minutes of the organization.

L. E. Hoover.

RESOLUTIONS OF RESPECT

Whereas, God in his wisdom has called from among us our esteemed friend and brother, Mr. J. A. Weeks, we, the members of the Wesley Bible class of Divine Street Methodist church, offer the following resolutions:

First, That while we deplore the loss of one of our most faithful members, we bow in submission to the Father's will.

Second, That his godly life has been an example to us of true Christian living.

Third, That we as a class extend our sincere sympathy to the family and pray God's richest blessings may abide with them.

Fourth, That a copy of these resolutions be sent to the family, a copy be sent to the Dunn Dispatch and the N. C. Christian Advocate, and a copy be incorporated in the records of the Wesley Bible class.

O. P. Shell,
J. Shep Bryan,
L. C. Ezzell.



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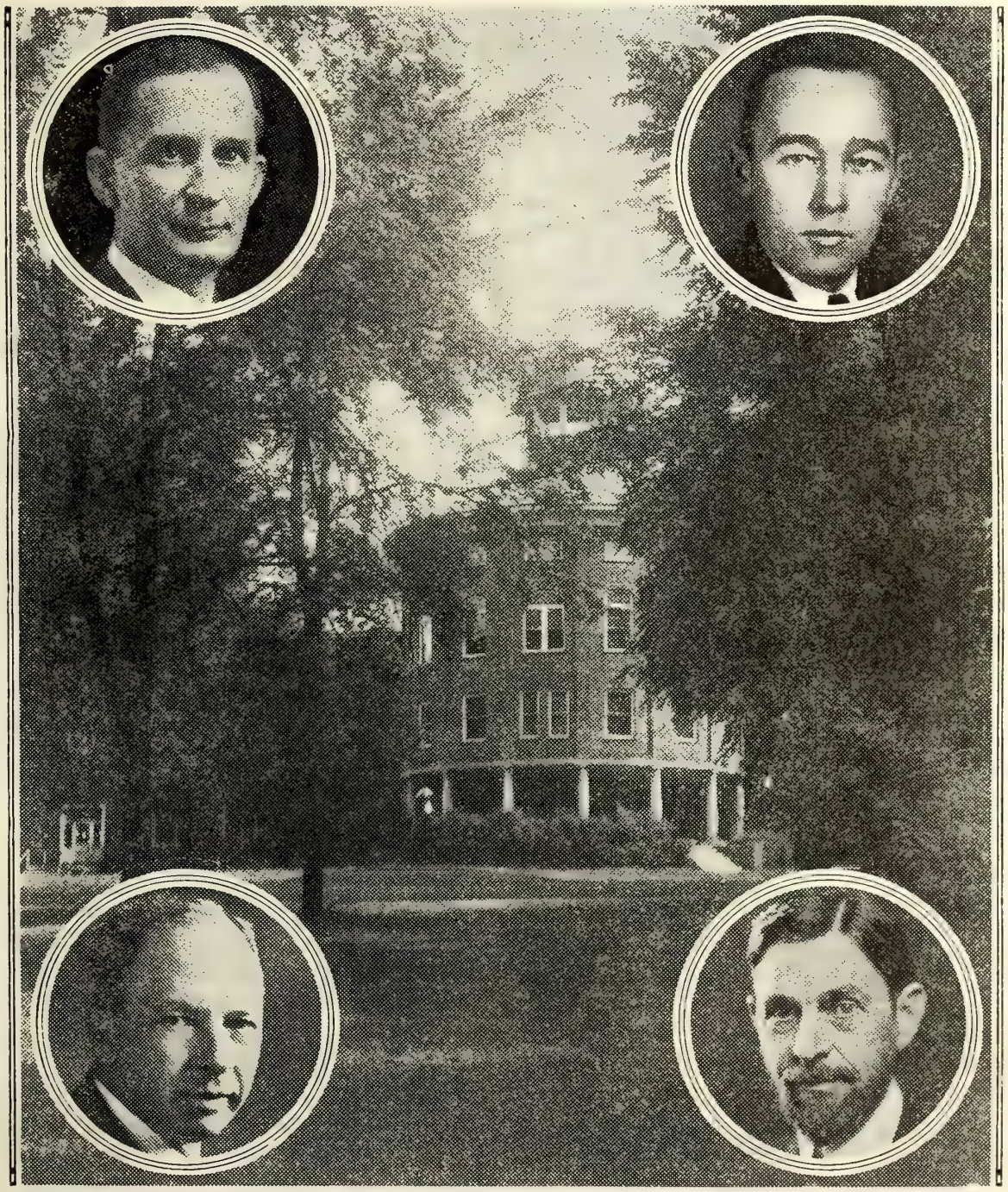
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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, APRIL 2, 1936 Number 14

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Founders' Day Speakers at Greensboro College



Center: Main building and front campus of Greensboro College; upper left: Bishop Paul B. Kern, of Greensboro, principal speaker; upper right, Dr. Luther L. Gobbel, president of Greensboro College; lower left: Dr. Robert B. House, dean of administration of the University of North Carolina, Chapel Hill; lower right, President William P. Few, of Duke University, Durham. Story of Founders' and Benefactors' Day, page 10.

OFFICIAL BOARDS 100% SUBSCRIBERS TO THE CHURCH PAPER

Why not enlist at once in this noble effort for an informed leadership? Put the
NORTH CAROLINA CHRISTIAN ADVOCATE
in the home of every steward

TRAINED MINISTERS NEED INFORMED LAYMEN —HENCE THIS OBJECTIVE SET BEFORE US

Exalt this first work of 1936! Make larger use of the printing press. Last year 140 boards were on the honor roll. Double this number this year.

Act Quickly! Lead in a Noble Cause

THE CHRISTIAN ADVOCATE KEEPS WINNING

Two elements enter into the conquest coming to the North Carolina Christian Advocate.

(1) Never before have we had such fine co-operation on the part of our bishop, preachers and people in making and circulating the church paper.

(2) Never before has the job department, which is so essential to the support of the paper, had so many friends and patrons.

OUR MOTTO IS: A BETTER PAPER EACH YEAR AND BETTER SATISFIED PATRONS OF OUR JOB DEPARTMENT.

With continued co-operation in getting the official boards 100 per cent and in winning one new subscriber for every 50 members in each church, we can double the subscription list this year and quadruple this number in the next five years. We will then wonder how we were content to live at such a poor dying rate.

The reports this year will indicate who are having a part in winning the victory for the North Carolina Christian Advocate.

REV. A. A. KYLES LEADS THIS TIME

Brother A. A. Kyles in forwarding a list of eight new subscribers adds: "This places the Advocate in the home of every member of our board of Christian education at Hickory Grove except one and we hope to send his in within the next few days." Fine! This is the first report of an effort to make the board of Christian education 100 per cent.

We know of nothing more important than for the leaders of our church schools to be informed and helped by having the church paper. Good for Brother Kyles and his board.

This good pastor is such a believer in his church paper that he makes to his people this proposition: "If any one will take the N. C. Christian Advocate for one year and read it with an open mind, and honestly look for the good in it and not receive $2.00 worth of value I will refund the price of the paper at the end of the year."

We will go further than that: We will stand back of any and all pastors in both conferences who make this same proposition. We do believe the Advocate is worth four cents a week. Every man who will read it, though he may not agree with it, will admit as much.

We are anxious for the boards of Christian education to take their places alongside the boards of stewards in being 100 per cent for the church paper. Good for Hickory Grove. Let us have many such reports.

CHANGE IN APPOINTMENTS

The following changes are made in appointments to take effect April 15, 1936:

Rev. R. B. Shumaker is transferred from Stony Point in the Statesville district to Davidson in the same district.

Rev. C. H. Peace is transferred from Gibsonville in the Greensboro district to Stony Point.

Rev. E. Clayton Calhoun of Pinecastle, Florida, will supply in Gibsonville. Paul B. Kern.

Lift the church board of Christian education to the level of the board of stewards by making it 100 per cent for the Advocate.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 81 GREENSBORO, N. C., THURSDAY, APRIL 2, 1936 Number 14

We salute all the young people engaged in Christian educational work and greet them with gladness this glorious spring time, trusting that great joy may be theirs in all their churches.

Brother, see to it that you do not bring to your people any gospel save the good news that Jesus proclaimed. Put aside the winter of your discontent and keep in mind germinating seed, growing children, the new turned fields, and the sower that went forth to sow. Jesus made much of the lessons that the flowers and the birds have for us. Oh, glorious spring time of redemption's story.

Dr. A. C. Gaebelin preaching in the Tenth Avenue Presbyterian church, Charlotte, N. C., is reported in the News and Observer to have said recently, "Some despicable men of the cloth, ministers of the gospel they call themselves, proclaim that the world is getting better instead of worse." Now isn't that some kettle of spoiled fish to empty out in the pulpit of a Christian church? Because men believe in the power of Jesus to save the world and so declare, why should an arch pessimist call them hard names just because his own personal opinion runs contrary to their faith and to the teachings of Jesus Christ?

What will the first Sunday mean to your church this year? This is the time for the country Sunday school to take a new start. Some of them set out to do big things. Why not? The glory of the spring time greets us. There is gladness and expectancy on every side. Children and youth are especially bouyant. But this should be no ordinary April for our country work. The wet, cold winter has kept many shut in who will now count it a glorious privilege to assemble once more with their neighbors and neighbors' children in the house of God. Special plans should be laid and renewed efforts be put forth these next few months that when those rare days in June do come they may be rare days indeed.

We shall never forget one glorious Easter when the presiding elder spoiled the day for us. The altar was banked with flowers, the choir was atune to the Easter anthem, the house was filled with children and young people in their new "spring togs," and the old people caught the spirit of the occasion. Then the old elder pulled out an old yellow manuscript and read for twenty minutes proving that Jesus really died, and then he used twenty minutes more in proving that Jesus rose from the dead. Not one in that house questioned either proposition. Instead of a message of joy and the fullness of the new life, this good man wore the crowd "to a frazzle." That was no Easter message. The good brother has long since passed on. We trust he has come to know the more abundant life for which our souls pant—the larger and the fuller life.

What is more contemptible in the eyes of a man who believes in the rule of the people than the ways of a dictator whether he operates in America or Europe? The outstanding example in this country was Huey Long in Louisanna, and the most striking example of the would-be dictator, but cannot, is Talmage of Georgia. That election last Sunday in Germany was a contemptible farce. A man was not allowed to vote any ticket except pro-Hitler. If he refused to vote his residence was marked with a flag and of course social and industrial lashes will be administered. And there is but a step in Germany to conditions that maintain in Russia, where men and women who oppose the Soviets are starved to death or murdered in some other fashion. It becomes the duty of all American citizens to stand guard over their freedom and the Supreme Court of the United States is one of our surest guarantees of political liberty in the United States of America. Another is the freedom of the press, for a dictator cannot live long where the press enjoys its constitutional rights. Then, too, we must cherish freedom of assembly and the right of a free conscience to approach God untrammeled and unafraid.

The Jewel of Highest Value

CONWELL'S celebrated lecture on "Acres of Diamonds"—delivered more than five thousand times in America and beyond—won renown and filled many coffers. Dr. Conwell was eager for men to recognize and to gather to themselves the treasurers that lie round about them. Jesus told a finer story than this when he gave to the world the parable of The Pearl of Great Price. Instead of reminding men of the jewels round about them he told them of the jewel of highest value to be found within. Over and over again by parable and in didactic statement did he enforce this theme.

In this respect our fathers who laid deep the foundations in this vast land from the wilderness days of the early pioneer did they in sermon and in song show themselves to be preachers of the glorious gospel—the good news— of the Son of God. One of their favorite hymns ran thus:

"What is the thing of greatest price
The whole creation round?
That which was lost in paradise,
That which in Christ is found.
The soul of man, Jehovah's breath,
That keeps two worlds at strife,
Hell moves beneath to work its death,
Heaven stoops to give it life."

To save the souls of men and then to move through these redeemed men and women to the saving of a world steeped in sin and saturated in wickedness was their gospel of conquest. Thus they went forth to spread scriptural holiness over these lands. In his day, Jesus rebuked the church at three vital points in religion, viz: (1) Prayer; (2) fastings; (3) alms. All of these had come to be matters of the externals—done to be seen of men. The soul had no place in them and the church of that day was a galvanized sepulcher, full of dead men's bones. The jewel of chief value was no more. My, my, my, how his words would blister and burn were he to walk into our religious assemblies these pre-Easter days!

Of first concern with the multitudes of his day and of our day were the things of less value—the abundance of the things that fill life with anxiety, worry and a weight of cares too heavy to bear. So he told men of the man with big barns, at the end of whose conquest was a grave-digging and nothing for the soul, and he also reminded of the tragic end of the rich young ruler, with his high aspirations of soul, that went the way of another who when stripped of his purple sent up the despairing cry of the doomed with not a drop of water to cool a burning tongue.

Jesus had to do primarily with the souls of men and this remains the chief business of his church. A church that cannot make appeal to the soul of the world counts for little in this or any age. The notable leaders in the Christian centuries have been able to make appeal to the soul of this generation. Stanley Jones greets the multitudes of his day, talking of the scars on his soul—the scars received in sacrificial efforts to bring a message to the soul of this generation. How he wins the hearts of the people! The church that can touch the soul of the family, of the community, of the business and the professional men can win in a great way for the saving of the world. To this end the jewel of highest value must be kept first—the pearl of great price ever remains of chief concern.

• •

Hand It to the Young

HAND what to the young? Hand to youth the ability to think of things that have not hitherto been in the world's thinking. For example, the new soldier's bonus plan. The plan is to pay all young men a bonus of $1000 "as veterans of future wars." The idea is to get the money beforehand and enjoy it while they can. The faculty of Princeton University where the plan originated is giving it their support. Not to be outdone the students of Vassar College have applied for "Charter No. 1, Association of Gold Star Mothers of the Veterans of Future Wars."

There is also being organized "An Association of Foreign Correspondents of Future Wars" who are to be trained to write atrocious stories and garbled war dispatches for patriotic purposes. A prize is to be offered for a slogan for the next war that will be equal to "make the world safe for democracy."

We think these young people are on the right trail. If men and women will not listen to reason, they may listen to ridicule. We hope these new organizations will grow into the millions and that these young men will go after this $1000 bonus which is to be paid in advance. Why not pay the soldiers for a war in advance while the country has money to pay?

But some people will say we are not going to have another war. If not, why is the present Congress appropriating a billion dollars a

year for five years in getting ready? Of course we are going to have war or the Congress of the United States is just so many fools.

• •

Should Talk Be Taxed?

BRUCE BARTON says that talk should be taxed and that these taxes should be graded like income taxes are graded—the larger the income the higher the rate, the more talk the heavier the tax. It has been suggested that the first five minutes be tax exempt, the next five bear a tax of two per cent, fifteen minutes ten per cent, twenty minutes twenty-five per cent, all over thirty minutes sixty per cent and all after-dinner speakers and all members of Congress be required to pay double tax.

That is not so bad. Anyhow there is in it more wisdom than fun. A short speech is not necessarily great, just as a long one is not necessarily great, but the one superb quality that on each and every occasion redeems it is it never bores long suffering auditors. Furthermore, the short speech is just as apt to be great as the long one. The Sermon on the Mount is not over twenty minutes. Abraham Lincoln's immortal speech at Gettysburg was less than 300 words. Not his long speeches but his short ones clothed Patrick Henry with an orator's immortality.

It is said that a cub reporter told Dana that a certain incident could not be covered in a story of 600 words, and the man replied, "The whole story of the creation of the world in Genesis is covered in 600 words."

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A Spring Fashion Note in Sermons

BRIGHT preachers with plenty of pep will have a wide vogue this season. The sermons like women's dresses will still be short. Long sermons and wide skirts, very popular in the mid-Victorian era, are now among the plunder of the garret. While long, heavy sermons are out of date the demand is for more amazing versatility. The popular demand is for more than the Pauline requirement of being all things to all men. For the minister must be a Fundamentalist. He must be a Modernist. He must believe in evolution and he must not believe in evolution. He must be a fearless preacher of righteousness, like some ancient prophet, yet he must not hit any of the pet sins of his "most principalist" members. The spring style of preachers promises to enjoy a wide popularity continuing late into the season.

On the Bloody Mount

SOMETIMES we think the sin of the age is the writing of books about the Cross and Calvary. So much of the winsomeness of the story is covered up with words. But there is another side to the record with its numerous implications: The mystery of redemption with the innocent suffering unto death for the guilty—with the purest of the best surrendered for a wicked world.

How many of us can make that act of forgiveness our own? Could we do this, much of life that has to do with human relations would be easy of solution. To get proper conceptions of this world in which we live, to keep right with man and keep right with God is about the whole duty of man. Perhaps the most difficult of these three is to practice forgiveness as exemplified on the cross and in the death of Steven, to say nothing of the example of best saints of the Christian centuries.

Anyone who counts it a simple matter to forgive an enemy would do well to recount the desperate, devilish acts and the satanic spirit of his bitterest and most inveterate enemies through a long course of years. Then let him try to say from the depths of his soul, even though quivering flesh and bloody hands and feet be his, "Father, forgive them; for they know not what they do." Such a one will understand more of the mysteries of the cross and be better able to say, Truly this was the Son of God.

Calvary is indeed a bloody mount and the cross is the assurance of victory for all who can go with Him all the way. Are we going to reach the climax of the Lenten season as we press on? Are we able to sing, "The way of the cross leads home"?

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A Methodist Preacher and a Noted Materialist

CLARENCE DARROW and Dr Clarence T. Wilson were debating. Said Darrow, "I got some grape juice and put it away for a month, and God turned it into wine." Wilson replied, "How about eggs? Nature in time will do the same thing to them. But I don't insist on eating them addled because it was nature that fixed them that way; I don't argue my right to put them on the market." Darrow had no answer, says the Religious Telescope. Dr. Wilson in his answer maintained the high repute of his Methodist brotherhood for a ready wit and ability to meet all comers.

People and Things

See page 30 for District Conference directory.

Rev. and Mrs. R. J. Barnwell announce the arrival of Martha Ruth Deane, March 2, 1936, at Marion General Hospital.

See ad of Methodist Publishing House on page 17. The price of the plate offered there should be $1.25 instead of $1.40.

Another preacher's car taken. While in Bunn Methodist church the preacher's car was possessed by unknown parties who loaded the back part with valuable goods, but for want of the key the car was unharmed and goods carried to the parsonage.—H. E. Lance.

Rev. T. J. Rogers, one of the superannuates of the Western North Carolina conference who lives in Greensboro, was taken about the middle of last week to a hospital where he is ill with influenza and pneumonia. Reports at this writing (Wednesday) indicate that he is better and on the road to recovery from the attack.

"Bishop Paul B. Kern is to hold our meeting in First church, Elizabeth City, April 5-12 Mr. Walter E. Vassar of Greensboro College will lead the singing. We are most fortunate and are happy in the prospect. The pastors and laymen of our section are very cordially invited to share these services with us."—H. I. Glass.

The General Board of Christian Education will meet in annual session on Wednesday and Thursday, April 29 and 30, 1936. The sessions will be held in the chapel of the Methodist Publishing House, 810 Broadway, Nashville, Tennessee. The executive committee will meet on Tuesday, April 28, at 7:30 p. m.

Dr. H. A. Smathers of Canton, N. C., has been in Greensboro for a week or more visiting his sons, Rev. M. T. Smathers and E. J. Smathers, who live here. Dr. Smathers is 87 years of age but does not appear to be 75. He has been a Methodist preacher sixty years. He is one of the prominent and widely known citizens of western North Carolina, where he has spent his long and useful life.

Says Professor Weigle of Yale: "The child's religion is a religion of nature and of home. The child's interest centers in the great world that lies open to his senses, and he seeks its Maker. But the positive content of his religion comes from the home. It is what father and mother make it. God enters his life because he first dwells in theirs. God lets them stand for a little while in his place. His trust and the child's alike rest in them."

The whole world today is paralyzed by doubt, and so long as the nominal leaders of Christian civilization are also in doubt, we shall endure the worst of both worlds. We shall lack at one and the same time the power to resist change or direct it. In despair, we shall seek vainly to delay change, lest it should be for the worse, and in so seeking, we shall bring not peace, but a sword.—Douglas Jerrold.

Brother C. W. Poole, sending in his $2.00 for renewal, says: "I have just passed my seventy-fifth year and I have been a subscriber to the Advocate over fifty years. I believe if the church members would take as much interest in their church paper as they do in political papers we would be headed for a better country."

The fifth Sunday morning service at Bessemer Methodist church, Greensboro, was centered about the dedication of 100 new Methodist Hymnals, presented by classes or members of the congregation as gifts in memory or honor of friends and loved ones. The special responsive readings for Memorial Day were used. Mr. McFarland, pastor, sang as offertory solo No. 521, 'It Singeth Low in Every Heart,' and preached from John 8:51 upon the subject, 'Only Seemed to Die.' After the sermon the memorial and honorary names were read, dedicatory prayer was offered, then a special copy of the hymnal was presented in recognition for her faithful service to Miss Louise Land, our church pianist.

"We are looking forward with great pleasure to having Bishop Paul B. Kern with us on Sunday, April 5, to preach in Rose Hill at 11 o'clock and dedicate the church. We are expecting it to be a great and enjoyable occasion. Former pastors and presiding elders are invited to return for the occasion. Following the morning session, dinner will be served on the grounds and in the afternoon a special meeting will be held in which former pastors and friends will make short talks. We are hoping our editor can be with us and take a part in this service also. Our revival services at Wallace church closed last Sunday night, March 22. The weather for a part of the week was very rough, yet we had a good meeting. Thirteen persons are being added to the church."—E. C. Maness.

"The people of our church at Mebane have just installed a new air-conditioned heating system. They have recently painted the church on the inside, painted the pews, refrosted the windows, and in other ways beautified the church plant. We are proud of the people here. They are a loyal people to their church. We are progressing right along. The young people have been reorganized with a senior young people's group and an intermediate group. And we are especially proud of the way in which these young people are attending the regular church services. Eleven have been added to the church since conference—seven by letter and four on profession. We are expecting to add several more during the Easter season. Also, we are making an earnest effort to secure all benevolences by Easter Sunday. All but about three of the stewards are taking the Advocate."—T. R. Jenkins.

Dr. Gilbert T. Rowe, professor of Christian Doctrine in the school of religion, Duke University, is this week preaching in West Market church, Greensboro, for the pastor, Dr. W. A. Stanbury. He preached twice last Sunday, and once each day of this week except Saturday and will preach at both services next Sunday. This eminent theologian and Christian minister is greatly appreciated by Greensboro people and they are glad that he is here for these services. Dr. Rowe has from his youth been a clear, independent thinker and continues to preserve these characteristics of his thinking. His theology does not track St. Paul's theology at every turn of the road, but he is pre-eminently like the Apostle to the Gentiles in that his theology is an outgrowth of his personal and religious experiences Some great man has said that all vital theology is a product of personal experience, and we agree thereto.

FIRST CHURCH, ELIZABETH CITY



Bishop Kern

Where Bishop Paul B. Kern holds a meeting next week—April 5-12—for all that section of the Elizabeth City district. Rev. H. I. Glass, pastor.



Rev. J. A. Guice, pastor of Clayton Methodist church, is to leave the state to assume work in Salisbury, Mo., in May. Rev. Mr. Potter of Salisbury, Mo., will take up Mr. Guice's work in Clayton, according to reports received. The reason assigned for the change is the fact that the climate of Missouri is detrimental to the health of Mrs. Potter. Mr. Guice, a single man, was chosen as the one to exchange work with Mr. Potter.

Dr. L. O. Hartman, who returned from India, February 6 ,addressed the New York Preachers' Meeting the following Monday. After touching upon incidents of his flight from Italy to India, he gave an illuminating account of the Central conference at Jubbulpore, which he rates in ability as fully the equal of any general conference. He concluded with an account of his interview with Dr. Ambedkar, the militant leader of the "untouchables," who has called upon the 70,000,000 of the depressed classes to forsake the Hindu religion. Dr. Hartman's description of the man and the movement was of thrilling interest.—N. Y. Christian Advocate.

MINISTERS' WIVES MEET AT DURHAM

The spring meeting of the Association of Ministers' Wives will be held at Durham, April 23, during the woman's missionary conference. The hour and the place of meeting will be announced later. Please make your plans to be present.

Under the inspiration of this lovely spring weather I hope all of us are making plans to improve our parsonages in some way and to beautify our gardens. Please notify your district leader of the improvements you have made, so that she may use this information in the report she will make at our meeting in Durham. Mrs. Leon C. Larkin, New Bern, is leader of the New Bern district; Mrs. H. B. Porter, Durham, is leader of the Durham district; Mrs. J. O. Long, Weldon, Rocky Mount district; Mrs. B. F. Boone, Cary, Raleigh district; Mrs. C. B. Culbreth, Sanford, Fayetteville district.

I have had no notice of the appointment of leaders for the Elizabeth City and the Wilmington districts. However, we would like a report from the districts. So please send your reports to Mrs. H. I. Glass, Elizabeth City, and to Mrs. H. L. Davis, Richlands.

Mrs. Leon M. Hall.

PASTORS OF MARION DISTRICT PLAN FOR ACTION

On Monday, March 23, the preachers of the Marion district met at Marion First church for the purpose of considering their pre-Easter program of evangelism.

Rev. F. J. Stough set the program in motion when he spoke on evangelism, with particular reference on "How to do the job." In his speech he led us to expect great things of the Lord, stating that his expectancy would find its fulfillment in those who were willing to become the vessels of the Lord.

Following this Rev. Fletcher Nelson spoke on ways and means in evangelistic work, stressing in particular personal evangelism, loyalty campaign, and cottage prayer meetings. The meeting was then thrown open to the group. Brother Byrum presiding at this meeting called the roll of the preachers and each responded by telling of his plans for the year. These reports were very encouraging; the main trend was for the application of personal evangelism.

Following the noon hour Rev. J. W. Moore brought the group face to face with a very practical side of life when he spoke on "Raising half of our budget by Easter." Brother Moore brought out the fact that the Methodist minister is qualified as no other minister to preach missions, since he preaches the gospel that "Christ tasted death for every man." Then he pointed out how we could prosecute such a plan: 1. By asking ourselves the question, "Am I committed to preaching the gospel to the whole world? 2. How can I sell my people on the idea of missions. One of these means was putting the N. C. Christian Advocate in the homes of our people. This talk must have hit the right spot, for when Brother Byrum asked the question, "What are we going to do about it?" the group voted unanimously that we have half of our benevolences in hand by district conference, and some said, "Let's make it half of the budget." And the rest said, "So mote it be."

At this point our presiding elder arose and comforted the hearts of the people by saying, "Let's go out and do the job." We are going to do it, for we have a good elder and one who is backing us.

R. J. Barnwell.

Check your board of Christian education and make it 100 per cent for our church paper.

When Is a Man Educated?

By REV. E. C. FEW

Text: I Kings 3:9: *"Give thy servant an understanding heart."*

When is a man educated? When he has spent a period of years in some college or university and received passing grades on certain specified studies? No, not by any means. Study in college or university and a sort of mastery of prescribed courses may serve as aids toward an education, but they do not necessarily guarantee to the world an educated person. Mere residence on a college campus and the meeting of minimum scholastic requirements may mean very little unless the student knows where to put the main emphasis. Uneducated young men and women are going forth from educational institutions year after year because they have failed to comprehend the purpose of college experience and the content of real education. The underlying invisible purpose of the college or university has frequently been so widely misinterpreted that the wag was not far from the expression of the understanding of many people when he described a university as "A large stadium surrounded by a few buildings."

One may go through college and emerge still uneducated. Oh, certain minor changes either for better or worse may have taken place within one's character. But in the main, one missing the purpose of college training and blind to the transforming enlightening qualities of true education, may go through college and be just about the same old thing as when they entered. It is not an uncommon occurrence to hear someone remark after seeing one whom they had not seen for a long time: "He or she has not grown a particle since I last saw them." This uncomplimentary assertion has no reference in it to the spreading of one's waist line or the tipping of the scales at a higher figure. But it bears directly upon the lack of any appreciable growth in mind or soul. It is also quite possible for one to stumble along through the schools and yet be about the same stature when measured by the rod of true education, as when they first started.

Recently John Barrymore dined in a home where cole slaw was served. As he took his second portion, Mr. Barrymore bowed to the hostess and said: "Madam, let me congratulate you on the most judiciously dramatized cabbage I have ever encountered." Cole slaw may be considered by some folk as a rare dish. But dress it up as one will, for the most part, cole slaw continue to be just cabbage. Schooling, even much schooling, sometimes does for the human individual little more than the cook with the cabbage. In the form of cole slaw the cook makes the cabbage more presentable and palatable, but it is cabbage nevertheless. We come back to our original inquiry: "When is a man educated?" And we answer it by saying, "No man is necessarily educated who lives for four or more years on a college or university campus and secures proper credit for scholastic work which he to some degree at least has mastered. But the genuinely educated man is the one who uses books, human contacts and everything in the mastery of himself.

Youthful Solomon with the responsibilities of a kingdom resting upon his shoulders, might have asked God for long life or extravagant riches. However, he made a far wiser choice. He requested for himself an understanding heart, the ability to discern between the good and the bad. To this day the educated individual is the man or woman of understanding heart. "Give thy servant an understanding heart."

I. The understanding heart is the heart which believes in God. Human doubt has been largely overstressed in recent years. Even the pulpit has not been altogether immune to the tendency to lay undue weight upon doubt. Most people have doubts enough. They stand in need of faith ,of a sense of certainty about something. Young people and older ones, too, should be pungeantly reminded that while we can learn some things through the avenues of inquiring doubt, we can lose the greatest things in life by thinking that doubt is everything and faith is nothing. Faith is the "assurance of things hoped for, a conviction of things not seen." Intelligent doubt is good and serviceable only as it leads one ultimately to an intelligent faith. As an end in itself doubt is preposterous. Thomas doubted the reality of the resurrection of Christ. His rational doubt though spurred him on to a resolve to find out if possible whether he had any actual grounds for doubt. Then all his dubiousness was immediately dispelled by a sturdy faith which emboldened him to acknowledge Jesus as "My Lord and my God."

Advocates of doubt often pose as the final word in intellectualism. They would have us to believe that for one to exercise faith is but to make manifest one's simplicity of mind, while to avow one's doubts is evidence of superior intellect. Doubts constitute no indication of mental maturity but of adolescent immaturity. Someone has called attention to the small boy who at one stage in his career is given a watch which he wears without a word. A little later this same boy is anxious to discover how his watch is made and he dissects it piece by piece. When he fully matures he wants his watch put together again that it may keep perfect time. "Synthesis, not analysis, is the mark of maturity."

The world does not look to doubters for its leadership. Doubters are but negative characters. They do not inspire. They only seek to destroy. For its leaders in all walks of life the world is calling for men and women who believe in something, who have positive faith. The man of understanding heart puts faith in God.

"There is a God; he has helped millions. There is a Christ; he has blessed people through sixty generations. We do need to find the experience which sustained the man who said, 'I will go in the strength of the Lord God'; and to pray God that we may let nothing prevent the faith which opens the doors to that comradeship."

II. The understanding heart believes in one's fellowmen and women. It is the heart which does not view this world as a place wherein it is every man for himself, but every man for his brother. Therefore, the man of understanding heart does not ruthlessly push others down while he enriches himself with all the material resources available. Rather does he live the sharing life—the life of fair dealing and fraternal love. He cares for others. Possibly the idea once prevailed that young men should become educated in order to make more money for themselves.

Such a conception is beside the mark. Young men are not to become educated that they may make more for themselves, but of themselves. And they make most of themselves when they live in the lives of others.

A class of young people in one church served by Dr. Albert W. Beaven decided that on Christmas morning they would carry bags of popcorn, candy and fruit to each of the children in the wards of a large county hospital. They found that most of the children had already received something. As they moved through the wards they came upon one little boy whom nobody had visited. His face lighted up with joy as he was given his remembrance. The majority of the boys and girls began devouring their fruit at once, but this little fellow refused to touch his and left it on the pillow where he had placed it at first. "Why don't you eat it, son?" asked the teacher of the group as she came up to the bed. "Nope," said the boy with a quiver in his voice, "I'm going to keep it out there so all the kids can see that somebody did care about me when it was Christmas."

The person of understanding heart has a heart for others and demonstrates that he cares for them.

III. The individual of understanding heart proves his citizenship. He does not talk like a Christian and vote like a pagan. He both talks and votes as a Christian. He does not belong to the church on Sunday and to an unprincipled political gang on Monday. He is one of high ideals every day, in all things and amid all circumstances. He thinks in moral terms and regards his citizenship as a privilege and not only as a stern duty. He uses his influence not to get something for self but to advance the common good. He realizes that selfishness is the greatest of sins and that men live nobly when they live to serve. He understands that for one to be the light of the world or the salt of the earth one must live constructively on the side of right. He invests his entire self for the sake of his community and in the name of God.

When then is a man educated? When he is possessed of an understanding heart. That is when he has wisdom sufficient to believe in God, in his fellowmen and to put into him the urge to do all within his power for the common good and the advance of the kingdom of heaven upon earth. Surely, the schools can help much in the attainment of this goal but they cannot do it all. There must be something within to respond to something from without. He who is thoroughly educated has not only mastered areas of knowledge, but himself, and above all, is mastered of God.

STATE MINISTERS CONVOCATION OCTOBER 13 TO 15, 1936

The first state-wide activity of the newly organized North Carolina Council of Churches will be a Convocation of Ministers, to be held October 13-15. A dozen denominations of the state, representing a constituency of more than a million members, are officially co-operating through the council to make this one of the most creative religious gatherings ever held in North Carolina.

In announcing the convocation, the executive committee of the council requested that, in so far as possible, the above dates be kept free of other conferences, and thus afford ministers of all denominations the fullest opportunity of attendance.

This is the first state-wide, interdenominational ministers' convocation to be held in the Old South. On the program will appear many of America's most prominent Christian leaders, including both ministers and laymen. The deepest elements of the gospel of God will be brought to bear upon the major issues which today try men's souls.

Inspiring morning and evening addresses will be interpreted with informed group seminars in the afternoons. And yet ample time will be reserved for informal fellowship and recreation. A place of meeting is being sought that will be easily accessible from all points of the state, and one that will encourage the spirit of mutual fraternity. In short, this is intended as a religious retreat for North Carolinians who wish to renew themselves in body, mind, and heart, for a more fruitful Christian ministry.

RELIGIOUS RADIO PROGRAMS

The present program of religious radio, as sponsored by the Federal Council of Churches, is as follows:

Morning devotions, daily except Sunday, 8 a. m. to 8:15 a. m.

Radio Pulpit, Sunday, 10 a. m. to 10:30 a. m. Dr. S. Parkes Cadman.

National Youth Conference, Sunday, 1:30 p. m. to 2 p. m. Mr. Harry N. Holmes.

National Vespers, Sunday, 4 p. m. to 4:30 p. m. Dr. Harry Emerson Fosdick.

Religion in the News, Saturday, 6:45 p. m. to 7 p. m. Dr. Walter W. Van Kirk.

Homespun, Wednesday, 11:15 a. m. to 11:30 a. m. Dr. William Hiram Foulkes.

Mid-week Hymn Sing, Tuesday, 6:15 p. m. to 6:30 p. m., under the direction of Arthur Billings Hunt.

The time as announced in each case is Eastern Standard Time.

The speakers who were heard in other programs of the past year during the summer and fall months were: Dr. Charles L. Goodell, Dr. Ralph W. Sockman, Dr. Norman Vincent Peale, Dr. William T. Hanzsche, Dr. Frederick K. Stamm and Dr. Paul E. Scherer.

PRINCIPLES OF PUBLIC WORSHIP

In a new document entitled "Seven Principles of Public Worship," the Federal Council's committee on worship undertakes to set up a body of standards by which to judge the quality of worship. Fundamental aspects of worship are summed up in the following seven principles:

I. The consciousness of the presence of the Living God should determine the relevancy or irrelevancy of everything that is done in a public service of worship.

II. Public worship is directed toward God as an objective reality outside of ourselves; it is 'unto Him.' Its primary reference is not to man but to God.

III. The congregation should participate actively in worship.

IV. Worship is an activity within which preaching is to be regarded as a distinct function.

V. The arts have a distinct function in aiding worship.

V. The posture of reverence, both mental and physical, is essential to successful worship.

VII. The final test of effective worship is its Christian effect upon the everyday living of the worshippers.

Check your board of Christian education and make it 100 per cent for our church paper.

HOME COMING AND BENEFACTORS' DAY AT GREENSBORO COLLEGE

Greensboro College trustees, faculty, alumnae, students and friends will celebrate home coming day at the college on Saturday, April 25, according to Dr. J. Rodney Miller, chairman of the celebration committee. On this occasion will be observed Founders' and Benefactors' Day, with appropriate program in the morning, luncheon at Sedgefield Inn at noon, and May Day exercises in the afternoon.

Although not designating the occasion as an inauguration, the committee working in accord with the trustees, faculty, and alumnae association, plans to take special notice of the acceptance of Dr. Luther L. Gobbel of the presidency of Greensboro College. The activities of the day are being so arranged as not only to revere the memory of those men and women who founded and fostered this ancient institution and have made notable benefactions to it, but also to pay honor to him, who on May 28, 1935, became the tenth president of the college.

In order to do this adequately, the committee has arranged the morning program, beginning in Odell Memorial auditorium at 10:30 o'clock, with Bishop Paul B. Kern of Greensboro as principal speaker and President William P. Few of Duke University, Durham, Dr. Robert B. House, dean of administration of the University of North Carolina, Chapel Hill, and Mrs. Daniel C. Roper, alumnae, Washington, D. C., and others making addresses.

It is expected that this will be a notable occasion with academic procession made up of the faculty, trustees, speakers, and other distinguished guests, including the presidents of the colleges of North Carolina.

The alumnae association, of which Miss Annie Laurie Lowrance of Winston-Salem is president, is planning a luncheon at Sedgefield Inn at 1:30 o'clock. Miss Lowrance will preside at the luncheon and has arranged an attractive program.

At 4 o'clock the tree planting ceremony will be held, with President Gobbel, Miss Lowrance and others, including representatives of families and individuals donating trees taking part. The May Day pageant will conclude the festivities of the day. Miss Mary Hix of North Wilkesboro will be crowned Queen of the May Day Festival.

It has been many years since Greensboro College has inducted a new president into office, Dr. Samuel B. Turrentine, now president emeritus and professor of Bible, having been inducted in 1913. Ten presidents have presided over the destinies of this institution during the nearly one hundred years of its history, including Rev. Solomon Lea, 1846-1847; Dr. Albert M. Shipp, 1847-1850; Dr. Charles F. Deem, 1850-1854; Dr. T. M. Jones, 1854-1890; Dr. Benjamin F. Dixon, 1890-1893; Dr. Frank L. Reid, 1893-1894; Dr. Dred Peacock, 1894-1902; Mrs. Lucy H. Robertson, 1902-1913; Dr. S. B. Turrentine, 1913-1935; and Dr. Gobbel since 1935.

The college was chartered in 1838 and enjoys the distinction, therefore, of being the first college for women ever chartered by the Methodist church.

REV. YOSIP BENYAMIN

Mrs. White and I had the privilege of entertaining in our home last Saturday night the Rev. Yosip Benyamin, a minister of Christ who is from Persia, and a native of that land. Our people had the pleasure of hearing him preach Sunday morning. All were glad to hear this messenger of Christ from the East. He seems to be a star of light arising out of the land of darkness. His message is a testimony of what Jesus can do with a man or a nation that makes Jesus Christ God. Mr. Benyamin is an ordained minister of the Presbyterian church. He was educated at Columbia Seminary. He spent ten years in Russia and Persia as a missionary. He wants to go back. While waiting he is preaching here and there in the churches. Mr. Benyamin is a happy soldier of the cross who knows it means to give up everything for the gospel. He has suffered loss of all his possessions. Once he faced the firing squad, but was by God's grace delivered from death. Many ministers know and love him. With them I can joyfully recommend him to any preacher or people. He was a benediction to us. G. E. White, Belmont.

DO YOU WANT LAKE JUNALUSKA?

The time has come when there is no need to mince words nor to deceive ourselves about our situation here at Lake Junaluska, which briefly is this: We have a first mortgage against the property of $94,000 (ninety-four thousand dollars). On February 3 the property was sold under this mortgage. Failing to secure a satisfactory refinancing agreement after the sale, we followed the only course left open to us: that of obtaining from the superior court a restraining order delaying the confirmation of the sale. This delay will give us sufficient time to raise the above amount, provided the church wants Junlauska. This ,of course, is for the church to decide. If two million Methodists, and this is the number in our area, do not feel disposed to contribute this amount for the complete and final liquidation of our legal indebtedness, then we doubt the advisability of trying to carry on at Junaluska. There is the sentiment that some of our well-to-do laymen should contribute the amount necessary to meet this obligation. The attitude of the laymen whom we have approached in this matter has been most commendable, and it is not without the realm of possibility that this sentiment could be solidified to such an extent as to result in such action. Would we desire this condition altogether? Lake Junaluska Methodist Assembly is an institution of the church and for the church; therefore, is it not desirable for each of us to have a small share, regardless of its size, in the final redemption of Junaluska? In other words, we want to "sell" Junaluska to the church, and not just to a few of our loyal laymen. We want you to feel that you are a part of Junaluska, for without you Junaluska cannot come to the full fruition of her objectives. We want you to know Junaluska, love Junaluska, and come into the fine educational, recreational and inspirational atmosphere that Junaluska offers. We shall not lose Junaluska if you desire to keep it.

The court and the mortgage people have been very kind to us in extending the time of the confirmation of this sale to August 15. At this time, without further proceedings, if the amount necessary to clear Junaluska of her legal indebtedness and turn the property over to the church free of debt, is not within hand, then the sale is automatically confirmed, and the property passes out of the hands of our church. We now know the amount necessary to avert this catastrophe, namely, ONE HUNDRED THOUSAND DOLLARS, which includes principal and interest. We want contributions from ONE DOLLAR up mailed to James Atkins, Jr., Lake Junaluska, N. C. To protect these donations the Wachovia Bank &

Trust Co., one of the largest banking institutions in the South, has accepted the trusteeship of this fund, with the stipulated agreement that if a sufficient amount is not raised to meet this first mortgage indebtedness, then the amount contributed by each will be returned, less five per cent for actual campaign expenses. The program at Junaluska will proceed as usual for the season of 1936, and a very fine program has been arranged. Won't you help us in this final effort? James Atkins, Jr.

A TRIBUTE TO MRS. ALLIE W. PARHAM

A splendid tribute to the life of Mrs. Allie Wilkinson Parham of Murfreesboro by Rev. W. C. Merritt appeared in a recent issue of the Advocate.

I had known Mrs. Parham for more than fifty years and loved and esteemed her for the many excellent traits of character and the kind, cheerful disposition she possessed. Her mind, her very being, was pure and calm and the record of her long life is one of beauty and harmony. Love and peace radiated from her gentle, thoughtful face. The rich quality of her life was an inspiration to her friends and her very presence a benediction.

She lived long in colleges for women over which her husband, the late Edwin E. Parham, presided. Possessing so much that was sweetly human gave her genuine fitness to care for school girls. Surviving her husband for more than thirty years, she lived with her daughter, Mary, and their mutual dependence and devoted companionship contained that richness of life that satisfies the heart. The tender care of mother for daughter became the loving care of daughter for mother.

Mrs. Parham lived a little more than 93 years, having been born before the division of American Methodism. She knew personally many church leaders of the former generation and thus linked the past and present. Although born and reared in comparative affluence, her faith was unshaken when reverses came. A fall during her eighties caused months of suffering and left her a cripple, but her brave spirit was undaunted and her outlook on life was still bright and cheerful. She loved not only people, but all that is beautiful in nature, and was herself beloved by all who came under the charm of her personality.

John W. Hicks.

LAKE JUNALUSKA

In a letter just received from Mr. James Atkins we are assured that the work of the summer at Lake Junaluska will go forward as usual. Mr. Atkins will be the superintendent of the assembly and church schools and conferences will be held according to the schedule already announced.

We look forward to a great season at both Lake Junaluska and Mt. Sequoyah. I trust that the attendance will be the best that these institutions have known. The program offered will be in keeping with the high record of previous years. Wm. F. Quillian, Gen. Sec.
General Board Christian Education.

FELLOWSHIP FUND COMMITTEE

Bishop Kern authorizes the appointment of the following as members of the fellowship fund committee ordered by the last session of the W. N. C. conference: C. N. Clarke, W. A. Lambeth, E. O. Cole, H. G. Allen, R. M. Courtney, C. E. Rozzelle, J. T. Mangum, R. L. Ownbey, L. B. Hayes.

UNIFICATION OF METHODISM: SOME HIGH LIGHTS IN HISTORY

By Walter O. Goode

After the separation of the church in 1944, naturally there was constant and continuous trouble and misunderstanding between the churches, especially along the border line. History shows that both equally have been wrong. That the "soldiers" in opposite camps along the "firing line" used military tactics instead of Christian procedure, and of course the result was to keep both churches in a state of stress and strain for more than a half century. Just what was the argument over? Many things. The war between the states had greatly intensified the whole situation. Sectional strife and hatred had flared and flamed with a fury that is now inconceivable. War never helps and heals, but hurts and hurls humanity into a maelstrom of confusion worse confounded. Of course the Civil War was no exception to this rule. But again, what was the argument about? Properties, charters, indignities, offices, clerical chances and historic ghosts. For a while these seemed to loom larger than the cross of Christ and the law of life! But there is always "a remnant" left who rise above prejudice and provincialism like Lee and Lincoln (had he, Lincoln lived) to point the way to peace and a better day. Such was the case in both branches of Methodism. God raised up a leadership who believed more in a spiritual democracy than in a personal autocracy. More in a world brotherhood than in a small, selfish segment of a favored few. And so the day finally dawned that ushered in a feeling of good will based upon understanding that has blossomed into a beautiful brotherhood which bids fair to result in the runion of the greatest church in christendom.

The most significant move made toward unification of American Methodism was in 1922 and 1923 when the General Conferences of the M. E. Church and the M. E. Church, South, convened, having as their major purpose unification on a workable basis to be agreed upon by those respective churches. The General Conference of the M. E. Church in its session at Springfield, Mass., formulated a plan of unification, and by a unanimous vote gave indorsement to that plan. This action necessitated a called session of our General Conference which met in Chattanooga, Tenn. The Chattanooga conference met to consider that one outstanding, important question—unification. The writer had the pleasure of attending that conference which was filled with many dramatic moments of intense interest. I shall never forget many of the magnificent addresses made by different distinguished churchmen on both sides of the question. When the vote was taken unification carried by a large majority. But under the law of our church this action of the General Conference, before it could become a law, must be voted upon by all the annual conferences, and must prevail by a three-fourths majority vote. The conferences voted. Unification failed by a small majority. Another decade has passed and another plan of unification is now proposed. The present plan seems to have eliminated most if not all the phases, so objectionable to most anti-unificationists whose influence was powerful enough to have defeated the necessary three-fourths majority vote of the annual conferences ten years ago.

Check your board of education and see if it is 100 per cent for the Advocate.

The Trials of Jesus

By A MINISTER'S WIFE

PREFACE

This study is a result of the reading of various eminent Bible students and authorities on the trials of Christ. An effort has been made to give a little background of Jewish and Roman customs, which caused the insistence of the Jewish leaders for a hasty trial and conviction. The different trials are explained and the fulfillment of past prophesies are shown in the attitude of Christ during his trials.

Possibly, during the few hours of Jesus' trials more events were crowded than at any time in his life. It is hard to realize the swift change that came with the arrest of Jesus. It had been a day of quiet for the Master and his friends, followed by the supper with its hours of retirement and fellowship free from interruption, and then by the lonely silence and agony of Gethsemane. Then came the crowd, lights, the arrest, and after that events followed each other in rapid succession. The arrest was not far from midnight. According to Mark 15:25, the crucifixion took place at nine in the next morning. When we realize that the arrest, hearings and trials, mockings and scourgings, sentence, and crucifixion were all crowded into a period of time which was less than ten hours, we realize the unfairness of Jesus' trials. An attempt has been made to organize these trials in which Jesus was convicted to die the death of a criminal, not so much by the people, nor the Roman government, but rather by the leaders of his own church.

As one studies the trials of Jesus, the purpose of the Sanhedrin is clear. They were not interested in Jesus' innocence or guilt, because in their minds he was already condemned. They were simply interested in going through the legal forms or sentiment might be roused against them. However, it was necessary to secure judgment and execution at once as they could not hold Jesus a prisoner over a period of the Passover. They knew many of Jesus' friends and followers were then in Jerusalem for the feast and might arouse sentiment against their action. If he were to be executed before the feast, it would require quick action; for it was late Thursday night before Judas came to them and the Passover began with sunset on Friday. It is easy to see why these leaders wanted to get rid of Jesus. According to their ideas he was an extreme radical. He had flouted their laws in his own life and practice. He had healed on the Sabbath, neglected washing according to ceremonial law, and associated with sinners. He disagreed with their system of rules and preached the religion of the inner spirit. He had also rebuked them publicly, had called them hypocrites and blind leaders of the blind. Thus, we can see why the Pharisees and Sadduces were enemies of Jesus, and were trying to find some reason for getting rid of him and his influence.

Though it was not daybreak, the soldiers took Jesus to the home of Annas, father-in-law of the high priest Caiaphas. Annas was the real leader of the priestly party, and had formerly been high priest, and was still known by that name. In the life of the Jewish people the high priest was a formidable figure. During the Maccabean struggle he had power of both priest and king, but the conquering of Palestine by the Romans changed this. They were no more important politically, but in religion there remained much power and influence. The usual priest held office but one year and was appointed by the Roman government. The high priest was head of the Sanhedrin, which decided civil as well as religious matters. He was spokesman of his people to Rome and was in no small part responsible for their loyalty to the nation. His tenure of office depended mostly upon the latter. Most of the high priests were in office no more than a year, but Caiaphas kept his position for eighteen years. This proves his adroit abilities. He was one of these shrewd people, was able to cater to the Romans, and whatever phase of Jewish life he found convenient for the occasion. This capacity proves or accounts for his behavior during Jesus' trial. In this informal hearing everything was decided even though it had to be approved when the Sanhedrin met in the morning. They had decided long before to put him to death—now they had to find a charge against him. His attacks upon the priests and Pharisees were no basis for trial, but he had made a statement about the temple. The temple was sacred to the Jewish people, and they hoped on this statement they might lay a charge. So they charged him with declaring that he would destroy the temple in three days. It was necessary to have two witnesses for conviction, but the two witnesses produced did not agree. Jesus remained quiet—he knew his fate was decided. Finally, the high priest said, "Answerest thou nothing?" Still Jesus remained silent, but then he was asked, "Art thou the Christ, the Son of the Blessed?" He had refrained from proclaiming himself before, but now there was no reason to remain silent any longer, so he replied, "I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven." This was the sublime victory of his faith. At this reply the high priest tore his robe and cried in horror, "What further need have we of witnesses? Ye have heard the blasphemy." Others had claimed the same, but here was a prisoner making the claim to the sonship of God. He was condemned and because of the influence of Caiaphas, the Sanhedrin was easily influenced to accept this decision.

All they needed now was the consent of the Roman governor; so Jesus was taken, still early in the morning, to the Roman governor. He was a ruler who hated the Jews and had, in the past, tried to antagonize them by placing shields in the palace and forcing them to see the eagles and images of the emperors on the standards of his legionaries. This seemed to the Jews to be a sign of emperor worship which was becoming common in other countries. They requested Pilate, or Herod the Great, to remove them, but he refused until they petitioned Rome to force him to remove them. This act made him hate the Jews more than ever. It can easily be seen why the Jews despised him, yet it was necessary for them to get his consent. They could not enter his palace, as it was forbidden by their law to have anything to do with a Gentile during the Passover. So they sent word demanding that he come out to them. Impatiently he had his judgment seat brought out to the entrance and had Jesus brought before him. The Jews had to find a charge that would influence Pilate. They knew their present charge would not interest him, but if they could make it appear that his claim of being the Messiah would be an attack

upon Roman rule he would be interested. So they framed the charge that he claimed to be King of the Jews. When Pilate began the trial he asked the Jews, "What accusation bring ye against this man?" Caiaphas and his group wented to avoid this question, because they knew they had no real charge. They tried to put it aside by saying that if he had not committed a crime they would not have brought him. Then they charged him with forbidding people to give tribute to Caesar and claiming to be Christ, the king. Pilate then asked Jesus, "Art thou the King of the Jews?" He saw that Jesus was not a common insurrectionist and doubted the charge. Pilate ,throughout the trial shows that he wants to do right but follows expediency because of fear. During the charge he hears the priests mention that Jesus had taught and lived in Galilee, so he now grasps at the word. If this man is a Galilean he belongs to Herod Antipas, who is now in Jerusalem for the feast. He decides to send Jesus to Herod Antipas hoping, in this way, to relieve himself of the responsibility of this man in whom he sees no fault.

There was another journey to the palace of Herod—the cruel king who not long before had killed the great preacher John the Baptist. He had undoubtedly heard much of Jesus and his teaching as well as his miracles. Now that he finally saw him he demanded that Jesus perform some miracles for his personal amusement. Jesus knew the wickedness of this man and was silent. This made Herod so angry that he was determined to humiliate him. He caused a royal robe to be put on him, and had the servants spit on him and strike him. This was hard for Jesus to endure, but he was strong enough to live up to his religion of love rather than force. He stood quietly and with dignity. Herod's shallow curiosity deserved no answer, and Jesus gave none. Before the fierce and persistent accusations of the priests he was also silent. After Herod had taken his cheap revenge of mockery he sent Jesus again to Pilate.

Pilate now had a clear case for the release of Jesus, and he put it before the representatives of the Sanhedrin: "I having examined him before you, found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod: for he sent him back unto me." In spite of the absolute innocence of Jesus the leaders demanded his conviction. Pilate, in an attempt to compromise, suggested that they scourge him and let him go. This scourging was a brutal Roman custom in which the prisoner was beaten or lashed with leather thongs weighted with sharp pieces of lead or bone. It was little less terrible than execution and sometimes resulted in death of the victim. Pilate thought surely this would satisfy Jesus' foes while at the same time it would save him from imposing a sentence that he knew to be unjust. But this did not satisfy these cruel Jewish leaders. Pilate made a third and last attempt to save Jesus. It was customary for the Jews to ask for the release of some prisoner each year as a special privilege in honor of the Passover feast, so Pilate suggested that they release Jesus. Pilate knew it was useless to propose this to the leaders, so he appealed directly to the people, because he counted on their sympathy for the accused. He knew that they had welcomed him when he entered the city and had made no protest of his action in driving out the money changers and his attacks upon the Jewish leaders. However, Pilate had not correctly judged the influence of these leaders. They had been busy arousing the people's opinion against Jesus and many were in the crowd now suggesting the release of Barabbas and the crucifixion of Christ. It was easy, because the people could not understand Jesus' kingdom about which he had preached. They wanted an earthly king—one that would save them from Roman rule. They had no interest in a "Messiah" who could not even defend himself, a helpless prisoner about to be sentenced. This crowd like most crowds became a mob and was as cowardly, cruel, and stupid as any mob could be. Whether Barabbas was a common criminal or a leader of a revolt we do not know, but he was at least a famous prisoner under sentence for murder. This made no difference, however, to this cruel, stupid mob; so they demanded his release instead of the release of Jesus. Then Pilate asked, "What then shall I do unto him whom ye call the King of the Jews?" The cries from the crowd became a chorus as they shouted, "Crucify him, crucify him." Pilate, the coward, yielded and today all over the Christian world when people confess their faith in Jesus repeat, "suffered under Pontius Pilate." After the sentence the soldiers took Jesus into an inner court and scourged him, whipped him with leather whips into which sharp steel was tied, so that it cut his back. The soldiers mocked him, putting a rod in his hand for a scepter and a crown of long, sharp, thorns on his head. During all this torture Jesus was calm and silent. His fine dignity impressed Pilate and in a last attempt to impress them of their wrong act and his unwillingness to believe in his guilt, he had a basin of water brought to him and he washed his hands before them and said, "This is a sign that I am not guilty of taking this man's life. The blame will be on you." Pilate signed the papers which gave them the right to kill him. The soldiers went into the court and picked out heavy pieces of timber for his cross and the fateful march to Calvary was begun.

Nowhere do the completeness and divineness of Jesus' character appear more wonderful than in these hours of humiliation. In this period of the trials, more than in any other did he prove to be the fulfillment of the prophet: "He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb, so he opened not his mouth" (Isaiah 53:7). Most people feel they must become angry to preserve their self-respect and strike back, but not so Jesus. His dignity and calmness, strength of character, and his kingliness impress us profoundly. Jesus seems almost to become the judge during the trial and silently to pass judgment upon the weakness of Peter, the cowardice of Pilate, and the treachery of Judas, as well as the fickle mob who pursued one who had naught but love and service for them.

Reports continue from all parts of the nation that drinking and drunkenness among women is increasing. When a woman says, "I will down drink if I die for it," it is no proof that she is a heroic member of the W.C.T.U.—W. G. Colderwood.

The experience of 150 years has, I think, demonstrated that compelling people to take oaths has not guaranteed the proper conduct of public affairs.—Arvie Alred to New York Teachers Association.

When a man sets himself up to do a certain thing in a certain way he does not necessarily appear to the public as a gift of God.—George E. Vincent.

RETURNS RECEIVED FROM THE PRESIDING ELDERS OF N. C. CONFERENCE

Amount apportioned by the General Conference and accepted by N. C. Conference...$ 86,182.00
Amt. apportioned by conference to districts.. 86,182.00
Total amount apportioned 172,364.00

Amounts paid by the districts last year, amounts apportioned by the district stewards for this fiscal year, and amounts accepted, as follows:

District	Pd. last year	App. by Dist. Stewards	Accepted
Durham	$ 16,235	$ 27,615	$ 14,787
Elizabeth City	12,640	21,920	12,000
Fayetteville	12,384	25,560	13,465
New Bern	14,560	23,918	13,042
Raleigh	15,511	25,860	14,861
Rocky Mount	15,173	24,943	14,086
Wilmington	13,994	23,014	13,622
Totals	100,497	172,830	95,863 (55.4%)
Totals 1934	81,514	172,364	101,707 (59%)

John F. Bruton, Chairman,
Conference Commission on Budget.

Note: Of the 223 charges in the conference, 24 accepted their apportionments in full, as follows:

Durham district, three charges: Durham—Duke Memorial, Graham-East Burlington, East Roxboro.

Elizabeth City district, three charges: Dare, Elizabeth City—First church, Washington—First church.

Fayetteville district, six charges: Fayetteville—Hay Street, Hamlet, Jonesboro, Rockingham, Sanford, West End.

New Bern district, two charges: Morehead City, Ocracoke-Portsmouth.

Raleigh district, four charges: Creedmoor, Oxford, Raleigh—Edenton Street, Smithfield.

Rocky Mount district, three charges: Rocky Mount—First church, Weldon, Wilson.

Wilmington district, three charges: Fairmont, Lumberton (Chestnut Street), Wilmington—Grace.

AMONG THE SCOTCH AND THE CROATANS

Citizens of North Carolina away from Robeson usually think of this great old county as the home of the Scotch and abiding place of the Croatan Indians. The Croatans do live in these parts and also a good number of Scotch people reside here, but these are by no means all the citizens of Robeson. Pembroke, with its school and church for the Indians, is headquarters for the Croatans and it is also favored with many of the "God blessed Macks."

A run of 125 miles from Durham last Sunday morning via Sanford, Aberdeen and Laurinburg brought me to Pembroke, making good a promise to be with Brother N. B. Strickland for an all-day meeting in their new church which they hope to dedicate this year. This day proved to be a delight to all. The morning worship followed the regular order of service laid down by our church. This was a worship service as orderly and impressive as one in a big city congregation—a fine preparation for the sermon. Those who hold to the view that an impressive worship service can not be held in a country church would do well to get this out of their heads. Necessary to success is due preparation and care in leading the congregation. Sunday morning at Pembroke the people joined fully in the day's delights.

The followship at the noon hour about the well burdened tables and the afternoon session will not soon be forgotten. Brother W. A. McGirt of Wilmington, lay leader of the district, spoke in the afternoon to the laymen. What a fine service this good district leader renders the churches of the Wilmington district! He goes all over that big district aiding in every way possible. In this new church he was present lending aid and making a contribution to help in paying off the debt.

Another speaker of the afternoon was Mrs. Jennie Hargrove, principal of the East Lumberton schools. She is much interested in the welfare of the people at home and in China, both of whom receive the best she has to give. Not often does one hear a better address than that of Mrs. Hargrove.

Rev. N. B. Strickland, the pastor, had made careful preparation for the day. He has every reason to be thankful for the success of his efforts. A good start was made in paying the debt still due on the church, and his board of stewards reached the honor roll of 100 per cent subscribers to the North Carolina Christian Advocate, thus setting a good example to the other churches of the charge; yea, to all all churches of North Carolina Methodism.

Cherishing pleasant memories of new made acquaintances as well as the renewal of old friendships, I hastened away to join in the evening service at the State Sanatorium. Most refreshing is it to join with the patients, staff and others of the institution in their worship service. Though many of the patients with tuberculosis are not able to leave their beds, the system of phones in the buildings make it possible for all to hear and thus share in the religious services as well as in the social and recreational rounds of the institution.

Before ten I was in Durham, having driven 250 miles, spoken three times, eaten a picnic dinner, et cetera. What a wonderful time are these days of easy transportation for filling full the hours! M. T. P.

GREENSBORO COLLEGE NOTES

Greensboro College week, a period set aside for the cultivation of the spirit of loyalty in the students for their alma mater, is being held this week. The observance began Sunday, March 29, and will continue until April 4. Chapel services with speakers including alumnae, students and friends of the college, and a dinner, will be held throughout the week.

The Greensboro College Players will present George Bernard Shaw's brilliant play, "Pygmalion," Monday night, April 6, at 8:30 o'clock in Odell Memorial auditorium. This presentation will be a premiere of this play for Greensboro. It also marks the fourth and last production of the dramatic season for this group.

WAR COSTS

Payment of the bonus will bring to forty-five billion dollars the amount so far paid by the United States for the World War. And, since wars are bought on the installment plan, there still remain quite a few payments to be made. The Civil War hasn't been entirely paid for yet. The cost was disclosed by a tabulation of official estimates amid a four cornered prying into costs and causes of war, past and future, in and out of Congress.

All costs from the World War so far have totaled close to $42,,600,000,000. It is estimated that the bonus will add $2,490,000,000 to that.

From all causes, 123,654 Americans were killed during the World War; 182,674 were injured in battle; 469,-541 veterans have died since the World War. They are dying now at the rate of 79 a day.—Free Press.

The Music Goes 'Round and 'Round, But the Boards of Stewards Go Marching On and On





Left—Rev. T. V. Crouse, Reidsville circuit; his board 100 per cent.

Center—Rev. J. W. Moore, pastor at Marion. He is on the honor roll and more.

Right—Clyde R. Hoey, Jr., chairman of board at Canton. His board is 100 per cent.



BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

WESTERN NORTH CAROLINA CONFERENCE

Charlotte District

Waxhaw ..... W. T. Albright, H. A. Privett
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers
Monroe Circuit ..... W. C. Dutton (N. Monroe), J. S. Polk

Gastonia District

Smyre .....P. W. Townsend

Greensboro District

Proximity ..... John Cline, Paul Holyfield
Mt. Pleasant ..... D. R. Proffitt, F. M. Buchanan
Bessemer ..... Wilbur B. McFarland, B. T. White
Reidsville Ct. ..... T. V. Crouse

Marion District

Marion ..... John W. Moore

Mount Airy District

Spray ..... A. C. Waggoner, J. F. Meisamer

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle
Norwood ..... A. P. Ratledge, J. V. Barringer

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards
West View ..... C. W. Kirby, Lenore Correll
Whitnel ..... E. Myers (Harper's Chapel)

Waynesville District

Sylva ..... T. R. Wolfe
Andrews ..... W. S. Smith
Canton ..... D. E. Camak, Clyde R. Hoey, Jr.

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath
South Alamance (Saxapahaw) ..... J .A. Tharpe

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett
Stumpy Point ..... R. H. Lewis, E. M. Hooper
Perquimans ..... J. W. Dimmette (Cedar Grove, C. P. Quincy)

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe
Laurel Hill ..... W. F. Elliott, Geo. B. Hooker
Carthage..E. C. Durham, (Carthage) H. Lee Thomas, (Center) J. W. Jackson, (Cameron) J. Abner Thomas
Troy ..... W. R. Royall

New Bern District

Morehead City ..... B .H. Houston, Chas. S. Wallace
Beaufort ..... C. T. Rogers
Grifton..J. H. Fields, B. C. Chauncey, (Grifton) J. H. Barwick, (Sharon) B. C. Langston, (Edwards) Joshua Craft, Gum Swamp) Miss Agnes Burney

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone
Central ..... S. J. Starnes
Lillington ..... N. M. Wright, J. H. Williams
Oxford ..... L. B. Jones, G. T. Stem
Four Oaks ..... H. B. Baum
Creedmoor..E. D. Dodd, J. A. Cowan; (Creedmoor) J. A. Pitts, (Banks) Miss Elizabeth Morris, (Bullocks) Frank Hester, (Grove Hill) Mrs. Dora Gooch.
Selma ..... F. B. Peele

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton
Bladen ..... W. R. Stevens (Deems Chapel)
Tabor City ..... N. B. Johnson (3 churches)
Lumberton Ct. .... N. B. Strickland, (Pembroke) J. R. Moore

WHICH DISTRICT WILL LEAD?

A number of charges have reported the board of stewards 100 per cent for the Advocate. Many are working at the job, some having sent in a partial report for their boards.

On the showing made last year we are sure some of the districts will go 100 per cent. That is, every charge will report the officials 100 per cent for the North Carolina Christian Advocate. **Which one will be first?**

That will be a distinct honor for any district. It will be a church-wide distinction. Such has never happened before. At least no such report has gone abroad.

Evangelism and Benevolences

Special Page Edited Jointly by Bishop Paul B. Kern and Rev. W. A. Lambeth

FOURTH WEEK OF SIX ISSUES

(This page graciously yielded by O. V. Woosley)

FINANCIAL GOALS

By the district conference:

1. One-half the benevolences.
2. One-half for the Orphanage or Children's Home.
3. One-half for the district parsonage.

* * * *

SLAUGHTER, ELIZABETH CITY DISTRICT

A very enthusiastic and effective all-day group meeting, composed of eleven charges ,was held in Plymouth, March 24. The general theme of the day was "evangelism" and "benevolences." Dr. E. J. Rees is the leader of this group. A strong and interesting program was given by the pastors and laymen of the group.

The following charges have sent in a substantial amount for the Orphanage: Ahoskie (J. L. Smith, pastor); Aulander (J. T. Draper, pastor); Edenton (G. W. Blount, pastor); Moyock-Memorial (E. G. Overton, pastor); Murfreesboro-Winton (E. W. Downum, pastor); Windsor (E. N. Harrison, pastor).

First church, Washington, (Dr. Ed. J. Rees, pastor), secured at Christmas $30 more than the annual quota and sent it in. The pastor and some of the good laymen there say they are going to raise at Easter one thousand dollars on benevolences. We believe they will do it.

Rev. H. I. Glass and his good people at First church, Elizabeth City, are making thorough preparation for the pre-Easter services which will be conducted by Bishop Kern, April 5-12. He has been meeting with the workers in the church school and talking and planning with them. Every home is being visited in the interest of the meeting. The meeting is being given thorough "quiet" publicity.

The following charges have sent in some of the benevolences to the conference treasurer ,according to his report: Kitty Hawk (M. R. Gardner, pastor); Manteo (A. E. Brown, pastor); Swan Quarter (W. G. Lowe, pastor); Windsor (E. N. Harrison, pastor).

The following charges increased the amounts assumed for benevolences: Ahoskie (J. L. Smith, pastor); Columbia (O. C. Melton, pastor); Edenton (G. W. Blount, pastor; Kitty Hawk (M. R. Gardner, pastor); Roper-Creswell (W. J. Watson, pastor); Stumpy Point (R. H. Lewis, pastor); First church, Washington, (Dr. E. J. Rees, pastor). First church, Washington, is the only charge that accepted more than the asking.

* * * *

GRANT, NEW BERN DISTRICT

Thompson's Chapel on the Goldsboro circuit has paid its benevolences in full. The other churches of the circuit are making quarterly payments for general and conference work.

* * *

Centenary, New Bern, has made an excellent start in raising her benevolences. It is very probable that this church will be able to report 100 per cent on benevolences by the time for the district conference.

Jarvis Memorial, Greenville, St. Paul, Goldsboro, and Mount Olive are paying their benevolences in monthly installments. I believe all these churches are up-to-date in their payments.

The Retreat, heid for the preachers of the district on March 2, proved of great inspirational and practical value. All the preachers are looking forward to a great harvest at Easter and are making definite plans to such an end.

* * * *

PORTER, DURHAM DISTRICT

H. C. Smith, the beloved pastor, and the board of stewards of Duke Memorial started a movement some weeks ago which is proving to be very fruitful in many ways. This movement was a systematic campaign, not for money, but for men and women; especially those members of the church who has seemed to let their interest and enthusiasm for the church lag. Through personal visits and appeals on the part of the stewards, with the pastor, there are already signs of a new awakening among the membership of the church, as shown by a marked increase in attendance upon the services of worship.

S. F. Nicks, pastor of the Cedar Grove charge, has the distinction of being a Methodist preacher of only one district. He also has a unique distinction as a church builder. A little more than a year age he projected a church building enterprise at Cedar Grove. That building is now nearing completion. It is a large stone structure of beautiful proportions and, when finished, no finer and more beautiful rural church can be found in Southern Methodism. Nicks is also working on plans for new stone church buildings at Prospect and Walnut Grove. His work in this field is nothing short of amazing. We would like to have his secret.

* * * *

MOSER, GASTONIA DISTRICT

The Delwood circuit, one of the very best in Southern Methodism, is showing its best effort under the fine leadership of W. L. Scott. The membership of historic Kadesh church, where the Gastonia district conference will be held in May, is worshipping in one of the most handsome and commodious rural churches in the entire South. It is ready for dedication. Scott is building a church at the present time at Double Shoals. His work on the Belwood circuit for the past four years has been most outstanding.

Smyre church, Gastonia, balances its budget at the end of each month. More than half of the benevolent acceptance for the year has already been sent to the conference treasurer. Smyre church accepted the amount apportioned for this work. The church has also paid its Children's Home assessment. Paul Townsend is the wide-awake pastor of this progressive congregation.

The church at Goodsonville is out of debt. Rev. R. L. Forbis burned the old note before his congregation in an inspirational service Sunday evening, March 1. The church will be dedicated at some date in the near future. Dr. Gilbert Rowe will deliver the dedicatory sermon.

* * * *

WEST, ASHEVILLE DISTRICT

Easter Offering

The pastors of the Asheville district are making preparations for special Easter offerings in behalf of benevolences. Last year the Weaverville church ordered attractively colored envelopes from our publishing house. The stewards were enlisted, instructed ,and sent out to distribute to members and other interested persons the little envelopes. The names of the persons solicited were written on the envelopes. The stewards explained the purpose of the offering and requested that a liberal offering be brought to the church on Easter Sunday. As a result of this preliminary planning, the full acceptance for benevolences was secured on Easter. Weaverville is using this plan again this year. A number of other churches are going to try it.

* * * *

EVANGELISM IN THE CHURCH SCHOOL

By Miss Clarice Bowman

[Miss Clarice Bowman of Mount Airy who is a graduate of Duke University, has for four years been director of religious education at Plymouth Congregational church, New Haven, Conn. Within a few weeks she is to become director of Christian education at Wesley Memorial church, High Point, N. C.]

Whenever the question is asked, "Just what is the mission of the church school?" someone always answers, "To teach the Bible," or "To supplement the home and school education of the young with 'the nurture and admonition of the Lord.'" Aims of the church school most frequently expressed are: (1) to provide experiences of worship for the individual child that he may grow in personal discovery of God, of the meaning of prayer, and of God's will for his life; (2) to provide information about the content

of the Bible as the great source book of his religion and of Christian characters of the ages; (3) to provide understanding of the meaning of church membership and technique for entering into that fellowship. There is yet, however, a fourth aim upon which hinges the vitality of the other three: to provide the child with a little working philosophy for his own life—a growing philosophy with religion at its center—so that he can face the problems that come to him at home, at school, at work, at play during the week days as well as Sunday, and make choices that will be Christian. That's a big order! But that's the meaning of evangelism for the youth of today; and the church school, as the agent of the church in ministering to the different age levels of youth, is the evangelist.

According to Webster, "evangelization" means "to interpret or apply in the light of the gospel; to make like the gospel in spirit." Is our teaching interpreted and applied by our pupils? Do they, through their choices, grow more like the gospel in spirit? By facing a particular temptation, the child may be "converted" from a selfish, arrogant, attitude to a finer, more friendly attitude to another less privileged child; he may in a particular school situation be "converted" from a habit of getting by, to a resolution to honest effort; he may be "converted" from hate to love in countless experiences of his life. The laws of growth hold for goodness as for sin: first the act, then the habit, then the character. Our Great Teacher phrased it thus: "First the blade, then the ear, then the full corn in the ear."

Evangelism, thus interpreted, imposes a tremendous task upon the church school teacher and leader. Teaching must influence not only those best moments but those worst moments: moments of temptation when the teacher and church atmosphere are absent and the individual child must make the struggle with his own conscience. Then, there may come larger crises—perhaps one great crisis—when "the high soul takes the highway" or "the low soul gropes the low."

Such a responsibility upon Christian teachers and leaders would indeed be too great were it for the gracious fact that He ,through the very laws of nature and growth, works with us. How often we have come to our classes an found the soil better prepared for Christian truth than we dreamed! Rufus M. Jones, that deep thinking Quaker leader, says of children. "They are very susceptible to spiritual realities; they feel the power of a living hush almost more than grown-up persons do; their inner gate is never in the early days quite shut, and any normal child can be trained to expect that his heavenly Father will speak to him and become real to him." Above and beyond all that we can do for childhood and youth, there is something more—the internal miracle. Sometimes children experience Him in a growing awareness; sometimes the discovery breaks upon them when they are older in a burst of glory. But underneath and around them has been working that spiritual leaven, that cumulation of Christian teaching provided by consecrated men and women, working through the program of the church school. Evangelism, then, is a partnership: "The Father worketh ... and I work." And in the church school, evangelism becomes a fellowship—the sharing of a vast and glorious company in the building of a kingdom of love in our world.

* * * *

SUCCESS AT REIDSVILLE

By Rev. H. G. Allen, Reidsville

It is a good idea first to get the confidence of the people in order that one may lead them; second, to study the needs; third, to make plans to meet the needs; and fourth, to work the plans. Perhaps the best way to win the confidence of the people is to visit them—once a qaurter, if possible. By doing this a preacher can study the needs of the church as a whole.

At Reidsville the church had not paid all its benevolences for several years, and had a church debt of about 20 years' standing, with unpaid bills added to this from time to time. There was a lack of confidence, a need of encouragement. The religious education building did not meet the needs.

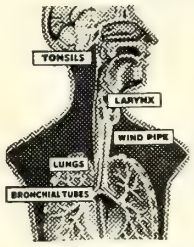
In planning to meet these needs of the church we took one thing at a time. The first year the budget was balanced quarterly. This was done by a "pay-as-you-go" plan adopted by the board of stewards, and approved by the congregation. From our 36 stewards, 12 team captains were selected, who in turn chose their assistants. The treasurer gave each team captain his list for the year to be worked quarterly. About two weeks before the end of the quarter the stewards gathered for a special pep meeting, at which time the treasurer gave each team captain his list posted to date. The lists were worked. Check-up meetings were held before the end of the quarter, and the budget was balanced on time.

In another year at Reidsville the budget was balanced quarterly and the church debt was paid off. By the third year the people were raising in cash about seven thousand dollars for repairing the church auditorium and remodeling our religious education building.

It is true that the spiritual life of the church must be kept alive if the financial obligations are to be met. At Reidsville we carry on a twelve-months-in-the-year revival. Those who are won for Christ and the church during the week are carefully prepared for the responsibilities of church membership. The doors of the church are opened almost every Sunday.

It should be the objective of a preacher to gain the confidence of his people, learn to love them, study their needs, and work out his plans to meet the needs. He should then apply thoroughly his work as a minister of Jesus Christ. Then the work of our great church will be done well.

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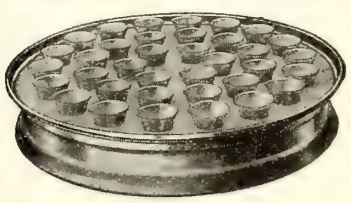
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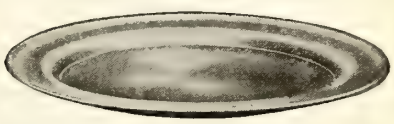
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NASHVILLE - DALLAS - RICHMOND

Fayetteville District Bulletin

D. E. EARNHARDT, Editor, 1019 Hay St., Fayetteville, N. C.

DE PROFUNDUS

In forty years all of us will be sleeping in the dust. Then during the next sixty years those whom we led to Christ will whisper our names from their deathbeds or tell of us in experience meetings. In a hundred years that is the only part of our ministry that will still be living. Nobody will know what places we served or what high positions we held.

* * *

WEST END

I just finished a delightful ten days with Worth Cotton. Nine joined the church and that many more were converted who were already in the church. There was a current of power running through that revival from the beginning and all of us realized that God was dealing with men and women.

* * *

HE'S A BAPTIST

Over there at West End they have a Baptist layman superintending the high school. He has been there for nine years and if he were to leave the people would feel like the bottom had dropped out of the town. Mr. Sinclaire does not have to put on airs or be teachery—he is simply around there and the people look to him He believes that good men educated are better and that bad men educated are worse He believes that religion and education ought to get married again—that their divorce is the scandal of the nations. May the God of heaven grant him years and multiply his kind.

* * *

HAMLET SHUFFLES OFF MORTAL COIL

How is Mack getting along? That is what I am telling you now. At the quarterly conference the other fortnight he reported that in all likelihood Easter would find his church out of debt. They lack $2000 with $600 in hand and the other in the bush.

* * *

SAME PLACE

When I preached at Hamlet there were 210 people who had not heard that the elder was coming, so they stayed for church. I counted 58 in the congregation who were less than 25 years old. Then I counted 40 who were no more than 35 years of age. So it looks like Mack is looking after the present and the future.

* * *

HELEN OF TROY

The conference at Troy revealed progress on debt liquidation. They reported that a dozen hundred had been paid on principal and some other hundreds on interest since conference. If Troy wants to know what will happen to that debt under Royall's administration let them ask Sanford, Hay Street, Rockingham.

* * *

NO WOMEN ALLOWED, A NOBLE EXPERIMENT

When I preached for Self the other Sunday night I noticed that all the choir looked rather masculine. Self explained that on each Sunday night they had a male chorus. They not only did sing but they brought a congregation to hear them. To me this proved two things: That we can get along without the women and that women cannot get along without us.

* * *

GOOD-TIME RELIGION

I knew a man who was always trying to save other people to a religion of bad-time, hard-luck, woe-begone, poor-me, too-bad. He said in the testimony meeting, "Friends, I have had a hard time trying to be a Christian for sixty years, but it won't be long now." I have forgotten his name, but I have not forgotten what it ought to be. His boy looked like him and we called him Dill Pickle.

* * *

WHICH LEADS ME TO SAY

Joy is too scarce at the church. Sinners are looking for a good time and they are not going to hang around us if they find us eating crab apples and drinking vinegar. The world is full of misery and indecency and treachery and crime and trouble. "Let the beauty of Jesus be seen in me." God can fill us with heaven's light which will transform every tear into a rainbow. I think it will be a splendid thing later on to die and go to heaven; it will be more profitable now for us so to live that heaven will come to us.

* * *

REVIVALS ARE OVER

1. For the preachers who philosophize about the uncertainties of the complexities of the anthropomorphic projection of the mentality of the human species.
2. For the medical doctors who have decided not to meddle with uncertainties of the soul.
3. For the professors who have concluded that psychology is another name for the Holy Spirit.
4. For those promoters who think that people ought to join the church on the mere basis of a human decision.
5. For those who think more of repairing the church building than they do of building the spiritual church in under that building.

* * *

BLESSED IS THE CONFERENCE THAT IS NOT JUST THE SAME

Our district conference will meet in Raeford on May 14 at 9 a. m. and will close at Raeford on May 14 at 9 p. m. This will give us three sessions in one day instead of three sessions in two days. All of our ecclesiastical traps will be set in advance and most of the technical work will be so railroaded as to take a minimum of time. We will have no committee reports saying, "We view with alarm," "We urge all our people," "We deplore the tendency," and "We do heartily recommend." We expect to have an abundance of testimony, singing and praying. The various interests of the church will have a most prominent place and will be presented by pageantry which is now being prepared.

* * *

THE REVIVAL IDEA

1. Is psychological in that it is based on a special emphasis plan instead of trying to sustain attention on one object.
2. The revival precipitates a crisis in the lives of sinners who would go on forever as they are without some moral forces to arrest them.
3. The revival turns the hearts of the fathers to the children.
4. It furnishes an atmosphere where the flowers of grace can take root.
5. It burns up the dross of the preacher's life.
6. It is natural in that it resembles Mother Nature in her spring clothes and rejuvenation of the vegetable kingdom.
7. It is good business in that it calls for an annual inventory and special sale.

* * *

THE BEST PEOPLE

She came splurging down the street riding in a new lemonseed, peeping through a doughnut mounted on a pitchfork; and the pastor said, "She is the wife of one of my stewards." These best folks who live on the sweat of another man's brow are ruining the Methodist church. If we think that the humble toiling masses who need us most are going to worship where we show partiality toward the idle rich we have another think coming to us. I know small towns in eastern North Carolina where the clerks and bookkeepers and doctors and merchants own farms out in the country. Their wives and daughters dance and gamble in bridge clubs and country clubs while the wives and daughters of those tenants chop cotton and worm tobacco.

* * *

SINCE WHEN?

Many of our brain-trusters are teaching that a pig would be revolutionized if you would take him from the pigpen and put him in the parlor. It is the parlor and not the pig that would be converted. The gospel I preach takes the position that the pig transformed into a lamb would go about changing the condition of the pen.

* * *

HOW IS THE ADVOCATE CONTEST?

The prizes are being awarded this week and the winners will be announced in "People and Things" in next week's issue.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

DURHAM DISTRICT ZONE MEETINGS

Orange: West Hillsboro, 2 p. m. Sunday, March 22.

Person: Concord, 10:30 a. m. Tuesday, March 24.

Alamance: Graham, 2:30 p. m. Sunday, March 29.

Caswell: Prospect, 2 p. m. Sunday, April 5.

Durham: Bethany, 3 p. m. Wednesday, April 8.

Chatham: Mann's Chapel, 2:30 p. m. Sunday, April 5.

Mrs. George Hawkins, Hertford, N. C., requests that the names of all members of the missionary society who have died since the last annual meeting be sent to her. This should be done immediately by corresponding secretaries of the auxiliaries. Give the name of the deceased and the auxiliary of which she was a member. Mrs. George Hawkins will conduct the memorial service at the approaching annual meeting and she is anxious to get a complete list of all members who have died during the past year.

Mrs. Floyd Johnson reports a total of 87 congregations in the Wilmington district observing World Outlook Sunday service. What of the other districts?

NORTHERN ZONE OF RALEIGH DISTRICT MEETS

Everything contributed to make a perfect zone meeting at Bank's Chapel on last Tuesday, March 26.

The chairman, Mrs. A. B. Dean, had planned wisely and drawn from many sources to make the occasion profitable. The hostess auxiliary had made their attractive church beautiful with spring flowers. They had even secured the services of a man—Brother Parrott, who directed the music in a fine way, and helped in other ways to make our stay more pleasant.

The special music rendered by the Bank's auxiliary and also the Franklinton auxiliary was beautiful and appropriate.

Three conference officers were present: Mrs. Hood, the district secretary, who gave instructions on the plan of work for the year; Mrs. B. F. Boone, who spoke on the study department; and Mrs. M .T. Plyler, who talked on "Fifty Years of Home Mission Work."

Mrs. R. E. Brown conducted the noonday devotions, using as her topic, "Being a Good Neighbor."

The reports from the auxiliaries showed an enthusiasm in the work as well as loyalty and progress.

It was gratifying to note that Mrs. Dean is featuring the Outlook by using it as prizes for achievements in the zone.

The delegations from all auxiliaries were large, so that the church was practically filled with eager participants in a meeting that will mean a great advance in the work of the district.

E. S. P.

The Hebron auxiliary met Wednesday, March 4, at the home of Mrs. W. M. Moore for the monthly meeting. The president, Mrs. A. B. Warren, had charge of the business session. Plans were made for the spring mission study to begin next week. The April meeting will be held with Mesdames W. B. Warren and A. M. Kimbro as hostesses. Mrs. W. B. Warren, program chairman, presented an interesting program. During the social hour Mrs. Moore served delicious refreshments.

Nine churches in the Durham district observed World Outlook Sunday, as reported. Why have the others failed to report?

TRI-COUNTY ZONE MEETING OF NEW BERN DISTRICT

A large attendance and a well planned program marked the spring meeting of the Tri-County Zone on the New Bern district, March 20. All the ministers of the three counties and the presiding elder and many visitors were there, which was very encouraging. Only two societies were not represented. Eleven made splendid reports, pledging $1298 for this year. Three girls of the Vanceboro charge were awarded $1 each as winners in the temperance contest: Charlotte Cash, 16 years, for poem; Pauline Williams, 15 years, poster; Arline Wilson, 14 years, essay. One new society was reported—Maple Grove on the Trenton charge. A most bountiful lunch was served. It was an inspiring meeting and enjoyed by all. Mrs. John Smith.

CENTRAL ZONE MEETING

The Central Zone Federation met in Kinston, March 11, at the Queen Street Methodist church, Mrs. W. D. Rouse of LaGrange presiding.

After singing hymn No. 420 Rev. A. S. Parker conducted the devotional, using Mark 14:3-8 as the scripture lesson. A cordial welcome was extended by Mrs. Floyd Wooten, to which Mrs. Roy L. Turnage of Ayden responded. A duet, "I Will Lift Up Mine Eyes," was beautifully rendered by Mesdames R. P. Moss and A. L. Hogan.

The chairman then brought up the business. The minutes were read and the committees appointed. Splendid auxiliary reports were heard. All auxiliaries in the zone were represented except Maury and Wharton. Mrs. Gertie Matthews reported a new auxiliary organized at Beston. Salem auxiliary having the largest attendance, was presented the Korean urn. Tabernacle received honorable mention with 10 of 14 members present. The chairman recognized the presiding elder, Rev. T. M. Grant, and other visiting ministers.

Mrs. Gertie Matthews, district secretary, lauded the women for their splendid reports. She emphasized the importance of the baby division and urged an increase in the World Outlook subscriptions.

Rev. T. M. Grant made a short talk on evangelistic work. He said that the pastors and church women of the New Bern district had always shown a willingness to co-operate with him in every phase of church work; and in so doing, splendid results had been eaccomplished.

Mrs. F. B. McKinne, conference treasurer, reported all auxiliaries paid in full with a surplus. After calling attention to the numerous advantages of correct reports, she emphasized the great need for missionaries. She told us of our privilege of sharing in this work with our prayers and offerings. Her remarks were closed with prayer.

Mrs. Robertson of New Bern, district social relations leader, and Mrs. Chadwick made interesting talks.

Prizes of one dollar each had been offered to the one having the best poster, poem, and essay on The Effects of Alcohol. These were won by:

Jane Harding, Greenville.

Rosalie McGowan, Greenville.

Sarah Hill, Kinston.

Mrs. J. G. Phillips reported for the courtesy committee. Mrs. Jones extended an invitation from Pink Hill auxiliary for the fall meeting. The meeting closed with scripture reading and prayer by Mrs. Walters of LaGrange.

A delicious luncheon was served by the Sue D. Swindell and Mamie Webb auxiliaries. Stella K. Ormond. Sec.

ORANGE ZONE MEETING

The Orange county zone meeting met Sunday afternoon, March 22, at West Hillsboro M. E. church.

The zone leader not being present, Mrs. Sturdivant from Carrboro had charge of the meeting. Mrs. Nicks from Cedar Grove society led the devotional.

The various societies turned in splendid reports of their work since the last zone meeting. Eight societies were represented and four young women's circles.

Mrs. Lee gave a short talk on "Christian Social Work," after which Miss Florine Robertson introduced Mrs. H. K. King of Burlington, who gave a most interesting address on "Life in the Orient." Miss Robertson urged all who possibly could to attend the annual conference to be held in Durham.

The meeting closed with short talk and prayer by Rev. F. A. Lupton.

Prayer becomes praise if it is continued long enough.—Religious Telescope.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

FAYETTEVILLE DISTRICT VISITATION

Members of the conference staff spent the week of March 15-22 in the Fayetteville district, touching as many points as possible for the purpose of helping the local church in the work of Christian education. During the week we were able to touch 16 charges in the district, although our actual meetings with church school workers was limited to one each day.

Sunday morning and afternoon, March 15, were spent on the Caledonia charge, Rev. M. C. Ellerbe, pastor. The conference secretary preached at the morning service to a large congregation, including several members to whom his father had preached some forty years ago. In the afternoon approximately 75 church schools workers from several charges met at the church for a discussion of the problems relative to their work. Much interest was shown and a very profitable afternoon was spent.

Sunday night was spent at Mt. Gilead with Rev. John R. Edwards. Following the preaching service, a large number of church school leaders met for a short meeting with Mr. Bradshaw and Mrs. Wade.

Meetings during the week were held as follows: Monday, Hebron church on the Wadeville circuit, with Rev. Stedman Bagby; Tuesday, Ellerbe, with Rev. K. F. Duval; Wednesday, Laurinburg, with Rev. M. Y. Self; Thursday, Raeford, with Rev. E. R. Clegg. On Sunday the conference secretary preached for Rev. W. J. Underwood at Goldston, and held a conference with the church school workers after the service.

In every place the staff was cordially received and an interest was shown by pastors and other workers that should make for real progress in church school work in the Fayetteville district.

WHITAKERS YOUNG PEOPLE ORGANIZED

Under the leadership of the pastor, Rev. R. L. Jerome, the young people of the Whitakers church have recently been organized into the young people's division. The following officers were elected: President, Homer Braswell; vice president, Thomas Roy Denton; secretary-treasurer, Mattie Louise Wimer; superintendent of publicity, Fred Price; chairman worship committee, Maxine Wimer; chairman evangelism committee, Joe Boone; chairman missions committee, Nell Tucker; chairman recreation and leadership training committee, Nellie Cooke. The pastor is serving as adult counselor at the present time.

These young people are to be congratulated on the fine start they are making in their work. They are using ten copies of the Highroad regularly and are preparing their weekly programs with real enthusiasm. On Sunday, March 22, they observed Young People's Day. At the morning hour the pastor preached a special sermon to the young people, one of whom decided to join the church at that time. At the evening hour the young people presented the pageant, "Love—a More Excellent Way." As a service project they are making a religious survey of the town in co-operation with the pastor.

We appreciate the splendid work which Mr. Jerome is doing in leading this group of young people, and we are confident that we shall continue to hear good things from Whitakers.

A FINAL WORD!

Don't forget the Durham district Christian education conference to be held at Mebane Sunday afternoon, April 5, from three to six o'clock. There will be a special group meeting of all young people and their teachers and leaders, and we want to see every church in the district represented in that meeting. We are counting on you to be there!

Reba Cousins, District Director.

DISTRICT DIRECTORS BUSY

Raleigh District

Mrs. Russell, district director, has been in touch with every charge in the district and reports practically a district wide study of the March World Friendship unit on Mexico. Benson has a Sunday afternoon session each week for primary and junior children and is doing good work. A most encouraging item is the report that a large number of workers are reading books that will help them in their work. In the Dunn school the young mother's class is studying the elective course, "Achieving a Christian Home Today," and the circulation of the Christian Home is being stressed, workers taking a copy of this magazine with them in their visits to homes.

Rocky Mount District

Rocky Mount district is fortunate in having secured Mrs. J. C. Stewart of First church, Rocky Mount, as director of children's work. Group leaders have been appointed for five of the groups in this district, and forward looking plans are being made.

Primary and junior groups at First church, Rocky Mount, are having an interesting study of Mexico, the woman's missionary society and church school workers co-operating in a fine way in providing funds and in carrying on the work. A Mexican self has been arranged at the public school library in order that the children may have access to additional books and other materials. The children are making posters and arranging an exhibit of articles from Mexico, and are planning to share with the members of the woman's missionary society at its April meeting the experiences they have had during the study of the Mexican unit.

New Bern District

Meetings for children's workers were held recently at New Bern, Greenville and Goldsboro, at which time problems were discussed and plans made for constructive work for children in these churches.

Mrs. Eugene Rountree of Kinston has been appointed leader of the Kinston group, and is making plans to get in touch with the workers in each church in her group this spring.

PRE-EASTER MEETING

Pastors and children's workers from First church, Rocky Mount, Clark Street, Nashville, Stanhope and South Rocky Mount met at First church Tuesday evening, March 24, for a consideration of evangelism with children.

Mrs. J. C. Stewart, district director of children's division, presided over the meeting and conducted the worship service. The Rev. Mr. Culbreth, presiding elder of Rocky Mount district, discussed the religion of childhood. Rev. Mr. Goldston, pastor of Clark Street church, spoke on the preparation of children for church membership. Mrs. Wade of the conference staff stressed "Growing Religiously Ourselves" and conducted the closing consecration service.

Approximately 40 persons were in attendance.

DURHAM UNION BANQUET

The Young People's Union of Durham held its annual banquet on Friday night, March 20, in the recreation hall of Trinity Methodist church at 7. The theme of the banquet was "A Voyage Around the World." The room was decorated to carry out this idea. On the long table and three smaller ones placed at right angles were ship models and candelabras holding dark blue tapers. The favors, minature suit cases and life savers, and the place cards of paper anchors, further carried out the ship theme.

Rev. M. O. Stephenson was the speaker on the subject, "Tomorrow's Sailing." Eva Gantt gave a welcoming address, "All Aboard,' 'and the response, "Anchors Aweigh," was by Liddell Munford. Linwood Blackburn, the conference vice president, acted as toastmaster..

Jennings Fast played several violin selections during the course of the dinner, and a quartet composed of Edmund Swindell, Claiborne Stone, Henry Lewis and Bill Andes, accompanied by Shannon Holloway at the piano, sang for the guests. The group enjoyed a number of group songs and rounds.

Our trouble is not religious intolerance so much as irreligious tolerance.—Religious Telescope.

"TOWARD THE MARK"

I press toward the mark for the prize of the high calling of God in Christ Jesus.
Phil. 3:14.

A Service For Church School Day

This is a special program of the General Board of Christian Education for use in 1936 and may be adapted for use in any Church School. It is a simple and practical program designed for a regular church service. Provision has been made for participation by each age group division of the school.

CHURCH SCHOOL DAY

Either

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HELPFUL SUGGESTIONS

W. N. C. Conference Board of Christian Education

The Union County School Bus Tragedy

Harold Frederickson, the young man who crashed into the Wingate school bus with his truck, was sentenced Tuesday by Judge Donald Phillips to state's prison from three to five years at hard labor. Attorneys for Frederickson had submitted to manslaughter, with a plea for mercy.

It will be recalled that young Harold Wrape, the son of Mr. and Mrs. H. S. Wrape, of near Wingate, was fatally hurt about 4:30 on the afternoon of February 28, when the express truck, driven by Frederickson, crashed into the Wingate school bus, causing one of the worst wrecks in this county.

Those witnesses who testified at the coroner's inquest again gave their evidence Tuesday morning, all of which tended to show that Frederickson, who was drunk, hit the back end of the school bus a terrific crash, sending it into a parked truck nearby, and almost completely demolishing it. Sheriff Spoon, who investigated Frederickson's record in Charlotte, testified that records there showed that he had been convicted there twice for driving while intoxicated, and twice for being drunk, all within the last two or three years.—Monroe Enquirer.

Judge Donald Phillips, so far as we are informed, has a good record as judge but he seemed to have slipped a cog in the present instance. That in our judgment was a crime of the first magnitude with many aggravating circumstances. But what is more deplorable is that he will not serve this short term if the governor lives up to his record in this respect. Yet people wonder why so much crime.

Another Travesty on Justice

Scores of people are killed on our highways through reckless and drunken driving, and every agency of the state is enlisted to try to check the danger. The legislature of the state enacted a driver's license law, and made it mandatory that one convicted of driving drunk should have his license revoked.

What good does it accomplish to have all these things going on, and on the statute books, only to have them nullified by some court official who takes the law into his hands and does as he pleases? What is the use of having a law if it is not to be enforced? Why have a law that will ban the drinking driver, a potential murderer, from the roads, if it is to be ignored?

Let us read together this story from Tarboro as reported a day or two ago:

Tarboro, March 24.—Although R. E. Thomas, state highway commission road foreman, Route 2, Edgecombe county, entered a plea of guilty to a charge of drunken driving in recorder's court here yesterday, and although a state highway patrolman took the stand and testified the man was "highly intoxicated" when he arrested him, Thomas stood convicted today only of reckless driving.

Thomas was arrested Sunday night by Patrolman Otley Leary after Thomas' car had collided with another automobile driven by Matthew Lewis, negro, near here on the Scotland Neck highway. Both machines were damaged but neither driver was hurt.

Thomas was required to pay a fine of $50 and costs—the same penalty that would have been imposed had the original charge been allowed to stand.

The warrant charging drunken driving, sworn out by Leary, was put aside after the man had entered a plea of guilty as Judge Stamps Howard, presiding over the session, ordered a new warrant drawn charging only reckless driving.

Questioned afterwards as to what report he would make under the circumstances, the patrolman said he would report Thomas was under the influence of liquor but was convicted of the lesser charge.

Revocation of a driver's license is mandatory upon conviction of drunken driving but not on conviction of reckless driving. Thomas' license was not revoked. Consequently, although admitting he was intoxicated, Thomas is at liberty to continue to operate a motor vehicle on the highways of North Carolina.

No comment should be necessary, but this much ought to be said. That such a condition of affairs should be allowed to continue in North Carolina, with as much publiicty as has been given to the automobile fatalities and the efforts to check them, is a disgrace. It is reported that the very same thing happened in Gaston county superior court a week or two ago. Revocation of a man's license is mandatory if he is convicted of driving while drunk. It is not if he is convicted only of reckless driving. When a judge or any other official changes the charges from drunken driving to reckless driving, it is high time some other charges were preferred.—Gastonia Daily Gazette.

FEWER CHEERS—FEWER TEARS

Cheers to tears. The road through war follows ever the same route. What matter that the cheers are not always so heartfelt as the tears? The shouting sends the soldiers off as sighs would never do. But in Germany the other day, by one of those peculiar coincidences that help to make history dramatic, the cheers and tears were mixed. On the day Chancellor Hitler marched his troops into the demilitarized Rhineland, memorial services for Germany's World War dead were in progress. The Associated Press reported:

"The populace along the frontier, from the Black Forest to the Netherland border, enthusiastically celebrated what was hailed as the greatest memorial day since the World War. The former demilitarized area, more than any other part of Germany, coupled its annual services in memory of the war dead with a jubilee over the marching in yesterday and today of units of the Reich's new army."

Such doubtfully timed jubilation is not peculiar to the German people. It has made the history of most nations noisy. But with the outcome of Chancellor Hitler's order still in the balance, could it have quite escaped the crowds that they were turning from their sorrowing for the last war's dead perhaps only to hail another war's dead? Some must have inwardly remarked that the tears of their memorial services were being shed for soldiers who had heard such cheering as the Rhineland troops were hearing now. And many must have shared a feeling which is becoming world-wide: the fewer cheers, the fewer tears.

HERE SPEAKS AN OPTIMIST AND GIVES REASONS

1. The world was never such a neighborhood as it is today. True, nations are not very good neighbors to each other; but the very fact that they are neighbors gives God a new factor to work upon. His next mighty work will be the transforming of bad neighbors into good neighbors.

2. The world is becoming interdependent. The first natural reaction shows itself in "flights" from monetary standards, throat-cutting competition, tariff barriers, and increased armaments. But interdependence has come to stay, and through the channel of interdependence God will lead peoples to the supernatural reaction of co-operation.

3. Modern science has had its chance. It has given our age about all the material control it can swallow. The coming age already realizes that only through a new morality, only by means of an exalted spiritual motive can it digest and use the powers offered us by science. Otherwise these powers will destroy us.

4. The world is turning to God. Not the rear guard who travel still in the dust and confusion of a competitive, man-sufficient struggle; but the advance guard who know that modernism and humanism have been tried and found wanting. The true prophets of today are preaching dependence upon God, and the interpreting of life by the guidance of his spirit. It will take a decade or more—and perhaps the cold shower of calamity—before their voices are heard. —The Living Church.

The Sunday school superintendent was also the owner of the village dry goods store. Not long ago he was telling the story of the Prodigal Son and as he closed he said, "Now, if any little boy or girl wants to ask a question I'll try to answer it."

Little Marguerite quickly raised her hand. "Mr. Brown," she asked eagerly, "how much are those pink parasols in your store window?"

MRS. J. J. SNIDER

(A true woman of Methodism)

When we first come to Robbinsville we had no way of knowing what was our Sunday school attendance for the year or what our income for the year was, for no record was kept of this. It was all guess work. Since then a new record book has been ordered from our Publishing House and a new system introduced by Mrs. J. J. Snider, who is our very able recording steward. At the time she took over the finances of the Sunday school there was a debt of over $6. She took this over at the beginning of the new year and now the literature has been paid up in full through the next quarter and a small balance is on hand for incidentals. With the new system which she introduced, Jake Orr, our new secretary, is able to tell our enrollment for the year, our income per Sunday, quarter, or year, and amount paid quarterly, and total paid at the end of the year. In other words, any information that one might wish concerning the Sunday school can be found in a few minutes from the new record book.

There has been much said about men who have worked faithfully in the Methodist church but very little has been written about the women members of the church. Mrs. Snider has been most faithful as a member and in the capacities of recording steward and trustee of the church. She has given willingly of her time, energy, thought and money to the carrying on of the work of her church. When you want a program put on and carried through Mrs. Snider is one to help whole-heartedly until the program is put across. Her one thought is the progress of the cause of Christ. She is not a woman who boasts of what she has done but lets the people see for themselves what she has done.

She is also superintendent of the young people's division and teacher of the young people's class. Unless she is physically unable to be there her class knows she will be there with a message worth hearing. Her class has grown from a few to more than double the original number and these members are wide-awake ones. They have taken as their part of the budget voluntarily the Children's Home and are planning ways to make this money during the summer.

Mrs. Snider is having a birthday March 30. This class, Sunday school, church, pastor and wife, and the community join in wishing for her many happy returns of the day and many, many more happy birthdays.

Member of Robbinsville Church.

IN HONOR TO EDITORS

Sir: It is a pity that editors cannot praise editors. They can praise prophets, poets, publicists, preachers, but they cannot praise or do honor to editors. They must not blow one another's trumpet. It is a pity, because they deserve to be had in honor.

Too often are they made the theme of idle jest. Who does not remember the man in J. M. Barrie's book who dreamed that he was in a newspaper office and remarked to a colleague as he descended the stairs: "I have killed the editor," to be met by the calm reply, "Then you ought to be ashamed of yourself." Afterwards, in the dream, he was tried for his deed and left the court without a stain on his character.

Such trifling with a noble order I wholeheartedly condemn. For what is the editor? He it is who stands on the threshold and admits this and rejects that. He is the selector by whose judgment we are all unconsciously guided. He is also the conductor of the orchestra and the conductor can make of a score either a dirge or a joyful sound. What power is committed to his hands as he sifts and arranges and shortens! What courage he needs! No good editor, except for a brief time, sits on the fence; but it takes nolittle courage to come down! What sublime indifference must be his to "Indignant Reader" and "Departing Subscriber"! What wisdom, foresight, ingenuity, balance must be shown by this man!

We like to see him in the long line of his predecessors. We recall how many of the great men of the past were editors. We think of Addison and Erasmus and St. Jerome, and behind all such men were the unknown editors who gave us the sacred books as they stand. Anyone who has edited a hymn book can tell what a task awaited that Hebrew scholar who went over the Book of Psalms before it was ready for the Second Temple. And any such editor will agree that his Hebrew predecessor was a master of his craft.

There is no reason to doubt the inspiration of prophet and psalmist and apostle. Why not add the editor to this roll? Was there not a divine Spirit showing men how to choose from the common tradition the things which could best justify the ways of the Lord to men? We owe much to the men who edited the memorabilia of Jesus Christ. It is as necessary to believe that those whom we call Matthew or Mark or Luke were guided as to believe that Paul "received of the Lord" that which he also gave to us. The editor also is to be found in the ranks of the men of God.

Yours defying the blue pencil,
Quintus Quiz.

—The Christian Century.

WHAT WAR BRINGS

"We must have an army and navy and an imperial policy like the other great nations" is the cry that is beginning to inflame the imagination of the American people. God forbid that our people as a whole should ever become war-minded. The cry of the Israelites to Samuel was: "Make us a king to judge us like the other nations" The reply of Samuel to their demand is just about the reply a wise statesman would make today to the American people or to the people of any nation. Turn to I Samuel 8:10-18 and read it carefully. You will find it very instructive.— Watchman-Examiner.

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Mrs. L. D. Carter of 214 Holman St., Durham, N. C., said: "Some years ago I had to force myself to eat, I became thin, scarcely slept at all, and just had to drag myself about the house. I used two bottles of Dr. Pierce's Golden Medical Discovery. I gained about 30 pounds, was able to eat almost anything without fear of stomach distress and I could do my housework." Buy now! New size, tablets 50c. Liquid $1.00 and $1.35.

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Sunday School Lesson

APRIL 5

Jesus Invites All People

Scripture—Luke 14:15-24

As Jesus was dining with a Pharisee one day, a man with a far-off, sentimental look exclaimed, "Blessed is he that shall eat bread in the kingdom of God!" There he was, sitting at meat with the King himself, but as blind as a bat to the enormous privilege he was enjoying. His exclamation was far more absurd than it would have been for a man in the presence of Shakespeare to exclaim wistfully, "I hope some day before I die to meet a man of genius!"

It is one of the major tragedies of life that we seem incapable of appreciating the blessings near at hand. The man in the apple orchard longs wistfully for the privilege of picking oranges from the trees in Florida, and the man in Florida with the golden fruit hanging everywhere, and even strewing the ground, is homesick for a good apple from the northern orchards.

Jesus picked up the vapid remark of the man immediately, and said: "A certain man made a great feast and bade many, and he sent forth his servant at super time to say to them that were bidden, 'Come, for all things are now ready.'"

The point of the parable is that the Jews were even then being invited to eat bread in the kingdom of God. The banquet was already spread.

The gospel call is an invitation to a great feast, for he that comes to Christ shall never hunger, and he that believes on him shall never thirst (John 6:34-59). Being with Jesus was like attending a wedding feast. "How shall the children of the bride-chamber fast," said he, in another connection, "while the bridegroom is with them?" Christ turns the water of life's prose into wine (John 2).

Manufactured Excuses

But now a note of tragedy comes in. With one accord they all begin to make excuses. Note that their excuses were made; they really had none. They had to manufacture excuses. Their real reason, of course, was simply that they did not wish to come.

The Jews were not the last to manufacture excuses for refusing the glorious feast which Christ continually spreads. Our excuses today sound different, but they are really quite the same. We do not say, for instance, "I have bought a yoke of oxen and must needs go to prove them." We say on Sunday morning, "I have bought a new automobile and must take the family out to show them how smoothly it runs." If we do not say, "I have bought a piece of land," we say, "I have bought a block of stock; I cannot go to church because I must read the financial news to see whether it is going up or down." Plausible excuses come to us in flocks like chickens when a man goes out to feed them corn, and today, as of old, they lead thousands into spiritual starvation.

The worst thing that can happen to a man is finally to be excused from the gospel feast. The parable tells us that this is precisely what happened to the Jews. They were excused. "None of these men who were bidden shall taste of my supper.' It is easy for all of us to ask to be excused once too often.

The man in the parable was wroth, and bade his servants to go out into the streets and lanes of the city and bring in the poor, and the maimed, and the blind, and the lame. God may be terribly disappointed by men's response to his invitations, but he will not be permanently thwarted. His gracious purposes are to be fulfilled. The feast is to be furnished with guests. If the respectable Jews will not come, the publicans and sinners will be brought in, and after these are welcomed the far-off heathen nations will be invited.

When the streets and lanes of the city had been combed, the messengers were bidden to go out into the highways and find the poor homeless wretches whose only protection was the shade of a hedge, and compel them to come in.

All through history we have seen this. When a so-called Christian nation becomes sophisticated and complacent, and the dry rot of religious indifference sets in, then some rude pagan nation rises to power and takes away the privileges of the first. The parable is a solemn warning to America with its beautiful churches empty, its Bibles unread, and its glorious gospel unappreciated.

Love That Compels

What does Jesus mean by this command to compel people to come to the feast? For an evangelist to apply pressure to make a man join the church before his judgment is convinced and his will fully surrendered is a wholly immoral proceeding. It is always followed by backsliding that leaves the man worse than before. But compulsion against a man's desires is not the thought of the parable. The point is that these poor human beings could not believe that they were actually wanted at the rich man's table. A loving compulsion had to be exercised to make them sure that the invitation was really meant for them.

How badly we need prophets to rise up in our midst and teach us again the lost art of Christian compulsion. How many thousands of poor, ill-dressed people in our cities have reason to doubt whether they would be joyfully and warmly welcomed to the services of the beautiful churches. We should sit up nights to invent ways of making them sure of it. Nay, we should pray nights to make ourselves sure that we passionately desire them in our own pews.—Northern Advocates.

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PROTECTION AGAINST OLD AGE

"SINGIN' IN THE RAIN"

A college president has said, "All my life I have heard great cheering. Expectant cheers, clamorous cheers, loyal cheers, the thundering cheers of victory. But I never heard such cheers before or since, as that which greeted a crippled boy on commencement day, carried across the platform in the arms of a college football player to receive his degree with honor.

Four years before upon entering college, his professor said, "Stand up." "I should like to, sir," came the answer, "but I have never been able to do that since I was four years old."

Suppose we put ourselves in that boy's place. How easy to surrender; to stop dreaming; to become lost in a morass of self-pity. Instead, that boy fought his fight, and so carried himself that thousands cheered him on the day of recognition because he kept "Singin' in the Rain."—Religious Telescope.

TWO WAYS TOWARD PEACE

I do not think we can prevent a new war unless we make an end of the interests that bring wars about. For a beginning I should suggest stopping all private manufacturing or armaments; and for a next step introducing in as many countries as possible effective economic equality of individuals and families—George D. H. Cole.

John Barleycorn is losing out in the field of medicine. St. Bartholomew's Hospital, the oldest in London, used 462.75 gallons of alcoholics in 1913, and only 17.67 gallons in 1933.—Grit.

THE METHODIST ORPHANAGE

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....

..... (here designate the bequest) .....

I am taking the liberty of giving a quotation from a letter which I received from Rev. E. C. Few, pastor of Edenton Street Methodist church, Raleigh. I would like for our many friends to know just how one of our leading ministers feels toward our Methodist Orphanage.

* * * *

Easter will soon be here and we are looking forward to the meeting of the Orphanage Alumni Association during the Easter holidays. Plans and preparations are being made for the greatest reunion the alumni association has ever had. Former sons and daughters of the Orphanage are most cordially invited to be with us during the Easter holidays.

* * * *

My heart rejoices over the fact that so many of the missionary societies, Sunday schools, organized classes and friends have sent clothes to our children for the spring and summer. I am confidently expecting all others, to whom lists have been sent, to send clothes to our children between now and Easter. This needed service is appreciated very greatly by our children as well as by me.

* * * *

Since my last report in the Advocate two other charges have paid their Orphanage apportionment in full for this conference year. This is a prophecy of what the other charges are going to do in the near future. I wish to express my hearty thanks to Brothers J. J. Boone of Rosemary and F. B. Peele of Selma. Such kindly considerations of our 313 children is sincerely appreciated by them and the superintendent. We are badly in need of funds to meet our heavy operating expenses. Let all respond generously to our needs at this opportune season.

* * * *

"I greatly appreciate your letter of the 24th. We count it a pleasure to be able to pay our Orphanage asking this early in the year. I am hopeful also that we may be able to do even more for the Orphanage during the present year through specials than we have done in the past. You and your associates are doing a great work and the cause which you represent deserves the most cordial co-operation of the North Carolina conference ministry and membership alike. Interested as I am in all young life and especially in the welfare of our fatherless and motherless children, I esteem it a privilege to have any small part in helping in our Orphanage Home." E. C. Few.

* * * *

I was with the singing class the fourth Sunday at St. Paul church, Goldsboro, at the 11 o'clock hour and at Fremont at the evening hour. I had the privilege of visiting the men's class at St. Paul church and was delighted to see the class so enthusiastic about the support of Paul Combs. It was a distinct privilege and pleasure that I had in visiting the hospitable home of Brother B. G. Thompson, who is so sympathetic and generous toward our Methodist Orphanage. Brother Thompson is one good friend who ministers to us in a big way every year and his goodness to us is sincerely appreciated. It was a source of deep regret that Brother O. W. Dowd, the beloved pastor of St. Paul church, was absent from the service due to his illness in a hospital in Durham. I was happy to see many of my friends in Goldsboro and Fremont. Mrs. Rives will write more fully about the visit of the singing class.

* * * *

It is real loyalty to the pastor for the congregation to stand so beautifully with him by carrying on the church work nicely while he is away in a hospital convalescing. So it is with Rev. O. W. Dowd's congregation at St. Paul church at Goldsboro. The singing class had the morning hour. The auditorium was filled and the heavy doors to the Sunday school auditorium opened to give more room. It was easy to give the concert to this sympathetic and appreciative congregation. Mr. Barnes was with us and presented the Orphanage message. I enjoyed the hospitality of Mrs. Mary Daniels for dinner.

Rev. Leon Russell had asked the class to be with him in the vesper service at Elm Street church, Goldsboro. We were served supper in the church by the Jennie Vinson organization, headed by Mrs. A .E. Wilson, assisted by Mrs. Pearl Glesson. We appreciate all this kindness we received from both churches in Goldsboro. We were in Fremont for the evening service. Mr. Barnes was happy to be with us in this church; a church of his boyhood days. Rev. E. R. Shuller is busy in his work here. This was a pleasant day for us. Nellie B. Rives.

GOLDEN RULES FOR MOTORISTS

The "law" is always right.

Never crowd a truck to the curb.

Avoid running over a traffic officer's feet.

If you receive a summons, make it a point to appear. Judges appreciate this.

Don't try to beat a fire engine to the crossing. Picking you up would only delay the firemen.

Don't talk back to a policeman. He will remain in his shirt without your reminding him of it.

Exaggeration is falsehood in its Sunday clothes.—Religious Telescope.

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Manlike, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.



Mrs. Barbara Spears

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

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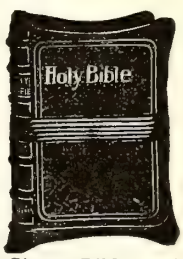


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NORTH CAROLINA CHRISTIAN ADVOCATE

That Country Church Problem

By R. J. LOUGH

I have read with a great deal of interest what some of the brethren have to say about the country church. Especially was I interested in the article written by Rev. N. P. Edens, at the request of Dr. J. M. Ormond. Report No. 1 is a gem, as I see it, and I am of the opinion that this is a step in the right direction. I have read and re-read Brother Edens' seven "weak spots" in rural church program, and I'm so sorry, as are many of our country preachers, that he stopped where he did, and with apologies to him, I wish just to add another "weak spot" or two. Admitting that I am one among the two-thirds that has lost my effectiveness (if I ever had any)—at least this is true, as Brother Edens states, according to presiding elders reporting. And I feel constrained to say that I am not real sure that all presiding elders are competent of saying who are and who are not efficient country preachers. And I may say in this connection that I feel that just here is one of the "weak spots" in rural church work. I have served under eight different elders, and I can recall only two of whom I felt were really in sympathy with the country preacher and his problems. One is in heaven, and God may take the other one soon, to get him out of his present environment. I called upon one of my elders some six or seven years ago and asked him to help me solve a problem that I could not solve alone. And his reply was: "Brother Lough, that is your problem, and you will have to solve it yourself." He could at least have been sympathetic.

To use Brother Bundy's word, we have the most "folksy" bishop that we have had in many a day. I notice that he is in Greensboro (?) holding a revival. He writes so encouragingly to us preachers, stressing evangelism, but we little two-by-four preachers would like for our beloved bishop to come to Currituck, make that a central place on the narrow strip of land upon which we are located, and show us "how it ought to be done." Those high steeple preachers now (?), we are just amateurs. We dare you to come. Bishops do not often turn "dares" down.

Another "weak spot": The country churches are not ready for a real revival, because they are not praying! We found four rural churches on Currituck circuit, and not a single prayer meeting! One church does not have one person who leads in prayer? God never has and never will use a prayerless church. Of course I do not mean to say that the church has quit praying entirely. I know many people pray some, some pray much, some not at all. One of my stewards confessed a few years ago that he had not prayed in five years! At least he was honest about it. Two years ago I listened to the Pope's New Year message to Romanism around the world. He wound up by saying, "Finally, my people, let me say, Pray, pray, pray." The dial snapped, his message was ended. Let Protestantism catch up the refrain, and profit by his exhortation!

If there is one class of folks that I love more than another, it is my brethren in the ministry; but I have a haunting fear that we do not as ministers pray as did the ministers of my childhood. It is almost beyond honest thinking, but could it be possible that this is another "weak spot" in rural church work? Why don't we pray? We don't pray because we do not feel. And we do not feel because we haven't the burden on our hearts and consciences. Brethren, we'll have to put on more speed than we have been putting on if the rural church is ever to come in possession of her own. We will have to get hot under the collar. We will never save the situation on a "cold collar." Measles is contagious, primarily, in the fever period. If the modern church ever had a fever it has gone down. She ought not to stop praying until her temperature runs up to fever heat, and then go out and start an epidemic.

I am not a pessimist. I'm an optimist for Jesus Christ. I believe the time is coming when there is going to be a mighty outpouring of the Holy Spirit, and it will come whenever the church qualifies. You can count on God. When we qualify through prayer and faith, God will open the windows of heaven and pour out a marvelous blessing, and multitudes will be born into the kingdom of God. To your knees, O Church of the living God! This was not written at the request of anyone.

PARSONAL PARAGRAPHS

By George L. King

A recent writer does not like the word "parson"; wonder if he lives in a par sonage, or a pastorium, or a manse, or a rectory?

* * *

We need such revival fires that the embers will warm the souls of shivering saints, the light will guide the steps of stumbling sinners, and the smoke will get in the eyes of social vultures.

* * *

Christian evangelism that is world-wide and life-deep is the answer to narrow nationalism, selffish sectarianism and superficial sentimentality.

* * *

The goose-step in military marching is appropriately named; in air maneuvers we might have the loon loop, the dunce dive, or the goof glide; headgear for militarists might be foolscap.

* * *

So long as there is apathetic greed, there'll be pathetic need; we must be cured of our cupidity or we shall be cursed by our stupidity.— Wesleyan Christian Advocate.

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Calotabs
CONSTIPATION

Organizations Raise Money EASILY



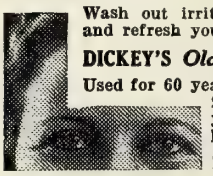
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IN MEMORIAM

VERNON—C. H. Vernon passed to his rich reward February 27 at the age of 81. He is survived by six children, two daughters and four sons. "Uncle Hoge," as he was affectionately known, was held in high esteem by his many friends and neighbors. He was a faithful member of New Hope on the Milton charge and served his church and community well. Funeral services were conducted at New Hope by his pastor, assisted by a former pastor, Rev. W. C. Jones, and Rev. Mr. Claytor. A. M. Williams, P. C.

JOHNSON—The subject of this sketch, John A. Johnson, was born in Darlington county, S. C., March 17, 1874; died March 12, 1936, in Raleigh. He moved to Robeson county 32 years ago, since which time he has been a rural free delivery mail carrier until he retired a few months ago, owing to failing health. He leaves six brothers and one sister, two sons and his widow to mourn their loss. He was a life-long member of the Methodist church. We laid his body away in the cemetery in Rowland amid a large concourse of friends and relatives.

J. C. Whedbee.

MERRITT—Mrs. Emma Bundy Merritt, age 34, died at her home in Jamestown, N. C., February 28, 1936. The funeral was held at the home March 1 and interment followed in Deep River cemetery. She is survived by her husband, H. F. Merritt of Jamestown; her mother, Mrs. Stephen Bunday of Jamestown, and the following brothers and sisters: O. M., R. E., C. V., and Miss Dora of Jamestown, C. B. of High Point, and Mrs. Eva Marsh of Guilford College. Mrs. Merritt was a faithful member of the Methodist church, a fond wife, a good neighbor and a useful citizen of the community. A Friend.

PINCHBACK—Thomas A. Pinchback, well known citizen of Caswell county and faithful member of New Hope Methodist church, died March 13 at the age of 85. In 1875 he was united in marriage to Mary Jane Chandler, who preceded him to the grave 11 years ago. Born to this union were four daughters and three sons, all of whom are living.

Mr. Pinchback was a loyal church member and exhibited a beautiful Christian character. It was an inspiration to be in his presence. The comment of a friend is, "He literally walked and talked with God." He loved his family and his friends and neighbors and his life was a benediction to all who came in touch with him. The funeral services were conducted at New Hope by his pastor, assisted by a former pastor, Rev. W. C. Jones, and Rev. Mr. Claytor.

A. M. Williams, Pastor.

MURCHISON—Mrs. Robert A. Murchison, nee Emma V. Rives, was born in Chatham county, N. C., July 24, 1857, daughter of Col. James Franklin and Elizabeth Marsh Rives.

Mrs. Murchison was married three times. In early young womanhood she was married to Mr. James N. Green, who lived only a few years. On May 8, 1892, she married Mr. John W. Green and assumed the care of his four children. Being left a widow a second time she marride Mr. R. A. Murchison in July, 1916, and came to Fayetteville to live. They spent nearly 20 years in happy companion ship, which was ended on the morning of February 1, 1936, when Mr. Murchison quietly slipped away in his sleep. On February 12 Mrs. Murchison went to Sanford to attend the funeral of her brother, Mr. J. R. Rives. After his funeral she went to the home of Mrs. A. T. Lambeth for a short visit, where she was stricken with a sudden heart attack, from which she did not rally. Funeral servicees were held on Sunday afternoon, February 16, from Hay Street church, of which she had been such a devoted member. These few lines give the outstanding events in the life of Mrs. Murchison, but tell nothing of her beautiful Christian character. She had no children of her own, but Mr. W. J. Green, Graham, N. C., Mrs. A. T. Lambeth, Jonesboro, N. C., our own missionary, Miss Alice Green of ChangChow, China, loved her as a mother. One son of her second husband, Rev. Garland O. Green of the N. C. conference, died several years ago. The Murchison children also rise up and call her blessed.

A minister who visited frequently in the Murchison home, says that he had never visited in any home where there was a sweeter spirit of Christian fellowship—and the splendid influence of that home is telling in the lives of those most closely associated with it.

Mrs. Murchison was beautiful in face and character. She loved her Lord. She delighted in his service and reflected in her face and life that beauty which is only attained by those who are Christ-like. A Friend.

RESOLUTIONS OF RESPECT

We, the members of Watson's Chapel Ladies' Aid Society, wish to express our deep appreciation of the beautiful Christian character of our dear friend and neighbor, Mrs. Lydie L. Ballance.

God in his all wise and loving power saw fit to remove her from us January 15, 1936; therefore be it resolved:

First, That we as a group of church workers will miss her loving influence in our society. She was our first president, working faithfully for 14 years and remained a true and consecrated member to the end. The church and Sunday school will also miss her, as she had labored and taught since very early in life.

Second, That we wish to extend our heart-felt sympathy to the bereaved family. Our prayers are that God will lift this shadow of gloom from their hearts and will comfort them in their sad hour.

Third, That a copy of these resolutions be spread upon the minutes of our society, a copy be placed on the Sunday school record, a copy be published in the N. C. Christian Advocate, and a copy be sent to the family with our tender sympathy and deep sorrow.

Mrs. Preston Mooney,
Mrs. Willie Gibbs.

RESOLUTIONS OF RESPECT

We, the stewards of the Pine Hall Methodist church, wish to express our deep feeling of loss when our heavenly Father called from our midst on January 16, 1936, our fellow steward and friend, George A. Hanes. He is gone from us, but will never be forgotten for his loyalty to the church, his devotion to his family and his kindness toward his neighbors. Therefore be it resolved:

First, That we bow in humble submission to the will of our Father who doeth all things well. The community has lost a valuable citizen.

Second, That we extend our deepest sympathy to the bereaved family and grieve with them in this sad hour. May the God he loved be ever near to comfort them.

Third, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and that they be recorded in our church minutes.

C. L. Lester,
H. J. Duncan,
W. M. Chisman,
J. T. Gibson.

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Children's Storyland



THE BLACK KETTLE

By Mary Quayle Innis

Bun and Bretta had walked a long way without seeing any one when they came to the black kettle. It had stopped being winter and begun being spring such a short time before that snow still lay in gray patches at the roots of the trees and some of the leaves underfoot were silvery and glistening with ice. The woods were very quiet and Bun and Bretta were beginning to be lonesome. So they were glad when they found the black kettle. They walked round it and Bun asked:

"Why is it upside down?"

They both lay down on their stomachs and tried to look under the kettle, but they could see nothing but blackness.

"It's a magic kettle,' 'said Bun.

"What's a magic kettle? Can you sit in it and have it carry you off like the magic carpet in my book?"

"Let's see," Bun cried, and they both pushed as hard as they could, but the kettle would not turn over.

"It isn't magic a bit," Bretta complained. "It only made our hands black."

"It is so magic. I know it is," Bun declared earnestly. "You wish and your wish comes true."

"Do it then.'

Bun put his hand on the kettle, stood on one foot and shut his eyes. "I wish —I wish—I wish I had a lump of sugar. Aunt Anne never lets me have any."

"You shouldn't wish out loud," Bretta said. "Anyway, it didn't come true."

Bun went carefully through his pockets, but there was no lump of sugar in any of them. His face grew long with disappointment when he had lain down again to look under the kettle and found no sugar there either. Then he brightened.

"Sugar works slow," he said. "Come on. Beat you to the house."

Two or three days later Uncle Bob called to them as he came from the woodshed. "Want to come along? I've got some work to do in the woods."

They had never seen Uncle Bob work in the woods. He worked with his auger drilling holes in the trees. Bun and Bretta thought this a very strange thing to do. And he made holes in some of the trees, not in others ,and always on the south side of each one. They asked him ever so many questions, but he would not answer any of them.

"Wait and see," was all he would say.

So they went back to the wagon on which he had driven them to the woods. In it there was a box of funny little iron things and piles and piles of small deep in pails without any handles. They set the pails out in rows and played store with them. Then they went back to Uncle Bob. "After I get through drilling a hole you can put your fingers in and pull out the chips," he said.

The chips they pulled out were moist and something like water began to trickle from the holes. After a while Uncle Bob began to drive one of the little iron spouts into each hole with a hammer. They were called spiles, he said, and Bun and Bretta brought them from the wagon for him. Then they brought the little tin pails and hung one on each spile by a hole in its edge.

"Now what?" Bretta asked, and Uncle Bob would only answer, "We'll come out again on Saturday and then you'll see."

On Saturday they saw something very strange. Bun looked into several of the pails he had hung and cried:

"Look, the pails are full of water. But it hasn't rained. How did they get full of water, Uncle Bob?"

"I know," Bretta exclaimed, jumping up and down. "It isn't rain, it's sap. It comes out of the trees. I heard Aunt Anne talking about it. Taste it, Bun."

Bun touched his tongue cautiously to a drop that was just spilling over the top of one of the pails.

"It tastes like water," he said slowly, "only kind of sweet. I didn't know the trees were full of sweet water."

"Only some of them. Only some of the maples, Aunt Anne said. Oh, look what they're doing! They've got our black kettle."

Uncle Bob and the hired man had hoisted the kettle up and hung it on a pole which rested on two posts set upright in the ground a little way apart.

"Now you children will have plenty of work," Uncle Bob said. "We want all the wood you can find to keep the fire going. See which of you can find the most."

The fire began to crackle and glow. The hired man heaped on wood while Uncle Bob emptied pails of sap into the big barrel that stood ready.

There was a great deal for the children to do now. They brought wood and helped to poke the fire, they emptied half-full sap pails into the big pails that Uncle Bob carried to the father trees and hung them up again, and every little while they ran to look into the black kettle. For now the sap that had been poured into it grew hotter and hotter and began to boil.

Aunt Anne brought out a basket of lunch with a teakettle and some tin cups.

"Where are you going to get the water to make tea, Aunt Anne?" Bretta asked.

"You'll see, dear," she said. "I'm going to make tea the way the Indians did sometimes when they were boiling sap."

She filled the kettle with cold sap and propped it over the fire. When it boiled she filled the teapot and then poured cups of maple-sap tea for the men. The children tasted it—hot and delicately sweet—but mostly they drank the sap cold.

"The sap from each tree has its own special taste," Uncle Bob said. "I used to be able to tell which tree a pail of sap came from by tasting it."

"Oh, Uncle Bob, can you now?" Bretta cried. "Let's try. I'll get a cup and you tell me where I got it."

It was a fascinating game. Sometimes Uncle Bob was wrong, but very often he was right.

The sap boiled more slowly and thickly now with a deeper, solider sound. In fact it was no longer sap, it was syrup.

"It's dirty, though," Bretta said. "I see sticks and things in it and yellow foam like soapsuds."

"We'll get all that out at the house," said Aunt Anne. "I'll put some milk in it and that will make it clean and clear."

When the syrup was done there was so little of it compared with the full kettle of sap there had been at first, that Bun and Bretta were disappointed.

"Where did it go?" Bun asked. "I bet the kettle has a leak in it."

"Oh, no," laughed Aunt Anne. "Didn't you see that white steam floating off all the time? That was the water boiling away and leaving the sweetness behind.

GOD IS IN EVERY TOMORROW

• •

God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise,
Guidance and strength for the way;
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

God is in every tomorrow,
Planning for you and for me;
E'en in the dark will I follow,
Trust where my eyes cannot see.
Stilled by His promise of blessing,
Soothed by the touch of His hand,
Confident in His protection,
Knowing my life-path is planned.

—Christian Index.

There's plenty of sap to make more. The pails will be full again tomorrow."

They took the syrup home when evening came and Aunt Anne boiled it again on the kitchen stove. Some of it was boiled a very long time and poured into a pan to stand over night. When Bun came to look at it the next morning he found that it was not brown and clear any longer but yellow and solid.

"Why, it looks like brown sugar," he cried.

"Taste it," Aunt Anne said, giving him a piece broken from the edge.

"It tastes like brown sugar but ever so much better. What is it, Aunt Anne?"

"Sugar. Maple sugar. Here's another piece for you and one for Bretta."

"Sugar," Bun repeated to himself thoughtfully, as he went off with the crunchy yellow pieces to find Bretta. "A lump of sugar. Why, that's what I wished the kettle to send me. It is a magic kettle after all."—The New Outlook.

CONVERSATION WITH A ROBIN

Dear Boys and Girls:

I was in the garden turning over the soil yesterday, when a robin came and settled on the handle of my spade.

"Hullo Bob," I said. "Have you come to say 'Good morning'?"

He flicked his wings saucily and flew down on the upturned soil,

"No," said he, "not exactly to see you, but to get your worms."

"But you like to be in my company, don't you?" I asked. "You follow me about all over the garden."

He cocked his head on one side (perhaps he was thinking of the worm he had just swallowed and which was still squirming in his crop): "I certainly do follow you, but only because you are nearly always digging for my food."

"Oh!" I said, "cupboard love? I bring you out crumbs; I dig the soil so that you find your breakfast or dinner easily; and that's why you follow me about, is it?"

He did not look at all ashamed at my finding out his motives. The search for food was the main object of his life. That was why he came in my garden in September to settle there—and find all the supplies he wanted during the winter.

Just as he was swallowing a grub I heard another bird in the privet hedge at the bottom of my garden. Bob heard the call, too, and turned to look at the spot.

"Ecuse me one moment," he said. "There's that wretched fellow from the next garden who has no right in my garden. He knows it is mine, and yet as soon as my back is turned, in he comes."

Off he flew and I could hear the sound of a scuffle in the hedge ,and then they started chasing one another. The intruder disappeared into the next garden, and my bird sat for a moment on a branch and burst into song. Then he flew back to me.

"Has he gone?" I asked.

"I should think he has. I gave him a charge from my shoulder and a good wing flick, and before he could recover his balance, I drove at him with my bill."

"I saw him fly back," I said, laughing.

"He comes in more to annoy me than anything else," he said.

"But I suppose you sometimes slip into his garden if you have a chance."

"Of course. It's tit-for-tat, you know."

"I heard you after he went out—"

"Excuse me, after I had chased him out, you mean," said Rob.

"Sorry—after you had chased him out, I heard you give a lovely burst of song. I suppose you were singing in triumph over him."

He did not answer for a moment. He hopped about and picked up a worm here and a chrysalis there. Then, when quite full up, he said—

"As a matter of fact, when you thought I was singing, I was really telling him what I would do to him if he dared to come back again."

"There certainly were a lot of trills in your—er, threats," I remarked.

"Yes, I was telling him I would wring his neck. We always set our threats to music. It is much politer than using bad language, as you humans do."

He flew away and watched me from a distance, and I could not help feeling his method was right. Your friend,

Romany.

—The Methodist Recorder.

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"Found: Lady's pocketbook in my car while parked. Owner can have same by paying for this ad. If she can explain to my wife how pocketbook got there, I will pay for the ad myself."—Religious Telescope.

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A parson was visiting a home and before leaving called for the family Bible to read a chapter of Scripture. Bobby's father said, "Bobby, go and get the Bible—you know, the big book that we all read so much."

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N. C. CHRISTIAN ADVOCATE

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

A. W. PLYLER
M. T. PLYLER ..... Managers

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District Conference Directory

Asheville, at Weaverville	April 26-27
Greensboro, at Farmer	April 30
Statesville, at Mount Zion	April 30
Gastonia, at Kadesh Church, Belwood	May 5
Winston-Salem, at Kernersville	May 6-7
New Bern, at Beaufort	May 7-8
Salisbury, at Salem Church	May 8
Raleigh, at Middleburg	May 12
Charlotte, at Marshville	May 12
Rocky Mount, at Farmville	May 12-13
Fayetteville, at Raeford	May 12-13
Wilmington, at Clinton	May 13-14
Waynesville, at Union on Macon Ct.	May 20
Durham, at Duke's Chapel	May 21
Mount Airy, at Jonesville	May 26-27
Elizabeth City, at Englehard	June 2-3

SLATE OF JOHN R. CHURCH
Conference Evangelist

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April 14-16—District Conference, Carlisle, Kentucky.
April 19-May 3— Portsmouth, Virginia.
Full slate until November.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
SECOND ROUND

April

Bahama, Ellis Chapel, 11 4
Webb Avenue-Holt's, Holt's, 11 5
Mebane, 7:30 5
Duke Memorial, 7:30 7
Chapel Hill, 7:30 9
Yanceyville, Locust Hill, 11 11
Milton, Semora, 11 12
Front Street, 7:30 12
Leasburg, Bethel, 11 19
West Durham, 7:30 19
Durham Ct., McMannens, 11 26
Person Ct., Lea's Chapel, 3 26
Roxboro, 7:30 26

May

Stem, Calvary, 11 3
Lakewood, 7:30 3
Trinity, 7:30 5
Pittsboro, Hickory Mt., 11 10
South Alamance, Phillips Chapel, 3 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

April

North Gates, Savages, 11 and 1 4
City Road, 11 5
North Gates, Savages, 3 5
Hertford, 7:30 5
Moyock, 11 12
Kitty Hawk, Collington, 3 12
Currituck, 7:30 12
Pasquotank, Mt. Herman, 11 and 1 18
Chowan, 11 19
Pasquotank, Mt. Herman, 3 19
Elizabeth City, First Church, 7:30 19
Perquimans, Woodland, 11 and 1 25
South Camden, Wesley, 11 26
Perquimans, Woodland, 3 26
Williamston, 7:30 26

May

Ahoskie, Harrelsville, 11 and 1 1
Murfreesboro-Winton, Winton, 8 3
Aulander, Lewiston,, 11 10
Windsor, Cashie, 3 10
Washington, 8 10
Swan Quarter, Soule, 11 17
Fairfield, 8 17
Bath, Asbury, 11 24
Belhaven, Pantego, 8 24
Mattamuskeet, Amity, 11 31
Stumpy Point, 8 31
District Conference, Englehard, June 2-3.

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
SECOND ROUND

April

Laurel Hill, Snead's Grove, 11 5
Ellerbe, Concord, 3 5
Fayetteville Ct., Parsonage, 7:30 6
Caledonia, East Laurinburg, 7:30 9
Fayetteville Ct., St. Andrews, 3 12
Jonesboro, Lemon Springs, 7:30 12
Hay Street, 7:30 15
Stedman, Tabor, 11 19
Broadway, Morris Chapel, 3 19
Raeford, 11 26
Gibson, 7:30 26

May

Troy, 11 3
Goldston, 3 3
Aberdeen, 7:30 3
Roberdel, St. Pauls, 11 10
Piedmont, West Rockingham, 7:30 10
Biscoe, Star, 11 17
Carthage, 7:30 17
Rowland, Purvis, 11 24
Rockingham, 7:30 24
Red Springs, 11 31
Parkton, Cotton, 7:30 31
Fayetteville district conference, May 14.

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
SECOND ROUND

April

Aurora, Aurora, 11 5
Aurora, Campbell's Creek, 3 5
Pamlico, Vandemere, 11 12
Oriental, Oriental, 7:30 12
New Bern, Centenary, 11 19
Goldsboro Ct., Thompson's, 3 19
Pink Hill, Webb's, 11 25
Greenville, 11 26
Kinston, Queen St., 7:30 26

May

Vanceboro, Epworth, 11 3
Dover, Bethany, 3 3
Grimesland, Providence, 11 9
Straits-Harlowe, Oak Grove, 11 10
Beaufort, 11 17
Newport, Newport, 3 17
Morehead City, 8 17
Mt. Olive Ct., Providence, 11 23
Mt. Olive-Calypso, Mt. Olive, 11 24
Goldsboro, St. Paul, 8 24
Ocracoke-Portsmouth, Ocracoke, 7 29
Atlantic, Atlantic, 11:30 30
Fremont, Black Creek, 11 31
Pikeville-Elm Street, Saulston, 3 31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND

April

Louisburg, 11 5
Youngsville, Prospect, 3 5
Oxford 6-10
Zebulon, 11 12
Clayton, night 12
Four Oaks, Antioch, 11 18
Benson, 11 19
Bailey, Pleasant Grove, 3 19
Fuquay, Kipling, night 19
Franklinton, night 20
Creedmoor, Bullocks, 11 25
Henderson, First Church, 11 26
Oxford Ct. Bethel, 3 26

May

Princeton, 11 2
Lillington, Pleasant Plains, 3 3
Cary-Apex, Apex, 11 10
Mamers, Mt. Ariel, 3 10
Garner, Mt. Zion, 3 17

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

April

Warrenton, Macon, 11 5
Warren, Shady Grove 5
Norlina, Jerusalem 5
Conway, Zion, 11 12
Northampton, Lasker, 3 12
Garysburg, 7:30 12
Rich Square, Pinners, 11 19
Scotland Neck, Hobgood, 7:30 19
Rosemary, Smith, 11 26
Roanoke Rapids, 7:)0 26

May

Seaboard ,Pleasant Grove, 11 3
Halifax, Tabor, 3 3
Enfield, Whitakers, 7:30 3
Stantonsburg, 11 10
Walstonburg, 3 10
McKendree, 11 17
Farmville, 7:30 17
Rocky Mount Ct., 11 23
Spring Hope, 3 or 7:30 24
Zone preachers' meetings, March 9-13. District conference, Farmville, May 12-13.

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

April

Southport, 11 5
Epworth-Wesley, Bethany, 3 5
Wilmington, Fifth Avenue, night 5
Town Creek, Bethel, 11 12
Brunswick, 3 12
Shallotte, Concord, night 12
Fairmont, Olivet, 11 19
Lumberton Ct., Smith's, 3 19
Elizabeth, Clarkton, night 19
Bladen, Deems, 11 26
St. Paul's, Barker's, 3 26
Lumberton, Chestnut Street, night 26

May

Wallace-Rose Hill, 11 3
Faison-Kenansville, Wesley, 3 3
Warsaw-Magnolia, Turkey, 11 10
Burgaw, Rocky Point, night 10
Carver's Creek, Shiloh, 3 24
Scott's Hill, Union, night 24

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

April

Leicester, Dix Creek, 11 5
Sandy, Teague's, 3 5
Laurel, Beech Glen, 11 12
Acton, Sardis, 3 12
Central, 11 19
Fairview, Fairview, 3 19
Asheville Ct., Elk Mountain, 11 26
District Conference, Weaverville, April 26-27.

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND—IN PART

April

Monroe, Central, 11 5
Charlotte, First Church, 7:30 6
Morven, Pleasant Hill, 11 12
New Hope, Bethel, Union, 2:30 12
Ansonville, Cedar Hill, 2:30 19

April

Peachland, Peachland, 11 26
Ansonville, Cedar Hill, 3 26
Chadwick, night 26

May

Weddington, Union, 3 2
Monroe Ct., West Monroe, 11 3
Waxhaw, Pleasant Grove, 3 3
Spencer Memorial, night 3
Bethel-Bogers, Bogers, 3 9
Charlotte, First Church, 11 and night 10
District Conference, Marshville 12
Homestead-Pleasant Grove, 11 17
Pineville, Marvin, 3 17
Duncan Memorial, night 17
Trinity-Derita, Trinity, 11 24
Prospect, Carmel, 3 24
Belmont Park, night 24
District Conference, Marshville, May 12.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

April

Bessemer City, Concord, 11 5
Kings Mountain, night 5
Cramerton, 11 12
Dallas, High Shoals, 3 12
Polksville, Casar, 11 18
Gastonia, Trinity, 11 19
Belwood, Kadesh, 3 19
Crouse Ct., 11 26
South Fork Ct., 3 26
Gastonia, Bradley Memorial, night 26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
THIRD ROUND

April

Centenary, 11 5
Ramseur-Franklinville, 11 12
Main Street, High Point, 7:30 12
Glenwood, 7:30 15
West Market Street, 11 19
West Greensboro, 3 19
Carraway Memorial, 7:30 19
College Place, 7:30 22
Summerfield, 11 and 2:30 26
Bethel-Grace, 7:30 26

May

Asheboro Ct., 11 and 2:30 3
Calvary, 7:30 3
Stokesdale(11 and 2:30 10
Proximity, 7:30 10
Trinity, 11 and 2:30 17
Bessemer, 7:30 17
Reidsville Ct., 11 23-24
Reidsville, Main Street, 7:30 24
Guilford, 7:30 31

June

Cedar Falls, 11 and 2:30 7
Jamestown-Oakdale, 7:30 7
Coleridge, 11 and 2:30 14
Highlands, 7:30 14
Liberty, 11 and 2:30 21
Pleasant Garden, 11 and 2:30 21
Wesley Memorial, 7:30 21
Mt. Pleasant, 11 and 2:30 28
Gibsonville, 11 and 2:30 28
Ward Street, 7:30 28

July

New Hope, 11 and 2:30 5
Randleman, 11 and 2:30 5
Asheboro, First Church, 11 12
Farmer, 3 12

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
SECOND ROUND—IN PART

April

Leaksville, 11 5
Spray, night 5
Draper, 3 5
Yadkinville, Center, 11 26
Dobson, Dobson, night 26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
SECOND ROUND

	April
East Spencer, East Spencer, 11	5
Gold Hill, Liberty, 3	5
China Grove, night	5

STATESVILLE DISTRICT
John Heyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

	April
Whitnel-Harpers, 11	5
Lenoir Ct., South Lenoir, night	5
Davidson, Huntersville, 10	12
Mount Zion, 11	12
Olin-Turnersburg, night	12
Balls Creek, Pisgah, 11	19
Newton, night	19
Lenoir, First Church, 11	26

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

	April
Murphy Ct., Bellview, 11	5
Andrews, night	5
Bryson City, 11	19
Dellwood, Elizabeth, night	19
Cullowhee, Speedwell, 11	26

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

	April
Mocksville, 11	5
Walkertown, night	5
Farmington, Bethlehem, 3	12
Lewisville, Union, night	12
Davie, Salem, 11	18
Cooleemee, 11	19
Advance, Bailey, 3	19
Doubs, Doubs, 11	26
Trinity-Bethel, Johnsontown, 3	26
Forsyth, Pine Ridge, night	26
	May
Central Terrace, 11	3
Linwood, Tyro, 3	3
Welcome, Mt. Vernon, night	3
Lexington, First, 11	10
Denton, Clarkesbury, 3	10
Erlanger, Erlanger, night	10
Oak Ridge, Community, 11	17
Bunker Hill, 3	17
Burkhead, night	17
Centenary, 11	24
Kernersville, Shady Grove, 3	24
Thomasville, Main, night	24
Green Street, 11	31
Davidson Ct., 3	31
Hiatt-Sedge Garden, Hiatt, night	31
	June
Reeds, 3	7
Hanes-Clemmons, Bethel, 11	7
Grace, night	7
Thomasville Ct., 3	12
Walkertown, 11	21
Mocksville, night	21
Ogburn Memorial, Shiloh, 3	28

A PEACE DREAM

I dreamed of a fair world,
Though distant it may be,
Where class and clan shall be submerged
In one fraternity.

A world where love has conquered hate,
And good will owns the day;
Where hand in hand the races climb
The long ascending way.

A world where war and clanging strife
Have found at last surcease;
And all our blighting jealousies
Are melted down in peace.

A world where social justice reigns,
And strong and weak unite
To bring the greatest good to all,
And glorify the right.

To haste that day and flood with light
The pathway of the race,
I ask to live and play my part
Through Christ's sustaining grace.
—Rollin H. Ayres.

The sad-looking man at the corner table had been waiting a long time for his order. Finally his waiter approached and, when with a flourish, said: "Your fish will be coming in a minute or two, sir." The sad man looked interested. "Tell me," he said, "what bait are you using?"—Ex.



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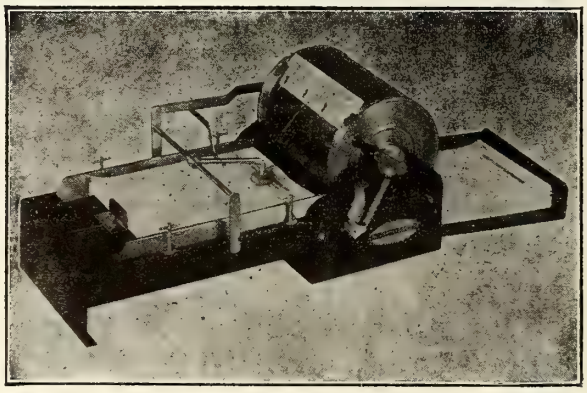
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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, APRIL 9, 1936 Number 15

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MRS. MATTIE SOUTHGATE JONES

A noble woman of faith and gracious personality, Mrs. Jones worked untiringly for the good of Durham; her father, Mr. James Southgate, being one of Durham's leaders. The Southgate family meant much to Trinity Methodist Church as well as to the city of Durham. Inherited culture, a brilliant mind and nobility of soul fitted Mrs. Jones for leadership and noble deeds.

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Exalt this first work of 1936! Make larger use of the printing press. Last year 140 boards were on the honor roll. Double this number this year.

Act Quickly! Lead in a Noble Cause

THE CHRISTIAN ADVOCATE KEEPS WINNING

Two elements enter into the conquest coming to the North Carolina Christian Advocate.

(1) Never before have we had such fine co-operation on the part of our bishop, preachers and people in making and circulating the church paper.

(2) Never before has the job department, which is so essential to the support of the paper, had so many friends and patrons.

OUR MOTTO IS: A BETTER PAPER EACH YEAR AND BETTER SATISFIED PATRONS OF OUR JOB DEPARTMENT.

With continued co-operation in getting the official boards 100 per cent and in winning one new subscriber for every 50 members in each church, we can double the subscription list this year and quadruple this number in the next five years. We will then wonder how we were content to live at such a poor dying rate.

The reports this year will indicate who are having a part in winning the victory for the North Carolina Christian Advocate.

DRUNK AND DRINKING DRIVERS

Four more automobile driver's licenses have been revoked following convictions for larceny of cars and 15 more for driving under the influence of liquor, the State Division of Highway Safety announced. The revocations bring the total since law went into effect last November up to 2,340.

Of course every one knows that many of the drunk drivers do not get into court. Some say not one-half of them. But this is not all. We are told on high authority that the drinking driver is more dangerous than the drunk driver. He is daring and reckless and far more helpless than he thinks. Back of much of this reckless driving that strews the highways with death and wrecks is liquor, but this is not written in the records of the courts.

The Reidsville Review editorializes thus on "Drying Up the Drunks":

> The drunken driver and his automobile still persist in endangering the highways despite threats of dire punishment or efforts to fill him, through education, with fear of inevitable and maiming accident. Nothing done so far seems to have had very much effect on the man who thinks he can drink liquor to excess and still synchronize himself with a high speed motor car.
>
> Some of the oil companies have conceived the idea that drunken drivers who want to go places can be stopped before they get anywhere.
>
> They have ordered employes in their filling stations not to sell gasoline to inebriated drivers. Obviously this procedure will not reach the man who already has a tank full of gasoline when he acquires a skin full of alcohol. But it is a step in the right direction.

WHAT A PITY!

The Charlotte Observer says that a working girl of that city had sent each week since March $4.00 of her wages to assist in securing Bruno Hauptman's escape from the electric chair.

One is filled with pity for people like that and almost makes one despair in the effort to save people from their own folly. But what can be done about it? We have churches and schools, the Bible and almost every possible method to teach people wisdom, but so many refuse to learn. Fortunately such well meaning but deluded people are the exception and not the rule.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Jesus was born of a Jewish mother, reared in a Jewish home, educated in a Jewish school, worshipped in a Jewish synagogue and always showed unflagging loyalty to his people. What a travesty is it for pagan Germany to call itself Christian with its outrageous persecution of the Jews! Oh, land of Luther, how art thou fallen!

We hear quite a bit about two mile Christians, but little about the half a mile Christian. Should this large class which about half way keeps the law of obligation be utterly ignored? If a man compel you to go a mile go with him two, was the ideal with Jesus. He would not so much as mention the man who went only half a mile. The luke-warm, the half-hearted has a poor show in the estimate of the centuries.

France is interested in Germany's military possession of the Rhine. England is interested in Italy's hold upon Lake Tawa which supplies water for the Blue Nile that irrigates England's Sudan and Egypt. This explains why England is eager to curb Mussolini in Ethiopia while France insists that Germany must move out of the Rhineland. What will be the outcome of the situation remains to be determmined.

By the sort of political trickery for which the advocates of liquor have ever been noted, legislation was enacted in the final hours of the last General Assembly that gave liquor stores to seventeen eastern counties of North Carolina. The liquor people of those counties are already planning to fix that curse upon the good people of those counties and of other sections of North Carolina, as these alcoholic liquors are carried to all parts of the state. Legislators from dry counties by their votes made such abominable legislation possible. Let's see that these traitors to the people who elected them stay at home and if the liquor people desire a state-wide referendum we will next time win by 200,000, and not by 185,000 as in the last referendum.

The message of Easter should be most welcome to all in this land of floods and tornadoes with death and destruction on every hand. Crushed by the financial crash and the moral collapse of a few years ago, we had hoped that a better day awaited us with the coming of prosperity. It may be the Easter anthem and the resurrection story will be the tonic for our souls. Full churches and joyful worshippers the whole world around will mean much.

Those Tennesseeans who banquetted and otherwise lionized Luke Lea on his return to Nashville have a strange notion of the proprieties. We regret to see that Bruce Payne, a North Carolinian and college president, was in these strange ceremonials. Governor Ehringhaus, to his everlasting credit, refused to belong to any such when he resented the suggestion that the governor of North Carolina and the noted paroled prisoner have their pictures made together. Our hat is off to the governor of North Carolina who had a due regard for the proprieties of the situation. We wish some other men beyond the borders of the state had abounded in the same good sense.

"Boondoggling" is a new term among us, the very sound of the word arousing suspicion. It suggests tomfoolery and all sorts of nonsensical stuff. The best definition of "boondoggling" that we have noted is by Eugene Ashecraft in the Monroe Inquirer. Here it is: "'Boondoggling' is a term applied to the practice of wasting time and effort of those on government relief rolls by having them do useless things under the pretext that it is employment. While the term is new the practice is an old one with many who have been on federal payrolls for years past. Some late examples of boondoggling are $31,000 for recreational leadership for nurses and internes in hospitals, $208,000 to find what is in the air over New York, and $130,000 to find out whether New York skyscrapers are resting on firm foundations."

The Garden of Victory

THE story of the Garden of Eden gathers about the first yielding of man to temptation which brought so much woe and misery upon the race. This is the garden of defeat—this is the record of sin's entry into the world. The old and well known story of the subtle temptation in Eden is a classic. But remember! The sin was not in the temptation but in yielding to the temptation.

Our interest just now gathers not about the garden of defeat but rather about the garden of victory within the shadows on Olivet. The agony of that memorable night is full of pathos as the divine sufferer moved to the climax of the occasion. How bitter his cup and the cup of every one! In Eden it was a surrender to the old serpent; in Gethsemane it was a surrender to the Father—"Not my will but thine be done." This was the high mount of victory. Could we but realize that the real victory in the divine conquest is won not by self-assertiveness but by self-surrender!

After the garden scene and the resurrection hour, Jesus made this clear to Peter: "When thou wast young, thou girdest thyself, and walkest whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands ,and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God." In his self-surrender Peter would glorify God more than in his self-assertiveness.

Not by the assertiveness of youth but by the surrender of saints do the big victories come. The nations take the sword. Our representatives at Washington have hundreds of millions for war but not a cent for peace. Forgetful are these who misrepresent us that "they who take the sword shall perish with the sword." The lasting victories are won by surrender to the Father—by a recognition of the doctrine that common fatherhood implies the common brotherhood of men. That dark garden with its bloody sweat is the real gateway to ultimate victory. In Eden the crisis gathers about a surrender to the demands of self; in Gethsemane the ultimate triumph came by surrender to God.

• •

The Local Board Crucial

THE local board of Christian education has not yet come to its place in any of our churches. In some of our churches it does not function at all. We make much of the general board with offices at Nashville and of our conference boards with offices at Durham and Salisbury, but too often the local board is of little consequence in the estimate of the church, though it is crucial in the work of the church. Too often we forget that the local church is the only church of the New Testament. The various churches, as we speak of them today, are of a later growth. These, however, have not supplanted or in any way rendered less important the local group, whether it be in town or country place.

Surely then that which has to do with making the church of the future must be crucial in all that we do. Why not give this a first place in the church at Mount Zion, Shady Grove, and Bethel? But are we laboring to this end? This work is not easy. For in most places we do not have faithful and devoted and informed leaders. Even where we have fine and well trained preachers they do not have those who will work with them to the desired end of building the church.

The board of stewards have much to do with making effective the church of the present. The church of the future, however, depends largely on the board of Christian education. These two groups of leaders are most essential for the church of the present and also of the future. So this present effort of the Advocate to exalt both these boards by encouraging every member of each to be a reader of our church paper looks to exalting these vital agencies in the estimate of pastors and people. These exhibits are expected to encourage all who have reached the record of 100 per cent. We would thus use every means possible to give a larger place to these crucial agencies for building the churches of the future.

• •

What Will Become of the Methodist Assembly at Lake Junaluska?

THIS question is answered quite clearly and enthusiastically on another page of this paper by E. A. Cole, president of the board of trustees of the Methodist Assembly. Be sure to read what President Cole has to say and be ready to join with other friends of Lake Junaluska in saving this Assembly to the church.

As soon as the weather gives promise of spring and summer we will carry pictures and other information about this mountain retreat for the information of those who have not yet become interested in one of the most beautiful summer assemblies on the American continent.

And Now It's Army Day

LAST Sunday morning's papers announced with glowing headlines Army Day for this week. The startling feature about this display of all the pomp and circumstance of war is the announcement that the army is a wonderfully constructive agency in the life of the nation.

Has the average man and ordinary citizen no gumption? Everybody knows that armies exist primarily for destruction. Soldiers are trained to kill and to destroy. They are trained for the battle-field—the field of blood and slaughter—of dead men and of wasted treasure. We are still in the midst of the moral and material collapse of the World War; yet, Congress continues to appropriate hundreds of millions of dollars to the army and the navy in preparation for the war they say is not to be. Then we must be preparing for some wonderfully constructive work with this big war machine. Europe, with more men under arms than ever before, must be on the border of a big constructive advance. This talk of the army being for construction and for peace is a part of the lying that belongs to all war systems. Lying propaganda goes with armies. Italy and all the rest of them are guilty. This land was filled with lying propaganda during the World War—the echoes are with us still.

Why this effort for a War Day? Our great days in America are Christmas, Easter and Thanksgiving. These gather about the hearthstone, the altar of the church, and the yield of the field. Peace, new life, and thanksgiving are at the heart of American life. The axe and the plough, the Bible and the hymn book, and not sword and cannon have been the symbols of our civilization. War is an anomily in our land. We have no place in America for an Army Day. This belongs to Italy and Germany.

The efforts for peace cover the land, but Congress goes on appropriating billions for war craft. Why? Because the biggest of all the lobbies of which so much is being made in Washington, the Army and the Navy take first place. These men and women play on every string and they never let up. Shall we make our congressmen account to their constituency at home? The American people are for peace.

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Pensions for Drunkards

FROM Poland comes a press dispatch that a pension for drunkards is planned by a member of the Polish diet. His arguments are that, as the sale of vodka and alcohol in Poland is a state monopoly, it is "only fair to give pensions to those who spend their money in supporting that monopoly." He also urges that taxes should be made lighter to those who drink more than the normal.

This is a new method of approach to the sale and the evils of alcoholic drinks and at first may appear absurd. But after all is it so absurd as it first appears?

In other words, it would make the government responsible for the evil effects of the goods it sells. If the government sells liquor that results in drunken drivers and the consequent deaths or injuries to innocent victims, why should not the government be held to account? If the government makes drunkards, why not be made to care for these drunkards and their families?

We hear a great deal these days about governments as agents for social betterment. That is the very pith and marrow of the "new deal." Why then spread broadcast the damnable results of alcoholic liquor without being held to account and required to pay for the destructive work that is wrought by the legal sale of liquor.

Unquestionably, that member of the Polish diet is on the right track.

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"Anywhere, So It Is Forward"

ANYWHERE, so is is forward" became David Livingstone's motto after he got his vision of duty when Robert Moffatt, his father-in-law, took him to a hilltop in Africa and showed him the smoke curling from a thousand villages in not one of which the gospel had ever been preached. And as it was with Livingstone, so it is with every conscientious man when he gets a vision of the world's need and is willing to pay the price. And to such ministers and martyrs are we indebted for the progress that the cause of Jesus Christ has made through the long eventful centuries. At the end of ten centuries the Christians numbered 10,000,000, at the end of the fifteenth century 100,000,000, and there are now, the statisticians tell us, 700,000,000 nominal Christians in the world which gives the Christian religion numerical leadership among the great religions of the world. The non-Christian world numbers according to recent estimates approximately 1,000,000,000 souls. God be praised for such men as David Livingstone who have carried the cross of Christ to every land and every language.

People and Things

Dr. J. M. Culbreth will conduct a series of Bible studies for the churches of Sanford beginning April 20 and running through the 26th.

Holy Week is being observed at Oxford Methodist church. Dr. J. H. Barnhardt, presiding elder, preaches each evening at 7:30. Rev. L. B. Jones is pastor.

"The debt on South Lenoir church has been paid in full. This debt was $1,780.94. Of this amount the general board gave $250, the conference board $250, and the people here paid the remainder."—D. A. Oakley, P. C.

Brother Lawrence W. Lee, pastor of the Elk Park circuit, Marion district, lost his automobile by fire last Tuesday night about 12 o'clock. The car was completely destroyed and was without insurance. He had only had the car about four months.

"All the members of the class of '31 of Rutherford College are requested to forward their names and post-office address to Vergil E. Queen at 722 South Main Street, Salisbury, N. C. Pastors and others who know of members of the class of '31 please call attention to this announcement."—Vergil E. Queen.

Was there ever a fire in which there was not some ludicrous scene or ridiculous incident? How often a report heightens the situation. A typographical error in a Durham paper reporting the recent tornado in Greensboro made the dispatch to read: **"An unidentified white man electrocuted when he came in contact with a live wife."**

The ladies of Race Street church will serve lunch at the Presbyterian church to visitors on Wednesday and Thursday of the Woman's Missionary conference of the W. N. C. conference which will be held at Broad Street church, Statesville, April 21-23. Visitors in Statesville on that important occasion will do well to give heed to this notice.

The objective of the nation has greatly changed in three years. Before that time individual self-interest and group selfishness were paramount in public thinking. The general good was at a discount. Three years of hard thinking have changed the picture. More and more people, because of clearer thinking and better understanding, are considering the whole rather than a mere part relating to one section or one crop, or one industry, or an individual private occupation. That is a tremendous gain for principles of democracy.—President Roosevelt.

"During this past winter the Epworth League of Riverview Methodist church has been meeting in the homes of the people in order to cheer up those who were unable to attend the church because of sickness and the cold weather. Incidentally, this has cut down the church's expenses. Our league is composed of an ideal group of young men and young women who are earnest in their endeavor to make the league something more than a mere organization. Attendance has been very regular, being only slightly affected by the adverse weather conditions. Our meetings are orderly and well conducted. Every program is thoughtfully worked out, with especial attention given to the moral lesson involved. We try to make our meetings as interesting as possible—to grown people as well as to the younger folks."—Orvin Huffman, Sec.

The registrar of Louisburg College has released the following list of names of students who have made the honor roll during the first half of the second semester of the current school year: Sallie Anderson, William Beasley, Ella Zena Burrus, Agnes Chasten, Newby Crowell, William Daniels, Edna Gentry, Ruth Greenburg, Marie Ingram, Edith Jackson, Margaret Montz, Max Rhyne, Janet Rutledge, Mary Elizabeth Shaw, Frank Stearns, Jeanne Stubbs, Geraldine Tyndall, Margaret Upchurch.

Thirteen persons were killed and more than a hundred injured in less than five minutes just after seven o'clock Thursday evening, April 9, when a tornado tore across a southern section of Greensboro and carried destruction in its course. As one looked upon the wrecked buildings after the storm he was made to wonder why the death list did not run into the hundreds. Perhaps the hour it came had something to do with it. Most people were in their homes and a falling house was a better place to be than on the streets where deadly missiles were flying thick as hail.

Here is some good advice from Arthur Brisbane: "This writer will probably abstain from any future reference to the Townsend plan, beyond advising old people not to contribute dimes or dollars to gentlemen that profess to be engaged in getting for them $200 a month and are actually spending as much as $2,000 a month of the old peoples' money, plus 'expenses.' Save your dimes, old folks, so far as the Townsend plan is concerned, and work for an old age pension that might become a reality."

"Gastonia and Gaston county, North Carolina," is a hundred and fifty page hand book, edited by Joseph H. Separk of Gastonia, N. C. It is comprehnsive and complete in every particular. Nothing has escaped this alert editor that pertains to the past and present of Gaston county, and all the towns in this textile center with more than 100 cotton mills. The hand book represents a tremendous amount of painstaking labor on the part of the editor and his staff and the printer has done his work most effectively. The pictures are an attractive and illuminating feature of the volumn. Get this hand book if you would know Gaston county and Gastonia.

By the Greensboro tornado quite a bit of church property was destroyed. The parsonage of Centenary church was partially unroofed, several windows smashed and other damage done. The pastor, Rev. M. T. Smathers and family, moved into an apartment until the necessary repairs have been completed. The church is not damaged. The Friends church on the east side of the same block was damaged, but not too bad to hold services there last Sunday. St. Matthews Methodist Episcopal church at Five Points had its tower blown away and the handsome glass windows badly damaged. The damage at Bennett College is estimated at $25,000. On South Elm street the board of trustees of the W. N. C. conference has a store building that was damaged more than $2,000; the exact amount has not yet been determined. There was no tornado insurance on any of this property and little of the other property destroyed. This was the first tornado in the history of Greensboro, hence little insurance against such a calamity.

LAKE JUNALUSKA METHODIST ASSEMBLY

In June, 1932, in the depths of depression, on the petition of certain creditors, the court appointed a receiver for the Assembly. This fortunate action resulted in conservation of the property and continuation of the summer programs without molestation for four years.

The holders of the first mortgage of $94,000 waited for better times and, in due course, had the property sold on February 3, 1936. There being no other bidders, the property was bid in by their trustee.

Very wisely, the receiver, Mr. James Atkins, Jr., intervened in the interest of all parties and procured an agreement of postponement to August 15, 1936, which was confirmed by court order on March 30, 1936. This sale and payment of the first mortgage will legally clear the assembly of all debts whatsoever.

Our long waiting has ended. The time for action has come. The dead line, August 15, suits us. We have time enough but none too much. Next August we are going to "burn the mortgage" and "put it in the constitution" that no more debt shall ever be created against the Assembly.

How are we going to do it? By well planned united effort by all of us. The bishops are volunteering to help. So are elders, pastors, church officials, men, women, and young people!

When do we begin and how? Your church officials, the executive committee, and board of trustees are working out the answer now, and in due time the plan will be announced.

Let each of us resolve now to pray, work, and give, to make possible a great celebration at the Lake next August, to be climaxed by dedicating this marvelous spot to the service of the church and the glory of God forever.

E. A. Cole, President,
Lake Junaluska Methodist Assembly.

SPRING VACATION AT GREENSBORO COLLEGE

Classes at Greensboro College will be dismissed Thursday morning, April 9, at 11 o'clock for the spring vacation. Students will resume their studies Thursday morning, April 16, at 8 o'clock.

Walter E. Vassar, head of the voice department at Greensboro College and noted song leader, is directing music this week at the First Methodist church of Elizabeth City. Bishop Paul B. Kern of Greensboro is conducting the services, which started April 5 and will last through April 12.

The Greensboro College Glee Club, under the direction of Walter E. Vassar, head of the voice department at the college, appeared in a concert Thursday night, April 7, at 8:30 o'clock in the Page Memorial auditorium at Duke University. The appearance of the club was sponsored by the Young Men's Christian Association of Duke University.

A successful Greensboro College week was closed Saturday night, April 4, when the students were entertained at a banquet in the college dining room.

The board of trustees of Greensboro College met Tuesday afternoon, April 7, in the office of Dr. Luther L. Gobbel, president of the college. Charles S. Wallace of Morehead City and Jacksonville, Fla., president of the board, presided.

George Bernard Shaw's "Pygmalion" was presented to a crowd of about 350 Monday night at 8:30 o'clock in Odell auditorium by the Greensboro College Players. Miss Augusta Sample, associate professor of spoken English and dramatic art, and Frank Haile of Greensboro played the leading roles.

ALCOHOL EDUCATION WEEK, APRIL 26-MAY 1

This last week of April should be made effective in teaching the American people the nature and effects of alcohol—a habit forming drug. Much should be made of this week by teachers and preachers in reaching youth and age. Young people and adults should be enlisted in this nation-wide effort to inform the people.

Our church press, the departments at Nashville, the missionary women are engaged in this work. Of course the W.C.T.U. never lets up. The parents and teachers of North Carolina could be a wonderful force in the schools to this end. We are going to lay before our readers before long the law of this state as to the teaching of temperance in the public schools. This has been passed over too long. Let parents and teachers, preachers and Sunday school workers get busy and we will soon sense a new situation in North Carolina.

This alcohol education week should be used to fine advantage all over this state. In every church and Sunday school much should be made of this. Write your board of Christian education at Durham and at Salisbury for help in observing the week. Support the women in their efforts. Every pastor would do well to make a new sermon on the curse of liquor for this week of education. Let the people know that the Methodist preacher is abroad in the land.

CHRISTIAN EDUCATION EFFORTS BY DISTRICTS

The district meetings of Christian education forces in the North Carolina conference ended this week. For the most part they were most encouraging, but much remains to be done. The office forces are men and women devoted to their work and many volunteer workers are devoted and efficient. Still the work to be done is so far-reaching that the workers are too few. But why be discouraged?

We recall how a few years ago when the missionary women began to hold zone meetings a few women came together often with fear and misgivings. They kept doggedly at it. Now oftentimes they fill the country churches at these zone meetings which mean so much to the work. Why should not the Christian education forces do the same? This will call for earnest prayer and faithful effort on the part of those who will not give up.

The number of young people at some of these district meetings was most encouraging. Much of the talking was fresh and to the point, some of it unspeakably dull. Why will not men remember that this is the radio age when people "turn off" as soon as interest lags. Then, too, when a man starts he is supposed to start, whether on the floor or in the pulpit. This is a vital part of education—of Christian education just now.

"GOD'S FINGER TOUCHED HER AND SHE SLEPT"

(A tribute of respect to the memory of Mrs. Mattie Southgate Jones)

On Friday, March 13, 1936, silently and sweetly the gentle soul of Mrs. Mattie Southgate Jones, beloved widow of Thomas Decatur Jones, ascended to the realms eternal where all is peace and rest, and one of North Carolina's most beloved women was gone from earth. The orb of her day and generation had set, but the glory born of goodness never dies. It is like the brightness of the setting sun in the west, which though unseen to us, reflects its radiance upon the sombre clouds above us and gilds and glorifies the evening hour. Who can measure the influence of a consecrated life, living and moving among people, assisting them in the ways of godliness?

The daughter of James Southgate, one of Durham's noblest sons, she inherited a culture and brilliance of mind which eminently fitted her for leadership in all society with which she had contact. Coming to Durham when young, she early became identified with its interests and her remarkable culture, versatility and gracious personality, found their highest expression in her human contacts. She worked untiringly for the good of Durham and left an example long to be remembered for her farsighted estimate of its needs. There was no civic improvement in which she did not participate and she worked for the joy of working, to better conditions about her, and made of that earthly journey a glorious pilgrimage to the last perfect day. To a spirit like hers with no fear, or faltering, death came not as "the curse but as the coronation" of a useful, well spent life.

Hers was a "deedful" life, for her activities were not confined to any one cause. She gave of herself and her substance to every worthy cause that arose in her town or state, broadening her influence and her circle of friends, who were numbered among all classes. She united with the Methodist Episcopal church early in life and continued faithful in its communion until death. Her life was one of service for others. Probably no woman of her community was ever more deeply interested in the welfare of those around her than Mrs. Jones, her life abounding in deeds of kindness, sympathy ,and loyalty not only to her friends, but to any one in need of her counsel or guidance. She rounded out a life gemmed with the noblest attributes and crowned by loyal deeds. The keynote of her life was faith, the promise "Thou wilt keep him in perfect peace whose mind is stayed on Thee," was the anchor of her soul which held fast through deep afflictions.

A warm friend, interested in all human things, she kept young in mind and heart, though her years were many, sorrows were hers. One by one all her children save one, her son Southgate, her devoted companion, left her for the great beyond. The death of her husband cast a deep shadow over her life. He ,the lover of her life, remained her lover to the end, for she gave him in death a devotion which endured until her spirit joined his in the land where there are no partings or no sorrows. Yet her separations from her loved ones were not sorrows which saddened but a love which enshrined, and so when she was laid beside them in fair Maplewood, under the flowers which covered all with one great pall of beauty, it was as if she had kept tryst at last with her beloved ones.

The voice of this good women is stilled but the echoes of her personality reverberate in the hearts of those who knew and loved her and touch unseen chords of appreciation which re-echo in music of Aeolian sweetness.

"End of a life,
And end of care,
And bright the way to the land of rest;
And this my hope
At last to bear
God's stamp: 'Her life poured out its best.'"

Oxford, N. C. Jeannette E. Biggs.

THE IMPERISHABLES

We live in an age when the jazz bands are playing and the whole social order is changing. Thoughtless men and women are trampling under foot principles that have been cherished through the ages. Precious liberties, for which our forefathers fought and died, are being cast aside as lightly as if they were nothing more than the confetti cast out by the bizarre crowds that pass along the midnight streets of our pleasure-mad cities. Frequently cries go up from unpatriotic lips, "Down with the home! Down with the church! Down with the state! Let us have freedom for every innate passion and desire! Overthrow decency and morality, dethrone the truth, crucify justice and laugh at mercy." So we have a world such as that, the scriptures describe, as belonging to the brief reign of the anti-Christ. Indeed, when one gives serious thought to the whole stiuation, there is abundant cause for alarm and but for the fact of our faith in God and the imperishable things we would be in despair. On the other hand "Truth crushed to earth shall rise again, the eternal years of God are hers." There are certain fundamental laws that defy the powers of time and change, and though we deceive ourselves in regard to the defeat of these imperishable things, we will later on be disillusioned.

We recall a crowd of shouting, storming, laughing students, gloating over the abolition of the Eighteenth Amendment. An elderly Irishman disgusted with their youthful antics said to them, "Now you think you have done something, don't you? I have kept a saloon for a number of years, and what I want to see you do is to repeal the effect of a half pint of liquor in a man's stomach. Until you have done that you have done nothing to settle the liquor problem."—Editorial in Baltimore Methodist.

THE HOUSE OF THE PEOPLE

The American common school is the expression of a mighty faith. It has grown up out of need and aspiration. It is the bulwark of those democratic ideals and rights for which mankind has sacrificed and suffered throughout the ages. It is the home of light and of reason. It is the hope of a better tomorrow. The common school is the house of the people. Let all the people gather in the neighborhood school. Let them renew their faith in themselves and in their children. Let them discuss their problems and determine how their schools may be made better. Let them return to the house of the people and know that through this, their own house, they may again bring order and promise and hope to the republic.—Jessie Gray.



Methodist Church at Rose Hill, Dedicated Sunday, April 5, by Bishop Paul B. Kern

CHURCH AT ROSE HILL DEDICATED BY BISHOP KERN

Sunday, April 5, 1936, was a memorable day for the Methodists of Rose Hill and all that region round about. Bishop Paul B. Kern dedicated the church which had been built at great cost for a congregation of that size and the day of dedication had been reached after many misgivings. During the days of the depression many had despaired and were ready to quit. Naturally this day was filled with rejoicing.

Rev. W. A. Cade, presiding elder, Rev. J. M. Ormond of Duke, Rev. P. O. Lee, a former pastor, and the pastor, Rev. E. C. Maness, assisted in the service. Brother Maness speaks thus of the day:

"We had a great day. The music was good, a big crowd was present, and the bishop gave us a very fine and helpful sermon. A bountiful and appetizing dinner was served and enjoyed in the basement of the church. The service of dedication following the sermon was most impressive. Other churches co-operated in making the day a great success. There was a wonderfully fine spirit of rejoicing manifest."

The Advocate extends heartiest congratulations to all concerned. They have done nobly and they should overflow with praise. We have been in rather close touch with this situation for four or five years and, at one time, we did not see how the heavy debt on this church was to be met. Faith and devotion made possible the rejoicing of last Sunday.

Most appropriate were these words that appeared on the bulletin for the day:

"And the house shall be filled with music,
With song and praise and prayer,
And the burdens of life be lifted
From all who enter there."

NO LOANS TO CHURCHES

The United States government in its present confused state seems to be prepared to lend money without apparent limit to all institutions, organizations, and groups except the church groups. It has advanced not just multiplied millions but over fifteen billions of dollars to banks, lodges, industries (including liquor and rum distilleries and manufacturers), sheep and pig growers, and athletic associations, but it has not loaned one cent for religious institutions engaged in training youth into strong men and women of Christian character, institutions such as the churches and the colleges founded by the religious organizations of his country.

It will be recalled by those who have followed the various activities of the present administration that out of all the hundreds of millions expended by the Tennessee Valley administration, nothing was expended in the town of Norris for a church. In fact, the assistant administrator of the TVA was caused to admit before a congressional committee hearing that those in charge would not allow a church building in the town of Norris.—Harry Earl Woolever, Editor The National Methodist Press.

"OUR PET DEVILS"

(Extracts from a talk to Peacock Bible class in Wesley Memorial church, High Point, by the teacher, Bruce Craven, February 23, 1936; Lesson, eighth chapter of Luke).

Jesus went into the country of the Gaderenes and drove the devils out of a man into a herd of swine and the swine ran down a mountain and destroyed themselves, and then the Gaderenes desired that Jesus should depart out of their country. It appears that the natural place for the devils was in hogs, and the commentators on this lesson seem to agree that the Gaderenes were disturbed because Jesus was spreading a doctrine to injure business; but I think they are all wrong, and that the real reason was that they were afraid he would interfere with their own little pet devils.

We all have them, our strictly personal bad habits and tendencies; pretense at one thing and doing something else, the lust for power and glory for ourselves, using public office and trust for private plunder, standing by things we know to be wrong because it is in our own interest, using the church as a cloak for evil instead of an agency to get rid of it, and others and others.

It would be a good thing this Sunday afternoon to sit down and make a list of your own pet devils, not all of them, but just a dozen or so of the most active ones, and then begin at the bottom and determine how many you are willing to sacrifice. Maybe the bottom one could be marked out easily, and then one after another with a little more effort, until we come to the leading one and then we would say, "No, sir, I cannot part with that one, he has been my pet and best companion for a long time and I just am not going to let Jesus Christ or anyone else interfere with him."

Of course we all have the intention some day to get rid of them, at least when we get in sight of the pearly gates, but the trouble about that is that no devil is ever going to get in sight of the pearly gates; and yet we have the power to drive them out, and no man can know the peace that results until he does so and lives for twenty-four hours without them. It is worth trying.

MAKE LAYMAN'S DAY A SUCCESS

The North Carolina conference recommended that May 17 be observed as Layman's Day. This will offer the pastors fine opportunities for getting their laymen together to consider the many interests of the church.

Rev. H. B. Porter of the Durham district makes these suggestions in a letter to his preachers:

"If you serve a charge of more than one church, we suggest that you plan to hold your meeting at the church for your regular appointment for that day, or at some more central point on the charge. The place should be selected with the view of reaching the greatest number of your laymen possible.

We suggest further that you include in your program the following items to be stressed with special emphasis:

1. The Golden Cross—What it is and our obligation to it.

2. The Christian Advocate—Its circulation among stewards and church members.

3. Our Orphanage—Its needs and our responsibility.

4. Our Benevolences—What is meant by benevolences. What do they embrace. (Importance of raising one-half our quota by district conference)."

Other districts of the state may find these suggestions helpful in the observance of the day. The main thing is to make the largest possible use of the laymen that the men of the church may come to realize the possibilities of Laymen's Day. Why not make May 17 the best of them all? Some preparation and planning will turn the trick.

SELMA LEADS IN REPORTS

Rev. F. B. Peele reports that Selma has its local board of Christian education 100 per cent subscribers to the North Carolina Christian Advocate. This is the first report of this kind to reach us. He had reported some time ago his board of stewards 100 per cent. A church that has both of its leading boards 100 per cent supporters of the church paper is to be congratulated. Good for Selma!

Who will be next to make such report for the board of Christian education? Much work needs to be done in making these local boards function in their churches. This Advocate is committed to aid in this work. Three pages each week has to do with the work enterprised by our Christian education forces. Are these workers able to profit by this work done for them? Let us have a check-up and see where we are in this respect. Send reports of your local boards of Christian education.

A BEAUTIFUL TRIBUTE TO A LITTLE CHILD

In reality but a bit ago—but how very much longer it seems, after intense suffering bravely, stoically borne, there slipped from out a loving home group little Alice Alspaugh Rose, to fall gently asleep in a world saddened by pain, to awake in the beauty of heaven.

And today I am adding this blossom of affection, with its sweet fragrance of remembrance, for my friend who endeared herself to old and young with her merry ways and gentleness of spirit. All shall miss her deeply, but for little Alice eternal happiness. Easter in heaven!

Ida Clifton Hinshaw.

YOUR SONS

We, your sons, by the Marne and the Meuse
Lying so still in the moon's dim light,
Ask you why, in those dreadful years,
You sent us forth into war's black night?
You have reaped your harvest—remorse and tears,
And we, who challenged the roaring guns,
Here are lying—death-stopt—
Your sons.

We, your sons, knew not why we went.
We were so young, but you bade us go
Over the seas where the rockets flared.
There we found them, the mighty foe.
Our eyes we closed, our breasts we bared
To the lads you called the fiendish Huns.
Then came the night, and sleep—
For your sons.

Long the years since the dark came down.
Peace was the goal, but above our graves
War still rages; the spirit of hate
Rules the land which bright Marne loves.
Terror reigns in the halls of state.
It was for peace—our strife—our fate!....
Why do we hear the thunder of guns—
We who are lying here—
Your sons?

—Thomas Curtis Clark, in Christian Century.

PREACH THE WORD

By Gilbert T. Rowe, Duke University

In complying with the request of Dr. Lambeth to add a word to the many helpful things that have been appearing in the Advocate, I would like to stress the importance of the content of the gospel message. Many years ago Bishop Alpheus W. Wilson presided over an annual conference in Durham, and in a sermon at Main Street church on Sunday night he took as his subject, "Preach the Word." With an impressiveness never to be forgotten, he made the congregation realize that the Christian preacher has come into possession of a message which is designed to settle eternal issues.

It should be understood, however, that preaching the word means far more than taking a text from the Bible and supporting it by quoting other texts, even more than presenting a carefully prepared analysis of all that the Bible contains. It means that the preacher shall take home to his own soul the message of salvation which finds expression in the lives of men and women because of their experience of God and shall bring his congregations face to face with the great and abiding realities which shape life and determine destiny.

In times of economic distress and political excitement it is easy to be carried away with the questions of the hour and to neglect the fundamental needs of every human soul in any age. The preacher cannot go wrong in insisting in season and out of season that the gospel is meant to lead to the solution of all problems and that it must be applied to the whole of life, but he must remember that it is an everlasting gospel and that eternal relationships must be set right both because they are supremely important and also because problems of the temporal order can be satisfactorily dealt with only by people who know God and his estimate of value.

While many people are now in distress because of unsettled economic conditions, the great problem is not one of food and shelter. The haunting fear in many hearts is that life has no meaning and that nothing is worth while. It is the same old question that was in the mind of the famous German biologist ,Ernest Haekel, when he said that if he could ask the Sphinx one question it would be this: "Is the universe friendly?" The preacher has been made ready through nineteen hundred years of Christian experience and also through the presence of God in his own life to answer that question. Let him declare humbly and confidently that every man's greatest duty and privilege is to walk in daily companionship with God.

Peter Taylor Forsyth once said that many preachers strain after novelty and try to attract people by startling them with ideas they had never thought of before, whereas what all people need and most people desire is a fresh and certain word concerning interests as old as the race. When the preacher discusses political and economic issues, he speaks as an amateur, but when he calls upon his congregation to consider with him the reality of God, the infinite value and dire need of the human soul, the saving power of Jesus Christ, the joy of a life in his service and fellowship ,and other subjects of like nature he speaks as an expert in faith and has a right to be heard.

When the author of Hebrews is recounting the exploits of certain ancient worthies, he adds: "These all died" Not a day passes for any man without some reminder of the fact that he is on the way to death. One of the great questions before the mind of the present age is that which confronted Job: "If a man die shall he live again?" Let the Easter message ring out with confidence. Jesus Christ did not live and die in vain. He who died is alive forevermore. Life and immortality are brought to light.

THE DISGRACEFUL NEWS STANDS

Some towns are clamping down on these disgusting news stands. The dirty literature which does the most damage is that to be found on our news stands. It is cheap stuff and corrupts the minds of children and child-thinking men and women. Why should we spend millions and billions for public schools and allow the free circulation of matter so definitely anti-cultural? Magazines of this kind are readily recognized. Scan your news stands with an eye particularly wide open for gang stories, racket stories, murder mysteries, underworld true stories, nudities and similar matter. If you consider the news stands a menace to the community we suggest the organization of a committee to visit the state's attorney with a request that he issue a warning and cite acts of the legislature under which prosecution will be brought, if necessary.

MURPHY METHODIST CHURCH NOTES

By the Pastor, Rev. W. Arthur Barber

The people of the Methodist church and of Murphy continue to make the pastor and his family happy by expressions of kindness, including poundings, gifts, kind words, and labors. The pastor came suddenly upon another birthday recently, but the choir came as promptly upon the pastor with numerous beautiful gifts and an evening of fellowship.

Murphy church is unique in that it has only one congregation, yet it has two church buildings and two parsonages in Murphy. The old church stands prominently upon an elevation overlooking the town, and with the cemetery close by. It is in that church that we shall have our sunrise service Easter Sunday. The new church is most conveniently located in the center of the town, and the two parsonages are well located. The "second" parsonage came into the possession of the church a short time ago in the cancellation of a debt of the Methodist church by others. All the church property is free of debt.

The pastor and his wife entertained the stewards-trustees and their wives at a supper on March 26. Forty-two were present.

New hymnals are being presented to the church by members of the congregation and their friends in honor or in memory of their mothers. The names of the donors together with names of their mothers with a suitable inscription will be printed on the inside of the front cover of the books to serve as a permanent memorial. The people are entering heartily into the plan.

A junior church has recently been organized with services for the little ones each Sunday morning at 11 under capable leadership.

A weekly church bulletin has been established and other improvements are in the making,

MURFREESBORO-WINTON

Rev. L. V. Harris of Conway was with us at Murfreesboro in our pre-Easter meeting beginning the fifth Sunday evening through Friday evening.

We feel that we are better by having sat at his feet and listened to his gospel messages which were so plain, straightforward and convincing. He was not emotional in his preaching, but presented truths in a convincing, uncompromising way that won our people from the start. Brother Harris is an excellent preacher and a fine fellow to work with.

All this helped to prepare for the very fine service we had on Sunday morning—Palm Sunday. The young ladies' circle of the missionary society had fixed up the church with new altar rail curtains, recovered the pulpit chairs and altar pad, and had the church brightened up with beautiful flowers. In all the setting was wholesome for a good day together in the Lord's house. With the large congregation, the special music, the boy we baptized and received into the church—three fine boys this week—then gathering around the Lord's table to commune together, altogether it was a good day for the Lord and us.

E. W. Downum, Pastor.

Check your board of Christian education and make it 100 per cent for our church paper.

Easter in the Thought of the Apostles

By BISHOP JAMES CANNON, JR.

It is now nearly nineteen hundred years since the crucifixion and the death of the Lord Jesus Christ, about 30 A. D. We live today with nearly nineteen hundred Easter mornings behind us. But there was a day when the Master, who had walked and talked with his disciples for three years, could no longer be seen or heard.

They had seen him arrested; they had seen him tried and spat upon in Caiaphas' palace; they had seen him in Pilate's judgment hall with scourged and bleeding back, mocked with a thorny crown and a purple robe; they had seen him nailed to the cross and crucified; they had heard his cry of anguished desolation and had seen him die; they had taken his lifeless body down from the cross and had buried it in Joseph's tomb; they had spent Friday night and all day Saturday and Saturday night, knowing that his body was in the grave; they were puzzled, they were downcast, they were discouraged, they were sad at heart, and the hope of seeing him again and of hearing his loved voice had died. They could never forget his wondrous teaching, his amazing miracles, and above all, the beauty, the majesty, the glory of his personality. "Trailing clouds of glory" he had come from God into their meager, narrow, selfish lives, and had transformed them more and more into real disciples.

But now to what purpose had it all been? Death had entered into the arena and in a short, sharp, bitter battle had brought to the dust the glorious Being whom they had known, had loved, had worshipped, and their bright hopes had been eclipsed in the blackness of the tomb. Certainly so it seemed to them. It was indeed the darkest hour before the dawn. Few of us can enter into the hopeless grief, the grievous hopelessness which enveloped the followers of Jesus like a black and angry cloud on that awful Saturday night before the first Easter morning. Yes, the first Easter morning! They had no background of nineteen hundred Easter mornings. They had only the image of the Lord whom they had loved and had lost, and their hearts were filled with a solemn, awful agony as they faced the future with him.

The First Easter Morning

And then the first Easter morning broke over the hills round about Jerusalem, and in the garden at Joseph's tomb there was indeed a light such as had never been seen before on sea or land. It was the light of the eternal city, the holy Jerusalem, the city of God, which illuminated the faces of the angel who proclaimed to the women that Christ had risen and had brought life and immortality to all those who came to God by faith in Jesus Christ.

How central must Easter be in the thought and teaching and life of the apostles. Without Easter, they were discouraged, distressed, indeed helpless men, with nothing to teach but the words and the sayings of the dead—aye, a despised, crucified Jew. With the rising of the first Easter sun, they are transformed into men with a message of faith, of hope, of love—a message of the teaching and life of their risen, victorious Lord.

Easter Central in the Master's Teaching

The Master himself set forth and emphasized the central relation of his resurrrection to the life and growth of his church, for he declared that his disciples were witnesses of these things. In his last talk with his disciples, just before his ascension, he said unto them: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; and ye are witnesses of these things." The indisputable, the convincing, the crowning proof of the divine nature of our Lord is his life after death! In that final interview with the beloved apostle John on the Isle of Patmos, Jesus bases his claim to comfort, to strengthen, and to lead his disciples upon the one great fact which he proclaimed in that majestic, inspiring utterance of the Revelation: "Fear not; I am the first and the last; I am the Living One, and I became dead and behold I am alive forevermore, Amen; and have the keys of hell and death."

Jesus is Lord because as the Lord of life he "became dead." He entered fully into that awful experience of death, he passed through that experience unhurt and cried with triumph: "Behold, I am alive forevermore; Amen." (A glad and glorious message to timid and fearful souls!) Jesus declared as the proof of the eternal nature of his victory that he had "the keys of death," so that he could unlock the gates and lead every loyal believing soul through the experience of death.

Jesus told the unbelieving Jews that "the thief cometh not, but to steal, and to kill, and to destroy; I am come that they might have life and that they might have it more abundantly." He declared to Martha, the troubled sister of the dead Lazarus: "I am the resurrection and the life; he that believeth in me shall never die." The unbelieving Jews declared that he had a devil and was crazy. Easter is his eternal answer to every enemy, to every critic, to every doubter. It changed the discouraged, doubting, fleeing disciples into strong, courageous, triumphant witnesses to the teaching, the life, the death, and the glorious resurrection and ascension of their divine Master and God.

Easter Central in Thought of the Apostles

Whatever may be the attitude of some present-day teaching, there is no possible question as to the place of Easter, of the Lord's resurrectoin, in the thought and in the preaching of the apostles. It was the qualification of an apostle that he must be a witness of his resurrection; and St. Paul, in his hymn of victory after death (1 Cor. xv), declares in his preface as the substance of the gospel he preached: "For I delivered unto you first of all that which also I received; how that Christ died for our sins, according to the scripture, and that he was buried, and that he rose again the third day, according to the scripture; and that he was seen of Peter, then of the twelve; . . . and last of all he was seen of me also, as of one born out of due time."

Peter's First Sermon

The first sermon preached after the baptism of the Spirit on the day of Pentecost had as its proof and its climax the statement of Peter: "This Jesus hath God raised up, whereof we are all witnesses." The sermon preached after the healing of the lame men at the beautiful gate of the temple thrills with the same keynote:

"And killed the Prince of Life, whom God raised from the dead, whereof we are witnesses." And there was no doubt that the emphasis of their preaching was clear, for they were arrested and put in prison because they preached through Jesus the resurrection of the dead. In the first sermon to the Gentiles preached by Peter in the house of Cornelius the Holy Ghost honored the preaching, which had as its core: "Whom they slew and hanged on a tree, him God raised up the third day, and showed him openly; not to all the people, but to witnesses chosen before of God, even unto us."

Easter Central in the Thought of Paul

The preaching of Paul, the great apostle to the Gentiles, is based squarely upon the Easter fact—the resurrection. He declared in First Corinthians: "If Christ be not risen, then is our preaching vain; your faith is also vain; ye are yet in your sins." At Athens, on Mars' Hill, surrounded by Stoic and Epicurean, he declared: "He hath raised him from the dead." Before Festus and King Agrippa he cried: "Why should it be thought a thing incredible that God should raise the dead?" Indeed, the warp and woof of every epistle has as its unifying thread the great ,the vital teaching of the power of Jesus Christ to conquer death and the consequent shout of triumph: "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

The attitude of the apostles toward life, toward death, toward the future as declared in their sermons in these epistles can be understood only by their absolute confidence in the resurrection of Jesus. They had seen him before death; they had seen him enter into the experience of death; they had seen and talked with him after death; they knew that he had conquered death and that he had promised that they should conquer also. And so he faced life and faced death and realized that death is not the end of life, but that life sweeps on through death into a broader, higher life, from all limitation put upon it by time and bodily senses. Only as we grasp their attitude toward death can we understand and appreciate some of the spirit which controls and inspires them in their life.

All Life Is One

All of them look upon life as a pilgrimage. The Easter fact has made all life to be one. Life before the experience of death and life after the experience of death become simply parts of the one great life of which the Christian has become a partaker after he has been born again and has become a loving child of God. There is no haste to leave this present world, but there is a clear conviction that this world is to be used "as not abusing it, for the fashion of this world passeth away." St. Paul knows that "if the earthly house of this tabernacle be dissolved, we have a building from God, an house not made with hands, eternal in the heavens." He postively claims that "our citizenship is in heaven (now), from thence we look for the Saviour, who will change our vile ((corruptible) body that it may be fashioned like unto his glorious body." (This body Paul had seen). So it is not surprising that with each assurance Paul declared that "to depart and be with Christ is far better," or that the Epistle to the Hebrews declares: "Now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city, which city is declared to be a city whose architect and builder is God."

Easter Central for Us

Can we appropriate for ourselves the Easter fact, the resurrection of Jesus Christ, with all that it will mean to our own souls? The temptation is great and almost overpowering oftentimes to allow the good things God gives us in this present world to shut out of view the better things. Our present day relationships are often very precious and very tender, and sometimes they become a snare to faith and prevent our best development. We are too often narrow and short-sighted and live only for the present. But God knows no such break in life. He does not divide it into section and compartments. All life is one to him. Circumstances change. We live here today and there tomorrow. But life goes on through all the changes, and personality persists, and God is dealing always with personality, not necessarily to round it up here and now on earth; the time is too short. God does not think of natural death as the end of life. It is "the last enemy." The battle with death must be fought out sooner or later, and death is for God's children, with the Easter fact in their souls, the entrance into "the better country." In his plans for us God cannot allow the restricted viewpoint of earthly friends to change those plans. God is not cruel. He is not thoughtless, but God knows that there is a better country, and he knows when the time has come to go.

Is It Better?

Is it a better country? Like Hezekiah, we turn our faces to the wall and cry: "Is anything better than this world, better than mother and father, better than wife and husband, better than that great, strong, vigorous, abounding, useful life, which is suddenly cut off from the midst, leaving us all shocked and bewildered?"

Better? Here we must fight out our battles and win a never-ending victory or go down in everlasting defeat. We must trust God for everything, or we really cannot trust him for anything. We must find and hold on to God. We must "trust in the Lord forever" or trust him not at all. We may lose all else, and, holding on to him, life is still full of great eternal purpose. But if we lose God, life is merciless and chaotic, and we are waifs of vanity tossed to and fro upon a stormy, boundless ocean. He hath the keys of hell and of death, and he can open for us the mysteries of the eternal ages and the gates of joy and glory. If life is to be peaceful, powerful, triumphant, it must be dominated by the assurance that Christ has gone to prepare a place for us in his Father's house of many mansions.

IS THIS WHAT THE MARTYRS DIED FOR?

History shows that states which ill treat their minorities and suppress discussion lose strength and resilience. Freedom of discussion is not merely a thing to be prized and admired for its own sake; it contributes to the vitality and power of a society, however many the disadvantages it may seem to possess to men under the rule of panic. "We Nazis," writes General Goring in his book, Germany Reborn, "believe that in political affairs Adolf Hitler is infallible, just as the Roman Catholic believes that in religious matters the Pope is infallible." It is difficult for anybody who looks at the history of the nineteenth century to believe that this is the end of all the struggles that Europe has endured for the rights of man.—J. L. Hammond.

SOLEMN TRUTH DRESSED IN NEW SPRING GARMENTS

I desire to build a house. I know what I want in it and how I want it built, but I am no architect; so I have to go to one to get him to embody my ideas and put them in shape for the contractor to follow.

Now I am coming to you as my architect and desire you to shape up some crude ideas and place them in shape for use. You have the happy faculty of taking crude material and out of it make a beautiful picture.

I want you to take John Doe, using the following ideas, and give us a much needed article at this special time.

The purpose of my imaginary house may be varied, but the purpose of the material I desire you to use is to open the eyes of the average church member as to the obligation he takes upon himself when he becomes a member of the church. Does he just seek a house of refuge, and to be carried through life as a crippled pigeon? Or has he enlisted with the purpose in view of doing his part? An untrained soldier is a hindrance instead of a help. Before the government will allow him to have arms and enter service he must go through training—yet the church will take up a man, elect him an official when he does not know even the rules of the church. He spends time and money to prepare himself for making money, but of his most important duty he assumes the attitude of "letting George do it."

To plan my house we have to start at the foundation —at the time he joins the church, obligations, etc.

Illustration: The bishop visits our church. One of our officials, desiring to appear loyal, in his way, requests the pastor to send the bishop as his guest while here. The pastor tells the bishop of his loyal official's desire to have him as his guest. The work of the church—its problems and its plans for progress are nautrally on the mind of the bishop, and being in the home of a loyal member, he brings up the question of Unification; asks the brother for his views. Embarrassed, he explains he will be governed by the action of the General Conference. Bishop asks what he thought of the article that appeared in the last week's Advocate. Embarrassed, explains he missed the number. The bishop retiring, explains his being away from home and in consequence missed this week's Advocate, would like to take it to his room. When the bishop sees the preacher, asks him what he calls a loyal member who could not furnish me an Advocate to read. A farmer starts out to his cattle barn one morning after a heavy snow. His little boy asks to go with him. Come on. The father soon asks the boy how he is getting on. All right. I am stepping in your tracks.

A prominent church official becomes impressed with the fact that his daughter is becoming too worldly-minded. Speaks to her of his impression, and requests she give more concern to the church. After he leaves for his office, she lays aside her magazine of fiction and decides to read the church paper. She can find nothing but secular papers. On his return the daughter asks him what he has done with his church paper. He is forced to explain, not having time to read it was not taking it. Secretly, she decides he is about as worldly as she. Stepping in his tracks. Can you use this in John Doe's plans? We need it. I have tried to get the ministers of Asheville district to help me get the official board 100 per cent. Can't get a fire started.

F. M. Weaver.

TRIBUTE TO DR. JOHN A. SNELL

(From a fellow practitioner, Dr. Henry E. Meleny)

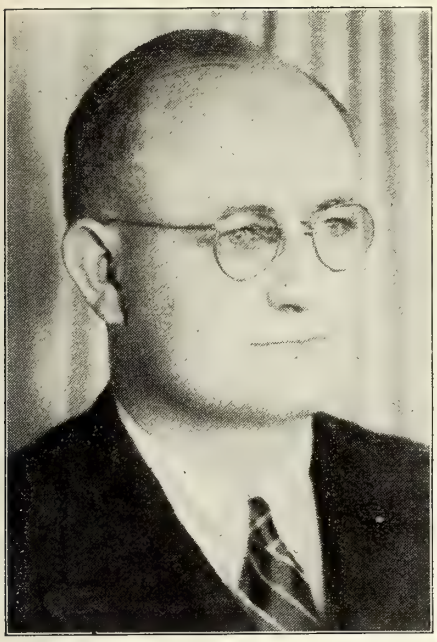
Dr. John A. Snell, superintendent and chief surgeon of the Soochow Hospital in China, died in Soochow on March 2, 1936. He was born at Knife River, Minnesota, October 28, 1880. After spending his boyhood mostly in Florida, he attended Emory University for one year, and received his B.A. degree from the University of Nashville in 1905. He was principal of a school in California for two years, after which he entered the Vanderbilt University School of Medicine, from which he received his M.D. degree in 1908. He married Miss Grace E. Birkett November 1, 1907. After an internship in New York, he went to China in January, 1909, and took up medical work in Soochow. Handicapped by the lack of facilities in the hospital which had been established in 1883 in an old Chinese building, he built up a reputation as an excellent surgeon, and in 1922, with the assistance of the Rockefeller Foundation, opened a new hospital which cost $250,-00 and was well equipped for in-patient and out-patient work and the training of interns and nurses. In 1935 a new wing was added to the hospital. Doctor Snell secured the support of the influential Chinese citizens of Soochow. He received many honorary tablets and financial contributions for his work from the Chinese gentry. He was elected a fellow of the American College of Surgeons in 1924.

As a medical scientist, Doctor Snell was outstanding among the medical missionaries of China. He assisted in the discovery of the snail which acts as the intermediate host of the oriental blood fluke, which causes great disability and mortality in Central China. He participated in a study of hook worm disease in co-operation with the Rockefeller Foundation. In 1933 he made a survey of all the hospitals of China for the Chinese Medical Association.

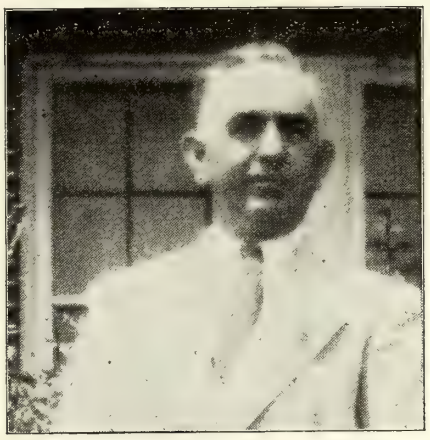
Doctor Snell's public activities were not confined to medicine. Soon after arriving in China he started a model dairy, importing cows from America and Japan. This grew until it now furnishes milk not only to the foreign population of Soochow but even more to the Chinese who have been educated to the value of good milk. He also started a brick and tile manufactory to supplant the poorly baked gray Chinese brick by well baked red brick for the construction of modern buildings. Many of the recently constructed buildings in Shanghai are monuments to the effort. He was always interested in the industries of the Chinese and in improving their methods of agriculture and manufacture. He also studied with his sons the spiders of Central China.

Doctor Snell possessed a vigorous and commanding personality in keeping with his strong physique. He was a leader both professionally and personally, and held the warm affection of all his colleagues and friends. His son Raymond graduated from Vanderbilt in 1933. His daughter Dorothy (Mrs. J. W. Darr) attended the Vanderbilt School of Nursing. His daughter Laura (Mrs. Frank Tweedy) is a technician in the Vanderbilt Hospital, and his daughters Martha and Grace are at present students in the College of Arts and Science. He is survived also by Mrs. Snell and two younger sons, Walter and Fred, who are at school in Shanghai.

Check your board of education and see if it is 100 per cent for the Advocate.

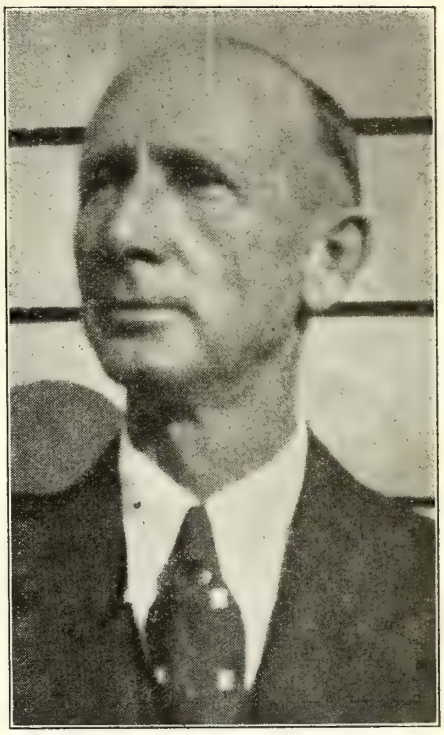


Rev. W. B. McFarland, pastor of Bssse-mer church, Greensboro.



B. T. White, chairman of the Board of Stewards of Bessemer church, Greensboro. The board is 100 per cent.

Right—E. M. Hooper, chairman of Board at Stumpy Point. His board is on the roll of honor.



BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

WESTERN NORTH CAROLINA CONFERENCE

Charlotte District

Waxhaw ..... W. T. Albright, H. A. Privett
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers
Monroe Circuit ..... W. C. Dutton (N. Monroe), J. S. Polk

Gastonia District

Smyre ..... P. W. Townsend

Greensboro District

Proximity ..... John Cline, Paul Holyfield
Mt. Pleasant ..... D. R. Proffitt, F. M. Buchanan
Bessemer ..... Wilbur B. McFarland, B. T. White
Reidsville Ct. ..... T. V. Crouse

Marion District

Marion ..... John W. Moore

Mount Airy District

Spray ..... A. C. Waggoner, J. F. Meisamer

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle
Norwood ..... A. P. Ratledge, J. V. Barringer

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards
West View ..... C. W. Kirby, Lenore Correll
Whitnel ..... E. Myers (Harper's Chapel)

Waynesville District

Sylva ..... T. R. Wolfe
Andrews ..... W. S. Smith
Canton ..... D. E. Camak, Clyde R. Hoey, Jr.
Macon ..... J. B. Tabor (Patton's)

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath
South Alamance (Saxapahaw) ..... J .A. Tharpe
Long Memorial ..... B. P. Robinson, Dr. B. E. Love

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett
Stumpy Point ..... R. H. Lewis, E. M. Hooper
Perquimans ..... J. W. Dimmette (Cedar Grove, C. P. Quincy)
Plymouth ..... C. T. Thrift, (Ware's Chapel) J. F. Jordan

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe
Laurel Hill ..... W. F. Elliott, Geo. B. Hooker
Carthage..E. C. Durham, (Carthage) H. Lee Thomas, (Center) J. W. Jackson, (Cameron) J. Abner Thomas
Troy ..... W. R. Royall

New Bern District

Morehead City ..... B .H. Houston, Chas. S. Wallace
Beaufort ..... C. T. Rogers
Grifton..J. H. Fields, B. C. Chauncey, (Grifton) J. H. Barwick, (Sharon) B. C. Langston, (Edwards) Joshua Craft, Gum Swamp) Miss Agnes Burney

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone, (Apex) Dr. R. W. Johnson
Central ..... S. J. Starnes
Lillington ..... N. M. Wright, J. H. Williams
Oxford ..... L. B. Jones, G. T. Stem
Four Oaks ..... H. B. Baum
Creedmoor..E. D. Dodd, J. A. Cowan; (Creedmoor) J. A. Pitts, (Banks) Miss Elizabeth Morris, (Bullocks) Frank Hester, (Grove Hill) Mrs. Dora Gooch.
Selma ..... F. B. Peele
Henderson ..... R. E. Brown, T. B. Rose

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton
Bladen ..... W. R. Stevens (Deems Chapel)
Tabor City ..... N. B. Johnson (3 churches)
Lumberton Ct. .... N. B. Strickland, (Pembroke) J. R. Moore

WHICH DISTRICT WILL LEAD?

A number of charges have reported the board of stewards 100 per cent for the Advocate. Many are working at the job, some having sent in a partial report for their boards.

On the showing made last year we are sure some of the districts will go 100 per cent. That is, every charge will report the officials 100 per cent for the North Carolina Christian Advocate. **Which one will be first?**

That will be a distinct honor for any district. It will be a church-wide distinction. Such has never happened before. At least no such report has gone abroad.

PRACTICAL RELIGION

By Allen P. Brantley

The value of a thing is often determined by its use. If a thing is usable or serviceable it is beneficial; if not, it is just another accessory. This does not mean that everything must be judged by the same standard of usefulness. It does not mean that the same class of people must rubber stamp their approval before we determine a thing's usefulness. Things must often be judged after they have been tested and tried. In religion, as well as in other fields of thought and endeavor, this leads us back to the empirical. Experience may be a dear teacher, but it is a true teacher.

Religion in the early days was on trial for many generations. It was found wanting. While it was inchoate, it had many virtues. It found a needed place in the lives of the early religionists. We often sing the song, "It was good for our fathers and it's good enough for me," "It was good enough for Abraham and it's good enough for me." The old time religion may have been good enough for Abraham, but it is not good enough for the person in the twentieth century. A religion that would condone both polygamy and lying is not good enough for us. Such a religion would be most impractical today. The religion of Abraham, Isaac, and Jacob was tried and tested; it was only a means. We have by no means arrived, but we are surely advancing. Had the religion of other days been sufficient there would have been no need for a new dispensation. We have only to read the innumerable laws of the Old Testament to find out how impractical the religion of our fathers was. A Jewish rabbi, in a recent lecture on the Talmud said, "There are so many laws, we don't know how many there are." This is not a plea for the justification of the ignorance of the law. We are only trying to show the impracticableness of the so-called Old Time Religion that was good enough for our fathers.

The religion of the first century A.D. created a religious revolution. People refused to give up their old cumbersome top heavy, mangled, out of date code of morals for this new simple, clear, revealing and dynamic religion called Christianity. Many have held on to the religion of Moses. They worship at his throne. They still see their god in the fire that Moses saw in the burning bush. They still feel that the Mosaic Law is the epitome of religion. Many good people who are not by racial distinction Jews believe with all their heart in this wilderness religion. When we get in a religious wilderness it is almost impossible to get out. Some of us find a degree of satisfaction in this wilderness, for we are never sure that we want to do the right thing, and in this wilderness we may find all kinds of laws to support any claim or conviction we may have. After a while we find ourselves in a complete religious muddle. We eventually come to the conclusion that we don't know what to do and that leads many to say we don't care what we do. We continue, therefore, like the Children of Israel wandering all our life in a state of desperate religious uncertainty.

The first thing to do is to get out of the wilderness. Follow some of the many leaders today who are trying to show us the way. Do a little clear thinking for yourself.

Relief pauperizes, but if a family is completely disabled, $10 a week on which it can live is less pauperizing than $2 a week on which it must beg.—The late Frederic Almy, in 1911.

STRATO FLYING

A few weeks ago Howard Hughes set his plane down in New York just nine hours, 27 minutes and 10 seconds after he took off from Los Angeles. Think of it! Streaking across a continent from Pacific to Atlantic, 2450 miles without a stop, averaging 260 miles per hour, he shattered all existing transcontinental records.

How was such a terrific maintenance of speed accomplished? Hughes was prepared to fly in the upper-air, in the sub-stratosphere, where resistance is far less, where even the winds favored instead of retarded his ship, far above canyons and jagged mountain ranges—the pitfalls of lower-level flying, far above destructive and shifting storms, free from the treachery of drifting and driven clouds, free from the confusion and despair of being engulfed in one of the dense fogs which often obscure the surface of the earth.

Strato flying, how it would work in life! Men could make of his life a cruise in the upper-level. Soaring safely above the pitfalls, hazards, and temptations which once staggered him, listening to the rumble of the storms far below, gazing down upon the sun-lit side of the clouds and easily peering far ahead through a rarefied atmosphere free from bewildering fogs, there he would cruise at his greatest efficiency and find life at its richest and best. He would also discover that even the prevailing winds of this spiritual stratosphere are not contrary but favorable winds, bearing him on his way.

"Government Experts Working on Plan for Long Hops in Upper Air" appears at the head of an Associated Press article from Washington. Only recently, expensive and dangerous balloon flights have revealed some of the secrets of the great altitudes. Physically speaking, man is extremely interested in the possibilities of the upper levels; but "the children of this world are in their generation wiser than the children of light."

In his flight through life man so often clings desperately to the earth and earthly things, without even so much as glancing at the heights. He crawls, when he was made to fly! The upper-level has been proved by many great souls, living and dead, and still most of us drift dangerously in the lower level. What a price is paid for this moral and spiritual lethargy!

Of course there have been many to toy with temporary ascent; but the balloon exploded and they fell to earth crushed and with spirit broken. Others have tried short hops in the face of the fact that the experts declare that stratospheric flying is practical only for the long flights, because of the tremendous expense involved in ascending to great altitudes.

The short hop is commonplace and useless; but the world takes notice when a man makes of his whole life a cruise in the upper-level. If only more men would take up this type of strato flying, there would be records made of a different nature: records in true happiness, in lasting service, in vital living.

R. G. Tuttle, Jr.

War could never continue if men were not fundamentally noble. War is not made by wholly evil men. It is made by good men on both sides of the conflict, resulting from wrong attitudes which are held to be right. Our task is to find out why men mistake wrong for right and to seek to avoid a similar attitude in the present world situation.—Sir Norman Angell.

REPORT TO APRIL 1 OF NORTH CAROLINA CONFERENCE

Durham District

Rougemont	$ 40.68
East Roxboro	20.00
Yanceyville	52.34
Total	113.02

Elizabeth City District

Mount Olive	30.00
Kitty Hawk charge	20.26
Swan Quarter charge	33.75
Windsor	52.00
Manteo charge	10.00
Total	146.01

Fayetteville District

Caledonia charge	28.55
Biscoe charge	100.00
Fayetteville—Person St.	30.00
Total	158.55

New Bern District

Riverside-Bridgeton	22.00
Grifton charge	21.31
Goldsboro Ct.	118.00
Greenville—Jarvis Memorial	450.00
Goldsboro—St. Paul	300.00
Hookerton	83.00
Freemont charge	20.00
Pink Hill charge	16.75
Ocracoke-Portsmouth	22.96
Mt. Olive-Calypso charge	75.00
New Bern—Centenary	400.00
Pikeville-Elm Street	30.00
Pamlico Ct.	5.71
Total	1564.73

Raleigh District

Four Oaks	113.23
Selma	65.00
Dunn—Divine St.	162.50
Raleigh—Edenton St.	300.00
Millbrook	20.00
Raleigh—Central	112.50
Total	773.23

Rocky Mount District

Scotland Neck	19.00
Stanhope	18.75
Bethel	150.00
McKendree charge	40.00
Enfield-Whitakers	79.00
Halifax	10.00
Seaboard charge	73.60
Rocky Mount—Clark St.	50.00
Total	440.35

Wilmington District

Chadbourn charge	85.00
Stedman	1.00
Roseboro charge	90.10
Faison-Kenansville charge	57.12
Town Creek charge	11.00
Swansboro	5.00
Jacksonville-Richlands charge	50.00
Total	299.22

STILL PAYING

Says the Raleigh News and Observer: "It was seventy years ago this spring that Sherman's army passed through Raleigh; marching to the conclusion of war. But by no means is that war over yet. Seventy years after the United States is still paying $5,000,000 a month to settle the cost of that conflict. And as wars are considered now, that was not a costly war. The actual prosecution of the World War cost the United States approximately $26,000,000,000, and since the war we have spent about $29,000,000,000 on peace time war costs, such as care for veterans and keeping men and women from starving in the midst of plenty. In war we grow bigger if not better, and the costs of war on every man's back in peace time is a greater burden than all the costs of construction and recovery and loans to Allies Fifty-five billions, and the end is not yet in sight!"

BROTHER TABOR WRITES OF THE BROTHERHOOD

I thought a brief history of the Brotherhood to inform the young preachers and to refresh the memory of the older ones might help the Brotherhood.

The Brotherhood was organized in Charlotte in 1893 with 127 clerical and 14 lay members. Fourteen of the charter clerical members still remain in the Brotherhood, I being one of the 14. The first member to die was Rev. C. W. King of Pleasant Garden. He died in October, 1894, less than one year after he joined the Brotherhood. I was his pastor and buried him. His wife and children received $390, and with it paid off a debt they owed on their house. Since that time the Brotherhood has come to the relief of many bereaved Methodist preachers at at time of greatest need. How can any Methodist preacher afford to remain out of such a wonderful brotherhood—the greatest in the world? It is not an insurance company, but a brotherhood. The young prachers can become members by paying 50 cents initiation fee when joining and five dollars on first call. The older preachers can come in by paying up back dues. If they have not the money they can give a note and have it deducted from the amount due at their death. The laymen become members by paying one dollar at the death of each preacher.

The officers of the Brotherhood have been Dr. J. H. Weaver, president; Dr. C. H. Chreitzberg, secretary and treasurer. Their successors have been Rev. W. L. Sherrill, president, and Rev. C. M. Pickens, secretary and treasurer. Our present officers are Rev. H. G. Allen, president, and Rev. C. C. Herbert, secretary and treasurer.

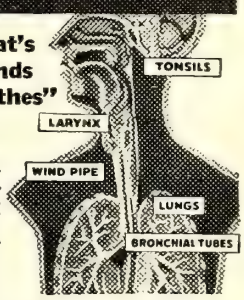
These have all been nice to the Brotherhood. Let us all push together and raise the amount from $1200 to $2000. One hundred preachers and 300 laymen will do the work. J. B. Tabor.

At each Easter season at Guadalupe, Arizona, a unique version of the Passion Play is presented by the Yaqui Indians. The pageant begins at eight in the morning on Saturday, and continues until 11 o'clock of Easter morning.

Kagawa says that in Tokyo, during the great earthquake, the policemen continually cried, "Throw away your baggage." But thousands perished in the flames that caught the silks they were trying to save.

Stop COUGHS quicker by "Moist-Throat" Method

Getting throat's moisture glands to work "soothes" coughs away



THE usual cause of a cough is the drying or clogging of moisture glands in your throat and windpipe. When this happens, heavy phlegm collects, irritates. Then you cough. The quick and safe way to relief is by letting Pertussin stimulate those glands to pour out their natural moisture. Sticky phlegm loosens, is easily raised. You have relief!

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COUGH RELIEF

FREE TRIAL BOTTLE

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I want a Free trial bottle of Pertussin—quick!
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Address NC-4-9

Back of a hearty appetite

. . . . . A Clean System

A hearty appetite is something to be proud of, because it usually indicates that the digestive system is in a healthy condition. Without a real desire for good, wholesome food, the body cannot be properly nourished.

Biliousness and sluggishness dull the appetite and tend to make men and women finicky about what they eat.

Slowing-up of the work of the digestive system (ordinary constipation) sometimes is attended by such disagreeable symptoms as bad taste in the mouth, coated tongue, sensation of fulness after meals, distention of the abdomen, eructations of gas, sick headache, dizziness, spots before the eyes, and a dull, tired feeling.

Black-Draught revives activity of the lower part of the digestive system, relieving constipation. It is purely vegetable in composition, — a reliable, natural remedy for sluggish elimination. Sold in 25-cent packages.

INDIVIDUAL COMMUNION SERVICE



Send for Folder and SPECIAL OFFER at low prices. Tray and 36 glasses $6 50 up. Glasses $1.00 dozen. Outfits in Aluminum, Chromium Plate, Silver Plate, Polished Wood, etc. Collection and Bread Plates. Pastor's Sick Outfits, etc.
Thomas Communion Service Co. Box 141 Lima, Ohio



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Removes Dandruff-Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chemical Works. Patchogue, N. Y.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

The annual meeting will be held at Memorial church, Durham, April 21-24.

Each adult auxiliary is entitled to one delegate, the young women's group is also entitled to one delegate and the secretary of children's work becomes a delegate. A registration fee of $1.50 must be paid by each delegate, this amount to be applied on the delegate's luncheon three days of the conference. The standing rules of the North Carolina conference state: "All delegates who fail to send their names at least five days before the opening day will not be assigned a home by the local committee; they must look out for their own entertainment."

Surely no woman of the missionary society would be so lacking in courtesy as to fail to show the utmost consideration for her hostess and also the committee on assignments.

Let every delegate report at once to Mrs. Marshal Spears, 501 Watts Street, Durham.

As a lovely prelude to the spring meeting of the Ministers' Wives' Association, Mrs. E. L. Hillman entertained the ministers' wives of Durham and neighboring charges at her home on Watts street last Friday afternoon, April 3.

There were twenty-six present, including Mrs. Paul B. Kern, Mrs. Virginia Parker, some time missionary to India, and Mrs. Cordelia Hirst, some time missionary to Korea.

Mrs. E. E. Rose couldn't come, so she sent the beautiful spring flowers that adorned the tea table.

All the ladies were looking their best and smiling their happiest during afternoon tea, accompanied with delicious sandwiches, dainty cookies and mints served in spring tints of yellow and green.

There was perfect relaxation when someone remarked: "It looks strange to see so many ministers' wives doing nothing." Immediately everyone burst into laughter, realizing the fine joke they were playing by taking "time out." Yes, the whole crowd was sipping tea leisurely, just as if they had time on their hands. And there were some remarks made that the world needn't know, yet it was interesting conversation for ladies who live in parsonages.

Really Mrs. Hillman ought to have another tea very soon. E. S. P.

THE PERSON ZONE

A delightful meeting was held Tuesday, March 24, at Concord church, with Mrs. E. B. Craven presiding.

Mrs. J. C. Wagstaff in behalf of the hostess auxiliary welcomed the guests, and Mrs. Edward Hartz made the response.

Mrs. Robert A. Gentry of Allensville conducted the devotions.

Each auxiliary in the zone was well represented and made fine reports.

Mrs. Max Fox made a talk, using as her subject "Faith."

Mrs. Harry Puckett delighted the audience with a beautiful solo, "Jesus, I Come to Thee."

The program was filled with inspirational talks. Mrs. Tom Lee's subject was handled in a masterly manner.

Mrs. B. F. Boone—our own Laura Edwards—spoke on missions and Bible study. She said she was proud of the wonderful strides Durham district had made in missions and Bible study, and also stressed "Right Racial Attitude."

The Rev. Mr. Shore made an inspiring talk on prayer.

Miss Robertson introduced Mrs. J. W. Frank ,who told of the personal touch she has with the women of Japan. Her talk was very interesting and brought us closer to the Japanese people.

Mrs. King, wife of the pastor at Front Street, Burlington, talked interestingly of her stay of two years in China, and had many trinkets from China on display which were beautiful and interesting.

Miss Robertson made a fine report of the district and said she was filled with praise and thanks.

A delightful lunch was served on the grounds and each one enjoyed the genial hospitality of Concord women and the sweet fellowship that exists among the churches of Person county.

Mrs. G. A. Duncan.

GRAHAM ENTERTAINS ALAMANCE ZONE

The Alamance zone meeting was held in Graham M. E. church Sunday afternoon, March 29, with the new zone leader, Mrs. T. R. Jenkins, wife of the pastor of the Central church, Mebane, presiding.

The meeting was opened with the singing of "The Kingdom Is Coming." Rev. C. Freeman Heath, pastor of the Graham church, conducted the devotional and offered prayer. Mrs. H. N. Cook extended a warm welcome to all present and a gracious response was spoken by Mrs. J. H. Gill of Mebane. Splendid reports from the auxiliaries were heard at this time. Little Polly Ann Parish, a life membership baby of 1935, was presented to the zone members.

Mrs. J. W. Frank, returned missionary from Japan, in her inspiring message said that Christianity is growing slowly but surprisingly in Japan. Mrs. J. D. Lee, superintendent of Christian social relations, gave a brief report of her work. Miss Florine Robertson in her message said "she thanked the Lord, and grateful to the members" for the wonderful year's work. She urged every one who could to attend the annual conference to be held in Durham, April 21 to 24.

Miss Robertson also praised the young woman's circles and asked that more auxiliaries organize these circles. A chart was displayed and increases in various lines of work for the past year were pointed out.

Mrs. H. K. King who, with her husband, has recently returned from China, where they were doing special work, brought a most interesting address. Mrs. King spoke particularly on language and customs as she came in contact with them in China; she also displayed many lovely Chinese articles.

Mrs. Jenkins asked the ministers to stand and introduced them to the audience. Swepsonville church received the banner for the largest percentage of members present. Shiloh church extended an invitation for the fall meeting. After the singing of "Work for the Night Is Coming" the meeting came to a close with a short prayer by Mrs. Jenkins.

Mrs. Gertie Matthews reports that each of the thirty pastors of the New Bern district has observed World Outlook Sunday, making thirty services that have featured the World Outlook. She is much indebted to her presiding elder, the Rev. T. M. Grant, who has shown splendid co-operation in this effort to place the magazine in the homes of our people. She also reports good zone meetings at Eureka and Asbury. At the Tri-County zone last week two new auxiliaries were reported organized by pastors' wives: Stonewall on the Pamlico circuit, president, Mrs. A. L. Bramlett, Stonewall; Maple Grove on the Jones circuit, Mrs. Beatrice Andrews, Trenton, president.

Mrs. E. L. Shuller, Fremont, writes: "We are glad to report five new subscriptions and three renewals to the World Outlook this quarter. Our spring study course was well attended. A fine spirit of co-operation was shown in that practically every member of the class was willing and glad to do whatever assignment the study leader asked."

Mrs. L. L. Lane, Fuquay Springs, writes: "We are glad to report a decided increase in membership. At our February meeting each member pledged herself to daily prayer for world peace, because we feel that this is one of the most outstanding needs of the world today and should be near the hearts of all American women. Our group has been active in the department of Christian social relations on account of the great amount of suffering caused by the extremely cold weather. We have co-operated with the Woman's Club."

The Salvation Army reports that uring 1934 the organization worked with 91 peoples speaking 81 languages, provided 13 million beds and 34 million meals.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

24TH ANNUAL SESSION WOMAN'S MISSIONARY SOCIETY, W. N. C. CONFERENCE

Broad Street Church, Statesville, North Carolina, April 21-23, 1936

Program

I will lift up mine eyes unto the hills, from whence cometh my help.—Ps. 121.

Tuesday, April 21

10:30 a. m.—Meeting of executive committee.

1:00 p. m.—Luncheon for executive committee.

Tuesday Afternoon

2:30—Hymn No. 560. Worship service, Mrs. W. W. Hagood.

2:45—Organization. Announcements.

3:00—Group meetings.

4:15—Hymn No. 233. Communion service.

5:00—Memorial service.

Tuesday Evening

8:00—Hymn No. 639. Worship service, Dr. C. N. Clark.

Message from Africa. Miss Dora Jane Armstrong, Wembo Nyama, Africa.

Special music.

Address. Mrs. J. W. Downs, Nashville, Tenn.

Announcements. Benediction.

Commit thy words unto the Lord, and thy purposes shall be established.—Prov. 16:3.

Wednesday Morning, April 22

8:55—Quiet meditation.

9:00—Hymn No. 445. Meditation and worship, Mrs. H. W. McCain.

9:20—Reports of officers:

Vice president, Mrs. W. W. Hagood.

Conference Secretary, Mrs. W. R. Harris.

Treasurer—Mrs. P. N. Peacock.

10:00—Greetings from Africa, Miss Dora Jane Armstrong.

Supt. of Literature and Publicity, Mrs. Mrs. A. L. Thompson.

11:00—President's message, Mrs. C. C. Weaver.

Spiritual Life Groups, Mrs. C. E. Exum.

Announcements. Special music.

12:00—Worship and meditation. Miss Dora Jane Armstrong.

Wednesday Afternoon

2:00—Hymn No. 350.

Scripture and prayer, Miss Berta Ellison.

Election of officers.

Message from Council, Mrs. W. R. Harris.

3:00—District secretaries' hour.

Asheville district, Miss Amy Hackney.

Charlotte district, Mrs. C. E. Wakefield.

Gastonia district, Mrs. Wilbur Baber.

Greensboro district, Mrs. W. T. Powell.

Marion district, Mrs. Arthur Harrill.

Mt. Airy dsitrict, Mrs. J. L. Woltz.

Salisbury district, Mrs. Z. V. Moss.

Statesville district, Mrs. A. D. Abernethy.

Waynesville district, Mrs. F. E. Branson.

Winston-Salem district, Mrs. J. G. Sterling.

4:00—Pageant, "Lift Up Thine Eyes."

Be ye doers of the word and not hearers only, deluding yourselves.—Jas. 1:23.

Wednesday Evening

8:00—Hymn No. 59.

Worship service, Rev. A. L. Aycock.

Special music.

Address, Bishop Paul B. Kern.

Special music.

Announcements. Benediction.

Thursday, April 23

8:55—Quiet meditation.

9:00—Hymn No. 33.

Meditation and worship, Miss Sarah Kee.

9:20—Supt. of Study, Mrs. C. N. Clark.

Supt. of Supplies, Mrs. J. W. Harbison.

Report of Secretary of Children's Work, Mrs. George Hoyle.

Scarritt College, Mrs. A. L. Thompson.

10:45—Supt. of Christian Social Relations, Mrs. Onilee Brown.

11:30—Pledge service.

Announcements. Special music.

12:00—Worship and meditation, Rev. H. P. Powell.

Be strong and let your heart take courage, all ye that hope in the Lord.—Ps. 31:24.

Thursday Afternoon

2:00—Hymn No. 411.

Scripture and prayer, Mrs. George Foard.

Report on status of women, Mrs. Frank Spruill.

Recommendations of committees.

Invitation for 1937 meeting.

Unfinished business.

Report of committees on resolutions.

Benediction.

NEW ORGANIZATIONS

We are glad to record two new organizations this week, one on the Gastonia district and one on the Greensboro district. We congratulate Mrs. Baber and Mrs. Powell, our two secretaries, on these new additions to our list of auxiliaries.

The society on the Gastonia district was organized by Mrs. Baber and Rev. H. M. Robinson, pastor, at Bethlehem church on the Cherryville circuit, with 25 members and the following officers: President, Mrs. Clarence C. Parker; vice president, Mrs. Jack Baxter; secretary-treasurer, Mrs. Boyt Baxter; corresponding secretary, Miss Ulease Fisher; program chairman, Miss Cora Sorrells. All addresses Cherryville, N. C., Route 1.

The society on the Greensboro district is at Worthville and was organized March 15 by the district secretary, Mrs. Powell, with 16 members and the following officers: President, Mrs. J. W. Jenkins; vice president, Mrs. W. H. Trogdon; recording and corresponding secretary, Miss Irene Owen; treasurer, Mrs. N. B. Pickett. Other officers will be named later. Address of all officers is Worthville, N. C.

We are giving the greater part of our page this week to the program of our annual meeting in Statesville, April 21-23, and we are sure that our readers will read with interest this program—a veritable "feast of things" for those three days. We are most fortunate in our guest speakers for this year and are sure that each of them will bring to us messages fraught with interest and great value. Will not every auxiliary aid the good women of Statesville in their entertainment of the conference by sending the names of their delegates to their district secretary AT ONCE if they have not already done so? These names will be forwarded by your district secretary to Mrs. D. O. Montgomery, 224 Davie Avenue, Statesville, N. C. chairman of entertainment committee.

ALCOHOL EDUCATION CONTEST AT RACE STREET CHURCH

A number of contests an alcohol education, conducted by the Christian Social Relations department of our conference, in co-operation with the W.C.T.U., have been entered into by the various districts and recently such a contest was held at Race Street church, Statesville, sponsored by the Louise Sloan Missionary Society of Broad Street church, with Mrs. Russell White, chiarman of C.S.R. committee and Mrs. T. V. Goode, district superintendent in charge.

There was great interest manifested in the contest and a good crowd in attendance. Miss Mary Alice Sides was the winner and received a silver medal, which was presented by Mr. Thomas H. Steele.

There were four other contestants: Misses Percy Lazenby, Patty Davis, Virginia Cooper and Frances Thompson.

Prior to the contest a worship service was held and was conducted by Rev. A. L. Aycock, pastor of the local church. The meeting was presided over by Mrs. Shelton, Superintendent of C.S.R., of Race Street church, and during the evening Mrs. T. V. Goode and Mrs. W. B. Ramsay, president of the state W.C.T.U., spoke, explaining the purpose of the contest.

Miss Sides, the winner, will compete in the district contest for the gold medal to be offered there.

Asked to explain what Solomon meant when he said that sparing the rod spoiled the child, Johnny observed that "Solomon didn't say that until he was grown up."

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

BE PREPARED!

It is no easy task to which those are called who direct the work of Christian education in the local church. It is a task that calls for devoted hearts and informed minds. This page and other pages of the North Carolina Christian Advocate are devoted to the purpose of arousing and increasing the devotion of hearts to Christ and his cause and of giving information that will prepare minds for intelligent service to his cause.

An aid to the accomplishment of this task will be the use of the North Carolina Christian Advocate by those who would better fit themselves for directing the work of Christian education in our local churches. The Advocate staff is now giving special emphasis to the placing of the Advocate in the hands of every member of every board of Christian education, and we trust every pastor and every church school leader will lend his help in this fine endeavor.

CHURCH SCHOOL DAY

As previously announced, Sunday, April 19, has been designated as Church School Day for the North Carolina conference. During this week every church school superintendent in our conference will receive a card from his presiding elder regarding this important observance. Our office will gladly supply two copies of the program for this observance to each superintendent who so requests them. It is hoped that each school in the conference will properly observe this day and report its observance. The offering taken on this occasion should be forwarded promptly to our treasurer, Rev. C. K. Proctor, Oxford. If for any reason the date suggested, April 19, is not satisfactory, we hope that some other more convenient date may be found for this observance.

VACATION SCHOOL TEXT

We have been notified by the Publishing House that the vacation school text, "Bible Homes and Homes Today" by Elizabeth Reed, will not be published in time for use in schools this year. We call attention to this fact of any who had planned to use it this summer.

ROBESON COUNTY UNION

Seven Methodist churches in Robeson county were represented by 49 young people who met at Chestnut Street church last Sunday and organized a union of the young people's department of the county. Rev. M. W. Lawrence of Chadbourn, district director, was assisted in this meeting by Miss Mary Foster Floyd of Fairmont, who was named adult counselor of the union.

Following a devotional led by Miss Floyd and an explanation of the work and purpose of the union by Mr. Lawrence, the following were elected officers: President, Ruth Kirkman of Lumberton; vice president, Ila McNeill of Pembroke; secretary-treasurer, Cameron Taylor of Fairmont; worship committee, Ruth Earnest of East Lumberton; recreation and development, Louise Fisher of St. Pauls; missions and world friendship, Beulah Lee Simpson of Lumberton.

Reports of the Memphis conference were made as part of the devotional by Beulah Lee Simpson, Ruth Kirkman and David King, all of Lumberton. Anne Blalock and Margaret Ashley of the Intermediate department in Fairmont sang a lovely duet, and the scripture was read by Mary Lynn Floyd of Fairmont. "Heralds of Christ" and "Are Ye Able?" were sung in unison.

It was devided that the union should meet once a month and an invitation from Fairmont was accepted for the April meeting.

The meeting was closed with repetition of the reconsecration pledge made by the young people in Memphis. A committee is to propose a name for the union.

ATTENTION. INTERMEDIATES

Our intermediates will be glad to know that plans are already made for the holding of at least two Christian Adventure assemblies this summer, and we hope that we shall be able to plan for a third.

The first of these will be held at Louisburg College June 25-29, and the second at Marshburn's Beach Hotel at White Lake, July 13-17. If it is possible to hold a third assembly, we plan to hold it in the Elizabeth City district. Watch this page for further announcements concerning the details of these assemblies.

DO YOU LIKE TO READ?

Beginning in the March issue of the Epworth Highroad there is a story written by Toyohiko Gagawa, "A Grain of Wheat," which should appeal to all of our young people who like to read. This splendid story alone would be well worth the cost of the Epworth Highroad. If your young people's division is not securing the Epworth Highroad at the present time, now is a good time to send in your subscription. The cost is only 25 cents per quarter, if as many as five subscriptions are sent in. Order the Highroad at once and secure, in this way, not only program material for your League meetings, Sunday school lesson material, and worship material, but also this excellent story by Kagawa and a lot of other splendid reading material. Send your subscription to Whitmore & Smith, Richmond, Va.

"WHAT THE MEMPHIS CONFERENCE MEANT TO ME"

The main benefit I derived from the Memphis conference was in having the problems which face Christians in the chaotic world today brought forward so forcibly in my mind that they now seem a personal issue and a definite responsibility. That is, most of the ideas presented were by no means new to me, but I had always had a rather confused and indistinct view of them as something which did not relate to me, personally, at all.

For instance, I no longer regard such evils as war and alcohol as vague and distant problems which somebody, somewhere, should try to remedy, but they were presented and explained in such a way that I realize that it is my duty to spend my time and utmost energy in fighting them. If we, as Christian young people, will take our stand definitely and uncompromisingly against these evils; then do all in our power, whether it be little or much, to achieve their complete abolition, a big step will have been made towards the ultimate goal of bringing God's kingdom on earth.

Representatives of every race and color made touching pleas for international and interracial friendship which brought very close to home the fact that we are all of one blood--the children of one Father. They made us realize the sad and deplorable omissions and discriminations in our present interracial relations and created in us the desire to strive for the time that we are so filled with brotherly love that we shall be totally unconscious of the existence of the various races, recognizing only the fact that we are the children of one God in whom there is no discrimination.

We were made to feel the need for Christian thought and Christian planning in the building of Christian homes and communities. Every conceivable problem of modern life as followers of Christ was given to us in such a way that we can no longer ignore them and call ourselves Christians. Every conference speaker from Kagawa—whose very life is an inspiration in itself—to the students who represented other races and other lands, were united in a single inspired purpose—to help us set our courses towards facing life with Jesus Christ.

Margaret E. Miller.

WHITEVILLE TRAINING CLASS

Beginning Monday, April 13, Mrs. Brian will teach a training class at Whiteville. The course to be studied during this week will be "The Educational Work of the Small Church." Rev. J. H. Miller, pastor, and his coworkers are working toward the end that this class may reach a number of the workers in the Whiteville church and adjoining territory.

On Tuesday, April 14, Mrs. Brian will lead the mission study class for the Whiteville woman's missionary society. The president, Mrs. Lyon, has arranged for an all day study class with lunch at the church.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MRS. J. D. McSWAIN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

THE CHURCH AND PUBLIC OPINION CONCERNING ALCOHOL PROBLEM

The great battle of temperance and the legal prohibition of alcohol were won by the churches and the battle for reconquest must be led by the churches. Prohibition was won by propaganda and education. It was lost through the church's neglect and failure to continue to spread moral propaganda and scientific temperance education, and the unfortunate involvement of the alcohol question in partisan politics. The fight for temperance will be re-won through the spread of moral propaganda, scientific facts concerning effects of alcohol on the human body, and a non-partisan approach to necessary legal and political control.

Public opinion can and must be molded by the churches. Abraham Lincoln, who recognized the value of public opinion in carrying out moral reforms, said, "Without public opinion no cause can win, with public sentiment no cause can fail. The man who creates public opinion is greater than the legislator who formulates law as public opinion makes the enforcement of law a possibility."

An Appeal to Youth

Particularly would I insist that our young people take the lead in the study of scientific facts concerning the evils of alcohol, for their own information, and with a view to promotion of alcohol education throughout the community The liquor problem is in a special sense one that the youth of today must face. Young people are more easily affected by alcohol than adults. This applies both to its poisonous effect and to its habit forming properties. Further, the liquor forces are centering their efforts on the youth of the nation, and the rankest of their propaganda is directed at youth, with the one purpose of leading youth into the drinking habit again.

It is heartening to know that many young men and young women after securing knowledge of the harmful effects of alcohol on the body, mind and spirit are saying, "I'm not interested in poisoning myself even a little, and I need all the brain power I have. The path of abstinence is the simplest and safest way to solve the liquor question. I will abstain."

But solving the problem for yourselves is insufficient. You have a responsibility as individuals in society. More is required of you than that you keep your own life, noble, clean and free from alcohol. In every community there is something youth can and must do for others who have not yet caught the vision: You must share the knowledge and convictions you have with others. You will have to educate the next generation in ways of handling the problem and do everything within your power to lessen the problem for the next generation.

Convictions based on scientific fact must be everywhere expressed. The wets are not backward, in the least, about expressing themselves, and they are flooding the country with their propaganda intended to mislead youth. We cannot have a more temperate America unless youth does register its convictions against the liquor traffic. Get this fact firmly in your mind, young men and women: **We will have liquor until those who hate liquor fight as hard against it as those who want liquor fight for it.**

Co-operate with other individuals and organizations in your community who are fighting the liquor evil. You can multiply your influence in that way. It was Frances Willard who said, "Separated we are units of weakness, but aggregated we become batteries of power."

Suggested Educational Procedure

Let me suggest some steps in alcohol education. Organize study and discussion groups using some selected study guide such as "Youth Faces the Liquor Problem," by Bert H. Davis, which can be secured from Allied Youth, N.E.A. Building, Washington, D. C., or "The Liquor Problem" by Amy Blanche Greene, which can be had from the Methodist Board of Temprance and Public Morals, Washington, D. C. The pamphlets sell for 25 cents each.

The evils of alcohol can be dramatized through the use of plays and pageants. A free leaflet, "Alcohol Education in the Local Church," can be secured free from the Conference Board of Education, Box 828, Salisbury, N. C. This leaflet suggests a number of plays and pageants that can be presented in the local church.

The Sunday morning worship service in the church school can and should be used frequently to develop attitudes toward alcohol. Materials for the worship service can be secured from your daily newspaper and the North Carolina Christian Advocate. I have kept a scrap book for the past two years on the alcohol question. It is filled with clippings from the Advocate and the daily newspapers. Occasionally The Epworth Highroad and The Church School Magazine have helpful material.

"Prohibition Facts," a small booklet that is constantly revised and kept up-to-date can be secured from Prohibition Facts Service, 986 Fifteenth Ave., Minneapolis Minn. The Union Signal, W.C. T.U. organ, is also invaluable.

The use of posters in depicting the evils of alcohol is wise, especially in connection with evening programs. More, we are told, is usually taken in through the eye than the ear. A series of six posters that are exceptionally good can be secured from the Methodist Board of Temperance and Public Morals, Washington, D. C.

Other ways you can help in molding and shaping public opinion include the writing of articles to the open forum of your daily newspaper, by writing letters to local editors requesting that true facts concerning liquor and liquor traffic be presented, by letters commending unbiased news and condemning misrepresentation, by giving your support to papers that refuse to carry liquor advertising, by circularizing your community with scientific alcohol information, by preparation of window displays or posters, and by furnishing information to voters as to the position of candidates.

No community protest against the liquor evil is ever wasted. It remains in the mind of someone, and like the seed, germinates and grows. We can and must win the fight for abstinence. Everything can be said for it, nothing can be truthfully said against it. If you have any convictions don't be afraid to express them. The liquor forces certainly are not afraid to express their opinions. "The forces of evil are neither asleep nor dumb," says Dr. J. Q. Schisler. "They are letting their wants and wishes be known where they will count." Will we do as much? Someone has said that "few will take the trouble to persuade the people except those who are interested in deceiving them." There is a challenge to the church in that statement. Will we accept it?

A Task for the Whole Church

The task is not one alone for youth to accomplish. It was the greed of adults that brought back again the legal sale of liquor, and Christian adults must help in undoing what un-Christian adults have done. Every pulpit should become a ringing forum for temperance. Dr. Alva W. Taylor has summed up what the church unitedly working at the task can do in these words, "The church can make temperance and righteousness respectable, and it can put tasting, drinking or dallying with liquor socially under the ban. It can make wet propaganda unpopular and dry facts interesting, but it can do none of these things by merely shouting they can be done, but rather through a steady determined, dignified presentation of the facts, in a tone of tolerance outside the church as well as within it. When the churches stand unitedly, militantly, and with solid front for any social reform it will be enacted in good time."

Jesse G. Wilkinson.

ALCOHOL EDUCATION WEEK APRIL 26-MAY 1

During Alcohol Education Week preachers and teachers in every church will want to preach sermons and deliver addresses on the subject of Alcohol, to adults and young people. Excellent materials may be secured inexpensively from the Methodist Publishing House, Fifth and Grace Streets, Richmond, Va.

Evangelism and Benevolences

Special Page Edited Jointly by Bishop Paul B. Kern and Rev. W. A. Lambeth

FIFTH WEEK OF SIX ISSUES

CADE, WILMINGTON DISTRICT

Strickland, this year on the Lumberton circuit, was for the past five years on the Bladen circuit. There he did as magnificent a piece of church building as any man in the North Carolina conference. He consolidated two churches with buildings old and dilapidated, and built a beautiful, spacious and well appointed country church at White Oak. The people are proud of their splendid church.

Love at Grace church rejoices in seeing a revival of interest in all departments of his church, especially the young people's division.

Blalock at Fairmont has been badly knocked about from automobile wreck and the "flu." But things continue to happen at Fairmont. Their splendid church was recently painted inside, and new pews are soon to be installed. All this is paid for!

* * *

BARNHARDT, RALEIGH DISTRICT

Angier is building a new church. Edenton Street will begin its great construction program in the very near future. Plans are on foot to build, or rebuild, churches at Zebulon, Wake Forest, Lillington and, possibly, at Erwin, Jenkins Memorial, and Hayes-Barton, in the city of Raleigh. A new stone parsonage is being built at First church, Henderson. Other parsonages being reconditioned are at Zebulon, Middleburg, Garner and Clayton. Dunn has recently completely worked over its parsonage.

Two charges have paid their Orphan-apportionment in full—Bailey and Oxford.

* * *

PORTER, DURHAM DISTRICT

King, pastor of Front Street, Burlington, seems to be getting fine results from his community gatherings. Several of these "gatherings" are held in private homes each week in different sections of the city. The purpose is to stimulate both social and religious interest through personal contacts and fellowships. The programs consist of many fine features of the weekly prayer services along with other features which help to make the meetings interesting and attractive. Through these community meetings, Front Street is making a new impact for Christ upon those sections of Burlington for which the church is directly responsible.

The six churches of the Burlington circuit (L. L. Parrish, pastor) united in a great circuit-wide meeting in New Salem church on March 29. S. F. Nicks, a former pastor, delivered the address.

Mt. Pleasant, the old mother church of the Bynum charge, was burned during the Christmas holidays, with no insurance on the building. It was a heavy blow to the entire community, but the people maintained their courage. Almost immediately after the fire they began to plan and work for a new church building. Now they have drawn plans for a seven thousand dollar church! Actual work on the building is to be started in the near future.

E. H. Measamer ,pastor of the Rougemont charge, and his people began the year with plans for balancing the budget each quarter. At the end of the first quarter they exceeded their plans and the budget was overbalanced! Congratulations!

* * *

GIBBS, MOUNT AIRY DISTRICT

Pause with me for a moment that we may listen to the sound of the builder's hammer, as it drifts in from all sections of the district! Swaim is laying the foundations for a brick veneer church building at Nathan's Creek; Lackey is remodeling his parsonage; Cox is building an addition to the church at Helton. At Spray, Waggoner looks with admiring gaze upon a new, almost paid for, six thousand dollar educational building; Goode, at Leaksville, is planning a fifteen thousand dollar educational building. Ingram has recently dedicated a new brick church at Epworth. McKinney is putting the finishing touches to his beautiful church at Mt. Pleasant.

* * *

UNUSUAL, BUT HIGHLY SUGGESTIVE

By W. A. Lambeth, High Point

A little over two years ago, when I was called upon to help conduct the funeral service of Mr. M. J. Wrenn, a prominent manufacturer in this city, I said, among other things: "Wesley Memorial church will hereafter miss Mr. Wrenn's generous check."

Later on that same afternoon Mrs. Wrenn requested me to come by her home. On my arrival she said something like this: "You said a little while ago that Wesley Memorial church will hereafter miss Mr. Wrenn's generous check, but you won't! Because Mr. Wrenn was a member of Wesley Memorial church, and I am a member of the First Baptist church, he and I made a compact to this effect: if I should die first, he was to give to my church each year exactly the same amount that he was giving that year to his own church; and, if he should die first, I was to give exactly the same amount to his church that I am giving that year to my own. That compact is going to be kept by me for the rest of my life."

Since Mr. Wrenn's death, Mrs. Wrenn's check to the treasurer of Wesley Memorial church has been regular and substantial, just as her husband's was.

The knowledge of such a compact, with reference to my experience, is unique. No other couple, so far as I know, has ever made such a lovely agreement with reference to the financial support of their respective churches.

Mrs. Wrenn's good deeds within our city continue to be multitudinous.

* * *

RESULTS OF THE ARCHDALE-WARD STREET CHARGE

By Rev. J. W. Groce, High Point

It has been my privilege to serve the people on the Archdale-Ward Street charge for three years. During that time we have held two revivals a year at each church. There have been some very gratifying results. Over a hundred people have been received on profession of faith and almost an equal number by certificate.

Our Sunday evening services are all evangelistic, as are many of the morning services. In each church there is an evangelistic committee. Likewise, in each church, evangelism is taught in the Sunday schools and stressed at the midweek meetings. This is done with the idea of preparing the congregations for the season of evangelistic services. We are thus better able to "thrust in the sickle and gather in the golden grain."

Twice since I have been on this charge, preceding the spring revival, we have made a religious survey of the immediate community surrounding the churches. We extended the members of each home a personal invitation to attend the revival meetings. There has always been a good response to these invitations. Then, by gospel preaching and gospel singing, men, women, and young people, being convicted of sin, have knelt at the altar of prayer, repented, believed ,and confessed Christ as their Saviour and Redeemer.

This spring the Rev. John R. Church has conducted a revival meeting at Ward Street. To advertise this we had one thousand cards printed and distributed. For more than a week preceding the meeting we held noon-day services at a number of industrial plants of the city.

The need of the day is church, school, and personal evangelism. The upper room preparation is always necessary before a Pentecost.

Christian Endeavor is active in eight continents, 105 countries and has 80,113 active societies. The next international convention will be held in Philadelphia, in the new municipal auditorium.—Religious Telescpoe.

Men of Enterprise; also Human Interest

Rev. N. B. Strickland, pastor, and Mr. J. R. Moore, chairman of board, are both much interested in Pembroke church, whose board of stewards is 100 per cent for the Advocate. They are also men who get things done. We are able to



REV. N. B. STRICKLAND
Pastor of Lumberton Circuit

give a glimpse of these men who live close to the heart of nature and are much at home in eastern North Carolina. Faithful and efficient preachers and laymen who keep evermore at it find that good results are sure to follow in the city and in the open country as well.

Brother J. R. Moore is a man of affairs who loves his dogs and his fellowmen and is greatly interested in his church. Fortunate is a church and a community with such men. Brother N. B. Strickland did a fine work in building a new church at White Oak in Bladen county. He is now making a good start in Robeson on the Lumberton circuit. Pembroke church is setting a good example to all the churches on the charge. Would that we might feature the other churches after some such fashion.



Mr. J. R. Moore and His Bird Dogs
Chairman of board of stewards of Pembroke church. His board is 100 per cent for the church paper.

Which is Remus and while is Jim? Mr. Moore says: "My dogs are Remus and Jim and I consider them a fine pair of pointer dogs. Remus is the best hunting dog, and Jim is the best disposition, loves everybody and especially children. Come down to Pembroke this fall in bird season and hunt birds with me. Some places have many birds." (What a trip that would be!—Ed.)

THAT COUNTY CHURCH PROBLEM

I have read with a great deal interest what some brethren have to say regarding the country church problem. I read with much enthusiasm what Rev. R. J. Lough had to say about an epidemic of prayer. I am only the superintendent of a Sunday school in one of the small country churches on the LaGrange charge, but please allow me space to say—as one who has had the experience of a superintendent—I am convinced that we will never save the situation other than by prayer and the use of the Book of prayer.

Brother Lough is right about the rural churches not praying. I dare say his is not the only charge without a prayer meeting. There are many rural churches that do not have one person who leads in prayer. How discouraging.

Let's cry out to God for mercy, and then go out and start an epidemic in our churches. Some say we do not use enough of the lesson helps; that is true. Some say we need trained teachers, and we do. Yet with all the training, education and literature available, a prayerless church cannot save the situation.

We have used some of the lesson helps and the church school magazine, and they are good. Yet we hear the teachers say, "I just don't have time to prepare the lesson as I should; I wish you would get someone to take my class." What is wrong? Well, if we had the praying spirit, I know of no better cure for that condition.

Surely the time is coming when there will be a mighty outpouring of the Holy Spirit, when we qualify through prayer and faith. "He that abideth in me and I in him, the same bringeth forth much fruit." Suppose we take Kagawa for example. The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. (Rom. 15-17.)

What a hungry world for peace and righteousness! Pride goeth before destruction and a haughty spirit before a fall. (Proverbs 16-18). But some say prayer is not the way to get the young people interested. How do we know? Many of the old fashions are returning and our young people like them. Let us pray.

Mrs. B. T. Efird.

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Sunday School Lesson

APRIL 12

By William G. Chanter

The Meaning of Easter

Scripture Lesson: Luke 24:1-35.
Golden Text: "Because I live, ye shall live also."—John 14:19.

The other day I strayed into a club of which I am a member and which I seldom enter, and there picked up one of these very modern and cynical magazines which appeal to the bright snobbery of the sophisticates. One of its pages displayed a picture of all sorts of men's wearing apparel, with a border of buttonhole bouquets. Underneath was the suggestion that it was time to be thinking about Easter, and then followed something like this: "Easter is to the churches what Christmas is to the shopkeepers. In each case the religious significance is about the same." It was, to say the least of it, thought provoking. Is that all there is left of Easter? Or has it still a meaning?

Well, it did have a meaning once, that is certain. It meant to the early disciples of Jesus that the world of the spirit had triumphed unaided and unarmed over the world of material and physical force. It meant that Jesus was right and the world was wrong. That was a great thing, and in the strength of that conviction they went out and founded a movement that transformed the world and is still a power. If, as some critics of the church say, it is now a spent force moving along simply on the momentum given it long ago, which is now running down, still these men must have been mighty indeed if they could give such an impetus to a movement as to keep it going for nearly two thousand years.

You will observe that Easter is not principally an ancient story of an empty tomb. It is the story of a great conviction that Jesus of Nazareth, who taught thus, and lived thus, and embodied certain tremendous convictions, defying the world, the flesh, and the devil; that Jesus, who incarnated in himself all those values which men call moral and spiritual, truth and goodness, courage and self-devotion; that Jesus, who fought with no other weapons than the sword of the spirit—this Jesus was alive forevermore. And since he was what he was, his triumph means that these great values are unconquerable and eternal. Not merely an empty tomb—the Easter story is the story of the powerlessness of the grave to destroy goodness and love, to destroy the person who builds his life of unselfish kindness. The value of the empty tomb lies in the fact that it is the tomb of Jesus that is empty.

Now, if that is true, those who see in Easter only a fashion pageant are like poor moles groping blindly in the light. But how did the Easter story command the belief of the people of long ago, of people who had never seen Jesus, who had never been within reach of his grave? It did so because they who told the story bore in their own lives the marks of a resurrection—the resurrection from the pettiness of a worldly life to the more abundant richness of the life that was life indeed. "He is risen," they said, and then they acted in the power of the resurrection. No one could doubt that something had happened, and those who were willing to know for themselves that was risen indeed. If the Easter pageant has no longer a deep and revolutionary meaning, it is because it is no longer the festival of a new power, the power of an endless life. Easter will always have a meaning for the world so long as it has a meaning for the church. It will not and cannot mean anything to a church that has lost its vision of its Master.

But we ought to follow the meaning of the Easter story still further. It means the eternal existence of goodness and the immortality of the good because it means that the great world about us, the universe in which we live, is not indifferent to the values of human character, the goals of the highest aspirations of mankind. The world of material goods, of show and force, of hard selfishness and heartless pleasure—this world is not the reality, it is not even the shadow of reality. It is as powerless as it is unlovely. The real world takes sides against greed and cruelty and brings them to frustration; it takes the side of love and mercy and brings them to triumph. It is the home of a heavenly Father welcoming to his family all men of good will. The universe is a friendly universe.

Is this hard to believe? Certainly there are many things in our experience which seem to set themselves against it. But the Easter story is one of the great evidences in favor of this radiant view of the world. It is the story of how the world did its worst against the meek and lowly Nazarene—did its worst, and by its utter failure showed how weak it was, showed how completely false were all its claims to represent the ultimate reality. Easter is the festival of the undoubted historical fact that the crucified Jesus is the mightiest power that the sons of men have ever beheld. And if his triumph is not a clue to the real nature of the universe in which it is possible, then there is no clue at all to understanding of our world and of the meaning of life in it.

This the meaning of Easter. Yet there is too much truth in the gibe of the magazine. There will be people at church this Easter Day who have not been at church since the last Easter and who will hardly be there again for another year. Certainly there is no such high meaning in the feast for them. Here is a rebuke to the church which with a message like this touches so many people in such a superficial way. How can we recover the splendid joy, the triumphant conviction with which the grandeur of the resurrection message has been proclaimed from age to age? How can we overcome the world as our fathers have overcome it in the power of the Lord's resurrection? Only as each successive generation of Christians can do that will Easter continue to hold for men its real meaning. The world is longing for just such a message as that which the disciples gave to their own day. It cannot endure without it. How long are we to be content to fill our churches with fragrant lines, with swelling music, with well-dressed people once a year, and send these congregations away empty? Has Christ risen for us indeed? If he does not rise for his disciples, he will never rise for the world.—Zion's Herald.

FIRST "CATCH" OF TEACHERS' OATH LAW

Because of the dictatorial, fascist character of the Massachusetts teachers' oath law enacted last year. Tufts College has lost the services of two of its most eminent professors, Dr. Alfred C. Lane, head of the department of geology, and Dr. Earle M. Winslow, head of the economics department. Since these two educators refused to sign the oath without reservations, their resignations had to be accepted, loss of the college charter being a possible result of any other course on the part of the trustees. The purpose of this prize piece of legislation was supposed to be the driving of Communists and other subversive radicals from the teaching profession in this state. Says The Boston Herald:

"Who are the 'subversive radicals' to be caught in the net of this foolish law? Two agents of Moscow? By no means. The first victims of our self-named 'patriots' are two honorable Americans, born in this country, raised in its traditions of individual liberty, and loyal, above all else, to the principles of Thomas Jefferson and the other founders of the republic."

As one of them said, their economic views are hopelessly old-fashioned and mid-Victorian. The real pro-facist elements in the country are the champions of such un-American laws as the teachers' oath bill. Recently the presidents and chancellors of 400 American colleges assembled in New York for the opening of the twenty-second annual meeting of the Association of American Colleges, with loyalty oath bills as the most important matter on their minds for the day, according to Dr. Henry W. Wriston, president of the association. It was pointed out by Dean Herbert E. Hawkes of Columbia College that, surrounded as we are by social and moral confusion, it is essential for college students to acquire the habit of viewing dispassionately and objectively all sides of controversial questions. It is difficult to see the reason for legislation that places obstacles in the way of such a method of training future citizens.—Zion's Herald.

There are too many half-mile Christians.—Religious Telescope.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

Last week I was very much pleased to receive so many letters from the Sunday schools of the North Carolina conference. The superintendents of these schools took a fifth Sunday offering for the benefit of our Orphanage. I trust when the next fifth Sunday rolls around that every Sunday school in the conference will take a free will offering for our 313 children.

* * * *

Next Sunday is Easter and the Orphanage is expecting a large number of its former sons and daughters to be with us during the Easter holidays. For a number of years we have had the Orphanage Alumni Association, and large groups of the former students come back to their alma mater during the Easter season. This organization of our former boys and girls is gathering mementum each year, and it is beginning to do substantial things for the home. We are looking forward with keen pleasure to the reunion the last of this week.

* * * *

At this writing I have received scarcely anything from the fifth Sunday offerings by the churches, though our annual conference voted unanimously requesting every preacher to take a free will offering on fifth Sundays for the benefit or our children. This action of the conference is new, and our pastors will fall in line by the next fifth Sunday. There are great possibilities for the Orphanage when all the Sunday schools and all the churches unite in taking an offering for the Orphanage every fifth Sunday in the year. I want every Sunday school and every church that remembered us this past fifth Sunday to know that the Orphanage sincerely appreciates their gifts whether they were large or small.

* * * *

Many of our friends are sending us Octagon soap coupons, which are sincerely appreciated. Now that spring has come our friends can bestir themselves in securing tens of thousands of Octagon soap coupons. I cannot adequately, in a short note like this, tell my friends how badly we need these coupons to help in repairing our buildings. A few years ago the Catholic Orphanage, located in Raleigh, received between ten and twelve thousand dollars from Octagon soap coupons. The Methodist Orphanage in Jackson, Miss., a few years ago received eighteen thousand dollars from Octagon soap coupons over a period of two years. A few years ago our Methodist Orphanage received thirty-five hundred dollars from Octagon soap coupons. We need that much money now.

* * * *

The fifth Sunday in March was an important day on the Creedmoor charge. Brother E. D. Dodd, who is a brother of Ambassador Dodd ,called all his churches together in an all day union service at Banks. In the afternoon I took a number of our children to Banks and they gave a program which was well received by the large congregation. Just before our young people put on their program Dr. Green, from Duke University, delivered a most timely and inspiring address. He is in great demand throughout our conference as a speaker, and he is doing much to rally the laymen of our conference. I was delighted to make a few "remarks" on that happy occasion. Banks Chapel and Creedmoor charge are loyal and generous friends of the Methodist Orphanage. They are not spasmodic in their giving, as they remember our children in the "lean" years as well as the "fat" years. Their constancy is highly appreciated. From all appearances I judge that Brother Dodd is enjoying a successful pastorate. He extended to our Orphanage group a most cordial welcome. Before leaving for home Brother Frank Parrott, one of the most progressive and prominent members of the Creedmoor charge, handed me money with which to pay our traveling expenses. Practically all the churches that our singing class visits very gladly pay for the gas, oil and upkeep of the car which is used by the class.

* * * *

The concert class had an appointment with Rev. F. B. Peele in January when a deep snow fell, which interfered with our going. We were given another invitation March 20. This being a beautiful day, it helped us in the enjoyable day for our work. Mr. Peele and our Selma friends gave us a hearty welcome. I enjoyed dinner and a short visit with the Misses Margaret and Stella Etheridge. Leaving early in the afternoon we gave a concert nearby in the chapel at the mill at 3 o'clock. Mr. Brietz, mill owner, could not be with us. We missed his presence, but other friends received us gladly and we had a good service.

We went to Four Oaks for the evening service, driving up to the parsonage just as Rev. and Mrs. H. B. Baum came in from a church in the country. Mr. and Mrs. B. B. Adams invited me to their home for a delightful supper. This is one of the joys of our work, the associations we have with our friends. Mr. Adams is the only charter member on the Orphanage board and of course he and Mrs Adams hold a close place of friendship and love in the hearts of our large family. We have happy thoughts of our Sunday with Mr. Peele and Mr. Baum and their congregations.

Mrs. Nellie B. Rives.

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Manlike, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.


Mrs. Barbara Spears

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

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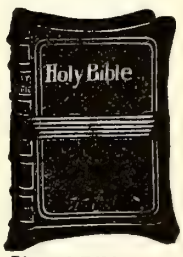
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NORTH CAROLINA CHRISTIAN ADVOCATE

Mr. Pickwick's Hundreth Anniversary

By HERBERT CRAW UREN

On March 31st it was just one hundred years since there emerged from the fertile brain of a young Englishman a figure who was to take his place among the best-known and best-loved characters of literature. The young Englishman was Charles John Huffman Dickens, and the character he introduced to literary immortality—as he in subsequent years introduced a hundred more—was one Samuel Pickwick. However we may choose to rate "Pickwick Papers" in comparison with Dickens' later writings, this kindly, humorous and warmly-colored work—his very first attempt at lengthy narrative—won for him a multitude of enthusiastic readers and laid a sure foundation for the stupendous reputation he was to erect in the ensuing thirty years.

It was following a childhood of considerable hardship that Dickens began to write. During the first ten years of his life his parents—whom we are justified in regarding as the prototypes of Mr. Micawber and Mrs. Nickleby—were being drawn gradually closer to the verge of bankruptcy. John Dickens was a Navy Pay Office clerk stationed at Portseat at the time of Charles' birth in 1812. About two years later he was transferred to London, and thence, in 1816, to Chatham, where he remained for five years. During this time Charles stored away in his young mind much of the Kentish atmosphere that he was to use so effectively in "Pickwick Papers" and in others of his works. On Sundays he would sometimes walk to Gad's Hill with his father, who told Charles that if he were sufficiently persevering and worked hard he might some day own the property—a prophecy that came true some thirty years later.

When the Dickens family left Chatham in 1822 for London—at that time Charles had two brothers and two sisters—hard times gradually engulfed them. Finally, after a period of steadily increasing pressure from his creditors, John Dickens went to Marshalsea, a Southwark prison, where his family presently joined him. The agony of mind which little Charles Dickens suffered during the next two years of his life, when it was necessary for him to toil in a blacking factory, is pictured for all time in the pages of "David Copperfield," the book which, embracing as it did so much of his own actual miseries and heartaches, he could not bring himself to write until comparatively late in his literary life. Happily, the day came when, thanks to a modest legacy and to the Insolvent Debtors Act, John Dickens and his family could leave the Marshalsea. Charles, upon the insistence of his father and against the wishes of his mother—unfortunately, since it was something her son never quite forgave—was removed from the blacking factory and sent to school. Two years later he entered a law office. By this time his father, who had retired from the Navy Pay Office, was finding satisfactory employment as a parliamentary reporter. Charles saw no future in his law office connection and decided to follow in his father's footsteps. He soon mastered shorthand, but was unsuccessful at first in securing an entree to the Press Gallery. For two years he accepted work as a law courts reporter, and was on the point of giving it up for a serious try at the stage when the True Sun hired him as a Press Gallery representative. Dickens proved himself a first-rate reporter. After little more than two years he was on the staff of the Morning Chronicle, a paper which took pride in the excellence of its parliamentary reports.

It was at about this time in his career that he turned to authorship. In 1833 he wrote his first "Boz" sketch. He dropped it "stealthily one evening at twilight, with fear and trembling, into a dark letter box, in a dark office, up a dark court in Fleet street." When the article was accepted and published in the Monthly Magazine of December, 1833, the young writer was overjoyed. He bought a copy of the magazine and made his way to Westminster Hall, where he wandered about in the gloom for half an hour because his eyes were "so dimmed with joy and pride that they could not bear the street, and were not fit to be seen."

This occasion was linked in a most curious way with the circumstances under which the "Pickwick Papers" were inaugurated. For when Mr. Hall, of the Chapman and Hall, came to Dickens' door in the spring of 1836—by which time several more "Boz" sketches had been published—to propose that he undertake the Pickwick chronicles, Dickens recognized in Hall the man from whom he had bought his December, 1833, copy of the Monthly Magazine. Naturally, the young writer regarded this as a most auspicious omen, and he told his visitor of the coincidence.

Chapman and Hall had concocted, with Robert Seymour, a popular artist of the day, the idea of a serial story which was to concern the humorous mishaps of a group of would-be sportsmen. Seymour excelled at drawings of such incidents and it was proposed to Dickens that he should adapt his narrative to such situations as Seymour should conceive and illustrate. The proposition was, perhaps, no compliment to Dickens as a creative artist, although he had as yet revealed only a hint of his great ability. At any rate he expressed a disinclination for the task. He was not, he declared, a sportsman, and he did not think the idea as a whole was sufficiently novel to succeed. Moreover, he greatly preferred that Seymour's drawings "should arise naturally out of the text." Finally, he told Chapman, "I would like to take my own way, with a freer range of English scenes and people."

Fortunately, Dickens' views prevailed, and he immediately set to work on the first chapter. From the beginning it had been planned that the work should appear in installments as a self-contained monthly publication. From the proof sheets of the number—in which, it will be recalled, Mr. Pickwick and his bosom companions were introduced—Seymour made his first drawings. His sudden death occurred, however, before the second number appeared, and another artist was found to carry on.

While the first number of "Pickwick"—the issue of March 31, 1836—produced only a modest flurry among the reading public, the impact of each succeeding number was nothing short of sensational. Pickwick speedily became the talk of all England, and readers on this side of the Atlantic were equally captivated. Presently the introduction of Sam Weller into the narrative proved a master stroke that sent sales soaring to new heigths. Of the first number, only four hundred copies were printed; for the fifteenth number, advance orders alone exceeded forty thousand.

HOW THINGS COME TO PASS IN A NEWSPAPER PRINT SHOP

Mr. A. L. Fletcher of Raleigh writes the following interesting story to David Sink of the Dispatch of Lexington, N. C.:

"I have just read your column of the 30th and your reference to embarrassing things that get into print sometimes recalls an embarrassing thing that happened to me when I was editor of The Dispatch many years ago.

There was a fine old gentleman who lived on First street, just north of the court house, and had a little shop of some sort adjoining the old printing office on the square. One day he came in with a little story he had written about himself, telling how many years he had been a member of the Lutheran church of Lexington, and how many years had passed since he had missed a church service or Sunday school. It was really an astonishing record and something to be proud of and I put it in just as he had written it.

The paper had been out only a few minutes when he came in with a copy of it in his hands and there were tears in his eyes. He did not say a word but just pointed a trembling finger at the paragraph that followed it:

'The man who toots his own horn seldom gets an encore.'

I have always thought that Jim Robertson, foreman at that time, or Bob Hamner, both of them irreverent young rascals, did it, but they both swore it was an accident. The paragraph was a so-called 'filler' which had been floating around for ages waiting for a hole that it would fill. Robertson and Hamner said it was just pure luck that the hole happened just after the fine old gentleman's little eulogy of himself."

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

GREETINGS

It rained terribly hard here this morning. After raining intermittently throughout the night a tremendous deluge came early this morning. Our storm sewers were insufficient to carry off the overflow and consequently our roads and walks were washed quite considerably. Thanks to systematic and continued efforts at terracing our farm lands have not suffered from the heavy downpour. The children had some inconvenience in getting from the buildings to the central dining room for breakfast and then to work and to school, but comfortable buildings with good coverings have served the family mighty well. In the run of of time the sun will come out, the birds will sing, the flowers will bloom and all nature will serve to clear and cheer up everything. So in the midst of the rain but with the expectation of sunshine we extend our friends hearty greetings.

TRICKLING IN

Receipts to date indicate that our friends remembered the needs of the Children's Home on last fifth Sunday in quite an encouraging way. The offerings thus far received indicate that those schools usually forwarding contributions have increased them some and that some schools not in the habit of contributing did so in March. It is yet too early to know just what the total offering will be, since returns will trickle in for several weeks, but there is sufficient evidence to assure us that our friends have been mindful of the needs of our 531 children. To all who had a part in sharing with them we extend our cordial thanks.

HALF THROUGH

It seems only a short while since our annual conference met in Salisbury and yet the conference year is practically half through. The close of April will make six months since our pastors assumed their work after conference. During April and May the district conferences will be held. It is hoped that by the time these meetings convene reports will show that at least half of the obligations for the conference year have been met, among them being the Children's Home ten per cent apportionment. Quite a number of charges and churches on charges have paid their apportionment in full. A greater number have not paid anything. Early in May we hope to get out an exhibit showing what each charge has contributed this year to the Children's Home.

THE BOARD MEETS

As is generally known, our Board of Trustees meets twice a year. The anual meeting is held in September and the semi-annual meeting in March. The executive committee meets half way between these times, so that there are usually four or more meetings of our governing board during the year. The March meeting was held and a careful review of the Children's Home affairs made. The Board was pleased to be assured that we continue to run on a balanced budget. The Home is providing for the largest number of children in its history. The new Norfleet building will be ready for occupancy by early summer. This will be filled gradually. It is not our purpose to take in more children than we can provide for. Reports to the Board showed that our waiting list is being carefully investigated. The health of the family was reported to be excellent and the processes involved in rearing children were reported as being carefully promoted. Those members present were Dr. T. F. Marr, president; Rev. J. T. Mangum, vice president; Geo. F. Ivey, secretary; Thurmond Chatham, James A. Gray, Charles W. Gunter, Geo. L. Hackney, Rev. Joe S. Hiatt, Rev. T. B. Johnson, J. Paul Lucas, J. Raymond Smith, R. G. Stockton, B. S. Womble and R. O. Lindsay.



Her friends are as steadfast as a tree

BETTY JEAN

It was a fairly warm March afternoon when little Betty Jean Munday, whose picture herewith appears, was asked to pose in front of a kodak. It was right difficult for this little four-year-old lassie to be easy about the matter. Being of a very timid nature, she wasn't at all certain as to what was going to happen and so she only gave a side glance at the proceedings. Betty Jean loves her doll, loves everybody at the Children's Home and everybody loves her. She is sponsored by the Janie Tuttle Bible class of Centenary, Greensboro, Mrs. N. R. Ham being the correspondent. The fine young women of this class have shown an especial fondness of Betty Jean and we join her in grateful thanks to them for their interest and support.

LOTS OF SHIRTS

It was raining yesterday morning when our Sunday school was in session, thus preventing our boys and girls from going over town to church. We had plenty of time to sing, to talk, study and to plan. Among other things, our boys and girls became interested in how they could take care of their Sunday clothes. The boys figured that over 700 shirts were washed and ironed at the Children's Home every week and they became much interested in suggesting ways and means for better treatment of the shirts, particularly their Sunday shirts with their white collars overlapping the lapels of their coats. It is not hard for our boys to keep their shirts on, but it is sometimes hard for them to keep their shirts in.

A NEW BUS?

"Are we going to get a new bus?" This is the question it seems every child has asked. Why not ask it? Didn't the youngsters see a couple of fine looking men bring a brand new streamlined bus to the Children's Home grounds? Didn't they see the superintendent get in the bus and drive it around on the grounds? Yes, they saw all that. But they didn't see any transaction which would cause the new bus to become the property of the Children's Home. We simply do not have sufficient funds to buy such a bus, and yet we need it. The singing class is being held away from long trips and the athletic teams have some uncertainty in trying to meet their engagements. The old "singing bus" has sung along for five years and has about sung out its tune. It is hoped that a new one can take its place.

AN UNDERSTANDING FRIEND

A Western North Carolina conference pastor writes as follows: "One of my stewards handed me this check for $100 to help somebody who otherwise would not be helped. I began thinking about my experience when I graduated from an institution similar to the Children's Home. I had no home or job and did not know where I would spend the night, but just started out to town ten miles away, where, after several days, was able to find work. I shall never forget how uncomfortable I was, knowing that my little amount of money could last only a few days. I told my friend this story and he suggested that the $100 be the beginning of a memorial fund to be used for helping deserving and promising youngsters get located as they graduate from the Children's Home. The money is to be used without interest and paid back at convenience."

Children's Storyland



LETTY'S ADVENTURE

By Emma Florence Bush

"Oh, dear," sighed Letty as she picked up the dish towel to wipe the glasses. "If I didn't have to do dusting and practicing I'd start out in search of adventure; it's such a wonderful day."

"Good idea," said Bob, who had just come into the kitchen. "Glad you spoke of it. I think I'll go for a tramp myself and see what adventure I can find."

"If you'll wait half an hour," said mother, as she put the china dishes into the drainer, "until Letty has finished her dusting, and will take her with you, I will put up a picnic dinner for you both. You may be excused from practicing today, Letty, for you have been so faithful I think you should have a vacation."

Letty's feet and eyes both danced as she flew away to her dusting, and by the time the half-hour was over and Bob called her, she was ready.

Mother put the lunch basket in Letty's hand. "For my trustworthy daughter," she whispered, and Lotty's heart swelled with pride to think that mother thought that of her.

On and on the two went, along the road, across the pasture, into the pine woods, then along the turnpike. But no adventure met their eyes. The road lay peaceful under the warm sun, the pine woods were as sleepy and quiet as ever, and not even a cow switched her tail in the pasture.

Bob began to get tired. "What is an adventure anyway?" he asked. "They never come except in books."

"An adventure," said Letty quietly, "is something that happens out of the ordinary. I just know that if we keep on long enough we will find one."

Suddenly Bob stopped. "Pshaw!" he exclaimed. "I clean forgot the boys were going hiking to Brimmer's Camp today." He drew out his watch. "Just time enough to make it," he said. "You had better go home, Letty," he said. "Mother won't let you go in the woods or far down the road alone. You can go with me as far as the lane, then I will catch the boys just beyond."

Tears came to Letty's eyes. It had been such a treat to think of a whole day with Bob, and to hunt for that shining illusion called "adventure." Now to go home again and dust and practice and do all the hum-drum things that she did every day was almost more than she could stand.

She bit her lips, however, to keep back the sobs. Bob hated cry-babies, and if she cried today, some other time he would not take her, but it was a very mournful girl that stood at the head of the lane and watched Bob trudging off to join the boys in the distance.

"I think I'll go and look in the song sparrow's nest," she said. "Luckily I have plenty of crackers in my pocket to feed them."

Suddenly she heard voices. Strangers were coming along the road. A man and a girl about her own age, each dressed in dusty khaki. They stopped when they saw her.

The man smiled as he said, "Did I hear someone speak of nests?"

So Letty told him about the pair of song sparrows who had built their nest in a blueberry bush, and how she had kept bits of bread and crackers for them.

She told how, little by little, they had grown so tame they would hop on to her outstretched finger, and even help themselves to bits of cracker from her blouse pocket.

She also said that she thought if they would be very quiet, she could hide them among some of the bushes so they could see for themselves.

When the strangers were safely hidden Letty approached the blueberry bush slowly, all the while making a soft calling note. An answering call—a pause—another call and Letty was close to the nest. Stretching out her fingers with a bit of cracker between them, she called again.

A whirr of wings, a bit of song, and the male bird was on her finger. Again Letty called the soft note and the mate raised her head from the nest to answer. Then she spread her wings and flew to join her mate.

Letty opened her lips in a gasp of surprise. The nest held four funny half-feathered baby birds!

Then she became conscious of a peculiar clicking sound among the bushes where the two strangers were hid. But she was so interested in the baby birds that she did not pay much attention.

The birds finished their cracker and flew around her head. Mother bird flew back to the nest, but father bird perched on her shoulder while he sang a "thank you"—then he, too, flew away.

The strange man and the girl came from their hiding place, and Letty promised to go with them down the lane and into the pines to hunt for more nests. What a nice time she had. They ate lunch by the side of a little brook in the pasture and Letty and Anne went in wading. Then they hunted for more nests, and Anne's father took pictures of them, and of the birds they saw flying here and there.

A happy slun-kissed girl bade them good-bye in the early afternoon and hurried to mother to tell her all about it.

Bob came home at supper time, tired and cross. It had been a long hike; they had lost their way and had gone several miles beyond where they should; then when they reached the camp they found some people occupying it, and so they had to turn around and come right back. Some of the boys had brought things to cook on the camp stove, so there was very little cooked food they had to eat, and although they shared it, they were all tired, cross and hungry.

Letty tried to tell Bob about her day, but he was so cross she gave it up, and as the days went by she almost forgot about it, only sometimes when she was feeding her song sparrows she wondered where her stranger companions were now.

It was months later, in the middle of the winter, when Brother Tom came home one night and said:

"There is to be a wonderful moving picture in the theater tonight. It is a picture of birds. If I could afford it I would take the whole family."

Mother laughed as she said: "Tom, the strangest thing has happened. Letty has received six tickets to the lecture with the famous lecturer's compliments. We cannot understand it, but Letty is taking us all tonight."

But when the lecturer stepped out on the platform Letty squeezed mother's hand. "It is my stranger," she said. "I wondered why he asked my name and address."

Suddenly the family gave a gasp of astonishment. There in the picture they saw Letty—their Letty—on tiptoe ap-

THE BEAUTIFUL WORLD

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn-like gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing.

—Anonymous.

proaching the song sparrow's nest, they heard the little call, they saw the birds fly to her outstretched finger, and the nest with the baby birds. Then they understood.

After the picture was over the lecturer came to where they were and introduced himself to father and mother. Anne had already found her and the two girls were chatting away like old friends.

Before they left it was arranged that Letty should go next vacation time to visit Anne, who lived in a big city, and a wonderful time they promised her.

"My, but you're lucky," said Bob after they reached home. "To go to Boston and see all the things there are to see, the museums, the parks, the zoos, and everything."

"Letty's adventure is still going on," said father, giving her hand a little pat. "You see, she had the courage to go in search of it, and perseverance to keep on until she found it."—The Sentinel.

WE ARE EAGLES

The two Miller boys had gone over to Holland Dea's work-shop where, with Mr. Dean' help, the boys were working on an airplane model.

"Let's call it the Eagle," Jack Miller suggested.

"That makes me think of a story," Mr Dean said, "that I read the other day of a great good Christian man in Africa."

"Is it a boy's story?" Hal asked, interested, for he liked above all the stories of boys his father could tell.

"It's a story Dr. Aggrey told some boys about an eagle. How a man caught a young eagle and put it among his fowls, giving it chicken food to eat. One day a naturalist passed by and said, 'That bird is not a chicken, it is an eagle.'"

"'Not now,' said the owner, 'for I have trained it to be a chicken.'

"But the naturalist persisted that it was an eagle still, because it had the heart of an eagle, and promised that he would make it soar high up in the heavens.

"'It will never fly,' declared the owner, 'because it has become a chicken.'

"They agreed to a test. The naturalist held the bird high and said, 'Eagle, thou art an eagle; thou dost belong in the sky and not the earth; stretch forth thy wings and fly!' But the eagle looked down at the chickens picking at their food and flew to them.

"The owner smiled, 'I told you it was a chicken.'

"'No,' persisted the naturalist firmly, 'It is an eagle, give it another chance.' The next morning the naturalist carried the bird to the foot of a mountain. It was early dawn and the sun was just rising. 'Eagle,' he said again, 'thou art an eagle; thou dost belong to the sky and not this earth. Stretch forth thy wings and fly!' He held it high, but the bird only looked around and trembled and did not try to fly. Then, knowing the ways of birds, he turned it until it faced the sun, and suddenly, with a wild scream of joy it stretched its wings and mounted higher and higher—never to return."

The boys had forgotten their work, they were so interested in the story.

"I think the Eagle will be a fine name," Hal agreed.

"It will, indeed," Mr. Dean assured them, "for Dr. Aggrey made use of the story to impress on the people that we are created in the image of God, but that men have made us think we are chickens and not capable of improvement.

"We are eagles," he told them, "your home is in heaven. Stretch forth your wings by the power of God, and fly! Don't be content with chicken feed!"—S. W. Middleton in The Sentinel.

A STRANGE HOUSE

One of the strangest houses I have ever heard about is on the Pacific Ocean, near Cypress Point, on the coast of California. It belongs to a Chinese fisherman, and is partly natural and partly the work of his own hands. The natural part of the house is a small cave in one of the many rocks that are found all over the beach. The other part is a sort of wooden shed which has been built in front of this cave. The lumber used is of the roughest kind; and the queer old Chinaman, though ugly enough himself, has an eye for beauty, and has covered up the rough lumber with abalone shells, the hollow side being turned out. The Chinaman did this a great many years ago, when the shells were plentiful and were not worth much in the market. Every shell used has been spoiled, as nails have been driven through them more or less, according to their size. There is one shell at least 15 inches across, and one equal to it in good condition could not be bought in San Francisco for any price. Most of the larger shells,, if they were not punctured with nail holes, would readily sell for three to five dollars apiece. That size cannot be had in the market now, and would be hard to find on the rocks of any part of the coast. The general effect of the house when the sun strikes it at the proper angle is dazzling. The polished, pearly surface of the shells sparkle and flash with all the colors of the rainbow. It is a pleasing and beautiful sight, though it seems a pity that so many beautiful shells were destroyed to produce it.

But I know about a stranger house than that. It, too, was partly a cave. It was the stable of the little inn where Jesus was born, and where the wise men who came from the East found him lying in the manger when they came to worship him and bestow their beautiful gifts. The old Chinaman's house is bright outside and dark inside, but the Bethlehem stable, dark and dingy as it may have been outside, was bright and radiant inside where the Christ child lay. However plain or poor the outside of our homes may be, we may all make them bright within with kindness and good cheer.—Banks.

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District Conference Directory

Asheville, at Weaverville	April 26-27
Greensboro, at Farmer	April 30
Statesville, at Mount Zion	April 30
Gastonia, at Kadesh Church, Belwood	May 5
Winston-Salem, at Kernersville	May 6-7
New Bern, at Beaufort	May 7-8
Salisbury, at Salem Church	May 8
Raleigh, at Middleburg	May 12
Charlotte, at Marshville	May 12
Rocky Mount, at Farmville	May 12-13
Fayetteville, at Raeford	May 12-13
Wilmington, at Clinton	May 13-14
Waynesville, at Union on Macon Ct.	May 20
Durham, at Duke's Chapel	May 21
Mount Airy, at Jonesville	May 26-27
Marion, at Oak Hill	May 31-June 1
Elizabeth City, at Englehard	June 2-3

SLATE OF JOHN R. CHURCH
Conference Evangelist

March 29-April 10—Walkertown, N. C.
April 14-16—District Conference, Carlisle, Kentucky.
April 19-May 3— Portsmouth, Virginia.
Full slate until November.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
SECOND ROUND

	April
Chapel Hill, 7:30	9
Yanceyville, Locust Hill, 11	11
Milton, Semora, 11	12
Front Street, 7:30	12
Leasburg, Bethel, 11	19
West Durham, 7:30	19
Durham Ct., McMannens, 11	26
Person Ct., Lea's Chapel, 3	26
Roxboro, 7:30	26
	May
Stem, Calvary, 11	3
Lakewood, 7:30	3
Trinity, 7:30	5
Pittsboro, Hickory Mt., 11	10
South Alamance, Phillips Chapel, 3	10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

	April
Moyock, 11	12
Kitty Hawk, Collington, 3	12
Currituck, 7:30	12
Pasquotank, Mt. Herman, 11 and 1	18
Chowan, 11	19
Pasquotank, Mt. Herman, 3	19
Elizabeth City, First Church, 7:30	19
Perquimans, Woodland, 11 and 1	25
South Camden, Wesley, 11	26
Perquimans, Woodland, 3	26
Williamston, 7:30	26
	May
Ahoskie, Harrelsville, 11 and 1	1
Murfreesboro-Winton, Winton, 8	3
Aulander, Lewiston,, 11	10
Windsor, Cashie, 3	10
Washington, 8	10
Swan Quarter, Soule, 11	17
Fairfield, 8	17

District Conference, Englehard, June 2-3.

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
SECOND ROUND

	April
Fayetteville Ct., St. Andrews, 3	12
Jonesboro, Lemon Springs, 7:30	12
Hay Street, 7:30	15
Stedman, Tabor, 11	19
Broadway, Morris Chapel, 3	19
Raeford, 11	26
Gibson, 7:30	26
	May
Troy, 11	3
Goldston, 3	3
Aberdeen, 7:30	3
Roberdel, St. Pauls, 11	10
Piedmont, West Rockingham, 7:30	10
Biscoe, Star, 11	17
Carthage, 7:30	17
Rowland, Purvis, 11	24
Rockingham, 7:30	24
Red Springs, 11	31
Parkton, Cotton, 7:30	31

Fayetteville district conference, May 14.

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
SECOND ROUND

	April
Pamlico, Vandemere, 11	12
Oriental, Oriental, 7:30	12
New Bern, Centenary, 11	19
Goldsboro Ct., Thompson's, 3	19
Pink Hill, Webb's, 11	25
Greenville, 11	26
Kinston, Queen St., 7:30	26
	May
Vanceboro, Epworth, 11	3
Dover, Bethany, 3	3
Grimesland, Providence, 11	9
Straits-Harlowe, Oak Grove, 11	10
Beaufort, 11	17
Newport, Newport, 3	17
Morehead City, 8	17
Mt. Olive Ct., Providence, 11	23
Mt. Olive-Calypso, Mt. Olive, 11	24
Goldsboro, St. Paul, 8	24
Ocracoke-Portsmouth, Ocracoke, 7	29
Atlantic, Atlantic, 11:30	30
Fremont, Black Creek, 11	31
Pikeville-Elm Street, Saulston, 3	31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND

	April
Oxford	6-10
Zebulon, 11	12
Clayton, night	12
Four Oaks, Antioch, 11	18
Benson, 11	19
Bailey, Pleasant Grove, 3	19
Fuquay, Kipling, night	19
Franklinton, night	20
Creedmoor, Bullocks, 11	25
Henderson, First Church, 11	26
Oxford Ct., Bethel, 3	26
	May
Princeton, 11	2
Lillington, Pleasant Plains, 3	3
Cary-Apex, Apex, 11	10
Mamers, Mt. Ariel, 3	10
Garner, Mt. Zion, 3	17

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

	April
Conway, Zion, 11	12
Northampton, Lasker, 3	12
Garysburg, 7:30	12
Rich Square, Pinners, 11	19
Scotland Neck, Hobgood, 7:30	19
Rosemary, Smith, 11	26
Roanoke Rapids, 7:30	26
	May
Seaboard ,Pleasant Grove, 11	3
Halifax, Tabor, 3	3
Enfield, Whitakers, 7:30	3
Stantonsburg, 11	10
Walstonburg, 3	10
McKendree, 11	17
Farmville, 7:30	17
Rocky Mount Ct., 11	23
Spring Hope, 3 or 7:30	24

Zone preachers' meetings, March 9-13. District conference, Farmville, May 12-13.

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

	April
Town Creek, Bethel, 11	12
Brunswick, 3	12
Shallotte, Concord, night	12
Fairmont, Olivet, 11	19
Lumberton Ct., Smith's, 3	19
Elizabeth, Clarkton, night	19
Bladen, Deems, 11	26
St. Paul's, Barker's, 3	26
Lumberton, Chestnut Street, night	26
	May
Wallace-Rose Hill, 11	3
Faison-Kenansville, Wesley, 3	3
Warsaw-Magnolia, Turkey, 11	10
Burgaw, Rocky Point, night	10
Carver's Creek, Shiloh, 3	24
Scott's Hill, Union, night	24

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

	April
Laurel, Beech Glen, 11	12
Acton, Sardis, 3	12
Central, 11	19
Fairview, Fairview, 3	19
Asheville Ct., Elk Mountain, 11	26

District Conference, Weaverville, April 26-27.

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CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.

THIRD ROUND—IN PART

April

Morven, Pleasant Hill, 11 12
New Hope, Bethel, Union, 2:30 12
Ansonville, Cedar Hill, 2:30 19

April

Peachland, Peachland, 11 26
Ansonville, Cedar Hill, 3 26
Chadwick, night 26

May

Weddington, Union, 3 2
Monroe Ct., West Monroe, 11 3
Waxhaw, Pleasant Grove, 3 3
Spencer Memorial, night 3
Bethel-Bogers, Bogers, 3 9
Charlotte, First Church, 11 and night 10
District Conference, Marshville 12
Homestead-Pleasant Grove, 11 17
Pineville, Marvin, 3 17
Duncan Memorial, night 17
Trinity-Derita, Trinity, 11 24
Prospect, Carmel, 3 24
Belmont Park, night 24

District Conference, Marshville, May 12.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.

SECOND ROUND

April

Cramerton, 11 12
Dallas, High Shoals, 3 12
Polksville, Casar, 11 18
Gastonia, Trinity, 11 19
Belwood, Kadesh, 3 19
Crouse Ct., 11 26
South Fork Ct., 3 26
Gastonia, Bradley Memorial, night 26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro

THIRD ROUND

April

Ramseur-Franklinville, 11 12
Main Street, High Point, 7:30 12
Glenwood, 7:30 15
West Market Street, 11 19
West Greensboro, 3 19
Carraway Memorial, 7:30 19
Summerfield, 11 and 2:30 26
Bethel-Grace, 7:30 26

May

Ruffin Ct., 11 and 2:30 3
Calvary, 7:30 3
Stokesdale(11 and 2:30 10
Proximity, 7:30 10
Trinity, 11 and 2:30 17
Bessemer, 7:30 17
Reidsville Ct., 11 23-24
Reidsville, Main Street, 7:30 24
Asheboro Ct., 11 and 2:30 31
Guilford, 7:30 31

June

Cedar Falls, 11 and 2:30 7
Jamestown-Oakdale, 7:30 7
College Place, 7:30 10
Coleridge, 11 and 2:30 14
Highlands, 7:30 14
Liberty, 11 and 2:30 21
Pleasant Garden, 11 and 2:30 21
Wesley Memorial, 7:30 21
Mt. Pleasant, 11 and 2:30 28
Gibsonville, 11 and 2:30 28
Ward Street, 7:30 28

July

New Hope, 11 and 2:30 5
Randleman, 11 and 2:30 5
Asheboro, First Church, 11 12
Farmer, 11 and 2:30 12

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.

THIRD ROUND—IN PART

April

Cannelly Springs, Mt. Harmony, 11 19
Morganton, First Church, night 19
Rutherford College, 11 26
North Forest, North Morganton, night 26

May

Henrietta-Carolene, Carolene, 11 3
Pleasant Grove, night 3
Cliffside-Avondale, Avondale, 11 10
Mill Spring, Maness, 3 10
Spindale, night 10
Marion, First Church, 11 17
Morganton Ct., Mt. Pleasant, 3 17
Glen Alpine, night 17
Bostic, Oak Grove, 11 and 3 23-24
Broad River, Tanners Grove, 11 24
Forest City, night 24

June

Old Fort Ct., Mill Creek, 11 7
Old Fort Station, night 7
Marion Ct., Glenwood, 11 14
Cross Mill, Capernium, 3 14
Marion Mills, Clinchfield, night 14
Micaville, Celo, 11 21
Bald Creek, Borings Chapel, 3 21
Burnsville, night 21
McDowell Ct., Bethel, 11 28
Table Rock, Linville, 3 28
Valdese, night 28

July

Rutherfordton, Gilboa, 11 5
Gilkey, Mt. Hebron, 3 5

District conference, May 31-June1, at Oak Hill on the Table Rock charge, two miles out from Morganton on highway No. 181.



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MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.

SECOND ROUND—IN PART

April

Yadkinville, Center, 11 26
Dobson, Dobson, night 26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.

THIRD ROUND

April

Concord, Harmony, 11 12
Concord, Central, night 12
Albemarle Ct., Pine Grove, 11 19
Norwood Station, night 19
Woodleaf, Gays' Chapel, 11 26
Landis, Shiloh, 3 26
Kannapolis ,night 26

May

Badin, Badin, 11 3
Albemarle, First Street, night 3
District Conference, Salem 8
Albemarle, Central, 11 10
Salem, Oak Grove, 2:30 10
Park Avenue, night 10
Concord, Epworth, 11 17
Yadkin-Rowan, Rowan, 5 17
First Church, night 17
Concord, Westford, 11 24
Concord, Kerr Street, night 24
China Grove, 11 31
Gold Hill, Wesleys, 3 31
Spencer, Central, night 31

June

Coburn Memorial, night 3
Forest Hill, 11 7
Concord Ct., Carmel, 3 7
Concord, Central, night 7
Pastors' School 14
Norwood Ct., Randall, 11 20
Concord, Harmony, 11 21
Mt. Pleasant, Mt. Pleasant, night 21
Granite Quarry, Providence, 11 28
New London, Bethel, 3 28
East Spencer, Main St., night 28

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.

SECOND ROUND

April

Davidson, Huntersville, 10 12
Mount Zion, 11 12
Olin-Turnersburg, night 12
Balls Creek, Pisgah, 11 19
Newton, night 19
Lenoir, First Church, 11 26

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.

SECOND ROUND

April

Bryson City, 11 19
Dellwood, Elizabeth, night 19
Cullowhee, Speedwell, 11 26

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem

THIRD ROUND

April

Farmington, Bethlehem, 3 12
Lewisville, Union, night 12
Davie, Salem, 11 18
Cooleemee, 11 19
Advance, Bailey, 3 19
Ardmore, night 19
Doubs, Doubs, 11 26
Trinity-Bethel, Johnsontown, 3 26
Forsyth, Pine Grove, night 26

May

Central Terrace, 11 3
Linwood, Tyro, 3 3
Welcome, Mt. Vernon, night 3
Lexington, First, 11 10
Denton, Clarkesbury, 3 10
Erlanger, Erlanger, night 10
Oak Ridge, Community, 11 17
Bunker Hill, 3 17
Burkhead, night 17
Centenary, 11 24
Kernersville, Shady Grove, 3 24
Thomasville, Main, night 24
Green Street, 11 31
Davidson Ct., Arcadia, 3 31
Hiatt-Sedge Garden, Hiatt, night 31

June

Hanes-Clemmons, Bethel, 11 7
Reeds, 3 7
Grace, night 7
Thomasville Ct., Pleasant Hill, 3 12
Walkertown, 11 21
Mocksville, night 21
Ogburn Memorial, Shiloh, 3 28

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IN MEMORIAM

LAMB—Miss Florence Lamb was a useful member of Macon church. She passed away at the ripe age of 72, and the church lost one of its best workers. She spent her life in doing good to others less fortunate. She sat upon no royal throne, but she probably now occupies as high place in heaven as does King George. She did not have to boast of her spiritual attainments, but her full life eminated goodness as a dense flower garden disseminates pleasing odors. It was greatly worth while for her to live and bless the world with her helpful deeds. O. I. Hinson.

TAYLOR—Robert A. Taylor was born August 17, 1869, and departed this life March 15, 1936. He lived 66 years, six months and 27 days. He was married to Zora Carroll June 19, 1895. To this happy union were born five children, three of whom had already gone on before. He is survived by his widow and two children. He was a brother of Rev. Sepmour Taylor, who died at Mooresville about two weeks after the last annual conference. He was a brother of Mrs. John Stanbury, who died a few years ago. He professed faith in Christ in early life and joined Fairview M. E. Church, South, in which he ever lived a consistent life. He filled almost every office of the local church. He attended his church up to the beginning of sickness which led to his death. He was a good husband, father and citizen. His funeral was held at Fairview church by the writer. J. M. Green.

SPARROW—On February 23, 1936, relatives and friends of William Stephen Sparrow gathered at the family burrying ground at Woodstock to pay earth's last tribute to one whose spirit had winged its way to the God who gave it. Brother Sparrow was a member of Bethany church, and had many friends in that and surrounding communities who deeply mourn his passing. He was born at Woodstock, June 2, 1877; married to Nora Emma Wilkins, September 27, 1905; moved from Beaufort to Hyde county in 1924; died February 21, 1936. Surviving are his widow and six children: William and Grace, Sladesville; Kenneth of Belle Island; Mrs. Luciile Cochran, Swan Quarter; Mrs. Roy Kaiser, Cornwall, Va.; Miss Florence Sparrow, Boone. Funeral services were conducted by his pastor. A faithful friend and loving father has joined that innumerable company on the other shore.

James W. Sneeden, Pastor.

HODGES—John James Hodges was born June 25, 1860, in Pittslyvania county, Virginia. He was converted and joined the Methodist church when a young man. He moved to Spray, N. C., in 1898 and placed his membership with Spray Methodist church. He had been a member of the board of stewards for 32 years. "Uncle Jimmie," as he was known to his friends, had been in declining health for several years but continued to attend church services regularly until three months before his death, which occurred on Sunday morning, February 23, 1936. His life and service has been, especially to the young people of our church, an inspiration and rich benediction. Though advanced in years he remained youthful in spirit. Always understanding and patient, he became counselor for many of us younger in years and experience.

On Monday, February 24, a great throng met at Spray Methodist church to pay their last tribute of respect to "Uncle Jimmie." The service was in charge of his pastor, Rev. A. C. Waggoner, who was assisted by Rev. T. B. Jonnson of Draper Methodist church, and Rev. W. O. Goode of Leaksville Methodist church.

Our church has lost a loyal and faithful member, our community a good citizen, and many of us a great friend; but heaven has gained another patriarch.

A. C. Waggoner.

ALLEY—Mrs. W. R. Alley passed to her reward March 10, 1936. Mrs. Alley was a hard working woman. She was very quiet and unassuming and met life's duties cheerfully. A neighbor who had known her for a long time voiced the sentiments of all who knew Mrs. Alley in these words: "A good woman has gone from us."

We, the members of the missionary society of Williamson's Chapel shall miss her, but her influence still lives and will be felt in our midst. We commend all to Him who doeth all things well.

Mrs. C. L. Sherrill,
Miss Bonnie Sherrill,
Mertis O. Ballard.

WAGGONER—Margaret Ellen Shinn Waggoner, age 70, wife of Samuel A. Waggoner, passed away March 11, 1936, after an illness of 14 months. She is survived by her husband; two daughters, Mrs. E. G. Denny, Concord, Mrs. F. D. Stonestreet, Mooresville; seven grandchildren; one great-grandchild; three sisters, Mrs. Laura J. Baxter, Concord, Mrs. A. E. Suther and Mrs. T. J. Hagler, near Mooresville; one brother, P. A. Shinn ,also near Mooresville.

Having joined Wesley Chapel when a girl, she moved to Broad Street in 1928. A most faithful member of the Methodist church was found in Grandma Waggoner. Her passing has brought much sorrow to our community; yet through all this we can find the presence of our heavenly Father. Her Christ-like life has left to us a heritage that is ours to carry on. Love reigned in her life, in the home, in the church, and in the community.

Funeral services were conducted at the Broad Street church and she was laid to rest in the Wesley Chapel cemetery. Wilson Nesbitt, Pastor.

RESOLUTIONS OF RESPECT

Whereas, Almighty God, in his infinite wisdom, on February 23, 1936, called from us J. J. Hodges, our beloved, faithful and esteemed brother and fellow member, into the great beyond; we, the members of the men's Wesley Bible class of Spray Methodist Sunday school, of which he was a faithful member, and also a member of Spray Methodist Church, South, wish to offer as a tribute to his memory the following resolutions:

First, we bow in humble submission to God's will, realizing that he doeth all things well.

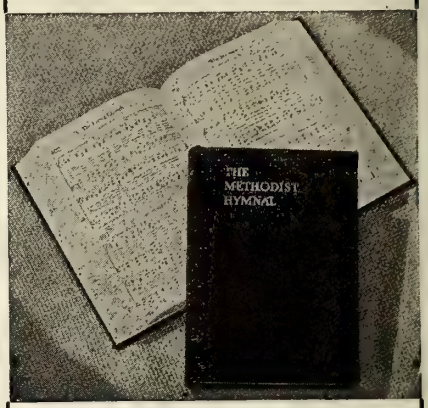
Second, That we feel deeply the loss of him to our class, whose memory we shall cherish; that we shall miss his presence and friendly smile of greeting.

Third, That we extend our heartfelt sympathy to his beloved family and pray that God's richest blessings may abide and comfort them, and that his life and spirit may prove an incentive and inspiration to them as they pass on the upward way.

Fourth, That a copy of these resolutions be sent to the family, a copy be sent to the N. C. Christian Advocate, a copy to the Leaksville News, and a copy be recorded in the minutes of our men's Wesley Bible class.

W. D. Woodleaf,
Robert Joyce,
H. E. Wright.
Comimttee.

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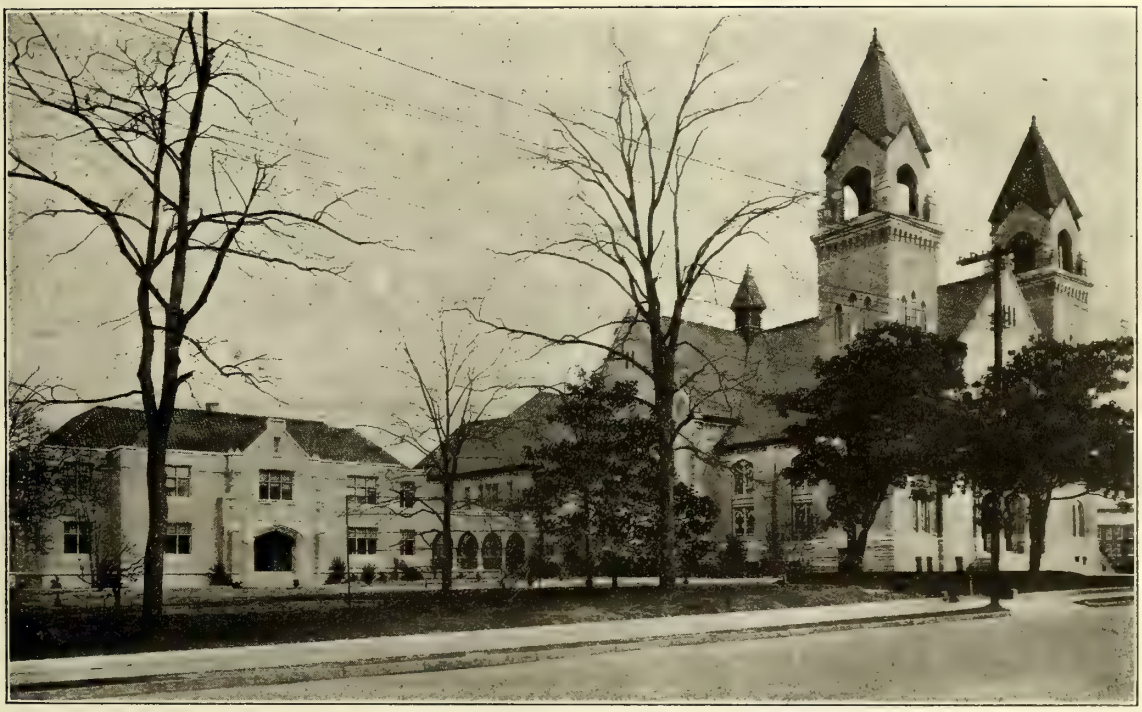
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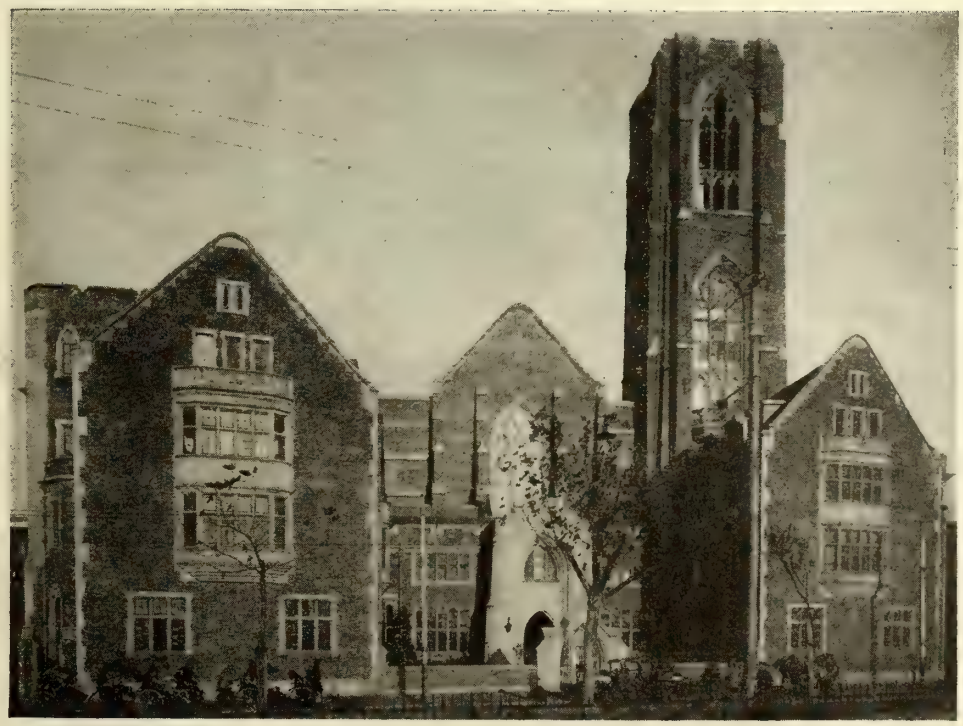
Volume 81 GREENSBORO, N. C., THURSDAY, APRIL 16, 1936 Number 16

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WILLIAM FRANKLIN STINESPRING RECEIVES APPOINTMENT AT DUKE

Dr. William Franklin Stinespring, now at Smith College in Massachusetts ,is coming next year to act as professor of Old Testament in the Duke University School of Religion. Dr. Stinespring is a native of the Valley of Virginia. He was born at Daphne near Harrisonburg, 1901. He received his B.A. from the University of Virginia, 1924, and an M.A. in 1929. His Master's thesis subject was "Judgment Doctrines in Pre-Christian Eschatology." He studied music in the Peabody Conservatory in Baltimore, 1925-26. An illness which cost him his voice for a time led him to give up the idea of a musical career. He returned to the University of Virginia as instructor in Greek, 1926-1928 and instructor in Biblical Literature, 1928-1929. While there he managed and directed the university band.

He studied at Yale University, 1930-1932, receiving his doctor's degree in Semitics under Professor Torrey in two years. His doctoral dissertation was "A Description of Antioch in Codex Vaticanus Arabicus." During his second year at Yale he held the Sterling Research Fellowship under which he collected Greek, Syriac, and Arabic material on ancient Antioch in Syria for the Princeton Archaeological Expedition which is excavating the site. He received the Two Brothers Fellowship at the American School of Oriental Research in Jerusalem, 1932-1933. The following year he was granted the Thayer Fellowship at the same school. During the summer of 1932 he was a member of the staff in the fourth campaign excavating Tell Beit Mirsim under the direction of William Foxwell Albright, distinguished Orientalist and professor of Semitic Languages in Johns Hopkins University. From September to March of that year he lived in a Hebrew speaking home in Jerusalem concentrating on modern Hebrew. He was field director of the Yale-American School Expedition to Jerash the spring of 1934.

During the years 1934-1935 Dr. Albright divided his time between the American School in Jerusalem and his duties as head of the Semitics department of Johns Hopkins University. During his absence from Jerusalem Dr. Stinespring acted as director of the American School of Oriental Research and served also as assistant director from September 1934 to April 1935,

In 1928 Dr. Stinespring married Mary Foxwell Albright. They have one son, Forrest.

Dr. Stinespring is one of the best trained of the younger men in the fields of the Hebrew and Arabic languages and in archaelogical experience. He comes to Duke with a good classical background and with considerable teaching experience, both in the English Bible and in archaeology.

W. P. Few.

BOARDS OF CHRISTIAN EDUCATION 100 PER CENT

Last week Brother F. B. Peele reported for Selma. This week Rev. S. J. Starnes of Central, Raleigh, and Rev. J. A. Russell of Dunn report each of their boards 100 per cent. The list will grow with the weeks.

It is interesting to note that all three of these charges report both the board of stewards and the board of Christian education 100 per cent for the church paper. Could this be said of each church in the two conferences a new day would dawn with a better informed leadership. Before the year is done may we be able to make such a report? Peele and Starnes and Russell have pointed the way in this as in so many other ways. Who will follow in their train?

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Volume 81 GREENSBORO, N. C., THURSDAY, APRIL 16, 1936 Number 16

The Easter triumph this year should enable us to win marvelous victories the next few months. Are we going to advance to the conquest in each and every church? Life thrills this day with sweet immortal breath!

Last week Bishop William F. McDowell was guest preacher at Greenville for Dr. G. R. Combs during Holy Week. The last of May this good minister of Jesus Christ will be at Morganton. None of our Southern bishops, with the exception of Bishops Mouzon and Kern, have preached in the state so often as has Bishop McDowell He is indeed a brother beloved.

Did we ever have an Easter day in the state when so many gathered in the Methodist churches and such preparation had been made for the day? Never before have such reports reached us. For many it was a triumphal occasion. How about those who did not get in the Easter effort and become partakers of the blessings of the occasion? Somehow we must reach these and bring to them a new sense of the living and triumphant Lord. How unfortunate many know not the message

Be strong! Quit you like men! Some such exclamations as the above are familar to us all. Surely we need to show some such spirit here in North Carolina at this very hour. A multitude are for the increased drunkenness and slaughter on our highways that follow with the promotion of the sale of liquor. Of course, not one of these men would admit this. But we all know to increase the places of sale, to advertise its use and to relax the restraints of law results in more drunkenness. Note the facts of the past year. Many of these men would go to Raleigh to make laws for the good people of the state and they desire to hold publice office which should be a public trust for the public welfare. The man who promotes the sale and use of alcohol is an enemy of the public good. Citizens of North Carolina, be strong! Quit you like men!

We heard Dr. Crane at Duke preach a thrilling sermon on "Honor." Not on "dishonor" as some men might have done and thereby told of the ways of the rascals of the generations. Dr. Crane stuck to his subject and thrilled his youthful audience with the story of the mighty men who served to illustrate his subject. As a result the great congregation went out believing in the true, the beautiful, the good. He preached not to depress youth with the ugly things of life, but to inspire them to high and holy living.

Why should the messengers of glad tidings, which is another name for gospel ministers, become apostles of gloom? Strange that any man should choose to become a croaking frog when he can and should be a song bird of the morning. Make melody in your heart and cause the notes of victory to ring in your voice. The preacher of the gospel of the Son of God who thinks the world is getting worse should find another job, because he has no place with Jesus and Paul and Wesley and all the other great names of the Christian religion.

Selling gold brick is one of the old tricks of swindlers. These supposed treasures that could be bought for a song were generally delivered to "rubes" in an obscure room in New York or some other big city. But now they are delivered in almost any place. The gold brick most in vogue just now bears the stamp of politics. There are many sorts of these, but the finest example is the Townsend old age pension plan. We believe in a sensible old age pension plan and perhaps the majority of people do. But a plan within the bounds of reason will not set folks wild like the plan to pay $200 a month and require that every dollar of it be spent. This is a gold brick that grown men and women cry for like children cry for Castoria. And they have put millions of dollars into it, according to the investigations of Congress. But this is not the only political gold brick. Look about you and see.

Make the Start in North Carolina

BISHOP WILLIAM F. McDOWELL, speaking last Thursday night in Greenville, N. C., on the general theme of the creative Christ in us and in the world, determined to be specific and concrete by putting this question, "Why not start the final conquest of the kingdom right here in North Carolina? It must start somewhere; why not here?" We pass this query on to each one who knows the Christ as a living presence in his own life. Why not make this a matter here and now?

Most of us, when any one of us puts the query, "How much do I owe to him?" must admit that the Christ has not had a fair show in his own life. What if I had given him a chance to do double as much in my life? What if every Baptist, every Methodist, every Presbyterian, and everyone else of all churches and of no churches would allow the Christ to do double as much during the coming year right here in North Carolina? We would begin to say one to another that heaven has commenced here on earth. We could then assert with utmost assurance that this is the year that changed the world and this was the beginning of a new era.

Instead of giving the creative Christ the chance to make men new in the effort to bring in the new heaven and the new earth, we do not even take our stand against the devil in all his works, determined to wipe out the evils that mar and destroy our humanity. In a few years we could make a state in which little children, and young men and women of every class and condition would have a new world in which to live and do their work. Why not begin to take Jesus seriously and give this creative Christ the chance to make North Carolina a favored spot among the nations? Is not this a good place to begin? The good bishop thinks as much.

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Spring Poets Abroad in the Land

THIS being the open season for spring poets who force their effusions upon unoffending editors, we hasten to give our fellow sufferers the comfort of a form letter used by a big Chinese daily when rejecting a submitted manuscript of any sort:

Highly esteemed Brother of the Sun and the Moon! Your slave is at your feet. I kiss the soil before you and implore you let me speak and yet remain among the living. Your manuscript, O Highly Esteemed, you were so kind as to let us peruse it. We have read it with enthusiasm and delight. I swear by the Tombs of my Ancestors that never have I read anything more sublime. In awe and fear I am returning it to you. If I ever dared publish this treasure, my President would immediately order me to keep it always before me as a shining example and not to print anything after it. My literary experience gives me the courage to declare that literary pearls of this kind occur only once every ten thousand years. Therefore I take the liberty of sending it back to you. I implore your forgiveness. I throw myself at your feet as a slave of your slave.

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In This Sign

SUNDAY afternoon following the Greensboro tornado that claimed 13 victims dead and more than a hundred people injured, the cars of visitors from near and far crowded every street. The writer watched the long lines of cars traveling in both directions on West Market street. Hitch hikers, not a few, were on the sidewalks thumbing rides, but with little success. By chance, apparently, a young man with a red cross upon his coat sleeve appeared from somewhere and signaled for a ride. The very first car, although already well loaded, stopped and took him in.

The Italians recently bombed a hospital in Africa where floated the flag of the Red Cross. Mussolini, though he fears not God nor regards man, hastened to explain to the world that it was not intentional, but a mistake on the part of the Italian airmen.

There were just two things that aroused the nations of the world to a consciousness that Germany must be defeated in the World War. One was the sinking of the Lusitania, and the other was the murder of Edith Cavell, an English Red Cross nurse in Belgium.

Such is the esteem in which the world holds the Red Cross, which has become an agency for human relief, not only in time of war, but in the time of all other calamities that overtake the human family in any part of the world. The Red Cross is another name for human relief of a material sort, even at a sacrifice when such sacrifice becomes necessary.

Looking toward the material needs of stricken and suffering mankind the Red Cross is the symbol of help, just as the Cross of Jesus is the symbol of help for a needy and dying world.

We remember to have heard a professor in his lecture room in the University of Chicago say that he had been charged with not believing in the Cross of Christ. With deep emotion the learned professor declared, "I believe in the Cross of Jesus as enthroned in the very

heart of God; it occupies a central place in the universe, for it is an expression of the eternal sacrifice which is the primary law of life.

The hymn writer has expressed the same truth when he sings—

"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

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Missionary Women at Durham and Statesville

NEXT week the two woman's missionary societies of the two North Carolina conferences assemble in annual session in Durham and Statesville. So far as our knowledge goes these are the two most effective religious organizations in the state. The groups in the big and in the little churches function most effectively and their interests and outlook reach to the nations around the world. These women pray and plan and work and give. They work hard and give liberally for the coming of the kingdom at home and abroad.

Some think of the work of the women as being confined to the foreign field. Nothing could be further from the facts. They carry the children on their hearts and labor night and day for human betterment in every community. None are doing so much for peace, sobriety and the uplift of the people as well as for forwarding the work of the churches as are these women. Would that the more than a hundred thousand women not enrolled were enlisted in this work. How the churches in North Carolina with these would advance!

Surely every one who can will be at Durham or at Statesville to contribute their bit to the work of the coming year. These two points are most favorable for the constituency of each to attend.

We trust they will pray with all the fervor of saints and sing of the coming kingdom after a fashion the angels never knew. May Methodist fervor have a place, and the religious currents run deep and strong. Fortunate indeed is a conference that is saved from the straight-jacket of a rigid program. We have known men's meetings to be cramped by such rigidity. A missionary meeting without songs and the swing of conquest is an anomaly. May Durham and Statesville be saved from such. It is worth a trip across the state to hear the women, untrammeled and free, sing "Publish glad tidings; tidings of peace; Tidings of Jesus, redemption and release."

The New Emphasis

SHARING is a word that has come to the front in the discussion of our obligations in Christian conduct. Our desire to share with others has a big place in religious homilies. One who has traveled afar and noted the fine work being done among other peoples desires to share his observations with his auditors; one who has come into new and revolutionary experiences insists that he be allowed to share these with others; one who would lead in larger conquests insists that the well favored be ready to share their resources of mind and heart with those not so well endowed; and one eager to win in the Christian conquest shares all that he has with the world about him. To share, rather than to serve, has won a new place with us in this day of stress upon brotherhood and Christian stewardship.

Anyone who will refer to the King James version of the Bible will be impressed with the many times the term serve appears and how few times the term share is used. Try this out with a complete concordance and one will be impressed with this new emphasis. To serve God, to serve one's day and generation, to become the suffering servant fills full the Bible. The patriarchs and the prophets and the apostles were the servants of the Most High God. Even the angels serve him day and night. Jesus stated his mission thus: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." I am among you as he that serveth."

One way then in which we can serve God and man is by sharing with others that which we have. Yea, more than this. All that we have and are, all of body and soul, in keeping with the demands of Chrstian stewardship are to be shared in the world brotherhood. A youngster goes to college enjoying the high privileges and is largely cared for by the contributions of others, thus being enabled to be well prepared for life and his place in the world. This is not done to put him far in advance of his fellows in the race of life but rather to prepare him better to serve his day and generation by sharing with them that which is his. The strong are to bear the burdens of the weak and the well-to-do to minister to the less favored—to share that which he has with others. A most exacting demand, yet the one most wonderfully Christian! All who have must share or part company with the Christ of the cross and of the empty tomb.

People and Things

Rev. L. B. Jones reports fine Easter services at Oxford with 76 added to the church to date.

Has your board of stewards reported 100 per cent for the Advocate?

Rev. E. W. Fox, pastor at King's Mountain, received 14 new members Easter—eight on profession and six by letter.

Rev. G. E. White, pastor of Park Street church, Belmont, received 43 new members into Park Street church Easter Sunday.

Thanks to all who keep sending their remittances for the Advocate. How we do appreciate our faithful readers!

Rev. B. C. Reavis at College Place, Greensboro, on Easter Sunday received 14 new members on profession and six by letter.

Dr. W. A. Stanbury at West Market, Greensboro, on Easter Sunday received 34 children and young people into church membership.

Rev. T. B. Huneycutt, pastor of Granite Quarry circuit, received 30 members Easter Sunday. Of these 24 were by vows and six by letter and all except two joined the church at Granite Quarry.

"We had a good Easter service at Whiteville—good day, large attendance, splendid offering. The amount of the offering was $213. Used new hymnals in the service for first time and dedicated them."—J. Herbert Miller.

"We have closed a revival meeting at Bethlehem on the Statesville circuit. We received 11 on profession of faith and three by letter. This makes a total of 30 members received by this church since conference."—W. Q. Grigg.

"We had a fine day at West Durham Sunday. A large congregation, a class of young people received into the membership of the church, and a free will offering for benevolences amounting to more than $600."—W. C. Ball.

Rev. R. M. Courtney, pastor Central, Shelby, received 68 new members Easter Sunday. Thirty-eight of these were on profession of faith and 30 by letter. There are 15 to be received later, as they could not be present last Sunday.,

"I wish to take this means of thanking a good friend from Hickory who sent a nice donation to aid me in the purchase of another automobile; my car was completely destroyed by fire March 31. You all know this good man because of his consecration, his liberality and his work in the conference as a layman."—Lawrence W. Lee, Pastor Elk Park Ct.

"First church, Henderson, received 25 new members on Easter Sunday. Over $8000 cash raised to date toward new parsonage; $100 for benevolences. Sixty voices in combined vested choir presented beautiful selections. The church was gorgeously decorated with Easter lilies. Four baby boys christened—all presidential timber. Every seat in the auditorium was occupied, the honor guests being Brother and Mrs. J. H. McCracken with the bloom of California in their smile."—R. E. Brown.

Dr. E. C. Widenhouse, pastor at Boone, is this week in revival services with Dr. W. A. Stanbury, pastor of West Market, Greensboro, doing the preaching. This is Dr. Stanbury's home church and the people will welcome the return of this distinguished son of that church.

Mr. Angelo Spruill of Plymouth was 81 years old February 12, 1936. He and his wife were married 50 years ago last September. He began taking the Advocate two years before he was married. He is a faithful member of Plymouth Methodist church.

Rev. H. F. Duncan, pastor of Bradley Memorial church, Gastonia, received 23 new members by vows and 10 by letter Easter Sunday. Brother Duncan has been in charge of this church only five weeks, but in that short time he has captured his congregation and the outlook is most hopeful.

When in Salisbury last Monday we learned that most of the people are asking for the same guests this year at the annual conference in October that they had last year. We also learned that the organization of committees which planned so well last year for the conference is ready to function again this year, and having the advantage of last year's experience expect to do even better this year than last.

"Services began on Wednesday evening and ran through the following Sunday. The pastor did the preaching and the singing was led by the Nunn brothers, Reid and Paul, both of whom are members of the Ardmore choir. Special music was arranged for each service by Mrs. W. H. McMahan, choir director. Sixteen new members were received into the church, 13 on profession of faith and three by letter."—A. C. Tippett.

"Great Easter service at Plymouth yesterday morning. Splendid music by the finest choir in eastern North Carolina. Seven members received. Easter offering at Plymouth $186; on the charge for the day almost $200. Largest offering ever known at Plymouth at Easter. We have just raised $1300 to pay off the parsonage debt. Recently the board of stewards increased the salary $300 over what it was set before conference."—C. T. Thrift.

Rev. G. L. Wilkinson, pastor of the South Fork circuit, held a meeting last week at Zion church and on Easter Sunday received 11 new members on profession of faith. Rev. J. E. B. Hauser, pastor of Stokesdale circuit, assisted in the meeting. This is Brother Hauser's home church, and he is not a prophet without honor among his own folks. They greatly enjoyed his presence and his preaching.

"This is the Monday after the Sabbath before. Record congregation; ten received into church; $1025 raised for benevolences. This came from at least 500 different people. The goal for benevolences was $1000. The sum raised is more. All in cash, from some of the happiest people I've ever witnessed. The people of the Washington church support the benevolences heroically and sacrificially. Increased support of local budget during period of emphasis upon benevolences. Increased Sunday school attendance and church attendance during same period. One helps the other. We sing the doxology."—The Pastor.

Rev. T. J. Rogers is at his home on Winston-Salem road, near Greensboro, having returned from a three weeks' stay in the hospital at High Point with pneumonia. We trust our brother may soon regain his strength.

Roxboro had a good Easter. Raised on benevolences $675. Have paid on parsonage $255. Salaries and all else more than paid to date. The board is 100 per cent for the Advocate. Rev. B. P. Robinson, the pastor, is happy on the way among those fine people.

"Sixteen new members were received into the church here at Spindale last Sunday on profession of faith. Fifteen have been received during the year by letter. Our goal is 52 new members during the year. The church has raised its budget each week. It has also spent $178 for covering and painting the parsonage and has put a new electric range and water heater in the parsonage. Yes, after spending five years at Badin-Tabernacle we have found that there is another good charge in this conference."—F. J. Stough.

Brother F. O. Dryman has been forced to take a rest. So he is released from his work at Walkertown. These are his words: "I have been putting up a long fight to regain my health but seem to make no progress. So I finally went to the Duke clinic; was there several days. On advice of the doctors there we have asked to be released for the rest of this conference year. Will get away this week. Please send my Advocate to Scaly, N. C., and state that my address will be that for a while. That is, I can arrange with my brother to forward important mail to me from there, otherwise he is to let me know nothing. We are simply trying to get away from everything until conference."

Central church, Raleigh, was crowded for Easter services Sunday morning. Every available seat was taken and chairs used in the aisles to accommodate the large number of worshippers. It marked also the close of a two weeks' revival meeting in which the pastor did the preaching. At the close of the morning sermon 22 new members were received—15 on profession and seven by certificate and vows. This brings the total for the year to 56. A large amount was received in the Easter offering, although the figures are not in hand. Every member of this official board receives the Advocate. So do the members of the board of Christian education. The church is meeting its budget quarterly. At the evening service the choir rendered a program of beautiful Easter music to a large and appreciative congregation.

"When we were returned to Stantonsburg for the fifth year we determined that it should not be just a year of watchful waiting, but a year in which we should accomplish some of the things that we had been unable to do in four years. One important thing has been the installment of beautiful dark oak pews and pulpit at a cost of $1081.55. This has all been paid, and the people are enjoying the use of the pews very much not only for their comfort, but also because they make the church seem so much more like a place of prayer and worship. We have just closed our pre-Easter revival. Rev. J. G. Phillips, of Hookerton preached the pure gospel of Christ in its simplicity and power to the edification of all. We received on Easter Sunday morning eight on profession of faith and two by certificate."—S. E. Mercer.

Is your board of Christian education 100 per cent for the church paper?

"Easter Sunday was a glorious day for the Methodist church and people of Franklinton. The church was well filled with worshippers at both the morning and evening services. At the morning service 11 persons were received into church membership and $200 received on the benevolences. This is two-thirds of our accepted quota of benevolences for the year. We shall begin our revival April 26 and continue through May 3. Rev. H. E. Smith, pastor of Duke Memorial church, Durham, will do the preaching during the meeting. We are looking forward with pleasure to his coming among us."—E. D. Weathers, Pastor.

1625 worshippers made their way to the First Methodist church on Easter Sunday to pay homage to the Risen Lord. The day began with a sunrise service at 5 a. m. on the roof garden. At the 11 o'clock worship hour every available seat was filled, including the balcony and Sunday school rooms adjoining the auditorium; chairs lined the aisles, and 1000 people shared in the worship. Thirty-nine new members were received at the morning service, a number of these coming from Methodist churches in other states, including Georgia, Alabama, Virginia, Minnesota, and Indiana. This made a total of 81 new members to be admitted during Holy Week and Easter, 53 of these uniting with the church on profession of their faith and 28 by church letters. Since the beginning of the present conference year, December 1, a total of 113 new members have come into the fellowship of First church. A substantial offering was placed on the altar to be used for conference benevolences. At the evening hour 500 people returned to enjoy the Easter pageant, given under the direction of Miss Virginia House.—Wilson Times.

WHY NOT TELL THE GOOD NEWS?

If all the people who write glowing words of commendation to this office, telling how they could not get on without the Advocate, constitute a representative cross-section of the state, we have enough devoted devotees to spread the good news far and wide. Were a tithe of them to give themselves to letting others know they could send in a long list of new subscribers.

Why not the friends of the Advocate give themselves earnestly to the spread of the good news and let others know what the church paper stands for. Then, too, the pastors could have a good assistant in their work were a wider distribution of the Advocate encouraged. All together for letting others profit by what we have. It ought to be an easy matter to convince any sensible person that the North Carolina Christian Advocate is worth four cents a week. Give one good honest day to this and watch the results.

BIBLE SCHOOL COMMENCEMENT

The commencement program of People's Bible School on Silver avenue is announced as follows:

At 2:30 p. m. Rev. Arnold Hodgin of California will deliver the commencement sermon. This will be Sunday, April 19.

April 21 the primary and grade class will give a program. Thursday night, "The Musical Recital."

Thursday and Friday at 10, evangelistic sermons. Friday evening, graduation exercises. The address to be delivered by Rev. D. E. Earnhardt of Fayetteville, N. C. The public invited to all programs. Jim Green (in charge).

Thanks to all who keep sending their remittances for the Advocate. How we do appreciate our faithful readers!

Social Security

By BASCOM ANTHONY

I wish we had it. It is something for which decent people have always labored. They have made some progress despite the harm done by thieves ,liars, loafers, triflers, gamblers, drunkards, prostitutes and big swindlers who make society quite insecure. Even more dangerous than these is that large class of influential people who, by precept and example, stand for a social order that makes social security an impossibility. The effect of drunkenness alone with its attendant evils will offset all amiable designs of those who advocate it.

I don't like the restricted use of the word in these latter days where they mean by it, money and money only. If we were born with healthy stomachs and no moral sense, then dollars would make us secure if we had a Stalin to keep us lined up and steadily at work, but so long as ours is a moral malady, then we had as well hope to cure leprosy by reading Shakespeare as to give social security by the spread of dollars.

The physical world seems fairly secure. We can count with a reasonable certainty upon it, but the people in it are not so predictable. They upset the scheme of things. Where they ought to be kind they are often cruel. Some prefer swindling to honest dealing. And some had rather loaf around pool rooms and slot machines than to do honest work. They make this question of social security very hard indeed.

Adam and Eve seemed secure in Eden but they violated the terms of their lease (and a lease is all any man ever holds on things here below) and were served by a writ of ejectment that ended their security. Their son, Abel, by reason of his decent conduct thought himself secure but this brother Cain put an end to that dream. Wrong makes life so insecure.

Father Noah made a very desperate attempt at the social security of the people of his day and just barely did save his own family. Some of their after conduct leaves us wondering if they were worth the trouble.

Ahab thought if he could add the vineyard of Naboth to his own possessions that he would be secure. It all proved so insecure and troublesome that he doubtless wished that he had let it alone.

The unjust steward thought himself a far-seeing man and being too lazy to work and too proud to beg he sought an old age pension at the expense of others through blackmail. The story ends right there. I wonder if some of his victims knocked him in the head or poisoned him to get rid of such a loafer and blood-sucker. On and on goes the pitiful tale until history is nothing but a long story of fruitless search for security. Let's keep it up, but if we be wise the failures of others will tell us how not to hunt for it, and that's a great advantage.

When Cain killed Able he opened up a new industry that gives employment to countless grave-diggers and monument-builders who serve a better purpose than do the rum-makers of the Virgin Islands, which our paternal government set to work at our expense to speed the grave diggings business. I don't like to be a joint owner with all other taxpayers in a rum mill, but I am. I never dreamed I'd come to that. By present government standards, that is all right for it will give employment to more doctors, policemen and relief workers. The idea is that where rum flows money will flow also and this will bring prosperity and security.

Add to this the jazz bands and tipping maidens in scanty garments clad, all of whom are trained at public expense in these fine arts, and you will realize at once that social security or lunacy is at the door. Somehow I distrust the whole business. If one daughter of Herodias thus employed could still the tongue of John the Baptist, then this horde whose steps delight our Herods ought to fill many platters with moral heads and leave society yet more insecure.

We will find that security is in the exact proportion to our sense of morality and right and never more nor less. One Judas made the other twelve quite insecure. One gifted lawyer by prostituing his goods for gain can make security insecure by turning criminals loose. Indulgent governors and pardoning boards can add to the load. One self-inflated doctor, by his experiments, can make health insecure and one godless preacher can make a whole section feel insecure for a long time after he is gone. We doubtless need some money but all our present social insecurity is due to sacrificing character in getting it or in corrupting ourselves in the way in which we spent it, and that is equally as bad.

If our social security depends upon our morals, and it does, then we need to keep a high moral type of teachears in our schools and colleges lest we find the stream of life poisoned by triflers and foolish experimenters.

We also need to keep in our pulpits sincere men who knowing the eternal verities, speak out of the same and have no time to deal with trifles. Men whose preaching and presence bless parents and children alike and help to strengthen the forces of righteousness in church and state.

As the home is the primary source of all our blessings then we need to encourage home owning and self-reliance by imposing enough taxes upon them to help pay for the benefits they receive from society and not enough to punish them for owning a home. We need to protect them from greed and vice by wise laws duly administered by courts of justice. If we do this we will need larger and better prisons for all who prey upon the homes, whether they belong in the banks, big business or back alley. We will also need to encourage by just treatment and righteous conduct all those who have the ability to carry on the big business, banks, railroads and factories that give employment to the inmates of our homes and furnish the things that make for our comfort and well being.

In judgment and justice will be found our security and not in one set of laws for the poor and another for the rich. Neither will we get far by criticizing the idle rich who loaf in their well-warmed club houses and apologizing for the idle poor who loaf in their well warmed pool rooms. Both crowds make small contribution to our security, but in a free country they are both within their legal rights in doing as they see fit, until they become a public charge or a public menace.

In the long run we will find greater security if we have enough character to abide by the rule of "equal

rights to all and special favors to none'' whether they be farmers or factory owners. And equal rights means the right of every man to vote as he sees best and to pay taxes on what he owns to back up the consequences of his vote.—Wesleyan Christian Advocate.

"FAMOUS" FALLACIES

By Ben Morris Ridpath

"I Never Make a Pledge"

Every pastor and every church solicitor has heard this one. The party called upon usually smiles sweetly and says: "Yes, I'm interested, and I'll give all I can—but, you know, I have a rule; I never make a pledge."

A minister friend of mine found an answer to this. After listening patiently he replied: "When I married you several years ago, you gave your wife a pledge of loyalty, didn't you?" "Oh, yes," replied the churchgoer, "but that was different."

The minister continued: "You bought an electric refrigerator recently; did you pay cash for that?" The prospective supporter of the church studied for a moment. "Oh, no," he said thoughtfully, "I am paying for that by the month."

The pastor smiled. "When you bought your new car several months ago, I suppose you signed up for that, too?" There were a few moments of embarrassing silence, and then: "Well—no—I mean yes. I promised the financing company that I'd—"

The minister gently and tactfully broke in kindly, "That's what I was thinking, Mr. Blank. It is pretty hard for anyone to go through life without making any pledges at all, and of all the pledges you might make, there is none that carries less risk than one made to the church. At the end of the year we cancel all unpaid pledges from our books. And besides a pledge to the church is made in anticipation and faith that the Lord will be good enough to you during the coming year to enable you to pay it. The church only asks you to make this commitment in order that we may know ahead of time what our probable income will be, and knowing that, the finance committee can decide how much to spend."

Naturally, such frankness cannot always be used in dealing with persons in the church, but all of us ought to realize that it is harder for a camel to go through the eye of a needle than for an individual to go through life without making any pledges at all.—Christian Advocate, Methodist Episcopal Church.

PETER'S SOLILOQUY

What a Sabbath! Fagged as I am, were I but in Capernaum I would push off in a boat even alone, and row furiously, storm or no storm. But to sit here in this Bethany, hidden away behind these weeping women is more than a man can bear. I've cried my eyes out. I have no more tears.

Where is Andrew? Does he know, I wonder, how I cursed and swore in the High Priest's kitchen? No matter. Let the whole world know. I am no better than Judas.

Where is my brother Andrew? Ah, that day when he brought me to the Master and we made up our minds to follow him if ever he should call us! And I did follow, didn't I?

I must be something like that wild man who leaped down at us when we grounded the boat at Gerasa. He had a legion of demons in him—and I have one. I'm two men. The coward in me spoke up again. And I thought I had him beaten after that time in Caesarea when the Master called him Satan. I can see now where I let him come back. It was that last quarrel we had in the Upper Room about who should be first.

What to do now? I suppose I can go back to Galilee. Zebedee will take me on in the boats. But how shall I ever face it? Why, to be in my own house will be torture. He cured mother's fever that Sabbath evening after we came home from the synagogue. How shall I ever face her? It's true I saw red and struck off Malchus' ear. But the High Priest's kitchen—when I tell her about that I shall have to hide my face.

And then there's his little room upstairs where he always stayed; where they opened the hatchway for the young man with the palsy. Ah, he was a sinner, too! I remember how I hated to have him dropped down that way in my good home.

He was a sinner too, and the Master pardoned him.

What is this he said about rising again on the third day? He said it once or twice. But then, we don't know what he said. It was a parable, I guess. The rabbis teach something about rising again—Abraham's bosom. But how can I confess to him if he's in Abraham's bosom? Where is that? If I could just see him once more face to face, he would give me a new start.

And yet, life isn't all gone. I don't see the way. I can't tell what to do. At least I can go back to fishing and fight it out every day to be Peter—he did call me that—and not shifting sand.

The women are still moaning. I forgive Judas. I forgive those maids in the High Priest's kitchen. Lord, wherever you are, forgive me once more.—The Living Church.

MAIN STREET, THOMASVILLE

Main Street, Thomasville, which, in recent years, has been a "pace setter" in promptness of responses to the benevolent enterprises of the church, has again set a splendid mark by being the first of the larger churches to answer Bishop Kern's High Point appeal for the charges to assume a "mission special." Ten days ago Bishop Kern was handed Main Street's check for $500. All the people of the congregation most happily had part in this emergency offering, which is even now on its errand of blessedness. This year, as at the corresponding time in other recent years, several items in the annual budget have already been paid in full for the year. All other items of the budget have regularly been balanced quarterly. It is confidently expected that, as twice before, the full budget will have been raised a month prior to the meeting of the annual conference. Dr. C. H. Phillips, chairman of the board, Robert Rapp, treasurer, J. E. and Charles Lambeth, T. A. and George Finch, Harry Curlee, chairman of the missionary committee, and all other officers and members of the congregation, work faithfully with R. Dwight Ware, the pastor, in sustaining in all ways a remarkable co-operative enthusiasm that properly reflects great credit upon this, one of the finest pastoral charges in the connection. The annual offering for conference and general benevolences amounts to $2000.

The whole trouble with the world in the past few years has been that we have tried to run on a moral basis but have been short on morals.—George B. Cutten.

LIVES OF AGED COUPLE CLOSE

Perhaps the saddest, and yet in one sense the sweetest funeral ever held in the history of Anson county, took place in Wadesboro February 25, 1936, when Mr. and Mrs. James Plunkett who passed away on two successive mornings were laid to rest side by side in their last resting place on the brow of Eastview.

Both passed away in their home in Wadesboro, where they had lived for many years; both were together in their funeral service as they had been at their wedding; and now they both rest in an eternal companionshp from which they can never be separated.

Mr. and Mrs. Plunkett were life long residents of Wadesboro, splendid neighbors and devout members of the Methodist church, where Mr. Plunkett was a steward for more than 50 years. These fine people, unpretentious in their ways, and always promoting good neighborship and radiating sunshine, went about doing good in all essentials of life. While advancing in years they did not lose their interest in the happenings of today. They had a common sympathy, their interests were the same, and their lives were inseparable. What an example they have set for those who would live the better life.

Mrs. Plunkett who was confined to her bed for several months was the first to go when her eyes closed in eternal sleep just a few moments after the midnight hour sounded on February 23. In the meantime many friends who visited the home were shocked to learn that Mr. Plunkett, who had been well nigh exhausted with grief and anguish of heart during his wife's long illness, was taken ill on Friday before, and that his going was probably a question of only a few hours. And so it happened that unaware of his wife's death, as loved ones watched at his bedside with unremitting and beautiful devotion just as they did for her, his heart ceased its feeble count and death came to his relief on the morning of February 24.

Mrs. Plunkett before her marriage was Emma Lydia Coppedge, daughter of the late Patrick James and Jane Coppedge. She was born July 4, 1850, in Wadesboro, N. C. She received her education at Mrs. Burnell's school in Charlotte, N. C., what is now known as Queens-Chicoa College. Mr. Plunkett was born close to the middle of the past century at the family home which stood on the crest of the long hill called "The Plunkett Hill" which terminates West avenue, where the beauty of distant hills greets the eye of the beholder, augmented by a clear view of many wonderful sunsets. He was the son of the late James and Mary Sullivan Plunkett, devout Methodists, and to this day is handed down the interesting information that during a session of the annual conference of the Methodist church which was held in Wadesboro in 1850, his parents entertained 14 ministers. This inherited love of extending warm-hearted hospitality to every preacher who came to take charge of the Wadesboro church, and his family, descended to their son, who with the hearty co-operation of his good wife and daughters, ministered in every possible way towards the support and upkeep of the church and parsonage.

One of the happiest events in the closely interwoven lives of our deceased friends was the celebration of their golden wedding in 1924 with a charming reception which was always a pleasant recollection. On this occasion Mrs. Plunkett was attired in a beautiful combination of white and gold lace dress in which she was laid away. Again on the sixtieth anniversary of their marriage they kept open



MR. AND MRS. JAMES PLUNKETT
This picture was made on the day of their Golden Wedding

house in the afternoon of October 27, and over a hundred friends called informally to felicitate them on their long happy life together. Four children mourn their beautiful passing: Herbert C. Plunkett of Houston, Texas, Misses Bessie, Jennie Doak and Mary Plunkett of Wadesboro. Another son, James, Jr., had passed on before in his infancy, and one granddaguhter, Virginia Plunkett of Houston, Texas. Mrs. Plunkett leaves a sister, Miss Mattie Coppedge of Wadesboro, while Mr. Plunkett's nearest surviving relative other than the children is a nephew, William M. Wheeler of Charlotte, N. C.

These devoted people, with frail bodies but young in spirit, have only vacated their earthly temple—just moved out—and have been transplanted and translated into their heavenly home.

The service was conducted at their home by Rev. Paul H. Hardin ,assisted by Rev. W. H. Moore, Rev. J. A. Calligan and Rev. J. H. West, a former pastor of the Wadesboro Methodist church, of whom Mr. and Mrs. Plunkett were particularly fond. The service was sympathetic and everybody seemed impressed with the solemnity of the occasion as the two caskets were borne from the home down an aisleway of beautiful flowers intricate in color and design.

LUNCHEON FOR MINISTERS' WIVES

To the Ministers' Wives of the W. N. C. Conference:

If you have not already done so, please mail me today a card requesting reservation for our luncheon at Statesville on the 23rd. The Statesville ladies must know in advance how many to prepare for. Many thanks!

Mrs. W. A. Lambeth,
202 Hillcrest Drive, High Point, N. C.

A CHALLENGE TO EVERY CHRISTIAN AND PATRIOT

By Wm. L. Poteat, President Emeritus of Wake Forest College

The liquor problem is not solved in North Carolina. The shame and disaster of the 1935 legislation added to its complication and difficulty. It did for the counties of North Carolina what repeal did for the states of the country, namely, put a variety of laws in the place of one law for the evil common to all units.

People who are interested in the large income of the liquor traffic, both the manufacture and dealers and those seeking release from taxation by liquor revenue, are hoping to legalize the business in all our counties. They propose to put the state in the odious trade of debauching its own citizens for money. It is no credit to join a companionship of crime.

What then?

1. Protect our people against the sophistries of men who are interested in misleading them. Vote only for those who are openly opposed to the manufacture and sale of alcoholic beverages.

2. The interests of the whole people are paramount; and those, who favor lifting restrictions on the manufacture and sale of liquor are not friends of the people, however honest and patriotic they may be, and should not be allowed to represent them either in the General Assembly or in any other official position.

3. The ugly and dangerous haste of the liquor legislation of 1935 ought not to be permitted to occur again; the liquor laws enacted in 1935 should be repealed; and appropriate legislation should be enacted to guarantee more effective enforcement of the Turlington Act.

4. All Christians and other friends of temperance and sobriety should talk, preach, vote and work against the sale of liquor, either legally or illegally, and for the election of public officials who will enforce effectively our laws against the liquor traffic and all other evils.

PRESIDING ELDER AND PASTORS IN MONTHLY MEET

The presiding elder and the pastors of the Gastonia district assembled for their monthly meeting last Monday morning in the Goodsonville church, of which Rev. R. L. Forbis is the pastor. Several of the leading laymen of the district were present and added to the interest of the meeting. This writer was honored by Brother Claude Moser with an invitation to be present, which was gladly accepted.

Rev. O. E. Croy, pastor at Stanley, conducted the worship service, J. G. Huggin, Jr., secretary, called the roll and all pastors except three responded and one of these, Van B. Harrison, was kept away for the funeral of one of his members.

"What does a pastor expect of his laymen?" was the subject that J. G. Huggin, Jr., presented most attractively and interestingly. H. C. Sisk, superintendent of schools at Belmont, spoke from the other viewpoint: "What does the layman expect of his pastor?" We think Mr. Sisk convinced all present that he knows just exactly what a pastor ought to be and to do.

There were other speakers, but they spoke without preparation, or so they said.

Brother Claude Moser announced his committees for district conference, May 5, at Kadesh church, and some of the committees met and prepared for the approaching conference.

We gathered from some of the pastors that the presiding elder has been a very busy man for quite a while in revival meetings and it was apparent that the pastors have likewise been busy in the same sort of work.

REV. R. H. BROOM DIES AT AYDEN

Early last Sunday morning Rev. R. H. Broom suffered a severe heart attack at his Ayden home. Thus ended a busy and useful life. His Sundays were always filled full until his retimement a few years ago. All of



Rev. R. H. Broom

his years, with the exception of a term as presiding elder on the Elizabeth City district, were spent in the pastorate. He joined the North Carolina conference at Greensboro in 1889, having thus been a member for forty-seven busy years.

The funeral was conducted by Rev. T. A. Sikes, Rev. T. M. Grant and Rev. E. L. Stack in the Methodist church at Ayden, and the burial was in Washington Monday afternoon. (Brother Sikes has promised a report later).

Surviving are a widow, by a second marriage; two daughters, Miss Edith Broom, Ayden, and Mrs. Edward Allen of Warrenton; a son, Robert Broom, Raleigh.

ASSOCIATION OF MINISTERS' WIVES ASSEMBLE AT DURHAM

The spring meeting of the Association of Ministers' Wives will be held in Durham, Thursday, April 23, at the Y. W. C. A. building at one o'clock.

If you are planning to attend please send your card of acceptance to Mrs. M. T. Plyler at Durham not later than Monday, April 20. It makes the work of the luncheon committee much lighter if they know how many to prepare for a few days in advance. Please make your plans to be present. Mrs. Leon M. Hall.

KIPLING METHODIST CHURCH TO BE DEDICATED MAY 3

Kipling Methodist church ,on the Fuquay charge, will be dedicated the first Sunday, May 3. There will be services both morning and afternoon. Dinner will be served in the dining room of the church. All former pastors and friends are invited to be present.

J. H. Barnhardt, P. E.
J. C. Williams, P. C.

"The Ship of Pearl"

To Young Men from Eight to Eighty

By P. W. TOWNSEND

If you are often in the fields and woods these days you are likely to come upon the empty chrysalis that was once the home of a little living being. And if you look about you may see a resplendent creature sailing about on gossamer wings through sunlight and shadow. He was once the inmate of that hollow shell that lies upon the ground. Now he has laid aside the imprisoning vestments and is free!

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!"

Every soul is a ship of pearl, with canvas trimmed for sailing, and with prow pointed toward some far horizon. Life is a voyage of high adventure, with new places beckoning, strange cities and lands, mountains and deserts beyond far-off ports, drawing with their urge this ship of pearl. The far-off country, the green fields and purple hilltops and the beauties beyond, continue to call with an irresistible appeal. The challenge comes to the heart:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!"

The spirit of adventure dwells in the heart of youth and beats in the pulse. It never wholly dies. Every boy who is all boy passes through the "running-away" stage. If he responds to the call he'll probably disappear, having set out to see the world, traveling into a far country. More than likely he'll call a halt in some town not so many miles away, hungry and homesick and ready to turn back and enjoy mother's cooking again. He had planned to be gone ten or twelve years, to return rich and famous, the cynosure of all eyes, the wonder of his old comrades. Now he is ready to revise his plans somewhat.

Have you heard the "Call of the wild"? It comes every spring. If you're at school you can't study. You sit by the window with a book before your eyes, while your mind has wandered to strange, beautiful places, and you're dreaming of deep wild forests and rushing rivers and placid lakes in the wilderness. You hear your teacher's voice when you'd rather be hearing the drumming of a ruffed grouse, the shout of a waterfall, the cry of a loon! And then the teacher wonders why you can't answer her questions! If you haven't read Edna Ferber's "Cimarron" read it tonight. "Cimarron" means wild and that was why they called Yancey Cravat "Cim." Newspaper editor, lawyer and pioneer, he was with the leaders in the great land-rush that was the first settling of Oklahoma. Having set his hand and heart to the building of one town, at the first breath of adventure and the first story of new land he was off again, seeking new frontiers, answering the call.

"Something lost behind the ranges.
Something lost. Go and find it. Go"

All frontiers have been taken by such adventurous souls: while we live in ease upon the land they discovered and tamed for us!

In so many of us the spirit of adventure has been smothered and is well-nigh dead. The ship of pearl comes to rest. The sails are furled and we weigh anchor, never to venture on the wide seas again. I am speaking here of adventure in the broadest and finest sense of the term, adventure of body, mind and spirit, in which the mind seeks far horizons that are pushed back into the immensities charted only by great intellects; in which the spirit continues its quest after immortality and God into the infinite spaces that lie beyond the farthest star. Such adventures may be had by the man who can never leave his own doorstep, if his mind and spirit are awake and eager to be free.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!"

There is the individual whose ship is anchored, and he has settled into a sort of contented inertia that results in stagnation and decay. I am reminded of the ancient treadmill which the horse moves with slow, monotonous step. He is contented; he has forgotten the meaning of freedom. Or have you seen the squirrel turning the wheel within his cage? He is ever moving and going nowhere; but he is content, for he does not know what he is missing, the free wild life that awaits him in the leafy depths of the forest. Contrast with that picture an eagle as he paces the floor of his cage. His fierce eyes have a far-away look in them; he is dreaming of the crags and peaks that are his home; he is longing for the wild freedom among the clouds, for which he will pine and die. But release him, and immediately he will spurn the earth, borne aloft on mighty pinions in ever-widening circles toward the sun.

That individual who has achieved a "tread-mill content," a "squirrel-wheel satisfaction" is to be pitied. He is content with life's narrow round. He is content with little ideas. He voyages no more: he is content to let others change it. He never dreams; he builds no air castles; he leaves that for others. He is content that his mind be bounded by his own narrow little horizon, reading the daily newspapers and perhaps a few books prescribed for him by others. He never ventures into those realms, glimpses of which we find in Homer and Dante, Shakespeare and Wordsworth, Augustine and Plato and Kant and all the immortals who have traveled those regions bringing us stories of what they have seen and intimations of what lies beyond. He is content with the beliefs he has formed in youth to which he clings through life. He is content to stop growing and never again to set sail. Never will he respond to the challenge:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!"

But for him who would be ever growing, who seeks life that is full and free ,the ship of pearl must always be sailing. He is ever eager for any adventurous voyage in search of truth—that truth of which Jesus spoke when

he said: "The truth shall make you free." His mind and spirit are ever growing and changing, seeking vaster horizons, farther heights to scale. His spirit is like a great room with doors and windows thrown open to catch every wind that sweeps across the spirit hills. His is the spirit of revolution that overturns old orders that have lived past their day, and introduces new truths that fashion the lives of men in nobler form. His mind is never closed; eagerly he awaits new truth, it matters not what its source. In such a mind at seventy one finds the eagerness and freshness and power of eternal youth. This is the spirit which emerges from its old temple into one more beautiful and vast through whose corridors echoes the music of the spheres.

"This is the ship of pearl which, poets feign,
Sails the unshadowed main—
The venturous bark that flings
On the sweet summer wind its purple wings,
In gulfs enchanted, where the siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair.

Its web of living gauze no more unfurl;
Wrecked in the ship of pearl!
And every chambered cell,
Where its dim dreaming life was wont to dwell,
As the frail tenant shaped his growing shell,
Before thee lie revealed—
Its irised ceiling rent, its sunless crypt unsealed!

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining arch-way through,
Built up its idle door,
Stretched in his last-found home, he knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

Pietism, asceticism, religious service pageants and religious drama, all have their place, but if they serve to excuse Christians from giving moral direction to the economic changes which the domestication of natural forces by science is causing, they will make the Christian religion a synonym for social cowardice.—Shailer Mathews.

Believe me when I tell you that thrift of time will repay you in after life with a usury of profit beyond your most sanguine dreams, and that waste of it will make you dwindle, alike in intellectual and moral stature, beyond your darkest reckonings.—William Gladstone.

I AM THE GOOD STEWARD

Note: Each senior and junior steward is give a copy of this bulletin.)

I am the good steward, for I practice what I profess. My daily life is an example of Christian living and Christian giving. I know and love the doctrines and discipline of my church. I develop my spiritual life by practicing regular habits of private devotion and keep informed by reading good literature. I am constantly trying to increase my efficiency in my work. I put the same kind of enthusiasm in my church work that I show in my own personal business affairs. I am faithful to my vows, for I attend church regularly, am loyal to my church and support its great causes willingly and generously. I never miss an official meeting if possible to attend, for I realize that my position as a steward in the church carries with it responsibility as well as honor.

I am the good steward. I make an estimate of the expense of my church, make definite plans for securing these funds, receive funds, keep accurate records of all moneys received and disbursed, and report to the congregation the financial state of the church from time to time. When I learn of any sick or disorderly person I immediately inform my pastor and I minister to the needs of sick persons in my community. If I see any fault in my pastor, an official of the church or any member, I go to that person and tell him instead of telling others. I know the members on my list and visit them for fellowship as well as to collect dues.

I am the good steward. I not only attend church regularly, but I am on time, enter the church before the service begins in order that I may not interrupt the service by coming in late, and I remain for the 11 o'clock worship service as well as attend the church school. My presence and conduct are an inspiration to my pastor and an example for others and especially children and young people. I give advice when asked for it and help plan the work of my charge. I provide the elements for the Lord's Supper, write a circular letter to the members of the congregation when I deem it wise, urging them to be more liberal in their support of all the great causes of our church. I am responsible for the program of lay activities in my church; therefore I must inform myself on the work and plans of my church by reading my church literature. How can I be loyal to my church if I do not know its organization, aims, and program? (See The Doctrines of the Methodist Episcopal Church, South, 1934, Paragraphs 222-228, 585, 587, 756, etc. Every steward should own and study the Discipline).

QUARANTINE ROSES, BUT LET DRUNKS GET BY

The other day, near Washington, I saw an officer hold up a woman's car and destroy a little rose cutting her sister gave her to bring to Richmond. He explained there was a rigid quarintine against carrying any shrub into the Richmond area, because there was a plant louse the government was trying to control. About that time two drunken men, flourishing government whiskey bottles, dashed down the road. There was no quarantine on the whiskey, or the drunken fool at the wheel, endangering lives of men, women, and helpless little children, but brain trusters were searching cars for a plant louse. Well, of course, a louse can't vote and a drinking man can.—J. M. Rowland, in Richmond Christian Advocate.

FOURTH CENTENARY OF THE REFORMATION AT GENEVA, SWITZERLAND

On June 12, 13 and 14 the Protestant population of Geneva, Switzerland, will observe the fourth Centenary of the Reformation. Numerous delegates from other Swiss cantons and many foreign lands will participate in the celebration. For the first day the program forsees a tea in honor of the delegates at the Palais Eynard, an evening visit to the Calvin Exposition in the Musee Rath, and a solemn opening service with Holy Communion in the Cathedral of St. Pierre.

On the second day at 9 a. m. there will be another solemn gathering in the cathedral, followed by an official luncheon, and an afternoon session in the Temple de la Madeleine. In the evening the topic of "Our present responsibilities" will be discussed. On Sunday, June 14, divine services will be held in all Protestant churches at Geneva with a dinner following in the Palais des Expositions. A procession of the Sundays schools and young people's Christian organization will visit Geneva's historic spots in the afternoon, and an impressive final manifestation will take place before the huge monument of the Reformation. In the evening at 8:30 the first of a series of three presentations of a religiously inspired jubilee spectacle "La Source de Vie" will be offered in the Salle de la Reformation. The spectacle, consisting of a series of animated frescoes which depict the outstanding events in our religious life, is to be given with the aid of 300 participants, choirs and orchestras. The second and third performances are scheduled for June 15 and 16.

During June and July a Calvin Exposition will be available to the public daily, except on Mondays, in the Musee Rath. Several books on Calvin and the Reformation at Geneva have been published in honor of this fourth centenary.

EFFORTS TO AID THE AGED

The problem of proper provision for the aged has been before thinking people for ages. Not much has been done in this country. President Hoover in 1929 had a survey made of the needs of the aged. He then called the leading actuaries from the great insurance companies to compile plans and data as to the cost of adequate old age pensions. The depression of 1929 halted his program. It rode along until Representative McGroarty presented the Townsend plan. Then on March 14, 1934, Representative William P. Connery of Massachusetts presented a bill "To protect labor in its old age." This was referred to the committee on labor. It was pending when, on January 17, 1935, President Roosevelt announced his social security program and there was introduced into the House bill H.R. 7260, which, after modification, became the Social Security Act.

There are certain most commendable features in this bill, such as unemployment compensation, aid for the blind, and protection of homeless, neglected, dependent, and crippled children. Space does not permit discussion of but one feature, federal old age benefits.

This is a major field for action which the Townsend group and all other groups interested in social justice should cultivate until Congress, which has voted more than a billion dollars for war purposes, provides at least as much to care justly for the aged and thus to help provide millions of jobs for unemployed youth. Unless the legislators give as much attention to the social problems and human needs of the citizens as they do to the providing for foreign wars, there will be upon the nation in the not distant future the greatest internal revolution the world has ever witnessed. The signs conspicuous in Washington at the Workers' Alliance convention in session here as these lines are written, are clear evidence of the truth of this statement. Representatives of millions of their youth were recently here in the capital demanding action, and they are to be heard from further. They rightly demand action ere they are lost in a mechanical era.

Social justice, economic and political stability, human rights, and the potential abundance in this nation, all cry to the leaders of America to act. The Christian church, the most effective promoter of social, human, and divine justice among men and nations, must lead the way.—Harry E. Woolever, Editor National Methodist Press.

NEWS FROM HALIFAX

We are so busy in Halifax that we don't find time to write the Advocate about it. The press agent is so busy as an agent (I trust as an agent of the Lord) that he does not find much time to use the press. However, just a word might be in place just now.

We have just closed an eight weeks' study of the Epistles of Paul, using them on our Wednesday night meetings. We did not have large numbers to attend, but, what is more, faithful numbers. All feel that it was highly profitable. The pastor led the classes.

We are beginning our meeting in Halifax on Easter Monday, to continue for ten days. Rev. R. L. Hethcox, a Methodist Protestant pastor of Mocksville, N. C., will do the preaching. He is an evangelist of great reputation. He is safe, sane, candid, a true preacher of the gospel, and in great demand by all denominations. I think we of Halifax are very fortunate in securing the services of such a man and such a preacher. Thorough preparations are being made for the meeting. Advocate readers, remember us in your prayers that God may bless our efforts to the salvation of souls.

We are having a "Spring Rally Day" at Ebenezer church on the third Sunday in April. We are to have as speakers former and much beloved pastor, Rev. William Towe, now a superannuate in our North Carolina conference. We know that William Towe will help put pep and enthusiasm into the meeting and help us make it a real rally day. We expect to pay half on our benevolences on that day. Dinner on the grounds. People far and near are to join us on this day.

Tabor church at Aurelian Springs is undergoing repairs, with Sunday school rooms to be completed on the inside. This, and some other things, the pastor is very anxious to see done this year at Tabor. The church has never been dedicated; we hope to get that done before conference.

With these, and a thousand other things, we do not have much to do. Pray that God may crown our efforts with success.

J. Bascom Hurley, P. C.

BOARD OF CHRISTIAN EDUCATION ADVANCES AT ERWIN

At a meeting of the board of Christian education on April 6, 1936, W. H. Huse, O. A. Zachary, E. R. Thomas, Sr., and D. T. Stutts were appointed a committee to secure plans and estimated cost of a Sunday school building, or a new church building with sufficient equipment to take care of our overcrowded Sunday school. We hope that our plans will take shape real soon and that we will be able to erect a plant that will meet or be commensurate with our needs. Our folks are much interested and are very anxious to get this plan on foot, otherwise it will be difficult to hold and serve our constituency here in Erwin.

The organization of our Sunday school according to the new plans has been a little difficult and slow, but the local board of Christian education has become a fixed and important part of our whole church work. It is functioning in a constructive way. Mr. D. T. Stutts is chairman of this board and is making it a worth while part of our organization. Mr. Zachary, superintendent of the church school, is doing a most excellent work. He is very appreciative of the board of Christian education and the real help it renders in making his school so very effective in its work. The young people's division under the superintendency of Mrs. D. T. Stutts, and the children's division under the superintendency of Mrs. A. J. Boyd are becoming distinctive and effective units of the church school. They are doing a fine work. The adult Bible class, taught by Mr. Stutts, and the Goodwill class of younger men taught by Mr. Muse are both very active and are doing a fine work.

Frank Culbreth.

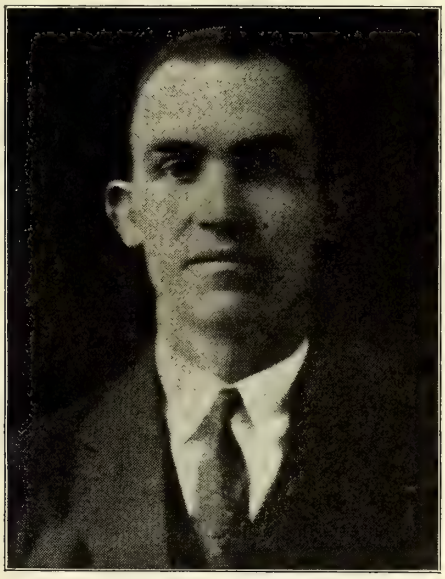
BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

WESTERN NORTH CAROLINA CONFERENCE

Charlotte District

Waxhaw ..... W. T. Albright, H. A. Privett
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers
Monroe Circuit ..... W. C. Dutton (N. Monroe), J. S. Polk



REV. R. H. LEWIS
Pastor at Stumpy Point. His board is 100 per cent

Gastonia District

Smyre .....P. W. Townsend

Greensboro District

Proximity ..... John Cline, Paul Holyfield
Mt. Pleasant ..... D. R. Proffitt, F. M. Buchanan
Bessemer ..... Wilbur B. McFarland, B. T. White
Reidsville Ct. ..... T. V. Crouse

Marion District

Marion ..... John W. Moore
North Forest ...J. M. Varner, (North Morganton) O. M. Avery

Mount Airy District

Spray ..... A. C. Waggoner, J. F. Meisamer
Stoneville-Mayodan ..... R. M. Hardee

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle
Norwood ..... A. P. Ratledge, J. V. Barringer

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards
West View ..... C. W. Kirby, Lenore Correll
Whitnel ..... E. Myers (Harper's Chapel)

Waynesville District

Sylva ..... T. R. Wolfe
Andrews ..... W. S. Smith
Canton ..... D. E. Camak, Clyde R. Hoey, Jr.
Macon ..... J. B. Tabor (Patton's)

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam

NORTH CAROLINA CONFERENCE

Durham District

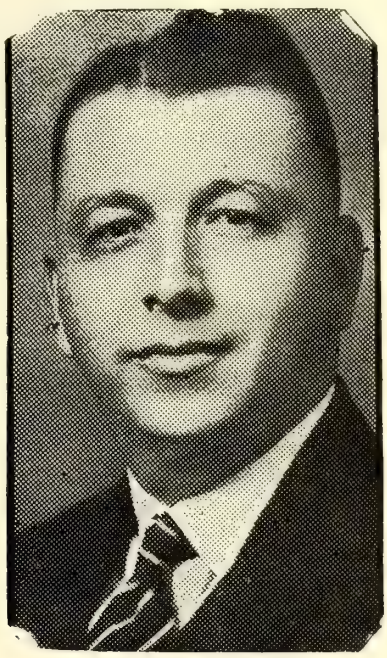
Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath
South Alamance (Saxapahaw) ..... J .A. Tharpe
Long Memorial ..... B. P. Robinson, Dr. B. E. Love

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett
Stumpy Point ..... R. H. Lewis, E. M. Hooper
Perquimans ..... J. W. Dimmette (Cedar Grove, C. P. Quincy)
Plymouth ..... C. T. Thrift, (Ware's Chapel) J. F. Jordan
Ahoskie ..... J. L. Smith (Colerain)

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe
Laurel Hill ..... W. F. Elliott, Geo. B. Hooker
Carthage..E. C. Durham, (Carthage) H. Lee Thomas, (Center) J. W. Jackson, (Cameron) J. Abner Thomas
Troy ..... W. R. Royall
Biscoe ..... W. F. Trawick



MR. T. B. ROSE
Chairman of the Board of Stewards at First church, Henderson. His board is on the roll of honor

New Bern District

Morehead City ..... B .H. Houston, Chas. S. Wallace
Beaufort ..... C. T. Rogers
Grifton..J. H. Fields, B. C. Chauncey, (Grifton) J. H. Barwick, (Sharon) B. C. Langston, (Edwards) Joshua Craft, Gum Swamp) Miss Agnes Burney

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone, (Apex) Dr. R. W. Johnson
Central ..... S. J. Starnes
Lillington ..... N. M. Wright, J. H. Williams
Oxford ..... L. B. Jones, G. T. Stem
Four Oaks ..... H. B. Baum
Creedmoor..E. D. Dodd, J. A. Cowan; (Creedmoor) J. A. Pitts, (Banks) Miss Elizabeth Morris, (Bullocks) Frank Hester, (Grove Hill) Mrs. Dora Gooch.
Selma ..... F. B. Peele
Henderson ..... R. E. Brown, T. B. Rose

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton
Bladen ..... W. R. Stevens (Deems Chapel)
Tabor City ..... N. B. Johnson (3 churches)
Lumberton Ct. .... N. B. Strickland, (Pembroke) J. R. Moore

AFTER EASTER—WHAT?

Some of the pastors have been busy leading up to Easter. The severe winter has been such that many churches have not been able to do much in any line. But now the time has come for all to enlist as we go forward. What will the report be at the district conference?

We fully expect a big showing for the Christian Advocate in the homes of the officials. These reports are appearing. We will soon give an exhibit of new subscribers sent in by each and every charge. Send in the names. Every pastor can be in this list.

Around the World and Homeward Bound

By SNEED OGBURN

• •

"Why go round?" It's the only way to get where we want to go, unless we take the same trip—back and forth across the Pacific—we've always taken. Something new and justifiable as well as pleasant.

"But it costs money!" Yes, but very little more than to cross the Pacific since we have also to cross America to get home. One of my elderly friends heard my wife tell about our trip and began to tell it around that we can go round by the ports—the "ports" mean Shanghai, Hong Kong, Manila, Singapore, Melawan, Colombo, Suez, Marseilles and London—for only $25 more than it would cost to return across the Pacific! Well, it's not quite so good as that, but this German steamship company made its rates so attractive—about $300 less than anybody else—and we decided to come.

And you see, too, wife and I have waited at least half a century for this chance to prove the earth's still round! If Uncle Josh of Goose Creek doubts the earth's a ball, if we reach home we'll prove this to him if he'll agree to foot the bill for our investigation.

And we'll give you back your share, all you homefolks! We know and gladly acknowledge this trip is on you. You bring us home every seven years for a shave, haircut and a new suit; also, mostly for spiritual overhauling and re-fitting. Our hats are off to you. We are traveling the extra spondulix out of the old family stocking we've guarded these sixteen years of blessed—that's my word; wife may change it if she's a-mind!—married life.

Kind o' feel like the couple on the boat with us. "You see," said he, "my wife's been keeping a home for children for years and she's kind of broke down. I'm a photographer. We've kept adopted children in China going till they now have grandchildren. So I says to her, 'Come on, and let's go somewhere.' And here we are going to India to take pictures of ruins of a lost city. Ain't you a Methodist?" When I acknowledged the corn his eyes snapped and he gripped my hand, and we had a love feast. "Taught a Sunday school myself for years," he said.

And remembering you folks at home, I'd give my best Sunday hat if I could have you with us on this trip. How can I make you see it? Make you enjoy it?

Everything I see says to me, "But your homefolks—they'd get more of me than you're getting." And that's true. Many of you see more in Bear Skin Creek than I can in the Yangtse River. And I've got three sisters who could make every one of you sit up all night listening to their accounts of a trip, and when morning came have you feeling like you could lick the world in three minutes! But lamentin' my lamentations, I'm the only one here, and I just got to say something or jump in the ocean. You may feel as if I ought to have done it; but when I get home I'll be 150 miles from the sea! So here goes.

"What's a ship?"

It's a floating hotel, with four or five or six floors, and a crystal blue garden 1000 miles on every side round it. It scours the earth for food and guests eat it, and gives six chances a day to prove yourself a glutton or a wine-bibber. It moves 20 to 25 miles an hour and throbs like a living thing. It has a barber shop, a beauty shop (for those who need it), a doctor, a force of about 200 servants who polish shoes left outside the door or courteously answer about a hundred foolish questions a day—all servants but laundrymen being Germans—fair-haired fellows like we killed and buried—let's say, a million years ago! (We buried something of ourselves with them, didn't we!) There's a library with books of three languages. Everything on the boat new; this it's first trip! There are games, swimming, and walks around parts they call decks, round almost every story of the hotel. I stepped off the length of the "hotel": 625 feet; and I am told from the "ground floor" to the radio atennas it's a good 120 feet. Our first story basement is under water about 25 feet, but we like it that way and don't call the plumber. There are storage rooms where baggage from everywhere is stored. These baggage rooms extend from the next-the-top decks to the bottom—big 25x25 feet square holes. Baggage has to be lifted out with block and tackle. There are baths, band, a photographer, store. Electricity is everywhere; but they couldn't install a hair-curler! One may do his own laundry if he wishes, or have it done very cheaply. We radioed home—10,000 miles—for $1.50. We burn oil; and when we travel we burn the wind at about 25 miles an hour. A victrola dispenses music throughout the ship. We have chairs for sitting out on deck. We have a one-sheet newspaper in German and English. There are two kinds of rooms. We are of the "tourist class"—more cozy and sensible, you know! First class folks in a second class carriage! We like our hotel and recommend it.

"What are the dangers on the sea?"

Of course, they are various: collison; striking a rock, or grounding; explosion or fire; fog or typhoon. There's no more danger of pirates or mutiny, though we may have the card-sharks and gangsters. Many of these dangers are rendered non-existent by the radio, double bottom, fire extinguishers, etc. The one danger that gets most people is sea-sickness, and that will likely never be overcome. The human tummy is not a fish: it re requires a good upright landing place.

We met one of those dangers the other day—fire! Fifteen minutes before we left Singapore someone discovered smoke in the "basement." Then the fight began. And we didn't put out from Singapore till four days later! The crew used the ship's special chemical foam for such an emergency, but couldn't reach the fire with it. They finally had to cover all exits and depend on H-O When the smoke finally cleared away the basement—about 1-10 of it—had to be cleared out; all the wet goods were taken out by shifts of those block men; not on their backs, but by block and tackle.

Many sights out here make me wish I had a movie camera. Then these black men: I have to look twice sometimes before I can see anything. I'd have to use a flashlight to get pictures of them, they're so black! But good and willing workmen; no women in the crowd and all the men wearing shirts. Several of them speak English a bit. It's interesting to see how so much of the success of our trip or of the company depend upon them. There are times, doubtless, when they must be handled with butter-fingers; so many castes and so many languages!

I don't know how to interpret one of my experiences. During the loading of rattan from a barge someone from an upper deck threw two cigarette stubs afire down into the barge. The coolies were evidently astonished, quickly looked for the first but were unable to find it. The second was quickly found and thrown into the sea. They were still loading. I spoke to some friends and even one sailor on the boat about it. "It won't amount to anything," they said. But the next day we had our fire and lost four days as well as much cargo. Was the fire incendiary? We were being shown the safety devices on the ship's bridge today. I ventured this: "If it isn't an unfair question, what was the origin of the fire in Singapore on our ship?" He smiled. It was an unfair question.

Just to reveal some of the problems of sea-travel I mention the two rumors I heard. First, the fire was incendiary, the effort being to blow up a Chinese official on board, the former Premier who was recently shot but escaped death and who is now on his way to Europe. Second, enemies of the company want to spoil their good record and get their trade. Another and more probable explanation is spontaneous combustion, which means that friction of particles of the substance when heated by atmospher catch fire of themselves. Rattan and copra are said to be very inflammable and our cargo was that.

"How is loss through fire met?"

Well, the English company called Lloyd's insures thousands of ships against such things. They meet any

such loss. This company is famous throughout the world. It has men in every port whose duty it is to examine every ship and not let it go out till all is in tip-top shape. We have had some of these men as friends.

And now taking you out on our back deck we show you these coolies eating. Never have we seen such. A big basket of rice, three earthen pots of "hodge-podge" (which means I don't know the contents—big leaves of some plant). Each fellow takes out of the big vessels what he wants, puts it onto a leaf, takes his fingers and rolls a bit of the food into a ball (as a woman makes biscuit of dough) and puts it into his mouth. No knives, no forks. I was glad it was his food and not my mouth! Bits of food and grains of rice were strewn all over the deck and no attempt made to keep from doing this. And yet not a fly nor an insect! I marveled. No gulls. I still don't understand how they avoid flies and typhoid fever. Anyone who wishes to do so may "go native" as some claim they want to do; but I'll just go on trying to be civilized myself. Not one thing of native culture have I seen that I would give the tidiness of old Aunt Tiney for. No, sir; civilization is a good thing. Only we don't value it enough and polish it enough ourselves. North Carolina made the awful mistake of going back to liquor (or of never giving it up); she mustn't go back to eating with her fingers!

Well, I'll quit. Do you want more?

DUKE HOSPITAL SPENT $243,249.90 LAST YEAR ON CHARITY PATIENTS FROM 87 N. C. COUNTIES

Annual Report of Hospital Shows That 45,681 Visits Were Made to Public Dispensary; Patients Came from 21 States, 93 Counties in North Carolina

The report of Duke hospital for 1935 has just been issued, showing that of the $475,499.16 required to operate the hospital last, $243,249.90 was spent by the hospital on charity patients, over 95 per cent of whom were from 87 North Carolina counties. It cost the hospital $50,090.50 more to operate last year than the previous year, and all of this increase was for charity patients.

Patients who required 100,969 days of care, an increase during the year of 14,858 days, paid but $193,026.55 toward their costs. Their counties contributed $23,381.44 and others paid $15,841.27 for them, the report reveals.

Since the costs of special tests made in the laboratories, and that for the diagnosis and treatment of people who made 45,681 visits to the Duke public dispensary are not included, the amount of medical care given was much larger than the figures indicate.

During the past year 92.5 per cent of the patients in Duke hospital have not been able to pay the full costs of their medical care; 63 of their 93 counties have assisted them in varying amounts. Money contributed by the counties was 5.3 per cent of the cost of care of these patients; while churches and community friends contributed 3.5 per cent. Patients themselves paid 38.9 per cent.

Out-of-state patients paid 72.2 per cent of their cost of medical care. These patients came from 20 states and Canada. —Duke University News Service, A. A. Wilkinson, Director.

A STATISTICAL EXPERT IN THE NURSERY

Mother wanted to spend Saturday afternoon shopping, and father—a statistician—reluctantly agreed to abandon his golf and spend the afternoon with the three small energetic children.

When mother returned, father handed her this:

Dried tears—9 times.

Tied shoes—13 times.

Served water—18 times.

Toy balloons purchased—3 per child.

Average life of balloon—12 seconds.

Cautioned children not to cross street—21 times.

Children insisted on crossing street—21 times.

Number of Saturdays father will do this again—0.—Montreal Star.

SOME BIBLE FACTS

Of the 66 books of the Bible 39 are in the Old Testament and 27 in the New, the former containing 929 chapters and the latter 260. Combined they have a total of 773,746 words.

The word "Lord" occurs in 1,855 times, "reverend," "girl," and "everlasting punishment," but once each, and "everlasting fire" but twice.

The longest verse is Esther 8:9, of 90 words, and the shortest is John 11:35, consisting of two words, "Jesus wept."

The 19th chapter of Second Kings and the 37th chapter of Isaiah are alike. The 8th(15th, 21st and 31st verses of the 107th Psalm are alike, and each of the 26 verses of the 136th Psalm ends alike, with the words "for his mercy endureth forever."

Ezra 7:21 contains all the letters of the alphabet except the letter "J."

The books of Obadiah, Philemon, Second John, Third John and Jude contain only one chapter each.—Selected.

SCULPTOR OF THE SOUL

I fain would be a sculptor of the soul,
Making each strong line fine,
Each feature faultless.
Yet the sculptor cannot carve
In wood or stone
An image nobler than he sees
Within his own stout soul.

So gazing at the tools within my hand
I shudder! How escape from self—
Pitiable limited—
That I may be indeed
God's carver.

Happy is the thought,
There is a Guide for me,
Who in His loving flesh
Has given me the perfect image
That I ask of God.

—Toyohiko Kagawa.

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PROGRAM FOR 1936

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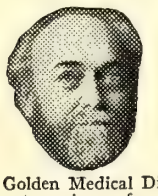
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

PROGRAM N. C. WOMAN'S MISSIONARY CONFERENCE, DURHAM, APRIL 21-24

Tuesday, April 21

11:00—Meeting of district secretaries, Durham Y. W. C. A.

2:30—Meeting of executive committee and district secretaries, Duke Memorial church.

7:00—Fellowship dinner in Union, West Campus, Duke University. (For delegates and officers only. Admission will be by badges).

Evening Service

8:30—Duke University Chapel.

Worship, Dr. W. P. Few, president of Duke University.

Sermon, Bishop Paul B. Kern, bishop of the North and South Carolina conferences.

Wednesday, April 22

(Duke Memorial Church)

9:00—Organ prelude, Mrs. Bert Cuningham, organist, Trinity church.

Communion service. Conducted by Rev. H. B. Porter, presiding elder of Durham district, assisted by local pastors.

Organization.

Reports of conference officers:

Vice President, Mrs. H. J. Faison.

Recording Secretary, Mrs. Walter Patten.

Treasurer, Mrs. F. B. McKinne.

Supt. Literature, Miss Bessie Harding.

Supt. Supplies, Mrs. W. L. Knight.

Supt. Children's Work, Mrs. J. C. Wooten.

Committee on Status of Women, Miss Fannie Vann.

Committee on Spiritual Life and Message, Miss Elizabeth Lamb.

Message by President, Mrs. A. M. Gates.

Council Message, Mrs. W. C. Chadwick.

12:00—Announcements.

Meditation:

General theme—"Gallilee, The Lake of Memories."

Theme for the day—"Nevertheless, at Thy Word." Mrs. C. W. Peppler.

Wednesday Afternoon

1:00—Lunch hour.

Zone leaders' luncheon.

2:00—Hymn No. 465.

Prayer, Rev. Forrest Hedden, pastor Duke circuit, Durham.

Report Supt. of Christian Social Relation, Mrs. C. L. Read.

Winning essay on "Alcohol and What It Does."

Winning poem.

Winning poster.

Awards to Auxliaries.

Report of Supt. Study, Mrs. B. F. Boone.

Awarding of the Lillie Moore Jubilee Study Jewel.

3:15—Meeting of Sessions committees.

Evening Service

(International Relations Night)

8:30—Worship, Rev. H. C. Smith, pastor Duke Memorial church.

Trinity Male Quartet, "Steal Away." Negro Spiritual.

Report of chairman of International Relations, Mrs. E. L. Hillman.

Address, Dr. Elbert Russell, dean of Duke University School of Religion.

Thursday, April 23

9:00—Organ prelude, Mrs. S. J. Angier, organist at the Watts Street Baptist church.

Meditation: "The Cross and World Redemption," Mrs. W. C. Chadwick.

Business: Election of officers.

Secretaries' hour:

Conference Secretary, Mrs. W. C. Chadwick.

District secretaries:

Durham, Miss Florine Robertson.

Elizabeth City, Mrs. J. L. Delaney.

Fayetteville, Mrs. Dan C. Lawrence.

New Bern, Mrs. Gertie Matthews.

Raleigh, Mrs. Gurney P. Hood.

Rocky Mount, Mrs. B. C. Thompson.

Wilmington, Mrs. Floyd Johnson.

Award of the Korean Urn.

Report of Sessions committee on Children's Work.

Awards for Children's Divisions.

Report of Sessions committee on Study.

"Essentials in Building Community Life," Mrs. Rosa May Butler. Young Women's Circle, Edenton Street church, Raleigh.

Address—"Our Community Centers." Mrs. J. W. Downs, administrative secretary, home mission fields, Board of Missions, Woman's Section.

12:00—Announcements.

Meditation:

General theme, "Gallilee, The Lake of Memories."

Theme for the day, Carest Thou Not That We Perish?" Mrs. C. W. Peppler.

Thursday, April 23

1:00—Lunch hour.

Representatives of Young Women's Circles Luncheon.

2:00—Hymn No. 481.

Report of Scarritt Associates, Mrs. Leigh Sheep.

Report of Supt. of Publcity, Mrs. M. T. Plyler.

"The Magic Turn."

"Why I Am Going to Japan as a Missionary," Miss Mildred Hudgins.

"Was It Worth While?" Four returned missionaries.

Report of Sessions Committee on Education and Finance.

Missionary Jubilee Pledges and Gifts.

Report of Sessions Committee on Christian Social Relations.

Evening Session

(Home Missions Jubilee)

8:00—Organ prelude.

Worship, Rev. E. L. Hillman.

Duet—"O, Divine Redeemer" (Ch. Gounod). Miss Helen K. Eubanks, Mr. James M. Godard.

Address—"Fifty Years of Home Missions," Mrs. J. W. Downs.

Address—"The New Home Mission Challenge," Dr. J. M. Ormond.

Friday, April 24

9:00—Organ prelude, Miss Helen Eubanks, organist Duke Memorial church.

Meditation:

"The Cross and Our Daily Tasks," Mrs. W. C. Chadwick.

Solo—"My Task" (E. L. Ashford). Miss Elizabeth Aldridge.

Business:

Reports from Standing Committees. Standing Rules, Historical, Candidate, Rural Work, Committee on District Secretaries.

Election of alternates to Council Meeting, 1937.

Invitations for 1937.

Message from Raleigh Orphanage, Mrs. Nellie Rives.

Address—"Our Home Mission Institutions," Mrs. J. W. Downs.

Service of Remembrance, Mrs. George Hawkins.

Violin Solo—"Ave Maria" (Franz Schubert). Miss Emma Rose Cutts.

Meditation:

General theme, "Gallilee, The Lake of Memories."

Theme for the day, "It Is the Lord." Mrs. C. W. Peppler.

1:00—Lunch hour. Music during luncheon. Violinist, Miss Cutts; accompanist, Miss Eubanks.

The Lumberton zone will be hostess to the Wilmington district meeting in Lumberton, Wednesday, April 29, beginning at ten o'clock. We particularly want all officers to attend. Let each president see that her auxiliary is well represented. Representatives from unorganized churches and pastors are invited.

Mrs. Floyd Johnson.

The Raleigh district will hold its district conference at Creedmoor, May 8, at 10:30 o'clock. It is hoped that every auxiliary will be represented and those coming will bring a light lunch.

Mrs. Gurney P. Hood.

The union zone meeting for Roseboro, Clinton and Garland charges was held Wednesday, April 15, at Ingold church.

The total number of churches in the Wilmington district observing World Outlook Sunday reaches 93.

Wear the old coat and buy the new book.—Austin Phelps.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

24TH ANNUAL SESSION WOMAN'S MISSIONARY SOCIETY, W. N. C. CONFERENCE

Broad Street Church, Statesville, North Carolina, April 21-23, 1936

Program

I will lift up mine eyes unto the hills, from whence cometh my help.—Ps. 121.

Tuesday, April 21

10:30 a. m.—Meeting of executive committee.

1:00 p. m.—Luncheon for executive committee.

Tuesday Afternoon

2:30—Hymn No. 560. Worship service, Mrs. W. W. Hagood.

2:45—Organization. Announcements.

3:00—Group meetings.

4:15—Hymn No. 233. Communion service.

5:00—Memorial service.

Tuesday Evening

8:00—Hymn No. 639. Worship service, Dr. C. N. Clark.

Message from Africa. Miss Dora Jane Armstrong, Wembo Nyama, Africa.

Special music.

Address. Mrs. J. W. Downs, Nashville, Tenn.

Announcements. Benediction.

Commit thy words unto the Lord, and thy purposes shall be established.—Prov. 16:3.

Wednesday Morning, April 22

8:55—Quiet meditation.

9:00—Hymn No. 445. Meditation and worship, Mrs. H. W. McCain.

9:20—Reports of officers:

Vice president, Mrs. W. W. Hagood.

Conference Secretary, Mrs. W. R. Harris.

Treasurer—Mrs. P. N. Peacock.

10:00—Greetings from Africa, Miss Dora Jane Armstrong.

Supt. of Literature and Publicity, Mrs. Mrs. A. L. Thompson.

11:00—President's message, Mrs. C. C. Weaver.

Spiritual Life Groups, Mrs. C. E. Exum.

Announcements. Special music.

12:00—Worship and meditation. Miss Dora Jane Armstrong.

Wednesday Afternoon

2:00—Hymn No. 350.

Scripture and prayer, Miss Berta Ellison.

Election of officers.

Message from Council, Mrs. W. R. Harris.

3:00—District secretaries' hour.

Asheville district, Miss Amy Hackney.

Charlotte district, Mrs. C. E. Wakefield.

Gastonia district, Mrs. Wilbur Baber.

Greensboro district, Mrs.W. T. Powell.

Marion district, Mrs. Arthur Harrill.

Mt. Airy dsitrict, Mrs. J. L. Woltz.

Salisbury district, Mrs. Z. V. Moss.

Statesville district, Mrs. A. D. Abernethy.

Waynesville district, Mrs. F. E. Branson.

Winston-Salem district, Mrs. J. G. Sterling.

4:00—Pageant, "Lift Up Thine Eyes."

Be ye doers of the word and not hearers only, deluding yourselves.—Jas. 1:23.

Wednesday Evening

8:00—Hymn No. 59.

Worship service, Rev. A. L. Aycock.

Special music.

Address, Bishop Paul B. Kern.

Special music.

Announcements. Benediction.

Thursday, April 23

8:55—Quiet meditation.

9:00—Hymn No. 33.

Meditation and worship, Miss Sarah Kee.

9:20—Supt. of Study, Mrs. C. N. Clark.

Supt. of Supplies, Mrs. J. W. Harbison.

Report of Secretary of Children's Work, Mrs. George Hoyle.

Scarritt College, Mrs. A. L. Thompson.

10:45—Supt. of Christian Social Relations, Mrs. Onilee Brown.

11:30—Pledge service.

Announcements. Special music.

12:00—Worship and meditation, Rev. H. P. Powell.

Be strong and let your heart take courage, all ye that hope in the Lord.—Ps. 31:24.

Thursday Afternoon

2:00—Hymn No. 411.

Scripture and prayer, Mrs. George Foard.

Report on status of women, Mrs. Frank Spruill.

Recommendations of committees.

Invitation for 1937 meeting.

Unfinished business.

Report of committees on resolutions.

Benediction.

ZONE MEETING AT KERNERSVILLE

Mrs. J. W. McCorkle, Secretary

Zone No. 1 of the Winston-Salem district met at Kernersville March 11 with a fine attendance, 120 registering.

After the opening hymn, Rev. E. P. Billups, pastor of the Kenersville church, led the devotionals, reading the First Psalm—Great Poem of the World. He urged us to follow the example of the Master, keep in touch with him through prayer and meditation.

Welcome was extended by Mrs. Bodenheimer of the local auxiliary, with Mrs. Candel of Central Terrace responding.

Miss Margaret Wood, superintendent of Christian social relations, outlined the five requirements necessary to secure a Council certificate.

Mrs. Lindley of Ardmore church discussed mission and Bible study, saying in part that a wide-awake Bible study make a live organization, and that missionary education is the underlying reason for our missionary work.

Miss Maxine Watson, accompanied by Miss Ida Mae Higgins, sang "These Are They." Mrs. J. G. Sterling, district secretary, gave her report, presenting the work for the new year and stressing especially an increase in World Outlook subscriptions. Mrs. Redman urged subscriptions to the North Carolina Christian Advocate.

A playlet, "Why Report?" was most ably represented by five representatives of Ardmore church.

Mrs. T. H. Cash reported the coupon fund had reached $227, which was most gratifying.

A delightful fellowship hour followed the meeting, at which time the ladies served sandwiches, cookies and tea.

BRYSON CITY AUXILIARY HOSTESS TO ZONE MEETING

Mrs. George Thompson

The Southwestern zone of the woman's missionary society of the Waynesville district held its semi-annual meeting at Bryson City, March 25, with 50 or more present. The meeting opened at ten o'clock with Mrs. Tom Axley of Murphy, zone chairman, presiding. The hymn "Blest Be the Tie That Binds" was used as an opening selection, after which the audience with bowed heads gave silent tribute to Mrs. Coburn and Mrs. Wiggins, recently deceased.

The pastor of Hayesville church, Rev. John H. Greer, led in prayer, after which Mrs. Frank Hyatt of Bryson City extended a most cordial welcome to the visiting representatives, to which Mrs. Early Anderson of Hayesville responded.

The opening devotional by Rev. Byron Shankle of Bryson City was most impressive. The representatives of the various societies gave their reports, all of which were interesting. Mrs. Smith of Andrews talked on "Missionary Work at Home and Abroad" and Mrs. W. A. Barber of Murphy gave two readings, "A Chance" and "When Life's Last Picture Is Painted," both of which were greatly enjoyed.

Mrs. J. R. Long of Bryson City was heard in an interesting talk on "Christian Social Relations in Regard to the Child in the Home."

A most beautiful and impressive dedication service was led by Rev. W. A. Barber of Murphy.

After a bountiful lunch the audience reassembled and after singing a song the meeting was turned over to the district secretary, Mrs. F. E. Branson, who used the time to good advantage in discussing the different departments of the work and urging a greater co-operation in the work of missions. The meeting closed with benediction by Rev. Byron Shankle.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

CHURCH SCHOOL DAY OBSERVANCE

First church, Wilson, has already reported a most interesting observance of Church School Day on Sunday, March 29.

The suggested program "Toward the Mark" was used so effectively that we felt it would be helpful to other groups who plan to observe this day to see a copy of the order of service used at Wilson:

Organ prelude, "Heralds of Christ."
Hymn 4.
Scripture reading, Psalm 100 (in unison).
The Gloria Patri.
"The Builders," Miss Gertrude Flowers.
"Our Church School Day Program," Wade A. Gardner.
Nursery Dept., Mrs. Henry Moss.
Beginner, Miss Margaret Little.
Primary, Mrs. Carl Brown.
Junior, Mrs. B. S. Young.
"Youth Offers Itself to the Church," Miss Lynette Moss.
Hymn 268.
Adult Dept., Mr. J. J. Gibbons.
Scouting in the Church School Program, Mr. J. J. Sigwald.
Prayer, Wade A. Gardner.
"Parents and the Church School," J. W. Hayes, Jr.
"The Church School Day Offering," Miss Clee Winstead.
Offertory, "My Mother's Bible."
Evangelism Through the Church School," Rev. A. J. Hobbs.
Hymn 18.
Benediction.
Organ Postlude, "Lead On, O King Eternal."

PRE-EASTER SERVICES

As a part of the pre-Easter lay services at First church, Rocky Mount, the young people's division of that church, under the leadership of the division superintendent, Mrs. Van Watson, and her co-workers, sponsored three evening services for young people. There was an average attendance of 40 young people at these special services, and most interesting and stimulating talks were given on each evening.

Mrs. J. B. Kittrell of Greenville was the speaker for the first evening, using as her subject, "Indifferent Youth." On the second evening Milton Adams of Wilson spoke on the theme, "What the Church Has to Offer Youth," and the closing address was brought by Mr. Inman Townsley of the Duke School of Religion on the subject, "Youth and Its Relationship to the Church."

GRADY DAWSON UNION

We take pleasure in announcing the organization of another new union in the Wilmington district. This union, which bears the name of the former Wilmington district director of young people's work, Rev. Grady Dawson, embraces the Garland, Clinton and Roseboro charges.

At the organization meeting held at Clinton the latter part of March under the leadership of the present district director, Rev. M. W. Lawrence, the following officers were elected:

President—Dan Larkin, Clinton.
Vice President—Thelma Becton, R. F. D., Clinton.
Sec.-Treas.—Annie Barry Malpass, R. F. D., Clinton.
Chairman Worship Committee — Mrs. Elizabeth McLamb, Garland.
Chairman Recreation — Verna Peterson, R. F. D., Clinton.
Chairman Missions—Ann Venson, of Roseboro.

ANOTHER NEW UNION

On April 3 the young people of the Bladen and Elizabeth charges met at Elizabethtown for the purpose of organizing a union for that part of the Wilmington district.

Rev. M. W. Lawrence, district director, presided over the meeting, and the following officers were chosen:

Adult Counselor—Mrs. N. P. Edens, Elizabethtown.
President—Carlton Willis, R. F. D., Elizabethtown.
Vice President—Minnie Cain, Rt. 1, Elizabethtown.
Sec.-Treas.—Wanda Suggs, Elizabethtown.
Chairman Worship Committee—Mrs. W. R. Steven, White Oak.
Chairman Recreation —Kenneth Johnson, R. F. D., Elizabethtown.
Chairman Missions—Margaret Smith, Elizabethtown.

With the organization of this union, there are now five unions in the Wilmington district. We congratulate the district director, Rev. M. W. Lawrence, and his associates on the splendid work they are doing in this district.

ATTENTION, ALL UNIONS

All unions and union officers will be interested in a recent statement from Walter Towner to the effect that a revision is being made in the manual for union officers and members, authorizing the holders of election for the officers of the union in May rather than in October.

This will enable the newly elected officers to attend our Young People's Assembly at Louisburg College, June 29-July 3, and receive instruction in their duties for the coming year. All union officers will be especially interested in knowing that Mr. Towner will be with us at Louisburg this year and will teach the course "Administrating the Union." Let every union begin making plans now to send its president and as many other officers as possible to Louisburg June 20-July 3.

OBSERVATION VACATION SCHOOL

During the time of the pastors' school, which opens June 8 at Duke University, Durham, an Observation Vacation School will be held at West Durham church.

Miss Barnett Spratt, director of week day work for the General Board, will supervise the school and be in charge of the work for the junior group. Other leaders in the field of religious education for children will participate in the school.

The purpose of this school, which will be the first of its kind to be held in the North Carolina conference, is twofold:

First, to provide for the children of the West Durham church a joyous experience in Christian living as they work, study, play and worship together during the sessions of the school.

Second, to provide practical training for pastors, Duke school of religion students, and workers with children this opportunity of seeing how others teach; how they plan and guide children in actual experience in Christian living; and how they use to this end the suggested procedure and materials suggested in the vacation school units.

At the close of each session an opportunity will be given for observers to discuss with the leaders in the school the daily plan and procedure and the values accruing to the children as observed during the session.

A detailed announcement of instructors ,courses and time schedule will appear later. If you are interested in observing in this school please send your name to Mrs. Wade of the conference office.

CHILDREN AND SCHOOL DAY

Workers with children are discovering that it is not wise to consume time "drilling" children for special day "performances." It is certainly much easier for the leaders and more worth while for the children if the songs and scripture they have learned during the year are used on such occasions, since this material already has meaning to the child. It is challenging also to parents and other adults to learn what is actually going on in the children's division of their church.

Coming as it does at the completion of the "World Friendship Unit" on Mexico, Church School Day offers a splendid opportunity for primary and junior groups to share with the other members of the school the happy and meaningful experiences they have had in connection with this unit.

A most helpful article on this subject is "The Child's Part on the Program," in the March Elementary Teacher, in which Miss Spratt suggests ways in which children may share meaningfully in planning for and carrying out the Church School Day Program with the entire school.

Vacation Church School Institutes

Miss Barnett Spratt, Director of Week Day and Vacation Schools, General Board, Nashville, will be present to lead the discussions. No person in our entire church is better qualified for this service than Miss Spratt.

Date and Place of Meetings

May 4, 10 a. m. West Market Street Church, Greensboro
May 4, 3 p. m. Wesley Memorial Church, High Point
May 4, 8 p. m. Centenary Church, Winston-Salem
May 5, 2:30 p. m. First Church, Salisbury
May 5, 8 p. m. Central Church, Concord
May 6, 2:30 p. m. First Church, Charlotte
May 6. 8 p. m. Main Street, Gastonia
May 7, 10 a. m. First Church, Newton
May 7, 3 p. m. First Church, Morganton
May 7, 8 p. m. First Church, Marion
May 8, 2:30 p. m. First Church, Canton
May 8, 8 p. m. Central Church, Asheville
May 18, 3 p. m. First Church, Spray

District Directors of Children's Work, Superintendents of Children's Divisions, all workers with children, pastors if possible, and especially those persons who are to have charge of Vacation Church Schools this summer should attend these meetings.

CHURCH SCHOOL DAY

Either

APRIL 19 or MAY 17

Write Conference Office, Box 828, Salisbury

for

FREE PROGRAMS

WESTERN NORTH CAROLINA CONFERENCE
BOARD OF CHRISTIAN EDUCATION

Evangelism and Benevolences

Special Page Edited Jointly by Bishop Paul B. Kern and Rev. W. A. Lambeth

SIXTH WEEK OF SIX ISSUES

• • •

CADE, WILMINGTON DISTRICT

In spite of the weather (did anybody ever hear of that?) the elder has been the first round and started again. Like the music in a popular song, he goes round and round. But we are doing things. Wise and effective plans have been laid in every charge for a great year's work. Both the pastors and laymen are optimistic, prayerful, and hopeful. Major emphasis is being laid on evangelism, education, and finances. The elder has never seen such encouraging signs and promises of large success as are in evidence on practically every charge in the district.

We have been holding group meetings of the district pastors. About four hours are spent in each meeting in reporting and sharing plans and in prayer. Each pastor brings a written report and outline of his work, his plans for evangelism, Christian education, pastoral ministration, finances, and an account of the material that he has recently been reading.

The elder is encouraging every pastor and every board of stewards member to subscribe to the North Carolina Christian Advocate.

The following have reported an appreciable amount raised for evangelism and benevolences: Hardesty, Shallotte; Harmon, Town Creek; Love, Grace; Edens, Elizabeth; Lawrance, Chadbourn; Stevens. Bladen; Johnson, Tabor City; Phillips, Hallsboro; Harrell, St. Pauls; Miller, Whiteville; Vickers, Lumberton; Davis Jacksonville-Richlands; Maness, Wallace-Rose Hill; Barbee, Swansboro; Thompson, Roseboro; Andrews, Maysville; Joyner, Faison-Kenansville; Walters of Warsaw-Magnolia; Hathway, Epworth-Wesley; and Munns, Clinton.

* * *

PORTER, DURHAM DISTRICT

Mount Bethel church school, Bahama, where M. C. Dunn is the pastor, is soon to have new class rooms. They are now being added to the church building. These additions will furnish adequate class room space to meet the needs of the church school for the future. Dunn has been untiring in his efforts at Bahama.

The people of Concord church, Person circuit, have recently raised and spent several hundred dollars on the church building for painting and general renovation.

* * *

MOSER, GASTONIA DISTRICT

McKenree church, on the Lincoln circuit, is now completed and ready to be occupied. It is a beautiful stone church. Twelve families compose the membership of this church. The membership of the church has raised in money $125 per capita for the building fund.

Concord church, on the Bessemer City charge, is out of debt. Under the leadership of Gilreath Adams and his good wife, this fine piece of work was accomplished just before the Christmas season. The building will be dedicated in the near future.

* * *

PICKENS, WINSTON-SALEM DISTRICT

Ogburn Memorial church has recently received 44 on profession of faith. The effort to secure these new members was wisely planned. This church has a great field. Incidentally, it paid all its debt last year.

The Winston-Salem district is in good condition with its finances at this time. There was added to the assumptions for pastors and benevolences by the charges $3175.94. The Children's Home will share in this amount also. The indications are that a large majority of the charges will be paid out by the district conference.

Centenary is making special effort for members on profession of faith. Up to this time 45 have been received, with a good prospect that the number will be 75 by Easter. About 25 have been added by letter.

Three parsonages are being built in Winston-Salem district, at Lewisville, Crews, and Old Town.

Central Terrace. Winston-Salem, will have the debt on the church paid within a few weeks. Many friends, outside the church, have helped to keep Central Terrace from being sold. This church added 68 on profession of faith last year.

* * *

ROLLINS, WAYNESVILLE DISTRICT

Bethel charge, a three- point circuit of 206 members, assumed $200 on benevolences last year. The presiding elder doubted whether this small charge could pay that amount. By conference the benevolences were paid in full. This seems a very small amount, but it is to be remembered that the charge also paid T. G. Highfill, the pastor, $586 on salary.

G. F. Houck found a debt of $600 on the parsonage when he came to the Jonathan charge. His salary was $700. However, at the end of the year he reported $390 paid on the debt and $100 paid on benevolences.

* * *

WEAVER, GREENSBORO DISTRICT

There is little startling to report about the Greensboro district. In the beginning of the year the preachers and laymen met and made out a program of work toward which all agreed to work. That this has been faithfully followed is being evidenced by results already coming to light. Mount Pleasant was out on all claims, except salaries, during the quarter. Wesley Memorial and Main Street, Reidsville, showed balanced books at the end of the first three months. Others have made notable increases and advances.

Many good meetings have already been held and a number of others are in progress.

Altogether, the preachers and laymen of the Greensboro district seem determined to make this one of the best of recent years. The elder thanks them all.

* * *

AN OFFERING SHOULD BE AN ACT OF WORSHIP

By An Ex-Treasurer

(One of the best treasurers I ever had. W. A. L.)

How often have we heard some good brother arise and say emphatically, "We must put business methods into our church finances?" It generally comes just about the time some alarm is felt over the backward state of the church's finances.

If by "business methods" he means a certain amount of order and system, we have no objection to his statement; for order is said to be heaven's first law. But if he means a certain high-pressure salesmanship that is rapidly losing out in the ordinary business world, we must observe caution. The reaction to such methods is not pleasant.

The church is not a business organization. The church is a peculiar institution. In an emergency, a high-pressure campaign may be justified; but it should also act as a signal to take steps to avoid such a repetition.

Most of us forget that contributing to the Lord's work is an act of worship. It is just as much a part of the regular congregational worship as is the scripture reading, the hymns, the prayers, and the sermon. We are commanded to bring our offerings to the Lord's house. That is the proper place to make our offerings.

It takes time and patience and toil to get a congregation on a high spiritual plane with regard to making the offering a part of the regular worship. The burden will naturally fall on the pastor. If he understands truly the nature of congregational worship, it will be easier for him. If he is the type of pastor that calls his congregation an audience, we feel sorry for him.

Much of the true spirit of worship is destroyed by the collecting of contributions outside the church, on the streets, in the business offices. The church member who makes his contribution by hand-

ing a check to a collecting steward is somewhat on the same plane as the one who stays at home and listens to the sermon over the radio.

No true church member should ever allow the collection plate to pass him without putting something in it, no matter how small. The church does not attempt to dictate how much a member should contribute, but it does expect every member to make some contribution, be it ever so little.

It is true that often some of the largest paying members never place a contribution in the collection plate, it being generally understood that they pay by check at the end of the month, the end of the quarter, etc. The collection plate is passed regularly under their noses without their ever noticing it. Such action has a negative influence on the majority of the congregation. People are imitative, and that applies to church members as well.

Let's train our church members to make their offerings a part of the worship, to make their offerings in the Lord's house, teaching the young people, especially, the importance of this.

* * *

HOW CAN A PREACHER HELP HIS LAYMEN TO SECURE ONE-HALF OF THE BENEVOLENCES BY DISTRICT CONFERENCE?

By Dr. R. S. Truesdale of Waynesville

A preacher helps most when he gets his board of stewards to consent to raise half the benevolences by district conference and leaves them to do it.

The pastor does plenty visiting among his people. This is more effective than preaching, because so many do not go to church.

I have not seen a board fail under this kind of treatment by the pastor. It is the best method I know of to get things done.

* * *

GREENSBORO DISTRICT COMMITTEE ON FINANCE

Calling: All pastors, finance committees, and official members of all churches, and all others who have part or lot with us in this matter:

Hear ye: A gross wrong is about to be done. The church of God is about to be deprived of sorely needed funds to balance the budget for the second quarter.

Concentrate on all forces, arouse all interests, canvass all resources, collect all funds available and meet all church obligations at once, that this wrong may be done.

It is Easter, it is spring time, it is glad time, it is—it is—pay up time. Pay up and be glad.

Balance your budget, be just to a great cause, do right by our church.

If I were any church, I would be ashamed to see my pastor's wife come to church Easter morning without a new bonnet. I'd be ashamed to see my pastor go into the pulpit without a new suit—especially if I had on one myself. I'd be ashamed to look a missionary in the face—even his photograph—if I owed him a red cent that I could pay.

Come on, now; it CAN be done. JUST DO IT! M. T. Smathers, Chm.

BOOK-BORROWERS, TAKE WARING

The Manchester Guardian's competition for the best versified warning to dilatory book-borrowers yielded these gems:

"This book of mine,
When lent by me,
Awhile is thine.
This book of thine,
When read by thee,
Once more is mine!"

The three inscriptions which follow gained the prizes:

"A compliment to friendship true,
This book to you is lent;
'Twill not be long, I trust, ere you
Return the compliment."

* * *

"I love my friend,
I love my book,
And to my friend
I love to lend
My book.

"So when I lend
To you my book,
Remember, friend,
I love to lend
My book."

* * *

"The name above is of the owner;
The lender merely, not the donor."

PROVING HISTORICAL ACCURACY OF THE BIBLE

Sir Charles Marston, who has realized a fortune in the manufacture of bicycles and motorcycles, has also realized his dream, in part at least, of proving the historical accuracy of the Bible through archeological research. In recent discoveries, as announced in his book, New Bible Evidence, he uncovered the ruins of an ancient Jericho and found the walls fallen flat as Joshua tells of in the Scriptures. Other discoveries indicate that Jericho fell in the year 1440 B.C., agreeing exactly with the biblical records. Findings in Lachish, a town 25 miles from Jerusalem, include script on an ewer, which shows that the alphabet was in use by the Israelites before the Phoenicians had one. The latter are usually credited with the invention of the alphabet. Sir Charles thinks that Moses used this alphabet in the writing and compiling of the first five books of the Word.—Religious Telescope.

Who knows the troubles of the other man? This time it was the math professor. It was 2 a. m. The professor was groaning and writhing in agony. "Dear, dear," called his faithful partner of the years, "wake up, wake up! What on earth is the matter?" He came to. A cold sweat was on his brow. "Ah!" he said, "what a horrible nightmare! I dreamed our little Tommy was a minus sign under the radical, and I couldn't get him out."—Richmond Christian Advocate.

FEEL WONDERFUL
EVERY DAY

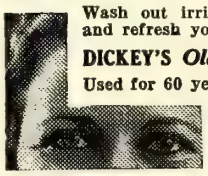


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Sunday School Lesson

APRIL 19

By William G. Chanter

God's Forgiving Love

Scripture Lesson: Luke 15.

Golden Text: "Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psalm 103:13.

But when he came to himself . . .

The parable of the Prodigal Son has always something new to offer the student. Take this phrase and see how it suggests that this boy had to find himself. In the other parables in the chapter, there is a search. The shepherd goes after the lost sheep until he finds it. The woman who has lost her silver piece seeks diligently for it. But there is no search for the lost boy.

Nor is it very hard to see why there is not. It is possible to bring a man back to a lodging within the four walls of his father's house. But it is not possible to make him a real member of the family—that he must do himself. Jesus had too high a view of salvation to make it anything less than becoming a real member of God's family. Nothing short of real sonship will satisfy his meaning of the word "found."

Real sonship implies sharing in the life of the father, entering into his purposes and ambitions, his attitudes and ideals, his sorrows and his joys. Only, however, as a man comes to some appreciation of the richness and dignity of his father's life, only as that appreciation springs up freely within his own heart, can he be welcomed into the family again. A lost coin can be put back with the other coins by the act of its owner with no reference to anything within the nature of the piece of money thus restored. A lost sheep can be carried bodily back to the fold and the shepherd can take it for granted that the brute instincts of the animal will make it at once a member of the flock. But the restoration of a human being to his place in the divine family is a different thing. Nobody can lift him up and put him back in place—he must find himself and then, having discovered how deep and essential are the wants which only the life of the divine family can satisfy, he must make his own homeward journey.

And he divided unto them his living.

In the parable, therefore, the father does nothing to prevent the younger son's going away into the far country. Nor does he follow him and attempt to bring him back. He will neither hold the boy at home by keeping him in dependence, nor will he try to bring pressure upon him to return. And yet it is not true to say that the father does nothing. He has had his son for the years of his childhood and of his youth. If in those years no feeling for the peace and generosity of the home has found its way into the boy's heart, there to remain, dormant, perhaps, but not dead, then indeed the father has done nothing. But if he has put into his son's mind tender and beautiful memories, making them so truly a part of the boy's life that they can never be extinguished, he has done all that a father can do. Then even should the son stray into the far country, the better self which his father has helped to create will turn the boy's footsteps back to the father's house once the folly of riotous living has become apparent.

Now, however you qualify this as a true description of God as Jesus would have us see him, still if there is any truth in it at all, it means that much depends on the idea of God and the life of God's family which a young man takes with him into the world. Upon all those responsible for the religious instruction of the young rests a heavy obligation. What conceptions of religion and of the religious life are we giving to the young people with whom we are working? Are they the sort of ideas that will bring them back to the heavenly Father's house once they come to themselves and resolve to live up to their highest and their best?

For this my son was dead, and is alive again; he was lost, and is found.

Jesus is sure that only in God's famliy can a human being be really at home. Only there will he be able to live the abundant life. If the prodigal had not had the memories of a home where even the hired servants were generously treated, if the memories of his father had not been those which drew him back to confess his misdoings, then, indeed, the lost boy could never have found his way. And that man or that woman who does not know that there is a Father and a house of many mansions is without the master clue to life's meaning and to life's only adequate satisfactions.

This profound conviction is emphasized, it seems to me, by the part played in the parable of the elder brother. He has never left the father's house, but neither has he been really a part of the father's family. He has not shared his father's life—and what a pitiable part he plays, what a narrow, starved life his turns out to be! Embittered and joyless, he stands outside the rejoicing circle, ruling himself out by his own inability to understand the love of his father or to share his gracious sympathy with the repentant prodigal. No mere respectability will make a man's life really worth while, no amount of outward conformity to accepted codes. Only as he shares the life of the Father in heaven can he attain to true richness of character and experience.

But the father said to his servants, Bring forth quickly the best robe . . .

Jesus is sure, also, that in the house of the heavenly Father there is a real place for every humble and penitent soul. Here again the elder brother falls short—he has no special humility because he has no appreciation of the greatness of his father. But the prodigal, thoroughly humbled by his bitter experience, is brought back into the family by a sympathetic generosity which forgets what he has been in the joyous sense of what he now is. Or rather, and better, the loss and sorrow of the past is made the occasion for all the greater rejoicing in the hour of restoration.

The vision of God when it is a real vision always means a humbled soul. But it also means a great and overflowing joy. The prodigal's heart must have been broken when he saw the joy in his father's face. But yet that joy swept into his own broken heart, the joy of knowing that he was wanted and loved. That is what Jesus would have all of us prodigals see in God—the gracious generosity whcih sweeps aside our pettiness and lifts us up to a place in the joy of the divine family. He bids us listen that we may hear the joy of the heavenly home over repentant sinners. He bids us listen, too, to the voice of our better selves as the upward calling of God through those forces which he has put into human life.—Zion's Herald.

Tom Paine prophesied that within a hundred years from the time he wrote in ridicule of the Bible, the sacred Book would have become extinct. Today the very house in which Paine penned this prophecy has become a depository of the Holy Scriptures and the Book is still the world's best seller, while his books have practically sunk into oblivion.

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THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....

..... (here designate the bequest) .....

Most of our children have received their spring and summer clothes. I confidently believe that within the next week or two that every child will receive his or her spring and summer outfit. I cannot over-emphasize the value of such service to our children.

* * * *

Excessive rains in recent weeks have hindered and delayed us very much in our farming activities. However, with better weather we expect to make marked headway in the immediate future. We got all of our early vegetables planted before the rainy season set in.

* * * *

I wish to make an urgent appeal to our missionary societies and Sunday schools not to leave a stone unturned to collect all the Octagon soap coupons in their communities. We must repair and refurnish a number of our cottages and the money that we receive from this source will help us to accomplish this worthy end.

* * * *

There is an active campaign being waged throughout the conference to raise 50 per cent of the benevolences by the time of the district conference. Surely there is no benevolent cause more pressing and deserving than the feeding, clothing and training 313 children for which our conference is responsible. Since 91 charges fell behind on the apportionment last year and three charges not paying anything, it is more imperative than ever that all our pastors and churches raise at least 50 per cent of this Orphanage apportionment by the district conferences. Here's hoping not a single charge will fall below our expectations because our need is so urgent.

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It was my privilege and pleasure to spend the entire day Sunday on the charge of Rev. D. L. Fouts. Our Scotland Neck friends always receive us gladly. Mr. and Mrs. R. A. Phillips were cordial in their entertainment for dinner for the writer. In this home I was associated with Mrs. Phillip's mother, Mrs. Josie, who is an outstanding member in the Baptist church there. We had an appointment at 3 o'clock at Palmyra then on to Hobgood. Our congregations at each place were very large. At Hobgood the Baptist minister held his service first in their church, then all congregated at 8 o'clock at the school auditorium for our service. We were quite happy having this large crowd, and the attention was all we could ask for. Mr. and Mrs. Fouts are doing splendid work in these churches and have the love and esteem of their people. The pastor and wife, and I, were in the home of Mrs. Preston White for supper. It was pleasant to be with our friends again.

Mrs. Nellie B. Rives.

BACK HOME

How often in life we go back to that which we have left, and how often we welcome a chance to return to the very things we abandoned in earlier life. The truth of this is to be found in the yearning in every heart of every small-town resident, now grown to manhood, who in years gone by drifted away to make his home in a large city.

A desire to get to the city is inborn in every resident of the farm and small town during their youthful years. The average boy of today thrills to the so-called glamor the city has to offer; he seems born of a belief that he can "do better" in a bigger town. He has to learn from experience, of course, that most city dwellers merely exist; that they don't really live because life demands close contact with the earth, the winds, the sky and the great outdoors. Perhaps success does come to them, as is quite often the case. Do they lose the memories of the old home, or do they forget the joys of life that came with living in a rural community or a small town where friendliness is at its best? They do not. The successful city man toils away with the wish in his heart—whether he gratifies it or not—that he could spend his declining years in the self-same environment from which he sprang.

There's a lesson in this for every local boy who now strains at the leash and longs for a chance to get away to the city. Maybe he will have to find it out for himself as millions of others have done. But it will always be there, and it will always consist in the knowledge that the happiest life is the simplest life—the life of the small town and the farm.—Mooresville Enterprsie.

AWAKENING

The day was done and weary with its toil I slept.
Secure with trust in Him who brings each glad, new day,
I closed my eyes and thought—
"Tomorrow I shall wake refreshed and toil another day."
The morrow came with rising sun to greet my waking eyes,
And I with hope and strength renewed
Rose eagerly to greet new tasks.
So shall it be when life's long day is past;
I shall lie down in tired but sweet content, and say,
"Tomorrow I shall wake to new and greater life."

—Margaret Goode Chandley.

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"I woke up with a throbbing headache," writes Mr. Brereton. "Took Bromo-Seltzer, was amazed how fast it works!" This sparkling remedy has brought millions *faster* headache relief. Soothes the stomach, too—calms nerves. Reduces excess lactic acid in the blood.

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Easter . . . Let All the People Sing!

By WILLIAM H. PHELPS

Over a half-crazed and bewildered world the Easter bells are ringing and the Easter music is in the air and on the air. Let us rejoice that some—at least—of the half-crazed men and nations are in the Easter songs.

It beggars belief but the Italians are singing these songs in the camps of Ethiopia. The Germans are singing them as they rush their preparations for possible war.

The churches of France are lifting these songs as the war party digs in still deeper opposite the German border. England's churches echo the songs of another Easter, even while her factories hum for tomorrow's war. Only in Russia are the Easter anthems stilled, but certainly they must linger as a precious memory in many a heart.

It is indeed a strange anomoly that men are singing as they forge the big guns and bombs, but the hope of the world lies in that singing.

The war preparations are only plunging the nations into a mad and impossible race whose unrecognized goal is war. Not the guns on the front line, but the song in the heart, that is the world's only hope.

If that song dies down, the world is doomed. If it increases in volume it will save the world from the curse of war that would bankrupt the nations in men, money and morals. Who has a better right to sing than the Christian with his views of life, his faith in God and his trust in Christ?

Outside our window a robin is singing in the rain, singing a song that a good God put into his heart. Shall we not sing just because it is dark? Song was made to herald the dawn.

Paul and Silas sang in prison and it is written that on that dark night before the cross, Jesus and his disciples sang. We wonder what they sang, but may not be sure. It is enough that they sang.

It is hard for the Christian to understand the current unbelief of youth and age. Some throw overboard the faith of their fathers because it has become a fad in certain circles. It is stylish to cultivate skepticism and cynicism, and gives callow youth a sense of importance and that unexplainable thrill of being thought sophisticated.

Then there are the men whose unbelief is born of a hope that there is no God, lest their sins should be exposed.

And, of course, there are always a few honest skeptics caught in the confusion. And no wonder, in such a day as this.

The infidel says with a sneer, "The Easter story is all too good to be true." But we know it is true! Therefore let the Easter anthems ring out and let them never cease until we have sung out the old hatreds and suspicions and have sung in new love and a new sanity to these half-crazed hearts of ours.—Michigan Christian Advocate.

HE HELPED MAKE METHODIST HISTORY

Dr. Albert J. Nast, who died on March 27, at Daytona Beach, Fla., was perhaps the last link between our time and a great generation whose distinctive work had been greatly done.

Today there is little to distinguish our German-descended Methodists from the general mass, but Dr. Nast was born only ten years after German Methodism in this country began.

He knew its ten conferences intimately. His father, William Nast, of honored memory was its founder; and, after the elder Nast had edited Der Christliche Apologete for 54 years, the son took his place and continued with the paper for a term of 26 years. That itself is a record.

Earlier he had made a name for himself as an educator, first in Cincinnati Female, and then in Illinois Wesleyan.

Dr. Nast, as editor, continued his great father's work of winning and holding for the church that great body of Germans who sought an evangelical message and the personal experience of saving faith.

Others shared largely in this task, and it is due to their patience and statesmanship that our German brethren were not only kept from alienation during the World War, but have since merged all but one of the German conferences into the general body of American Methodism.

Albert Nast was a Christian and a patriot. He was a great giver, and a servant of many noble causes. And now, in his ninetieth year, he rests from his labors.

BURGESS–HUNT

Rev. and Mrs. Robert E. Hunt of Maiden announce the engagement of their daughter, Sarah Elizabeth, to Larus Ranford Burgess of Burlington.

Miss Hunt was graduated from Greensboro College in 1930, and has many friends in Greensboro and in other parts of North Carolina, where her father has been pastor. For five years she has been a member of the faculty of the Norwood city schools.

Mr. Burgess is a son of Mr. and Mrs. J. L. Burgess of Pleasant Garden. He was graduated from State College in 1934, in textile manufacturing, and has since been in the analyzing department of the Burlington Silk Mills.

The wedding will take place early in the summer.—Maiden News.

Man's life means tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred sensible seventies, aching eighties, death, the sod, God!—Joseph Cook.

AN EASTER HOMILY

By David English Camak, D.D.

I was about to write a sermon
On this page—
Not that I wanted to
Or had wherewith to do it.
My heart was sad.
The homiletic stuff at hand
But bored my soul;
'Twas straw from which the grain was gone.

And yet I had to make a sermon.
The congregation there before me
On tomorrow's Easter morn
Would wait my word—
The word of hope for immortality,
That I had somehow got from God!

As yet there was no word.
I scanned the texts:
"If from the dead
The Master did not rise,
Our hope is vain,"
One scripture said.
I closed the Book and cried,
"I want no 'if,' because my brother's dead!"

I saw him die but yesterday,
So tired from his fight for those he loved.
I saw the mother of his two young sons
Come now to mother him,
And talk to him in baby tones,
And tuck him in for his long sleep.

But ere he slept
He opened wide his great blue eyes
And looked at me—
At me,
His preacher brother there beside his bed,
As if to say:
"Have you a message for me now?"

And I was dumb—
Yes, dumb and stunned by death.
What could I say to him
Who now experienced it?
And then I thought again
About the sermon I must make:
Shall I stand up within the pulpit,
Dumb on Easter morn?

Once more I took the Book and read.
"And now there was a garden there
Hard by the place
Where He was crucified,' 'it said.

I read but once!
I did not need to read again,
For well I knew
That only God can make a garden grow
Upon a rock,
And take its chemic stuff
And turn it into bloom and fragrance rare.
I know there is a God;
I've seen His foot-prints there
Upon the dewy sod—
The sod that yesterday was rock.

And so I know my Saviour lives;
And though I cannot prove
By logic how He rose from death,
I can at least stand up and say
To other mortal men on Easter day,
"For me death has no sting,
The grave no victory!"

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

EASTER MONDAY

These notes are being written on Easter Monday. It is a beautiful day and our family is enjoying it to the greatest extent. The smaller boys are shooting marbles, playing ball and hollering to beat the band. The larger boys are more systematic in their baseball practice. This is the first day this spring that the infield on the ball ground has been sufficiently dry for a good practice. The varsity team has three match games this week, one extra having been scheduled because of a former postponement. The girls are cleaning house and getting ready to spend the day hunting Easter eggs and visiting one another. So this is Easter Monday. Its sunshine brings us a spirit of play, an opportunity to rest and to get ready to work some more.

WE NEVER CLOSE

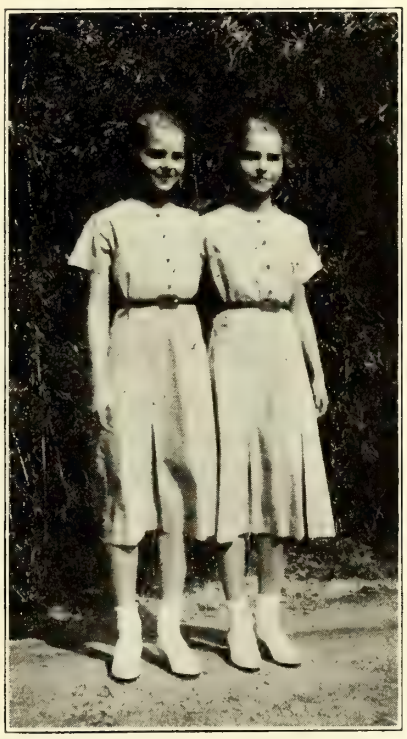
Every day is a work day for the workers at the Children's Home; in fact, much of our work extends into the night. Holidays are our busiest days. These times bring to us many visitors, many inquiries and many requests. Yesterday our grounds were pretty well filled with visitors, some of them coming to see the children, others to get a bird's eye view of the Children's Home, and still others just coming. Quite a number of the visitors were kind enough to bring gifts to be distributed among the family. Several Easter egg hunts are scheduled for today because of the gifts of friends yesterday and the day before. A large number of packages have been received, particularly from groups sponsoring children here. Such timely remembrances make the children happy. Of course they add to the work of those in charge of the youngsters, but a type of work they are so happy to contribute. No, the Children's Home never closes. It deals in young life and young life refuses to close up.

IT CAN BE DONE

It can be done, but it can be done in a better way if conditions are favorable. It is always our desire to make conditions as satisfactory as possible for those who are leading and directing our children. What they have to do must be done with as cheerful an attitude and as fair a procedure as possible if the best results are to be obtained. The work of the Children's Home in entirety can be done, but it can be done in a much better way if those whose responsibility it is to direct its on-going have the security of feeling that bills can be met and payments made at the proper time.

ORPHANAGE CONFERENCE

The fifteenth annual session of the Southern Methodist Conference of Orphanage Workers will be held at the South Georgia Conference Orphan Home at Macon, Georgia, April 20-22. A good program has been arranged and a number of the Children's Home workers are anticipating the pleasure and profit of enjoying it as they mingle with other orphanage workers from throughout the bounds of Southern Methodism. The writer is president of this conference and C. R. Shannon, superintendent of the Florida Methodist Orphanage, is secretary. Immediately following the conclusion of the Southern Methodist Conference the sessions of the Tri-State Orphanage Conference—North Carolina, South Carolina and Georgia—will be held at the Masonic Orphanage, near Macon. Our delegation will also attend this conference.



They look alike, do alike and are alike

HONOR ROLL

Now is a mighty good time for our friends to emphasize the paying of the ten per cent apportionment, the Children's Home quota on each charge. Mighty little money has been received, comparatively speaking, since the first of the year. If the apportionment can be paid before the summer financial let-up our cause will be served mighty well. Let more congregations follow the example of the ones herewith listed, they having paid their apportionment in full since last report. Kindly note them and their pastors in charge:

Laboratory and Pleasant Grove, Crouse circuit, Rev. A. L. Latham.

Nebo, Welcome circuit, Rev. W. A. Kerr.

Bethlehem, Cherryville circuit, Rev. Harold Robinson.

Rockwell, Gold Hill circuit, Rev. C. S. Plyler.

Fairview, Davidson-Fairview, Rev. R. B. Shumaker.

Mays Chapel, Maiden-Mays Chapel, Rev. R. E. Hunt.

Bollingers Chapel, Connelly Springs circuit, Rev. A. Burgess.

Bethany, Liberty circuit, Rev. J. S. Higgins.

Littlejohn, Gamewell, and Olivet, Lenoir circuit, Rev. D. A. Oakley.

THE FOWLER TWINS

In our family there are several sets of twins. Twins always carry some extra consideration, particularly if they desire to be dressed alike. Lucile and Louise Fowler, whose picture appears on this page, are twins; in fact they are so much twins that it is very difficult to know who is who and who is which. Lucile and Louise will be 13 years old the 17th of next July, they are in the seventh grade and make the honor roll each time. They are lovely girls. They are not claimed by any sponsoring group. What a wonderful opportunity!

TATERS OR BOYS?

Last fall our board of trustees authorized the grading of a certain portion of land just to the rear of our school building for a playground, our number of boys having long ago outgrown the limited playground facilities we now have. As spring came along and it became evident that we would not have sufficient finances to do this work the plot of ground was plowed and planted in Irish potatoes. These potatoes are now coming up. As they grow and occupy the plot of ground the boys will get their recreation and play at such places as they can crowd in upon. It is just too bad to go out and tell a bunch of boys teeming with life, "You can't play there. You are ruining something." Some sweet day it is hoped that we can have adequate playgrounds here at the Children's Home. While we must raise Irish potatoes we also must raise boys. We have sufficient ground to raise both. What we need is sufficient funds to get the ground in shape. It is our earnest hope that along about July, after the potatoes are harvested, our caterpillar tractor may be pulling scrapes and trucks for leveling a good place for our boys to play.

SLOW BUT SURE

Jimmie Reynolds and Oscar Love, 11 years of age, have been having a right difficult time with their school work. In fact, they have spent a good deal of their time so far in our ungraded section. But they keep trying and are making quite a bit of progress. One day last week the superintendent received a nicely directed note as follows: "We made the honor roll for the first time in our lives and we want you to come to chapel and hear our names read out.

Your friends,
Jimmie Reynolds,
Oscar Love.

We will see that some special consideration is given these two boys.

Children's Storyland



A HAPPY MISTAKE

By Alice Annette Larkin

"Ready, Virginia?" called Jack from the foot of the stairs. "Bob's coming out of the barn with Prince, and you know the horses don't like to stand in the cold. Better hurry."

"I am hurrying," answered Virginia. "Just watch me." And down the stairs she ran, gay as a redbird—gay in a sacrlet coat, a scarlet beret, and the warmest of scarlet mittens. "Oh, Jack, isn't it a lovely time for a surprise!" she exclaimed. "And isn't Bob good to help us! I love winter and snow and surprises, and I hope somebody in a little brown house will like the surprise we've planned for tonight."

"I hope so. Got something for me to carry?"

"Yes, the big white box on the kitchen table. I forgot my scarf, but it'll take only a minute to get it. Be sure to bring the right box—the one tied with green cord."

Jack had already gone to the kitchen When Virginia came back, he was starting for the barn where Brother Bob had just hitched Peter and Prince, the black horses, to the big sled.

It was the first snowstorm of the winter that usually brought a special message to each and every one of the Live Wires. As soon as the country roads had been cleared it came from the two members of the class whose turn it was to plan the surprise. This year the task fell to Jack and Virginia, and yesterday morning each of the Live Wires had found in the family mail box a neatly written card that said:

Tomorrow night the bells will ring
As all of us go out to bring
A bit of happiness and cheer
To those whose names you then will hear.
We'll stop for you soon after four,
So please be waiting at your door
With boxes filled with candy sweet
And other things you love to eat.

Jack and Virginia.

So now it was just after four when Jack and Virginia climbed on to the big sled, which had been half filled with sweet-smelling hay from the barn. Two minutes later there was a merry jingling of sleigh bells as Peter and Prince pulled the sled up the driveway to the road. There were several stops to be made on the way to the little brown house, and at each stop questions were asked.

"Where are we going?" asked some one. "I can't think of a single new place." "Say, Jack and Virginia, are we going far out in the country?" some one else wanted to know. But Jack and Virginia didn't tell.

So on went Peter and Prince, the sleigh bells on their harnesses ringing a merry accompaniment to the laughing and talking and singing of the boys and girls. Never before had they been so far into the country for a surprise. Some of the time Peter and Prince had to walk very slowly; for, though there were no snowdrifts, few people had used the road since the snow came.

Suddenly the sled came to a stop in front of a red gate, and Jack jumped out to open it. Then the horses made their way carefully up a long hill until they came to a little brown house half hidden by juniper trees.

"Whoa, Peter! Whoa, Prince!" cried Bob, and immediately the door of the little brown house was thrown open and a boy looked out. "Who's there?" he cried.

"Were's the Live Wires from Maple Valley ,and we bring happy greetings," answered Jack.

"Oh, now I see my mother wanted me to clear the path in a hurry. You must have told her you were coming. Please come right in."

It wasn't long before every one was indoors and Jack and Virginia were introducing the Live Wires to Harry Thornton of the little brown house. A pleasant-faced lady came in and Harry proudly introduced her as "Mother." Then they all went into a cozy living room where a girl sat in a wheel chair. "This is Shirley," said Harry. She broke her ankle, but she's going to be all right in a few weeks. It's great seeing you all. We've been dreadfully lonesome since we moved out here from the city."

"I guess we won't be lonesome any more," remarked Shirley. "It looks as if we'd found a lot of friends—or they've found us."

"We want you and Harry to belong to our Live Wires," said Virginia. And every one joined her in a hearty welcome. "But where are our boxes?" she asked when this was over. "It's time for a little treat."

"Mother has hot cocoa on the stove," Shirley announced. "I smell it."

The boxes were brought out at once, and a feast of sandwiches, cakes, fruit, and candy was ready to be enjoyed.

Jack handed Virginia her big white box, and her fingers reached out to untie the cord, but suddenly she saw that it wasn't a green cord at all. It was a white one, and she gave a little gasp of dismay. Jack had brought the wrong box. The one containing tiny frosted cup cakes and other dainty things to eat was back home on the kitchen table. Of course the other Live Wires had brought enough for everybody, but, oh! it was dreadful to have this happen.

Presently Virginia looked up at Shirley in her wheel chair. The days were going to be colder and colder, but that lovely thing in the big white box would help to keep her warm. It was hers, Virginia Hill's, to do with as she wished. Could she bear to give it away? Why, it had meant hours of careful sewing and she loved every little piece in it—all the lovely colors. Many of the pieces had been given to her by the Live Wires.

Virginia's decision was soon reached. Out from the big white box she drew a beautiful patchwork couch-cover and handed it to Shirley. "This will tell you that the Live Wires think of you every day," she said. And the bright smile on Shirley's face as she thanked her was ample reward.

The Live Wires crowded around Shirley. While they were talking Jack whispered to Virginia, "Did I bring the wrong box? Oh, Virginia, you didn't mean to give that away, did you?"

"I guess you didn't hear me when I told you the box with the green cord, but it's all right," Virginia replied. "I'm glad you made the mistake because it's going to be a happy one. Just look at Shirley's face."

Jack looked. Then he looked back at Virginia. It was hard to tell which one looked the happier.

"That was the nicest surprise the Live Wires ever had," more than one of them said to Jack and Virginia as they rode home behind Peter and Prince.—Zion's Herald.

WORK—DON'T WORRY

The hardest work you ever do
Is worrying about it;
What makes an hour resemble two
Is worrying about it!
The time goes mighty slowly when
You sit and sigh and sigh again,
And think of work ahead, and then
Keep worrying about it.

Just buckle up and buckle in—
Quit worrying about it.
By work, not worry, you will win—
Quit worrying about it.
A task is easy, once begun;
It has its labor and its fun;
So grab a hold and do it, son—
Quit worrying about it.

—Partners.

BETTY AND THE LADYBUG

By Frances Ann Fiske

Dinner was over. Betty helped mother carry the dishes out to the kitchen. Then, very carefully, she brushed the crumbs from the tablecloth. She liked this tablecloth best of all. The center was white. It was the yellow border that made it so attractive to Betty.

"It looked like yellow sunshine and daffodils, and the yellow stripes on my kitten," she said to mother.

Mother smiled. "You and your kitten may go out into the sunshine for a while," she said. "I will frost the cakes before I wash the dishes. When I am ready I will call you and you may wipe the knives and forks and spoons for me again."

So Betty and the kitten went out on the lawn. Betty tied a small stick to a string. This she drew across the ground and the kitten ran after her, trying to catch it, until they were both tired. Then Betty sat down under the apple tree and laughed at the kitten's surprise to find the stick had disappeared. Then she tossed the string to the kitten and because she was warm and sleepy, she stretched her arm out on the smooth grass and laid her head upon it.

It was restful to lie there in the shade of the tree and listen to a pair of young birds chirping to each other in a nearby tree.

Presently a ladybug flew on to Betty's hand. She was a pretty ladybug, too. She wore a red robe with black dots on it. Betty sang softly:

"Ladybug, ladybug,
Fly away home,
Your house is on fire,
Your children are gone."

Betty did not wish to frighten the ladybug away, so she kept very still and watched it crawl about on her hand. It tickled her some and she laughed, trying not to mind it. Porbably the ladybug would fly away soon to look for its children. The warm sun made Betty feel very sleepy.

Next thing Betty knew, she was in front of her mother's rose-bush.

The ladybug was on the rose-bush, but Betty did not brush it away. She looked at it more closely than she had ever done before. She saw that it had two shiny black eyes. Between the eyes two feelers grew. She counted the dots on its back. There were just seven. She counted its legs. There were just six. There were dots on the legs, too.

"Look," said the ladybug, in a tiny, proud voice, and she waved one of her six legs.

Betty looked closely. There on the rose-bush lay twenty queer little balls all stuck together.

"What are those, Ladybug?" Betty asked.

"Why," replied Ladybug, "those are my eggs. You sang to me that my children were gone which reminded me that I did not have any, anyway, so I thought I would do something about it."

"But what have those queer things to do with children?" Betty wanted to know.

"Gracious!" laughed Ladybug, "don't you even know that my eggs will soon turn to grub, and that after a month each grub will turn into a chrysalis?"

"What's a chrysalis?" questioned Betty.

"Oh, a chrysalis looks something like a caterpillar," explained Ladybug patiently, and, deciding that Betty did not seem to know much about ladybugs anyway, she continued, "After a while my children will have wings and look like me. Perhaps then they will fly away, but before they get ready to do that they will feed on the little green insects that would destroy your mother's roses if left on the bush."

"W-h-y!" exclaimed Betty, "how do they do that, Ladybug?"

"Easy enough," said Ladybug proudly. "Just use them for food to grow big and strong on, just as you use potatoes and carrots and oranges and milk."

"Oh!" Betty clasped her hands eagerly. "Now I know who you are. You are one of the helpful bugs that mother read to me about the other day. I hope you have a great big family, so that there won't be a single naughty green insect left to spoil mother's lovely roses."

"I hope so, too," said Ladybug.

Betty heard someone calling. She tried to run. Then she woke up. She had fallen asleep under the apple tree.

When Betty told her mother what had happened, her mother smiled.

"In your sleep you remembered what I read to you about the helpful bugs, didn't you, dear?"

"Yes," agreed Betty. "And it seemed so real that now I shall always remember to protect the helpful little ladybugs."—Zion's Herald.

CHILDREN'S SAYINGS

Walter was going to have a party, and his mother insisted on his inviting, among others, a neighbor's boy with whom he had had an argument. He finally promised he would do so, but on the day of the party the neighbor's boy failed to show up. Walter's mother became suspicious. "Did you invite Charlie?" she asked.

"Of course I did, mother. I not only invited him to come, I dared him to."——Edmonton Bulletin.

* * * *

Brown was taking his boy through the zoo. When they came to the gorilla, the youngster asked, "What is that daddy?"

"That's one of our ancestors, my boy."

"Gee! I wish I could show that to Jimmy Peabody, who's always blowin' about his that came over in the Mayflower."—Boston Transcript.

* * * *

"Lay down, pup, lay down,' ordered the man. "Good doggie, lay down, I say."

"You'll have to say 'lie down,' Mister," declared a small bystander. "That's a Boston terrier."—American Mutual Magazine.

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THE LORD is my shepherd not want.
2 He maketh me to lie d green pastures: he leadeth m the still waters.

N. C. CHRISTIAN ADVOCATE

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

A. W. PLYLER
M. T. PLYLER } .....Managers

OFFICIAL ORGAN of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

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District Conference Directory

Asheville, at Weaverville ..... April 26-27
Greensboro, at Farmer ..... April 30
Statesville, at Mount Zion ..... April 30
Gastonia, at Kadesh Church, Belwood ..... May 5
Winston-Salem, at Kernersville ..... May 6-7
New Bern, at Beaufort ..... May 7-8
Salisbury, at Salem Church ..... May 8
Raleigh, at Middleburg ..... May 12
Charlotte, at Marshville ..... May 12
Rocky Mount, at Farmville ..... May 12-13
Fayetteville, at Raeford ..... May 12-13
Wilmington, at Clinton ..... May 13-14
Waynesville, at Union on Macon Ct. ..... May 20
Durham, at Duke's Chapel ..... May 21
Mount Airy, at Jonesville ..... May 26-27
Marion, at Oak Hill ..... May 31-June 1
Elizabeth City, at Englehard ..... June 2-3

SLATE OF JOHN R. CHURCH
Conference Evangelist

April 14-16—District Conference, Carlisle, Kentucky.
April 19-May 3— Portsmouth, Virginia.
Full slate until November.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
SECOND ROUND

April
Leasburg, Bethel, 11 19
West Durham, 7:30 19
Durham Ct., McMannens, 11 26
Person Ct., Lea's Chapel, 3 26
Roxboro, 7:30 26

May
Stem, Calvary, 11 3
Lakewood, 7:30 3
Trinity, 7:30 5
Pittsboro, Hickory Mt., 11 10
South Alamance, Phillips Chapel, 3 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

April
Pasquotank, Mt. Herman, 11 and 1 18
Chowan, 11 19
Pasquotank, Mt. Herman, 3 19
Elizabeth City, First Church, 7:30 19
Perquimans, Woodland, 11 and 1 25
South Camden, Wesley, 11 26
Perquimans, Woodland, 3 26
Williamston, 7:30 26

May
Ahoskie, Harrelsville, 11 and 1 1
Murfreesboro-Winton, Winton, 8 3
Aulander, Lewiston,, 11 10
Windsor, Cashie, 3 10
Washington, 8 10
Swan Quarter, Soule, 11 17
Fairfield, 8 17
Bath, Asbury, 11 24
Belhaven, Pantego, 8 24
Mattamuskeet, Amity, 11 31
Stumpy Point, 8 31
District Conference, Englehard, June 2-3.

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
SECOND ROUND

April
Stedman, Tabor, 11 19
Broadway, Morris Chapel, 3 19
Raeford, 11 26
Gibson, 7:30 26

May
Troy, 11 3
Goldston, 3 3
Aberdeen, 7:30 3
Roberdel, St. Pauls, 11 10
Piedmont, West Rockingham, 7:30 10
Biscoe, Star, 11 17
Carthage, 7:30 17
Rowland, Purvis, 11 24
Rockingham, 7:30 24
Red Springs, 11 31
Parkton, Cotton, 7:30 31
Fayetteville district conference, May 14.

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
SECOND ROUND

April
New Bern, Centenary, 11 19
Goldsboro Ct., Thompson's, 3 19
Pink Hill, Webb's, 11 25
Greenville, 11 26
Kinston, Queen St., 7:30 26

May
Vanceboro, Epworth, 11 3
Dover, Bethany, 3 3
Grimesland, Providence, 11..... 9
Straits-Harlowe, Oak Grove, 11 10
Beaufort, 11 17
Newport, Newport, 3 17
Morehead City, 8 17
Mt. Olive Ct., Providence, 11.....23
Mt. Olive-Calypso, Mt. Olive, 11 24
Goldsboro, St. Paul, 8 24
Ocracoke-Portsmouth, Ocracoke, 7 29
Atlantic, Atlantic, 11:30 30
Fremont, Black Creek, 11 31
Pikeville-Elm Street, Saulston, 3 31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND

April
Four Oaks, Antioch, 11 18
Benson, 11 19
Bailey, Pleasant Grove, 3 19
Fuquay, Kipling, night 19
Franklinton, night 20
Creedmoor, Bullocks, 11 25
Henderson, First Church, 11 26
Oxford Ct., Bethel, 3 26

May
Princeton, 11 2
Lillington, Pleasant Plains, 3 3
Cary-Apex, Apex, 11 10
Mamers, Mt. Ariel, 3 10
Garner, Mt. Zion, 3 17

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

April
Rich Square, Pinners, 11 19
Scotland Neck, Hobgood, 7:30 19
Rosemary, Smith, 11 26
Roanoke Rapids, 7:)0 26

May
Seaboard ,Pleasant Grove, 11 3
Halifax, Tabor, 3 3
Enfield, Whitakers, 7:30 3
Stantonsburg, 11 10
Walstonburg, 3 10
McKendree, 11 17
Farmville, 7:30 17
Rocky Mount Ct., 11 23
Spring Hope, 3 or 7:30 24
Zone preachers' meetings, March 9-13. District conference, Farmville, May 12-13.

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

April
Fairmont, Olivet, 11 19
Lumberton Ct., Smith's, 3 19
Elizabeth, Clarkton, night 19
Bladen, Deems, 11 26
St. Paul's, Barker's, 3 26
Lumberton, Chestnut Street, night 26

May
Wallace-Rose Hill, 11 3
Faison-Kenansville, Wesley, 3 3
Warsaw-Magnolia, Turkey, 11 10
Burgaw, Rocky Point, night 10
Carver's Creek, Shiloh, 3 24
Scott's Hill, Union, night 24

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
SECOND ROUND

April
Central, 11 19
Fairview, Fairview, 3 19
Asheville Ct., Elk Mountain, 11 26
District Conference, Weaverville, April 26-27.

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND—IN PART

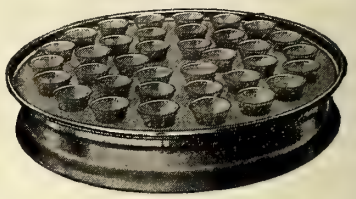
April
Ansonville, Cedar Hill, 2:30 19
Peachland, Peachland, 11 26
Ansonville, Cedar Hill, 3 26
Chadwick, night 26

May
Weddington, Union, 3 2
Monroe Ct., West Monroe, 11 3
Waxhaw, Pleasant Grove, 3 3
Spencer Memorial, night 3
Bethel-Bogers, Bogers, 3 9
Charlotte, First Church, 11 and night 10
District Conference, Marshville 12
Homestead-Pleasant Grove, 11 17
Pineville, Marvin, 3 17
Duncan Memorial, night 17

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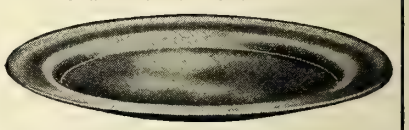
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Trinity-Derita, Trinity, 11 24
Prospect, Carmel, 3 24
Belmont Park, night 24
District Conference, Marshville, May 12.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

April
Polksville, Casar, 11 18
Gastonia, Trinity, 11 19
Belwood, Kadesh, 3 19
Crouse Ct., 11 26
South Fork Ct., 3 26
Gastonia, Bradley Memorial, night 26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
THIRD ROUND

April
West Market Street, 11 19
West Greensboro, 3 19
Carraway Memorial, 7:30 19
Summerfield, 11 and 2:30 26
Bethel-Grace, 7:30 26

May
Ruffin Ct., 11 and 2:30 3
Calvary, 7:30 3
Stokesdale(11 and 2:30 10
Proximity, 7:30 10
Randolph, 11 and 2:30 17
Bessemer, 7:30 17
Reidsville Ct., 11 23-24
Reidsville, Main Street, 7:30 24
Asheboro Ct., 11 and 2:30 31
Guilford, 7:30 31

June
Cedar Falls, 11 and 2:30 7
Jamestown-Oakdale, 7:30 7
College Place, 7:30 10
Coleridge, 11 and 2:30 14
Highlands, 7:30 14
Liberty, 11 and 2:30 21
Pleasant Garden, 11 and 2:30 21
Wesley Memorial, 7:30 21
Mt. Pleasant, 11 and 2:30 28
Gibsonville, 11 and 2:30 28
Ward Street, 7:30 28

July
New Hope, 11 and 2:30 5
Randleman, 11 and 2:30 5
Asheboro, First Church, 11 12
Farmer, 11 and 2:30 12

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
THIRD ROUND—IN PART

April
Cannelly Springs, Mt. Harmony, 11 19
Morganton, First Church, night 19
Rutherford College, 11 26
North Forest, North Morganton, night 26

May
Henrietta-Carolene, Carolene, 11 3
Pleasant Grove, night 3
Cliffside-Avondale, Avondale, 11 10
Mill Spring, Maness, 3 10
Spindale, night 10
Marion, First Church, 11 17
Morganton Ct., Mt. Pleasant, 3 17
Glen Alpine, night 17
Bostic, Oak Grove, 11 and 3 23-24
Broad River, Tanners Grove, 11 24
Forest City, night 24

June
Old Fort Ct., Mill Creek, 11 7
Old Fort Station, night 7
Marion Ct., Glenwood, 11 14
Cross Mill, Capernium, 3 14
Marion Mills, Clinchfield, night 14
Micaville, Celo, 11 21
Bald Creek, Borings Chapel, 3 21
Burnsville, night 21
McDowell Ct., Bethel, 11 28
Table Rock, Linville, 3 28
Valdese, night 28
District conference, May 31-Junel, at Oak Hill on the Table Rock charge, two miles out from Morganton on highway No. 181.

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
SECOND ROUND—IN PART

April
Yadkinville, Center, 11 26
Dobson, Dobson, night 26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
THIRD ROUND

April
Albemarle Ct., Pine Grove, 11 19
Norwood Station, night 19
Woodleaf, Gays' Chapel, 11 26
Landis, Shiloh, 3 26
Kannapolis ,night 26

May
Badin, Badin, 11 3
Albemarle, First Street, night 3
District Conference, Salem 8
Albemarle, Central, 11 10
Salem, Oak Grove, 2:30 10
Park Avenue, night 10
Concord, Epworth, 11 17
Yadkin-Rowan, Rowan, 5 17
First Church, night 17
Concord, Westford, 11 24
Concord, Kerr Street, night 24
China Grove, 11 31
Gold Hill, Wesleys, 3 31
Spencer, Central, night 31

June
Coburn Memorial, night 3
Forest Hill, 11 7



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Concord Ct., Carmel, 3 7
Concord, Central, night 7
Pastors' School 14
Norwood Ct., Randall, 11 20
Concord, Harmony, 11 21
Mt. Pleasant, Mt. Pleasant, night 21
Granite Quarry, Providence, 11 28
New London, Bethel, 3 28
East Spencer, Main St., night 28

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
SECOND ROUND

April
Balls Creek, Pisgah, 11 19
Newton, night 19
Lenoir. First Church, 11 26

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
SECOND ROUND

April
Bryson City, 11 19
Dellwood, Elizabeth, night 19
Cullowhee, Speedwell, 11 26

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

April
Davie, Salem, 11 18
Cooleemee, 11 19
Advance, Bailey, 3 19
Ardmore, night 19
Doubs, Doubs, 11 26
Trinity-Bethel, Johnsontown, 3 26
Forsyth, Pine Grove, night 26

May
Central Terrace, 11 3
Linwood, Tyro, 3 3
Welcome, Mt. Vernon, night 3
Lexington, First, 11 10
Denton, Clarkesbury, 3 10
Erlanger, Erlanger, night 10
Oak Ridge, Community, 11 17
Bunker Hill, 3 17
Burkhead, night 17
Centenary, 11 24
Kernersville, Shady Grove, 3 24
Thomasville, Main, night 24
Green Street, 11 31
Davidson Ct., Arcadia, 3 31
Hiatt-Sedge Garden, Hiatt, night 31

June
Hanes-Clemmons, Bethel, 11 7
Reeds, 3 7
Grace, night 7
Thomasville Ct., Pleasant Hill, 3 12
Walkertown, 11 21
Mocksville, night 21
Ogburn Memorial, Shiloh, 3 28

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IN MEMORIAM

WATSON—Mrs. Sue C. Watson, daughter of Mr and Mrs. Riley Murray, a prominent family of Lake Landing township, was born September 24, 1844. She received her college education at Greensboro Female College under Dr. Turner M. Jones. She was married early in life to Dr. Thomas Golette; to them was born one daughter. After his death she married George I. Watson, who had two children by a former wife, to whom she was a real mother. They gave her in return their love and allegiance to the end of her life. Of her marriage to Mr. Watson there were born two sons, George M. Watson of Bethel and W. W. Watson of Lake Landing. She was a prompt attendant of Amity church in early life, organist for several year, and because of her weekly choir practice she gave to the audience music and hymns that were beautiful, melodious, spiritual and inspiring. She and her husband joined Watson's Chapel and were faithful members. She was a member of the Ladies' Aid Society of Amity church and was prompt in attendance and helpful in its work until the infirmities of age confined her to her home and at times for weeks to her bed. When her friends visited her she greeted them with a smile and talked of the long ago. She died December 23, 1935. On earth we shall see each other no more, but hope to meet again on the eternal shore, to enter the home and companionship in the mansion prepared by the Master—till the end of time in the long hereafter.

Miss Bettie Mann.

RESOLUTIONS OF RESPECT

We, the members of Elizabeth Lambe Missionary Society of St. Paul's Methodist church, wish to pay tribute to our beloved member, Mrs. Mary Inman. Her gentle spirit slipped away after a short illness. Therefore be it resolved:

First, We bow in humble submission to Him who doeth all things well.

Second, In her passing we have lost a most faithful member.

Third, That we strive to emulate her Christian character.

Fourth, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication and a copy to the beloved family.

Mrs. C. C. Harrington,
Mrs. R. B. Powers,
Mrs. S. T. Harrell.
Committee.

COSTEN — Thomas William Costen, II, the son of Thomas William Costen and Lucy Brown Costen, was born at Sunbury, N. C., June 20, 1873, and died at Gatesville, N. C., Sunday, December 23, 1934.

He spent his entire life as a citizen of Gates county and became one of her progressive leaders. He was an able and successful lawyer, and represented his district in the State Senate in 1923. For many years he was chairman of the county Democratic executive committee and was a member of the state Democratic executive committee. Mr. Costen served as chairman of the county board of education from 1920-23 and was county superintendent of public instruction from 1901 to 1918. In his church he served in a conspicuous and unselfish manner. As steward, Sunday school superintendent and lay leader he was a faithful leader. Beyond this record of service were elements of personality that give us some explanation of it.

Mr. Costen was blessed with a fine intellect that gave him an understanding and appreciation of the many problems that faced him in his active life. He knew how to go to the heart of a difficulty and often gained a solution to the puzzle.

His willingness to work brought his able mind many victories. When engaged in any undertaking he did not spare himself. The blood of his sacrificial endeavor made sacred his labor and drew from him a passionate fervor for his work.

To these attributes was added the faith that he was a co-laborer with God in making a better world. This noble ideal gave dignity to his thinking and made him a power among his fellows. In working in education his objective was not to liberate the mind from ignorance but to give the personality greater capacity to comprehend God and thus enter into great living.

He felt a comforting heritage to his family. We are glad that his widow and children have much in his life to bring them joy.

RESOLUTIONS OF RESPECT

We, the members of the missionary society of Bethlehem church, Cherryville circuit, wish to express our deep appreciation of the beautiful Christian life and character of our friend and co-worker, Mrs. C. E. Carpenter, March 16, 1936.

It has been a great honor and high inspriation to have known her and worked with her through these years. She was a faithful member of her church and missionary society. She was always ready to do her part in any work that was for the advancement of Christ's cause in our community.

Her work is done but she still lives. Her sweet, noble life will inspire us to carry on the work she was so interested in. Resolved:

That we, the members of the missionary society, bow in humble submission to the will of God, knowing it was the will of our Father who doeth all things well.

That we are thankful for her beautiful Christian life among us.

That we extend to the bereaved husband our sincere and heartfelt sympathy in this hour of sorrow.

That we send to the family a copy of these resolutions and a copy to the N. C. Christian Advocate, and a copy be placed on the records of our auxiliary.

Mrs. Hattie Parker,
Mrs. Bertha Eaker,
Miss Ilease Fisher.

RESOLUTIONS OF RESPECT

The almost sudden passing of Mrs. Finley Mast on February 9, 1936, has brought great sorrow to our Valle Crucis and Henson's Chapel Missionary Society; also our Parsonage Aid Society. We of both societies feel we have lost one of our most beloved and valuable members. Therefore be it resolved by the members of each society:

That we express our sincere sympathy to her husband and loved ones, and assure them of our sorrow at the passing of one who has meant so much to our organizations. That we rejoice with them in memories of her beautiful and unselfish life to all with whom she came in contact. That we are thankful for her life and pray that her gentle spirit may ever abide with us, inspiring us to a noble life with Christ. That we must not sit down and mourn her passing, but endeavor to carry on the work she loved, inspired by her worthy example to greater efforts to follow our Master, who doeth all things well. That a copy of these resolutions be placed on our records, one sent the family, and a copy be published in the North Carolina Christian Advocate.

Mrs. N. L. Mast,
Mrs. J. W. Parker,
Mrs. P. G. Spainhour.



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Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, APRIL 23, 1936 Number 17

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If I Were A Voice

By CHARLES MACKAY

If I were a Voice—a Persuasive Voice—
That could travel the wide world through,
I would fly on the beams of the morning light
And speak to men with a gentle might,
And tell them to be true.
I'd fly, I'd fly o'er land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the Right—in blame of the Wrong.

If I were a Voice—a Consoling Voice—
I'd fly on the wings of the air;
The home of Sorrow and Guilt I'd seek,
And calm and truthful words I'd speak,
To save them from Despair.
I'd fly, I'd fly o'er the crowded town,
And drop, like the happy sunlight, down
Into the hearts of suffering men,
And teach them to rejoice again.

If I were a Voice—a Controlling Voice—
I'd travel with the wind;
And, whenever I saw the nations torn
By warfare, jealousy, or scorn,
Or hatred of their kind,
I'd fly, I'd fly on the thunder crash,
And into their blinded bosoms flash;
And, all their evil thoughts subdued,
I'd teach them a Christian Brotherhood.

If I were a Voice—an Immortal Voice—
I'd speak in the people's ear;
And whenever they shouted "Liberty"
Without deserving to be free,
I'd make their error clear.
I'd fly, I'd fly on the wings of day,
Rebuking wrong on my world-wide way,
And making all the Earth rejoice—
If I were a Voice—an Immortal Voice.

The North Carolina Christian Advocate for All Church Officials

Why not enlist at once in this noble effort for an informed leadership? Put the

NORTH CAROLINA CHRISTIAN ADVOCATE

in the home of every steward and also of every member of Board of Christian Education

TRAINED MINISTERS NEED INFORMED LAYMEN —HENCE THIS OBJECTIVE SET BEFORE US

Act Quickly! Lead in a Noble Cause!

TEACH! VOTE! ENFORCE!

Teach temperance, vote against liquor and enforce law are the urgent demands made of every good citizen and well wisher of the people right here in North Carolina.

Next week is specially set apart by our Methodism as the week for temperance education. All educational forces are called upon to do their best. The new crusade of the W. C. T. U. is already on in the nation. Scores of agencies are at work to teach the hurt of alcohol—to save the boys and girls.

The United Drys of the state have called for a legislature that will wipe out liquor stores and saloons, and that will also stand for the enforcement of the prohibition laws we have. Let men and women vote for dry candidates for all offices and do all they can to discourage the use of alcoholic liquors. The call is clear and urgent.

Moral suasion and legal suasion are both essential in saving future generations. Teach temperance, enact and enforce laws against liquor and keep the welfare of humanity to the front. This makes for real social betterment. Teach! Vote! Enforce!

OUR FULL EXHIBIT BEGINS

This week we begin the exhibit of new subscribers sent in this year. It indicates the charges and the number from each, arranged by districts. We expect to continue periodically this exhibit until the meeting of the annual conferences so the whole year's work may appear.

A fine feature about this is that every charge may get in on this—not one need be left out. One or more new subscribers can certainly be secured in each church.

Every church—not every charge—will have secured its quota when one new subscriber for every fifty members is secured. This gives the little church an equal show with the big church. Such a record will be indicated by a star.

THE THREE LEADERS

This week we give the first report of new subscribers received since conference. These will continue through the year.

Central church, Asheville, Rev. L. D. Thompson, pastor, reports 32 full year subscribers.

Sanford, C. B. Culbreth, pastor, leads in the North Carolina conference with 50 full year subscribers.

Carthage, E. C. Durham, pastor, with 16 annual subscribers, leads the circuits of the state.

These three point the way and show what can be done in all kinds of churches. Central for the big city churches, Sanford for the town churches, and Carthage for rural churches—they have done nobly.

SUCH AS THIS ENCOURAGES US

Rev. F. E. Howard, forwarding a remittance and list of names from Advance, adds: "We find that the Advocate helps us to go forward in the work of the kingdom in our charge; therefore we are sending you a list of renewals and new subscribers. We will secure more new subscribers in the near future. Our board of stewards at Bailey's is 100 per cent."

It does us good to know that we are helping a brother. The man who will not get a new subscriber in a whole year's time will not make it possible for us to help him. All such need all the aid we may be able to offer.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, APRIL 23, 1936 Number 17

It does seem at times that good people get tired of being good and doing good faster than bad people get tired of getting bad and doing bad. This makes for the undoing of a stupid world. Why will we faint in well doing?

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To be cherished by those we leave behind is the highest honor and to live on in hearts made better is the truest immortality. Some of these have been found among the saints that trod the lowly paths but now they walk the hills of light.

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The marvelous uprising of students against war in our American colleges foreshadows a situation that will cause men in Congress and in the White House not simply to talk peace while they plan war. The American people will be given heed rather than the war lords of the Army and the Navy. The masses agree with the students.

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Bennett College of Greensboro has started out for an additional million dollars. The fine thing about this is that the college will round this up before long and then be better qualified for a still larger work. President Jones is building for the future—for a great and triumphant future. The blessings of heaven be upon every one who has a part in this.

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During the days of the 18th amendment one heard on every hand that conditions were worse than ever before, that more liquor was being drunk and more devilment wrought than ever before. Old fellows who knew better kept up this refrain till young people who knew nothing of the former days accepted it as true. But now both young and old know, and these old liars can no longer deceive the young, that conditions are much worse than they were before the repeal of the 18th amendment. There is now a strange silence on the subject. There is not a reputable man or woman who will dare say that the return of the legal sale of liquor has been for better moral conditions or that it has proved of financial gain.

All ministers and other leaders would do well to keep in mind the three institutes that will assemble at Duke in June. Notable leaders and inspiring assemblies will be the order of the day. These follow commencement.

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"The fear of God is the beginning of wisdom." How the fathers rang the changes on this! Well may Professor William McDougall fear that with the breaking down of the old fear-prompting sanctions civilization itself must break and be destroyed.

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"The Gospel of Jesus Christ as Related to the Moral and Social Conditions of the Community" is a timely subject for a Sunday evening sermon or a series of Sunday evening sermons. Why does a pastor stay in a community month after month and never let anybody except a handful of people who attend his church know of his presence? Why not set people to talking and compel folks to take sides on moral questions? Get a whip of small cords and clean out the temple and then clean up the community. Brother, if you are afraid, hand in your commission to preach the gospel and let some man take up the work who is not afraid.

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Dr. G. R. Combs, speaking of the delight with which the people of Greenville had heard Bishop Wm. F. McDowell, suggested that he move to Greenville and be bishop of the city without regard to denomination; in fact, the pastor assured him that all the people irrespective of creed would agree to this. In making reply to this Bishop McDowell, in a semi-jocular vein, said he had promised to live in Raleigh, Durham, Greensboro, High Point, Asheville and he would now promise to live in Greenville. But before he finished his pleasantries the good bishop made it clear that in any of these places where there was not a long list of subscribers to the North Carolina Christian Advocate he reserved the right to withdraw his promise Of course he felt that the Advocate is a big asset to any Methodist community.

A United Methodism

THIS happy day appears to be in the offing. Those who claim to know say that the General Conference of the Methodist Episcopal Church in May of this year at Columbus, Ohio, will vote fifteen to one for union. The General Conference of the Methodist Protestant Church in session at the same time in High Point, N. C., will no doubt give as decisive majority for a united Methodism.

When these general conferences have voted affirmatively the annual conferences of the Methodist Episcopal Church, South, will at their next sessions vote upon the question even before our General Conference assembles two years hence. This will hasten final action, as the annual conferences of the three churches will have voted by the time our General Conference meets in May, 1938. Nothing will then remain but for the General Conference of the Methodist Episcopal Church, South, to formally ratify the practically consummated union.

What we propose at this writing is to call attention to our heritage in this Southeastern Jurisdiction which will embrace the territory from the northern borders of Virginia and Kentucky to the Mississippi river, southward to the Gulf of Mexico and eastward to the Atlantic Ocean. This will be a choice jurisdiction of the United Church, perhaps none better. With the Methodist Protestant, the Methodist Episcopal, and Methodist Episcopal Church, South, all one in this territory it will be a huge block of homogeneous Methodists in one of the most progressive parts of the American nation.

Among the universities we will have Duke in North Carolina and Emory in Georgia, and colleges too numerous to mention. The Publishing House at Nashville, Tenn., will belong to this territory. Likewise the Methodist Assembly at Lake Junaluska, which is the only Methodist summer assembly east of the Mississippi river. Methodist union gives added significance and importance to the Lake Junaluska Assembly and brings a fresh, insistent demand that this property be saved to the church.

We Southern Methodists in this territory are strong, but think what it will mean when the big congregations, and little ones too, of the Methodist Episcopal Church in Florida and other states are combined with us. Then the Methodist Protestants with their numerous churches, their High Point College, their Children's Home and their ministers with gifts that will qualify them to become bishops, and presiding elders and leading pastors in the United Church will re-enforce the legions of this great jurisdiction in a remarkable way.

We Methodists, then, to use a well known couplet, "Will be living in a grand and awful time. With ages on ages telling. To be living will be sublime." The very thought should thrill our young men in a marvelous way and set them with new zeal to the tasks in hand.

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The Animal Man

WE have a great way of expressing our superiority by some such declaration as this: Man is an animal but he is more than an animal. He is a talking animal; this enables him to communicate with his kind. Then, too, he is a laughing animal; this makes all the world akin. Moreover, he is a thinking animal; this makes for unity of life and continuity of effort. These are enough in themselves to set man apart from other animals.

The tribe, the clan, the nation, the larger groups of one kind and another, take shape and have their day. In one way and another, the divine moves among men to influence and even to transform their order of life. The coming of Jesus in an obscure corner of the Roman world was especially significant. His brief day as the son of a carpenter went out in blood, but he ushered in a new day and a new world.

One of the early Christians in the most arrogant day of Rome was asked in derision, "What is the Carpenter of Nazareth doing?" To this query came the reply, "He is making a coffin for the Roman Empire." That is precisely what he did. He is still on the job. Just now he is making one for Italy, and for all others who take the sword. He is doing the same for America unless we put away much that is dominant in American life. Will we ever learn to follow him all the way as he worketh in us to will and to do his pleasure until the mind of Jesus possesses us?

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Social Security

SOCIAL welfare and social security are the big words of these present days. It may be that the ideas they represent are overworked. Whether unduly emphasized we will not undertake to say, but we are fully persuaded that in most instances the emphasis is placed upon certain things to the neglect of others of equal or greater importance. Upon the material, for instance, to the neglect of the moral and spiritual. Many who are tremendously in-

terested in social welfare seem to have entirely forgotten that great saying of Jesus, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." These teachers appear to think that the entire Lord's Prayer is comprehended in this one short petition, "Give us this day our daily bread." At this point Glenn Frank wisely declares:

"The social welfare of a people is not a specialized concern that can be farmed out to any single professional group, such as the social workers or the teachers or even to the state. The social welfare of a people is the net result of the whole human venture we call civilization.... In short the social welfare is determined by the way in which men live and make their living, rear their families, conduct their schools, run their businesses, practice their professions, and administer their governments. No one of our institutions alone ... can insure social health to our social order. But each has its part to play."

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Mark Twain's War Prayer

THE Christian Advocate of New York has put on an editorial page in 10-pt. black face type, boxed, Mark Twain's war prayer. We are persuaded that the most effective approach to this subject of war is by the route of satire and ridicule to which there is no answer.

Here is the prayer:

"O Lord, our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land in rags and hunger and thirst, sport of the sun's flames of summer and the icy winds of winter, broken in spirit, worn with travail ,imploring thee for the refuge of the grave and denied it—for our sakes, who adore thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make the white snow red with the blood of their wounded feet! We ask of One who is the spirit of love and who is the ever-faithful refuge and friend of all that are sore beset, and seek his aid with humble and contrite heart. Grant our prayer, O Lord, and thine shall be the praise and honor and glory, now and ever. Amen."

Putting God in a Concept

ONE would do as well in the way of getting results in attempting to crowd God into a capsule as to put God in a concept. Anyone who starts out to give us a proper conception of God is sure to leave us disappointed. The finite mind cannot conceive the infinite. Much of the confusion in the realm of religion and of life arises here. All of us have to form our conceptions and to make up our judgments under the limitations of time and space. God knows no such limits as these by which our common humanity is fettered. We cannot form a conception of God, and man by searching does not find God. He must disclose himself to men.

Men do get conceptions of God, but these must necessarily be most fragmentary and misleading. The one safe guide for man in his knowledge of God and in his course of conduct in relation to God and to man is the intelligible, complete and final disclosure made in Jesus Christ—the one in whom dwelt all the fulness of the Godhead bodily. The modern man is apt to think of God in the terms of a mechanism rather than an organism. Especially true is this of a people of a machine age when life becomes so largely a mechanism. The crude plough—a crooked stick—of the ancients has become the intricate machines of our present day. The ring of the axe of the pioneer period has given place to the hum and rattle of American life in the twentieth century. We call this our marvelous civilization; money is our God.

Jesus put the stress on God's world as an organism, exalting the germinating seed and the growing child. The child was put in the center of the coming kingdom and the profoundest lessons were gathered from the fields and the forests. The coming and the going of the seasons still remind us of the organic world in which we live and move, and the springtime discloses to us afresh each year the methods of "him in whom we live and move and have our being." We build a civilization, putting great emphasis upon the material; God moves in the quiet and hidden ways of a personal universe—of the finite and the infinite—to the making of a new heaven and a new earth, wherein dwelleth righteousness. Instead of working together with him for the better world we too often give ourselves over to the forces that mar and destroy. We act as children of the devil instead of following the Son of God, the son of man, in showing forth the glory of the Father and the actual brotherhood of man.

People and Things

See page 30 for District Conference directory.

"Half of our benevolences and six new members Easter at South Mills."—Lewis Edward Sawyer.

Rev. W. Reid Harris reports that he received nine into the church at Polkton Easter Sunday on profession of faith.

Rev. H. P. Powell, pastor of First church, Asheboro, received 17 new members, 12 of these by vows, on Easter Sunday.

Rev. and Mrs. W. H. Groce announce the arrival of a son, William Harold, Jr., April 14, 1936. Weight seven pounds.

Lift the church board of Christian education to the level of the board of stewards by making it 100 per cent for the Advocate.

Rev. B. T. Hurley at City Road, Elizabeth City, raised more than one-half of the acceptance for the benevolences Easter Sunday and received three into the church.

"Our Easter services at Front Street, Methodist church, Burlington, were the best of the year. We received a class of 22 new members and our people made an offering of slightly over $800 for the benevolences."—H. K. King.

"We received 40 new members into the church at Chapel Hill on Easter Sunday. This makes a total of 55 since conference. Approximately one-half of our benevolences have already been forwarded to our conference treasurer."—Allen P. Brantley.

"Catawba, N. C., was honored Sunday by the visit of Bishop and Mrs. Wallace E. Brown of Chattanooga, Tenn. Bishop Brown has charge of the colored M. E. conference in North Carolina, and was here for a district group meeting. We were glad to have Mrs. Brown in the parsonage with us."—G. W. Clay.

"Trinity church, Southport, observed Easter Sunday with special music by the choir, appropriate sermon, an offering of $25 for benevolences, and the reception of two persons into the membership on profession of faith at the morning service. At night the senior Epworth League presented a playlet entitled, 'We Carry On.' Large crowds attended both services."—E. M. Hall.

B. B. Adams, prominent and highly esteemed Four Oaks citizen, was paid a fitting tribute Sunday morning by the members of the Four Oaks Methodist church when they presented the church a communion set in his honor. Mr. Adams is looked upon as the founder of the church and has been one of its most liberal supporters, morally as well as financially.—Smithfield Herald.

Rev. S. M. Needham is doing a great work at Calvary church, High Point. He held a 15 days' meeting that closed Easter Sunday. Last Sunday he received 44 new members into the church, 11 by letter and 33 by vows. This church will balance the budget next Sunday for the first half of the year. One hundred people "pounded" him Wednesday evening of last week and in consequence he has supplies for many days to come. With the help of Wesley Memorial church the debt was paid off last year and this church is now free to do a great work in this fruitful field in the city of High Point.

A note from Rev. J. A. Daily of Gates informs us that Mrs. Daily passed away in a Suffolk, Va., hospital April 14, and the burial took place in Burlington from Front Street Methodist church the 15th. Would that we were able to give further particulars. Our deepest sympathies are extended our brother and the entire family.

Rev. W. M. Smith, our pastor, at Newton, held a series of services two weeks before Easter. He did the preaching himself. On Easter Sunday he received 20 members into the church on profession of faith and two by certificate. The ten percent assessment for the Children's Home was raised in full as an Easter offering.

If we let the state throttle the voice of the school, the teacher, and the press, the pulpit will get it next. The churches must develop a peace-time passion that will generate that same common idealism that men get by war or other nefarious purposes. If such a passion cannot be found, we are doomed.—Ralph Sockman.

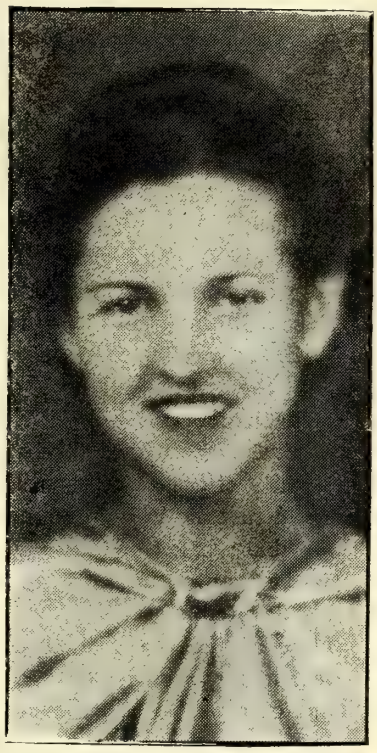
An interesting and helpful revival has just closed at the Methodist church at Ellerbe in which the pastor, Rev. K. F. Duval, did the preaching. The local pastors and their congregations joined in these services, and as a result the church was spiritually blessed and great good done in the community.—Rockingham Post-Dispatch.

"We had large crowds at Enfield and Whitakers for our Easter services; churches beautifully decorated and special music. We had Holy Week services at Enfield with the pastor doing the preaching. Ten received on profession and two by letter. The church seems to have new life. The ladies' aid at Enfield have pounded the pastor and his wife rather heavily with many good things to eat. We are grateful to them for their kind expressions."—R. L. Jerome.

"Our people of the Elkin Methodist church enjoyed the pre-Easter services by our pastor, Dr. Wm. A. Jenkins. The services began Sunday, April 5, and closed with an inspirational sermon Easter Sunday morning. Dr. Jenkins preached a wonderful series of sermons on the incidents of the week leading up to the crucifixion of Christ, stressing the development of a fuller spiritual life. During the week five young people were received into the church. At the Sunday school hour Easter Sunday morning the Mason Lillard Bible class presented a very touching pageant depicting the resurrection of Christ."—W. S. Reich.

"Holy Week services at Edenton Street church in Raleigh proved most helpful to the large congregation in attendance throughout the series. The pastor, Rev. Eugene C. Few, did the preaching. Sixty-one members were added to the church during the week, bringing the total thus far this year to 125. Easter Sunday proved a memorable day. At the morning service with every pew crowded and chairs in all available space many worshippers stood in the entrance to the church auditorium while scores of people were turned away because of lack of room. At a special service in the afternoon the pastor baptized ten babies. In the evening the choir magnificently rendered the cantata, "Victory Divine," before a large and appreciative audience.

MISS RUTH HURLEY MAY QUEEN AT LOUISBURG



Miss Ruth Hurley the daughter of Rev. and Mrs. B. T. Hurley of Elizabeth City, will be crowned Queen of May at Louisburg College on May 2. She has chosen for her maid of honor Miss Cleo Fox of Roxboro, an intimate friend since childhood. Her cousins, little Miss Sarah Vest of Graham and Master Billy Hurley of Halifax, will be crown train bearers.

The Methodist young people's division of Northampton county met with the Pleasant Grove division Thursday night, April 2, 1936. All the divisions represented gave good reports considering the bad weather since the December meeting. Special music was given by the Pleasant Grove and Milwaukee unions. Mrs. Sally Parker of Jackson was the speaker of the evening and gave an inspiring talk. It was voted that the divisions meet at Conway in June and hold a mission study class in the afternoon and the regular program at night, everybody taking a picnic supper. A social hour was held after the program.

"Bailey charge was not reported in last week's paper, for the reason the pastor was in a meeting at one of the churches on the charge and wanted to include the members received from this meeting in his report. We had received 35 members by vows up until Easter and at the close of the meeting last Sunday night 32 more had given their names for membership. Mrs. C. L. Steidley was with the pastor in two meetings and the last one the pastor did the preaching. The Easter offering was taken in our churches for the benevolences and a creditable amount was realized. One of the churches paid half of their assumed quota."—W. G. Farrar, P. C.

"We closed the special services at Proximity Wednesday night after Easter. The meeting had continued with two services daily for more than three weeks. The pastor did all the preaching. There were more than a hundred conversions and reconsecrations. Sixty-five persons began tithing; approximately 30 homes began family worship. The membership was greatly blessed. There are more than a hundred who now lead in public prayer, and there is a glorious spirit of Christian love and harmony existing in the church. The prayer services are largely attended. Twenty-five members have been received on profession of faith and nine by certificate, but there are others expected to be received each Sunday for some time to come. The Children's Home assessment has been raised and sent to the Home, and we are now raising the benevolent claims."—John Cline.

"The revival at West Monroe Methodist church, Monroe circuit, conducted by Rev. John H. Simpson of Concord, closed last night. There were 256 people in the church when the ushers made the count. More than 50 people were saved during the week. Five have been added to the church and the pastor has the names of other candidates for membership who will be received at an early date. A fine spirit of co-operation was manifested by all denominations throughout the week and contributed to the good success of the meeting."—W. C. Dutton, P. C.

"During these six months Weaverville station has settled an indebtedness of $2600 and burned the mortgage. We are now completing a club house that is costing several hundred dollars. The cost of this building will be met within 30 days. The special Easter offering for benevolences amounted to $365. At our district conference, April 27, we shall report paid in full our benevolence acceptance for this conference year. We baptized 12 children on Palm Sunday and received ten members into the church on Easter Sunday. The missionary society has added 21 new members to its membership since Christmas. The church school is doing good work—and, well, we are having a good year."—F. C. Smathers.

"Special Easter services of unusual beauty and impressiveness were conducted at the Fuquay Methodist church. A series of resurrection songs were rendered by the choir, after which the pastor, Rev. J. C. Williams, brought a message of renewed faith and hope, using as his text 'The Risen Lord.' After the sermon the choir again rendered special music, closing with the Hallelujah Chorus. The church was lovely with a profusion of spring flowers. The only circumstance marring the service was the fact that the seating capacity was inadequate for all who wished to attend. The first hour of the evening service was conducted by the young people. They used 'The Cross' as their theme, presenting a pageant, songs and several talks. This was followed by the evening sermon, 'And He Went Away.' A very fine spirit of co-operation is being shown in every department. The financial goal of the church is to pay one-half of the budget by the district conference, and at present the indications are that this goal will be easily reached. Under the guidance of the pastor the members are expecting a full year and the church is very proud of the work that is being done."—Member of Fuquay Church.

REPORT THE BOARDS OF CHRISTIAN EDUCATION

Rev. John Cline, Proximity, Greensboro, reports his board 100 per cent to be added to the list given last week. We want to give this board a place alongside of the board of stewards in the estimate of the church. These are our two important groups of officers in every church and they should keep up with what is going on in their own and other churches.

ASHEVILLE DISTRICT CONFERENCE

The Asheville district conference will convene at Weaverville on April 27 at 9 o'clock. Conference representatives are invited to present their causes during the morning hour. Dr. E. K. McLarty will preach at the close of the morning session. The first vote for delegates to the annual conference will be taken at 10 o'clock.

A Perfect Home, A Perfect Child

By O. P. ADER

Out of the perfect home comes the perfect child. God has one way to build a great nation, a mighty civilization: He begins with the home.

Jehovah chose Abraham with a divine purpose to make him a perfect father, the builder of a perfect home after a divine pattern. Hence he says, "I have known him, to the end (purpose) that he may command his children and his household after him, that they may keep the way of Jehovah to do righteousness and justice, to the end that Jehovah may bring upon Abraham that which he hath spoken concerning him." (Gen. 18:19. All the future hangs on the faith and fidelity of father Abraham. He is to build a good home, give the world a good child, and lift the civilization of the world to higher levels.

The Perfect Home

Father Terah is talking. Little Abram listens. Terah is making idol gods for sale; but he has lost faith in idol gods and in the sin and uncleanness that goes with their worship. Terah talks of his faith in one God, and that he stands for righteousness; and he declares that he believes that if any man will build his life around his faith in such a deity, his name will become great in the earth, and his children will become builders of a great nation. The souls of Terah and Abram are stirred by such thoughts, and one day they rise up together to seek a land where this great Deity dwells and rules over his people. They go in this faith from heathendom to Haran, from paganism to Palestine. A Voice speaks with clear good cheer to Abram, saying, "I will bless thee, and make thy name great; and in thee shall all the families of the earth be blessed." Every family on earth is to find a heavenly felicity in this new faith.

"Abraham—went out, not knowing . . "; he is led by the God of love, and he builds "his nest in the greatness of God." He builds his family altar wherever he goes, the heart of a perfect home. Born by happy heritage into such Hebrew home long years later, Moses reveals to us that love is the fundamental principle in the new religion and that the home that is built after the divine pattern must be a teaching home, all centering in love. "Hear, O Israel, the Lord thy God is one Lord: And thou shalt love the Lord thy God with all thy heart, . . . And these words that I command thee shall be in thy heart: And thou shalt teach them diligently unto thy children ,and shalt talk of them when thou sittest in the house, and when thou walkest by the way, when thou liest down and when thou riseth up. . . ." (Dt. 6:4.)

The home that obeys that instruction is a perfect home, and is the best school for religion on earth.

This ancient Semitic people took religion sincerely and followed this command seriously. The child born into a Hebrew home was dedicated to the Lord at eight days of age by a significant rite that made him a member of the chosen people; and by the altar of prayer the little one began its life. They did not speculate as to whether the baby could understand, but they obeyed the divine command. Just as soon as the child could speak his religious instructions began in the Scriptures. It was the proud boast of this devout people that "the Jewish child from his swaddling clothes was taught to know God as his Father," and "from his earliest consciousness" he was so trained in the laws of the Lord that they were truly grave non his heart. At five or six every child must go to school, and Holy Scripture was his exclusive textbook till he was ten years of age. Then he took up the Mishna, the traditional law, until he was fifteen. Later came theological discussions with the rabbis in the higher academies. At about 13 the child was to go up to Jerusalem on a feast occasion, when his teachers were to examine him, and then he was pronounced a "son of the law" and responsible for his conduct. Jesus took this examination at twelve years of age, having been unusually well taught by his devoted mother.

Here at the heart of the Hebrew nation stands the perfect home as its bulwark, its explanation, and the exponent of a new civilization.

The Perfect Child

Out of such homes, where the little child was taught to know and to love God, and to live his Law as a guide for his life, there came a new type of man, "physically fit, mentally alert, and morally straight," models for all mankind. They were well prepared for war, if war had to come, and "one could chase a thousand, and two put ten thousand to flight" of the moron type they met from pagan lands.

Out of such homes of piety came a class of miracle men, men of the Spirit, a mouthpiece for God, the mighty prophets, whose great spirits light up that dark sky like lightning from heaven. Elijah leaps into the presence of Ahab, proud king of Israel, saying, "As the Lord God liveth before whom I stand," and reveals that he has lived in a home where Jehovah was always present, and now he is more conscious of standing before God than of standing before Ahab.

Out of such homes of prayer came Daniel with high purpose in his heart not to defile himself in the midst of royal temptations, and with such devotion to the Lord that a den of lions and death could not frighten him from prayer; and with him came Shadrach, Meshach, and Abednego to face death in a fiery furnace rather than forsake the faith of their fathers.

Out of faithful Hebrew homes, after the nation had fallen, came mighty men like Nehemiah, chosen by a great heathen king, Artaxerxes, as his cup-bearer, the king thus placing his life in the hands of his trustworthy servant of Jehovah; and Ezra, who was of such noble character that his king wanted more like him in his kingdom and so sent him back to old Jerusalem to teach the law of the Lord to all the inhabitants of the land; and Zerubbabel, who was sent back to build a wall around the homes of a people that turned out such shining examples of sterling character. Nebuchadnezzar, one of the mighty kings of that pagan world felt safer with a man like Daniel by his side, felt his throne more secure with such a man supporting him, and so he "set him over the whole province of Babylon as chief of the governors."

Out of such a holy Hebrew home rose at last the Sun of righteousness with healing in his wings, the perfect

Child out of the perfect home. The perfect Christ-child needed a dvinely perfect home to grow up in, and he waited 4,000 years for that and other considerations.

The heavenly Father plans this for every child that comes into the world as his holy, happy heritage, a home of prayer where he is brought up in the presence of God. This is the divine right of the child. Is any true father willing to rob his child of this God-given right?

The good father who bows at the altar of prayer with his family in the presence of God is helping to solve the biggest problem under the stars and that problem is how to make better men to man every industry and every institution that makes up the total of our civilization. Heaven blesses the man that takes up this labor of love for his children and that builds for them a perfect home after the divine pattern. He shall sing with the angels in bliss, and his children shall rise up after he is gone and call his name blessed.

PRACTICAL RELIGION

By Allen P. Brantley

We started out well. We had several centuries of advanced progress. The church was a powerful factor in the development of nations, of brotherhood and of noble living. Then the decline. The dark ages and into the wilderness again. Since that age we have been trying to relieve ourselves of the trammels of the wilderness incumbrances. Our progress has been slow because we have tried to carry along so many unnecessary accessories with our religion. We have moved slowly and hesitatingly. We have tried to carry everyone with us in his thinking and in his feelings. We have been afraid to launch ahead for fear of heresy hunters. But that fear is fast disappearing and pioneers in the field of religion are with the march of time. The dawn of a new day is appearing.

Religion has been the most used, misused and abused thing in the experience of the human race. In this it is second to no other field of endeavor. All the people of the earth do not have an educational system, but they do have some kind of religion. All the people of the earth do not live under organized systems of government, but they do live under some kind of influence or spell or religion. Browne said "All men are incurably religious." They have some kind of an innate religious appeal that they must give expression to. The tragedy is they so often give expression to the feeling or the emotional rather than to the thoughtful and discerning side of religion. Some people still think religion lies wholly in the field of the emotional.

The barbarian revels in the greatest religious ecstacy when he gives himself over unreservedly to his emotions. Emotion in religion is a good thing but it must not be the whole thing. Intelligence must always accompany emotions. One acts as a governor for the other. A great mystic gives dynamic to our religion but we want that mystic to keep his feet on the ground. We want him to live among us for we are still in the flesh. You will remember Peter wanted to stay up on the Mount of Transfiguration, but Jesus urged him to go back where the people lived. The value of our religion will be determined by the use we make of it here and now. Everything from life to death has been done in the name of religion. The history of religion is by no means an encouraging study.

We are anxious to get away from the gruesome past in religion. We are justified in trying to forget it all. We have advanced beyond those dark days. Our religion is humane, it considers the welfare of the present, its work now is on a high plane of noble achevements. These are beautiful expressions. I would they were all true. Is our religion a part of our life? Or is it just a kind of wall flower? Do we put it on and take it off at will? Are we any more religious on Sunday than any other day? I know we are more pious or we look so, at least, but is that an index to our religious nature? A practical everyday religion is the most needed thing in our national, industrial and domestic lives. A religion that is not used through the week is of little value on Sunday. A "Sunday saint and a week day devil" is not just a take off on some people. We have to admit that it is too much of a fact.

GENERAL PERSHING ARRESTED

Good-humored merriment spread like a smile over the national countenance when press reports stated that Gen. John Pershing had been arrested by three patrol officers who had served under him in France, for speeding through the town of Turlock, Cal., at the rate of 48 instead of 25 miles an hour. If the patrolmen had recognized the general, they may have been impelled to make the charge by vivid memories of the strict discipline which as an army officer he always required. Soldiers have keen memories and quick sense of humor. An enlisted man once declared that if he survived the war and returned home, he would hire a bugler to stand beneath his window early every morning and blow the reveille, so that he could stick his head out and tell the bugler to take a journey to a place of super-heated climate.—Northern Advocate (Cincinnati Edition).

WHAT WE GOT OUT OF THE LAST WAR

Well, how about the balance sheet? Had we stayed out of the war we should have lost our war business, experienced a depression, and considerable unemployment, and failed to make a lot of millionaries. Instead, we got 130,128 dead and 192,369 wounded, a war expense of at least fifty billions with more billions to come for bonuses, pensions, and so forth, the loss of our loans to our allies, our share of the present depression with its horrible toll in money and manhood, and, finally national insecurity with our republican institutions actually menaced. This is the true measure of America's betrayal by the incompetence, the insincerity, and the devotion to "prosperity" of Page, Lansing, McAdoo, House ,and Wilson!—Oswald Garrison Villard.

"JOHN KNOX" GOT A KICK OUT OF IT

Well, the budget commission has met. We got through the meeting without anybody casting a hungry look on the benevolence budget, so I guess we must be "recovering." Now, if we can only recover like Christians. Re-cover to most of us means exactly what it says, to wrap ourselves up in our former luxuries. I admit that Ma had to keep prodding to get a tenth out of me over these past years, but I got a kick out of talking about tithing at the meeting. It sure sent glow of righteousness through me to be consistent for once.

P. S.—Ma heard about my "tithe talk," and has just enlightened me on "New Testament Stewardship" to the tune of $200 for the ladies' deficit. Gentlemen, I am recovering!—J. Knox in Presbyterian Tribune.

TRINITY CHURCH PREPARES FOR DIAMOND JUBILEE

Trinity church, mother of Methodism in Durham, is now laying extensive plans for an elaborate celebration of her Diamond Jubilee from May 3 to May 10. A general committee and a dozen special committees, under the leadership of the pastor, Rev. E. L. Hillman, have been at work for several weeks in preparation for this inspiring and significant occasion.

This great old church, which is this year rounding out seventy years of most remarkable history, has lived through a most romantic past fraught with romance, sacrifice and service to community, nation, and humanity, and has contributed to the Master's cause in a fashion excelled by none and equaled by few communities in Southern Methodism.

In the early sixties of the last century a few enterprising souls purchased a plot of ground for $150 and erected a small, plain, frame structure, which housed a rapidly growing congregation for thirty years or more. This structure gave way to a more imposing temple in the early eighties, and this building served until its destruction by fire about a dozen years ago. The present church building, valued at nearly half a million, is considered one of the most attractive in the entire state.

Many of the most highly honored and capable ministers of the North Carolina conference have served Trinity pastorates in the three quarters of a century now closing. These heroic evangels of the Cross in their turn have worthily represented their Master's cause in ministering to this congregation in their joys and in their sorrows. Hundreds of friends congratulate and felicitate Trinity, pastor and people, on this joyous jubilee occasion, and join in wishing for Mother Trinity many happy returns of the day and in praying that she may have many more years of useful service in His name.

The celebration will begin Sunday morning, May 3, with a sermon by Dr. Frank S. Hickman.

Tuesday night of that week a history of Trinity by Mr. M. A. Biggs will be given, and also felicitations from representatives of churches of other denominations of the city.

A pageant, "Historic Trinity," written by Prof. H. E. Spence will be presented on Wednesday night. With more than fifty people taking part, this will be a feature of the week.

Dr. W. A. Lambuth will be the speaker on Thursday night when honor is done the dead of Trinity. Friday night will be fellowship night. All former pastors are asked to have a part in this. Full announcements of the week's celebration will be made at an early date.

GREENSBORO COLLEGE NOTES

Home Coming Day, combined with Founders' and Benefactors' Day, will be held Saturday, April 25, at Greensboro College. The program will begin in Odell Memorial auditorium at 10:30 o'clock with Bishop Paul B. Kern of Greensboro as principal speaker and President William P. Few of Duke University, Durham, Dr. Robert B. House, dean of administration of the University of North Carolina, Chapel Hill, and Mrs. Daniel C. Roper, alumna, Washington, D. C., making addresses. The alumnae association, of which Miss Laurie Lowrance of Winston-Salem is president, is planning a luncheon at Sedgefield Inn at 1:30 o'clock. At 4 o'clock the tree-planting ceremony will be held, with President Gobbel, Miss Lowrance and others taking part. The May Day pageant will conclude the festivities of the day. Miss Mary Hix of North Wilkesboro will be crowned queen of the May Day festival.

The Greensboro College Glee Club, of which Walter E. Vassar, head of the voice department at the college is director, will give a concert Sunday, April 26, at the First Methodist church of Asheboro at 7:30 o'clock.

The junior class of Greensboro College entertained the seniors at a delightful banquet Saturday night, April 18, at 7:30 o'clock at Sedgefield Inn.

SOME RARE HELPERS

As a rule where the pastor is winning victories certain laymen are standing with him. How aften we note this in a record for the church paper. Here are three cases in point in churches of different types:

Central church, Asheville, has made a wonderful record. Brother Frank Weaver, for many years a leader, was back of this. First church, Henderson, has done the same. There was Brother R. J. Corbett, one of the busiest of business men. He finds time to work for his church paper. Then there is Raeford on the honor roll. Mrs. Dudley Bruton is due the credit for this, if we are to accept the statement of the pastor, Rev. W. F. Trawick.

Why not have some such helper in every church? They are not in every church, but more of them exist than we know. Of course, the preacher in charge is always expected to lead in everything.

AN APPRECIATION OF THE SHARPES FROM YADKINVILLE

Enclosed herewith is a lovely Easter message that came to the doors of this community from the capable hands of our good pastor, Rev. I. L. Sharpe.

There is so much to the Methodist itinerancy besides preaching—Brother Sharpe and his fine wife qualify in every respect.

Mrs. Sharpe is just now convalescent from a series of very serious operations. We hope for her a complete and speedy recovery. The Sharpes have youth and a vision, and given health we predict for them a splendid future in the development of this vision. A Methodist.

GRATEFUL NOTE OF THANKS

I wish to express my sincere thanks to my friends for all their kindness during the sickness and death of my wife. My friends in Durham and Orange county have made it easier for me to bear this sorrow. Since I cannot write a letter to each of you I am taking this method of expressing my appreciation. J. R. Cole.

CONFERENCE BROTHERHOOD NOTICE

On accountof the death of Brother R. H. Broom, a member of the N. C. Conference Brotherhood, the treasurer is making the call for assessment No. 57.

Make checks payable to B. B. Slaughter, Treas., 713 West Church Street, Elizabeth City, N. C. Beneficiaries $3, non-beneficiaries $1.

Thanks to all who keep sending their remittances for the Advocate. How we do appreciate our faithful readers!



CHURCH AT FARMERS, IN WHICH THE GREENSBORO DISTRICT CONFERENCE ASSEMBLES APRIL 30

READY FOR DISTRICT CONFERENCE?

There are three conferences planned for next week and four for the next. Several of these are for one day only. I never could see how due consideration could be given the various interests of the church on a district of 25 to 35 charges in six or seven hours.

The past two years this scribe was chairman of committee on quarterly conference records. He had hard work to complete his committee, then had to miss most of conference sessions. A half dozen or more records were not present, and then we had to rush to get a report ready. If there is only one day, the elder should have all the records turned over to him about a week before conference. Then select a competent committee to get the report ready before conference meets.

Local preachers should have reports ready. Applicants for license should be known to the committee some days before conference. The election of delegates to annual conference should have more time.

A. C. Sherrill.

AN APPRECIATION AND APPEAL

It is difficult for me to find words with which to express my appreciation for the co-operation that the people in Sampson county and other sections of North Carolina have given me in my efforts in kingdom building. It has been my privilege to lead as pastor in the building of seven churches in this and other sections. The people responded in such a wonderful way that it makes me feel under everlasting obligation to continue my service of love in these matters. I have given them my heart and they have blessed my life. My greatest desire is that their sons and dauughters may have the type of education that develops body, mind, and soul for safe and prosperous leadership. As the years go by, I am more and more impressed with the fact that God sent me to Sampson county to serve the people by preaching the gospel and giving Christian education. There is no greater need than the need for Christian education; and there is no greater opportunity to fulfill this need than that offered in the Pineland System of schools.

About three months ago some friends of this institution met in the dean's office and organized themselves into a committee to espouse the building of a much needed auditorium. There has been excellent response to their organization and appeal, and every dollar of that money has been placed under the head of "Pineland Auditorium Fund" in the First Citizens Bank of Roseboro. For this response I am profoundly grateful. Due to the cold weather and the excessive rains, however, this matter was temporarily delayed.

The object of this article is both to express gratitude for this fine movement and to make an appeal to the people of our county and state for this much needed cause. The school has increased at least 35 per cent this year. We have a faculty of thirty-two. The needs of students from the grades on through two years of standard junior college work are being met. Pineland School, which has been Southern Accredited since 1926, has not only achieved national recognition, but is being patronized by two foreign countries. This institution is non-denominational but strictly Christian.

Mrs. Jones and I have laid our all on the altar for Christian education. We have at present nine buildings on the campus and 700 acres of land, including the farm, being exclusively used for the college. Already some framing has been cut. Common labor has been employed and everything is in readiness for the erection of this building. If the friends of Pineland College will send in contributions with which to buy material, we believe we see our way clear to finance the construction. When this shall have been accomplished, we shall then be in position to set ourselves to the task of raising larger endowment, and we believe that this already unique and useful school will become strong financially and serve in a much greater way the people of North Carolina.

The ministers and laymen of all denominations are welcome to Pineland College to meet their constituents. The proposed auditorium will furnish a great place for them to preach or lecture and will help keep alive the building of the kingdom through Christian education.

Now to our personal friends and the friends of Pineland College, we appeal to you to come to us in this day of need and opportunity by sending in as liberal a donation as possible tor the erection of this auditorium.

Mrs. I. S. Royal of Salemburg is treasurer of this fund.

W. J. Jones.

MUCH INTEREST AND ACTIVITY AT GARLAND

As pastor of the Garland charge, I would like to state that a special Easter service was held in every one of the six churches on this charge Easter Sunday. The attendance was good at all of these services, and a substantial sum was raised on the budget for this year.

The young people of the Clinton, Roseboro, and Garland charges have just organized a union. The name of this organization is the Grady Dawson Union in honor of a former pastor of the Garland charge. The young people suggested this name themselves; they thought that it would be a fitting tribute to a minister whom they had learned to love.

The first meeting of the Grady Dawson Union was held in Johnson's Chapel at Ingold, which is one of the churches on the Garland charge, Friday night, April 17. This was a splendid meeting. About 75 young people attended this meeting, and every one enjoyed it much. After the devotional program a business session was held. Following this there was a recreational program which was in charge of Miss Verna Peterson. Several games were played which every one enjoyed. Then as a fitting climax to an evening of good fellowship, light refreshments were served, after which the congregation was dismissed.

F. V. Spence.

Life Beyond

By BASCOM ANTHONY

We seem to be born with a sense of eternal life in us but we live and die with small understanding of how that life will be lived. All peoples in all ages have had only an affirmative answer to the question, "If a man die shall he live again?" The inequalities of life demand the same answer unless justice has fled the universe. So long as there is a wrong unrighted, innocents suffering or a babe in the grave, so long will justice demand a life beyond to adjust it. As to the nature of this life we are left in bewildering ignorance.

And there is a reason for it. Living in a material world we are compelled to think in material terms and are therefore mentally incapable of grasping any true statement of a spiritual world. We are as incapable of receiving any revelation from God about it as a primary class in the common schools is of understanding Einstein's theory of relativity.

Primitive peoples without the Scriptures but with the sense of eternity in them build a heaven in which they are to have the things they want most and to have them all the time. The best an Indian brave could hope for was a sunny land, a good horse and dog and bow and arrows with abundant game. His daily world had nothing more desirable in it so he hoped and dreamed and lived and died with this ideal before him. The Pharaohs evidently expected to hold their courts beyond the grave, so they had the proper things for this purpose sent to the grave with them. All these believed that the future life would give the best possible blessing and they all necessarily limited that to the best their experiences had found in this life.

This was inevitable for no man can think beyond the range of his experience. Try to add a new bodily sense to those you now have. You can't even think of it. You have no point from which to start. Take your pencil and draw a picture that has a single new feature in it. You can't do it. You can draw a fancied creature with a man's head, a bird's beak and wing, a lion's body, a dragon's tail and the legs of a centipede, but all these are only things you have always known. You can exaggerate them and form fantastic combinations of them but there is nothing new about them. It all lies within your experience. You can't go beyond that, try as you may.

This is why the scriptures give so much space to telling us how to get to heaven and so little about what heaven is. Some fifty years ago I read an article in the Quarterly Review written, I think, by Dr. Abernethy upon this very line that has kept me from dogmatizing about heaven until this very hour. Our inability to think beyond our experiences prevents the Bible from speaking of our future life in any positive way. It's negative statements can be easily grasped for they come within our reach. "There shall be no night there; there shall be no more sorrow nor crying, there shall be no more pain." With all these things we are familiar and it comes as a healing balm to our soul to know that these ills will not follow us over there.

This does not tell us what heaven is. It only tells us what is not there. Yet these negative statements have brought great courage to distressed lives. Bedridden sufferers in countless homes and hospitals, who longed for the night to pass, have found comfort in them. Heartbroken people have returned from mournful trips to the graveyards with a deep desire to move on over into a land that knows no sorrow nor death. Many of us who have outlived our generation know vastly more folks over on the other side than on this, and sometimes when they "come back like Noah's dove to Memory's Ark bearing live branches with them" we understand what John Bunyan's Pilgrim meant when, seeing the spires of heaven, he said, "I wished in my soul I was there."

When the inspired writers undertake to speak in positive terms and tell us what is there they have no words in which to put it and must needs use those with which we are familiar. Paul went up there, but whether he took his body along with him or not he never was sure. He was strangely silent about it all, contenting himself with saying that it was not possible to tell us about it. It left him with such a desire to land all humanity there and with such a hunger for it in his own great soul that he said, "I am in a strait betwixt two desires and don't know which to take; whether to stay here and help people on to God or to go on over there myself and be forever with the Lord."

John, like many of us old folks, was less reticent and he did his best to tell us about it, but it was all in earthly terms that fell far short of reality even if they do sound like the wildest extravagance. The best he could do was to stimulate our imaginations to the highest reaches and still leave us measurelessly below the facts. In struggling for earthly words into which to put heavenly ideas he said, "Heaven's streets are paved with gold." He knew that gold was the most valuable substance known then to man and I think all he meant to say was that heaven was so much better than earth that the best we have down here is only fit to be put under foot and walked on up there. The pavements of heaven are better than gold and its gates richer than pearls.

He also knew that fire gave the most intense and acute suffering known to human flesh, so in speaking of hell he said it was like looking down into the crater of a volcano where seethed and boiled a lake of fire from whose deeper depths sulphuric fumes forever bubbled up. He is worse than that. To a disembodied spirit volcanoes and icebergs are alike, matters of no consequence. The worm that dieth not and the leaves that are for the healing of the nations are but symbols of greater and more enduring things that lie beyond our comprehension. A lost soul would welcome a lake of fire.

So I will not be primitive enough to interpret John's glowing words literally and thereby pull down my hopes to the low level of gold and pearls, palaces and harps, but will pin all my dreams to the simple statement of Him who loved us and who said, "If ye love me keep my commandments and love one another as I loved you. I will not leave you comfortless while I am gone to prepare a place for you, so that where I am there ye may be also." Be it what it may I am sure we shall be satisfied when we awake in His likeness for we shall see him as He is and that vision's transforming power shall make us like Him.

And that's heaven enough for me; to be a man of spotless character in a world filled with such a people and blessed by such a God. I'll hope for nothing less and an archangel can hope for nothing better.—Wesleyan Christian Advocate.

BISHOP ROBERT E. JONES

We don't believe many churchmen of our acquaintance ever earned a better title to the respect and affection of their people than R. E. Jones, sixteen years bishop of the Methodist Episcopal Church in New Orleans. He well deserved the marks of esteem and regret they bestowed on him last week in anticipation of his transfer.

Bishop Jones was more than a loyal leader of his own people. His talents and temperament have made him a most useful citizen in the broadest sense. He has sound education, solid information, a rich streak of humor, great tact, restraint, and toleration. These qualities have informed his pastoral work and episcopal management, and have infused his preaching at times with an eloquence not as common nowadays as it used to be.

We don't know of any member of the colored race who has worked harder or more intelligently for its advancement. He has appreciated the Negro's difficulties and limitations more accuratetly than many of his fellows have, and has labored more fruitfully than most to overcome both. Without compromising his duty to his people he has lent his gifts with fine results to improving their relations in every way he could with their white neighbors in this part of the South.

We are correspondingly sorry to see him leave because we believe he has the vitality for many years of great usefulness. But we feel that he will measure fully up to any responsibilities that his church may place on him.

A first class white man would not have shown more diplomacy, business talent, and general devotion than Bishop Jones did in the difficult job of establishing the admirable Negro social settlement at Gulfside, nor would any lay down that work with the more uniform esteeem of his Mississippi neighbors of both races. Dean Bond has testified that "without Bishop Jones I doubt that Dillard University as it now stands would have been possible."

Those two are only his more conspicuuous achievements. They are not larger in the right sense than the sentiments of responsibility, brotherhood, fellowship and hope, that his sympathy has established among the people of the churches under his care. He has fought a good fight in New Orleans and has not been defeated. We know that he and his family will do as well in whatever field their lot be cast.—New Orleans Christian Advocate.

ONE DEFINITION OF "A LEADING LAYMAN"

Our present highly organized and institutionalized system has given us a modern definition of "a leading layman," as merely a wealthy man who is willing to stand sponsor for somebody else's good work. Who ever heard of a poor man, no matter how rich in faith and good works, as "a leading layman"?

The case of an acquaintance of mine, who is on the board of a great denominational agency, but who never attends church from one year's end to another, and leads a wholly worldly life, could doubtless be duplicated many times. However, he is an eminent financier; and the prevalent notion is that the Lord gains prestige from having rich men approve of him.—William T. Ellis.

BARZILLAI C. ALLRED

The subject of this sketch was a Methodist preacher of the old school. He had been a superannuate for over 17 years, and during a good part of that time he had been subject to rheumatism, which limited his activities almost entirely to his home. When he superannuated in 1917 he had been in the pastorate just half the time he had lived. A mature man when he entered the itinerate ranks in his thirty-fifth year at Statesville in 1883, he continued in the active ministry 34 years and became imbued with its ideals and standards to the depths of his soul. He believed in conversion. He had tried his Lord in the most difficult places to which life brings men and had found him steadfast. He had something to tell his fellowmen therefore. This writer never knew Brother Allred, except by name, until about three years before his death. It was in the quiet of his room in the gentle evening of his life that, as his pastor, the undersigned had the privilege of occasional chats with him and of fellowship in the Lord.

Those were delightful little visits. Brother Allred would sit calmly listening with alert faculties and interest. Or he would relate some incident of late or long-gone years in his own experience. He would chuckle quietly with amusement whenever the humorous side of events showed up. He did not give evidence of ever having lived other than calmly and sweetly. There were no signs that any of the storms of life had ever done more than sweep over and leave his spirit unscathed. Calling to see him, one found him sitting before the fire in cold weather, his cane in hand as a rest, his hat on, his knees are crossed and the lower part of the top leg is wrapped about the other. He sits in meditation. His little dog is lying near. One hesitates to break in on the peaceful scene, but the old man looks up with gentle welcome and such genuine pleasure that one finds no "ice to break" and is immediately comfortable. It was easy to enter into that atmosphere. There was no officiousness, no sham, no pretendedly unexpected delight, no gushing. Yet the simple genuineness of the soul of that veteran of the cross made the visitor glad he had entered that presence.

Brother Allred was twice married. His first wife was Miss Sallie J. Rives of Chatham county. Two sons came to them. They are L. H. Allred of Erwin, Tenn., and J. C. Allred of Philadelphia, Pa. The second marriage was to Miss Dora Kimball of Granville county. He spent his declining years and died in the home of the one child of this marriage, Mrs. J. K. Bryan of Oxford, N. C.

It was there in Oxford this writer was Brother Allred's pastor. These last years were an index to all that had gone before, and while no doubt one who had known him longer could recount more in detail the story of this pilgrimage, the undersigned feels that he did learn of the great forces that made this servant of God the object of the tenderest and most grateful love of those who were privileged to know him. He waited long for the Master to call him to come up higher, but the call came at last and Brother Allred, having made good use of his waiting, has entered into his great "inheritance, incorruptible and undefiled, and that fadeth not away." He has gone to be with his Lord and the loved ones gone before.

T. G. Vickers.

Is your board of Christian education 100 per cent for the church paper?

REV. DAVID R. PROFFITT

Rev. David Riley Proffitt, 66, and for thirty years one of the most useful and esteemed members of the Western North Carolina conference, died Sunday afternoon, April 19, 1936, in the Wesley Long Hospital, Greensboro, after an illness of less than a week.

Stricken with an attack of appendicitis after having held his regular church services on Sunday, April 12, he was carried to the hospital Monday and underwent an operation Tuesday. But the appendix had already ruptured and his system was not able to eliminate the poison and he steadily declined till he died at 5:45 o'clock Sunday afternoon.



Rev. David R. Proffitt

The funeral services were held at Mt. Pleasant church five miles east of Greensboro, Monday afternoon at 3 o'clock. The body of this beloved pastor who was now in the second year of his second pastorate of this congregation lay in state in the church for one hour before the funeral services. These services were conducted by Drs. C. C. Weaver, presiding elder of the Greensboro district, J. W. Moore, pastor First church, Marion, N. C., and M. T. Smathers, pastor Centenary church, Greensboro. Forty of his brother ministers served as honorary pallbearers and a host of friends including the sorrowing members of his church attended these services. Mount Pleasant church had a pastor whom they very greatly appreciated and he never had a congregation that he loved more devotedly. It seemed fitting that his body should rest in the Mt. Pleasant cemetery.

Surviving him are his wife, Mrs. Elizabeth Lewis Proffitt; four daughters, Mrs. W. J. Moore of Asheville; Mrs. Serval Herbert of New York City; Mrs. Glenn Jordan of Greensboro, and Mrs. Minor C. Donnald of Washington, and two sisters, Mrs. Althea McElroy of Burnsville, and Mrs. Margaret Holcomb of Oklahoma City, Okla.

As an itinerant Methodist preacher Brother Proffitt measured up to the best in the supreme test of any Methodist preacher. That is, he accomplished his task most successfully wherever he served during the entire thirty years of his ministry. He always gave a good account of himself to the Lord and to his church, no matter where he was called to minister as pastor, or how insuperable appeared the difficulties. He was a man who abounded in good common sense, knew people and knew his Lord and was devoted to his work. His presence in a community was a big asset for the religion of Jesus Christ, not because of any effort to appear unduly pious, but because he was a pure, good man who mingled among his fellowmen as a worthy representative of the God whom he served. He was a man of God who went about doing good.

When John W. Moore hardly more than a lad reached his first pastoral charge, the Burnsville circuit, in the year 1900, one of the first men he met was Riley Proffitt, a local preacher, who with a big basket on his arm brought supplies to the "new preacher." This was the beginning of a friendship that will last through the eternities. These two men became as David and Jonathan and John Moore assisted him in revivals in each charge that he ever served and was present by request at the funeral to speak words of eulogy for his departed friend.

Herewith we give in part these words of appreciation as follows:

"David Riley Proffitt was 'an Israelite indeed in whom there was no guile.' Thirty-five years' acquaintance and intimate comradeship confirm the assurance that no finer soul has lived among us. I loved him as a brother and his going away deeply saddens my heart, and yet, knowing him as I did I do sincerely congratulate him upon his abundance entrance into the Father's house. He has joined the innumerable caravan of those who go home! He has answered to the roll call of the general assembly and church of the first-born whose names are written in the Lamb's book of life. Henceforth till we see him again, 'the land that is fairer than day' will be more real and dear. Whither he has gone may we not every one follow? Brother Proffitt was a nobleman by nature and by grace. He was well born, and lived worthily all along the way of his 66 years. The elements of earth and heaven were so blended in him that all who knew him both revered and loved him. Among the human outstanding traits with which he was very unusually endowed might be mentioned common sense, humor, modesty, unselfishness, loyalty and sincerety.

Many of the choicest elements of grace which flowered and fruited in his life were—and we mention only a few --reverence ,faith, and love to Christ and his fellow pilgrims to eternity. He was the choicest type of friend and brother. Impelled by this glorious combination he lived, ministered, worshipped and suffered. He rebuked all sin wherever he went. How blessed was the atmosphere where he worshipped. Shall we ever again hear his like in prayer? He possessed the assurance of personal redemption and he lit the fires on the 'main altars' of many redeemed souls.

He loved to meditate and he profoundly enjoyed speaking the great words of the gospel.

His people almost adored him wherever he ministered. He probably never served a congregation that would not have heartily chosen him as its pastor for life. What a friend he was! He was no politician, not a shred of the cheap, the mean, or the calculating could live in the rarified, spiritual atmosphere of his soul. He was God's own son! How devoted he was as a husband and father is known by all, and no friend enjoyed a sweeter fellowship. How good it must be with him today in the saints' everlasting rest!

Universities are great in terms of the intellectual quality of their graduates. No one knows or cares what university a hundred years ago produced the fastest runners or the richest men.—Alan Valentine, President University of Rochester.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

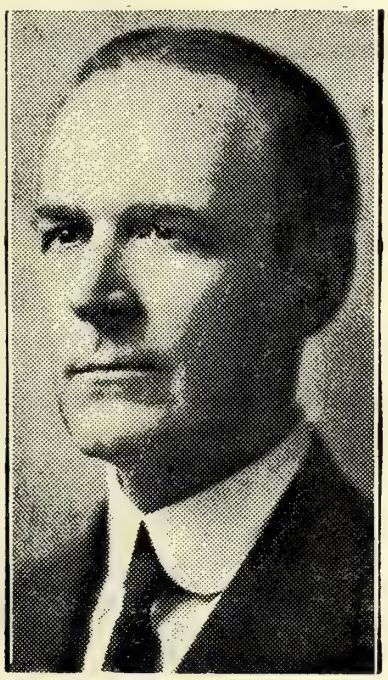
WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central ..... L. D. Thompson, F. M. Weaver

Charlotte District

Waxhaw ..... W. T. Albright, H. A. Privett
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers
Monroe Circuit ..... W. C. Dutton (N. Monroe), J. S. Polk



DR. LOY D. THOMPSON
Pastor of Central Church, Asheville.
His board is 100 per cent

Gastonia District

Smyre ..... P. W. Townsend

Greensboro District

Proximity ..... John Cline, Paul Holyfield
Mt. Pleasant ..... D. R. Proffitt, F. M. Buchanan
Bessemer ..... Wilbur B. McFarland, B. T. White
Reidsville Ct. ..... T. V. Crouse
Summerfield ..... J. N. Snow

Marion District

Marion ..... John W. Moore
North Forest ...J. M. Varner, (North Morganton) O. M. Avery

Mount Airy District

Spray ..... A. C. Waggoner, J. F. Meisamer
Stoneville-Mayodan ..... R. M. Hardee
Elkin ..... W. A. Jenkins, W. S. Reich

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle
Norwood ..... A. P. Ratledge, J. V. Barringer
Kannapolis ..... N. C. Williams, G. C. Maulden

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards
West View ..... C. W. Kirby, Lenore Correll
Whitnel ..... E. Myers (Harper's Chapel)

Waynesville District

Sylva ..... T. R. Wolfe
Andrews ..... W. S. Smith
Canton ..... D. E. Camak, Clyde R. Hoey, Jr.
Macon ..... J. B. Tabor (Patton's)

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam
Advance ..... F. E. Howard (Bailey's) Fred Myers

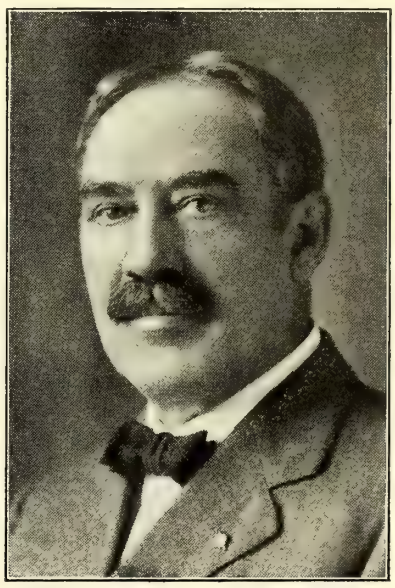
NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath
South Alamance (Saxapahaw) ..... J .A. Tharpe
Long Memorial ..... B. P. Robinson, Dr. B. E. Love

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett
Stumpy Point ..... R. H. Lewis, E. M. Hooper
Perquimans ..... J. W. Dimmette (Cedar Grove, C. P. Quincy)
Plymouth ..... C. T. Thrift, (Ware's Chapel) J. F. Jordan
Ahoskie ..... J. L. Smith (Colerain)



MR. FRANK M. WEAVER
Who engineered the successful campaign
at Central, Asheville

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe
Laurel Hill ..... W. F. Elliott, Geo. B. Hooker
Carthage..E. C. Durham, (Carthage) H. Lee Thomas, (Center) J. W. Jackson, (Cameron) J. Abner Thomas
Troy ..... W. R. Royall
Biscoe ..... W. F. Trawick

New Bern District

Morehead City ..... B .H. Houston, Chas. S. Wallace
Beaufort ..... C. T. Rogers
Grifton..J. H. Fields, B. C. Chauncey, (Grifton) J. H. Barwick, (Sharon) B. C. Langston, (Edwards) Joshua Craft, Gum Swamp) Miss Agnes Burney

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone, (Apex) Dr. R. W. Johnson
Central ..... S. J. Starnes
Lillington ..... N. M. Wright, J. H. Williams
Oxford ..... L. B. Jones, G. T. Stem
Four Oaks ..... H. B. Baum
Creedmoor..E. D. Dodd, J. A. Cowan; (Creedmoor) J. A. Pitts, (Banks) Miss Elizabeth Morris, (Bullocks) Frank Hester, (Grove Hill) Mrs. Dora Gooch.
Selma ..... F. B. Peele
Henderson ..... R. E. Brown, T. B. Rose
Youngsville ..... H. E. Lance (Leah Church)

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton
Bladen ..... W. R. Stevens (Deems Chapel)
Tabor City ..... N. B. Johnson (3 churches)
Lumberton Ct. .... N. B. Strickland, (Pembroke) J. R. Moore
Faison-Kenansville ..... F. B. Joyner (Goshen) C. A. Sutton

REVEREND ROBERT HOUSTON BROOM

By T. A. Sikes

Easter 1936 dawned bright and beautiful. The sun shone in all its effulgent glory. The Easter lilies vied with the proud and resplendent orchids in their effort to speak to a world that the Lord was alive forever more. In an humble home one block away from the church were two hearts that beat in grateful praise as they looked out upon a great world just bursting forth in the glory of its new attire of green grass and bursting flowers.

The church bell pealed forth calling worshippers to the sunrise service. The preacher, with a holy desire to be present at the Sunday school to teach his class, and in order to reserve his strength so that he could tell a congregation at night of the glory and power of the resurrection of his Lord, said to his devoted companion, "Go to church, and I will stay at home." She did. On returning home in about an hour, to be exact 8 o'clock, she found the home in order, fires made and the man of God dressing for the day's duties and responsibilities. The good woman went about her work. In a few minutes she herd him calling, "Rosa." She hastened to his side and gently laid him on the bed and called a physician, but when he arrived the soul of Reverend Robert Huston Broom had taken its flight, "and was not for God took him." In a short while word had passed from lip to lip that this man, who was beloved by everyone in Ayden and wherever he had served, had gone to heaven, and there was a holy hush throughout the town. Strong men brushed the tears from their eyes and the good women sobbed of a broken heart. The noble woman who had been his strong stay during the last seven years of his life stood before him and broke away with uncontrollable grief. The children came with their hearts breaking at the thought of separation for a little while, but looked up with satisfaction to the time to meet again.

Brother Broom went, we believe, as he would liked to have gone—sudenly and on the day his beloved Lord burst the bars of death and snatched victory from the grave. He put his house in order in the days of his youth and there was not a day that he was not ready to go. He loved life, not for the sake of just living, but that he might serve his Master and help some struggling soul to find life and immortality. He lived to bring sunshine, glory and hope to to those in trouble and to bring peace and joy to their souls, and today as we mourn his going hundreds of souls are in glory and many more on the way that he touched with his holy life and told them of a risen Lord with power to save to the uttermost all who believed on his name.

It would not be befitting for me to say that this man had no faults, but these, like the spots on the sun, were eclipsed by the radiant splendor of a godly life.

Brother Broom was a good preacher. He preached the gospel and cried out against unrighteousness, but possibly he was stronger as a pastor than as a preacher. As such he was dearly beloved in every charge he served. He went into the homes of the meek and lowest, as well as the homes of those more fortunate, and in every home he left the sweet influence of a godly life. He read God's word and prayed in the homes of his people.

As a father he was kind and thoughtful of his children. Out of his meager salary he managed to give all them an academic training, thus preparing them for their life's work. He rejoiced at the success they were making, and especially that each of them were workers in the church of God.

As a husband he was kind and and considerate, devoted and loving. His first wife slipped away from him a few years ago. He said to the writer then, "Oh, it is so lonely without her. She was so good and our lives were so happy together." I have never seen two persons more devoted to each other than was he and the companion who walked with him during the evening shades of life. He was an ideal husband to both of the companions that God had given him.

As a friend he was loyal and helpful. His great heart went out in sympathy to any who were in trouble of any kind. During his last days he often spoke of many of his former parishoners, and of his comrades in the ministry, and expressed himself in terms of deepest affection concerning their welfare.

Robert Houston Broom, son of Gassel Dallas and Mary Permelia Porter Broom, was born July 1, 1860, in Union county, North Carolina. At the age of fourteen years he gave his life to God and was ever true to the vows he took at the altar of the church. He was prepared for college in the Monroe high school. He entered old Trinity College in 1879 and took the four years' course in two years, graduating with honors with the class of 1861, being valedictorian of his class. He returned to college in the fall of 1882 in pursuit of his Master's degree, which he obtained that year. For eight years he taught school in Virginia, North and South Carolina.

On December 28, 1887, he was happily married to Miss Sue Council of Bladen county, North Carolina. To them were born five children: Mary Porter, who died at 18 months of age; Edith Gertrude; Sue Council, now Mrs. J. Edwards Allen of Warrenton; Isabelle McAlister, who lived to young womanhood, but died while Brother Broom was pastor at Hookerton, and Robert Huston of Raleigh.

His first wife died September 1, 1921. He was married the second time to Miss Rosa Lee Harper of Ayden, N. C., who survives him. To the last union one daughter was born. She died in infancy.

This beloved comrade of ours was admitted on trial into the North Carolina conference at the session in Greensboro in 1889. He was ordained a deacon at the session of conference held in Greenville, 1891, by Bishop Chas. B. Galloway, and elder at Wilmington in 1893 by Bishop W. W. Duncan.

God honored him by allowing him to preach in the active ministry for forty-four years and two and one-half years as a superannuate, which relation he took at the conference in Durham in 1933.

Brother Broom served the following charges: Richmond circuit two years; LaGrange circuit two years; Leasburg circuit four years; Mt. Tirzah circuit three years; Tar River circuit two years; Carthage circuit four years; Red Springs circuit two years; Littleton station one year; Warrenton district two months; Elizabeth City district one year; Washington station three years; Warrenton circuit four years; Morehead City two years; Hookerton circuit two years; Roanoke Rapids four years; Ayden three years; Belhaven one year; Southport four years; superannuated in 1933.

He went to his eternal home on Easter Sunday morning, April 12, 1936, at 8:15. The last rites of love and respect were held from the Methodist church, Ayden, N. C., where a great concourse of friends and relatives gathered, on Monday afternoon, April 12, by Rev. T. A.

Sikes, assisted by Revs. T. M. Grant and L. C. Larkin. His body was taken to Washington, N. C., and laid to rest in the city cemetery there. Rev. O. I. Hinson assisted in committing the body.

The following poetry was found in Brother Broom's Bible after his death, which reveals the trend of his mind and experiences of his soul:

"I met Him in the morning,
When the day was at its best,
And His presence came like sunrise,
Like a glory within my breast.

All day long His presence lingered,
All day long He stayed with me,
And we sailed with perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to me a peace and rest.

Then I thought of other mornings
With a keen remorse of mind,
When I, too, had loosed the moorings,
With His presence left behind.

So think I know the secret,
Learned from many a troubled way,
You must seek Him in the morning
If you want Him through the day."

THE LAKE JUNALUSKA LEADERSHIP SCHOOL

The plans for the Leadership School at Lake Junaluska, N. C., under the auspices of the General Board of Christian Education, offer a well rounded program for August 4-18, as follows: "Principles of Christian Education" and "Guiding Youth in Building a Christian Social Order," Dr. J. V. Thompson; Bible, Dr. W. T. Watkins; "Christian Worship" and "Music and Hymn Appreciation," Prof. F. Fagan Thompson; "The American Negro," Miss Mary DeBardeleben; "Creative Teaching" and "Supervision of Christian Education." Miss Edna L Acheson; "The Church and Rural Welfare," Dr. J. M. Ormond; "Christianity and Economic Relations," Dr. James Myers; "Counseling and Personality Adjustment," Dr. R. G. Edwards; "Seminar on the Church and Modern Missions," Dr. A. W. Wasson; "Intermediate Department Program," Miss Elizabeth Brown; "Materials for Beginner Children" (with obversation), Miss Jennie L. Milton; "Materials for Primary Children" (with observation), Mrs. W. B. Ferguson; "Materials for Junior Children" (with observation), Miss Freddie Henry; "The Field Worker and the Local Church," local church department staff.

The General Board of Missions is co-operating in offering the missions courses, and in supplying some platform speakers. Leaders of mission study classes will find special help in the course on "Creative Teaching."

During the period, the chapel services will be led by Dr. W. T. Watkins of Emory University.

The Young People's Leadership conference will offer a rich program for young people 16 and through 23 years of age, July 14-25.

If you are interested in full information, write the Division of Leadership Training, 810 Broadway, Nashville, Tenn., for catalog ready in May.

DRINK! DRINK! DRINK!

The first seven months of the fiscal year showed an increase of $53,695,812 in federal revenues from intoxicating liquors.

The increase in the revenues from beer was $16,989,213. The revenues from domestic distilled spirits showed a gain of $36,706,599.

Steadily the consumption of liquor mounts.

This represents an increase of approximately three hundred million dollars in the sum spent by Americans for intoxicants during these seven months of the previous fiscal year.

It represents three hundred million dollars which should have gone into the tills of useful business and which, if so spent, would have contributed largely to recovery.

It represents three hundred million dollars spent for a commodity which is produced with a minimum of labor and with a minimum of consumption of raw materials.

Tramp! Tramp! Tramp!

The drunkards of 1945 are beginning to take their places in the parade. Hundreds of thousands of young girls are joining that procession, young girls with bright eyes full of hope and with the flush of health on their cheeks. A little further along, those eyes will be dulled and those cheeks will be marred by tiny ruptured blood vessels. Still a little further and these girls will be replaced by the women, many of them coarse-featured, haggard, hopeless.

This vast increase in the sale of intoxicants is a tribute to American advertising methods, by which the drink dealers are today appealing as one trade journal said, "to youngsters and grown-ups alike." They are promoting the new liquor business with phenomenal success. They are also promoting new crime, new poverty, new social problems of appalling character.

How long can America contemplate with equanimity this drunkard's progress?—Board of Temperance and Public Morals.

NO BETTER DIAGNOSIS

No better diagnosis of the state of the Church during the past decade or two has appeared than this: that we have been so preoccupied with the fruits of the Christian life that we have given too little attention to the roots. Humantarian service, a passion for social justice, enthusiam for a warless world, and devotion to other great causes of human welfare—these are the rightful fruits of faith in God and an understanding of his will as made known to us in Christ. But we have tended to forget that we cannot harvest abundant fruits unless we patiently and wisely nourish the roots.

No one who understands either the Christian gospel or the world in which we live could desire to see the churches give less attention to social and international problems. We must however, ask ourselves whether we are likely to get much farther in making society Christian until we have gone much deeper in cultivating personal relationship with God and personal insight into the meaning of the Christian gospel.—Federal Council of Churches.

Has your board of stewards reported 100 per cent for the Advocate?

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Mrs. John W. McCauley, Chapel Hill, writes: "Our auxiliary has recently completed the study of "Toward a Christian America" under the leadership of Mrs. E. E. Peacock. Appropriate posters and charts were used, which greatly increased the interest of the sessions. During March two fellowship suppers were held at the church with one hundred and fifty guests. Interesting programs were arranged and there was much enthusiasm on these two occasions."

Mrs. Henry DeWitt writes:

"The Bettie G. Utly missionary society of Apex Methodist church held an all day home mission study class at the home of Mrs. G. W. Farrior. The meeting was opened with a devotional led by the president, Mrs. B. F. Boone.

Special music was given by Mrs. Farrior, who sang 'May Task.'

Mrs. L. G. Jordan made a talk on 'History of the Pioneer.'

Mrs. B. F. Boone talked on 'City Evangelism.'

Mrs. G. W. Farrior talked on 'The Deaconess Movement.'

The meeting was adjourned for lunch.

The guests were invited into the dining room, which was decorated in spring flowers, the table being covered with a lace cloth centered with a bowl of spring flowers. Delicious luncheon was served.

The afternoon session was opened with a prayer. Business was held and the March dues paid.

Rev. B. F. Boone made a talk on 'Ministry of Service.'

Mrs. H. F. DeWitt talked on 'Opening of Negro Work.'

Mrs. H. T. McNeil talked on 'Homes for Preachers.'

The meeting was closed with a prayer. Two guests were present, Rev. B. F. Boone and Mrs. Midgette."

IN THE ROCKY MOUNT DISTRICT

Division A of the Southern Central Zone held its spring meeting at Sandy Cross on Wednesday, April 15, with Mrs. Paul E. Mallison of Rocky Mount presiding. At this meeting 50 per cent of the auxiliaries were present. The auxiliaries represented were Belford, Horn's Chapel, Maple Creek, Nashville, Spring Hope, and Sandy Cross.

After the Bible reading and prayer by Mr. L. D. Hayman of Nashville charge, Miss Eleanor Bone gave greetings from the hostess auxiliary, to which Mrs. Phil H. Griffin responded. The business session began with a round table discussion of problems and duties of auxiliary officers and members. This was most instructive, especially to the baby auxiliaries.

The noon day devotional was held by Mrs. C. L. Frazier, who is associated with the Salvation Army in Rocky Mount. She addressed the group in a most interesting way as she told of her work and experience in India—the 11 years she was there as Salvation Army leader. She brought the needs of these people close up as she exhibited many reproductions of the idols and gods the people of India worship today.

After a most bountiful picnic lunch was served the afternoon session was opened with singing of missionary hymns and a lovely solo by Mrs. Percy Pitts. Then Mrs. Pattie Boone of Belford invited the group to meet there for the fall meeting, some time in September. After other matters were discussed the meeting adjourned with prayer by Mr. Hayman, with the feeling that the only thing to mar the day's meeting was the absence of Mrs. B. C. Thompson, district secretary. She sent her regrets that she could not attend because of illness in her family at Mt. Gilead.

Mrs. Paul E. Mallison.

A NEW AUXILIARY

On Sunday afternoon, April 12, 1936, the organization was completed for a new auxiliary at Smyrna church on the Hemp circuit. Twenty-one members were enrolled. The following officers were elected: President, Mrs. Ellis Hussey, Spies, Rt. 1; vice president, Mrs. Archie Moore, McConnel, Rt. 1; secretary and treasurer, Miss Edith Garner, Spies, Rt. 1; assistant treasurer, Miss Madath Maness, McConnel, Rt. 1; Supt. study, Mrs. F. J. Strawbridge, Hemp; Supt. Christian social relations, Miss Reon Maness, McConnell, Rt. 1; secretary children's work, Mrs. Rufus Garner, Spies, Rt. 1; Supt. literature and publicity, Miss Rosa Garner, Spies, Rt. 1; Supt. supplies, Miss Emma Garner, Spies, Rt. 1

We are looking forward to accomplishing great work in our new society.

Rosa Garner, Supt. Pub.

ZONE MEETING AT MANN'S CHAPEL

The Chatham zone held a meeting Sunday afternoon, April 5, at Mann's Chapel, Mrs. J. F. Starnes presiding, with Miss Annie Baldwin acting as secretary.

Words of greeting to visiting auxiliaries were extended by Mrs. J. A. Norwood, president of the hostess group, to which Mrs. J. D. Young responded most graciously.

Moncure, Mt. Zion, Pittsboro, Brown's Chapel, Siler City, Cedar Grove, Ebenezer, Mt. Pleasant, Bynum and Mann's Chapel form the Chatham zone and practically all of these brought reports showing an active interest in the various departments of the organization. Mann's Chapel and Mt. Zion have been organized only a year. Mt. Zion made the "Efficiency Aim" and raised a total of $46.07 with a membership of six women. The report of Ebenezer auxiliary should be highly commended, for that would have met the exalted standards of the Durham district secretary, if the children had been well organized. However, they are doing marvelous things with the young people's circle.

A message from Miss Florene Robertson giving informing data on district work was read by the chairman. Mrs. Starnes. This report showed the Chatham zone made last year an increase of nine per cent on finances.

A quartet from the University of North Carolina composed of Messrs. Gallo, Bullins, Starnes and Sacrintz, with Miss Nancy Smith as accompanist, sang "Now Let Every Tongue" (Bach), and "Now Thank We All Our Lord" (Cruger. The audience greatly appreciated these two numbers from the world's best music rendered by these talented young people.

Mrs. M. T. Plyler spoke on The Value of Publicity in the missionary work.

A NOTABLE BIBLE STUDY CLASS

The women of Elizabeth City have had a very unusual treat and a great blessing for the past five weeks in the privilege of attending a city-wide Bible study conducted Tuesday afternoon by Mrs. M. Leigh Sheep. About 150 women attended these meetings, and the missionary societies of the various churches served light refreshments at the close of the study period. Mimeographed thought questions and Bible references were given each woman for her own development and a blackboard outline made the message more impressive. These were made possible by Mrs. E. F. Aydlett, Sr., of the First Baptist church and Mrs. C. V. Harris of First Methodist church. The subject for study has been "Jesus' Use of the Scripture," found in the elective course of Adult Student for January, February and March. Mrs. Sheep had condensed the 13 studies into a series of five, each one stressing forcibly the need of the use of scripture in all experiences of our own lives, even as the Master used it. Her hope is that through this study women may have a more comprehensive appreciation of the Bible and a desire to continue for themselves a development of this subject.

In every crisis of his life Jesus used and relied upon the scriptures. Shall we not make them ours, that we may know the power that is also available for us?

The women of the Fairmont auxiliary of the missionary society of the Methodist church wish to pay loving tribute to the life of its oldest and most faithful member, Mrs. Mary Moore Thompson, wife of Mr. A. S. Thompson, who passed to her reward February 27, 1936.

For long years "Miss Mary," as we lovingly called her, had been an active member of the Methodist church and ever ready with her talents, her time and

(Continued on page 27)

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ANOTHER INTERESTING MEETING AT STONEVILLE

Many of our districts are taking advantage of the beautiful spring days for the zone meetings and there comes to us from Mrs. J. M. Thrasher, secretary of the Rockingham county zone, in Mt. Airy district, the news of a recent splendid meeting held at Stoneville with Mrs. L. M. Heflin, zone chairman, in the chair and with six societies having representatives present.

Opening devotional was conducted by Rev. H. M. Hardee, pastor of Stoneville church, who spoke of the world needs for the gospel message, and stressed the fact that only the doctrine that Jesus came to save a lost world will live after others have failed.

Greetings were extended by Mrs. Marcus Thrasher, to which Mrs. J. J. Woltz, district secretary, responded.

Mrs. G. C. Gammon of Leaksville gave an interesting history of the Leaksville society, an organization through which much good has been accomplished. Rev. and Mrs. J. W. Frank, who have been in the interior of Japan for 17 years, were introduced by Mrs. Woltz and each brought messages which were most helpful. Mrs. Frank told of her contacts with the non-Christian Japanese and of the opportunity of reaching the adults by inviting the children into her home and teaching them of Christ. Mr. Frank spoke of the work and progress being made in Japan by our Southern Methodist Church, stressing the fact that a strenuous effort should be made to Christianize the farmers in Japan.

Rev. A. C. Gibbs, presiding elder, in his message spoke of the universal love of the Saviour.

Mrs. J. L. Woltz read a very encouraging letter from the conference secretary telling of the fine record of our district for the past year, and Mrs. Woltz urged the societies to keep on going forward. She stressed the great importance of the missionary program in the church school. The societies were asked to increase their pledges in order to have a share in the support of Miss Lorena Kelley, the new missionary from our conference who goes to Africa. In her message she urged each individual to respond to the call of missions: "Ye are the light of the world. Let your light shine." The World Outlook was presented by Mrs. Jane Brown of Madison, who plead for new subscriptions, and Rev. C. C. Waggoner voiced his appreciation of the value of this missionary periodical. A collection $5.08 was taken for subscriptions.

Rev. W. O. Goode discussed the fourth Sunday missionary offering in an interesting and appealing manner.

After a dinner served in the school cafeteria the meeting again convened and the most of the afternoon session was devoted to group meetings for the discussion of existing problems. A business session was held in which reports of the auxiliaries were heard. Mrs. J. W. Frank exhibited a number of interesting curios from Japan. The program closed with thanks to the women of Stoneville for their hospitality, and with benediction by Rev. W. O. Goode.

INTERESTING STUDY CLASS AT GASTONIA

Mrs. B. T. Morris of Gastonia writes: "On Monday, Tuesday and Wednesday of the first week in April the members of the woman's auxiliary of Main Street church met at the church to study Dr. Harmon N. Morse's home mission book, "Looking Toward a Christian America."

Meetings were held in the educational building with devotional period conducted by Revs. C. E. Rozzelle, C. H. Moser and Paul Townsend. The ten chapters of the book were given by representatives of the ten circles of the auxiliary. About 20 women took part on the program and the sessions were both interesting and instructive.

Assisting in the study were a number of women from the Dallas and Lowell churches. Voice numbers were given by Mrs. B. T. Morris, Mrs. J. C. Roberts and Mrs. Lloyd Spargo, with Mrs. Floyd Todd accompanying.

At the conclusion of the class on Wednesday Mrs. Rozelle was hostess at a delightful social hour, during which tea and wafers were served."

STATESVILLE DISTRICT ZONE MEETING

Mrs. J. G. Winkler of Cleveland on the Statesville district sends us a report of the meeting of the Southeastern zone of her district which was held at Clarksburg church, March 31, with Mrs. J. C. Keever presiding, and with 150 representatives of 17 auxiliaries in attendance. One new society at New Salem church on the Cool Springs charge was reported.

Rev. J. G. Winkler, pastor of the local church, conducted the morning worship, after which Mrs. C. N. Clark, conference superintendent of study, gave a very helpful discussion on the need of study and gave helpful suggestions as to how to carry on the work of this department.

Rev. J. W. Hoyle, presiding elder of the district, was present and expressed his appreciation of the work that the women of the auxiliaries are doing.

It was deeply regretted that the district secretary, Mrs. A. D. Abernethy, could not be present, being detained at home by illness.

Most of the day was spent in open discussion of the different departments of the work. Officers for the new year were chosen and the invitation of Pisgah church, on the Hiddenite charge, was accepted for the fall meeting. A consecration service conducted by Mrs. L. P. Zachary of Taylorsville closed the meeting.

COUNCIL MEETING AT DALLAS

For lack of space we cannot go into the wonderful meeting of our Woman's Missionary Council held at Dallas, March 18-24, and which was conceded to be one of the greatest meetings in our Council's history. Many things conspired to make this meeting one of marked interest and success, among these: the weather which was ideal; the largest attendance of delegates and visitors for years; the hospitality of the people, not only of Dallas, but of all the representatives of the six Texas conferences; the wonderful array of guest speakers which included Dr. Charles W. Gilkey, dean of Chicago University Chapel, and Dr. J. L. Cuninggim, president of Scarritt College, who conducted the worship periods; Bishop Frank Smith, who officiated in the consecration service of missionaries and deaconesses; Bishop John M. Moore, president of Board of Missions, M. E. Church, South; Dr. W. G. Cram, general secretary of Board of Missions; Dr. A. W. Wasson, general secretary Foreign Missions, General Work, each of whom brought messages of inspiration and uplift; Miss Mary Mims, extension sociologist and community worker, University of Louisiana; and Dr. Toyohiko Kagawa, poet, welfare worker, evangelist and world Christian of Japan. What a wonderful feast of good things were these messages as well as those from our own Council representatives! Another fact enhancing the interest and enthusiasm was that the 1926 meeting celebrated the observance of our fifty years of home mission work—it was our golden jubilee meeting. Tributes to our pioneers who launched this department of our work were paid by many of the Council speakers and the daughters and granddaughters upon whom their mantles have fallen were urged to go forward and be worthy of the rich heritage which they have given to us.

There was a spirit of optimism in the air and the record showed an advancement over last year in practically every department of our work. These statistics may be of interest to our readers: Number of auxiliaries (Southern M. E. Church W. M. Work), 8,062; members, 257,981; Y. W. circles 1,186 with 15,334 members; 170,000 of our women are studying missions, 158,000 are studying the Bible and 2,833 will this year receive recognition for study from the Woman's Missionary Council. Our treasurer, Mrs. Ina Davis Fulton, was heard with closer interest as she announced that we had raised during the year of 1935 a total of $948,933.71, which was an increase of more than $20,000 over 1934. North Georgia, Virginia and Western North Carolina conferences (in order named) made the largest gifts.

N. C. Board of Christian Education
REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

ALCOHOL EDUCATION WEEK APRIL 26-MAY 3

The week of April 26-May 3 has been set apart by our general board as "Alcohol Education Week." Church school leaders and pastors may secure a leaflet on the plans and purposes of the week and a pamphlet on "Alcohol Education in the Local Church" from the conference office. Other material may be secured from the Department of the Local Church, 810 Broadway, Nashville, Tenn.

In the young life of our state and nation we have our best opportunity of coping with the evil of alcohol. And a clear and emphatic educational approach to the problem will have a lasting effect on those who are reached in our schools and churches. We trust that pastors and church school leaders will make use of the material available for help in a proper emphasis on this problem.

PLANK CHAPEL ACTIVE

Miss Elizabeth Young, publicity superintendent, has sent us the following interesting report of the Plank Chapel young people's division:

"Our division is a very active group with 30 members. We have been increasing our activities under the leadership of Mrs. P. W. Smith, who has been recently elected adult counselor. We observed Young People's Day by presenting a program before the church school and received a very liberal offering from the congregation.

We planned at our last meeting to organize a young people's choir and are planning to have a song service at our next meeting. We also had a large number of members to attend the Christian education conference which was held in Smithfield April 3.

We have also been attending the Vance County Union meetings. We won the charter for attendance at the first meeting and were allowed to keep the charter for one month. One of our members, Miss Annie Laurie Rowland, is president of the union. Miss Rowland was a delegate from our young pepole's division to the conference at Memphis, and has given us many interesting reports of her trip."

"WHAT THE MEMPHIS CONFERENCE MEANT TO ME"

What could mean more in the life of anyone than learning to face life with Jesus Christ? The purpose of the Memphis conference was three-fold:

(1) To guide youth to a personal relationship with Jesus Christ as Saviour and Lord.

(2) To arouse in youth a realization of the fact that Christ's way is the only solution for the world.

(3) To launch among young people and the church at large a program of Christian action.

Christ was leader of this great conference! Therefore, there came a program of Christian action that stirred the young people of Southern Methodism from coast to coast. We were led to feel a responsibility in "building a new world" and the leaders helped us to know how to do it. Every phase and interest of a well-rounded life was covered in the special discussion groups by expert and stimulating leaders.

It is difficult to say the one thing that meant most to me individually. It was the spirit of the conference in general. There were really more spirit "caught" than "taught." One of the greatest impressions upon me was Kagawa. We must agree with him that: "All must preach the gospel of Christ. Every layman must help the ministers spread God's kingdom and his message of love."

It was an inspiration to see the expression on the face of Kagawa as he spoke, for the love of Christ in his heart was written on his countenance. Kagawa's life proves that he is a Christian. We are all brothers in Christ, of course, but it takes dynamic power to convince people that God is the Father of the red and yellow, black and white. He told of the wonders of love and of his going into the slums of Kobe to live, thinking he was dying. He wanted to live a good life on this earth, and when one realizes his success in spite of the obstacles and temptations he overcame it is, indeed, an inspiration to us to want to know Christ and thus live "the good life."

The other addresses, too, were wonderful. I enjoyed them all, but I cannot say in limited words all the benefits of those few days in Memphis. 'Most every day a new joy comes from the realization of attending the conference.

Bishop Edwin D. Mouzon delivered the conference sermon on the "Lordship of Jesus Christ." It was full of the Spirit. I have often thought of the beautiful descriptions he gave us of our Lord, especially since Easter season. It was by the way of the cross that Jesus came to lordship. He did not die as a martyr. He was willing to die. He came to fulfill the past as the day fulfills the dawn. Bishop Mouzon urged us to accept Jesus as Lord of our lives by the power of the Holy Ghost because we must accept him as our personal Lord before we are really to solve any of the problems of life. At the close of the service the several thousand people in attendance joined in a pledge of dedication of their lives to Jesus Christ.

Allan K. Chalmers in comparing our lives to candles in the wind reminded us that we were coming back to a "windy" world. He plead with us to make our lives like a torch, stronger against difficulties and adversities. Thus may there be more light as the flames of the torch grows brighter against the wind, whereas, candles are apt to go completely out. If you have ever carried candles in the wind, you realize that it becomes so self-centered a process that it defeats itself.

I remember that Hastings Banda of Africa said, "If I had one wish I would say, 'Christianity for my Country.'" The representatives of every nation there expressed the desire for Christ in his part of the universe. There is so much to be done to bring about the kingdom of God. And, was it not Kirby Page who said that the purpose of life is to have a worthy part in building the family of God?

Every part of the conference helped in some measure to accomplish the three aims for which it was held. It was certainly an inspiration to start the new year with all its opportunities, realizing that there were six thousand young people interested in doing his or her part to carry on the work of our Lord left for us to do. May we each one know him as our personal Lord and Saviour and know that facing life with Jesus Christ means happiness and success. This year has held more joy for me already than any before. I hope that I may ever fulfill the purpose God had for my life and help others to be like him.

Edith G. Goff.

CHURCH SCHOOL DAY AT KINSTON

Queen Street Methodist church, Kinston, obeserved Church School Day the last Sunday in March, at which time the evening church service was conducted by the children's division of the church school.

The pastor, Rev. Mr. Parker, made the introductory remarks and then turned the program over to the children and their leaders.

The primary group was led by Mrs. E. C. Rountree in a typical primary worship program, the theme being "Jesus Friend of Little Children." The eagerness with which the children entered into the spirit of the program, singing their songs, repeating the prayers, and discussing in their own way Jesus as their friend delighted all who heard, bringing as it did the fact that little children can truly appreciate the love and mercy of the Lord Jesus.

Immediately following the junior department presented a missionary program which had grown out of their recent World Friendship Unit in Mexico. Roland Taylor presided and gave the introductory talk. The scripture was read by Neal Sutton, and was followed by a song by the entire group, "Children of One Father." John Hewitt, Jr., spoke on Mexico today, and Leonard Oettinger shared with the group what our church is doing in Mexico. While the group sang the offertory song the offering was taken by junior boys. Ben Hooks then told the beautiful Mexican story of the "Candle Lighter," which was followed by a prayer for our southern neighbors, led by Johnnie Hood.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MRS. J. D. McSWAIN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

VACATION CHURCH SCHOOLS

Miss Barnett Spratt Visits Conference

From May 4-8 vacation school institutes will be held at several points in the conference. Miss Barnett Spratt, director of week day vacation schools, Nashville, will lead the discussions. The date and place of meetings follow:

May 4, 10 a. m. West Market Street church. Greensboro.

May 4, 3 p. m. Wesley Memorial church, High Point.

May 4, 8 p. m. Centenary church, Winston-Salem.

May 5, 2:30 p. m. First church, Salisbury.

May 5, 8 p. m. Central church, Concord.

May 6, 2:30 p. m. First church, Charlotte.

May 6, 8 p. m. Main Street church, Gastonia.

May 7, 10 a. m. First church, Newton.

May 7, 3 p. m. First, Morganton.

May 7, 8 p. m. First church, Marion.

May 8, 2:30 p. m. First, Canton.

May 8, 8 p. m. Central church, Asheville.

Following this series of district meetings members of the conference staff and district directors will gladly meet with smaller groups wherever requested.

Waynesville-Asheville Districts, May 9-15

Upon requests from ministers or other persons in the Waynesville-Asheville districts, Miss Corinne Little will meet with interested groups of workers to discuss vacation schools and other phases of the conference program, May 9-15. Whenever possible workers from an entire charge or from two or three charges should be brought together at one place. Requests for such service should be directed to Miss Little, Box 828, Salisbury, N. C., at once. A full schedule in other parts of the conference will make it impossible for her to return to these districts before late in the summer.

Mount Airy District

On May 26-27, Mr. Wilkinson will attend the district conference at Jonesville. At that time and for several days following, he will be available for meetings throughout the district. Mr. Wilkinson will meet with workers to discuss vacation church schools, training schools for the summer, or any other phase of the conference program. In order to arrange a schedule that will reach the largest number of people in the shortest time requests should be sent to Mr. Wilkinson within the next few days.

On May 18, 3 p. m., Miss Little will hold a vacation school institute at Spray Methodist church in connection with the annual training school in session there that week. Persons from Leaksville, Spray and Draper and from other nearby places should attend this meeting.

Other Districts

It is hoped that the meetings with Miss Spratt will meet the need in the other districts; however, if there are interested groups which find it impossible to be present, write to the conference office. Arrangements will be made for a member of the conference staff or a district director to meet with any group.

Materials

Free guidance materials may be secured from the conference office. Materials for use in the schools may be secured from Whitmore and Smith, Fifth and Grace Streets, Richmond, Va. Such supplies should be ordered by the regular secretary of literature and should be paid for by the church school treasurer.

Prompt Replies

Immediately after sending a general letter about vacation schools, the next mail brought the information requested from Geo. W. Clay, Catawba; Robert M. Varner, Hot Springs; W. L. Hutchins, Concord; and Fletcher Nelson, Rutherfordton. Guidance announcements concerning the district meetings will also be sent. Thanks for the prompt replies!

GIBBS, SANDY CIRCUIT

"Plans are under way for observing Church School Day in every church on the charge. Tonight I am closing a training class at Western Chapel. We had already ordered programs there and spent part of one class session studying and planning the observance. May 10 (Mother's Day) we will have regular church school, then our observance of Church School Day at the preaching hour, dinner on the grounds, then Mother's Day service early in the afternoon—and a preaching service at another church the same afternoon.

ASHE COUNTY UNION HOLDS ANNUAL BANQUET

One of the outstanding church events of the spring season was the banquet of the Ashe County Young People's Union held at the West Jefferson Methodist church Monday night, March 30. The banquet celebrated the second anniversary of the union which was organized at Grassy Creek in 1934.

Eighty young people and their friends enjoyed an evening which was replete with fine fellowship, brilliant shafts of humor, breath-taking stunts, and the exaltation of high endeavor. Prof. Joseph Martin, of Lansing, proved to be an able resourceful skipper as he piloted the program through the evening which was climaxed by the stirring address, "Soul Flight," by Rev. M. S. Kincheloe, professor of religious education at Emory and Henry College. Mr. Kincheloe was introduced by his former room-mate, Professor G. B. Price.

An elaborate three-course dinner was served by the ladies of the church. A color scheme suggestive of St. Patrick's Day and the approaching Easter season was used.—The Skyland Post.

THE CIRCUIT RIDER

The Circuit Rider, as well as The Skyland Post, brings welcome news to the conference office. The well known editor of this paper is rendering fine, constructive service to Methodism in Ashe county. May his tribe increase! Congratulations to him and to the other people responsible for the fine gathering of young people.

TRAINING SCHOOLS, HENDERSONVILLE, RUTHERFORDTON, SPRAY, NEWTON

The week of April 26 a two-teacher training school will be held at Hendersonville. Courses and instructors are: Stewardship of Life, Dr. R. L. Ownbey, and Guiding Young People's Worship, Rev. C. H. King.

May 17-22 a one-teacher school will be taught at Rutherfordton with Dr. R. L. Ownbey giving The Stewardship of Life.

May 24-29 a two-teacher school will be sponsored by Methodist churches of Newton and the vicinity. The following courses will be given: Missionary Education of Children, Miss Corinne Little, and Guiding Young People's Worship, Rev. C. H. King.

May 17-22 a three-teacher school will be held at Spray for the churches of Leaksville, Spray, Draper and vicinity. Courses will be given for each age group division: Missionary Education of Children, Miss Little; Building the Program for Seniors-Young People, Mrs. J. F. Kirk; Teaching Adults, C. W. Phillips.

CHRISTIAN CULTURE INSTITUTE, MARION-STATESVILLE DISTRICTS

Rev. George Hood and Miss Gladys Heffner have been busy for some time planning a week-end retreat for the young pepole of their districts at the Ball's Creek Camp Ground. Four courses of eight class periods each will be given:

Missions—Mrs. G. G. Adams.

Organization—Mrs. C. H. King.

Recreation—Mr. Kemp Tunis.

Worship—Rev. C. H. King.

Platform messages will be given and worship by other persons: Rev. J. G. Winkler, Rev. F. J. Stough, Rev. Fletcher Nelson, Rev. G. G. Adams, Mrs. Kemp Tunis and Rev. J. W. Hoyle, Jr.

CENTENARY, WINSTON-SALEM

The Centenary Bulletin for Sunday, April 12, carries the names of 92 people who were received into the church on Easter Sunday. On profession of faith from the children's division 42; young people's division 22; adult division 8; and by transfer of church letters 20. This is an excellent record for any church and church school.

United Drys Make Appeal to Citizens of the State

On April 14, 1936, in Their State Meeting in Raleigh, the United Dry Forces of North Carolina Adopted the Following Appeal to the Citizens of the State

To the Men and Women Voters of North Carolina:

This is an election year; now is the time that our citizens are determining the type of persons who will make our laws and who will be responsible for their enforcement. Hence, it is urgent that the United Dry Forces of North Carolina redouble their efforts in the fight against the liquor traffic. On May 27, 1908, the state voted "Against the manufacture and sale of intoxicating liquors" by a majority of 44,196—thereby voting out local option. Again, on November 7, 1933, North Carolina voted 184,572 majority "Against the repeal of the 18th Amendment." It was then well understood that our state prohibition laws would not be interferred with, if the people voted against repeal.

Our democratic government is founded on the consent of the governed. In violation of the people's wishes, the liquor forces of the state, with the aid of foreign beer barons, and foreign wine and liquor manufacturers, procured the passage of the high powered beer bills, wine bill and the ABC stores system for 17 counties, which have increased drunkenness and drunken drivers and have not decreased "blind tigers." In 14 counties that have ABC stores, the record shows an increase of 79 per cent in drunkenness and drunken drivers. The saloon with all its evils, which was promised never to return, is here again, selling every day and night and even on Sunday.

The United Dry Forces warned our people that drunkenness and drunken drivers would increase; and this has happened. Licenses from over 2300 drunken drivers have been revoked in the last few months. We commend the newspapers of the state for their fight on drunken drivers; and we appeal to them and all the people of the state to wipe out the entire nefarious traffic and enforce the law.

"Woe unto him that giveth his neighbor drink."

The statement is made that the ABC stores have sold $2,168,698.58 worth of liquor in eight months; that after paying state sales taxes in the amount of $62,485, the counties have only $473,392 to cover their operating expenses and profits. In other words, these stores have sent to liquor dealers of the nation $1,632,821, thus lessening the ability of their people to purchase groceries, clothes, homes and other greatly needed articles; all of this money—over two million dollars—being taken from the unfortunate victims and their families, and the counties get only about 20 per cent. This is economic folly.

The General Assembly should wipe out the liquor stores and saloons. We should elect a dry governor and dry members of the General Assembly, who will, if there is a demand for same, give a fair referendum so that all the people of the state can vote "For or against the manufacture and sale of intoxicating liquors." We urge the men and women of the state to vote for dry candidates for all offices from governor to constable. The last utterance of both the Democratic and Republican platforms were against the sale of intoxicating liquors. This evil is worse than war, pestilence and famine.



DR. W. L. POTEAT

Leader in Education, Lay Preacher, Social Reformer and Great Citizen—Head of United Dry Forces of North Carolina

Work and win for God and humanity. We repeat that our organization is against the evil, not against men—in other vocations we wish them godspeed.

Executive and Campaign Committees

Paul J. Barringer, A. J. Barton, Mrs. T. W. Bickett, Mrs. Raymond Binford, H. Galt Braxton, Dr. C. E. Brewer, J. H. Bridges, Cale K. Burgess, Fred W. Bynum, Harry B. Caldwell, J. H. Canady, E. T. Cansler, Guy T. Carswell, Francis O. Clarkson, B. M. Covington, Mrs. C. G. Doak, Guy Elliott, J. T. Fain, Rev. J. S. Farmer, Dr. W. P. Few, A. P. Godwin, Dr. Frank P. Graham, Dr. I. G. Greer, Thos. J. Harkins, L. L. Hatfield, Johnson J. Hayes, D. E. Henderson, Vara L. Herring, Chas. A. Hines, Mrs. J. M. Hobgood, G. F. Ivey, A. W. Jenkins, Mack M. Jernigan, C. A. Jonas, Dr. J. Y. Joyner, Dr. Paul B. Kern, Dr. Thurman D. Kitchin, Wm. L. Knight, John D. Langston, Mrs. W. B. Lindsey.

Dr. W. L. Lingle, W. F. Marshall, Santford Martin, J. H. Matthews, A. W. McAlister, Cameron Morrison, O. M. Mull, W. C. Newland, Albert M. Noble, John A. Oates. Dr. J. C. Owen, Rev. J. M. Page, Dr. J. K. Pfohl, Dr. M. T. Plyler, Dr. Clarence Poe, Dr. W. L. Poteat, J. A. Powers, R. E. Price, Thomas P. Pruitt. C. E. Quinn, Mrs. W. B. Ramsey, John M. Robinson, Chas. G. Rose, Chas. Ruffin, R. N. Simms, Sr., Dr. H. L. Smith, Dr. Zeno B. Spence, J. F. Spruill, Dr. B. W. Spillman, Thomas H. Steele, C. A. Swaringen, Zeb V. Turlington, Dr. J. C. Turner, L. R. Varser, Dr. Zeno Wall, C. S. Wallace, E. F. Watson, E. Yates Webb, M. G. Wilson, Isaac C. Wright.

LIQUOR STORES IN DANVILLE, VA.

The bootlegger still flourishes in our midst as he has no tax to pay and can under sell our ABC stores,. Our drunkenness has increased 137 per cent in our city and 52 per cent over the state. I am sure we did not catch a third of the drunks as we have not room enough to lock them up here if every person were arrested that was under the influence of liquor.

According to my belief I much prefer the open saloon to ABC stores. When we had the open saloons here you could not get a woman to go anywhere near one. Now our women go to the ABC stores by the hundreds to buy liquor. I have seen as many as five in there at one time buying strong drink.

On Saturday, pay day, they keep their stores open until ten o'clock at night to get the last penny the poor working man has made that week. Other days they close at eight o'clock.

Under our Virginia law we cannot vote here again under four years. I honestly believe we could vote out the ABC stores tomorrow by a larger majority than they were voted in last year.

Lots of our merchants thought it would help business to bring liquor stores here—that it would bring more trade. Ask them now what they think of it after nearly a year's trial. With the high price of tobacco just sold, bringing over $13,000,000 on our market, the merchants claim business is from 10 per cent to 20 per cent under what it was in May and June of 1934, when we had no ABC stores. I guess this is true, as the $2,614 going to Richmond daily for liquor, went into legitimate trades last year and our merchants got the benefit of that money.

I have no quarrel with my good friends that do not see this liquor evil as I see it. The Eighteenth Amendment was poorly enforced, but it was a thousand times better than liquor stores as they are operated in our city.

Danville, Va. M. O. Nelson.

If to a little you keep adding a little, and do so frequently, it will soon be a lot.—Hesiod.

DR. JOHN A. SNELL: A FELLOW-MISSIONARY'S APPRECIATION

Mrs. C. Haygood Hendry

Those to whom the preservation of human lives is confided dare not be inferior persons. They must possess more than mediocre physical and mental powers. Dr. John A. Snell possessed in rare degree those powers which made him a great physician and one of the most skillful surgeons we have ever known. That his ingenuity and energy found its widest scope in the China Mission field shall always be the good fortune of our Southern Methodist Church.

There was that earnest desire and unvarying purpose in his life—which has moved all truly great doctors—the desire to help, to heal, to relieve the suffering of his fellowmen. There was also the obsession to apply modern medical science to preventing and eliminating disease, not only in his own community but in all the world. He knew that medical knowledge is man's most priceless possession, and he labored that more men might have it. In his last letter to us he wrote: "Our new department of Public Health is flourishing." Through his influence Soochow Hospital became an important center for the wonderful research work that the Rockefeller Foundation is doing.

He was family physician to the Soochow community and friend to all who would understand him. As family physician he carried me and mine through many illnesses. We came to know and love the gentle, kind, tender side of his nature. As is often the case with the keenest surgeons, this side of his nature was not apparent to all. So many grave issues pressed him for solution, so many confidences were reposed in him, the demands on him were so insistent that, at times, he was guilty of brevity, compactness and a bluntness which covered up the gentler side. But always that forthright vigor of his was chastened by a wise tenderness and we were fortunate enough to discover this in early acquaintance.

Dr. Snell was vivid, direct, simple, human. When he came into the sick room sunshine and fresh air came with him. As someone said of the great Dr. William Osler: "Some dynamic force and flow of vitality spread from him to his patients." He had a sympathetic understanding which served to support the courage of his patients and an appreciation of the mental and spiritual reactions of the sick. We thought his insight singularly acute and the inspirational quality of his personality amazing. What he thought one could do, one usually did.

Hopefulness was the dominant note with him ,and his cheerful assurance was tempered with a nice deference that was shown particularly to women and children. He was fond of all children and they of him. Our own children, whom we owe to his skill, kissed him goodbye when we saw him last with a lingering devotion that touched him. He must have brought hundreds, even thousands, of babies into the world. It always seemed to please him to be able to do this. He said he liked to see the happiness in a woman's eyes when she first clasped her baby in her arms—that there was never any light to compare!

I think the secret of Dr. Snell's successful life was work. He had knowledge, alertness and compassion, but he was an indefatigable worker. His was a "terrifying energy" that took him to the hospitable before anybody else awakened; that gave him brief time for meals; that kept him operating, X-raying, planning and writing long after others were asleep. He was born to stand alone and lead, not follow: to work, and not be weary. He was free from the petty jealousies sometimes found in his profession. He had not reached plentitude of his powers when pneumonia found him. Always had his magnificent strength been equal to all demands.

He was a great friend to us—such a friend that his going alters the aspect of death. Timid, fearful I who have always been so afraid of death, feel that now it will not be so bad. Soo-ee-sung, as we lovingly spoke of him in our household, is now where Christians go, and worn though he was with the burden of other people's troubles, he is now resting and planning for his friends who are coming after. He will try to make it easy for them, that I know—he who accepted responsibility and who battled always with sickness and death for them.

NATURE PROCLAIMS HER KING

By Piny A. Wiley

How fair the Easter lilies bloom,
Their trumpets white His rising tell,
While close beside His empty tomb,
The hyacinth chimes its fairy bell.

The Rose of Sharon speaks His praise,
Its fragrance to His name doth sing.
The stars, as in creative days,
Acclaim in song their rightful King.

The sun, in coursing through the sky,
Declares Him Sun of Righteousness;
The Rock of Ages, towering high,
Is type of Him whom we confess.

The golden wheat its story tells
Of Christ divine—our living bread,
While water from the heavenly wells
Will quench men's thirst fore'er, He said.

The streams that ripple to the sea,
Bespeak the rivers of His grace,
That hallowed lake of Galilee
Mirrored His ever-blessed face.

The sparrow twittering in its tree
Rests in the hollow of His hand;
The winds which sweep o'er mount and lea
Are held in leash at His command.

Thus nature yields her tribute rare
Fulfilling His eternal plan,
Earth's gifts to Him can ne'er compare
With His transcendent gifts to man.

—Christian Advocates.

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Summer Quarter, 1936

First term: June 9-July 15
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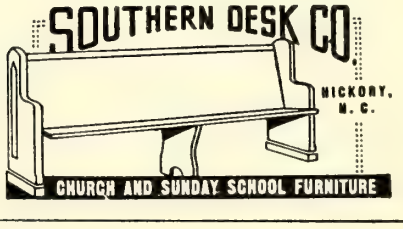
For constipation and the sluggish, bad feeling it causes, take a dose or two of old reliable Black-Draught!

What relief! What a fresh sparkle to the eyes, keen zest for work or a lively good time!

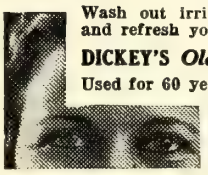
Remember, Black-Drauught is a purely vegetable product of Nature—clean plant leaves and roots, finely ground, not so very different when you come to think about it, from the vegetables you eat at every meal.

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CHRISTIAN ADVOCATE
GREENSBORO, N. C.

Sunday School Lesson

APRIL 26, 1936

By Prof. Rollin H. Walker

Jesus Look at Wealth and Poverty

Scripture—Luke 16:19-31

In the parable of the rich man and Lazarus Jesus did not take the trouble to give the rich man a name. It is only the starving beggar whose name is mentioned with Abraham. The reason probably is that Lazarus's name occurred in the Who's Who in Heaven, while the rich man's name was not found in that publication.

The rich man was clothed in purple and linen, and fared sumptuously every day. It does not say that he was a drunken wretch. He was perhaps the type of man who today would contribute to the community chest in order to maintain a respectable standing in society; and perhaps when it did not interfere with golf would attend an occasional meeting of a charity organization society. His name on the board of directors would look well on the letterheads. If he had been a modern man he would have owned a country estate and a small fleet of automobiles. By this means he could get away from the disagreeable sight of Lazarus. Automobiles are extremely convenient for escaping from the sight of the grim poverty of our cities. It is to be feared, however, that cocktails were very frequent at his dinners, and that he was overweight, and that his countenance was altogether too much flushed for health.

Lazarus could not even walk. They laid him at the gate of the rich man. His hope was in the garbage can, but evidently he got but little. Perhaps the rich man ate so much that the platter was cleaned every day. Lazarus was full of sores, the result of undernourishment. And to make matters worse the dogs came and plagued him by licking them. A missionary from India recently told the writer that he had seen that very sight, some starving dogs licking the sores of a poor sick man who did not have strength enough to drive them away. It is probable also that he was plagued by vermin. When a man gets down it seems as though all nature turns against him.

Finally Lazarus died of starvation. Nothing is said about his funeral, but when he breathed out his spirit the angels were there to escort him in royal state to the seat of honor next to Abraham at the heavenly feast.

The Humility of Hell

What the rich man died of we are not told. Perhaps it was apoplexy, or acute indigestion. Faring sumptuously every day does not tend to a long life, especially when one takes little exercise. The rich man had lived on what we would now call Easy Street, but in this case Easy Street turned out to be a suburb of hell. And in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus—could he believe his eyes?—Lazarus in his bosom! On earth the rich man could conceive of no use for the poor except to wait on him. He betrays his fixed habit of mind by suggesting to Abraham that he send Lazarus to dip the tip of his finger in water and cool his tongue. His request sounds very humble, but it is the humility of hell. The humility of hell asks very small things, for it doubts the love of God. The humility of heaven, while it says, I deserve nothing, asks great things because it has boundless faith in his grace.

Abraham tells the rich man that it would be impossible for Lazarus to come to his aid because between them there was a great gulf fixed. Anyone who has ever attempted to comfort the dying of an old man whose life has been spent in grasping selfishness knows the nature of that great gulf. To minister to him is like taking a bouquet of flowers and a volume of poems to an insane man in the padded cell.

The Main Point

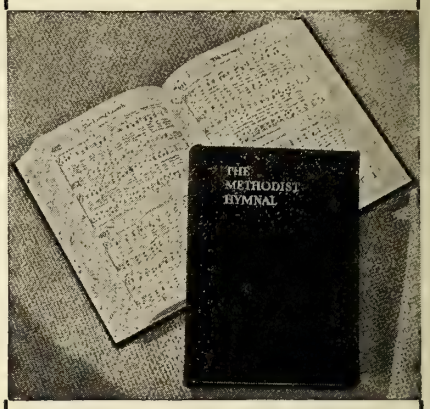
What is the main point of the parable? Let the wise man in the Proverbs tell us: "He that closes his ear against the cry of the poor himself also will call and not be answered" (21:13). Or, in other words, if we do not seek to bridge the social gulf between ourselves and those who need us in this world, that gulf will become permanent, and we shall find ourselves on the wrong side of it.

The rich man received his punishment in the next world, but in history the pampered class to which he belonged have often received theirs in this world. Just before the outbreak of the French Revolution the nobility were feasting in extravagant luxury, wholly oblivious of the woes of the peasants, and then suddenly they found themselves in the flames and horrors of the reign of terror. The Russian grand dukes glittered with splendor, and then, as in a moment, they were hunted like rats by an enraged peasantry. By the eternal laws of God, feasting in the presence of gaunt misery causes hell to break out in the midst of any social group by spontaneous combustion.

When the rich man begged that Lazarus might be sent to his brethren to warn them against coming into this place of torment, Abraham said, "They have Moses and the prophets, let them hear them." And when he still insisted, Abraham replied, "If they hear not Moses and the prophets they will not repent though one rise from the dead." No startling miracle will avail if the glowing pages of Holy Writ do not appeal to a man's reason and conscience. This is our Lord's supreme tribute to the living oracles which we have in our Old Testament.—Northern Advocates.

Better to do a little well, than a great deal badly.—Socrates.

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THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....

..... (here designate the bequest) .....

I wish to appeal to every Methodist in the North Carolina conference to help raise a sufficient fund to repair and furnish a number of our buildings. We haven't a single dollar available for this purpose. Our only source of help is Octagon soap coupons. I sincerely trust that the missionary societies, Sunday schools and friends will secure, during the spring and summer, at least 5,000 coupons. By securing this number we can do all the necessary repairing and refurnishing for the present.

* * * *

Since making my last report in the Advocate the following churches have sent me their apportionment in full: Revs. L. V. Harris, Conway charge; M. D. McLamb, Piedmont circuit; and J. J. Boone, Rosemary charge. I am profoundly grateful to these brethren and churches for sending me their entire Orphanage apportionment. This leaves the preachers free to raise the remainder of their benevolences during the balance of the year. I am persuaded that by the time of the district conferences there will be a number of other churches to pay out in full.

* * * *

I am very happy to state that one of our former sons, who is a graduate of Duke University and the University of Chicago, will receive his Ph.D. degree in June. His dissertation has been completed and accepted by the faculty of Chicago University. This exceptional young man studied in one of the great German universities before going to the University of Chicago. For the past three or four years he has been teaching in the University at Rochester, N. Y. Next fall he will become a member of the faculty of Princeton University. Professor Travis Hardaway was an ideal student while in the Methodist Orphanage and we are proud of his recognition and wonderful achievement. He is one of the most loyal and devoted alumnus of the Methodist Orphanage. We wish Hardaway still greater success at Princeton University.

* * * *

Easter is always a happy season for the large group of alumni of the Orphanage, for it is at this time that we enjoy a happy reunion. Mr. Barnes gets a joy from making possible such an occasion. He has been a real father to numberless boys and girls whose privilege it was to be reared in a fine home, and at no time, day or night, has his patience, kindness and gentleness ever been surpassed or exhausted. To him we express our sincere love and appreciation for all that he has done.

Our association is compartively young and has not been able to make a large financial contribution to the Orphanage. We are growing in numbers and determine each year to remember the home which meant so much to us in early life. We look forward to giving the children an egg hunt on each Easter Monday, and for an extra project this year we planned to place markers in the Orphanage cemetery plot. The Alumni Association members presented ten stone benches for the campus. These were a gift from three members, Louise Newton, Mrs. Nina Newton Bealie and Bennie Newton, and were given in memory of their father, Rev. Giles P. Newton.

We have lived together another week-end—just as we did in days of childhood, and no family could enjoy a finer, happier reunion than has been our opportunity. The attendance was fine, and we are pledging our full support to aid in any way possible toward making the Orphanage a better, finer home in which to work and live.

Mary Scott Tucker Rowe.

EDITORS SHOULD USE MORE PEACE EDITORIALS

Alarmed, editors have summarized events, moralized, preached the cause of peace, repeated history. They did the same before the World War, in which, it may be remembered, we participated.

To avert war, or at least our participation in war, why not appeal to readers' love of normal living, their inherent love for their families, and their passionate inchoate desire to get on in the world without violence or hatred? Make them realize what annoyance death on a battlefield to one of the members of their own families may mean to wives, children, mothers, fathers, brothers, and sisters.

Then they will know what these "peace" editorials are all about.—Marlen Pew, editor of Editor and Publisher.

THE BOOKS THEY WANT TO BORROW?

A good lady hurried into the library after prayer meeting one night and said that the minister had recommended a book called Entombed With an Infant, and did they have it? The librarian after due thought produced In Tune With the Infinite to the reader's satisfaction.

Another reader asked for Jesus on the Warpath, and this was quite a poser for the librarian in charge, but she finally hit on E. Stanley Jones' The Christ of the Indian Road as key to the mystery.

A third inquiry proved to be for the poems of Woodyard Kindling, but that was easily disposed of by bringing forth the poems of Rudyard Kipling.—Helen C. Sevitts, librarian Mt. Vernon (O.) High School.

DO YOU FEEL SO NERVOUS THAT YOU WANT TO SCREAM?

Are you tired and cross? Ready to cry at the least provocation?



Mrs. Lucy Turner

Are your nerves all on edge? Take Lydia E. Pinkham's Vegetable Compound. Its soothing action quiets quivering nerves. You will eat better, sleep better, look better. Probably it will give you just the extra energy you need.

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says Mrs. Lucy Turner of Brazil, Indiana. "I was rundown and weak. When I began taking your Vegetable Compound I could feel a big difference. It makes me sleep well and feel like a new person. I always take it when I have the blues."

"I Thought I'd Lose My Mind"

says Mrs. Ann Hamilton of Indianapolis, Indiana. "I had to work long hours in a factory to support my three boys. Your medicine built me up, gave me restful sleep and quiet nerves."

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

WHY AN ORPHANAGE?

At the approaching annual meeting of the Tri-State Orphanage conference to be held at the Masonic Orphanage, Macon, Georgia, the writer has been asked to discuss the topic, "Why An Orphanage?" The reasons for an orphanage are so self-evident as to cause one to wonder as to the best way to deal with the subject. There are 355 reasons here at the Children's Home for an orphanage, one for every child enrolled. In summarizing it may be said that there are two outstanding reasons for an orphanage: First, to provide a home for indigent and orphan children, and second, to provide an altruistic objective for Christian people to become interested in, one that will carry love and good wishes along with their contributions. Certainly children who have no home need a home such as an orphanage can provide. Equally certain do Christian people need an orphanage to serve them in their unselfish sharing with others. It would be mockery for Christian people to build great churches, preach pure and undefiled religion and then turn a deaf ear to the cries of hungry children. The acid test of Christianity is its attitude toward the needs of others. So an orphanage is needed to provide a home for children. It is also needed to provide a sharing interest for Christian people.

FACING THE CHALLENGE

The waiting line of children desiring and deserving admittance into the Children's Home grows longer every week. Our investigations to date certify to the fact that there is a just need for the enlargement of the service the Children's Home should provide. As the pressure for the admittance of additional children increases a corresponding effort is being made at satisfactorily placing some children now here who can be located elsewhere. Last week two girls were located in a good hospital in the western part of the state, one fitted to go in training for a registered nurse and the other for becoming a nurse's aid. Other placements will be made in the near future. During the past week six new children were admitted, four girls and two boys. These children were without parents and without relatives who were in position to care for them. They were being provided for temporarily through charity organizations and welfare departments. They had a well defined claim on the Methodist church for a chance. So the Children's Home is facing the challenge without apology or without dodging the issue. We do not expect to receive any children who can be satisfactorily provided for in any other way. But we do expect to give every boy and girl who comes under the Methodist persuasion some assurance that there are real, genuine Christian people who love them and who will provide for them.

THE SINGING CLASS

Our singing class has begun to sing again. Engagements have recently been met at Brookstown on the Doubs circuit and Marvin on the Forsyth circuit, both these points being sufficiently near us to warrant our going in the old and worn bus. A new bus has been contracted for and in the run of time it is expected that our group of boys and girls can leave early on Sunday morning with



These boys love a real friend

the assurance that a return trip can safely be made late at night after having given three or four programs during the day. Our children are glad to render this service and our friends are cordially urging us to visit them. So the singing class will soon be on the road again.

TURNING THE SOD

At last the ground has gotten dry enough to plow and our teams and tractors have been running at full force. Last Saturday the boys and their supervisors did not come in for dinner, but contented themselves with the lunches sent to them as they turned under the cover crop in preparation for planting seed that will grow into grain and into hay. It takes a great deal of roughage for our big herd. At present we are receiving well over a hundred gallons of milk a day, thanks to the good feeding and good handling of our dairy herd. The plow boys are doing their best at preparing the ground for growing the things we need.

PLAYING THE GAME

Following the close of the basket ball season the boys were anxious to begin their baseball practice. Inclement weather held this up until recently. During the past week three games with opposing teams have been played, two won and one lost, the boys having lost to Concord high school and won from the Junior Home at Lexington and the Hickory high school. Archie Templeton, quite a good player in football and basket ball, is making quite a good record as a left-handed pitcher, he having struck out 19 men in the recent game with Hickory high school.

THERON AND BERNICE

The picture this week is that of Theron Armstrong and Bernice Crotts, two very satisfactory boys of 14 years of age. Bernice came to us from Randolph county and Theron from Rutherford county. Both are in their first year in high school. Their clothing needs are provided for by M. D. Stockton, a choice friend of the Children's Home and a lover of boys.

HONOR ROLL

We have been heartened quite a bit during the past several days by a number of ten per cent apportionment contributions. Those congregations having paid in full since last report are listed as follows, together with their pastors in charge:

Asheboro, Rev. H. P. Powell.

Newton, Rev. W. M. Smith.

N. Wilkesboro, Rev. R. B. Templeton.

Bethlehem, Walnut Cove circuit, Rev. J. O. Banks.

Teague's Chapel and Western Chapel, Sandy circuit, Rev. R. P. Gibbs.

Clark's Chapel, Clyde circuit, Rev. M. E. Leftwich.

CHICKEN SUPPER

The custom has accumulated of giving some recognition to the boys and girls making the honor roll in the elementary and high school until it has become quite well fixed in the minds of our youngsters. They look forward to whatever recognition is awarded with a great deal of anticipation. The honor roll not only includes those who have made a high grade, but in the elementary school includes five from each grade group who have earnestly tried to do well. Sometimes the award is in the form of a weiner roast, a trip over town or a feast. The recognition the children like most is the chicken supper. On such an occasion the tables in the central dining room are so arranged as to give a lovely appearance as well laden with palatable food, chicken always being on the menu. At the chicken supper served last week 110 boys and girls participated. These with their teachers and house mothers had a delightful time enjoying the food, the fellowship and other features of the program. We work on the assumption that it is better to reward for good behavior than to punish for bad behavior.

EXHIBIT OF ADVOCATE CAMPAIGN FOR NEW SUBSCRIBERS

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial, H. C. Smith	5
S. Alamance, J. A. Tharpe	3½
Rougemont, E. H. Measamer	1½
Webb Avenue, R. G. Dawson	1
Cedar Grove, S. F. Nicks	1
Carr, J. A. Martin	1
Milton, A. M. Williams	1
Person, E. B. Craven	1
Long Memorial, B. P. Robinson	1
Hillsboro, F. A. Lupton	½

Elizabeth City District

Plymouth, C. T. Thrift	9
Washington, E. J. Rees	6
Edenton, G. W. Blount	3½
Moyock Mem., E. G. Overton	4
Murfreesboro-Winton, E. W. Downum	4
Gates, J. M. Jolliff	2½
Kitty Hawk, M. R. Gardner	2
Ahoskie, J. L. Smith	1
Mattamuskeet, J. T. Stanford	1
Windsor, E. N. Harrison	½

Fayetteville District

Sanford, C. B. Culbreth	50
Carthage, E. C. Durham	16
Laurel Hill, W. F. Elliott	14
Fayetteville Ct., P. D. Woodall	7½
Troy, W. R. Royall	6
Biscoe, W. F. Trawick	4
Caledonia, M. C. Ellerbe	3½
Hemp, I. J. Strawbridge	3½
Aberdeen-Vass, L. M. Hall	1
Glendon, L. M. Chaffin	1
Maxton, P. O. Lee	1
Rockingham, J. F. Herbert	1
Stedman, R. E. Atkinson	½
West End, W. B. Cotton	½

New Bern District

Morehead City, B. H. Houston	13
Beaufort, C. T. Rogers	5
Mt. Olive Ct., W. C. Benson	5
Greenville, G. R. Combs	3
Pink Hill, H. M. McLamb	2
Fremont, E. R. Shuller	2
Aurora, H. R. Ashmore	1½
Newport, M. W. Warren	1½
Dover, E. L. Hill	1
Pamlico, W. A. Tew	½

Raleigh District

Middleburg, D. A. Petty	15
Creedmoor, E. D. Dodd	14½
Central, S. J. Starnes	11
First Ch., Henderson, R. E. Brown	8
Oxford, L. B. Jones	4½
Fuquay, J. C. Williams	3½
Cary-Apex, B. F. Boone	3½
Lillington, N. M. Wright	3½
Dunn, J. A. Russell	3
Franklinton, E. D. Weathers	3
Youngsville, H. E. Lance	2½
Selma, F. B. Peele	2
Bailey, W. G. Farrar	1
Benson, W. C. Merritt	1
Louisburg, O. P. Fitzgerald	1
Mamers, J. V. Early	1
Edenton, Street, E. C. Few	1
Smithfield, J. H. Lanning	1
Erwin, Frank Culbreth	½
Spworth, W. H. Brown	½

Rocky Mount District

Bethel, W. L. Clegg	4
Enfield-Whitaker, R. L. Jerome	4
Wilson, A. J. Hobbs	3
Farmville, J. C. Wooten	2
Littleton, W. T. Phipps	2
Northmapton, I. T. Poole	2
Scotland Neck, D. L. Fouts	1
Seaboard, L. A. Watts	1
S. Rocky Mount, J. P. Bross	½

Wilmington District

Grace, F. S. Love	14
Lumberton Ct., N. B. Strickland	7
Jacksonville-Richland, H. L. Davis	4½
Whiteville, J. H. Miller	4½
Bladen, W. R. Stevens	3½
Faison-Kenansville, F. B. Joyner	3
Southport, E. M. Hall	2½
Tabor City, N. B. Johnson	2½
Wallace-Rose Hill, E. C. Maness	2
Maysville, C. J. Andrews	1½
Warsaw-Magnolia, W. F. Walters	1½
Clinton, R. F. Munns	1
Garland, —— Spence	1
Hallsboro, C. N. Phillips	1
Lumberton, T. G. Vickers	1
Epworth, O. L. Hathaway	1
Trinity, Walter Patten	1
Town Creek, J. C. Harmon	½

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central, L. D. Thompson	32
Candler, T. A. Groce	8½
Hendersonville, E. K. McLarty	2
West Asheville, E. H. Nease	1
Hot Springs, R. M. Varner	1
Sandy, R. P. Gibbs	1

Charlotte District

Belmont Park, E. M. Jones	42
Myers Park, R. L. Ownbey	12½
Waxhaw, W. T. Albright	8
Hickory Grove, A. A. Kyles	5
Homestead-P. Grove, O. L. Brown	2
Monroe Ct., W. C. Dutton	2
Peachland, G. N. Dulin	1½
Hawthorne Lane, L. B. Hayes	1
Central, Monroe, W. R. Kelly	1
Prospect, P. T. Dixon	1
Matthews-Indian Trail, J. O. Ervin	½

Gastonia District

Bradley Mem., H. F. Duncan	11½
Mount Holly, J. G. Huggins, Jr.	9
Kings Mountain, E. W. Fox	8
Smyre, P. W. Townsend	5½
West End, J. E. McSwain	3½
Lafayette St., F. H. Price	3½
Crouse, A. L. Latham	2½
Lincolnton, A. L. Stanford	2
Belmont—Main St., C. P. Bowles	2
Park Street, G. E. White	1½
Goodsonville, R. L. Forbis	1
Central, R. M. Courtney	1
Polkville, V .B. Harrison	1
South Fork, G. L. Wilkinson	½
Belwood, W. L. Scott	½

Greensboro District

Proximity, John Cline	14
College Place, B. C. Reavis	6
Asheboro, H. P. Powell	4½
West Market, W. A. Stanbury	4
Ward St.-Archdale, J. W. Groce	4
Centenary, M. T. Smathers	2½
Stokesdale, J. E. B. Houser	2½
Bessemer, W. G. McFarland	1
Main Street, J. P. Hipps	1
Mt. Pleasant, D. R. Proffitt	1
Reidsville Ct., T. V. Crouse	2
Farmer, L. A. Bennett	½
West Greensboro, G. W. Vick	½
Summerfield, J. N. Snow	½

Marion District

Marion, J. W. Moore	13
N. Forest, J. M. Varner	3
Morganton Ct., J. M. Brandon	3
Bostic, W. J. Hackney	1
Burnsville, J. L. Reynolds	1
Rutherfordton, Fletcher Nelson	1
Spindale, F. J. Stough	1

Mount Airy District

Spray, A. C. Waggoner	9
Stoneville-Mayodan, R. M. Hardee	5
Leaksville, W. O. Goode	5
Draper, T. B. Johnson	4
Sparta, A. B. Bruton	3½
N. Wilkesboro, R. B. Templeton	3
Jonesville, P. L. Smith	1
Yadkinville, I. L. Sharpe	1
Warrensville, T. H. Houck	½

Salisbury District

Harmony, R. H. Taylor	4½
Norwood Station, A. P. Ratledge	4½
Kannapolis, N. C. Williams	3½
Gold Hill, C. S. Plyler	2½
New London, W. L. Lanier	2½
Albemarle, G. B. Clemmer	1
Woodleaf, C. A. Morrison	1
China Grove, C. B. Newton	½
Kerr St., J. P. Hornbuckle	½
Park Avenue, E. L. Kirk	½

Statesville District

West View, C. W. Kirby	7
Catawba, G. W. Clay	3½
Mount Zion, E. M. Avett	2½
Broad St., Wilson Nesbitt	2
Statesville Ct., W. Q. Grigg	2
Central, W. A. Kale	2
Whitnel, Ebenezer Myers	2
Taylorsville, J. W. Vestal	1½
Maiden, R. E. Hunt	1
Olin, J. J. Edwards	½
Race Street, A. L. Aycock	½

Waynesville District

Sylva, T. R. Wolfe	3
Macon, J. B. Tabcr, Jr.	2
Hayesville, J. H. Green	1½
Whittier, F. E. Hartsfield	1½
Brevard, J. H. Brendall, Jr.	1
Delwood, H. D. Jessup	½

Winston-Salem District

Central Terrace, R. H. Caudill	8½
Farmington, H. C. Freeman	5
Centenary, G. Ray Jordan	4½
Advance, F. E. Howard	3
Forsyth, E. W. Needham	2½
Erlanger, D. H. Rhinehart	2
Burkhead, G. A. Stamper	1
Hanes-Clemmons, C. F. Tate	½
Welcome, P .R. Rayle	½

N. C. WOMEN

(Continued from page 18)

her means to promote its best interests. She was a charter member of the missionary auxiliary.

In appreciation of her beautiful life of sacrificial service to all, and because of our great love for her, she was unanimously made a life member of our auxiliary in December of last year.

As a devoted daughter, a loving sister, a faithful wife and mother, a true friend, a loyal member of church and missionary society, we shall all miss her. We commend her family to the loving care of our heavenly Father, and may we all cherish her loyalty and Christian character as a guiding star to a closer walk with the Father from day to day.

There is no death! the stars go down
To shine upon some other shore,
And right in heaven's jeweled crown
They shine forever more—
And near us, though unseen,
The dear immortal spirits tread.
For all this boundless universe is life—
There are no dead.

Mrs. C. A. Floyd,
Mrs. D. W. Galloway,

When nature would make anything rare and beautiful she makes it little. Everybody calls that little which they love best on earth.—Burke.

Children's Storyland



THE EASTER LOVE GAME

By Norman C. Schlichter

"Mother, I hate to go to school this morning. I ought to stay home and help you with the washing," said Bess, a high school sophomore, the oldest of the seven Withers children.

Bess was now old enough to see that her mother was having it a great deal too hard.

'No, no. I don't want you even to be late. Now, hurry along, Bess," said her ever-patient mother.

"Sue," said Bess that night to her next younger sister, eleven, as she lay in bed thinking too much about her mother to go to sleep, "mother must have an electric washer. She can't stand all she's doing any more. We must either get one, or I must stop school."

"Well, she'll never let you do that," was Sue's reply. "How can we help to get one, Bess? Father can't help. Work's too scarce, and I don't think he cares how hard she works. He had no work this week and he didn't help a bit with the washing."

"Mother didn't tell you, did she?"

"No, she didn't tell me. I asked father. He got cross and said that wasn't a man's work. I was going to tell him something he'd remember, but mother stopped me as she always does when I want to give him a piece of my good old mind."

"Sue, it's dandelion time. They're coming everywhere. It's been so warm they're way ahead of time this year. Let's gather dandelions. All of us. I mean of course the huskies of us. The two toddlers can't help, but Simon, Judson and Catherine I know will be glad to help when we tell them what we're planning to do. Mother's birthday is the first of May, and maybe we can get the machine for her birthday. Wouldn't that be the 'pumpkins'?"

"Well, I guess! You've said it, sis,"

"Well, let's go to sleep. I believe I can."

And they did quickly after Bess told Sue to keep the plan strictly on the quiet.

That evening after school Bess got mother to go up to the other end of town with some gelatin for a sick friend.

Bess got the bigger children together after she and Sue had put the toddlers to bed ,and told them of the plan she and Sue had in mind.

"Good!" said Judson, a high school freshman, and already taller than Bess. Simon, six, and Catherine, nine, were for it all over.

"It'll mean mighty little playing for the next six weeks, or more, for all of us," said Bess.

"Why, I think it'll be a fine game itself, a regular love game, I'll say," said wise little Simon. "Our Sunday school teacher has often told us stories about love games. She said she believes Jesus called it that when he helped his mother in Nazareth. I'll bet he often picked dandelions for her when he was my age."

" 'Sime,' you and 'Cat' are both too little to pick, but you can sell. We three big ones will pick. We'll get up earlier and pick an hour before school, and then we'll pick each evening after school."

"When'll we begin, Bess?" asked 'Cat.'

"Tomorrow morning. I'll tell mother to get us up early tomorrow and I'll tell her that we want to get the dandelions so we can all have new shoes and other things to look nicer on Easter. This'll make her very glad, and she'll enjoy helping to wash and clean it for us. Now remember, everybody, not even the tiniest peep about a washing machine."

"No, siree, Bobby! You bet I won't," said Simon.

"And you can bet I won't," said Jud. "Shall we ask father to help?"

"Yes. Let's do it," said Bess. "He has no work now. But don't tell him about the washing machine. Tell him we want to look nice for Easter."

"All right," said Jud, "let me try to handle him."

"Gee! That's fine, Jud," said his father the next evening. "Why, sure, I can gather it. I have no work now, and you can all sell."

So the game began and was nearly ended before Easter which was very late that year. And, my, oh my, the dandelion! There never was so much of it.

"I've never seen anything like it. And so early. Looks like it was gold sent to us from heaven. Mother often talks about God thinking of us but I never pay much attention to her," said father, soon after the game began.

"That's because you never played much in love games," said little Simon.

Mother kept the money, and Friday night—Good Friday—she got the bigger children together, and father was there. He had only started to work again in the factory Monday of that week, but he was staying home a lot more of late, and had helped mother to wash the last two Mondays.

"Now we have seventy-eight dollars. Tomorrow we'll all go to the store and buy new things for Easter," said mother.

"Well, I guess we won't," said Bess. "We've played the dandelion game so you could have a (oh, I almost told). Haven't we?"

Just then there was a rap at the door. Miss Thompson, who was also the sixth grade teacher in the public school.

"Hello, folks! What's up? You all look so happy. Don't all speak at once."

"Oh, Miss Thompson! Let me tell," said Simon.

"Yes. Let him tell," said his father.

"Well, Simon, what is it?"

"Why, Miss Thompson, why, why—mother has been working so hard since we're all getting so big, she needs a washing machine, and father's been out of work, and, and, why, why—"

"I never have been much good, Miss Thompson, anyhow," chimed in father.

"If you were like that you wouldn't be talking about it. Go on, Simon," said Miss Thompson.

"And, Miss Thompson, we've been playing a dandelion love game, just like you told us Jesus played, and we have seventy-eight dollars for a washing machine for mother.'

"Well, that's great! Why, I believe—"

"A washing machine! Why, children!" interrupted Mrs. Witchers.

Oh, mother! I wasn't to tell you," said Simon.

"Now that reminds me," said Miss Thompson, "the Jamisons are moving away from town, and they have a nice washing machine for sale. They were talking to me about it yesterday. And they want to sell it to some family that needs one real badly. Jamisons are always so thoughtful about helping other people to the limit of their ability. I'm sorry they're leaving."

"So am I," said Simon instantly.

"Sue, let's you and me go right up

HIS DOG

I think I sniff excitement in the air;
Perhaps he's coming home! If I could know!
But up and down the street, and everywhere,
I've watched about a hundred years or so,
Yet somehow I expect him any day—
With shout and smile, as when he went away.

And when I hear that whistle! and you see
A streak of dog, in frantic happiness—
You'll understand. He'll pat my head and say:
"Hullo, old Scout! You missed me some, I guess!"
I leap to kiss his hand—and then, Oh, boy—
I wonder if a dog can die of joy?

—Laura Simmons, in Our Dumb Animals.

there this evening to see them," said Miss Thompson.

"May I, mother?"

"Yes."

In a half hour they were back all smiles.

"Mother, they'll let us have it for twenty dollars," said Sue.

"Gee, that's great," said father, before anyone else could speak.

"And that'll let us all have a lot of new things for Easter anyway. And a lot for you, too, mother," said Catherine.

"This'll be about the best Easter we ever had, Miss Thompson," said Jud.

"Yes, and I'm going to Sunday school and church again," said father. "Years ago when we were first married I never missed, did I, mother?"

"Didn't you say, Miss Thompson, to us last year that Easter was a love game?" asked Simon.—Religious Telescope.

AMERICA AT ITS BEST

By Otis Moore

Three years ago just at dusk on a raw February evening as I was going along an isolated country road, I came upon an old Model T car with a trailer loaded with stovewood. I recognized the condition, "flat tire," and drove my car up behind so that my lights would give light for the tire-patching job. When my car stopped, a powerful young man straightened up with a "thank you. It sure is cold this evening." Ashamed to sit in my warm car an watch him jerk off the casing for the second time, after his first repair job seemed not to be quite successful, I jumped out and stood ready to do what I could to help. I recognized the young giant as Tom Jordan, whose name has stood for several years on the track records of the largest high school of the country as champion hurdler, shot-putter, and discus thrower. All small boys remember him as the best football tackle in the history of the high school. I knew the young man was cutting wood away back on Burr Oak Ridge. As he finally got the casing on again, he said, "That's the eleventh flat tire I've had today."

He told me that he could not get any other job anywhere. "But, believe me," he said, "I'm not going to loaf around. I'll probably break about even on the winter's work, when I get the wood all sawed and hauled that I've cut. This Ford has cost me $25 and I've got it paid for, nearly." I knew that all winter he had been getting off into the woods in time to begin chopping at daylight and had been getting back at dusk every evening. I also knew that he was very anxious to get married to a sweet little classmate of high school days.

Now we bring the story up to date. Recently, I had decided that I would stop in to see Tom and his wife and little three-months-old baby. I thought that probably he would get back from work just about the time I got around to the house. As I drove up into the lane, I saw Phillis, his wife, with little Marjorie in her arms watching at the window. They were disappointed, of course, that it was my car instead of Tom's truck that came up the lane. He always tooted twice as he started up the lane, she said, knowing that they would be at the window watching. The table was all set for supper, but Phillis put on another plate for me.

Soon we heard the two toots and then a welcome that would have warmed any man's heart. As they stood there —this dark powerful man bronzed with exposure, quiet and strong; the little wife, just a little pale still, slight in physique, at best; the laughing blue-eyed baby—it was a picture long to be remembered and treasured.

During the happy supper together in which Phillis complained about how "awful much food it takes to feed Tom," I learned how he finally got hold of a truck, was still chopping and hauling wood. Proudly he said, "I've got every bill paid this month already." It was the twentieth.—Christian Advocate (N. Y.)

"PETER" GROSBEAK, 22-YEAR-OLD BIRD

By Aline J. Joyce

"Peter has been my next-door neighbor since he was a baby. He was picked up in the woods, a forlorn little thing with no one to look after him, and brought to Mrs. Moore in Woodstock, Vermont, by a kind-hearted boy. Fortunately she was a nature lover and a student of birds and knew just how to care for him, so Peter grew and flourished and in time became a beautiful rose-breasted grosbeak.

He became very tame and very fond of his family. He always recognized his neighbors, too, and took delicacies from their fingers. Sometimes he was rough really hurt the fingers that were held out for him to peck at.

I think his great age and good health are due to the fact that he has had such wonderful care and that he had the privilege of liberty every day. He seemed to enjoy flying about the house. The doors were locked for a little while and Peter went where he chose. This was usually at breakfast time and the mischievous Peter took great delight in lighting on grandpa's bald head. This trick always got the expected reaction which Peter took as a great joke.

Peter has always had a huge cage and has seemed happy. By the time he was strong and old enough to have liberty he was so tame that freedom meant certain death to him, so his family have tried to make his life as happy as possible for him in other ways, and he has rewarded them by wonderful singing in the spring and early summer.

I thought perhaps before Peter died his great age and happy life might be of interest to bird lovers, and if any one wishes to see him or know more about him they may have the opportunity. Though he no longer cares to leave his cage and begins to show his great age, he is still a very beautiful bird and is very particular about his personal appearance.—Our Dumb Animals.

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2 He maketh me to lie d green pastures: he leadeth m the still waters.
N. C. CHRISTIAN ADVOCATE

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

A. W. PLYLER
M. T. PLYLER ..... Managers

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District Conference Directory

Asheville, at Weaverville	April 26-27
Greensboro, at Farmer	April 30
Statesville, at Mount Zion	April 30
Gastonia, at Kadesh Church, Belwood	May 5
Winston-Salem, at Kernersville	May 6-7
New Bern, at Beaufort	May 7-8
Salisbury, at Salem Church	May 8
Raleigh, at Middleburg	May 12
Charlotte, at Marshville	May 12
Rocky Mount, at Farmville	May 12-13
Fayetteville, at Raeford	May 12-13
Wilmington, at Clinton	May 13-14
Waynesville, at Union on Macon Ct.	May 20
Durham, at Duke's Chapel	May 21
Mount Airy, at Jonesville	May 26-27
Marion, at Oak Hill	May 31-June 1
Elizabeth City, at Englehard	June 2-3

SLATE OF JOHN R. CHURCH
Conference Evangelist

April 19-May 3— Portsmouth, Virginia.
Full slate until November.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
SECOND ROUND

April	
Durham Ct., McMannens, 11	26
Person Ct., Lea's Chapel, 3	26
Roxboro, 7:30	26
May	
Stem, Calvary, 11	3
Lakewood, 7:30	3
Trinity, 7:30	5
Pittsboro, Hickory Mt., 11	10
South Alamance, Phillips Chapel, 3	10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

April	
Perquimans, Woodland, 11 and 1	25
South Camden, Wesley, 11	26
Perquimans, Woodland, 3	26
Williamston, 7:30	26
May	
Ahoskie, Harrelsville, 11 and 1	1
Murfreesboro-Winton, Winton, 8	3
Aulander, Lewiston,, 11	10
Windsor, Cashie, 3	10
Washington, 8	10
Swan Quarter, Soule, 11	17
Fairfield, 8	17
Bath, Asbury, 11	24
Belhaven, Pantego, 8	24
Mattamuskeet, Amity, 11	31
Stumpy Point, 8	31

District Conference, Englehard, June 2-3.

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
SECOND ROUND

April	
Raeford, 11	26
Gibson, 7:30	26
May	
Troy, 11	3
Goldston, 3	3
Aberdeen, 7.30	3
Roberdel, St. Pauls, 11	10
Piedmont, West Rockingham, 7:30	10
Biscoe, Star, 11	17
Carthage, 7:30	17
Rowland, Purvis, 11	24
Rockingham, 7:30	24
Red Springs, 11	31
Parkton, Cotton, 7:30	31

Fayetteville district conference, May 14.

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
SECOND ROUND

April	
Pink Hill, Webb's, 11	25
Greenville, 11	26
Kinston, Queen St., 7:30	26
May	
Vanceboro, Epworth, 11	3
Dover, Bethany, 3	3
Grimesland, Providence, 11	9
Straits-Harlowe, Oak Grove, 11	10
Beaufort, 11	17
Newport, Newport, 3	17
Morehead City, 8	17
Mt. Olive Ct., Providence, 11	23
Mt. Olive-Calypso, Mt. Olive, 11	24
Goldsboro, St. Paul, 8	24
Ocracoke-Portsmouth, Ocracoke, 7	29
Atlantic, Atlantic, 11:30	30
Fremont, Black Creek, 11	31
Pikeville-Elm Street, Saulston, 3	31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND

April	
Creedmoor, Bullocks, 11	25
Henderson, First Church, 11	26
Oxford Ct., Bethel, 3	26
May	
Princeton, 11	2
Lillington, Pleasant Plains, 3	3
Cary-Apex, Apex, 11	10
Mamers, Mt. Ariel, 3	10
Garner, Mt. Zion, 3	17

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

April	
Rosemary, Smith, 11	26
Roanoke Rapids, 7:)0	26
May	
Seaboard ,Pleasant Grove, 11	3
Halifax, Tabor, 3	3
Enfield, Whitakers, 7:30	3
Stantonsburg, 11	10
Walstonburg, 3	10
McKendree, 11	17
Farmville, 7:30	17
Rocky Mount Ct., 11	23
Spring Hope, 3 or 7:30	24

Zone preachers' meetings, March 9-13. District conference, Farmville, May 12-13.

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

April	
Bladen, Deems, 11	26
St. Paul's, Barker's, 3	26
Lumberton, Chestnut Street, night	26
May	
Wallace-Rose Hill, 11	3
Faison-Kenansville, Wesley, 3	3
Warsaw-Magnolia, Turkey, 11	10
Burgaw, Rocky Point, night	10
Carver's Creek, Shiloh, 3	24
Scott's Hill, Union, night	24

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

April	
Asheville Ct., Elk Mountain, 11	26

District Conference, Weaverville, April 26-27.

May	
Black Mountain, 11	3
Weaverville Ct., Pleasant Grove, 7:30	4
Haywood Street, 11	10
Swannanoa, Tabernacle, 3	10
Hillside Street, 11	17
West Asheville, 7:30	17
Weaverville, 11	24
Asbury Memorial, 11	31
Skyland, Avery's Creek, 3	31
June	
Candler, Pleasant Hill, 11	6
Hot Springs, Fairview, 11	7
Marshall, 8	7
Hendersonville, 11	14
Fletcher-Mills River, Horse Shoe, 2:30	14

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND—IN PART

April	
Peachland, Peachlnad, 11	26
Ansonville, Cedar Hill, 3	26
Chadwick, night	26
May	
Weddington, Union, 3	2
Monroe Ct., West Monroe, 11	3
Waxhaw, Pleasant Grove, 3	3
Spencer Memorial, night	3
Bethel-Bogers, Bogers, 3	9
Charlotte, First Church, 11 and night	10
District Conference, Marshville	12
Homestead-Pleasant Grove, 11	17
Pineville, Marvin, 3	17
Duncan Memorial, night	17
Trinity-Derita, Trinity, 11	24
Prospect, Carmel, 3	24
Belmont Park, night	24

District Conference, Marshville, May 12.

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GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
SECOND ROUND

	April
Crouse Ct., 11	26
South Fork Ct., 3	26
Gastonia, Bradley Memorial, night	26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
THIRD ROUND

	April
Summerfield, 11 and 2:30	26
Bethel-Grace, 7:30	26
	May
Ruffin Ct., 11 and 2:30	3
Calvary, 7:30	3
Stokesdale(11 and 2:30	10
Proximity, 7:30	10
Randolph, 11 and 2:30	17
Bessemer, 7:30	17
Reidsville Ct., 11	23-24
Reidsville, Main Street, 7:30	24
Asheboro Ct., 11 and 2:30	31
Guilford, 7:30	31
	June
Cedar Falls, 11 and 2:30	7
Jamestown-Oakdale, 7:30	7
College Place, 7:30	10
Coleridge, 11 and 2:30	14
Highlands, 7:30	14
Liberty, 11 and 2:30	21
Pleasant Garden, 11 and 2:30	21
Wesley Memorial, 7:30	21
Mt. Pleasant, 11 and 2:30	28
Gibsonville, 11 and 2:30	28
Ward Street, 7:30	28
	July
New Hope, 11 and 2:30	5
Randleman, 11 and 2:30	5
Asheboro, First Church, 11	12
Farmer, 11 and 2:30	12

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
THIRD ROUND—IN PART

	April
Rutherford College, 11	26
North Forest, North Morganton, night	26
	May
Henrietta-Carolene, Carolene, 11	3
Pleasant Grove, night	3
Cliffside-Avondale, Avondale, 11	10
Mill Spring, Maness, 3	10
Spindale, night	10
Marion, First Church, 11	17
Morganton Ct., Mt. Pleasant, 3	17
Glen Alpine, night	17
Bostic, Oak Grove, 11 and 3	23-24
Broad River, Tanners Grove, 11	24
Forest City, night	24
	June
Old Fort Ct., Mill Creek, 11	7
Old Fort Station, night	7
Marion Ct., Glenwood, 11	14
Cross Mill, Capernium, 3	14
Marion Mills, Clinchfield, night	14
Micaville, Celo, 11	21
Bald Creek, Borings Chapel, 3	21
Burnsville, night	21
McDowell Ct., Bethel, 11	28
Table Rock, Linville, 3	28
Valdese, night	28
	July
Rutherfordton, Gilboa, 11	5
Gilkey, Mt. Hebron, 3	5

District conference, May 31-June1, at Oak Hill on the Table Rock charge, two miles out from Morganton on highway No. 181.

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
SECOND ROUND—IN PART

	April
Yadkinville, Center, 11	26
Dobson, Dobson, night	26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
THIRD ROUND

	April
Woodleaf, Gays' Chapel, 11	26
Landis, Shiloh, 3	26
Kannapolis ,night	26
	May
Badin, Badin, 11	3
Albemarle, First Street, night	3
District Conference, Salem	8
Albemarle, Central, 11	10
Salem, Oak Grove, 2:30	10
Park Avenue, night	10
Concord, Epworth, 11	17
Yadkin-Rowan, Rowan, 5	17
First Church, night	17
Concord, Westford, 11	24
Concord, Kerr Street, night	24
China Grove, 11	31
Gold Hill, Wesleys, 3	31
Spencer, Central, night	31
	June
Coburn Memorial, night	3
Forest Hill, 11	7
Concord Ct., Carmel, 3	7
Concord, Central, night	7
Pastors' School	14
Norwood Ct., Randall, 11	20
Concord, Harmony, 11	21
Mt. Pleasant, Mt. Pleasant, night	21
Granite Quarry, Providence, 11	28
New London, Bethel, 3	28
East Spencer, Main St., night	28



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STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND—IN PART

	April
Lenoir, First Church, 11	26
Statesville, Broad Street, 11	26
Cool Springs, Clarksbury, 3	26
	May
Highlands, 10	3
Fairgrove, 11	3
Hudson, Mt. Herman, 3	3
Granite Falls, night	3
Troutman, St. Johns, 11	10
Shepherds, Knox Chapel, 3	10
Mooresville, Central, night	10

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

	April
Cullowhee, Speedwell, 11	26
	May
Bethel, Bethel, 11	3
Waynesville, night	3
Jonathan, Shady Grove, 11	10
Canton, night	10
Brevard Ct., Lake Toxaway, 11	17
Brevard, night	17
Junaluska, 11	24
Macon Ct., Mt. Zion, 3	24
Franklin, night	24
Whittier, Olivet, 11	31
	June
Crabtree, Davis Chapel, 11	7
Murphy, night	7
Webster, Webster, night	14
Robbinsville, Robbinsville, night	14
Glenville, Glenville, 11	21
Highlands, Horse Cove,, 3	21
Fines Creek, Cattaloochee, 11	28
Delwood, Maple Grove, 3	28
Clyde, Harmony, night	28
	July
Sylva, 11	5
Andrews, night	5
Franklin Ct., Snow Hill	12
Bryson City, night	12
Cullowhee, 11	19
Hayesville, Myers Chapel, 3	26
Murphy Ct., Peachtree, night	26

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

	April
Doubs, Doubs, 11	26
Trinity-Bethel, Johnsontown, 3	26
Forsyth, Pine Grove, night	26
	May
Central Terrace, 11	3
Linwood, Tyro, 3	3
Welcome, Mt. Vernon, night	3
Lexington, First, 11	10
Denton, Clarkesbury, 3	10
Erlanger, Erlanger, night	10
Oak Ridge, Community, 11	17
Bunker Hill, 3	17
Burkhead, night	17
Centenary, 11	24
Kernersville, Shady Grove, 3	24
Thomasville, Main, night	24
Green Street, 11	31
Davidson Ct., Arcadia, 3	31
Hiatt-Sedge Garden, Hiatt, night	31
	June
Hanes-Clemmons, Bethel, 11	7
Reeds, 3	7
Grace, night	7
Thomasville Ct., Pleasant Hill, 3	12
Walkertown, 11	21
Mocksville, night	21
Ogburn Memorial, Shiloh, 3	28

Though one grain fills not the sack, it helps its fellows.—Proverb.

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IN MEMORIAM

WEBSTER—Early in the morning of March 20, 1936, Brother W. W. Webster fell asleep in Jesus. He was born October 2, 1870, in Marion, S. C. Moved to Rowland in 1890. He leaves two brothers, one sister, his widow and ten children to mourn their loss. While the end came suddenly it did not find him unprepared. I have never met a man who was more loyal to his church and Sunday school. The large concourse of friends and the floral offering attested to his popularity. Funeral services were conducted by the writer, assisted by Rev. J. M. Lemon of the Ashpole Presbyterian church. Servant of God, well done.

J. C. Whedbee.

PATTERSON—We are accustomed to speak of and to think of certain friends. We are taught that those whom we are accustomed to speak of and to think of as dead are in truth living. Mrs. Minnie Patterson will continue to live in East Laurinburg M. E. church. She was a faithful, silent worshipper in our church, sitting with a prayerful, earnest face, doing her work peacefully, quietly, with absolute fidelity.

Funeral services were conducted by her pastor on Sunday afternoon of March 29. One of the largest congregations that I have seen on this charge.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

M. C. Ellerbe.

CRAVEN—On January 21, 1936, the spirit of Mrs. Amanda Gray Craven, wife of the late Rev. Jeremiah Craven, took its flight to the world beyond.

Mrs. Craven, who was born January 26, 1846, leaves three living children: Mrs. A. M. Stack, Monroe, N. C., Mrs. Stella C. Watson, Clermont, Fla., and Mr. Dennis G. Craven, Climax and Winston-Salem, N. C.

When this ninety-year-old mother for eternity departed
It caused many loved ones and friends to be sad-hearted;
And yet, how we should most sincerely rejoice,
Since for her new home she had made heaven her choice.

Yes, from our midst a jolly old lady has gone,
And may her going beckon each of us on—
On to a more Christ-like life of service each day,
So that we, too, may go to heaven some day.

May Fields.

HOOKER—Octavius Montague Hooker, cashier of the Bank of Aurora and one of the leading citizens of Richland township, died at his home in Aurora Saturday, March 14 ,and services at the church were conducted by the pastor, Rev. A. C. Ashmore.

Mr. Hooker was born in Princeton, Johnston county, on April 12, 1868. He was the youngest son of the late Roscoe and Sally Montague Hooker and with his parents moved to Aurora in 1872. When a young man Mr. Hooker worked in New York City, and later in Tacoma, Washington.

In June, 1914, Mr. Hooker married Mamie B. Hudnell and to this union one son was born, O. M. Hooker, Jr.

Mr. Hooker served as cashier of the Bank of Aurora since its foundation in 1903. He was a member of the school board 20 years, a member of the board of stewards of the Methodist church for 30 years. He had served in the capacity as superintendent of the Sunday school and was treasurer of every organization to which he belonged. He was for 25 years teacher of the woman's Bible class and his favorite scripture was: "Blessed are they which hunger and thirst after righteousness for they shall be fed." His own thirst for knowledge was insatiable and he was generous to a fault. He was diligent in business, fervent in spirit, serving the Lord.

In addition to his wife and son, he is survived by one brother, W. M. Hooker of Aurora, and one sister, Mrs. Helen Broome of Kinston.

Mrs. J .A. Eshelman.

RESOLUTIONS OF RESPECT

On the 14th day of January, 1936, Chas. B. Miller, at the age of 69 years, having lived a life of unusual usefulness, passed into the great beyond to receive that merited reward, "Well done, thou good and faithful servant."

For 62 years he had been a loyal member of St. Paul M. E. Church, South. For many years he had served with devotion and energy as a member of our board of stewards, filling practically every post of responsibility on the board from the humblest to the highest. To him the positions that he filled were obligations high and sacred. They meant not drudgery to him, because he filled them joyfully. They meant work to him, but it was labor dignified by consecration to a cause. No member of the church or its board of stewards could keep pace with his matchless energy in carrying on the business matters of the church. While he was chairman of the board he was a driver to the laggard and a leader to the energetic. Whether in a campaign for conference collections or for funds for the church debt, or to build a parsonage, or in a canvass of our membership for any worthy cause, he was always on the firing line of duty and usually first in the field. He loved his God and served him well. He was in his counsels sober in judgment and prompt in his performances.

In public life generally he was an inspiration to the citizenship, taking part in all the worth while activities of the community ,and evidencing a civic leadership rarely found, but great treasured when found. And in these civic undertakings even when handicapped by ill health, he maintained a spirit of cheerfulness and good will that served to keep his fellows on tiptoe and at their best. He was the ideal citizen.

In his private life his was the soul without guile. He was generous, patient and forgiving. He was a neighbor to those nearby and to those far from his fireside. He was thoughtful of his friends, and considerate of the stranger. He was sober in thought and in deed. He was honest and he was true.

In his family life he exemplified as husband and father those high qualities that make home real and lasting. Therefore be it resolved:

First, That in the death of Charles B. Miller, St. Paul M. E. Church, South, has lost one of its most valued and loyal servants; Goldsboro one of its greatest citizens, and his family circle a pillar of strength and fidelity.

Second, That a copy of these resolutions be spread upon the minutes of St. Paul M. E. Church, South, copies furnished the local press, the North Carolina Christian Advocate and the family of our late beloved brother in the faith.

W. F. Taylor,
J. D. Langston,
T. C. Ethridge,
Dr. W. M. Cobb,
O. W. Dowd, Pastor.
Committee.

RESOLUTIONS OF RESPECT

We, the members of the Forestville Ladies' Aid Society of the Lilesville charge, wish to express our appreciation of the beautiful Christian character revealed in the life of Mrs. Lucy Battle Wall, as she walked in and out among us. Mrs. Wall, who was called to her reward on February 28, 1936, wrote her own obituary in the hearts of her friends and loved ones. To know her was to love her. We shall miss the Christ-like qualities which were exemplified in her daily walk among us, but we shall ever remember the benediction of her life to us. In recognition of her life and usefulness among us we make the following resolutions:

First, in the death of Mrs. Wall our church and aid society have lost one of their most faithful and devoted members.

Second, we wish to extend our heartfelt sympathy to the bereaved family with the prayer that they may be comforted by the assurance that all is well with this departed child of God.

Third, that a copy of these resolutions be sent to the family, a copy sent the N. C. Christian Advocate, a copy sent to the county papers, and a copy kept on our records.

Mrs. Iny D. Wall,
Mrs. L. P. Barnett,
Mrs. Marshall Spencer.
Committee.

KIGER—The good spirit of Mrs. Amy Frances Coe-Kiger took its flight from earth and went back to God who gave it January 11, 1936. Her death resulted from accidental burns which she received while attempting to kindle a fire.

Mrs. Kiger was 76 years six months and 22 days old. She is survived by a son and a daughter, W. R. Kiger of Mt. Airy, N. C., and Mrs. C. C. Hunter of Tobaccoville, and eight grandchildren.

Mother Kiger, as she was familiarly known, was a life-long member of the Methodist church, holding her membership at Rockford Street, Mt. Airy. She lived a consistent life, faithful and loyal until the last. Mrs. Kiger was the oldest member—shining as a bright star in the firmament of the woman's missionary society. She was quiet and unassuming in manner and disposition; a good mother, tender and affectionate; unselfish, always thinking of others; a lover of little children, constantly drawing them to her. Her spirit was akin to our Saviour, who loved little children and always welcomed them to his bosom. It may well be said of Mrs. Kiger: She loved not in word, neither in tongue, but in deed and in truth. H. R. Cornelius.

RESOLUTIONS OF RESPECT

We, the members of the Aid Society of Amity M. E. church, wish to pay loving tribute to one of our faithful members, Mrs. Charles Swindell of Lake Landing, N. C. Belonging to our society for only a short time, she proved to be a loving and faithful member, always ready and with a happy smile did and gave bountifully to all causes for the church and society. We pray that her spirit may ever abide with us, inspiring us to a nobler life in Christ.

We commend her loved ones to His tender care.

We miss her happy greetings
From the little white home,
Amid the fields and flowers
Where she loved so much to roam.

It is hard to give her up;
No one can take her place.
We cannot think of her as dead,
But just sleeping in God's grace.

Mrs. Lucy Midyette,
Mrs. Loyd Webster,
Miss Eva Swindell,
Mrs. Hugh Credle.

NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, APRIL 30, 1936 Number 18

Duke University Library
Theology

Diamond Jubilee Celebration of Trinity Methodist Church, Durham, Week of May 3-10



Trinity Methodist Church, mother church of the Methodists in Durham, observes its 75th anniversary the week of May 3-10. Dr. Frank S. Hickman will preach Sunday morning, May 3. A full program has been arranged for the week. Trinity has had 75 eventful years, exerting a wonderful influence at home and in the mission field. Rev. E. L. Hillman is pastor.

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"THE DRUMS OF ARMAGEDDON"

In a most illuminating article to the Advance from Bremen, March 26, 1936, by the associate editor, Herbert C. Herring, who was in Berlin March 7, "the day when Adolf Hitler made the speech which set Europe a-rocking,' 'is a most vivid description of the situation in Germany. The writer says the treaty of Versailles produced Hitler and that the only hope for the future centers in England in which "there is more coolness than in all the rest of Europe put together." He closes his article with this paragraph:

"I am sailing for home. One's **aufwiedersehen** to Germany must have the accents of finality. Unless miracles happen, Germany is done. Her economic structure is cracking in spite of the ingenuity of Hitler's financial wizard, Dr. Schacht. Eighty per cent of her foreign trade is on a barter basis. The twenty per cent margin for which she must find foreign currency threatens to break her back. She has stripped her public and private treasuries bare of securities which bear a dollar, pound, or a franc value. She must find a way of meeting that margin, or she cannot buy foodstufls. Already substitutes and adulteration in the food supply are appearing. She is attempting to reach self-sufficiency in foods. She may succeed. But, if she is to build airplanes, guns, and fortifications, she must have copper, iron, and a score of lesser commodities. She cannot get them without trade, or without foreign credits. From now on, the current of trade, already diminished, will be cut off by further boycotts. She cannot borrow money in Paris or London or New York. The savings banks, commercial banks, insurance companies, and many of the great corporations have been stripped of their foreign securities. Germany is bankrupt. Furthermore, there is violent dissension within the ranks of her leaders. The Nazi leaders hate Schacht, the one man who has kept Germany ostensibly solvent. The Nazi leaders, with some exceptions, hate each other. Hitler alone commands the devotion of all. He might break. So war might come from within Germany, as a result of a break between the rulers. Or it might come from the outside. There are so many guns, and so many soldiers, and everything is so very ready, more so than it was in 1914. War might come easily. It is not necessary to dwell upon the ravages which such a war will bring. Planes ,tanks, gas, guns, augmented by new and cunning devices as yet unrevealed. And if or when it comes, what would be left? One thing seems reasonably clear: No matter what happens to other countries, Germany will be done for. Hitler, who has united Germany in amazing fashion, has made it certain that Germany will be isolated, friendless. He has united the Germans, and has united the enemies of Germany no less. War will mean the end of Germany. Only a miracle can save Germany and Europe. And the miracle worker is not in sight."

EPISCOPAL ANNOUNCEMENTS

Bishop Kern announces the transfer of J. A. Guice to the Missouri conference, to be stationed at Salisbury, Mo., and the transfer of W. S. Porter from the Missouri conference to be stationed at Clayton, N. C.

Bishop Kern has announced that Rev. E. Clayton Calhoun has been appointed to supply Walkertown in the Winston-Salem district until conference.

We want a modest degree of scarcity without having to buy a lot of things that look like investments but turn out not to be.—David Cushman Coyle, in Harper's Magazine.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 81 GREENSBORO, N. C., THURSDAY, APRIL 30, 1936 Number 18

We are told liquor cannot be held in check by state lines. With Virginia and South Carolina, North Carolina is helpless. Yet it is argued that each county should be left free to be wet or dry. Does the liquor crowd think the average man has no sense? When did a county line become more formidable than a state line?

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To Charles Hooper, a gentleman with whom we have no personal acquaintance but whose liver appears to be out of order, is attributed the following rather pessimistic lament: "This is a topsy-turvy age in which men deny God; women rule men; children dictate to parents; criminals are coddled and protected; servants rebel against masters; mediocrity is rewarded and talent is neglected or ignored; beggars ride in automobiles ("on relief") and men are encouraged to live without working."

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Dr. Toyohiko Kagawa, Jananese Christian now preaching in America, plans 1,000 Christian chapels in as many Japanese villages. The idea is better than it sounds; on week days the chapels will be nurseries, taking children whose parents work the fields; at night they will be night schools; on Sunday church services will be held and in winter when farmers are idle, they will be used as small agricultural institutes. Thus, if the 1,000 villages should not be converted and saved, they will at least be helped.—Arthur Brisbane.

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Dr. Howard W. Odum heads the North Carolina Conference of Social Service to take up the work of Dr. N. C. Newbold, who has for more than a quarter of a century done such a fine work in the education of the negro for better race relations in the South. The significance of his work will become more and more manifest as the decades come and go. This conference of social service is gaining force and influence along many lines that make for human betterment. Dr. Odum is wonderfully well equipped for the work to which he has been called.

Let the dry forces of North Carolina get busy because these are crucial days for our cause. There is a General Assembly to be elected and a governor also. Now is the time to strike "for your altars and your fires." A man or woman who is opposed to liquor should see that an avowed enemy of Old John Barleycorn is elected to public office in North Carolina.

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A woman said to us a little while ago: "Women have just as much moral right to smoke cigarettes as men have." All of which is granted in toto. On the other hand, men have the same moral right as women to paint their finger nails red, pink, or brown. Men have the same right as women to wear a "permanent wave" or to parade in skirts. But a man like that would have qualified for a show of freaks in a traveling carnival. What we are saying is that some things look worse if men do them and others look worse when indulged in by women because there is a fundamental difference between men and women, "believe it or not."

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At the approaching General Conference of the Methodist Episcopal Church, which meets early in May of this year in Columbus, Ohio, there will be presented, according to reports, a memorial proposing that all Protestant churches, Roman Catholics and Jews unite in a campaign against war. If this great conference takes such action there will be, in our judgment, a ready response on the part of all other churches. Such a united effort led by the Roman Catholics a few years ago soon brought the movie people to their senses and they began to clean house without delay. And if the churches of this country present an aggressive and united front it will not be long before munition makers and militarists will take notice and our congressmen who, instead of listening to the military lobby in Washington, will give heed to the people who elected them. But best of all a campaign of education would be instituted that will lead the people of this country to think peace and to set themselves against the greatest crime of civilization.

Enough to Disturb the Stoutest Hearts

J. EDGAR HOOVER, chief of the Federal Bureau of Investigation, urged upon the Daughters of the American Revolution in Washington a war on crime. He declared there are 150,000 murderers roaming at large and that there are 300,000 citizens of America who are walking the streets not realizing they are doomed to die by the foul hand of the murderer. He asserted that political grafters are behind the Dillingers of the land and that "venal politicians disrupt police departments." (This, too, though we were assured that crime would cease with repeal).

In last Sunday's papers the American Institute of Public Opinion reports that partisan politics influences the handling of relief funds in every state of the Union. The needy and the destitute according to the findings of the Institute are made the victims of politics. This is in keeping with the declarations of J. Edgar Hoover, who receives more than $6,000,000 to fight crime.

Though the people of America crusade for peace in the church and on the campus, the Congress and the administration talk peace while they increase the forces of war and they shell out the hundreds of millions in the name of national defense. We are wonderful to trust in material accumulations as we rely on earthly resources. The faith of the modern world in a personal God has grown cold. It has little real interest in the sacred and in things spiritual. Well may every earnest soul long for a renaissance of spiritual certainty and renewed faith in a personal God.

The passionate appeal of prophet and the ringing challenge of men filled with apostolic zeal would do much to save a people relying on political expediency and social efficiency. The advocates of a social gospel spend most of their time in making surveys rather than in crusading for godliness and holy living.

• •

Let the Dry Forces Get Busy

WE are in enthusiastic accord with the United Dry Forces of North Carolina in their effort in this election year to secure the right sort of men to hold public office in this state. These leaders in the cause of temperance and prohibition are appealing to all friends of temperance and prohibition in every county and township to nominate and elect to all offices from constable to governor men and women who stand out openly against the manufacture and sale, either legally or otherwise, of intoxicating beverages.

The advocates of liquor, that is the people who want liquor to drink or hope to derive some financial gain therefrom, will leave no stone unturned to carry out their designs. Let the opponents of liquor get busy. Let the preachers preach against this unspeakable curse. Let those good men who know the way of politicians see that these friends of liquor do not by hook and crook work their way back into the legislature where they betrayed a majority of their constituents in the last legislature. Look up the records of the men who are running for office and let the drys in all political parties see that only anti-liquor men are elected to office.

Preachers and Sunday school teachers, both men and women, can render a great service by arousing the people to a sense of their duties in these days when so much is at stake.

• •

Students Join in Anti-War Demonstrations

COLLEGE and high school students throughout the country joined Wednesday, April 22, in the third anti-war demonstrations sponsored by the American Students Union. No accurate figures were available but Joseph Lash, national secretary of the union, estimated that more than 500,000 participated.

In Greensboro, North Carolina, the entire bodies of the Woman's College, Greensboro College, Bennett College, and the A. and T. College to the number of more than 2,000 joined in parades and speech making against war. College officials and members of the several faculties had a part in these exercises.

At Chapel Hill more than 1,000 students participated and on the banners carried in the parade were inscribed "Get a Lift With a Bomb," "In War We Are Putting All Our Boys in One Casket," and such like ridicule of war.

At the University of California where Norman Thomas addressed between 5000 and 7000 students some of the banners carried by students said, "Millions for Books, But Not a Cent for Bullets." In New York 10,000 college students and 3000 high school students from three high schools attended mass meetings.

Such happenings among the college students of this country augers well for the future. Whenever the youth of the land begins to glorify peace instead of war the nation will soon become peace-minded and then war lords,

profiteers in ammunitions and all others who implore the god of war to bring them selfish advantages at the terrific cost of war will be helpless in the midst of a people who have beaten their swords into ploughshares.

Dr. Henry Noble McCracken, president of Vassar, and Mary E. Woolley, president of Mount Holyoke, joined in the mass meetings. Dr. McCracken told Vassar students "too much talk" and not enough action would hamper the adoption of a national peace policy. President Woolley declared the "weakness of present peace forces lies not in their goal but in their lack of articulate expression."

Let no one think for a moment that these demonstrations in every part of the American nation were simply an explosion of the pent up energy of college students who for one day had gone on a lark. On the contrary, it was the deliberate but emphatic declaration of the intelligent youth of our land that the supreme folly of civilization must come to an end. The young if not the old have learned that war settles nothing.

• •

The Judgment Day Story

JESUS said quite a bit about the judgment. He in terse and emphatic utterance gives it a conspicuous place in the Sermon on the Mount. His most dramatic and extended utterance concerning the judgment is recorded in the twenty-fifth chapter of Matthew. The older theology gave great prominence to the judgment day when men would be called to give an account for the deeds done in the body as every man stood before the judgment seat of Christ to receive the penalty for his wicked deeds and rewards for his good deeds.

This dramatic and judicial setting has largely passed from the new theologies and from the thinking of men, but the fact remains judgment has not departed from the earth or from the heart of mankind.

The doctrine that Abraham believed, namely, "The judge of all the earth will do right," is as true today as in Abraham's day and much more generally accepted. In every man's heart is a judgment seat. We call it conscience. And sooner or later these judgments against the evil doer is terribly severe.

It is of interest in this age of social emphasis to note that the judgments recorded in the twenty-fifth chapter of Matthew are distinctly social. Read the chapter again with this idea in view and get a grip on this central truth.

Massachusetts, the Commonwealth of Strange Contradictions

A (U.P.) news bulletin from Northampton, Mass., under date line April 17, says: "In a decision believed unprecedented in the nation's history, two brothers and a sister, ranging in age from six to nine years, and pupils of a nearby Belchertown grammar school, were sentenced to Hampden County Training School today on delinquency charges growing out of their refusal to salute the American flag on religious grounds."

If this report came out of Germany, American hands would go up in horror at the Hitler perpetrations in the Fatherland. But the law of Massachusetts smacks of Hitlerism, believe it or not.

It is surprising that there should be such a lapse into the ways of the days when Massachusetts burned witches and bored the tongues of Quakers with hot irons. And it is all the more surprising when we recall that Fanuel Hall, "the cradle of American liberty," is in Boston and Boston is in Massachusetts, not far from Plymouth Rock. That is, too, the home of Harvard University, the oldest and greatest of all the colleges and universities of this country. Here was the home of Samuel Adams, John Hancock and Paul Revere, the midnight rider who now occupies a place "on fame's eternal camping ground." Lexington, Concord and Bunker Hill still shout for liberty as little children march under judgment of the courts to the work house because they and their parents sought religious liberty.

Is there any place within the broad domain where float the Stars and Stripes a commonwealth with such unspeakably strange contradictions as the state which has through all the years been noted for its learning and its literature? Does learning disqualify a people for self-government? Why then the strange happenings in Germany and Massachusetts?

• •

Big Plans for General Conference

THE Methodist Episcopal General Conference at Columbus, Ohio, will have many features and not a few notable speakers. Dr. Glen Frank and Senator Nye are announced to lecture. Bishop W. N. Ainsworth and Dr. Merton S. Rice are two of the outstanding preachers. Bishops from the several mission fields will appear on special occasions. Many other features are provided for the occasion.

People and Things

See page 30 for District Conference directory.

"Our Easter offering for Edenton which was delayed a bit in being sent in was $125, which was half the amount of the benevolences."—Geo. W. Blount.

All preachers, Sunday school teachers and missionary leaders ought to avail themselves of the special offer on Thrift's "The Romance of the Gospel." See page 23.

"Dr. J .H. Barnhardt is preaching in a ten days' revival in Divine Street Methodist church, Dunn, beginning April 26th. We are expecting a great meeting."—J. A. Russell.

"Easter services on Town Creek charge resulted in six accessions on profession, one-half of benevolences sent to Mr. C. A. Dillon and one-half of Orphanage assessment sent to Rev. A. S. Barnes."—J. C. Harmon.

"Shiloh on the Youngsville circuit went much beyond the 'Easter asking' last Sunday, and is putting a piano in their church. Brother Phelps and Piney Grove church are enjoying gratifying results of the reorganized Sunday school. It looks like Brother J. H. Fuller is going to have all of the stewards of the Youngsville circuit reading the Advocate."—H. E. Lance.

"On the Peachland charge we received two on profession of faith on Easter Sunday. Our Easter offerings to the budget (and special benevolent offering) from the churches of the charge amounted to $104. Most of the churches of the charge expect to be half out with the budget by district conference. Two more than half at this time."—G. N. Dulin.

"The Gastonia district conference will convene at 9 o'clock Tuesday, May 5, at Kadesh church, on the Belwood charge. Those representing the various phases of the work of the church in the conference are cordially invited to attend the sessions of this conference. The conference will start promptly at nine o'clock and will close at the end of the day."—Claude Moser.

"Just a word from our church at Caroleen. The first six months of our conference year ended Sunday, April 26. For the first time, in my recollection, our church treasurer reported to the church yesterday (Sunday) that she had paid one-half of the church budget and had a balance in hand to begin the second half of the year with. This is something "new under the sun" for Caroleen church. Everything is going fine with us in every way."—R. R. Morgan, Chairman of Board.

"Easter Sunday was a good day for our church at Roseboro. That day marked the beginning of our revival. The congregation was the largest I have ever preached to in this church, the music was good, and the spirit was fine. The special Easter offering was $180. Rev. E. C. Crawford of Rich Square came to us on Easter Sunday and preached for ten days. His messages were preached and helpful. His talent with the chalk drew the children and young people, so from the beginning the attendance was splendid. The meeting resulted in the reception of 16 people into the church, most of whom were adults, including several fathers and mothers. The revival was the most successful we have had in many years."—A. L. Thompson.

The Oriental Methodist Church was completely destroyed by fire early Sunday morning, except for the brick walls that were left standing. Nothing was saved from the interior except the piano and some new hymn books. Insurance was carried on the building, however, and plans will likely be started at once for reconstruction. Such is the report that comes to us from Oriental. It is gratifying to know that the church carried insurance. Most Methodist churches destroyed by fire are not insured.

Judge S. M. Roper of Lincolnton, N. C., spoke from his father's pulpit at North Broad Street Methodist church last Sunday night on the "Trial of Jesus of Nazareth." The address was heard with keen interest by a deeply appreciative congregation. The historical setting for the trial, together with a presentation of the Roman legal procedure that had much to do with Pilate's political attitude and the unfolding of the laws by which church authorities acted made an instructive delineation of events—the event was made real. The message by Judge Roper was an inspiring close to a wonderful Easter at Broad Street church, with many expressing the hope that he will return again to speak to the congregation. He is a steward and trustee of the Lincolnton church and teacher of the men's Bible class.—Clinton Chronicle (S.C.)

"We began special services at the Littleton church Easter Sunday with splendid congregations. During the following week we had a different preacher each night in succession—Dr. J. M. Culbreth, W. C. Wilson, E. D. Weathers, J. J. Boone and E. B. Fisher. I think they each one must have preached the very best sermon they have and our people came and were greatly benefited. Five different views of the same great subject backed by five radiant personalities. It was a great week for us. Yesterday the class from our Methodist Orphanage, directed by Mrs. Rives, gave a sacred concert at Littleton in the morning and at Calvary in the afternoon. Our people at both places were delighted and showed their appreciation by giving large offerings. At night the pastor preached at Littleton and received a class of seven children by profession and seven adults by transfer. Littleton is moving on."—W. T. Phipps.

"A pounding just after conference is not unusual, and hardly calls for comment. But a pounding in the middle of the year is news. Just that is the news coming from Jamestown, where you will find as fine a bunch of people as the earth affords. About 50 members of the Jamestown church came unannounced to the parsonage last Monday night, taking the pastor and family completely by surprise. Of course their arms were heavily loaded with all kinds of good things to eat, and these good things were placed where they belonged—in the pantry of the parsonage. And then the visitors did not leave as they usually do. They gathered in the sitting room for an hour of happy fellowship. Various amusing games were played. Jack Futrelle and his mother, Mrs. P. C. Futrelle, both gave entertaining readings. Miss Helen Blackburn played a beautiful piano selection. There was group singing and prayer. It was an hour of the finest Christian fellowship, greatly enjoyed by everyone.



REV. E. L. HILLMAN
Pastor of Trinity Church, Durham

"I have received a letter from the National Conference on Legalizing Lotteries, Inc.' I am just wondering if the other preachers did also. The idea is to pay a dollar and make entry for a contest to tell what the money raised by lotteries should be used for. Those who make the best answers get prizes from $10,000 down. I suppose they thought the preachers would know good places where the money is needed. They also want our support. They want us to endorse everything from gambling and drinking on up now. May the Lord give us all grace to take a stand against all evil and stand like men of God unafraid. We should by pen and tongue speak our protest to evil." —C. E. Williams.

"We have just closed a twelve days' meeting in Halifax church. It was a splendid meeting. The people worked together beautifully, and we feel that the meeting has proved a great blessing to the entire community. Eight fine children were received by profession of faith. Rev. R. L. Hethcox, M. P. pastor at Mocksville, did the preaching, and in a very masterfully and convincing style. He is a wonderful preacher, easy to listen to, inspirational, instructive, spiritual and appealing. His dramatic style is hard to beat. The congregations drank in his words, and many expressed themselves that they hated for the meeting to close. And in addition to his preaching he is very sociable and entertaining with young and older ones alike. I heartily recommend any pastor who wants a splendid, sane and effective man to hold a meeting, to get in touch with him. He will help any community, and is highly suitable for large, as well as small church. He knows how to reach people with the plain, old fashioned (as well as new-fashioned) gospel, evangelistic to the core. We had the Methodist Orphanage singing class with us at Halifax Sunday night, April 26. A very large congregation was present, and a splendid program was given. Mrs. Rives certainly knows how."—J. Bascom Hurley.

"Conducted pre-Easter services in my own church at Poplar Bluff, Mo. Began Palm Sunday with 43 laymen at 8:30 going out and visiting church families, carrying a church bulletin for that day giving the program for the week, with a personal invitation to attend all the services. Men went gladly and many of them came back rejoicing. Ninety-five per cent of the membership was visited, about 344 homes reached. The previous week, under the direction of the adult director, Miss Mabel Shoeman, the women visited in more than 150 homes. During the week of services each afternoon a group of 20 or more instructed women, visited 'unidentified' Methodists and others. The pastor conducted a class for instruction each afternoon at 4 o'clock for children coming into the church. Results: More than 500 visits were made; good attendance at each night service; 31 members, boys and girls and adults, received by vow ,and 13 adults by certificate, making 44 in all, giving us a total of 76 members received since conference."—C. C. Barnhardt.

A GOAL IN REACH OF ALL

Fortunately we all keep go s before us—some of which elude us. But there is one goal every Methodist pastor can reach during the year—that is putting at least one copy of the church paper in his charge—we came near saying one copy in every church. Would that be too much to do in a whole year?

We know that in places it is not easy to get people to try to learn about their church, but a few can be found. We are acquainted with the little churches on the edge of the swamp and back in the mountain coves with but few members, but in them all here and there is a choice soul that can be found. In a whole year more than one of these might be found.

Our plan for making an exhibit standing throughout the year will make it possible for every preacher in both conferences to get in this list. Watch the report by districts.

ATTENTION, ALL PASTORS

Heretofore Golden Cross literature has been sent to every pastor. The result has been waste. Many did not use it—except to start fires! Now our board is trying to save every penny, and so this literature will be sent only to those who write for it. Send your orders to Dr. G. C. Emmons, Doctors' Building, Nashville, Tenn.

Then please follow the Discipline and take your Golden Cross enrollment. Our hospital at Elkin is full and we must soon expand. We can get the money if our people will show that they are interested. We should this year double the amount raised last year. When you have completed the work, send the money to A. F. Hartsell, Concord, N. C.

Chas. C. Weaver,
Chm. Board of Missions.

SALISBURY DISTRICT CONFERENCE

The Salisbury district conference will meet in Salem church, seven miles from Albemarle on the Concord road, May 8, at 9 a. m. I wish all pastors would see that quarterly conference records are in, that local preachers report to conference and that all budgets are balanced. A hearty welcome to all those having business with us.

C. E. Kirkpatrick, P. E.

ECUMENICAL METHODIST COUNCIL

The Ecumenical Methodist Council, Western Section, will meet at the Deshler-Wallick Hotel, Columbus, Ohio, on Thursday, May 7, at 2:30 p. m.

Frederick D. Leete, Pres.
A. J. Weeks, Secretary.

The Power of Religion

By L. F. BROTHERS

The Psalmist, approximately 3000 years ago, looking up into the sky, exclaimed, "The heavens declare the glory of God and the firmament showeth his handiwork." What David could see with his naked eye was little, indeed, compared with what a modern astronomer may behold by the aid of his great telescope with which he scans the heavens. But, in either case, the result is the same. The stars speak to each of God. These myriad worlds that fill illimitable space, the extent of which almost staggers the imagination, are not traveling aimlessly through the heavens, but are held in their various orbs by immutable laws. They are subject to the power of attraction and the law of gravitation. Not only are they held in their proper paths, but they also arrive on schedule time. Because of this fact, it is only a school boy's problem to determine years ahead of time the day and hour—yea, the very minute—when the sun or moon will be in an eclipse. Even Halley's comet, that mysterious wanderer making, as it does, a journey of 70 years, has never failed to return on schedule time since its identity has been known to man.

This is convincing proof to most people, at least, that back of nature is nature's God. For wherever we find order we expect somewhere an organizer; wherever system and laws obtain, we naturally look for the builder and maker of the same. So far as we are able to discern, the whole of nature is controlled by fixed laws. And the entire physical universe is doing what God intended it to do. Tides ebb and flow, clouds rise and flit by, seasons come and go, in obedience to the unchangeable laws of God. All this, when it was finished, was glorious, and God beheld his handiwork and pronounced it good.

But this was not enough: the whole of nature thus far acted, not from choice, but in obedience to laws by which it was controlled. Glorious it was but not enough to satisfy the heart of the "adventurous God." (It would be gratifying to you to have some invention of yours perform the function for which you intended it, but such is not to be compared with the real joy you experience when your child, who has the power of choice, finds his chief delight in doing what he knows will meet with your approval).

His crowning work was, therefore, a combination of creation and self-importation. He made man, it is true, subject to the law of death and decay, but he did not leave him there with beasts of the field. He breathed upon him the breath of life, and he become a living soul. By this mysterious process he limited—yea, continues to limit—his own almightiness by delegating rights and privileges to beings who, though finite, have the power to grieve or to glorify the infinite.

The fact of man's being a free moral agent is too well established and too widely accepted to need emphasis now. But, regarding this freedom, it is well to remember wherein it lies. "Choose ye" has its limitation. Man may choose which road he will travel, but the end thereof has been predetermined. He may sow whatever seed he will, but the harvest cannot be altered by any choice he may make. "Be not deceived, God is not mocked; for whatsoever a man sows that shall he also reap."

Now, I have spoken of man's freedom only to show how differently God treats man from the way he deals with the rest of his creation. He marks out the paths of the stars, and he says to the tide, "So far you can come and no farther"; and they obey. They have no choice. But he dares not treat man that way; could not and let him remain a man. Our town has certain delegated rights and privileges which the state of Texas must respect so long as this town remains a municipality. In like manner, God does not invade the sovereign rights of man, or else probation would end, and they would cease to be free and become mere puppets. Herein lies the dignity of man. I say it reverently, but even God recognizes the sovereignty of man's will. Hence, the prevailing echo of God's voice as it speaks to us from the written word: "If you will. The one thing that is truly man's is his will. The hero of Paradise Lost pays a fitting tribute to this invincible part of our nature. After he had been driven from the fair fields of heaven, he arose in the dark region of the damned and heartened his cohorts in words of triumphant defiance:

"What though the field be lost!
All is not lost; the unconquerable will,
And study of revenge, immoral hate,
And courage never to submit or yield,
And what is else not to be overcome;
That glory never shall his wrath or might extort from me."

But even a man's will yields to his greatest affection; hence, God would secure our loyalty and ultimate well-being, not by coercing our wills, but by seeking our hearts and winning our love. By the side of "If you will," therefore, we have, "Son, give me thine heart." Oh, how this picture of God should lift us and fill us with an insatiable desire to answer every demand of a Father's love! Of this attitude the Psalmist said: "Thy gentleness—thy condescension—hath made me great." God never intended that man's behavior should be regulated by external laws, but by the rational exercise of his power of choice, God has made trustees of us all.

But, while God does not coerce the children of men, yet he has a definite purpose and fixed plan for each of us. And we are at our best only so long as we fit into the purpose for which we were made. The nearest approach to a perfect man is one who is doing and becoming what God intended him to do and to be.

"Our wills are ours, we know not how,
Our wills are ours to make them thine."

But this is optional with us, and greater responsibility was never laid upon mortal man. As we nobly use, or meanly abuse, this divine bestowment, we bless or curse our own souls.

Would you use your freedom wisely, then surrender it to God; would you make the most of life, put it at his disposal. There is no slavery like the slavery to self and to sin; neither is there any liberty like self-assumed bondage. "All to Jesus I surrender" is the secret of:

"If the Son shall make you free, you shall be free indeed."

This, my friends, is the supreme test of life: the use or abuse we make of our freedom. This is at once our cross and our crown. We read in Genesis: "It repented God that he had made man, and it grieved him at his heart," so great had become the sinfulness of the race. But the antediluvians were not the last to disappoint God. The same has been done again and again by nations and individuals. Whenever we refuse to follow the gleam, are disobedient to the heavenly vision, turn a deaf ear to the "still small voice," we grieve the spirit of the Eternal, and thwart in our lives, at least, the purpose of the Almighty.

But it is not an easy thing to measure up to our high calling of God in Christ Jesus. On the contrary, it has always been, and will forever remain, a difficult thing to do right. It requires much less effort to sow to the flesh than to the spirit. The broad road is much more inviting than the straight and narrow way. The temporal and sensuous world is constantly bidding for the first place in our affections. Life, from the cradle to the grave, is one unending struggle between these antagonistic forces, fighting for the mastery of the soul. Probation itself carries the possibility to do wrong as well as the power to do right. But, in our effort to live the overcoming life, to fight the winning fight, we are not without help.

Gods' task throughout the ages has been to make the motive, the incentive, to do right stronger than the inclination or tendency to do wrong.

Religion does not make us immune to temptation, but supplies strength to overcome it. Religion, and religion alone, has made it possible for men to live up to the best light of the time. This leads me to say, there has been some good in all the great schools of systems of religion. God's contention with his people has not been about the light they have, but about the difference between knowledge and conduct. The one outstanding appeal of the Bible from Genesis to Revelation is DO RIGHT, but the motive to which the appeal is made changes with the changing light.

Fear of punishment and hope of reward represents the highest appeal made among the ancient Hebrews. This was the legal dispensation. Later on, God spoke to men through the voice of the prophets. They represent him speaking sometimes with all the tenderness of a father. "As I live," sayeth the Lord, "I take no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye, for why will ye die?" Or again, "Come, let us reason together; though your sins be as scarlet, they shall be as white as snow." God used the prophets to great advantage. Through them his purpose was revealed, and by them his will was accomplished. But the prophets do not mark the end of God's effort to induce men to do right. Among them all, none could be found with soul big enough or heart pure enough through whom God could deliver his final message and make his highest appeal to the children of men.

In the fulness of time, therefore, he came himself in in the person of his own Son. The word became flesh and dwelt among us. John 3:16 is the measure of God's effort to save men: "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." God Almighty has gone his limit. He has exhausted the resources the resources of earth and impoverished heaven to make the motive to do right stronger than the inclination to do wrong. Jesus Christ, who came to seek and to save the lost, and who gave himself a ransom for many, is the Father's compelling appeal for filial love and loyal obedience. He who said, "Greater love hath no man than this, that he lay down his life for his friends," holds out both sweet assurance and solemn warning to all who have refused to subordinate their selfish finite will to the infallible will of the Father.

Hear him as he weeps over the fatal refusal of the Holy City: "Oh, Jerusalem! Jerusalem! Thou that stonest the prophets and killest those who were sent unto thee," etc.; and then listen to the echo of the awful words by which he pronounced its dreadful doom: "Behold, your house is left to you desolate."

It was the consciousness that Jesus Christ is a finality in God's redemption scheme that inspired the words of Heb. 2:3: "How shall we escape if we neglect so great salvation?" Paul bears testimony to the same fact: "Other foundation can no man lay than is laid in Jesus Christ." Peter answers: "Unto whom can we go, for thou hast the word of eternal life." In him we behold not only the "true way of life," but God's final appeal that we walk therein. He answers our reason and merits our affection. Whoever, therefore, utterly and finally ignores the call of God as expressed in his Son is, indeed, without hope in the world. For how shall we escape if we neglect salvation made possible at such a cost!

Much might be said about the Great Salvation, or the Christian religion, but permit me to recommend it today for its keeping and transforming power.

The outstanding glory of the religion of Jesus Christ is its power to hold, from the cradle to the grave, those who yield themselves to its saving grace. What the law of gravitation is to the stars, religion is to the life of man. There is nothing that so fortifies one against the "snare of the fowler," nothing that so protects one against the fiery darts of the devil, as religious conviction. There is no fact of consciousness quite so valuable as "Thou God seest me." It is the power by which man is held in his proper relation to God and his fellowmen. Happy indeed is the man who can say: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him."

But, finally, the Christian religion offers to the man who has become a slave to self and sin his only hope of release. If you have depleted your will power, squandered your manhood, perverted your nature, dwarfed your soul, the Great Physician offers you a prescription written in his own blood:

"His blood can make the foulest clean,
His blood avails for thee."

RALEIGH DISTRICT CONFERENCE

Middleburg church, six miles north of Henderson on highway No. 1. We plan one full day, beginning at 9 a. m. Come early, remain until the business is completed. The program will be inspirational, not formal. Visitors and representatives of church interests are cordially invited. Due consideration will be given every cause and speaker. The well known Middleburg hospitality awaits us. The co-operation of every one concerned is invited in making the occasion profitable and enjoyable.

J. H. Barnhardt.

HOME COMING AT GREENSBORO COLLEGE

Founders' and Benefactors' Day at Greensboro College this year was more than the usual home coming day; the feature of the day being the installation of Dr. Luther L. Gobbel as president of the institution. The occasion was a glowing success. The academic procession in which the usual academic "togs" were in evidence for the first time made an imposing array; the exercises of the morning in Odell Memorial auditorium were characterized by excellence of arrangement and effectiveness of presentation, the speeches without exception being admirable both as to substance and terminal qualities; and the alumnae luncheon at Sedgefield Inn met every requirement.

Bishop Paul B. Kern, Dr. R. B. House of Chapel Hill, Dr. W. P. Few of Duke, and President Luther L. Gobbel were the principal speakers at the morning exercises. Mrs. D. C. Roper of Washington, D. C., brought greetings representing the alumnae, and Rev. A. J. Hobbs representing the trustees. President Emeritus S. B. Turrentine presented the charter and seal of the college.

Dr. J. Roddey Miller, chairman of the home coming committee, presented the delegates from the other colleges of the state.

This was most excellently done and gave each of the distinguished guests an opportunity to become known to the assembly.

Rarely does a crowded luncheon hour pass in such a charming way, especially one crowded with numerous representatives to be heard as was this. No one could have excelled Miss Annie Laurie Lowrance as presiding officer. She did not waste a moment and she allowed no opportunity to slip. Greetings came thick and fast from all angles among the student body and the widely scattered "old grads" here assembled. Twenty-two had some part in the greetings, toasts, responses, recognitions and vocal selections. There was not a "dud" among them all. We feel that all agreed with Dean Alice M. Baldwin of the Woman's College, Duke, when she suggested that to President Gobbel's grateful recognition of the "love and loyalty" of Greensboro College alumnae she would like to add "ability." She had never known an occasion in which students and graduates acquitted themselves in a finer or more excellent manner.

Space does not allow us to quote from the many excellent addresses or to set out the fine objectives the new president has for the college, but we must give the greetings of little Martha Jean Yokely (nine), daughter of Mrs. K. M. Yokely (Frances Newby), who stood in a chair as she spoke with dramatic effect:

"I bring greetings to Greensboro College from her future daughters—the G. C. juniors everywhere.

"We have heard our mothers and their friends tell about the happy times they had while at G. C. and of how they love her—and we want to be just like them.

"Maybe—but don't tell our mothers we said so—maybe we can love Greensboro College a little more than they do because we are getting an early start. Anyway, we are going to do our part to let her continue to be the finest college in the land."

She made a great hit.

The May Day exercises, the popular event of the day, drew an immense crowd to the old campus. The weather was perfect, the girls in fine fettle and the former students felt that this was an epochal day in the history of the college—the end of a perfect day.

ASHEVILLE DISTRICT CONFERENCE

The forty-seventh session of the Asheville district conference was called to order by the presiding officer, the Reverend Walter B. West, at nine o'clock Monday morning, April 27, in the Weaverville Methodist church. Twenty-five traveling preachers, one superannuate, one local elder, two local deacons, two licentiates and 99 laymen answered present to the roll call.

The reports of the pastors indicated that good work was being done throughout the district. These reports revealed that 29 per cent of the conference claims and 40 per cent of salaries had been collected, and that 170 had been received into church membership on profession of faith.

Dr. E. K. McLarty, pastor of the First church of Hendersonville, preached the conference sermon, using for his text John 10:10, and speaking on the subject, "The More Abundant Life."

Dr. Paul N. Garber represented Duke University and the North Carolina Christian Advocate, Brother L. B. Abernethy spoke in behalf of the Golden Cross, Rev. Carl King for the Board of Christian Education, and O. V. Woosley for the Children's Home. During the afternoon session Prof. Eugene J. Coltrane, president of Brevard College, made a report of the work being done at Brevard, and Dr. Luther L. Gobbel, president of Greensboro College, represented Greensboro College.

The following delegates were elected to the annual conference: George E. Evans, C. L. Felmet, Zeb F. Curtis, Miss Amy Hackney, H. A. Dunham, Guy Weaver, A. C. Reynolds, R. L. Woodard, P. L. Gaston, S. M. Garren, W. T. Davis, C. F. Brown, and L. J. Brookshire. Alternates: Mrs. S. E. Greenwood, Miss Bonnie Lou Roberts, Miss Mary Gudger, M. B. Reeves, Mrs. T. L. Brooks, and S. V. Parker.

The conference accepted an invitation to meet next year at the West Asheville Methodist church.

James B. McLarty, Sec.

OUTLINE OF TRINITY DIAMOND JUBILEE PROGRAM

Sunday, May 3—Dr. F. S. Hickman will preach. His theme: "An Old Faith in a New World."

Tuesday, May 5—Felicitations from all other denominations of the city. Address: "The History of Trinity Methodist Church" by Prof. B. G. Childs. "Historical Night."

Wednesday, May 6—The presentation of the pageant, "Historic Trinity," written by Dr. H. E. Spence. "Pageant Night."

Thursday, May 7—"Memorial Night." Recognition of church memorials. Silent tribute to "Our Honored Dead."

Memorial Address: Dr. W. A. Lambeth.

Friday, May 8—"Fellowship Night." Messages of fellowship and greetings from former pastors. Address: "Trinity Church and Trinity College" by Dr. W. P. Few.

Sunday, May 10—"Trinity Faces the Future." Rev. E. L. Hillman will preach.

Note: "Trinity Hall of Fame" will exhibit relics of the church during the week.

Trinity Birthday Party will be held at the close of the program on Friday evening.

Church School Visitations will be observed after the pageant on Wednesday evening.



COMBINED CHOIRS OF FIRST CHURCH, HENDERSON

Mrs. E. F. Shaw, Organist; R. J. Jones, Director Senior Choir; Mrs. C. Glenn Patterson, Director Junior Choir; Mrs. E. F. Shaw, Director Young People's Choir

WESLEY FOUNDATION COUNCIL BANQUET AT COLLEGE PLACE CHURCH

In the dining room of College Place church, Greensboro, on the evening of April 23, the Wesley Foundation Council enjoyed two happy hours at their annual banquet, which was delightful in all its appointments. In every part of the banqueting hall was a profusion of flowers arranged with unusual good taste, which added greatly to the occasion. Miss Dorothy Gaskins wrote of "Our Flower Garden" as follows:

Our tiny garden of flowers
Is rather small in size,
But this little bower is worth
Much more than you realize.
Each tender little flower bud
Is blessed with wealth divine,
It brings to all who walk within
Its richest gifts sublime.

These Methodist students of the Woman's College of the University of North Carolina had chosen as their theme for the evening, "Spring in Our Garden," with the following program:

Invocation—Dr. A. W. Plyler.

A Host of Golden Daffodils—Welcome, Evelyn Cavileer, toastmistress.

A Banquet of Blue Violets—To New Council, Louise Goodman. Response, Ruth Gill, Wesley Foundation President-elect.

The Border of Iris—To Guests, Margaret Messer. Response, Miss Margaret Flintom.

Vocal Solo—"In the Garden of Tomorrow."

The Forget-Me-Nots—To Former Councils, Sarah Ambrose. Response, Josephine Kiker.

The Lily, Symbol of Faith—To the Church, Magdalene Brummitt. Response, Rev. B. C. Reavis.

Violin Solo—"The Old Refrain."

Our Gardener—To the Speaker, Martha McRae. Response, Bishop Paul B. Kern.

In the Garden of Tomorrow—Farewell, Evelyn Cavileer.

Gladys Black, violinist; Geladine Young, soloist; Jean Graham, pianist.

OUT OF DEATH—BEAUTY

Over the rough, muddy roads of Cleveland county, Gideon Price carried the mail. For many years through fair weather and foul, through sunshine, snow, sleet, hail and rain he brought the letter, the farm magazine, the newspaper, to country homes.

It was back in 1918 that he got some important mail for himself. His son had tramped the paths of glory into the poppies of Flanders' Fields. He was dead and his body lay beneath the drooping skies of France.

But Gideon Price refused to let his son die. He loved that cheery young fellow too much. He had carried him in his arms, he had played games with him. He had taught him the lessons of manhood and of courage. So he couldn't let him die.

Gideon Price has quit carrying the mail over the roads of Cleveland county, though the rough turnpikes are smoother now and many of them are concrete or asphalt boulevards stretching into other counties. At his home he has planted a tulip garden, one of the most beautiful in America, with more than 75,000 plants. In his retirement, he tends this garden. He has made of it a living memorial to his son who died in France. Out of that death came this beauty for all who would come to see. And in Gideon Price's heart there is the ring of boyish laughter and the prattle of a youngster's tongue forever, as he bends among his tulip rows.—Twin-City Sentinel.

An Editorial that Raised a Lot of Questions

The following editorial in last week's Advocate attracted my attention.:

"Why should the messenger of glad tidings, which is another name for gospel ministers, become apostles of gloom? Strange that any man should choose to become a croaking frog when he can and should be a song bird of the morning? Make melody in your heart and cause the notes of victory to ring in your voice. The preacher of the gospel of the Son of God who thinks the world is getting worse should find another job, because he has no place with Jesus and Paul and Wesley and all the other names of the Christian religion?."

Now, I am not saying that you you are not right about this matter. Still it occurs to me that it might be very helpful to have you discuss certain things and establish this truth to the satisfaction of all. So I am going to ask you to defend your thesis and would direct your attention especially to the following points:

World Affairs

Recall the World War which is so recent that its rumblings have not quite died away. Then survey the world outlook. Consider Japan's conduct toward China and Italy's toward Ethiopia; Germany in the Rhineland and Turkey in the Dardenelles. Don't overlook the war-dogs straining at the leashes in Europe and the mad race in preparation for war all over the world. Look at the internal affairs of Russia, Italy, Germany, Japan, etc.

American National Affairs

Discuss the betterment brought about by Roosevelt's New Deal policies, not overlooking editorial comment in the columns of the N. C. Advocate. Don't overlook the progress made in this nation by the repeal of the Eighteenth Amendment, the unemployment situation, the enormous amount of crime within our borders, the idealistic administration of relief, the revelations concerning the manufacture and sale of munitions, the debacle that confronts us when millions had rather be on relief than to work for a living.

N. C. State Affairs

Consider crime right here in the Old North State. Clyde Hoey who seems to look mighty good to ye editor for the governorship said in his Charlotte speech: "North Carolina has the largest prison population in all of her history. There are vast numbers of young people in prison and the percentage is increasing. . . . the state certainly must use its best endeavor not to release those people from custody more of a menace to society than they were when incarcerated."

Reflect a little upon the personal conduct of members of our legislature while in Raleigh making laws for the betterment of the state. Think of some of the laws they have passed; for instance, slot machines, absentee voting which is claimed to be very corrupting in the election machinery of the state and yet it was not repealed; the repeal of the Turlington Act and the manner in which it was done; the sales tax on the poor man's loaf of bread (tax on poverty); the manner in which the rich escape paying taxes either through favoring laws or through dishonesty and lying when listing taxes. You might also consider some recent political campaigns such as when Senator Simmons was defeated and when "Our Bob" was sent to the U. S. Senate.

Home

Give us a study of the home situation in America. Give especial attention to divorce, childless marriages where the contracting parties intended that there should never be any children; working wives and mothers outside of the home. Compare the ancient home with the modern home sometimes described as "a filling and retiring station" early in the morning), and show the progress which has been made.

Church Affairs

Tell of the growth of the church and its influence in the life of the nation. Consider not only its quantity but its quality. Is the church (Methodist) growing in holiness? Don't overlook this statement from Report No. 1 of the Board of Lay Activities at our last conference: "We deplore the situation that reveals a social, moral, and spiritual decline in the life of our people." (See Journal, p. 54). Make them take it all back. Inquire into the matter of church attendance and report how much larger the congregations are now and what the percentage of increase is over former days. Consider the influence of wealth and society in making appointments, muzzling the preachers and determining the program and moral and spiritual stands of the (our) church.

World Evangelization

Examine into the missionary cause and tell us whether missionary enthusiasm is increasing and how much. What results are being achieved among the "heathen" nations where missionaries have gone and are still going.

The Ministry

Weigh the present-day ministry. You might do that in our conference. Direct your attention to the unselfishness, brotherhood and "politics" as to making and securing appointments. Supposing that the ablest men are being put into the eldership and the large churches, how do the men in those places compare with their predecessors in those places back, we will say, when you were an elder? Have we the giants they are said to have had in those days? Compare the doctrine preached by the Apostles and by our sainted fathers with what we are handing out today. Are we spreading scriptural holiness all over lands as they set out to do? Are we reforming this continent as they did?

Slavery

Compare the slavery of the tenant system in the South (even right here in North Carolina) with the chattel slavery of before the Civil War. Estimate the miles of progress we have made.

Youth

Make a study of youth in connection with our modern educational system. Are our young men and young women coming out of our colleges and universities more religious and moral than when they entered? Consider the sex situation, not forgetting to enquire into the matter of contraceptives which are for sale at practically all drug stores and filling stations. Look into the matter of who is

buying them. Study the use of cigarettes by young women and find out whether there is an increased use of intoxicating liquor by them.

Sabbath Observance

This is a big subject. You might study it both with reference to the church and the world. Is the present mode of observing Sunday: fishing, golfing, ball games, selling beer and wine, Sunday movies, etc., etc., better than the manner of former times?

Gambling

We are sometimes called a nation of gamblers. Is there more gambling, as in Wall Street, on baseball, football, horse racing, slot machines, cock fighting, "numbers racket," bridge, "jackpot" at theatres, etc., etc., than in former times. If so show wherein this is making the world better.

Temperance

This is also a big question. Was the repeal of the Eighteenth Amendment an advance movement? Was the repeal of the Turlington Act and the opening of liquor stores in 17 counties in North Carolina an indication that the world is getting better? Is there more drinking now than under prohibition? Is there more drinking than in the days of the saloon? If there is show where the improvement lies and also show why the church should oppose the liquor traffic.

Here are some suggestions which will possibly call into activity the nimble brains of my good friend, the editor. Certainly I have given you cause and justification for discussing some very pertinent and vital matters. Go to it! I shall look forward to your discussions of these things for many months to come. They will not only make the Advocate exceedingly interesting but you can do a great service to your readers everywhere. Blessings on you.

C. T. Thrift.

[The best answer we know to all these questions and problems raised by Dr. Thrift can be found in his own admirable book, "The Romance of the Gospel." Read that book for confirmation of the truthfulness of the editorial paragraph quoted by Dr. Thrift, and also for the cure of the present disordered world.—Ed.]

PRACTICAL RELIGION

By Allen P. Brantley

Religion on a pedestal is of little practical use. Religion confined to an age, to a race, to a church, to a class or to a clan is insufficient for a virile and effervescent society. The Master Teacher of all time was woefully misunderstood because he taught a religion that was all inclusive. He had nothing to do with racial bounds and creedal limits. He had not time for a religion that differentiated between Samaritans and the Jerusalem fathers. How then can we expect him to be a party to a religion today that would set the Caucasian race apart as a kind of specially favored race? We may be interested in a religion for Americans, but Jesus is not. Unless it will include Mexicans, South Americans, Africans, and the Orientals it will not meet with his approval. His idea of the kingdom of God was so inclusive that it left no one out. We would leave a lot of people out of our plan of salvation, but Jesus includes them all.

God is the Father of all, and we are members of that one great family. Christianity, therefore, stands for universal brotherhood idealistically interpreted and consistently practiced. What good are our ideals unless they are standards by which we live? If we have a religion good for nothing more than to believe in, we might as well discard it. Christianity as a religion is a way of life. It is a simple method of living. It is living decently, and courageously adopting a life patterned after the Christ of the ages.

We wax eloquent in our advocacy of the kingdom of God. We echo the words of John the Baptist in our urgency to get into the kingdom. Then to show what colossal hypocrisy is behind our ardent enthusiasm, we build our immigration walls so high that only a few can get a peep into our physical land much less a glance into our spiritual land. I wonder if we really believe that the kingdom of God was ever meant for all races. Yes, with compartments, no doubt. When Jesus prayed "Thy kingdom come" he opened the kingdom for all races and creeds. We pray that same prayer but with reservations. We will be contented with a kindom made up of our American friends and relations, and if God doesn't look out for the rest, they will be at the mercy of no one. We just simply aren't interested in other people. The high churchmen of Jerusalem were not interested in the Samaritans but Jesus was. We may not be interested in people of other lands, but Jesus is.

We believe in social justice. We shed copious tears over the plight of our fellowmen. Thousands walking the streets hungry. Men and women working for a pittance which scarcely holds body and soul together. We condemn the atrocious exploitation of our fellowmen. Then do nothing about it. We vote the same old ticket which puts the same old gang back in office, that runs the country in the same old way. It's "Everybody for himself, and the devil for us all!" This is not surprising in the least for we live in a system that produces rugged individualists. Our keen competition makes every man for himself. It is the survival of the one who can hold out the longest. Co-operation and brotherhood are two unknown quantities in our present social set-up. To advance these ideals is little more than mockery. As a practical issue we are not interested in them. Kagawa, perhaps the greatest Christian of this century, has embodied the co-operative movement in his plan of Christian brotherhood. He was held up at our immigration office not because he had a little eye trouble, but because his doctrine of co-operation, brotherhood and peace made trouble for our system of cut-throat competition and rugged individualism. Kagawa believes, lives and puts into practice a practical Christianity. We don't care how much idealism a person believes in, just so he doesn't try to practice it too much. Living and exercising a practical religion sent Jesus to the cross. It sent martyrs to the stake. It will bid us go on a daring mission. It will send us forth over a hard and difficult road, but who of us will not dare to travel that road?

Science has thrown across ancient boundaries new meshworks of inter-communication, so that willy-nilly we have to live together. If we cannot match what science is doing on the outside with good will on the inside, we are done for.—Harry Emerson Fosdick.

A politician is a person with whose policies you don't agree. If you agree with him he is a statesmtn.—David Lloyd George.

RELIGIOUS EMPHASIS WEEK AT BREVARD

Rev. C. E. Rozelle, pastor of Main Street Methodist church, Gastonia, has just closed a series of services in the Brevard Methodist church and Brevard College. These services began April 19 and were concluded Monday, April 27. During the entire period Brother Rozzelle delivered eight sermons in the church and spoke to the college students at their regular chapel period seven times. The town people and the college students were alike delighted with Brother Rozzelle. Rarely, if ever, have college students made a more suitable and genuine response. The interest in the community increased steadily from the beginning. On the last Sunday two large congregations, which taxed the capacity of the local Methodist church, were present to hear Brother Rozzelle.

Mrs. J. H. Brendall, with the assistance of Mrs. Rymer, conducted services each afternoon from 3:30 to 4 for the children of the community. Each afternoon pastors of the different churches talked to the boys and girls present. This series of services came to a climax Saturday evening, April 25, when a program under the direction of Mrs. Brendall was presented by the children.

Altogether, the Brevard Methodist church and Brevard College have been considerably benefited by what might be termed "Religious Emphasis Week" in the college and in the church as well. E. J. Coltrane.

A GOOD MAN GONE

After a struggle of two weeks with influenza and complications, Charles A. Shoffner of the Pleasant Garden charge departed this life to his eternal reward. His death came as a distinct shock to hundreds of people in Guilford and Randolph counties.

Brother Shoffner was a man of spotless character. He was held in high esteem by all who knew him. He was unassuming in character, an affectionate and devoted husband and father, the best of neighbors, and in love and sympathy with all mankind. He was one of the most faithful members of Bethlehem church, was secretary and treasurer of his church and recording steward of his charge. He was a friend to every man and the enemy of no man. He was vitally interested in every issue that was of interest to his community. He weighed the evidence in all matters before expressing an opinion. When he drew his conclusions we always found him on the right side of every issue.

He leaves his wife, one daughter, two sons and a multitude of friends to mourn the departure of a great and good man. R. C. Kirk.

GREENSBORO COLLEGE NOTES

Home coming day, combined with founders' and benefactors' day was celebrated at Greensboro College Saturday, April 25, with great success, at which time Dr. Luther L. Gobbel was formally inaugurated as the tenth president of the college. The program of the day included the inauguration of Dr. Gobbel as president in Odell Memorial auditorium at 10:30 o'clock; an alumnae luncheon, presided over by Miss Annie Laurie Lowrance of Winston-Salem, president of the Greensboro College Alumnae Association; a tree planting ceremony at four o'clock, and the crowning of the May Queen, Miss Mary Hix of North Wilkesboro, at five o'clock in the afternoon.

The Greensboro College Glee Club, under the direction of Walter E. Vassar, head of the voice department at the college, appeared at the Centenary Methodist church in Winston-Salem Wednesday night, April 29, at 8 o'clock. The club will inaugurate National Music Week, May 3-8, with a concert to be presented at the First Methodist church in Burlington, Sunday night, May 3, at 8 o'clock, and as further observance of the week the club will sing at the Wesley Memorial Methodist church in High Point Wednesday night, May 6, at 8 o'clock.

THE CHURCH DREAMER

At the recent meeting of the Woman's Missionary Council I was requested to answer the often asked question as to what are the duties of the church deaconess. Having served for nine years in one of our large downtown churches, and with several different pastors, my experience was varied. The first half of each morning was spent in the deaconess office at the church. There is always the steady job of revising the church roll. Besides the alphabetical roll there is a need of one by streets so that no one may be omitted in the visitation. The deaconess office is a prayer room for the women of the church, young and old. They leave their troubles there, knowing that their confidence is honored and safe. Unfortunate people come for relief, which is usually in charge of the deaconess. She has been trained in constructive relief work, and the problems of the poor. New officers of the missionary society come for help on programs or for advice. The deaconess arranges for music for funerals and for other occasions. She finds employment for persons, co-operating with other agencies of the city. Later in the morning she attends to any church business down town and visits casually the business women of the church. After lunch the real visitation begins and continues all afternoon, unless interrupted by some meeting at the church. Each morning the deaconess places in the pastor's mail basket the results of her visitation, especially the things that need his attention, or matters that he should know. Whenever possible the deaconess has a short prayer in the home. She attends most of the meetings at the church. In one instance she compiled material for a little church paper, used in place of a church calendar. A number of deaconesses serve as directors of religious education and have charge of vacation church schools.

Sunday is the busiest day of all for the church deaconess. She often has a teacher training class; she keeps behind worship programs in the church school. As a minimum she attends four services and represents the pastor often at the young people's meetings. Some of the deaconesses are expert in business, some as musicians. Others are able to use the fine arts in their religious programs. Some have the gift of pageantry; others still are gifted as soul winners.

A pastor in writing of his experience with the church deaconess said: "I have found that the Scarritt graduates have a broad understanding of present day problems and programs. They seem to serve the requirements of an advancing church. Added to this is a fineness of spirit, loyalty and tact which has been manifested by the Scarritt graduate workers. They are versatile and fit anywhere in the church program, as needs arise." He further states that their efficiency and consecration not only reflects much credit on Scarritt College, but is a blessing and asset to the church employing them. H.G.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

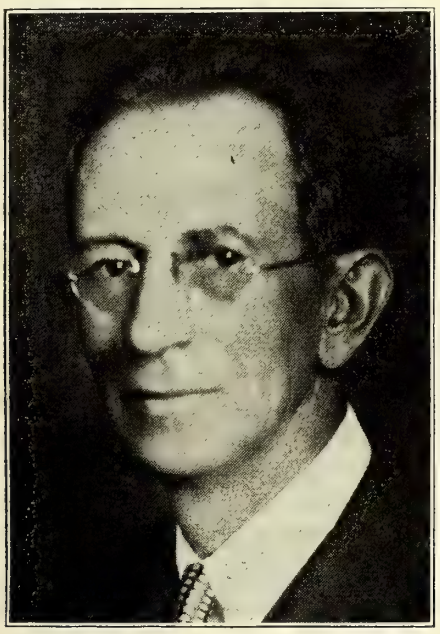
WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central ..... L. D. Thompson, F. M. Weaver

Charlotte District

Waxhaw ..... W. T. Albright, H. A. Privett
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers
Monroe Circuit ..... W. C. Dutton (N. Monroe), J. S. Polk



DR. J. H. BARNHARDT
Presiding elder of Raleigh district. His district leads in number of charges reporting new subscribers

Gastonia District

Smyre .....P. W. Townsend

Greensboro District

Proximity ..... John Cline, Paul Holyfield
Mt. Pleasant ..... D. R. Proffitt, F. M. Buchanan
Bessemer ..... Wilbur B. McFarland, B. T. White
Reidsville Ct. ..... T. V. Crouse
Summerfield ..... J. N. Snow

Marion District

Marion ..... John W. Moore
North Forest ...J. M. Varner, (North Morganton) O. M. Avery

Mount Airy District

Spray ..... A. C. Waggoner, J. F. Meisamer
Stoneville-Mayodan ..... R. M. Hardee
Elkin ..... W. A. Jenkins, W. S. Reich

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle
Norwood ..... A. P. Ratledge, J. V. Barringer
Kannapolis ..... N. C. Williams, G. C. Maulden

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards
West View ..... C. W. Kirby, Lenore Correll
Whitnel ..... E. Myers (Harper's Chapel)

Waynesville District

Sylva ..... T. R. Wolfe
Andrews ..... W. S. Smith
Canton ..... D. E. Camak, Clyde R. Hoey, Jr.
Macon ..... J. B. Tabor (Patton's)

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam
Advance ..... F. E. Howard (Bailey's) Fred Myers
Cooleemee ..... J. M. Barber, E. M. Holt

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath
South Alamance (Saxapahaw) ..... J .A. Tharpe
Long Memorial ..... B. P. Robinson, Dr. B. E. Love

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett
Stumpy Point ..... R. H. Lewis, E. M. Hooper
Perquimans ..... J. W. Dimmette (Cedar Grove, C. P. Quincy)
Plymouth..C. T. Thrift (Ware's Chapel), J. F. Jordan (Siloam)
Ahoskie ..... J. L. Smith (Colerain)
Murfreesboro ..... E. W. Downum



REV. D. E. EARNHARDT
Presiding elder of Fayetteville district. His district leads the state in number of new subscribers secured

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe
Laurel Hill ..... W. F. Elliott, Geo. B. Hooker
Carthage..E. C. Durham, (Carthage) H. Lee Thomas, (Center) J. W. Jackson, (Cameron) J. Abner Thomas
Troy ..... W. R. Royall
Biscoe ..... W. F. Trawick

New Bern District

Morehead City ..... B .H. Houston, Chas. S. Wallace
Beaufort ..... C. T. Rogers
Grifton..P. H. Fields, B. C. Chauncey, (Grifton) J. H. Barwick, (Sharon) B. C. Langston, (Edwards) Joshua Craft, Gum Swamp) Miss Agnes Burney

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone, (Apex) Dr. R. W. Johnson
Central ..... S. J. Starnes
Lillington ..... N. M. Wright, J. H. Williams
Oxford ..... L. B. Jones, G. T. Stem
Four Oaks ..... H. B. Baum
Creedmoor..E. D. Dodd, J. A. Cowan; (Creedmoor) J. A. Pitts, (Banks) Miss Elizabeth Morris, (Bullocks) Frank Hester, (Grove Hill) Mrs. Dora Gooch.
Selma ..... F. B. Peele
Henderson ..... R. E. Brown, T. B. Rose
Youngsville..H. E. Lance (Leah Church), J. H. Fuller (Piney Grove), Harold Phelps (Youngsville), Miss Irene Woodlief

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton
Bladen ..... W. R. Stevens (Deems Chapel)
Tabor City ..... N. B. Johnson (3 churches)
Lumberton Ct. .... N. B. Strickland, (Pembroke) J. R. Moore
Faison-Kenansville ..... F. B. Joyner (Goshen) C. A. Sutton

Womanhood

By REV. CLAUDE MOSER

"A virtuous woman is a crown."—Proverbs 12:4.

Womanhood. What is womanhood? There is no more important question for young women to consider than the one which we have selected for our discussion at this time. I think that the highest ambition of every young woman should be that of possessing a true womanhood. I doubt if life presents a higher object of attainment. To be a real woman in the truest and highest sense is to be the best thing beneath the heavens. A purewoman is the most attractive being on earth. To be a woman is something more than to live eighteen or twenty years; to be a woman means something more than to attain the stature of womanhood; it means more than to wear pretty clothes; to be a woman is something more than to be a beauty; to be a woman is something more than to be a wife or mother. All these do not make woman. Beauty and style and grace do not always make the woman. Some of the noblest specimens of womanhood the world has ever known were women of the plainest appearance. What makes the woman? A woman's real worth is to be estimated by the goodness of her heart, the greatness of her soul, and the purity and sweetness of her character. The woman who has a kind disposition, a well balanced character and a pure heart, is lovely and attractive, matters not how plain her face may be, or how homely her figure may be.

I am convinced in my thinking that young women have a greater responsibility in this life than young men. I believe that in any nation woman holds the balance of power. Some of the greatest men our country has produced, according to their confessions later in life, give credit for their greatness to their mothers. Their fathers are seldom mentioned. So I contend that young women hold complete sway over the moral destiny of the young men of this country, preventing them from becoming lawless outcasts. And if young women do not possess sufficient force of character; if their virtue is not vigorous; if their moral wills are not resolute, and their influence is not armed with executive power; if they are not true to God and duty, then what can be expected of the young men of this country?

So many young ladies reason like this today: They would not have a drunkard for a husband, but they do not decline to drink a glass of wine with a fast young man. They would not use profane language, but they like the society of the young man who uses profane language. They would not be dishonest, but they use a thousand deceitful words and ways and endure the society of the young man who is a dishonest deceiver. They would not be irreligious, but they smile upon the most irreligious young men, and even show that they like to be wooed by them. There is no virtue in such living. No, such living is hypocritical and a superficial pretension to virtue. I repeat that young women by their constant Christian example exert an untold influence upon young men. You try the other for a while. You silently and effectively rebuke the young man who persists in these things, and you will be surprised how much respect he will pay you. If a young man sees that the religion which his mother taught him to venerate is lightly thought of and perhaps sneered at by the young lady with whom he associates, one could hardly expect him to think that it is the religion for him. Men love women. God intended that man love woman. Men like to trust their fortunes into their hands. Men like to gather about them for the blessing of their smiles. The good woman strews man's pathway with moral light; they bless with effort; they teach honesty and duty in every act of their lives. So, young ladies, may I again state that you wield a great influence?

Now, what do young men desire their girl friends to be? What does a young man expect in the way of an ideal girl? What splendid traits of character does he desire her to show? I shall state some of these, and I dare to say that I shall not go far wrong from the general opinion of young men. Young men want you to be gentle, refined, and cultured. Young men want you to rival them, as you well can, in learning, in understanding, in virtue. Young men desire that you be gentle, ennobling, not weak, but kind and affectionate. They desire that you be the sweet, harmonizing influence of purity and truth and love. If young men are savages, they want the young women to be the civilizers. They desire that you subdue their ferocity, soften their manners and teach them all the needful lessons of order and sobriety and meekness and patience and goodness. Happy is that young lady who seeks to live this pure life. The girl who lives this pure life will become more and more the pure woman, will grow wiser and better and happier. Her path through the world will be a shining light, and all who know her will call her blessed. The young lady who lives this kind of life will remember constantly that she was not created to live her life alone. But she will be convinced that she has a higher and nobler destiny, that of doing good to others, that of making others happy.

Young ladies, all of you desire to be admired; to be loved; to be esteemed, and to be wooed. Each of you desires to be an ornament to your sex, and a blessing to your race. You cultivate this heavenly virtue of kindness and you will be all that. Wealth may surround you with all its fascination; beauty, learning, and talents may give you admirers, but love and kindness alone can captivate the human heart.

Lord Byron found a compensating power in the dear friendship of his sister and to her he often turned in his wanderings and his guilt as a wandering boy returns home. Hear these words as they came from his pen in that dark hour, "A world to roam in and a home with thee." He had plunged into sin until he was miserable, wretched and self-consumed, himself the very incarnation of vice. But his sister, his sweet sister, still shone like the morning star of memory upon his dark soul. Sisters scarcely know the influence they have over their brothers. A young man said to me a little while ago, "The greatest proof to me of the Christian religion is in my sister's life." Often the simple request of a young lady will keep a young man from going wrong. Many young men have been kept in the straight and narrow path; they have refused to drink, to gamble, and to stain their lives by uncleanness because a lady whom they respected and for whom they had an affection requested it. In other words, we believe

(Continued on page 31)

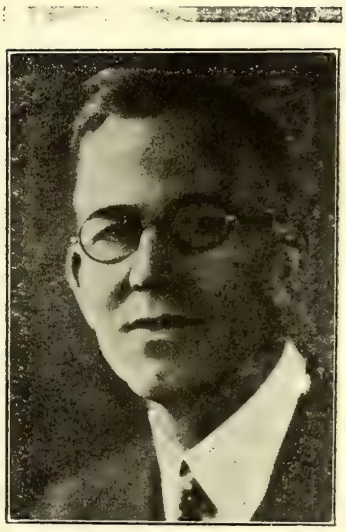
Goodsonville Methodist Church to be Dedicated Sunday May 10th



REV. R. L. FORBIS
Pastor of Goodsonville church



DR. GILBERT T. ROWE



REV. J. W. COMBS
Former pastor of Goodsonville church



The Goodsonville Church, which is to be dedicated Sunday, May 10. Dr. G. T. Rowe of Duke University will preach the dedicatory sermon at 11 o'clock

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

ANNOUNCEMENTS

The Fayetteville district meeting will be held at Mt. Gilead, May 7, opening at 10:30 o'clock.

The Cumberland-Lee zone will meet at Broadway May 1. Mrs. B. Cole of Sanford is chairman of this zone.

A FAMILIAR CHAT ABOUT THE ANNUAL MEETING AT MEMORIAL CHURCH, APRIL 21-24

In last week's issue the program was published, which was carried out in a most excellent way.

On Tuesday afternoon about 150 registered in time to be present at the fellowship dinner given at the Union by Duke University.

Dr. W. P. Few and Dr. R. L. Flowers were present and spoke in a most cordial way, signifying their appreciation of the work of this large group in behalf of Methodism and humanity.

Mrs. J. C. Angier, who has been a leader in the woman's missionary society for more than twenty-five years, addressed the company as follows:

"Madam President, Members of the N. C. Conference and Friends:

In behalf of the woman's missionary society it gives me great pleasure to extend a welcome to the Woman's Missionary Conference. Since our meeting last year we have been looking forward with much pleasure to having you here, and especially so for the last few weeks, as our preparations have been in the making.

I want you to know if you get as much pleasure, now that you are here, as we did in the making ready, you are going to have a wonderful time.

I believe emphasis should be laid upon the fact that the societies of our conference are doing worth while things and are rendering worth while forms of service, and I think as we meet together from year to year to make plans to carry on the work, discuss our problems, and tell our troubles, we are better enabled to increase our effectiveness in carrying on the work. Our church has played a big part in sending the gospel not only to foreign lands, but in the home land as well, and our conference has carried her share of the responsibility.

We are delighted to have you here with us. We hope your stay will be pleasant and helpful in many ways. Our hospitality is at your call and is freely extended all of you. The atmosphere is permeated with the spirit of friendiness which speaks for itself.

We welcome you most heartily. May you get the most out of your visit here —the Friendly City of Durham—the Duke University—our church and our society. We enjoy the great privilege of having you."

To this greeting Mrs. J. Wesley Foreman responded in a happy manner.

The evening service at the Duke Chapel followed this dinner, when Bishop Paul B. Kern preached a great missionary sermon to a missionary audience. In the beginning he pledged himself not to make use of his great learning as a minister is too often tempted to do when invited to preach at a seat of learning. In vivid language he brought before the audience the needs of many people who are without God. At the same time he showed how Christian missions are meeting the needs of many in China, in Korea and in Japan.

Should some want to know how learned our bishop is, let them study two of his latest books: "The Miracle of the Galilean" and "The Basic Beliefs of Jesus."

There were so many interesting features of the conference that our space will not allow a detailed description. However, the large audience followed most eagerly each day the noon day worship led by Mrs. C. W. Peppler and the opening meditation on "The Cross" by Mrs. W. C. Chadwick.

On Thursday afternoon there were seated on the platform nine missionaries who answered the question: "Was It Worth While?" They talked out of the depths of their experience and gave a vital message.

Mrs. Cordelia Hirst spoke for Korea; Mrs. J. R. Parker for Mexico; Mrs. Eugene Chesson for Brazil; Mrs. J. W. Frank for Japan; Mrs. R. H. Lewis for Cuba; Mrs. H. J. King for Europe and Oriental fields; Miss Elizabeth Davis, deaconess, for Virginia K. Johnson Home; Miss Mildred Hudgins for Japan; and Mrs. C. E. Parker for India, who closed by saying: "If I had a hundred lives to live, I couldn't ask for any greater privilege than to spend my life in India."

International relations might make a general appeal, since it was furnished a most spectacular setting with thirty or more men and women clad in the costumes of as many nationalities seated inside the altar rail. These costumes were provided by Dr. and Mrs. Elbert Russell, who collected them on their tour around the world two years ago.

Dr. Russell's address was thought provoking and convincing, and should arouse our women to take a more active part in the organized agencies for peace. He reminded his hearers that two great obstacles to missions are military imperialism and nationalism; that until we get rid of war and imperialism we can not do the things that Christianity should do for the nations; money that should go for missions is going to pay for the last war and the next war; but worse than the loss of the means of carrying on missionary enterprises is the loss of spiritual power to the world.

Mrs. J. W. Downs spoke several times on the achievements of the home department, emphasizing the need to continue to build on the foundations laid by those pioneer women fifty years ago. She characterized those early pioneers in the home field as women of prayer who had an enthusiasm for giving, systematically and joyfully. They also placed special emphasis on reading and study to learn the differences in the peoples of the earth.

The playlet entitled, "The Magic Turn," directed by Mrs. L. M. Hall and presented by Mrs. B. B. Slaughter, Mrs. J. A. Russell, Mrs. C. D. Barclift, Mrs. D. L. Fouts and Mrs. Ed. Earnhardt, was a delightful episode showing the value of the World Outlook to missionary leaders.

Perhaps you want to know about the conference prizes: the Lilly Moore Everett Study Jewel was won by the Raleigh district and presented to Mrs. Guerney P. Hood by Mrs. Everett; the Korean Urn was awarded to Miss Florine Robertson for the Efficiency Standard of the Durham district; the Picture Trophy Contest was won by the New Bern district, there having been a World Outlook service observed in each church on the district before March 31. Wilmington district stood next highest with 93 services observed.

CONFERENCE OFFICERS ELECTED

Every two years means voting time for this conference.

All the officers were re-elected except Mrs. M. T. Plyler, who resigned. Miss Anne Courtney Sharpe of Lumberton was elected superintendent of publicity. Miss Sharpe is well furnished for this office. She is a young woman of attractive personality who has given considerable study to world movements since leaving college. She knows the technique of the press and will bring to the executive committee the convictions of the younger element of our membership.

The conference realizes that in the re-election of former officers they have a leadership that is capable, conscientious and consecrated. Personally, my association with them has been a privilege and knowning their willingness to give their best to this cause, my admiration for them will ever remain supreme.

Many hearts were gladdened by the presence of Miss Vara Herring, Mrs. N. H. D. Wilson, Mrs. S. H. Scott, Miss Amma Graham, Mrs. J. LeGrand Everett, Mrs. Harvey Boney—all former officers. However, Mrs. Everett, Miss Herring and Mrs. Plyler are serving on the Historical Committee, which gives them conference membership.

If you wish to learn the highest truths, you must begin with the alphabet.—Japanese.

A road of a thousand miles begins with one step.—Japanese

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

DATES AND PLACES OF DISTRICT MEETINGS

May 5—Waynesville, at Murphy.
May 6—Asheville, at West Asheville.
May 7—Marion, at Marion.
May 12—Statesville, at Bethel.
May 13—Gastonia, at Cherryville.
May 6—Mt. Airy, at Moravian Falls.
May 5—Greensboro, at Wesley Memorial.
May 13—Winston-Salem, at Midway.
May 14—Salisbury, at Epworth, Concord.
May 22—Charlotte, at Marshville.

Mrs. A. D. Abernethy, Sec.

THE ANNUAL MEETING

With Broad Street church, Statesville, as the meeting place and the two auxiliares of the church as hostesses the twenty-fourth annual session of the Woman's Missionary Conference proved to be one of the most helpful and most inspirational of the meetings in recent years. The hospitality of the good people of Statesville was unbounded and they opened wide their homes and hearts to us and did everything in their power for our pleasure and for the success of the meeting. The morning of the opening day was given over to a meeting of the executive committee and district secretarise, and was followed at one o'clock by a most delightful luncheon tendered the official delegates at the home of Mrs. S. R. Holland on Davie street, with Mrs. J. W. Downs, Council representative of Nashville, Tenn., and Miss Dora Jane Armstrong, missionary from Africa, as special honor guests.

The initial session of the conference, with Mrs. C. C. Weaver, president, presiding, opened at 2:30 with a period of quiet meditation and worship service led by Mrs. W. W. Hagood, vice president, of Charlotte, who brought a most helpful and uplifting message on seed sowing, answering her questions as to how we should sow; what kind of seed should be used; where they should be placed; and why they should be sown, with appropriate scriptural references. A pretty solo, "Bringing in the Sheaves," was sung by Miss Peggy Gastiger of Mitchell College.

Upon organization it was found that there were 250 delegates present, 90 or more of whom were present for the first time at an annual meeting. Greetings were extended by Mrs. George Foard. The committees were announced and the delegates met in group sessions for an hour, after which they reassembled for the afternoon program, which opened with the communion service conducted by Rev. J. W. Hoyle, Jr., P. E. of Statesville district, assisted by Revs. C. N. Clark, J. B. Tabor and C. C. Weaver. Following a most impressive memorial service was held in the memory of the large number of members of the various auxiliaries who have passed since the last meeting. This service was one of the most beautiful of the entire conference. Two tall standards, bearing five white candles each, were placed upon the platform with a beautiful cross of white iris, narcissus and fern occupying the center. As the roll was called by the secretary, the ten district secretaries, dressed in white vestments, lighted each a candle for her district, which bore silent testimony to the esteem in which these loved workers, who have gone from us, were held. The cross was carried later in the afternoon to the cemetery by two conference representatives and three members of the local auxiliaries and was placed upon the grave of Mrs. Fraley, who had recently passed away.

The opening service of the evening session at 8 o'clock was led by Dr. C. N. Clark, pastor of Broad Street church, who read an appropriate scripture lesson followed by a fervent prayer. This session was one of the high lights of the conference, filled as it was by the two visiting guest speakers, Mrs. J. W. Downs, administrative secretary of home work, W. M. Council, and Miss Dora Jane Armstrong, missionary to Africa. Both of these messages were heard with exceptional interest and were most illuminating and inspiring, bringing to us, as they did, interesting information concerning our work in both the home and foreign fields. Mrs. Downs reviewed briefly the beginning of our work, paid tribute to the pioneer workers and urged us to carry on with the same faith, patience and ability the work which they had launched, giving as the object of our missionary work "to make America Christian." Miss Armstrong told us many things of interest concerning our work in Africa and plead for more missionaries with which to carry forward the work in that nation where there is so great a need existing, and urged the opening of a new field of work there, through which splendid results could be attained.

A vocal solo, "Open the Gates of the Temple," by Mr. Franklin Riker and a number by the full choir constituted the special music of the evening. Other solos, quartettes and special numbers by the splendid, well-trained choir at different services during the meeting were appreciated and thoroughly enjoyed and a special musical treat was the A Capella choir rendering two numbers under the leadership of Prof. E. B. Stimson.

Wednesday morning opened with the quiet hour and a most impressive worship service led by Mrs. H. W. McCain of High Point, who used as her theme "Ye Are My Witnesses," bringing out some of the ways through which we might witness for Christ.

Reports of vice president, Mrs. W. W. Hagood; conference secretary, Mrs. W. R. Harris; conference treasurer, Mrs. P. N. Peacock; conference superintendent of literature and publicity, Mrs. A. L. Thompson; and conference chairman of spiritual life groups, Mrs. C. E. Exum, were heard during the morning session and showed the activities of each of these departments as most gratifying and encouraging. Some of the interesting figures given were the number of organizations in our conference 427, with 50 added during 1935; 15,719 members with an increase of 2146; 70 Y. W. circles; 61 baby divsions.

Total finances for the year, $83,349.39. Of this amount $46,998.39 was cash contributions, $36,095.77 for local work and $255.26 value of supplies. Six districts overpaid their budgets: Asheville, Charlotte, Gastonia, Mt. Airy, Statesville and Waynesville, with Winston-Salem and Greensboro having paid the largest amounts of money. The year has been one of most heartening results in all of the districts and point to a larger and better service in 1936, with a new missionary, Miss Lorena Kelly, missionary to Africa as the newly adopted daughter of the conference.

The president's message, always one of the "highest of the high lights," was of exceptional merit as she brought us so much that was interesting and helpful, spoke words of encouragement to her co-workers and urged a fuller, more consecrated service, and a goal for still greater things in 1936. It is interesting to note that the W. N. C. conference still is "one of the big three" maintaining its third place in the Council for largest amounts paid in 1936. Greetings from Africa were brought by Miss Armstrong, who also conducted the worship and meditation at the noon hour.

After a scripture lesson and prayer by Miss Berta Ellison, deaconess in charge of Sunny Acres, near Lewisville, the Fresh Air Home for children, the message from the Council was given by Mrs. W. R. Harris and brought out many of the interesting happenings of those days in Dallas, Texas, when our missionary leaders came together for their 26th annual gathering. This report was followed by the presentation of the work of the district secretaries in an unusual and impressive manner, with a beautiful poster, "A Missionary Clock" being the central figure. The conference secretary compared the missionary society to a clock so intricate as to require the continuous lubrication with the oil of spirituality, and so built as to require daily winding with the key of human missionary endeavor, lest we do not hear the tick, tick. As each secretary reported she represented, through a special phase of the work, one of the keys which has made the clock go round in her district, and as they made their reports they held their statistical reports in their hands, these posters being placed later upon exhibition. (Continued next week)

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

SUMMER TRAINING PROGRAM

We are beginning to make our schedule for training classes and schools to be held during the summer months. Through the courtesy of Rev. J. M. Ormond and the co-operation of the Duke Foundation, we shall have the services of several young men who are students in the Duke School of Religion. These young men are accredited instructors, and are prepared to offer training courses wherever they may be needed and desired during the months of July and August. A number of requests have already come to us for classes during the summer. We earnestly request that all pastors and superintendents desiring such classes make their desires known as early as possible so that we may arrange our schedule accordingly.

WHITEVILLE TRAINING CLASS

When the pastor, pastor's wife, general superintendent, and most of the teachers of the Sunday school meet together for a week's study of their needs and problems, something is sure to happen in the life of the church and church school which they represent. We believe that as a result of the training class held at Whiteville last week, studying the course "The Educational Work of the Small Church," some real forward steps are going to be taken. Seldom does one find such a splendid spirit of co-operation or such a desire to do the work of the church in the way it ought to be done as was found in that group of workers at Whiteville. Among the "forward steps" definitely decided upon by the class at its last meeting were the following:

1. Nursery department.
2. Worship committee to plan worship programs for the Sunday school.
3. Separate room and worship service for beginner and primary children.
4. Epworth Highroad to be used by the young people in their Sunday school class, as well as League meeting.
5. Plan for home members and systematic visitation to be carried out.

WHAT ABOUT CHURCH SCHOOL DAY?

A large number of church schools have already requested copies of the program for Church School Day, and several schools have reported their observance of this occasion. We should like very much to have this day observed by every school in the North Carolina conference. If it was not possible to observe the occasion on April 19, as was suggested, we urge that it be observed on some other date between now and the first of June, if possible. Copies of the program suggested for this day will be mailed, upon request, to every school that desires them.

SPECIAL YOUNG PEOPLE'S MEETING

We are indebted to Miss Mary Elizabeth Hunt of Queen Street church, Kinston, for the following clipping from the Kinston newspaper with reference to a recent meeting of the Queen Street and Richlands young people's divisions:

"A delightful fellowship meeting was enjoyed Sunday evening when the young people's department of Queen Street Methodist church accepted the invitation of the young people of the Richlands church to worship with them. A light lunch was served at six o'clock on the lawn of the church, following which the group gathered for the devotional service.

"Robert Leslie, president of the Richlands group, presided. The service opened with the Lord's Prayer said in unison. Margaret Russell spoke words of welcome to the visiting group. The scripture was read from Matt. 13 by Lewis Betters. Robert Leslie sang a solo, 'The Half Has Never Been Told.' A talk on Jesus' use of parables was given by Esther Koonce as an introduction to the following program: 'Choices Reveal Character,' Ruth Frizzelle; 'Parables of Our Day,' taken from the Memphis conference, by Mervin Frizzelle; song by a group, 'Are Ye Able?' 'The Golden Rule Extends to All," Roscoe Franks; 'The Heart Must Be Right,' Olivia Brown; 'The Little Things That Count,' Marie Baysden; 'Triumphing Over Difficulties,' by Charlie Frizzelle; song by the audience, 'I Would Be True.'

"Olivia Hood, intermediate president, of the Queen Street church group, expressed the appreciation of the Kinston young people for the fellowship of the evening and the inspiration of the devotional service. There were about 75 present."

WHAT THE MEMPHIS CONFERENCE MEANT TO ME

One of the things that impressed me most about the Memphis conference was the enthusiastic atmosphere which pervaded each sesssion. There was much inspiration to be derived from the fact that several thousand young people had come together in an earnest and sincere effort to learn how to face life with Christ. This earnestness and sincerity was very evident. The prevailing attitude is one which is lacking in much group activity.

The theme of the conference was "Facing Life With Christ." Kagawa, in the early part of the conference, spoke of "Love as the Law of Life." He stressed our need today for the practical application of the redeeming and creative love for which Christ died. I think that the gathering at Memphis brought forward in a forceful manner the fact that if we are to face life with Christ, we need to apply his way—the law of love—to every situation which confronts us. We ned to apply love in all our dealings with other people, whatever the nature of our contacts and regardless of the color creed, or status of the person involved. Not only were these things brought to me more forcibly than ever before, but there also came a realization of the responsibility and opportunity for following the advice which Bishop Kern gave in the closing message of the conference—a realization of the importance of "doing something about it."

These are some of the outstanding things that the Memphis conference meant to me. It would be more accurate to say "means" to me, for the attitudes that were formed or strengthened there are proving meaningful still.

Hilda Lee Heatwole.

DURHAM MEMPHIS CLUB

The Memphis Clug of Durham held its third meeting on April 8 at the home of Eva Gantt. In the absence of the chairman, Miss Reba Cousins presided over the business session, and gave a report of the work done by the club to "carry on" Memphis. She said that Memphis Echoes meetings had been held in each church in Durham; that such a meeting had been held at Moncure, and that several others have been planned.

The second part of the meeting was under the leadership of Mrs. E. L. Hillman, the counselor for the study of personal religion. She led the group in an interesting and helpful discussion of "prayer—What It Means to Me."

Refreshments were served by the hostess and an enjoyable period of fellowship followed.

EASTER AND THE CHILDREN

At an impressive and appropriate service thirty children were taken into membership at Queen Street church, Kinston, on Palm Sunday.

In writing of this service the director of religious education says: "All this week some of the children who joined the church last Sunday have been attending the evening services and sitting on the front row. It has been interesting to watch the earnestness with which they have listened, and to see their sense of satisfaction in being members of the church."

It is gratifying to know that the parents of one of the junior children were baptized and joined the church with their young son, and thus "a little child" continues to "lead them."

On Saturday before Easter the pastor of the church gave the children an egg hunt, which was greatly enjoyed, and which provided for fellowship between pastor and children.

Forty-seven young people and adults were added to the membership of Queen Street church on Easter Sunday, bringing the number of those joining the church during the Easter season to 79.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MRS. J. D. McSWAIN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

HOME AND FOREIGN MISSIONARY ENTERPRISE OFFERINGS

October 15-April 15

The following report carries total amount of contribution to the Home and Foreign Missionary Enterprise by churches and districts during the first six months of the present conference year, October 15 to April 15:

Waynesville District

Clark's Chapel, Clyde	$ 3.00
Highlands	3.00
Long's Chapel	5.30
Franklin	9.46
Canton	47.75
Waynesville	55.00
Total	123.51

Mount Airy District

Grassy Creek	1.00
Wilkesboro	1.35
Lansing	1.85
Boone	2.20
North Wilkesboro	3.23
Mt. Pleasant, Rural Hall	4.78
Rural Hall	6.00
Warrensville	6.30
Draper	8.64
Mariah Chapel	9.51
Palmyra	8.75
Rockford Street	20.42
Elkin	26.50
Central	79.34
Total	179.87

Marion District

Rutherfordton	1.07
Bethlehem, Mill Springs	1.22
Wesley Chapel	2.50
Cross Mill	2.50
Pleasant Grove	4.25
Forest City	6.20
Rutherford College	6.42
Burnsville	6.60
Connelly Springs	18.00
Marion	20.00
Spindale	45.44
Morganton	71.97
Total	186.17

Statesville District

Harper's Chapel	1.00
Mt. Zon	1.35
Fairgrove	2.00
Bethlehem, Catawba	2.00
Maiden	2.00
Colliers	2.00
Elmwood	2.49
St. John's	2.60
Wesley Chapel	2.98
Highland	3.00
Trinity, Statesville	3.09
Williamson Chapel	3.16
Westview	5.12
Triplett	6.18
New Salem	7.00
Cool Springs	8.00
Whitnel	8.50
Littlejohn	10.88
Hudson	11.17
Catawba	12.80
Race Street	14.02
Rose Chapel	14.84
Hopewell	15.48
Vanderburg	16.56
Stony Point	18.10
Central, Mooresville	20.00
Hickory, First Church	27.61
Newton	32.00
Lenoir	45.00
Total	300.93

Asheville District

Avery's Creek	1.93
Swannanoa	2.00
Azalea	2.86
Saluda	3.11
Grace, Leicester	4.55
Oakley	5.00
Mills River	5.00
Tabernacle	6.82
Biltmore	9.20
Mt. Morenci	11.61
Hillside Street	21.58
Hendersonville	22.43
Weaverville	43.73
Haywood Street	46.11
West Asheville	52.25
Central	125.47
Total	363.65

Salisbury District

Richfield	1.00
Bethel	1.24
China Grove	1.50
Coburn Memorial	2.15
Harmony	3.00
Unity, Concord	3.00
Mt. Tabor	3.12
Woodleaf	3.41
Rocky Ridge	5.04
Mt. Pleasant	6.03
Kerr Street	6.25
Badin	12.00
South River	13.46
Liberty	14.05
Epworth	16.00
Salem	21.76
Norwood	26.98
Central, Spencer	27.61
Central, Albemarle	46.07
Forest Hill	46.12
Central, Concord	48.35
Mt. Olivet	55.60
Kannapolis	60.49
First Church	67.12
Total	491.35

Gastonia District

Denver	.75
Ebenezer	1.85
Main Street, Belmont	2.00
Cherryville	3.55
Sharon	4.00
St. Peters	4.17
Palmtree, Belwood	5.00
Bradley Memorial	6.00
Fallston	6.70
Lowell	7.50
Rehobeth, Rock Springs	8.07
New Hope	8.74
Cramerton	8.75
Park Street, Belmont	9.55
Concord	9.91
Kadesh	9.87
Lincolnton	12.40
Goodsonville	12.72
Lafayette Street	13.91
Stanley	16.20
West End	21.26
South Point	24.48
Polkville	30.82
Smyre	40.25
Mt. Holly	49.05
Main Street, Gastonia	72.11
Central, Shelby	204.47
Total	594.08

Greensboro District

Jamestown	1.00
Morehead	1.00
Mt. Carmel	3.38
Calvary	5.00
Bessemer	5.00
Whitsett	5.29
Bethlehem	5.43
Salem	5.49
Farmer	5.56
Old Union	6.26
Mt. Pisgah	6.65
Mt. Pleasant	7.00
Achdale	7.50
Summerfield	7.75
Muir's Chapel	8.10
Gethsemane	9.98
Ward Street	12.50
Friendship	14.12
Bethel	16.52
Glenwood	21.69
Ramseur	30.61
Main Street, High Point	37.84
Centenary	51.81
College Place	64.43
Wesley Memorial	70.12
Main Street, Reidsville	75.97
West Market Street	208.41
Total	694.41

Charlotte District

Peachland	.50
Harmony	.50
Indian Trail	1.60
Pleasant Grove (Homestead)	2.00
Trinity	2.00
Waxhaw	2.18
Brevard Street	6.25
Homestead	13.50
Chadwick	14.55
Belmont Park	16.50
Bethel, Bethel Ct.	20.00
Pineville	21.68
Central, Monroe	36.65
Wadesboro	51.02
Harrison	57.77
Myers Park	80.66
Dilworth	84.44
Hawthorne Lane	94.57
First Church	289.34
Total	795.71

Winston-Salem District

Central Terrace	1.00
Shiloh	1.16
Lewisville	1.50
Wesley Chapel	1.56
Pinewoods	2.25
Pleasant Hill	2.64
Ardmore	2.75
Reeds	3.00
Advance	4.00
Prospect	5.00
Smith Grove	5.62
Cooleemee	6.35

(Continued on page 31)

Fayetteville District Bulletin

D. E. EARNHARDT, Editor, 1019 Hay St., Fayetteville, N. C.

TAKE UP OUR QUARREL WITH THE FOE

The Rah Rah Boys have started up a movement to laugh war off the stage. "We heroes" must come to the defense of the system that has made our history and has built our aristocracy. I had thought to apply for the position of chaplain of the unknown soldiers of future wars, but I have decided to become a defender of the steel which steals and kills our best and makes heroes of what is left.

Bill was a big fat loafer in a village in eastern North Carolina. One day the customers were sitting around the stove and Bill's father looked in at the door and said, "Do any of you fellows know where my boy is setting down at?" All of them knew that Bill wore out all his trousers not with standing.

But the war came on and Bill became a ninety-day lieutenant and wore the stuff on his shoulder. Leather leggins befriended his shapeless calves. When the dum-dum bullets hit him they had little effect because he was already shot ful of that kind.

Now Bill is back in the village and is known as "Major." He wears his hero suit whenever the D.A.R.'s and the U. D.C.'s meet to glorify war, and he introduces the speakers who come to spread out their hands in its defense. Bill is free to attend the meetings because he draws a government pension due to having a tack in his shoe. He struts before the national guard once a week also and pulls down $800 a year for that.

When I went off to die for my country I sacrificed a salary of $800 a year, but I received $1500 a year in the army camp. Furthermore, I got my three hots a day and drank coffee that had cream and sugar; while the people back home were short on flour and drank pinetop tea sweetened with cockle burrs.

Now the question arises, how could Bill and I have become distinguished if the war had not come along?

* * *

TRY THIS ON YOUR BOOZOOKA

Neal Culbreth leads the stations and Ernest Durham leads the circuits in the whole state in new Advocates. To these two went the cash prizes of $15 and $10 which I offered for the two highest in this district. These lads misunderstood me from the outset. I told them they would have to lead the district and they thought I meant the whole creation. Elliott, over at Laurel Hill, crowded Durham with 14 new subscribers.

* * *

TRAIN YOUR LAMPS ON THIS ALSO

The Fayetteville district is out in front of the whole state in new subscriptions to our Advocate. It is 39 ahead of its nearest rival. Sanford is the only one of the larger churches of this district that has sent in an impressive figure. So now we have a splendid chance to stay in the lead by cultivating these city pavements.

* * *

I SAY THEY DID!

Not many moons ago I put an appeal in this Bulletin for one of our preacher boys who is at Duke. I have received $48 for him as a result, and more than that—I sent it to him. I saw him a few days ago and he had a double chin and a pillow on the back of his neck.

* * *

GOOD FISHING UP THAT CREEK

If all the Jews were in a foreign country we would be sending missionaries to them. We are trading with them every day and overlooking the fact that they need Christ more than we need their goods. Years ago Rev. J. A. Lee was pastor at Maxton and led the Fine family, a Jewish family, to our Saviour. They are leaders now in the church at Maxton and, according to my opinion, there are no more steadfast Christian people in the Fayetteville district than those Fines. These Jewish people have a genius for religion and if we can get them into the Christ spirit and give them the Christian point of view they in turn will help us shake off this lethargy of inaction which afflicts us.

* * *

WE POINT WITH PRIDE

We had six charges which accepted their quota of benevolences as handed down from the district stewards. This is four more than last year. Every indication is that we will raise much more by district conference than we did last year. The best percentage reported so far is from Laurinburg, where they report $500 of $800 assumed and from Hemp where they have $100 on a $150 pledge. On the Hemp charge last year they assumed $87 for the year. They went up to $150 this year and now have paid two-thirds of it.

* * *

WHEN MY FATHER AND MY MOTHER FORSAKE ME

I dropped in on the Sunday school session of one of our country churches and found the pastor receiving a most attractive little chlid into church membership. I detected a most unsual atmosphere laden with pent-up emotion. The pastor was most tender and considerate with the little candidate. I learned later that the child had been forsaken by her own mother and that she had voluntarily turned to the Methodist church, expressing a desire to become a member and to have a home in the Methodist Orphanage. When I saw the tender compassion of that pastor and the warm-hearted re-

How CARDUI Has Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use.

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N. C. CHRISTIAN ADVOCATE

***For* IRRITATED EYES**

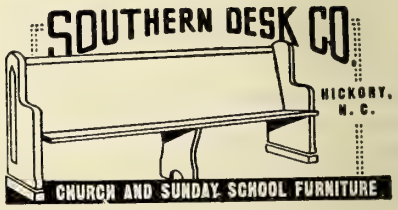


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We have made arrangements with the Publishing House so that we can handle these rather plain white envelopes 2½x4 inches.

We can furnish these at 40 cents per hundred, provided stamps or currency accompany order. This saves the expense of bookkeeping.

CHRISTIAN ADVOCATE
GREENSBORO, N. C.

ception afforded by those mothers who crowded about that child, I heard again those blessed words: "Ye shall have houses and lands and fathers and mothers and brothers and sisters in this life and in the world to come everlasting life." Then again it occurred to me that until Jesus was born in Bethlehem of Judea there was not an orphanage on the face of the earth. Every orphanage in existence was built by the Carpenter of Nazareth and he built them for little children.

* * *

PRUNES, PLUMS AND DATES

Our district conference has been announced for May 12, 13, 14 and 15. Not that we are having four days nor that we are having four separate conferences. This is just a bit of advertising. Now that the four corners of the earth have wondered about it and that half of them have written about it, I will tell the exact day and hour: We are meeting at Raeford Thursday morning, May 14, at 9 o'clock.

* * *

QUARTERED INTO THREE HALVES

That district conference program is divided into three parts: The morning will be devoted to business, singing, testifying, praying. The afternoon will have a pageantry representation of the interests nearest to the hearts of our church. At night we will have an address on temperance by one of the most popular men of this state.

* * *

THEY ARE BETTER, I THANK YOU

Martin and I held a revival at Hay Street and since the revival the congregations have been even larger and the Sunday school bigger and better. Often the revivals consist in a spurious effort that harrows the surface and produces a quick growth and a quicker falling away. So often a gang of queer folks come out of hiding and get in on the shouting and then go out of circulation till the next Big August. This very thing has militated against the whole revival system. It need not be so. We preachers ought to plant for eternity and not for a mushroom development of top-heavy enthusiasm.

* * *

INCHING ALONG

Recently Laurinburg church bought and paid for 245 new hymnals, laid $500 on the altar for benevolences, and had $25 left over and sent it to the elder. "Go and do thou likewise!"

* * *

EDWARDS HAS AN IDEA

Up at Mt. Gilead Edwards is using Mother's Day as a time to make a contribution to benevolences. He is directing his people to give some amount in honor of the living mother or as a memorial to mothers deceased. That is a capital idea and is worthy of emulation.

For want of a nail the shoe is lost; for want of a shoe the horse is lost; for want of a horse the rider is lost.—Proverb.

"The Very Finest Magazine in Its Class We Have Ever Seen," writes an enthusiastic subscriber to

The Christian Home

A 32-Page Monthly Religious Journal Which Offers---

1. **Dependable Guidance for Parents**
2. **Inspiration and Enlightenment, Devotionals and Sunday School Lessons for Home Members**
3. **Enrichment Material for Use by Parents' Study Groups and for Supplementary Reading by Parents' Classes**

The Christian Home will do just what its name implies. It seeks to throw light on the perplexing problems arising in the modern home in such a way that those reading it will find their burdens lighter and their paths clearer. It is not ashamed of digging into the past and holding up for serious examination those institutions and customs which make (and have made) for Christian character. Nor is it fearful of advocating tested measures that are the result of mature thinking of the present generation.

PASTORS, PLEASE NOTE

THE CHRISTIAN HOME fills a long-felt need in every church—in *your* church. Generous distribution among *parents* and *Home Members* will prove to be a wise investment in Christian literature. We suggest that copies of *The Christian Home* be provided for all *parents* and *Home Members* in your Sunday school.

In no sense is *The Christian Home* a technical periodical. Its subjects are the subjects that are being discussed in all homes. Its language is simple. It serves a real need in the homes of the farmer and of the merchant, of the laborer and of the lawyer.

THE COST

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Much that is unavailable to the average man is now within the reach of all. Many will appreciate this valuable volume.

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Sunday School Lesson

MAY 3

By Prof. Rollin H. Walker

Jesus Teaches Forgiveness, Humility and Gratitude

Scripture—Luke 17:1-19

Woe unto the world, said Jesus, because of offenses. The causes of stumbling are many and various. Children are often punished in the wrong direction by the sheer ignorance of well-intentioned parents. Teachers also frequently cause their pupils to stumble by carelessness. A bit of loose grading, or the failure to notice and recognize a blundering but earnest effort in the right direction may have serious consequences. More things are wrought by want of thought than by want of care. Then, of course, terrible harm is done to young people by pious talk that has no passionate conviction back of it. A lukewarm gospel nauseates not only God but man (Revelation 2:15).

And in close connection with this hypocrisy is the spirit of censoriousness. The hypocrite is always hard on others. Sarcasm has started many a young man on the downward road. How often we snap off a young Christian because of a misstep, and discourage him from further effort. Instead we should learn to forgive and forget. "If thy brother repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ;thou shalt forgive him." We should do this all the more in the light of the fact that the best of us have by our carelessness and ignorant blundering done a lot of harm in the world. God have mercy on the man that does not feel that he is in need of mercy, and therefore under obligation to show mercy to his fellow sinners.

This exhortation to forgive seven times in a day may perhaps have been made immediately following the exclamation of the disciples, "Lord, increase our faith." The apostles may have been made immediately following the exclamation of the disciples, "Lord, increase our faith." The apostles may have thought that to be as good as that required a vast grace of God. If you had faith, said Jesus, as a grain of mustard seed, "ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea;" and it should obey you. He suggested that there was something a trifle amusing in their request for an increase of faith, for if they had the smallest amount they would already be working miracles. Here is the great indictment against us all. We might have faith to move mountains, but alas! we do not manifest it.

Of course there is danger of fanaticism here. But the antidote is to look at Jesus himself. He never literally planted a sycamine in the sea. He did not exercise faith to save himself from disappointment, delay, apparent failure, or the cross; but all the time he claimed great things for himself and the world. As a result his influence reigns over the centuries.

The way to exercise faith is not to go into some kind of psychical contortion, but simply to keep the vision before us, and begin on the impossible task with the slender means at hand.

And, said Jesus, when you accomplish any wonder by the grace of God, such as forgiving people seven times, or seventy times seven, do not set yourself up as a moral model. When your servant comes in from the field, you do not overflow with effusive gratitude. Servants do not expect obeisance; how much less should a servant of the infinite, merciful, patient, and forgiving God be justified in strutting around as a kind of wonder, as though God were under special obligation to him. He should rather be lost in wonder that God is so good as to let him be reckoned among his servants.

Luke added in illustration of this overwhelming sense of the goodness of God. Ten lepers stand afar off and beseech Jesus for mercy, and the Master said, To be sure: go and show yourselves to the priests, and get your health certificates. They started on their way to the priests as miserable lepers, but as they went they were cleansed. A million times since men have been saved and cleansed and re-enforced when they began to act as though they were sure that God was about to do something great for them. "All things," said Jesus, "whatsoever ye ask and pray for, believe that you recevie them, and ye shall have them." Perhaps nine of these lepers were congratulating themselves on the faith they had exhibited. They had dared to believe the rabbi, and now their faith was rewarded. If they had been modern men with a medical education, one of them at least would have written an article for the medical journals on the curative effect of walking in the treatment of leprosy.

But the Samaritan leper thought nothing of the merit of his faith. He was overwhelmed with gratitude to Jesus, and he expressed this gratitude in a spontaneous and unconventional way. He returned with a loud voice glorifying God, and fell at his feet giving him thanks. We are grateful for the picture of the leper in adoring gratitude to Jesus, for he symbolizes the true Christian attitude. We may test unerringly the reality of our Christian experience by one question: Is overflowing gratitude to Christ the dominant note of our religion?—Northern Advocates.

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PROTECTION AGAINST OLD AGE

WHAT PART OF YOUR TAXES FIT THIS PICTURE?

Revenues from taxes should be adequate to meet essential public services.

Taxes should be levied in proportion to ability to pay.

As far as possible, the processes of production should be freed from the burdens of taxation.

The tax paid should come more largely from income than from capital.

Taxes should be equitably distributed as between city and country, and as between industries and individuals.

Taxes should be so chosen and levied as to keep the cost of collection as low as is consistent with equity.

Government benefits and services when specific and direct should be paid for directly by those receiving such benefits.

Burdensome duplication of taxes as between states, cities, local governments and the nation should be avoided.

The tax system should be sufficiently diverse and elastic to meet sudden shifts in public need or in industrial conditions.

Equity requires consideration as to whether taxes are shifted to others by those who first pay them.

The amount of tax due should be clear, and the time and method of payment convenient to the taxpayer.—Condensed from Prof. Clyde L. King's "Public Finances."

"THEY DIED FOR LESS THAN NOTHING"

There was great beauty in the last war, as there is always beauty in human giving, but the beauty was in the giver, not in the thing itself. It must be remembered that all of us underneath had some vague idea of purging the world of an evil. . . . Now we know that nothing came of it—much to the contrary—they died for less than nothing. We who are left have seen to that.—Kerr Eby.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....

..... (here designate the bequest) .....

Our farming activities have increased considerably during the nice warm days that we have had lately. All the while we are improving our land and making more vegetables and feed stuff each year. We hope to have the best year that we have ever experienced. Our dairy is furnishing a hundred gallons of milk daily for our children. In a little while we expect to supply our tables with an abundance of nice fresh vegetables. On the 25th of March we planted our first "patch" of roasting ears.

* * * *

Here's hoping that every pastoral charge in the North Carolina conference will be able to report at least 50 per cent of its Orphanage apportionment paid by the time of the district conferences. There is a move on foot to raise one-half of all the other benevolences by the time of the district conferences. Since the Orphanage got "side-tracked" last year, and suffered such a heavy loss, I want to appeal to every fair-minded person to rally to the support of the Methodist Orphanage. I want to thank the pastors and churches that have stood by us so loyally and generously this conference year.

* * * *

In a great many of our pastoral charges are individuals who are Orphanage minded. A number of these are well-to-do and if proper contacts could be made between them and the Methodist Orphanage they would do a great deal to make our Orphanage a going and glowing success. Our pastors are the key men. They could connect them with the Orphanage. A few of our pastors keep me posted as to those who are able and inclined to do something for the Orphanage in a special way. I am hoping that a great many of our pastors will give me the "dope" along this line. By following this suggestion we could establish a great many memorials that would be of lasting value to the Methodist Orphanage. There are a number of laymen living in the various charges who are acquainted with friends that are sympathetically inclined to do something in a substantial way for the benefit of our home. Their co-operation is also earnestly coveted.

He that despiseth little things shall perish little by little.—Ecclesiasticus.

LORD, TEACH US TO PRAY

In this day of change and confusion, "Lord, teach us to pray."

Teach us to pray for the selfishness of our churches that they change to the old order of our faith that separates one body from another over unessentials.

Teach us to pray for the homes in our nation that are being torn by the sin of divorce. Teach us to pray for those who are living in adultery because they have re-married one who is divorced. Have mercy upon them, O Lord, for the number grows larger each year.

Teach us to pray for the selfishness of our nation and of every nation that belives the kingdom of God will come by armies and by strong navies; Lord, may the churches save the world from another great catastrophe of war.

Teach us, on the eve of hatred and bitter strife among political parties, to pray for an election free from bitterness and enmity.

Teach us to pray for our educational institutions where the mind is trained without a spirit to guide it. May the day hasten when the old notion has been cast aside that a child must receive no religious instruction from an institution of the state.

Teach us to pray for the liquor dealers of our nation who have already destroyed the future happiness and life of unborn thousands, and who by their own lust for money and power will stop at nothing.

Teach us to pray that the spirit of democracy shall never stifle the voice of opposition.

Teach us to pray for the "sell outs" who are always on the block for the highest bidder of their political vote. And, Lord, have mercy on the lawyers who are helping to undermine the agencies of moral righteousness by their practices which fulfill the letter but kill the spirit.

Teach us to pray for those in the midst of every community who are lost in the sin of drink, of lust, of unbelief, of pride, and hatred.

Teach us, O Lord, to pray for a spiritual awakening in the hearts of mankind all over the world. May we ask for a revival that will cause mankind to forget the past and reach higher toward a Christ who died for the sins of the world.

May we cease praying for our churches and pray for "thy kingdom." May we pray to the heart of every living soul upon the face of this old world, and that Christ and his kingdom may supplant the bitterness between nations, between political parties, between denominations and religions.

Teach us to pray that the kingdom of heaven may come and that "thy will may be done on earth as it is in heaven." And, Lord, help us that we may bear the cross to bring in the kingdom; may we remember that it may separate us from our families, homes, friends and loved ones, but let not "our will but thine be done," O Lord.

Robert M. Hardee.

COULD NOT DO HER HOUSEWORK



WHEN everything you attempt is a burden—when you are nervous and irritable—at your wit's end—try this medicine. It may be just what you need for extra energy. Mrs. Charles L. Cadmus of Trenton, New Jersey, says, "After doing just a little work I had to lie down. My mother-in-law recommended the Vegetable Compound. I can see a wonderful change now."

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Doctors will tell you that Yerkes Palatable Prescription with Malt and Hypophosphites, and containing a solution of an extractive from fresh Cod Livers will help the body to regain strength and energy and resist infection. It is an excellent tonic to rebuild healthy vitality after illness.

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NORTH CAROLINA'S OWN RAILROAD

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

ORPHANAGE CONFERENCES

The fifteenth annual meeting of the Southern Methodist Orphan Home Workers, held at the South Georgia Conference Orphan Home, Macon, and the thirty-first annual meeting of the Tri-State Orphanage Conference, drawing patronage from the orphanages in North Carolina, South Carolina and Georgia, held at the Masonic Home in Macon, Georgia, proved to be not only interesting but profitable. Both meetings were well attended. The Children's Home delegation greatly enjoyed the hospitality accorded them as guests at both the Methodist Home and the Masonic Home. The next meeting of the Southern Methodist Conference will be held at the Methodist Orphanage in Raleigh and the next meeting of the Tri-State Conference will be held at the Children's Home.

BACK AT HOME

On our way home from Macon members of our delegation would every once in a while express a wonder as to whether or not we would find everything in good shape on our return home. We wondered who had gotten sick and what accident had happened and whether or not the general deportment of our big family was good. Such is a natural wonder. On our return we found that Bernice Crotts has sustained an emergency operation for appendicitis, that Max Brown had pneumonia and that our infirmary was pretty well filled with measles patients. Bernice and Max are both coming along finely and the measles patients are continually moving out of the infirmary. Of course others are moving in. We are having quite a little epidemic of measles. But the behavior of our children was fine. They are reported to have done extraordinarily well while we were away.

SAY YOUR SAY

A friend wrote us a very interesting letter this week. In sending us a remittance covering a part of the ten per cent apportionment from his church he went on to say that he did not want any of it spent for buying balls, making playgrounds and any other such devilment. He wanted it all spent for buying food and clothing for the children. He had some other suggestions to make about running the Home which, according to the writer's judgment, would be more easily followed. But the most interesting feature was that he sent some money along with his criticisms, an amount in excess of $10. We wish everyone who has suggestions or criticisms to make would follow our friend's example. If everyone would send us $10 before he made a suggestion or a criticism we would feel more like paying attention to them. In fact, we are suggesting a slogan to our critics: "Pay and say your say."

HONOR ROLL

We are mighty glad to be able to publish another edition of our honor roll. The following congregations have paid their Children's Home quota for the present conference year. Kindly join us in grateful thanks to them and their pastors:

Park Avenue, Salisbury, Rev. E. L. Kirk.

Old Union, Randleman circuit, Rev. J. H. West.

High Shoals, Dallas cricuit, Rev. R. L. Young.

Who will be next?



Loretta now has a new dress

CALCULATING ALTRUISM

The congregations on a given circuit used to give liberally on fifth Sundays to the Children's Home. This charge never failed to pay its ten per cent apportionment in full. In fact, the circuit was outstanding in its contributions to all benevolent causes. But an administration came along advising the congregations to count their fifth Sunday offerings on their ten per cent apportionment. This calculating altruism served to not only diminish the fifth Sunday offering but also to lessen their interest in the apportionment. For the past two years this circuit has not given any fifth Sunday offerings nor has it paid its apportionment in full. Calculating stinginess knocks the joy out of liberal giving.

GOOD GIVERS

Without attempting to include all the liberal fifth Sunday givers the following, taken all in all, are regarded as very liberal. All reports are not in.

First church, Charlotte	$135.43
Centenary, Winston-Salem	101.00
Wesley Memorial, High Point	100.00
West Market St., Greensboro	78.64
First church, Hickory	50.00
Trinity, Kannapolis	47.45
First church, Elkin	36.27
Park Street, Belmont	35.02
Mt. Zion, Cornelius	27.00
First church, Marion	25.50
Prospect, Thomasville Ct.	21.00
Mt. Olivet, Concord Ct.	19.73
Spray	18.79
Bethlehem, Pleasant Garden Ct.	17.50
Fair Grove, Thomasville Ct.	17.06
Love's, Walkertown	16.58

A number of smaller amounts are even more liberal, considering ability to pay.

A FINE GIRL

The picture this week is that of Loretta Myers, who came to the Children's Home from Hot Springs, Madison county, seven years ago. Loretta is doing mighty fine work in her first year in the high school; in fact, she is an all-round good girl. Her clothing needs are sponsored by the fine women of the Ellen Pemberton class of Central, Concord, the group of women who have for a number of years aided the Children's Home very materially with its clothing needs. Loretta is proud of her sponsors.

JUST A REMINDER

About 200 of our children have clothing sponsors, groups of people who forward us the money for purchasing the clothing for their particular child. In addition to providing the money for purchasing clothing many of the groups make some personal gift to the individual child on birthdays and at Christmas. Clothing payments are usually made in the spring and fall. No reminders are sent to the sponsoring groups, this matter being left to their own pleasure and discretion. Those desiring to continue their interest in a child and their payments for his clothing are reminded that this is a mighty good time to make their spring payment. Our children who have sponsoring groups are very happy over being claimed.

DOGWOOD TIME

There are hundreds of dogwood trees on our campus. At the present time they are in full bloom and they make a most beautiful appearance. In fact there is no place more lovely, in the writer's opinion, than the Children's Home when the dogwoods are in bloom. It seems that our children take on a more beautiful appearance and our workers are happier when the dogwoods decorate our wooded hillsides.

Little sticks kindle the fire; great ones put it out.—Proverb.

EXHIBIT OF ADVOCATE CAMPAIGN FOR NEW SUBSCRIBERS

These reports are for full year subscribers at rate of $2.00 a year; ½ means a six months subscription. Notify this office when there are errors. A * indicates that a new full year subscription has been received for every 50 members of a church. This gives each church a chance to get on the honor roll.

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial, H. C. Smith 5
Front Street, H. K. King 4
S. Alamance, J. A. Tharpe 3½
Rougemont, E. H. Measamer 1½
Webb Avenue, R. G. Dawson 1
Cedar Grove, S. F. Nicks 1
Carr, J. A. Martin 1
Milton, A. M. Williams 1
Person, E. B. Craven 1
Long Memorial, B. P. Robinson ... 1
Leasburg, D. D. Traynham 1
Hillsboro, F. A. Lupton ..... ½

Elizabeth City District

*Plymouth, C. T. Thrift 10
Washington, E. J. Rees 6
Edenton, G. W. Blount 3½
Moyock Mem., E. G. Overton 4
Murfreesboro-Winton, E. W. Downum 4
Gates, J. M. Jolliff 2½
Kitty Hawk, M. R. Gardner 2
Ahoskie, J. L. Smith 1
Mattamuskeet, J. T. Stanford 1
Windsor, E. N. Harrison ..... ½

Fayetteville District

***Sanford, C. B. Culbreth 50
*Carthage, E. C. Durham 16
Laurel Hill, W. F. Elliott 14
Fayetteville Ct., P. D. Woodall ... 7½
Troy, W. R. Royall 6
Biscoe, W. F. Trawick 4
Hemp, I. J. Strawbridge 4
Caledonia, M. C. Ellerbe 3½
Fairmont, J. E. Blalock 2
Aberdeen-Vass, L. M. Hall 1
Glendon, L. M. Chaffin 1
Maxton, P. O. Lee 1
Rockingham, J. F. Herbert 1
Stedman, R. E. Atkinson ..... ½
West End, W. B. Cotton ..... ½

New Bern District

*Morehead City, B. H. Houston ... 13
Beaufort, C. T. Rogers 5
Mt. Olive Ct., W. C. Benson 5
Pink Hill, H. M. McLamb 3½
Greenville, G. R. Combs 3
Fremont, E. R. Shuller 2
Aurora, H. R. Ashmore 1½
Newport, M. W. Warren 1½
Pamlico, W. A. Tew 1½
Dover, E. L. Hill 1

Raleigh District

*Middleburg, D. A. Petty 16
*Creedmoor, E. D. Dodd 14½
Central, S. J. Starnes 11
First Ch., Henderson, R. E. Brown 8
Oxford, L. B. Jones 4½
Fuquay, J. C. Williams 3½
Cary-Apex, B. F. Boone 3½
Lillington, N. M. Wright 3½
Dunn, J. A. Russell 3
Franklinton, E. D. Weathers 3
Youngsville, H. E. Lance 4
Selma, F. B. Peele 2
Bailey, W. G. Farrar 1
Benson, W. C. Merritt 1
Louisburg, O. P. Fitzgerald 1
Mamers, J. V. Early 1
Edenton, Street, E. C. Few 1
Smithfield, J. H. Lanning 1
Erwin, Frank Culbreth ..... ½
Spworth, W. H. Brown ..... ½

Rocky Mount District

Bethel, W. L. Clegg 4
Enfield-Whitaker, R. L. Jerome ... 4
Wilson, A. J. Hobbs 3
Farmville, J. C. Wooten 2
Littleton, W. T. Phipps 2
Northmapton, I. T. Poole 2
Scotland Neck, D. L. Fouts 1
Seaboard, L. A. Watts 1
S. Rocky Mount, J. P. Bross ..... ½

Wilmington District

Grace, F. S. Love 14
*Lumberton Ct., N. B. Strickland .. 7
Jacksonville-Richland, H. L. Davis 4½
Whiteville, J. H. Miller 4½
Bladen, W. R. Stevens 3½
Faison-Kenansville, F. B. Joyner.. 3
Southport, E. M. Hall 2½
Tabor City, N. B. Johnson 2½
Wallace-Rose Hill, E. C. Maness... 2
Maysville, C. J. Andrews 1½
Warsaw-Magnolia, W. F. Walters.. 1½
Clinton, R. F. Munns 1
Garland, —— Spence 1
Hallsboro, C. N. Phillips 1
Lumberton, T. G. Vickers 1
Epworth, O. L. Hathaway 1
Trinity, Walter Patten 1
Town Creek, J. C. Harmon ..... ½

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central, L. D. Thompson 32
Candler, T. A. Groce 8½
Hendersonville, E. K. McLarty.... 2
West Asheville, E. H. Nease 1
Hot Springs, R. M. Varner 1
Sandy, R. P. Gibbs 1
Saluda-Tryon, L. R. Akers, Jr. .... ½

Charlotte District

**Belmont Park, E. M. Jones 44
*Myers Park, R. L. Ownbey 12½
Waxhaw, W. T. Albright 8
Hickory Grove, A. A. Kyles 5
Homestead-P. Grove, O. L. Brown 2
Monroe Ct., W. C. Dutton 2
Peachland, G. N. Dulin 2
Hawthorne Lane, L. B. Hayes ... 1
Central, Monroe, W. R. Kelly 1
Prospect, P. T. Dixon 1
Matthews-Indian Trail, J. O. Ervin ½

Gastonia District

*Bradley Mem., H. F. Duncan 11½
Mount Holly, J. G. Huggins, Jr. ... 9
Kings Mountain, E. W. Fox 8
Smyre, P. W. Townsend 5½
West End, J. E. McSwain 3½
Lafayette St., F. H. Price 3½
Crouse, A. L. Latham 2½
Lincolnton, A. L. Stanford 2
Belmont—Main St., C. P. Bowles.. 2
Park Street, G. E. White 1½
Goodsonville, R. L. Forbis 1
Central, R. M. Courtney 1
Polkville, V .B. Harrison 1
South Fork, G. L. Wilkinson ..... ½
Belwood, W. L. Scott ..... ½

Greensboro District

*Proximity, John Cline 14
College Place, B. C. Reavis 6
Asheboro, H. P. Powell 4½
West Market, W. A. Stanbury 4
Ward St.-Archdale, J. W. Groce ... 4
Centenary, M. T. Smathers 2½
Stokesdale, J. E. B. Houser 2½
Bessemer, W. G. McFarland 1
Main Street, J. P. Hipps 1
Mt. Pleasant, D. R. Proffitt 1
Reidsville Ct., T. V. Crouse 2
Farmer, L. A. Bennett ..... ½
West Greensboro, G. W. Vick .... ½
Summerfield, J. N. Snow ..... ½

Marion District

*Marion, J. W. Moore 13
N. Forest, J. M. Varner 3
Morganton Ct., J. M. Brandon 3
Bostic, W. J. Hackney 1
Burnsville, J. L. Reynolds 1
Rutherfordton, Fletcher Nelson... 1
Spindale, F. J. Stough 1

Mount Airy District

*Spray, A. C. Waggoner 9
Stoneville-Mayodan, R. M. Hardee 5
Leaksville, W. O. Goode 5
Draper, T. B. Johnson 4
Sparta, A. B. Bruton 3½
N. Wilkesboro, R. B. Templeton.. 3
Jonesville, P. L. Smith 1
Yadkinville, I. L. Sharpe 1
Warrensville, T. H. Houck ..... ½

Salisbury District

Harmony, R. H. Taylor 4½
Norwood Station, A. P. Ratledge.. 4½
Kannapolis, N. C. Williams 3½
Gold Hill, C. S. Plyler 2½
New London, W. L. Lanier 2½
Albemarle, G. B. Clemmer 2
Woodleaf, C. A. Morrison 1
China Grove, C. B. Newton ..... ½
Kerr St., J. P. Hornbuckle ..... ½
Park Avenue, E. L. Kirk ..... ½

Statesville District

*West View, C. W. Kirby 7
Catawba, G. W. Clay 3½
Mount Zion, E. M. Avett 2½
Broad St., Wilson Nesbitt 2
Statesville Ct., W. Q. Grigg 2
Central, W. A. Kale 2
Whitnel, Ebenezer Myers 2
Taylorsville, J. W. Vestal 1½
Maiden, R. E. Hunt 1
Olin, J. J. Edwards ..... ½
Race Street, A. L. Aycock ..... ½

Waynesville District

Sylva, T. R. Wolfe 3
Macon, J. B. Taber, Jr. 2
Hayesville, J. H. Green 1½
Whittier, F. E. Hartsfield 1½
Brevard, J. H. Brendall, Jr. 1
Delwood, H. D. Jessup ..... ½

Winston-Salem District

*Central Terrace, R. H. Caudill .. 8½
Farmington, H. C. Freeman 5
Centenary, G. Ray Jordan 4½
Advance, F. E. Howard 3
Forsyth, E. W. Needham 2½
Erlanger, D. H. Rhinehart 2
Burkhead, G. A. Stamper 1
Grace, O. B. Mitchell 1
Hanes-Clemmons, C. F. Tate ..... ½
Welcome, P .R. Rayle ..... ½

THERE IS REALITY BEYOND THE DOOR

A doctor, a Christian man, visiting one of his patients, was unable to conceal from him that the end was near.

"Have you any word to speak to me about the future?" asked the sick man.

Then, as the doctor was feeling about for the right thing to say, there was a sudden scratching at the door.

"Do you hear that?" the doctor said; "that's my dog. I left him downstairs; he has grown impatient and has come to seek for me. He doesn't know what is on this side of the door; but he knows that his master is here. Now," he went on, "we cannot tell—you do know; I do not know—what is on the other side of the door we call death; but we do know our Master is there." What time we are afraid, afraid of death, we can put our trust in him.—Prof. John Baillie in The Life Everlasting.

It is a strange and sad mistake to confound existence with life.—Charles Gounod.

Children's Storyland



LITTLE BEAR LEARNS

By L. Mitchell Thornton

One morning when the spring flowers were in bloom along the pebbled brook, Mother Robin stopped close to the door of the Three Bears' House and then flew up on the bough of a maple tree and looked in through the window, which was not a very polite thing to do.

Father Bear was asleep and snoring, big loud snores that made Mother Robin laugh. Mother Bear was snoring middle-sized snores, but Little Bear was breathing soft and low.

Mother Robin liked Little Bear, he was so cunning and jolly and paid such close attention to everything she did. Once when she was hunting worms he dug up the soft soil at the root of a tree, and then walked off and watched her while she ate. Some of the very finest and nicest hairs in her new nest came off his back, although she was not sure that he knew this.

When she found the big Father Bear, and middle-sized Mother Bear, and Little Bear all asleep, Mother Robin sang a loud, clear song that woke them all up.

Father Bear began to grumble, "Who is singing at my window and waking me up?" and Mother Bear yawned and said, "Who is singing at my window, waking me up?" but Little Bear ran out of doors and called, "Good morning, Mother Robin, and thanks for waking me up."

That very day Little Bear began to learn the language of Mother Robin. He knew that she sang one song in the morning and another at night, that she said one thing when she called to Father Red Breast and another when she saw Mr. Blacksnake in the grass. If he could only know just what each note meant, then he could always tell what Mother Robin said, although he knew that he could never talk to her as her cousin Blue Jay seemed to.

Always Little Bear listened when Mother Robin was talking, and soon he learned how she said "Come" when she wanted Father Robin to help her. Then he learned how she said "Run away," "Run away," when she thought Chatter the squirrel was coming too near to her nest. Then he knew how she sang when she was glad, and how she cried when she could find only a few little worms for breakfast.

It seemed to him he was getting very wise, and he wished Mother Robin would try to understand what he said when he braced his two front feet against her tree and called to her. But always she seemed too busy to pay much attention to what he tried to say, although she never failed to give him a cheerful greeting when he passed her way.

Once, after her babies began to peep over the edge of the nest, Mother Robin sang:

"Run on—run on—
Little Bear, run on—run on—run on."

But he knew she did not really mean it.

Every day Little Bear followed Mother Robin about trying to learn all the words of her language, but her song was always changing. When he had learned "Wait! Wait! Wait!" she decided that it was time for the little robins to take an interest in things outside the nest. Sometimes she sang "Mine, mine, all mine," but she seemed to have almost forgotten the song she sang early in the spring.

One morning Little Bear was playing with a puff ball when he heard a dreadful racket in Mother Robin's tree. He knew that one voice was that of Mother Robin and that she was very, very angry, and frightened as well, so he ran that way as fast as his short legs would carry him.

She was saying a new word over and over, and over, and Aunt Mary Robin and Miss Wren and the Bluebird girls were flying about in the trees, saying the same thing, but none of them dared do more than shout at whatever was disturbing them.

Little Bear ran slip-along, slip-along, slip-along, as all little bears do, and then between the trees he saw Miss Yellow Kitten at the very foot of the wild crab apple tree, with Mother Robin's nest just above her.

How he did growl, and when he went crashing out of the ferns toward her, Miss Kitten turned and ran as though Bowser Hound himself were following her.

Mother Robin thanked Little Bear over and over, and he ran back to Father Bear to tell him that he had learned a new word, and now he would always know when Mother Robin said "Stop! Stop!"

Jolly Sun came up like a big yellow orange the next morning and Little Bear finished his small-sized bowl of porridge before Mother Bear finished her middle-sized one, and ran off to play with his puff ball and watch the flying squirrels who had just come to live in his part of the big woods.

At first they ran races around the Three Bears' House, and then out through the woods to where a big tree had fallen over a ravine and made a bridge strong enough to hold Little Bear, and even middle-sized Mother Bear, although big Father Bear had never dared walk out upon it. The Squirrel people liked to play around this tree and Little Bear sometimes pretended he was a squirrel and did the things they did so long as they were on the ground. Then they would scamper up into a tree and sit there and laugh at him.

There were great sharp rocks under the tree-bridge, so far down that they looked only half as big as they really

MY DADDY

My daddy is a real good man,
He's never been untrue,
He is a straightforward fellow,
And he does what he says he'll do.

He never says anything wrong,
He is honest, patient and kind,
He is an extra good daddy,
And you know they're hard to find.

Many daddies come home drunk,
Some are very unkind
To their children who are innocent,
But that daddy isn't mine.

Some daddies are mean and dishonest,
Some rip and snort and cuss;
But my daddy is very different—
He never makes a fuss.

My daddy believes in church work,
For that he's on the go;
He's always taught us children
As for church there isn't too much to know.

My daddy is getting old now,
He is wrinkled, aged and gray;
And oh! will we miss him
When some day he's called away.

He stands by us in trouble,
When we are in distress;
He's always giving us good advice,
Because he knows what's best.

Through trials and through troubles
He holds us by the hand;
He always sticks right by us,
He's such a good old man.

When all of our friends have left us,
Our loved ones parted too,
My daddy will still be there,
'Cause he sticks right by you.

Now I have described my daddy,
And to think he's all our own;
He belongs to all of us—so
Let's give three cheers to the sweetest daddy ever known.

—Contributed.

were. It was such a great way down and they were so hard and sharp that Father Bear said any one falling on them would be killed, so Little Bear ran very fast when he crossed the bridge and never looked down until he was almost over.

That morning Flying Squirrel went from tree top to tree top so fast that Little Bear running along on the ground could hardly keep up with him, although he ran faster than he ever had before. Then they came to the tree-bridge, and Little Bear was so excited that he forgot all about the rocks down below. Of course he did not really want to catch Flying Squirrel, but he did want to get close enough so that they could not call him slow and clumsy.

Just as he got to the bank where the roots of the big tree shone white in the sunshine, he heard Mother Robin call "Stop! Stop!"

Little Bear was running so very fast, and watching Flying Squirrel so very closely, that he had not thought to look ahead, and when Mother Robin called he was right on the edge of the ravine, just ready to run out upon the big tree.

Mother Robin's voice sounded excited, and when Little Bear heard her he stopped by bracing his front feet very firmly in the soft black soil about the roots of the tree. She was flying back and forth in front of him and underneath her there was no bridge, but just the broken end of a tree hanging down toward the rocks that looked sharper than they ever had before. The top of the tree that rested on the bank beyond had broken off, letting the bridge fall down, and had Little Bear gone only a foot or two farther, he would have been out on the fallen tree, slipping off the dangling end and then down on the rocks below. Mother Robin had seen him and had called to him just in time.

Running home, slip-along, slip-along, slip-along, he was more than glad that he had learned Mother Robin's language, especially her "Stop! Stop!"—Zion's Herald.

DOG CHARACTERS

By Hugh King Harris

What breed Rover? Who can say? A lumbering, kindly-dispositioned old scout, lop-eared, shuffling along, muzzling any friendly hand, brown eyes pathetic, yet with humorous gleam. Hither and thither, scouring distant lands of adventure. In the human world we would have called him a tramp, and he looked the part.

In the passing parade of dogdom I have seen ministers, clowns, students, shieks and prize fighters; haven't you? The faces of friends and of intimates. Wistful, gay, sober and pathetic.

One evening friends called and with them came their newly acquired dog; they had named him "Dominie." No need to ask the reason, for if ever there existed a solemn faced, serious minded, well-behaved minister, Dominie was just that. He brought instantly to my mind a pastor I knew. And I do not believe that the good man of God would take any offense at the comparison. Dominie looked and played the part.

Human faces are cast in varying moulds, no two identical among the millions and millions upon this earth. Thoughtless, unobserving folk shrug, to say, "all dogs alike. Breed for breed." How utterly beside the truth!

Among my dog friends there are those who greet you with a genuine smile, a real smile. The big collie named "Smiles" lives in the next block, and "Cheerio" is a black and tan who is a jolly good fellow who can play many a joke about the yard and house. There are those who live in an atmosphere of canine optimism, and certain dogs going through life as though it were just so much weary routine. Sad dogs, these.

Late one August afternoon I sought a camp site near a Michigan farm house. Seeking water, I was greeted not only by the farmer, a lean, cadaverous sort, but by a beagle hound, superannuated, sombre as his grizzled master. Here was one who might well commune with nature. This calm, sedate philosopher of the pine scented northland. At midnight my judgment was vindicated by the mellow baying of a distant hound, lifting his ode to the new moon.

Certain breeds do seem to possess certain characters, akin to the breed; this is the temperamental attribute in the blood, so to speak. To me it is a continuity of new thrills to study characters in dogs. The scotty with perked eyes, wide apart eyes as brilliant as diamonds, mind as keen as a razor. The sober, often mournful mastiff, or bloodhound. The contour of the skull, the set of ears, the markings about muzzles and eyes. Up and down the line faces which portray mischief, happiness, studiousness, sorrow, joy, and is it not so with humans?

I know that dogs think, and they express their thoughts, their moods, every waking hour of the day, and I know they dream. What dreams no mortal can say. Study dogs, your dog, all dogs. Study them with a serious consideration of their human attributes, and in this human analysis will be discovered the humane slant. For humanity depends so much upon understanding, in so far as we can penetrate the mystery of canine existence.—Our Dumb Animals.

He: "My ancestors came over in the Mayflower."

She: "It's lucky they did. The immigration laws are a little stricter now."—Judge.

"Freddy, can you give us the definition of 'bridegroom'?"

"A thing you have at weddings."

Two girls were sitting in a dentist's office when one of them remarked, "Why does the dentist call his office a "dental parlor'?"

"I suppose he thinks it would be better than 'drawing room'!" answered the other girl.—American Girl.

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North Carolina Christian Advocate

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District Conference Directory

Gastonia, at Kadesh Church, Belwood	May 5
Winston-Salem, at Kernersville	May 6-7
New Bern, at Beaufort	May 7-8
Salisbury, at Salem Church	May 8
Raleigh, at Middleburg	May 12
Charlotte, at Marshville	May 12
Rocky Mount, at Farmville	May 12-13
Wilmington, at Clinton	May 13-14
Fayetteville, at Raeford	May 14
Waynesville, at Union on Macon Ct.	May 20
Durham, at Duke's Chapel	May 21
Mount Airy, at Jonesville	May 26-27
Marion, at Oak Hill	May 31-June 1
Elizabeth City, at Englehard	June 2-3

SLATE OF JOHN R. CHURCH
Conference Evangelist

April 19-May 3— Portsmouth, Virginia.
Full slate until November.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
SECOND ROUND

	May
Stem, Calvary, 11	3
Lakewood, 7:30	3
Trinity, 7:30	5
Pittsboro, Hickory Mt., 11	10
South Alamance, Phillips Chapel, 3	10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

	May
Ahoskie, Harrelsville, 11 and 1	1
Murfreesboro-Winton, Winton, 8	3
Aulander, Lewiston., 11	10
Windsor, Cashie, 3	10
Washington, 8	10
Swan Quarter, Soule, 11	17
Fairfield, 8	17
Bath, Asbury, 11	24
Belhaven, Pantego, 8	24
Mattamuskeet, Amity, 11	31
Stumpy Point, 8	31

District Conference, Englehard, June 2-3.

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
SECOND ROUND

	May
Troy, 11	3
Goldston, 3	3
Aberdeen, 7.30	3
Roberdel, St. Pauls, 11	10
Piedmont, West Rockingham, 7:30	10
Biscoe, Star, 11	17
Carthage, 7:30	17
Rowland, Purvis, 11	24
Rockingham, 7:30	24
Red Springs, 11	31
Parkton, Cotton, 7:30	31

Fayetteville district conference, May 14.

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
SECOND ROUND

	May
Vanceboro, Epworth, 11	3
Dover, Bethany, 3	3
Grimesland, Providence, 11	9
Straits-Harlowe, Oak Grove, 11	10
Beaufort, 11	17
Newport, Newport, 3	17
Morehead City, 8	17
Mt. Olive Ct., Providence, 11	23
Mt. Olive-Calypso, Mt. Olive, 11	24
Goldsboro, St. Paul, 8	24
Ocracoke-Portsmouth, Ocracoke, 7	29
Atlantic, Atlantic, 11:30	30
Fremont, Black Creek, 11	31
Pikeville-Elm Street, Saulston, 3	31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
SECOND ROUND

	May
Princeton, 11	2
Lillington, Pleasant Plains, 3	3
Cary-Apex, Apex, 11	10
Mamers, Mt. Ariel, 3	10
Garner, Mt. Zion, 3	17

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

	May
Seaboard ,Pleasant Grove, 11	3
Halifax, Tabor, 3	3
Enfield, Whitakers, 7:30	3
Stantonsburg, 11	10
Walstonburg, 3	10
McKendree, 11	17
Farmville, 7:30	17
Rocky Mount Ct., 11	23
Spring Hope, 3 or 7:30	24

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

	May
Wallace-Rose Hill, 11	3
Faison-Kenansville, Wesley, 3	3
Warsaw-Magnolia, Turkey, 11	10
Burgaw, Rocky Point, night	10
Carver's Creek, Shiloh, 3	24
Scott's Hill, Union, night	24

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

	May
Black Mountain, 11	3
Weaverville Ct., Pleasant Grove, 7:30	4
Haywood Street, 11	10
Swannanoa, Tabernacle, 3	10
Hillside Street, 11	17
West Asheville, 7:30	17
Weaverville, 11	24
Asbury Memorial, 11	31
Skyland, Avery's Creek, 3	31
	June
Candler, Pleasant Hill, 11	6
Hot Springs, Fairview, 11	7
Marshall, 8	7
Hendersonville, 11	14
Fletcher-Mills River, Horse Shoe, 2:30	14

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND—IN PART

	May
Weddington, Union, 3	2
Monroe Ct., West Monroe, 11	3
Waxhaw, Pleasant Grove, 3	3
Spencer Memorial, night	3
Bethel-Bogers, Bogers, 3	9
Charlotte, First Church, 11 and night	10
District Conference, Marshville	12
Homestead-Pleasant Grove, 11	17
Pineville, Marvin, 3	17
Duncan Memorial, night	17
Trinity-Derita, Trinity, 11	24
Prospect, Carmel, 3	24
Belmont Park, night	24

District Conference, Marshville, May 12.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

	May
Mount Holly, 11	3
McAdenville, night	3
Gastonia, Main Street, 11	10
Gastonia, West End, night	10
Belmont, Main Street, 11	17
Belmont, Park Street, night	17
Shelby, Central, 11	24
Shelby Ct., Sulphur Springs, 2:30	24
Shelby Lafayette Street, night	24
Lincolnton, First Church, 11	31
Goodsonville, night	31
	June
Cherryville, First Church, 11	14
Cherryville Ct., Mary's Grove, 2:30	14
Gastonia, Smyre, night	14
Lowesville, New Hope, 11 and 3	20-21
Lowell, South Point, 11:	21
Gastonia, Maylo, night	21
Stanley, 11	28
Rock Springs Ct., Mt. Pleasant, 2:30	28
Gatsonia, East End, night	28
	July
Kings Mountain, 11	5
Bessemer City, night	5
Polkville, Clover Hill, 11	11
Cramerton, 11	12
Dallas, Puett's Chapel, 3	12
Gastonia, Trinity, night	12
Belwood, Palm Tree, 11	18-19
South Fork, 3	19
Crouse Ct., 11	26
Lincolnton Ct., Marvin, 3	26
Gastonia, Bradley Memorial, night	26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
THIRD ROUND

	May
Calvary, 7:30	3
Stokesdale(11 and 2:30	10
Proximity, 7:30	10
Randolph, 11 and 2:30	17
Bessemer, 7:30	17
Reidsville Ct., 11	23-24
Reidsville, Main Street, 7:30	24
Cedar Falls, 11 and 2:30	31
Asheboro Ct., 11 and 2:30	31
Guilford, 7:30	31
	June
Ruffin Ct., 11 and 2:30	7
Jamestown-Oakdale, 7:30	7
College Place, 7:30	10
Coleridge, 11 and 2:30	14
Highlands, 7:30	14
Liberty, 11 and 2:30	21
Pleasant Garden, 11 and 2:30	21
Wesley Memorial, 7:30	21
Mt. Pleasant, 11 and 2:30	28
Gibsonville, 11 and 2:30	28
Ward Street, 7:30	28
	July
New Hope, 11 and 2:30	5
Randleman, 11 and 2:30	5
Asheboro, First Church, 11	12
Farmer, 11 and 2:30	12

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
THIRD ROUND—IN PART

	May
Henrietta-Carolene, Carolene, 11	3
Pleasant Grove, night	3
Cliffside-Avondale, Avondale, 11	10
Mill Spring, Maness, 3	10
Spindale, night	10
Marion, First Church, 11	17
Morganton Ct., Mt. Pleasant, 3	17
Glen Alpine, night	17
Bostic, Oak Grove, 11 and 3	23-24
Broad River, Tanners Grove, 11	24
Forest City, night	24
	June
Old Fort Ct., Mill Creek, 11	7
Old Fort Station, night	7
Marion Ct., Glenwood, 11	14
Cross Mill, Capernium, 3	14
Marion Mills, Clinchfield, night	14
Micaville, Celo, 11	21
Bald Creek, Borings Chapel, 3	21
Burnsville, night	21
McDowell Ct., Bethel, 11	28
Table Rock, Linville, 3	28
Valdese, night	28
	July
Rutherfordton, Gilboa, 11	5
Gilkey, Mt. Hebron, 3	5

District conference, May 31-June], at Oak Hill on the Table Rock charge, two miles out from Morganton on highway No. 181.

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
THIRD ROUND

	May
Wilkesboro, Roaring River, 11	17
Draper, 11	24
Rural Hall, Rural Hall, night	24
Todd, Fairview, 11	30
Boone, 11	31
Watauga, Valle Crucis, night	31
	June
Moravian Falls, Buelah,. 11	6
Jefferson, Zion, 11	7
Warrensville, Clifton, 3	7
Creston, Scutherland, night	7
Rockford Street, 11	14
Mt. Airy Ct., Imogene, 3	14
Ararat, Chestnut Grove, night	14
Sparta, Piney Creek, 11	21
Laurel Springs, Mt. Zion, 3	21
Helton, Greenwood, night	21
Danbury, Pine Hall, 11	28
Sandy Ridge, Snow Hill, 3	28
Walnut Cove, Palmyra, night	28
	July
Spray, 11	5
Stoneville-Mayodan, Stoneville, night	5
Leaksville, night	8
Elkin, 11	12
Ronda, Maple Springs, 3	12
Jonesville, Longtown, night	12
North Wilkesboro, 11	19
Yadkinville, 3	19
Dobson, Siloam, night	19
Mt. Airy, Central, 11	26
Pilot Mountain, Whitakers, 3	26
Madison, night	26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
THIRD ROUND

	May
Badin, Badin, 11	3
Albemarle, First Street, night	3
District Conference, Salem	8
Albemarle, Central, 11	10
Salem, Oak Grove, 2:30	10
Park Avenue, night	10
Concord, Epworth, 11	17
Yadkin-Rowan, Rowan, 5	17
First Church, night	17
Concord, Westford, 11	24
Concord, Kerr Street, night	24
China Grove, 11	31
Gold Hill, Wesleys, 3	31
Spencer, Central, night	31
	June
Coburn Memorial, night	3
Forest Hill, 11	7

Concord Ct., Carmel, 3 7
Concord, Central, night 7
Pastors' School 14
Norwood Ct., Randall, 11 20
Concord, Harmony, 11 21
Mt. Pleasant, Mt. Pleasant, night 21
Granite Quarry, Providence, 11 28
New London, Bethel, 3 28
East Spencer, Main St., night 28

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

May

Highlands, 10 3
Bethel-Fairgrove, Fairgrove, 11 3
Hudson, Mt. Herman, 3 3
Dudley Shoals, Cedar Valley, night 3
Troutman, St. John's, 11 10
Shepherds, Knox Chapel, 3 10
Mooresville, Central, night 10
Mooresville, Jones Memorial, 10 24
Mooresville, Broad Street, 11 24
Taylorsville, Marvin, 3 24
Stony Point, night 24
Statesville, Race Street, night 25
Ball's Creek, Center, 11 31
Catawba, Hopewell, 3 31
Maiden, May's Chapel, night 31

June

Mooresville Ct., McKendree, 11 7
Elmwood, Ebenezer, 3 7
Mt. Zion, night 7
Statesville Ct., Midway, 11 21
Whitnel, Zion, 3 21
Granite Falls, night 21
Hickory, Westview, night 24
Hickory, First Church, 11 28
Newton, night 28

July

Davidson, Fairview, 9:45 5
Olin, Snow Creek, 3 5
Hiddenite, Liberty, 11 12
Lenoir Ct., Olivet, 3 12
Lenoir, First Church, night 12

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

May

Bethel, Bethel, 11 3
Waynesville, night 3
Jonathan, Shady Grove, 11 10
Canton, night 10
Brevard Ct., Lake Toxaway, 11 17
Brevard, night 17
Junaluska, 11 24
Macon Ct., Mt. Zion, 3 24
Franklin, night 24
Whittier, Olivet, 11 31

June

Crabtree, Davis Chapel, 11 7
Murphy, night 7
Webster, Webster, night 14
Robbinsville, Robbinsville, night 14
Glenville, Glenville, 11 21
Highlands, Horse Cove,, 3 21
Fines Creek, Cattaloochee, 11 28
Delwood, Maple Grove, 3 28
Clyde, Harmony, night 28

July

Sylva, 11 5
Andrews, night 5
Franklin Ct., Snow Hill 12
Bryson City, night 12
Cullowhee, 11 19
Hayesville, Myers Chapel, 3 26
Murphy Ct., Peachtree, night 26

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

May

Central Terrace, 11 3
Linwood, Tyro, 3 3
Welcome, Mt. Vernon, night 3
Lexington, First, 11 10
Denton, Clarkesbury, 3 10
Erlanger, Erlanger, night 10
Oak Ridge, Community, 11 17
Bunker Hill, 3 17
Burkhead, night 17
Centenary, 11 24
Kernersville, Shady Grove, 3 24
Thomasville, Main, night 24
Green Street, 11 31
Davidson Ct., Arcadia, 3 31
Hiatt-Sedge Garden, Hiatt, night 31

June

Hanes-Clemmons, Bethel, 11 7
Reeds, 3 7
Grace, night 7
Thomasville Ct., Pleasant Hill, 3 12
Walkertown, 11 21
Mocksville, night 21
Ogburn Memorial, Shiloh, 3 28

WOMANHOOD

(Continued from page 16)

that a young man is pretty much what his sister and his young lady friends request him to be.

Woman. God is nearer to her heart, more in her thoughts, brighter in her visions, and she is more religious and morally upright than man. Woman is the consecration and the embodiment of religion and morality. Her moral worth holds man in restraint and prevents him from becoming inhumanly corrupt. Mighty is her power. Who in this world shall heed the cry of wickedness, of wasting humanity, if the womanhood of this country does not? Young ladies, to you we must look for a powerful leader in the cause of morality and religion. The manhood of this country needs you, and in this dark hour of world need we turn to you. Do not fail us in this task.

W. N. C. BOARD OF EDUCATION

(Continued from page 21)

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Mocksville	22.58
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Mt. Vernon	32.60
Crews	34.45
Center	32.59
Fairgrove	37.32
Unity	42.17
Love's Chapel	43.72
Midway	49.11
Grace	50.74
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IN MEMORIAM

LEDFORD—Mrs. Annie Viola Burgin Ledford was born March 25, 1902, in Old Fort, N. C., and died March 24, 1936, at the Marion hospital, where she had been a patient for some time. She was 33 years, 11 months and 29 days old. Was converted and joined the Methodist church in early girlhood and has lived a very consistent Christian life since.

On June 25, 1916, she was married to Mr. Manley L. Ledford who survives her, along with five daughters and four sons: Nancy, Emma, Lorraine, Jean, Jack, Ralph, Harold, Roy and Florence. She is also survived by her father, Mr. Erastus T. Burgin, three sisters and five brothers. B. A. Sisk, Pastor.

BARROW—On the evening of February 14, 1936, the town was saddened by the death of Mrs. C. P. Barrow, generally known as Miss Lela. She was 74 years old. In the passing of Mrs. Barrow the town and community have lost one of its most highly esteemed citizens. She was a woman of noble character, commanding the respect of all who knew her. She was one of the oldest and most loyal members of the Methodist church, having served as organist from young womanhood until a few months before she died. She was a charter members of the Lela Barrow Aid Society for whom it was named. She served as treasurer of the society from the time of its organization until her death. The members of the society feel keenly the loss of such a faithful member, and we feel that her faithfulness will long be an example for those who loved and knew her.

GARRETT—John J. Garrett passed away January 24, 1936, in the 69th year of his life. Sergeant Garrett served in the Spanish-American War and settled in Southport in 1898. He was a member of the board of aldermen for a period. Every phase of community life drew his interest and help. The poor and needy always found him a generous friend. In business he was honest, frugal and industrious; on the board of stewards, loyal and faithful; in the men's Bible class, punctual and enthusiastic; as a husband and father, devoted and thoughtful. If ever a person enjoyed the experience of salvation it was Brother John J. Garrett. When the summons came to go down in the "valley and shadow of death" he went with a soldier's courage, strong and unafraid. Trinity church has lost a devoted member and the community a valuable ciitzen. His widow and ten children survive him and to them go out the prayers and sympathy of a wide circle of friends. The funeral services were held n charge of hs pastor, assisted by Rev. T. H. Biles, pastor of the Baptist church. The interment was at the Southport cemetery.

DANIEL—Joseph N. Daniel died April 5, 1936. From his earliest years he loved the church and in his youth identified himself with it. In 1891 Brother Daniel transferred his membership to Trinity church under the pastorate of Rev. C. P. Jerome, and has been an active member through the years to the time of his passing to his reward. For a number of years he has been a valuable member of the board of stewards. Known among all his acquaintances as a genuine Christian, strong in his convictions of right, and with great reverence for the Sabbath, his influence has been for good. He "walked with God, and he is not, for God took him." Brother Daniel's interests, however, were wider than his denomination, or church, or community—he gave himself for the extension of the kingdom of God in whatever form he found opportunity to assist. His going brings sorrow to many who were the recipients of his generosity and ministry. Genuine sympathy and sincere prayers are extended to the family and loved ones. The last rites were performed by his pastor and Rev. T. H. Biles, and the body laid to rest in the local cemetery.

HARPER—Mrs Louise Harper was born July 5, 1855, and passed away March 29, 1936, after a brief illness in the eventide of a long life and at the close of a Sabbath day. Since the death of her husband in 1922 she had made her home with her daughter, Mrs. B. F. Griffith, in Winston-Salem. Two other daughters survive, Mrs. G. S. White of Hickory and Mrs. F. F. Frisbie of Leicester.

Since early childhood she had been a member of Concord church on the Lewisville circuit, from which the funeral was conducted by her pastor, Rev. R. A. Taylor, and Rev. R. C. Goforth.

While living in Winston she was active in attendance upon the services at Green Street church. She was present only a few days before her death. She took life on tiptoe till the last. Yet when the hour of death came she was completely reconciled.

"I've lived my day, nor do I fret;
Now fate turns off my feeble light.
God bless you all who linger yet.
Good night, good night."

R. C. Goforth.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Central Methodist church desires to give expression to its bereavement in the death of Mrs. I. N. Presson. This action is particularly appropriate in view of the prominent, loyal and zealous work of the deceased in this organization. For 11 years she was president and all her co-workers wish to express their appreciation of her faithful and efficient efforts in the work of this auxiliary.

In further devotion to this sphere of influence, she served for eight years as secretary of the Charlotte district, and was most capable and untiring in her labors in this field,

In the record thus made, and on account of the life she lived, we will revere her memory and will continue to derive satisfaction through the years to come that we were co-workers with her in the work she loved so well.

The society instructs that a copy hereof be delivered to the family of the deceased, to the local papers, and to the North Carolina Christian Advocate.

Mrs. W. S. Blakeney,
Mrs. P. P. W. Plyler,
Mrs. Atha Stevens,
Mrs. Roscoe Phifer.

RESOLUTIONS OF RESPECT

Whereas, the Ladies' Aid Society of Sharon M. E. Church, South Mills, N. C., has lost one of its most faithful and beloved members, Mrs. Nannie A. Sawyer. She was always ready and willing to do her part. She was a devoted wife, a loving mother, faithful in every detail of her daily life. She will be missed so much. Therefore it is with feelings mingled with sadness and joy that we write this memorial. Sad because we shall miss her, but rejoice in the hope of her eternal gain. We pray that her spirit may ever abide with her friends and inspire them to live noble lives in Christ. We commend her loved ones to His tender care.

Mrs. J. Frank Sawyer,
Mrs. Logan Sawyer,
Mrs. J. J. Gorden.
Committee.

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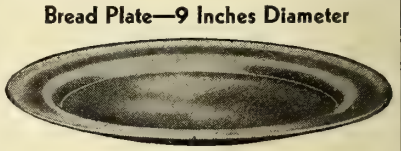
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THE LORD is my shepherd not want.
2 He maketh me to lie d green pastures: he leadeth m the still waters.

NORTH CAROLINA CHRISTIAN

NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, MAY 7, 1936 Number 19

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To My First Love
My Mother

Sonnets are full of love, and this my tome
Has many sonnets; so here now shall be
One sonnet more, a love sonnet, from me
To her whose heart is my heart's quiet home,
To my first Love, my Mother, on whose knee
I learnt love-lore that is not troublesome;
Whose service is my special dignity,
And she my lodestar while I go and come.

And so because you love me, and because
I love you, Mother, I have woven a wreath
Of rhymes wherewith to crown your honored name;
In you not fourscore years can dim the flame
Of love, whose blessed glow transcends the laws
Of time and change and mortal life and death.

—Christiana G. Rossetti.

Dr. W. A. Lambeth to Lead Junaluska Campaign

A wire from Bishop Kern Wednesday of this week announces the appointment of Rev. W. A. Lambeth of Wesley Memorial church, High Point, to lead in raising the $100,000 needed to pay the debt on the Southern Assembly at Lake Junaluska. This is to be secured before August 15.

At the request of the College of Bishops, Dr. Lambeth's board has agreed to release him until September 1 to do this special work; a supply will care for the church at High Point without in any way disturbing the pastoral relation at Wesley Memorial.

All who know W. A. Lambeth will agree that a wise choice has been made and, with the co-operation of our church east of the Mississippi, that the debt will be paid and a new day awaits Junaluska. To release from debt our one assembly grounds in all this region should be the special task of the leaders, both clerical and lay, in these conferences east of the river.

Details of plans laid will be announced at an early date as the situation develops. This Advocate stands ready to do its full share. We are sure that the other Advocates will join in this undertaking which has the bishops and the general boards to re-enforce it. Lambeth needs a thousand volunteers to help him. The work could be done in thirty days much easier than in thirty weeks—did we have that time. Let this job be the prelude to the coming of United Methodism in America.

THE STATESVILLE DISTRICT CONFERENCE

At Cornelius assembled on Thursday of last week a big group from all that foot-hill country. Rev. John W. Hoyle was steering his first district conference. Charts —with the red lines to indicate the amount raised on benevolences and black lines, on salaries—proved to be most interesting and informing. There were no long drawn out reports to gum up the machinery. Some of the brethren were not pleased with the exhibits on the chart, but they were full of promises for the future.

Brother Hoyle brought out the fact that this was next to the Gastonia in the number of subscribers to the Advocate—the Gastonia leading this conference. (We do not know his authority for this—the Journal shows that Greensboro leads and the Statesville is next). The new elder did not seem to be crowded for time, each visitor being allowed free rein. (The secretary, M. Q. Tuttle, will furnish details).

This editor being in his "old beat," with the memories of the early years with him still, found the noon hour one of high privilege. Though few of those who were at the conferences of the far off years remain, enough were on hand to render interesting the hour. Most refreshing were the many good words spoken for the church paper. The May morning with the radiance on the hills and the song of birds in the trees as of old filled the soul with thanksgiving and rejoicings many.

THE GOLDEN CROSS

The time has come for the annual Golden Cross enrollment. North Carolina has within its bounds the best hospital in the South. And it is a hospital with a heart. I am always touched as I pass through its corridors and find so many people who are without much of this world's goods having their physical ailments attended to by the most skilled physicians and surgeons. Jesus once said, "Greater works than these shall ye do," and the healing ministry of the church today is greater in extent than the personal healing which Jesus performed.

The Golden Cross is a golden opportunity to help humanity. Every dollar which we contribute makes possible the alleviation of human suffering and the rescue of human life. Duke University hospital is doing its part nobly and generously, but they cannot carry this burden without our help, and we should rejoice that we can do this kind of work so efficiently and at so little strain upon our financial resources. I hope every pastor will take the offering for the Golden Cross. If you miss it next week it will not be too late the following week.

Paul B. Kern.

WATCH THAT JUNIPER TREE

Probably most men who have stood on Mount Carmel have at some time or other cowered under the juniper tree in the desert. The actions in life are likely to be equaled by its reactions. Mountains and valleys are close neighbors in experience as well as in geography. He in whom are the possibilities of higher things is most likely to feel at times the downward drag of the lower. Only they who are impervious to enthusiasms can hope to escape the deadening influence of doubts and fears and misgivings. Elijah had not failed in his mission. It only seemed that he had. It was his heart that had failed, not his work. He was not unfit for further service, he was only afraid that he was. Discouragement is a poor historian and fear is an even poorer prophet. Remember always this word of the Psalmist: "Why are thou cast down, O my soul? and why are thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God!"—The Watchman-Examiner.

NEW APPOINTMENTS

Bishop Paul B. Kern authorizes the following appointments:

B. W. Lefler is transferred from the Franklin circuit to Mt. Pleasant in the Greensboro district.

A. F. Phibbs of Duke is appointed to Gibsonville, and W. F. Eaker, also of Duke, will supply the Franklin circuit.

Lift the church board of Christian education to the level of the board of stewards by making it 100 per cent for the Advocate.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 81 GREENSBORO, N. C., THURSDAY, MAY 7, 1936 Number 19

Some Features of the General Conference in Columbus, Ohio

"The general conference of 1932 put forth a vigorous pronouncement on peace. We would change the appeal only to bring it down-to-the-moment and to make it more persuasive for this trembling period. We would especially urge that the element of personal and corporate greed be removed from the trade in munitions. We would also insist that words and actions be brought into harmony as the world deals with the programs of peace and war.

Another world war, with its terrific trail of debt and its debasing of moral standards, would certainly result in reactions leading to communistic experiments and bullying dictatorships.

"We are not unmindful of the fact that our church, with its partners in the temperance reform has been caricatured and sometimes scorned in these recent years, because we have declined to bow the knee to Gambrinus. Amid an amazing reaction that often suggested moral insanity, we have refused to retreat from our historic position.

"Let it be known to the world that our tests and rules have not changed. We cannot too strongly denounce those who, tempted by unclean revenues, frame mischief by law; or build a city with blood; or rent quarters for the sale of liquors; or give their names to evil petitions; or participate voluntarily in the incomes of iniquity."

Four New Bishops, Perhaps

Those interested in such things are already this early in the conference forecasting the election of four new bishops. While seven are to retire at this conference the disposition seems to be to elect as few as possible in view of the approaching Methodist union, when the several jurisdictions will elect their own bishop.

Dr. Joy to Retire

Dr. James Richard Joy, for twenty-one years editor of the Christian Advocate (N. Y.) desires to quit the editorial game. He is the man who instead of being born with a silver spoon in his mouth, is said to have been born with a golden pencil in his baby hand.

Graduating from Yale in 1885, he forthwith entered on editorial work with a magazine for young people. Five years later he became an editor in the Sunday school department of the Methodist church; from 1904 to 1915 he was assistant editor of the Christian Advocate, and for 21 years has been its editor. As a diversion he has used spare time for the writing of six or eight books on history. These are way marks of a distinguished career.

HOW TREACHEROUS IS ALCOHOL!

Alcohol was given as an unseen and unreported cause of many deaths among chronic drinkers in a study reported to the American Psychiatric Association, May 4, by V. G. Urse, M. D., assistant psychiatrist of the Cook county psychopathic hospital, Chicago, says Howard W. Blakeley, A. P. Science Ed.

Of 21 deaths which he found due to alcohol he said the coroner attributed only five to that cause, missing 73 per cent. They were missed, Dr. Urse said, because presumably fatal alcohol may fail to leave traces. He suggested need for re-examination of the true role of chronic alcoholism.

Thus alcohol results in the death of many more drinkers than we know. The same is true as to the wrecks that result from drinking drivers. Only a limited number get into the courts. Nearly 3,000 have lost their drivers license in this state so far. What would it be were all addicts to get in the toils of the law?

The Greenville (N. C.) News-Leader makes this editorial observation:

"Drunken driving is all too prevalent as can be witnessed by the awful accident in which several were killed just a few days ago. This horible thing happened in North Carolina. Those killed outright were burned beyond recognition. The others were taken to the hospital burned nearly to death in addition to injuries received from the impact as the car they were in ran into the rear of a truck. The driver of the death car was drunk, and he was killed instantly. The coroner said 'the wreck was due to drunken driving.'"

No mention was made of liquor in the press reports of that appalling crash.

KEEP FREE OF THE RUTS

At the forks of a mining road in Canada, deep and muddy from heavy traffic in the time of the spring thaw, there was posted this sign: "Be careful which rut you choose; you will be in it for the next twenty-five miles." A needed caution this about falling into ruts. How important it is to get help in making up one's mind; how necessary to avoid the groove of habit! Keep out of ruts is timely advice.

This applies to the whole course of life. We are all creatures of habit and as the years pass we are bound more and more by the shackles of time. In other words, we fall into a rut which is a grave with the ends knocked out.

Protestantism and the Bible

IT has been said that Protestantism is the religion of a book—that book, of course, is the Bible. This is true to a degree, and a rather impressive degree. Most, if not all, the great leaders of the Protestant Reformation relied upon the Holy Scriptures as the very foundation and prime instrument in the cause that they had espoused. Martin Luther by his translation of the Bible into the vernacular of the German people not only enriched their life and literature, but put into their hands a guarantee of the permanency of the German Reformation. Likewise the Bible that Wickliffe, Tyndale, Coverdale and their co-laborers gave to England and the English speaking world was the best gift of these reformers, for it made England what it is and has made America what it is. For "the hope and faith of ancient poets, kings, and law givers was in the hearts of those who first sang the Lord's song in this strange land," and it still rebukes bad men, instructs good men and becomes a counselor to us all.

But these results that the Protestant Reformers wrought first in Europe and England and later in America did not come by the introduction of a new book. The Bible was not a new book brought in by the Protestant reformers, but they introduced a new method of interpretation, that is, the right of the private interpretation of the Scriptures which had been denied. The church had been the authoritative interpreter of the Holy Scriptures and the people must accept what the church said the Bible taught. But the policy and practice of these Protestant reformers was to put the Bible in the hands of the people to read and interpret for themselves, with the right of course, to secure any assistance that they might choose. And the same right is our heritage even unto this day.

This right given each individual to interpet the Bible for himself instead of being forced to take what some ecclesiastic said about it was the revolutionary doctrine of the reformers and the church authorities fought the so-called heresy to the death. Even William Tyndale, the glory of English learning and letters, was hounded on every side because he translated the Scriptures, and was publicly strangled as a heretic, being finally burned at the stake in Antwerp.

The Bible in the hands of the people with the right to read and interpret as one may choose has become a guarantee of liberty. Not only religious liberty, but the liberty to think, speak, and act as this great charter of our liberties may guarantee.

The "Open Bible" has for generations been a symbol of liberty and in every land where the Bible has been openly read and cherished there has been an order of political and religious liberty not found elsewhere.

The Soviets of Russia well knew that if they held the people in their grip they must get rid of religion. The Bible broadcast in Russia would put an end to the present tyranny and death that stalks through that unfortunate land. Their hope lay in getting rid of all religion, and religious teachers from without and to bring the people to live on the plane of the beasts of the field, as far as spiritual things are concerned. It was a daring undertaking, but their only hope for a tryanny that was to become perpetual.

Hitler knows that he must get the Bible and the Lutheran church out of Germany if his regime is to last. And his efforts as much as he dares are in this direction. He adroitly appeals to the existing prejudice against the Jews by pointing out that the Bible is a book of the Jews and Christianity is of Jewish origin.

An enlightening incident occurrred just recently when the German Synod, contrary to Nazi dictation, ordained five young ministers. The officiating minister told these ministerial candidates, "We do not know what hardships the near future may have in store for us but we shall cling to our God."

That sounded like the words of Martin Luther and the martyrs of old. The text of the sermon on this occasion was Elijah's flight into the desert and in this sermon the minister declared, "We believe there will always be those Biblical seven thousand who do not bend their knees to false gods."

We look for the Bible and the God of the Bible to be set for the eventual overthrow of Hitler and all other dictators and tyrants of these modern days.

In conclusion we join our plea with that of Dr. Charles F. Wishart, president of the College of Wooster, who says: "See to it that the Word of God is not bound. Release it for souls hungering after God; for those who mourn; for sin-sick and weary and doubting men and women; for pilgrims who walk with faltering feet through the valley of the shadow. A very sacred trust has come down to us through

these four centuries. Solemn voices hail us out of the past. Shadowy hands beckon to us from the unborn generations that are yet to be. Clouds of invisible witnesses look to us from the eternal world. They trust us and we dare not fail."

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A Decade of Centennial Celebrations

THIS present decade from 1930 to 1940 tells of a remarkable decade one hundred years ago. Especially true is this in the field of education. Wake Forest College celebrated its centenary in 1934. Davidson and Guilford will have similar celebrations in 1937. Greensboro College and Duke Unversity will celebrate their beginnings in 1938.

Emory University of Georgia will celebrate its founding at Oxford one hundred years ago, and the same takes place for Wesleyan at Macon this decade. Surely in all this southern section of the nation there must have been an unusual revival of interest in education during the decade 1830-1840.

All who give attention to the church celebrations in almost every nook and corner must have been impressed with the number of Methodist churches celebrating a hundred years of life during this decade.

The many dedications of new churches these months are highly significant. Why not make this year notable for paying the debt on Junaluska and set free this wonderful assembly grounds as we move to Methodist union? This would be an event of national interest of much value to the Southland.

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This Man Landon

LANDON, the chief executive of the "Sunflower State," occupies a conspicuous place just now in the public eye and the Emporia Gazette tells us what sort of a man he is in the following terse definition:

"He's no Messiah—nothing like it. Landon is just a two-fisted, kind-hearted, hard-bitten, preacher-paying Methodist, who believes in a better world here on earth. But he wants to pay for it as he goes and take the thirty-day cash discount! And nobody is responsible for the curious hero-worship that is glamouring him—certainly none of the political hitch-hikers."

What interests us is this, how will the religious hitch-hikers vote who are "thumbing" a ride into the kingdom of heaven?

Old Man Politics Enemy No. 1

WITH Alvin Karpis, public enemy No. 1, in custody, J. Edgar Hoover, chief of the Federal Bureau of Investigation, as reported by the United Press, said Karpis was a cool, cunning, vicious killer with, strangely enough, a rather pleasing personality. As the newspaper men put questions to Hoover, one enquired, "Since you have captured Karpis, who is public enemy No. 1 now?" Hoover laughed.

"Old Man Politics," he replied quickly. "He is now, he was and he always will be Public Enemy No. 1, locally, in the states and nationally. It's only the papers that number the public enemies."

Some one mentioned Hoover's men going in secretly and superseding local police authorities when working on a case.

"We always try to co-operate with local authorities," Hoover explained, "if one or more of three factors are not present. These are: inefficiency, dishonesty and publicity—mad police or officials."

This indictment of partisan politics by J. Edgar Hoover is the severest that could be made of our political life in America. No wonder we are the most lawless among the so-called civilized peoples of earth.

Then, too, the people seem willing to have it so. This week in Raleigh, Judge M. V. Barnhill in the superior court made a sweeping indictment of Wake county's "better class" citizens for their attitude of "smugness and indifference" to open gambling, operation of bawdy houses within the very sight of their own homes, and an appalling looseness in affairs of their county government. Surely it is time for the citizens of the state and nation to give heed to the perils that threaten good government and the welfare of the nation.

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What Makes Life Great?

DR. JOSEPH FORT NEWTON says that three things make life great. These are spiritual insight, intellectual sincerity, and moral passion. As proof that Dr. Newton himself has spiritual insight we quote his saying, "Faith doesn't mean believing something in spite of evidence, but doing the truth we see regardless of the consequences." May we add that proof, if needed, of this last statement can be found in the eleventh chapter of Hebrews. In fact, this ever memorable chapter of Hebrews provides ample proof of Dr. Newton's first statement that spiritual insight, intellectual sincerity, and moral passion make life great.

People and Things

See page 30 for District Conference directory.

"Badin-Tabernacle reports all benevolences for the year paid at district conference this week. This makes us very happy."—Elzie Myers.

Rev. and Mrs. C. B. Peacock announce the birth of a daughter, Inis Fay Peacock, at their home, 323 Paul Street, Rocky Mount, on Thursday, April 30, 1936. Brother Peacock is pastor of Stanhope circuit.

Total offering on Easter at First church, Washington, was $1009.47 on benevolences and $204.38 on local budget. More than 500 made contributions. Largest Easter crowd on record in the Washington church.

Beginning May 10 Carolyn A. Hosford, singer and evangelistic helper to pastors holding their own meetings, has free time in her schedule due to an unexpected change. Miss Hosford can be reached at Goldsboro, N. C., Box 774.

"The pastor of the Mamers circuit has recently closed a two weeks' meeting at Mamers which resulted in 18 additions to the church. The youngest to be received was eight years old while the oldest was 78 years of age. The church rejoices in victory and new power."—J. V. Early.

"The Wilmington district conference will convene in Clinton Wednesday, May 13, 9:30 a. m. All persons representing institutions and departments of the church are invited and will be given an opportunity for a brief presentation of the cause they represent."—W. A. Cade.

"Our revival at West Monroe on the Monroe circuit is still bringing good results. We have already received 18 on profession of faith and have the names of two more candidates. West Monroe and North Monroe churches have raised half of their benevolences."—W. C. Dutton.

"A most helpful series of revival services came to a close Sunday night at Carthage, at which time we received five splendid young people into the church on profession of faith. The services ran through ten days. The first week the preachers were: C. B. Culbreth, I. J. Strawbridge and W. B. Cotton. They certainly brought the best they had along with them. On Sunday night, when no minister from elsewhere could be with us, four good laymen of the Carthage church brought brief messages of exceptional quality. Then the second week of the revival our preacher was Rev. D. E. Earnhardt, our own presiding elder. He never preached better in his life."—E. C. Durham.

"On Tuesday, April 28, the second quarterly conference was held at Pleasant Grove church. Lunch was served by the ladies. The attendance was splendid. Our presiding elder, Rev. J. M. Culbreth, preached in his usual wonderful way. Our people are very much impressed with his ability to preach, his manner of conducting the business of the conference, and with his friendly, congenial nature. The reports showed that one-half of the amount for general and conference work has been raised, and more than half for orphanage and district work. The reports from the church schools, the missionary societies and the young people's divisions showed that there was progress and advancement."—L. A. Watts.

Rev. O. W. Dowd has fully recovered from his experience for some weeks in the hospital. He is back doing full time and hitting it at his old clip. "Richard is himself again" to the delight of St. Paul's church and his many friends scattered abroad.

A personal letter from Brother L. M. Hall, pastor at Aberdeen, contains this announcement: "Mrs. Hall was called to Goldsboro last Saturday on account of the death of her brother, Capt. Albert O. Clement. He was buried at Wallace, N. C. This is two of Mrs. Hall's family who have died this year. Her sister, Mrs. R. R. Stewart of Windsor, Va., died in January." Our sincerest sympathies, in this trying hour, are hers and every member of this most excellent family. May they have the comforts of our Gospel.

"Home coming day will be observed at Lowes church on the Reidsville circuit the third Sunday in this month, May 17. Dr. J. M. Ormond of Duke University and Dr. Plyler of the Advocate are being invited as speakers. All former pastors, former members who have moved away are invited to be present. Also all members of other churches on Reidsville circuit are invited to come. The public is cordially invited to attend. Dinner will be served on the grounds, and special plan of services will be arranged. New work on church will be completed by above date."—T. V. Crouse, Pastor.

"The home of Rev. A. J. Burrus at Rutherford College burned to the ground last Monday morning, April 27, about 10:15 a. m. Downstairs furniture saved; upstairs furniture almost a total loss. At the time we had workmen on top repairing chimneys, preparatory to reroofing house, but the fire was too rapid for them to put out. Probably started in upstairs bed room closet from shorted wires under closet floor. Everybody here worked heroically to save everything they could; wonderful neighbors indeed. Smokehouse burned also; chicken house and barn saved by Valdese fire department. We plan to rebuild as soon as possible. Loss partically covered by insurance. Now domiciled in a little five-room house of W. Arthur Hinshaw."—Jas. H. Burrus.

"At Hickory Grove, benevolences and Children's Home more than half paid for the year. District work paid in full; one hundred new Methodist hymnals and fifty new Cokesbury hymnals bought and paid for. An electric pump and water system installed at a cost of $147.54. Special gifts to families whose house was destroyed by fire or who needed help otherwise. Fifteen new subscribers for the Advocate. Observance of adult month in March and young people's month in April; May to be children's month. Church School Day observed May 3 with good program and offering. Five new members. Approximately 600 pastoral visits. Organized visitation teams and parish worked out in zones. Distributed over 1000 pieces of good literature among the members of the congregation, including 100 copies of The Upper Room, 10 copies of Methodism Vitalized, 50 copies of The Home Chronicle, 25 complimentary copies of the Advocate, and miscellaneous booklets, leaflets and pamphlets."—A. A. Kyles.



GREENSBORO COLLEGE MAY QUEEN AND HER ATTENDANTS

Left to right are: Miss Polly Brewster of Cedartown, Ga., freshman; Miss Estelle Hayes of Greensboro, sophomore; Miss Mary Ruth Yelton of Gold Hill, junior; Miss Mary Onella Relfe of Hertford, senior; Miss Mary Hix of North Wilkesboro, May Queen; Miss Margaret Taylor of Southport, maid of honor; Miss Jean Leftwich of Clyde, senior; Miss Hazel Monk of Farmville, junior; Miss Frances Ray of Charlotte, sophomore; and Miss Helen Davis of High Point, freshman.

One snappy remark out of the religious education conference at Kuling, China, was: "One of the marks of a leader is to turn around once in a while to see if anyone is following him."

"We have just finished moving back into our parsonage. It is a beauty and we are proud of it. It has been completely renovated throughout, new porches, new roof, and a water system installed. As Ed Earnhardt said about Mike Ellerbe, we do not have to go to the creek now and use sand, but can stay in the house, use soap and either hot or cold water. Homer Rhodeheaver used to sing, 'What a change has been wrought, Since Jesus came into my heart'; but we, with intention of being sacriligious, are singing what a change has been wrought in this parsonage since the carpenter, the plasterer, the painter, and the plumber went to work on it. Come over, Mr. Editor, and see the neatest, coziest parsonage in the conference." —W. F. Elliott.

"Please announce that my address has been changed from Stony Point to Davidson, N. C., Box 353. I am pleased to say that the work on this charge: Davidson, Fairview and Huntersville, is beginning with a fine spirit of co-operation. Fairview young people's organization revived, a new League organized at Huntersville last Sunday evening, and a splendid League here at Davidson, all of which points to a bright future for this charge. With Fairview pledged to keep the pastor's salary paid one month in advance and the other churches doing nearly as well and a 'big pounding' last Saturday night by the Fairview congregation, also points to a bright future for the pastor, wife and boy. It will be a real pleasure to pastor the nearly 100 Methodist students in Davidson College. Our church owes this to these young men, for when they leave this institution to take their places in the community of their choice, we want them to feel that the Methodist church had a real interest in their lives while preparing for their work in this world."—Ralph B. Shumaker.

GREENSBORO COLLEGE NOTES

Walter E. Vassar, baritone and head of the voice department at Greensboro College, presented his first formal recital Sunday afternoon at 4 o'clock before a large audience assembled in Odell auditorium.

The Greensboro College Glee Club held its annual banquet Friday night at 7:30 o'clock at the Jefferson Roof restaurant, with the Meister-Singers, the Greensboro male chorus, former glee club members, alumnae of the college and friends as guests. This occasion marked the inauguration of a banquet to be given by the glee club yearly.

Four recitals in Odell auditorium scheduled by students of the school of music at Greensboro College during National Music week were piano recitals by Miss Nell Davis of Greensboro, Tuesday night; Miss Alma Cade of Wilmington, Wednesday night; Miss Kathleen McIver of Burlington, Thursday afternoon, and Miss Charlotte Hammer of High Point, Friday night.

Dramatic recitals for seniors will be given as follows: Wednesday night, May 13, Miss Frances Maurice of Rockingham; Thursday night, May 14, Miss Elizabeth Faw of North Wilkesboro; Thursday night, May 21, Miss Emily Worth of Jefferson. All of the recitals will be at 8:30 o'clock in Odell auditorium.

CONFERENCES FOR NORTH AND SOUTH CAROLINA THIS FALL

Tenth Episcipal District—Bishop Paul B. Kern

Western North Carolina Conference—Salisbury, N. C., October 15.

Upper South Carolina—Union, S. C., October 22.

South Carolina—Charleston, S. C., November 5.

North Carolina—New Bern, N. C., November 12.

Has your board of stewards reported 100 per cent for the Advocate?

The Minister and Politics

By JAMES C. STOKES

In June of 1775, shortly after the outbreak of hostilities between England and her American colonies, John Wesley addressed a letter to Lord North, the Prime Minister of Great Britain, in which he registered a vigorous protest against the policy of the government. In the course of the letter, which was very strongly worded throughout, he inquired, "Is it common sense to use force toward the Americans?" A copy of the letter was also placed in the hands of Dartmouth, the Colonial Secretary.

Several months later Wesley issued his pamphlet entitled, "A Calm Address to the American Colonies," which was a strong admonition to the colonists not to attempt to right their wrongs by the method of warfare. The above mentioned letter seems not to have gotten beyond the state archives, while the pamphlet was placed before the people on both continents and served to arouse a mighty protest against the Wesleyans, not only in America, but also in England itself, where many Britishers felt that the cause of the colonies was just.

Francis Asbury, heroically bearing the odium and persecution brought upon the Methodists by Wesley's pamphlet, wrote in his journal, "I received an affectionate letter from Mr. Wesley,and am truly sorry that the venerable man ever dipped into the politics of America. My desire is to live in love and peace with all men; to do them no harm, but all the good I can."

In all fairness to Wesley regarding his political activities, it must be said that while the pamphlet, "A Calm Address to the American Colonies," was widely read on both sides of the Atlantic, his letter to the Prime Minister remained buried in the archives of the State department for nearly a century before it was brought to light. It appears evident, therefore, that Wesley was actually not as partisan in his sympathies as many of his contemporaries, including Asbury, who had access only to the pamphlet, thought him to be. Nevertheless, his pacific efforts, however well intended, had a disastrous effect upon the Methodist work in the colonies, bringing down such a tempest of enmity upon it that Asbury was forced into retirement for over a year, while the other preachers could scarcely continue their work. But for the virility and spiritual potency of Methodism, the affair might have resulted in the annihilation of the Methodist beginnings on the American continent.

The problem of the minister and politics has always appeared to be a live issue, especially when a crucial political campaign has been in progress. The most heated arguments have centered around the question to whether or not a minister has the right to enter the field of politics. There seems to be a fairly prevalent notion that, having become a minister of the gospel, a man forfeits his rights of citizenship, or, at least, his privilege of exercising some of the prerogatives of citizenship. Some seem to have a vague sort of idea that consecration to the preaching ministry dehumanizes an individual in some fashion. As to the rights of the minister, there is no constitutional law which places him in any different category than the rest of those who hold citizenship. Therefore, the legal right of the preacher to emerge in political activities of any sort cannot be challenged any more than the similar right of the layman.

A question of much more importance than mere legal right is that of moral right, or expediency. Here the issue is placed upon another level: although a minister may enter politics, ought he to do so? Is it wise? Will it lead to the eventual uplift or to the absement of the church? No minister has a moral right to launch himself into any political activity without first asking himself what the effect of his action or words will be upon the church, both local and universal. If his partisanship is going to be misunderstood by godly people, by people who perhaps see differently, but who see just as sincerely, then expediency would seem to demand that for the sake of the Cause he restrain his personal inclinations.

There are some issues which are vital, and upon which an honest and consecrated man is bound to take a definite stand. Such is the case when the forces of evil are distinctly drawn up in opposition to the forces of good. However, it is a truism to say that politics does not usually present a picture of that sort—at least not contemporary American politics. It would be difficult to prove that there is an overwhelmingly large percentage of the Christian people of America enrolled in the ranks of either one of the major political parties; to the contrary, one of them seems to possess as much right to be called Christian as the other. It would be still more difficult to maintain that all of the truth lies with only the one party while the other possesses none of it. Herein lies the real danger of intense partisanship; often it leads to the taking of a half truth and the riding of it to the exclusion of other factors which may contain an equal quantity or an even greater quantity of truth and goodness.

Let the church be careful of that to which it gives its approval and of that which it condemns, lest it come under the condemnation of tolerating evil and consuring good. Too often in the past the respresentatives of the church have committed the cause of God to positions which have later proved to be stumbling blocks. It has happened that the church has at times allied itself to mundane causes for the sake of gaining certain immediate objects, and in the end, the union has resulted in bringing more of evil into the church than the good which may have been gained through temporal assistance.

One of the grave mistakes which Christian history reveals has been the misconception that the kingdom of God can be browbeaten into the hearts of men, or thrust into the midst of a people by the power of armed forces, or frightened into them by capitalizing on superstitious fear. In these latter days there has arisen the mistaken notion that the kingdom of God can be legislated into the world. Let us beware lest we become guilty of betraying the church into the hands of its enemies in this age when it faces its Gethsemane!

John Wesley gave sound advice when he wrote to his preachers in America immediately before the Revolutionary War, saying: "It is your part to be peace-makers; to be loving and tender to all; but to addict yourselves to no party. In spite of all solicitations, of rough or smooth words, say not one word against one or the other side."

Perhaps no better advice could be given than this to the modern Methodist preachers, who, while they toil in somewhat different circumstances, are yet surrounded by situations the complexity of which demand that they walk circumspectly. Let us so perform our allotted duties that no true Christian will find in us a stumbling block, lest there be men and women who will arise to say with Francis Asbury, "I am truly sorry that the venerable man ever dipped into the politics of America."

GREENSBORO DISTRICT CONFERENCE

With Dr. C. C. Weaver, a new presiding elder to preside and with a brand new church packed to the doors as a place of assembling, the Greensboro district conference began business at Farmer, Randolph county, Thursday, April 30, at nine o'clock and closed the work of the day shortly after four o'clock in the afternoon. Rev. W. G. McFarland was secretary. The affairs of this choice body of Methodists moved steadily forward except from 12:45 to 2 o'clock, which was lunch hour and also a time of social enjoyment. There was chat and laughter on the part of the people and groanings that could not be heard on the part of the long table which was burdened with the riches of that bountiful section of Randolph county.

The leaves on the trees in the church yard were not large enough to stop the rays of the sun on this final April day, but within the stone church the temperature was as delightful as an air conditioned transcontinental train headed for the Golden Gate.

The conference was among other things a talkfest, but fortunately the talks were both brief and interesting. But what an array! Here is the roll in part: President E. J. Coletrane, Brevard College; H. R. Dwire, Duke University; C. S. Kirkpatrick, Superannuate Endowment; W. A. Jenkins, Golden Cross. These were from beyond the borders of the conference.

It is like calling the roll to name the speakers from the membership of the conference. Here are a few of them: Chas. A. Hines, D. B. McCrary, W. B. McEwen, L. L. Gobbel, I. F. Craven, Miss Idalene Gulledge, Mrs. John H. Wheeler, and preachers not a few as is always to be expected.

Hurlan Eura Jones, who gets his B.D. at Duke in June, and Philip L. Green, who graduates this year at Guilford College, were recommended for admission to the annual conference.

L. L. Gobbel was elected district lay leader, with Chas. A. Hines of Greensboro, R. T. Amos of High Point and W. A. Trotter of Reidsville as associates.

The next conference goes to Archdale.

As lay delegates to the annual session of the Western North Carolina conference, to be held in Salisbury next October, the district conference elected Charles A. Hines, Thomas C. Hoyle, Sr., Fred N. Tate, E. D. Grubb, T. E. Langley, W. G. Simpson, J. M. Hunt, T. C. Amos, R. O. Lindsay, Worth Fields, Z. L. Groome, Mrs. G. W. Vick, Ernest J. Smathers, B. B. Byrum, W. R. Gentry, W. M. Davis, I. F. Craven, W. A. Underwood, C. E. Kearns, J. T. Buie, J. L. Phillips, Mrs. D. M. Weatherly, Lindsay Ellington, J. M. Gibbs and C. C. Roberts.

Our citizenry cannot justly complain of the increase of crime as long as they neglect two of the readiest means of prevention—the ballot and the jury boxes.—Charles L. Tuttle, former U. S. attorney, New York.

PRACTICAL RELIGION

By Allen P. Brantley

One of the virtues of our religion is Truth. Then why not practice it? We think of so many ways to get around the truth. In business the truth will oftentimes hurt. It doesn't always pay as much in dollars and cents to practice the truth. Is that a valid reason, therefore, for keeping the truth out of business. Is money of more value to our bodies than the truth is to our souls?

Shall we sell the birthright of a godly heritage for a mess of pottage? Shall we sell the ideals of the commercial world out, short? In high business circles the man who can drive home the best bargain is the business genius. He is the man who is the most sought for. If, in his business deal he has "mopped up" on his brother business man, regardless of how that "mopping up" affects his brother and those dependent on him, he is congratulated by his associates as being a keen business expert.

In his high handed way he has cheated his brother, he has beat him in the trade, he has taken more money in the exchange than he is deserving. He knows it, yet he soothes his conscience by saying "that is business." Where did he get the idea that that is business? It is little short of highway robbery performed in a mild way. The trouble with highway robbery is, the man who is robbed is relieved suddenly. He has no time to think it over. If he is given a chance to rob the other man it seems to be all right.

Business robberies are fair we say because they give each fellow a fair chance to get his fellowman first. The best dealer skins by hook or crook. So that is business When a car is traded or a piece of real estate is exchanged each man, however honest he may appear, is looking out for the best end of the bargain. It never dawns on him that such a thing is a social commodity and both parties should be dealt with in a fair manner. Each man wants the best end of the trade, and false representation is so easily resorted to. Now the question arises as to legitimate profit on a trade. Can both traders derive a certain profit? Why not be truthful and allow each one to share in the profits?

In society the truth sometimes hurts. We don't always tell the truth to our best friends, for we know it will affect them. But is it right to hold back the truth when we know perfectly well they deserve to know the truth? Many times lives have been marred, future possibilities have been denied them because we have failed to be absolutely truthful with those whom we are supposed to love. The truth often hurts. But it often takes a hurtful operation to save our lives. More people would be saved from moral shipwreck if we were more ardent in telling them the truth about themselves.

In pleasant social relations the truth is evaded as much as in any other sphere of activity. The most promising social climber is an expert side-stepper when it comes to truth. He says, or she says just the thing that the other wants to hear. The truth is held in no higher esteem than an untruth. The thing that best suits the person and the occasion is the thing that is said.

We are, therefore, determined in business and in society to gain our desired ends by truth or untruth just as it aids in the acquisition of the same. Religion condemns such practices. Religion stands for unadulterated truth at all times and in all places. A practical religion stands for the Truth, the whole Truth and nothing but the Truth.

The General Conference at Columbus, Ohio, from the Press Gallery

(Editorial Correspondence)

At 9 o'clock a. m. May 2, 1936, began the second day of the thirty-second delegated session of the Methodist Episcopal Church, and probably the last session, as plans are on foot to unite this body of American Methodists with the Methodist Episcopal Church, South, and the Methodist Protestant Church, thereby constituting the Methodist Church one ecclesiastical body divided into several jurisdictions for convenience of administrations.

This thirty-second session meets in the Columbus Auditorium, Columbus, Ohio, which is a building admirable in all its appointments for this great conference gathered from every part of the earth which so far as names and nationalities and races are concerned excels the description given in the Acts of the Apostles of the gathering at Pentecost. The auditorium that seats the eight hundred or more members of the conference on the main floor with room to spare, has wide balconies on the two sides and in the rear, and on this Saturday morning the greater part of these huge balconies were without occupants, but will be filled later in the session as evidenced by the sale already of the greater part of these seats. The acoustics of the auditorium seems to be well nigh perfect.

But the auditorium is only one part of this superb structure so well adapted for exhibits of all sorts on the lower floor just under the big assembly room as well as offices of all sorts on the main floor. Better still, this auditorium is near the center of the city and in easy walking distance of all the leading hotels. I have seen few more beautiful little cities—it is not so little, 300,000—than Columbus, Ohio.

Bishop Francis J. McConnell presided this second day when the feature of the session was reading the Episcopal Address by Bishop Edwin H. Hughes, which had been made the order of the day for 10 o'clock. The hour preceding the Episcopal Address was taken with announcements of one sort and another and the usual comical stuff that goes with every general conference both North and South, when members with a superabundance of talk in their systems make long speeches to show how time may be saved by adopting their suggestions in regard to time saving methods of procedure.

While this elimination of hot air from the systems of loquacious members was going on I had time to study the personnel of the conference. To my surprise the baldheads and gray heads seemed to be more abundant than in any conference in the last twenty years, and I have seen most of them during these two decades.

Among the happenings of this hour when the Episcopal Address was in the offing, the secretary read a message from our bishops assembled in Nashville, Tenn. It elicited prolonged cheering and before this ended the entire conference and bishops were on their feet cheering as if their team had scored a "touch down."

Bishop Hughes Reads

I was on a comfortable lounge at a vantage point "back stage" while Bishop Hughes read his address and heard him with the greatest pleasure. The balconies continued to fill as he read and both conference and visitors heard with rapt attention every word that he uttered. The reading required exactly one hour and thirty minutes and the bishop read with increasing vigor to the end.

As he discussed the plan of union the conference cheered repeatedly, as it did when he denounced war and plead for peace. But none of these stirred this great body of Methodists like his arraignment of the liquor traffic. When he declared that they served notice on the nation and the world that there will be no retreat by Methodists from the time honored position of the church on this question, both the conference and the galleries rose to their feet and cheered with an enthusiasm that declared them to be crusaders for the overthrow of this nefarious traffic.

I shall not attempt to give the contents of this address as much of it will appear from time to time in the church papers both North and South. All Methodists should read every word of this great quadrennial state paper.

First Day, Friday, May 1

From the daily Christian Advocate I learned that the first day's work of the conference began at 10 a. m. and continued till 1:30 p. m. Bishop John L. Nuelsen, who has spent his entire term of service as bishop in Europe, presided. He also conducted the opening worship service. The conference joined in singing Charles Wesley's glorious hymn, "O for a thousand tongues to sing my great Redeemer's praise." Bishop William F. McDowell offered prayer, after which the sacrament of the Lord's Supper were administered to the members of the general conference.

A Roll Call of Honor

After a brief recess, the conference resumed its session with the singing of Hymn No. 381, "The Church's one Foundation is Jesus Christ her Lord."

Bishop Neulsen: May I now ask the secretary of the last general conference, the Rev. John M. Arters, to call the roll.

Secretary Arters: First, as I call the roll of deceased members, including superintendents, I will ask you all to stand. The members arose and stood as the secretary called the following names:

William Burt, Earl Cranston, John William Hamilton, Francis Alexander LaViolette, Charles Franklin Coffin, Frank Dafoe, Clyde Danton Proudfoot.

The secretary then called the roll of bishops. The following were present and responded to their names: William F. McDowell, William F. Anderson, Edwin H. Hughes, Francis J. McConnell, Frederick D. Leete, Wilbur P. Thirkield, Herbert Welch, Thomas Nicholson, William F. Oldham, John W. Robinson, Eben S. Johnson, Ernest L. Waldorf, Charles Edward Locke, Ernest G. Richardson, Edgar Blake, Frederick T. Keeney, H. Lester Smith, Charles L. Mead, Robert E. Jones, Matthew W. Clair, George A. Miller, Titus Lowe, Brenton T. Badley, Wallace E. Brown, Raymond J. Wade, James C. Baker, J. Ralph Magee, Ralph S. Cushman, Edwin F. Lee, John Gowdy, Jashwant R. Chitambar, Juan E. Gattinoni, J. Waskom Pickett.

The roll call of members of the conference showed 566 delegates present at the opening of the first day of conference.

In order that we may all know Southern Methodists and Northern Methodists are essentially alike, there was on the first day the presentation of a gavel from the sill of a pioneer church. Hopewell church in the East Ohio conference is said to be the only church that Francis Asbury personally dedicated in that conference. The fame of that church in our opinion hangs by a slender thread, but let us be thankful it served for an excuse to have a gavel presented. How terrible if a general conference should meet and no man should have a chance to get a gavel speech out of his system.

"The Plan of Union" Before the Conference Last Monday

At 10:30 Monday morning, May 4, immediately following a short recess of the conference, Bishop Edwin H. Hugh, the presiding officer of the day, announced that the "order of the day" had arrived and asked Bishop Wm. F. McDowell, chairman of the Joint Commission on Church Union, to present the plan to the conference for its consideration.

At 12:30 o'clock following the debate that had ensued some member called for the previous question. This was ordered and the vote followed. For adoption of the plan 470, against its adoption 83.

In the midst of the hand clapping that followed the announcement of the vote, the conference stood, and led by Bishop Hughes, sang, as only a Methodist conference can, "We are marching to Zion." These were thrilling moments and the real climax of these two hours that are destined to become historic in the annals of American if not in universal Methodism.

Here is the story more in detail. When Bishop McDowell, in response to the request of the presiding officer, had reached the speaker's stand and was about ready for his task of presenting the "Plan of Union" a brilliant light reminded the conference and visitors that the publicity men regarded this much more than an ordinary occasion, and these flashlights were in evidence many times as the business of the hour proceeded.

Bishop McDowell, in the course of his remarks, among other things, said that this is the second time he had presented a plan of union to the General Conference. The first was at Springfield, Mass., twelve years ago and now in Columbus within 20 miles of where his dream of a united Methodism began in his youth when a college student at Ohio Wesleyan.

Having finished his remarks he called upon Bishop Edwin H. Hughes to expound or offer interpretations of several parts of the plan that had been submitted by the joint commission, after which Dr. H. E. Woolever raised the question whether the "plan" should be read or discussed without reading. As copies of the plan were already in the hands of each member of the conference the vote was unanimous to dispense with the reading of the paper. Somebody then moved that it be adopted and the battle of words were on. It was now 11 o'clock. The occupants of the balconies had become considerably reinforced and listened to the end of the discussion with the utmost decorum, and the conference itself was as dignified as the Senate of the United States. Why get excited when the result of the vote would reveal little that was not already well known?

The entire discussion centered about the question of a special jurisdiction in the new Methodist church composed of the negro churches and negro annual conferences of the Methodist Episcopal Church. Dr. L. O. Hartman, editor of Zion's Herald, Boston, Mass., led off for the opposition and Dr. Harold P. Sloan of New Jersey set the pace for the proponents. Bishop Hughes then took the speakers in turn for and against the question as follows: Dr. Ernest Tittle, Rock River conference; Dr. Lynn Harold Hough, Drew University; Dr. David Jones, president of Bennett College, Greensboro, N. C.; Dr. M. S. Savage, Clark University, Atlanta, Ga., a colored man who spoke for the plan. Rev. George W. Lewis of Tennessee conference, another colored man, said he was against the plan "world without end." Dean Albert C. Knudson, Boston University; Mrs. Mary Bethune, president of Bethune-Cookman School, Daytona Beach, Fla.; Dr. W. A. Hughes, Washington conference, was another colored man who spoke for the plan. E. Guk Cutshall, chancellor of Nebraska University, and Mark Dawber, Philadephia, were the last speakers.

It may appear unseemly for one to be offering comparisons, but as I will soon be far removed from the scene of conflict I venture to suggest that Dr. Lynn Harold Hough of Drew and Dr. Knudson of Boston University did the most effective work for the proponents and our own David Jones of Greensboro and president of Bennett College, who spoke not only for himself but for 33 other members of the conference who had asked him to present their cause, made the best speech for what he admitted was to be defeated when it came to a vote of the conference.

There are always some funny things happening on such occasions. After the previous question was ordered one brother jumped up with some sort of resolution to offer. The chairman ruled him out of order. Another proposed that the vote be taken by ballot, which soon went the way of all the earth. Still another proposed that the vote be "by orders." When the chairman asked all who favored voting by orders to stand the maker of the motion was the lone individual who got on his feet.

After the vote had been taken and the hymn to which reference was made in the outset of this story had been sung, Bishop Hughes introduced to the conference Bishops John M. Moore and W. N. Ainsworth of the Methodist Episcopal Church, South, and John R. Mott, "the world citizen." Announcements were made and conference then adjourned.

A. W. P.

WHEN STATISTICS POINT A MORAL

Quoting statistics on the returns of estates presented for probate, the speaker said that eighty per cent of Americans own only five per cent of the property and this fact, he emphasized, is the apex of the denial of what we love to call American principles. Greed, he declared, has killed our ideals under our free-for-all competitive system. The eternal drive of every man to get more than his neighbor upsets the whole balance of social and economic life in the community.—Father R. A. McGowan.

Industry proper at its highest peak never employed more than 8,800,000 persons. Today industry's various branches are asked to employ immediately an additional 11,000,000 persons or take the consequences.—W. J. Cameron, speaking for the Ford Motor Company.

Phillips Brooks

By H. H. SMITH

If a list of the great preachers of the last century should be compiled, the name of Phillips Brooks would stand near the top of the list. He was born at Boston, Mass., one hundred years ago—December 13, 1835. Like many other great men, he was not made in a day. "He was rich in ancestral culture, the consummate flower of nine generations of cultured Puritan stock." His mother, whose maiden name was Mary Ann Phillips, possessed a strong intellect and a fervent religious nature. Among her ancestors, beginning with Rev. George Phillips, who came to this country in 1630, were many ministers. All the energies of this godly mother were devoted to the training of her six sons—four of whom became ministers.

Phillips Brooks inherited a fine intellect from both parents, but it was from his mother especially that he inherited his strong religious nature, deep feeling, and spiritual vision.

His father, William Gray Brooks, was a successful business man, intellectual and spiritual, and in the prime of life became devoted to the church. Young Phillips was brought up in a strictly religious atmosphere. Family worship was observed in the home twice daily, and every Sunday morning the children repeated from memory some hymn they had memorized during the week. When Phillips Brooks entered the seminary he could repeat 200 hymns from memory—the fruit of his early training.

For many generations, education had been the rule among Phillips Brooks ancestors on both sides of his family—many of them being Harvard graduates. Wendell Phillips, Edward Everett, and Charles Francis Adams are among his ancestors. Young Phillips was sent to a private school when he was four years of age, and when he was eleven he entered Boston Latin School. At sixteen he entered Harvard, from which he was graduated four years later. As a student he was exemplary in his habits and diligent in his studies.

He entered the Episcopal Seminary at Alexandria in the fall of 1856, when he was 21 years of age. During his last year at the seminary he was appointed assistant teacher of Greek and Latin. He excelled in the languages, and later in life found delight in reading the classics in the Greek, Latin, French and German languages. Upon his graduation from the seminary he accepted a call to the Church of the Advent (Episcopal) in Philadelphia. After a successful pastorate of two years at this church he was called to Holy Trinity church in the same city. About this time the church at large was beginning to discover that a man with a genius for religion and preaching had appeared. After an unusually successful pastorate of seven years at Holy Trinity church, he received a call to Trinity church, Boston, the church of his childhood. He was loath to leave Philadelphia, where so many warm frienships had been formed, and declined the call. About a year later the Boston church renewed the call with even greater urgency. After careful and prayerful consideration he accepted the call and entered upon his ministry there in 1869, when he was 34 years of age. He held this pastorate for 22 years, until he was elected bishop of Massachusetts in 1891.

His ministry in Boston was eminently successful. All denominations claimed him, for he touched all whose hearts were in sympathy with the gospel of Christ. At that time Boston was a stronghold of Unitarianism, but Phillips Brooks preached Christ without controversy and the Unitarians flocked to hear him. At one time so many Unitarians forsook their church to hear Brooks that a Unitarian church paper criticised them for being disloyal to their own church.

Phillips Brooks had the rare gift of making his hearers forget the speaker and think only of the message—and it was a message that seldom failed to reach the conscience and the will. An observer wrote: "He made thoughtful men and women realize the power of religion in an age when the current of tendencies ran strongly against religious faith. It is all true, so he seemed to be constantly saying—this old religion; it has a deeper, larger, grander meaning,and a diviner beauty than you knew."

He often preached with marvelous power. Principal Tulloch of St. Andrews University, Scotland, while traveling in America, heard Brooks preach and, writing to his wife, said: "I have just heard the most remarkable sermon I have ever heard in my life—I use the word in no American sense—from Mr. Phillips Brooks, an Episcopal clergyman here; equal to the best of Frederick Robertson's sermons, with a vigor and force of thought which he has not always. I have never heard preaching like it, and you know how slow I am to praise preachers. So much thought and so much life combined, such a reach of mind, and such a depth of insight and soul. I was electrified. I could have got up and shouted."

When Phillips Brooks preached at Westminister Abbey, Dean Stanley was so deeply impressed that he wept freely from the sermon, and said he had never been so moved by a sermon before in his life.

Professor Bruce, author of "The Training of the Twelve" and other well known books, when asked to compare Brooks with the preachers of Scotland and England, replied with this homely illustration:

"It is this way: our great preachers take into the pulpit a bucket full or half full of the word of God, and then by the force of personal mechanism, they attempt to convey it to the congregation. But this man is just a great water main ,attached to the everlasting reservoir of God's truth and grace and love, and streams of life, by a heavenly gravitation, pour through him to refresh every weary soul."

Dr. James Bryce made this comment on Brooks' preaching:

"There was no sign of art, no touch of self-consciousness. The listeners never thought of style or manner, but only of the substance of the thoughts. They were entranced and carried out of themselves by the strength and beauty of the aspects of religious truth and its helpfulness to weak human nature which he presented."

Dr. J. R. Day of the Methodist Episcopal Church was impressed with the Way Phillips Brooks appealed to all classes:

"The scholar said, 'He is of us,' and the unlettered said, 'He is of us,' the poor said, 'He is of us,' and the

rich said, 'He is of us.' To the young man he was full of mirth and buoyancy; to the troubled he was a man deeply acquainted with grief; all men of all classes and conditions claimed, because in his magnificent heart and sympathy, he semed to be all men,and to enter into their disappointments and into their successes, and to make them his own. This was rare genius. This was large capacity."

Many public speakers have been able to touch the emotions—often it has been overdone—but Phillips Brooks touched the concience and the will: "He went beneath the feelings and moved the mysterious center of one's being. He played upon the will like some subtle, accomplished musician. An English bishop's remark was, 'He makes one feel so strong.' "

Perhaps the highest compliment ever paid Phillips Brooks came from a workingman. When he was ordained bishop this man wrote him: "I wonder if you have any sortof conception how many there are of us who are made better and try to be more useful as a result of your example. To me you reveal God as no other man does. What I mean by that is I can't think of you ten consecutive minutes without forgetting all about you and thinking of God himself; and when I think of God and wonder how he will seem to me, it always comes round to trying to conceive of you enlarged infinitely in every way."

In 1877 Phillips Brooks delivered the Yale Lectures on Preaching. These lectures have been an inspiration to thousands of preachers, and the high standard he raised for the Christian ministry has brought untold blessings to the church. He emphasized the importance of the presence of the Holy Spirit in preaching, and believed that the preaching gift came from above: "It is the quality that kindles at the sight of men, that feels a keen joy at the meeting of truth and the human mind, and recognizes how God made them for each other.... It has been called 'the demon of preaching.' Something of this quality must be in every man who really preaches. He who wholly lacks it cannot be a preacher."

"Preaching," he said, "is the presentation of truth through personality." He further says: "It has two essential elements, truth and personality. Preaching is bringing of the truth through personality. Jesus chose this method of extending the knowledge of himself through the world. However the gospel may be capable of statement in dogmatic form, its truest statement is not in dogma but in personal life. Christianity is Christ. A truth that is of such peculiar character that a person can stand forth and say of it, 'I am the truth,' must always be best conveyed through personality."

Phillips Brooks delighted in preaching to students. He understood them and their problems, and they were drawn to his ministry. Although attendance upon chapel was optional at Harvard, a large number of students attended regularly when he was the speaker. He often preached to the divinity students of Cambridge, Andover and the University of Boston. In speaking to seminary students once he said: "Your seminary life is a going aside for three years with Christ, to drink in his spirit and to commune with him. As you open your New Testament he says to you: 'This is who I am.' When you study church history, he says: 'This is but a history of me.' In psychology he says to you: 'I saved this humanity by wearing it.' "

He urged students to be careful how they employed their time immediately after graduation. "It is the five years after colloge which are the most decisive in a man's career. Any event that happens then has its full influence. The years which come before are too fluid. The years which come after are too solid."

Preaching to university students from the text, "Thou makest me to possess the iniquities of my youth," he used these words: "It is when some great trouble comes to you, the death of your friend, the failure of your business, the prospect of your own death, then it is that you are dismayed to find that under the changed habits of your life you are the same man still, and that the sins of your college days are in you even now. That is what makes men dread any great event in life so strangely. It brings back the past which they want to forget, or rather it compels them to see that the past is still there in the present. It is when you fire a cannon over a pond that the dead body which is sunk there rises."

His tact in dealing with students is illustrated by this incident:

"It is said that one morning he came unwittingly upon a company of young fellows huddling over a dying fire, and miserably recovering from a night of dissipation. He gave them a friendly greeting, and sat down for a few minutes to talk, in which no word of censure or rebuke found a place. Then he rose to go, and, putting his hand kindly on the head of the young man whom he knew as a leading spirit, said, 'Well, boys, it doesn't make you feel any better, does it?' "

He scorned mere popularity and called it the driest of all Dead Sea fruits. "And remember this, that the only way to be saved from the poison of men's flattery is to be genuinely devoted to those same men's good. If you really want to drag a man out of the fire, you will not be distracted into self-conceit by his praises of the grace and softness of the hand that you reach out to him. You will say, 'Stop your compliments and take hold.' " When a young fellow kept following Dr. Brooks around after the sermon, saying repeatedly, "Dr. Brooks that was a good sermon you preached this morning," Dr. Brooks turned to him and said, "If you say that again I'll slap your face."

He was indeed devoted to the good of every soul, high and low. When some one spoke of the green fields and the beauties of nature, as possessing the greatest of all attractions, he said, "Oh, no, not nature but this beautiful view"—and pointed to the chimneys and roofs of houses. "Give me this, for these chimney tops even stand for life, for humanity, and that is what attracts me and makes life worth living."

A poor woman, assistant janitress, employed to scrub the church floors told Dr. Brooks that her daughter was to be married, and wondered if the chapel might not be used for the ceremony. Dr. Brooks replied, "Certainly; but why not use the church?" "Oh, that is not for the like of me." "Oh, yes, it is for the like of you, and for the like of me, and for everybody," came the quick reply—and the ceremony was performed in the church.

Phillips Brooks lived during the days of theological reconstruction, when the scientific discoveries of the time disturbed the faith of many. He had always been known as a liberal in his theology and made an eloquent plea for absolute freedom in the search for truth. He hated authority that repressed freedom of thought. "If you limit the search for truth and forbid men anywhere, in any way, to seek knowledge, you paralyze the vital force of truth itself. That is what makes bigotry so disastrous to the bigot."

PEACE ON THE CAMPUS

Students and faculties alike may congratulate themselves on the manner in which peace demonstrations were conducted on American college campuses this year. Indeed, co-operation by university officials, which in the past has too often been unwisely withheld, this year made the word "strike" a misnomer for many of the gatherings. Notable speakers addressed the students, who for the most part showed themselves orderly and earnest advocates of peace. The relatively few cases of disorder appear to have resulted from attacks on the peace groups by student gangs otherwise minded.

This year's "strikes" have been most striking because they have shown that cause for criticism either of students, or of faculties and school administrations, is lessening. On the other hand, students have shown a willingness to listen to mature leadership, evidently recognizing that such leadership has much to contribute to the cause of world peace. On the other hand, older people have shown a more constructive interest in the student's quest for peace, and a new sympathy with the student's determination to face up squarely to the problem that war presents.

That student peace demonstrations are becoming more peaceable is a tribute to the growing understanding with which people of all ages are fortifying themselves against war.—Editorial in Christian Science Monitor.

CHURCH AT KIPLING DEDICATED

Last Sunday was a notable day for the Methodists of Kipling church on the Fuquay charge. Their beautiful new church was dedicated, Rev. J. M. Ormond preaching the sermon. This people had come through fire and much sacrifice. Last year the church was burned while the finishing touches were being given it. Then they had to begin all over again. But with such a leader as Rev. J. C. Williams no people ever despair. They now have one of the most attractive and well appointed churches to be found.

A great crowd assembled and good cheer prevailed. Brother J. M. Ormond had shown much interest in this enterprise, so his presence and preaching contributed much to the success of the day. Why should not all be happy on such a day? They had done something to feel good over.

We had expected to have a cut of the church and a story of the enterprise for this week but failed. Hope to get this later.

EASTER REVIVAL AT OXFORD ORPHANAGE

It has been the custom for the superintendent to hold an annual revival at the Oxford Orphanage during the week preceding Easter. These meetings have been of untold benefit to the whole Orphanage family and the spiritual life of the campus has always deepened and quickened because of these meetings. The staff of workers, and the children above nine years of age, gathered each day during Holy Week in the chapel this year while the superintendent spoke, presenting the claims of Christ and the Christian life. As a result of the meeting, the whole campus seemed to receive a fresh baptism of the spirit. Those who were members of a church renewed their faith and pledged a new loyalty to Christ. Large numbers of those who were not members of the church and who have never taken a stand for Christ made the great confession. As a result there were 15 who expressed a preference for the Presbyterian church and were received by the pastor, Dr. J. Lacey; there were 19 who expressed for the Methodist church and were received into the church by the pastor, Rev. L. B. Jones; there were 81 who expressed a preference for the Baptist church and were received into the church on Sunday night by Rev. J. Van Stevens and Rev. W. D. Poe, ministers of Oxford, who officiated during the absence of a regular pastor; and three expressed preference for the Episcopal church and were baptized on Good Friday by the Rev. Mr. Sanderson and will be confirmed in a few days by Bishop Pennick. A profound impression has been made upon these children and each pastor has met with his group for further guidance and instruction.

This particular phase of the life of the Oxford Orphanage has always received special attention, for it is our conviction that in the training of youth and in the development of character, a sound Christian basis is fundamental. We are anxious for our children to grow up with Christ and in the midst of Christian influence. C. K. Proctor.

HOME-MADE RELIGION

Whenever I see a rail fence I think of vital religion: The fence of rails is home-made, the farmer himself split them and laid them. Religion, too ,is home-made; it is wrought in and through personal experience, it fits individual needs. The rail fence has a substantial look, its very ruggedness, becomes its beauty. Vital religion is both rugged and beautiful. Because the fence zigzags along the ground, successfully meeting the varied contours of the earth, it outlives by many years any other kind of fence. Religion possesses that identical quality, fitting itself to the contuors of human experience. The rail fence has lovely corners, quiet places of solitude. So has religion. My affection for God and his children grows when I walk the line of the old rail fence.—Bruce S. Wright.

PINK HILL CHURCH TO BE DEDICATED SUNDAY

This church will be dedicated Sunday, May 10, at 11 o'clock. Prof. J. M. Ormond of Duke University will lead in the dedication. Dinner will be served in the basement of the church at the noon hour. A former pastor will preach at 3 o'clock. All former pastors and presiding elders and their families are invited to be present, also the editors of the Advocate.



Pink Hill Church to be dedicated Sunday, May 10. Rev. H. M. McLamb is the pastor

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To Serve the Present Age

A Unique Institution in Southern Methodism

By MRS. J. L. CUNINGGIM

In the famous old hymn of which this phrase is a part, the major theme is the individual. The writer is deeply concerned about his personal contribution and what he himself can do. Today the group mind and group consciousness are playing a major part on the world stage, and education takes this fact into account, preparing the individual not only for his own particular self-development but for his share of the world task and his inescapable responsibility to society as a whole. He is to live as one of a group having conquered any tendencies to imitate Saint Simeon on the pillar.

There are institutions galore that might honestly take our stimulating phrase for a motto. Many seek to train young men and young women not only to live with themselves successfully, with self-respect and unashamed, but to fit them for their particular niche in life that they may adapt themselves harmoniously and effectively to all of life's relationships. In the bounds of our own church there is such an institution that specializes in developing Christian ideals in laymen and women who are to go out and turn their ideals into lives of service and blessing. Its prime objective is just this very thing, and its uniqueness in the past and present consists in its efficiency in carrying out its program. Many colleges are making splendid success of a curriculum designed to foster general educational ideals in many fields of the arts and sciences. Scarritt College proposes to do in the field of religion and social work what a high grade teachers' college does for teachers. It seeks to train and develop its students as Christian workers to meet adequately the demands of the time in which we live.

It is no easy task today to point the way ahead, when so many voices with conviction are crying, "Lo here" and "Lo there." But Scarritt has ever held high her spiritual ideals and from the beginning has sent out worthy representatives whose lives have justified her confidence in them. In foreign lands 450 missionaries have lived and labored with marked effectiveness. Today the number is being augmented by the splendid young women recently consecrated at Council, and those who heard their brave young voices ring out their challenge to thoughtless youth today cannot but realize the undergirding for great service that has been given them at Scarritt.

In the home field 350 witnesses have constantly manifested the faithful work of Scarritt through the years. Besides these, more than 500 workers in many varied fields of endeavor testify to the signal and successful record of this unique school.

During the present year Scarritt has had its largest enrollment, has numbered among its students more men, more returned missionaries and home workers, and more married students than ever before. In the case of the latter, both husband and wife are taking courses in Scarritt. Such a student body is convincing as to the type of work done and its adequacy for the equipment of our social and religious representatives at home and abroad. Scarritt's curriculum is designed to meet the needs of the day —this troubled modern day, when religious workers should know the answers to life's problems, every angle of successful approach to needy souls, and every technique available for soul-winning and fortifying and salvaging. Such a curriculum has for its wholesome objective the orientation of the worker in a definite and adequate way in all pertaining to his work, so that he too may say with reason, "Nothing that is human is foreign to me." Another and parallel objective is the leading forth of the eager spirit, recognizing world need and his own adequacy to meet that need through the resources that lie in Christ Jesus. Such a spirit is contagious at Scarritt ,and the atmosphere is conducive to breadth and charity and goals that lure to spiritual realization. What worthier objective could an institution have, even as there is no worthier for the individual than Paul's impassioned cry, "This one thing I do." Scarritt's doors are wide open to those who come prepared to learn the skills of living and serving, of daring to go forward in Christ-like attitudes of brotherhood, and in practical application of the Christian gospel.

Scarritt needs what other institutions of similar kind always need—the unfaltering support of its constituency, their dependable co-operation, and their earnest prayers. These are the natural and continuing necessities of any growing institution for its life and its well-being. It seeks today what it is taught of the church to seek—"to serve the present age."

Do you know some person who would be interested in coming to Scarritt to prepare for better and larger service. Do you know some one who would be glad to discharge the stewardship of his means by strengthening and increasing the great work of this noble institution? Even those who can make only very modest contributions are availing themselves of the privilege of helping to strengthen Scarritt's program by becoming Scarritt associates. This avenue is open to us all. Thus we too can help "to serve the present age."

GOOD METHODIST DOCTRINE, SAYS SOUTHERN WRITER

I have dealt mainly with one of the fundamentals of our Social Creed—"the encouragement of free communication of mind with mind, as essential to the discovery of truth." As set forth, this is good Methodist doctrine, in agreement with one of the "characteristics" of a Methodist, as stated by John Wesley: "We think and let think."

In issues social and economic, doctrinal, ecclesiastical it is always easier to denounces than to think or to reason together with the advocates of some new thing.

But Methodism is committed to the principle of free speech, and any attempt to deny this right is to repudiate one of our fundamentals. If Methodism has any place in which to serve, it is where men have liberty to speak their convictions; and, just as important, where men of many opinions and convictions can together live and serve.

True, there are dangers here, but the graver danger comes of the attempt to suppress free speech or to punish those who challenge the present order of things.—John S. Chadwick.

W. N. C. Conference Receipts for General and Conference Work to May 1st, 1936

Asheville District

Acton	$ 200.00
Asbury Memorial	38.00
Biltmore	116.00
Haywood Street	425.00
Hillside Street	175.00
Black Mountain	60.30
Candler	50.00
Fairview	68.85
Fletcher-Mills River	200.00
Hot Springs	76.20
Laurel	34.00
Saluda-Tryon	105.00
Sandy	44.00
Skyland	62.24
Weaverville	5.00
Weaverville Ct.	75.00
Total	1734.59

Charlotte District

Bethel-Bogers	100.00
Charlotte—Belmont Park	200.00
Big Spring	117.25
Brevard Street	150.00
Calvary	500.00
Chadwick	150.00
Dilworth	200.00
Hawthorne Lane	1000.00
Wesley Heights	125.00
Hickory Grove	195.18
Lilesville	162.50
Matthews-Indian Trail	10.00
Monroe Ct.	30.00
Peachland	137.60
Pineville	500.00
Polkton	100.00
Prospect	182.00
Thrift-Moores	125.00
Wadesboro	200.00
Weddington	50.00
Homestead-Pleasant Grove	92.60
Total	4327.13

Gastonia District

Belmont—Main Street	50.00
Park Street	160.00
Crouse	10.00
Dallas	218.73
Gastonia—Bradley Memorial	274.49
East End	50.00
Maylo	71.00
Smyre	350.00
Trinity	70.00
Goodsonville	90.00
Kings Mountain—Central	52.50
Lincolnton—First	800.00
McAdenville	126.55
Mount Holly	221.00
Polkville	49.18
Rock Springs	50.00
Shelby—Lafayette St.	136.50
South Fork	30.00
Stanley	225.00
Total	3034.95

Greensboro District

Greensboro—Bessemer	87.50
Bethel-Grace	160.00
Cetennary	175.00
West Market	1500.00
Guilford	25.33
High Point—Highland	45.00
Ward St.-Archdale	125.00
Wesley Memorial	2750.00
Liberty	33.11
Mount Pleasant	200.00
Ramseur-Franklinville	350.00
Randleman	35 00
Reidsville—Main St.	837.50
Ruffin	58.00
Stokesdale	15.00
Total	6396.44

Marion District

Avery	70.00
Bostic	25.00
Broad River	20.00
Cliffside-Avondale	75.00
Gilkey	20.00
Henrietta	40.40
Marion—First Church	500.00
Marion Ct.	120.00
Morganton Ct.	200.00
Rutherfordton	100.00
Rutherford College	65.00
Spindale	225.00
Table Rock	20.00
Total	1480.40

Mt. Airy District

Boone	40.00
Creston	37.09
Jefferson	103.00
Moravian Falls	12.50
Mt. Airy—Rockford St.	80.00
Mt. Airy Ct.	100.00
North Wilkesboro	157.00
Pilot Mountain	2.35
Rural Hall	110.00
Stonevlle-Mayodan	100.00
Watauga	39.36
Total	816.49

Salisbury District

Badin-Tabernacle	225.00
Concord—Central	100.00
Epworth	100.00
Forest Hill	1000.00
Harmony	100.00
Concord Ct.	177.83
Granite Quarry	150.00
Landis	37.00
Norwood	137.50
Salem	126.55
Salisbury—Park Ave.	215.00
Woodleaf	65.00
Total	2433.88

Statesville District

Catawba	209.00
Cool Springs	137.00
Elmwood	45.00
Granite Falls	300.00
Highland-Rhodhiss	66.75
Hiddenite	325.00
Hudson	47.76
Lenioir—First Church	100.00
Lenoir Circuit	40.00
Maiden	125.00
Mooresville—Broad St.	75.00
Central	175.00
Mount Zion	150.00
Olin	15.00
Shepherds	26.00
Statesville—Broad St.	300.00
Race Street	400.00
Stony Point	48.25
Taylorsville	63.00
Total	2647.76

Waynesville District

Brevard Circuit	24.00
Canton	135.00
Clyde	25.00
Cullowhee	75.00
Fines Creek	25.00
Franklin	75.00
Hayesville	150.00
Murphy Circuit	42.50
Robbinsville	50.00
Webster	17.25
Whittier	21.00
Total	639 75

Winston-Salem District

Advance	62.50
Davidson	132.13
Davie	68.75
Denton	73.00
Doubs	77.00
Farmington	50.00
Kernersville	43.88
Mocksville	64.00
Reeds	12.50
Thomasville—Main St.	500.00
Thomasville Ct.	100.00
Walkertown	112.50
Welcome	550.00
Winston-Salem—Centenary	5000.00
Central Terrace	100.00
Green Street	133.33
Hiatt-Sedge Garden	65.00
Ogburn Memorial	49.00
Total	7193.59
Grand totals:	
To may 1, 1935	$32,854.28
ToMay 1, 1936	30,704.98
Decrease	2,149.30

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Wednesday, May 27, has been set as the date for the Durham district meeting, which will be held at Mebane. Every society is urged to plan to send a delegation for the day, and everyone is asked to bring light lunch. Individual society reports will not be given, but zone and district leaders will make reports. Inspirational talks and conferences will make the day one of much joy and benefit to everyone.

Durham district took an outstanding part in the 1935 temperance education contest. Mrs. M. W. Siddle, Caswell zone leader, had at least 350 papers. Caroline House, Chapel Hill, won the conference honors for poem in 9-12 age class; Marvin W. Siddle, Jr., won the same for his paster, 9-12 group; Finley and Louise Spear, Chapel Hill, for posters in higher age groups; the two conference winners named above; and R. N. Cook, Jr., Graham, and Ellese Oliver, Cedar Grove, won the district prizes in their groups. These district prizes of $1 each will be presented at the district meeting to the winners, or their representatives.

The secretary of Durham district announces Rocky Mount district winner of contest for largest number of new societies from conference, 1935, to conference, 1936. A lady in this district, who remains incognito, offered a World Outlook subscription to every new society in winning district, and the names of presidents of the following nine new societies are being sent in this week for the Outlook: Lasker-New Hope, White Oak, Gold Valley, Stanhope, Belford, Bethlehem, Halifax Young Women, Prospect, and Sandy Cross.

Carr society, Durham, probably leads the conference in per capita World Outlook subscriptions. For the 40 members there are 39 Outlook subscriptions. The secretary hopes the remaining person will subscribe so they may report 100 per cent.

Mount Zion society, Chatham zone, has the distinction of making the Efficiency Aim in the nine months it was organized in 1935. Miss Lizzie Clegg, the president, is happy over her record. Her society has been presented a copy of "Seven Times Seven," as an award for three study classes during the first year of organization. A similar award was made Andrews Chapel society for three classes; Mrs. F. D. Hedden, district study leader, presented the copy recently.

Mrs. R. E. Warren, Orange zone leader, was presented a life membership certificate during conference by her zone as a token of appreciation for her splendid work. Little Nettie Russell Dameron was also presented a life membership at the same time, her gift coming from her aunt, Mrs. J. B. Paschall of Prospect, Caswell zone.

Mrs. J. W. Kinsey, Hillsboro, has accepted the leadership of young women's circles for the year, and hopes to organize one in every society. She succeeds Mrs. E. L. Hillman, who resigned to take other work.

New zone leaders in the district are: Mrs. T. R. Jenkins, Mebane, for Alamance zone; Mrs. W. Taylor Long, Blanch, for Caswell; and Mrs. J. F. Starnes, Bynum, for Chatham. Mrs. Dailey, Mrs. Craven and Mrs. Warren are serving in their respective zones again for this year.

The Durham zone held its spring meeting recently at Bethany church, Mrs. J. C. Dailey, chairman, presiding. The pastor, Rev. C. D. Barclift, conducted the devotions. Mrs. A. T. Roberts gave a cordial welcome to the group and Mrs. Joe Maxwell of Carr church responded for the visiting auxiliaries. Thirteen auxiliaries made reports. Mrs. A. M. Gates, Miss Florine Robertson, Mrs. J. D. Lee and Mrs. Forrest Hedden spoke on departmental work. Mrs. R. J. Parker, former missionary to Mexico, Mrs. C. E. Parker, at one time missionary to India, and Mrs. Eugene Chesson, returned missionary from Brazil, gave short talks. Mr. John C. Dailey sang "Open the Gates of the Temple," accompanied by Miss Bessie Gibbs Cheatham. The Rev. Daniel Lane pronounced the benediction.

Mrs. Robert Safrit, Jr., writes: "The Laura Duncan auxiliary of Beaufort has added four new members this quarter. Spiritual life group meetings are held 15 minutes before services on Sunday morning. Our spring study has been completed."

COURTESY COMMITTEE'S REPORT

As a recapitulation of the many interesting features of the recent session of the North Carolina conference, we give you the courtesy committee's report ,as follows:

The twenty-fourth session of the Woman's Missionary Society of the North Carolina Conference held in Duke Memorial church, April 31-24, 1936, is recorded as one of our very best conferences. Upon arrival officers and delegates were met and assisted by Boy Scouts. Mrs. Breedlove and her entertainment committees from Duke Memorial society and church arranged most gracious entertainment.

We deeply appreciate the hospitality extended to us by Duke University and the warm words of welcome from Dr. W. P. Few and Dr. R. L. Flowers and Mrs. J. C. Angier. We also express appreciation to those who served the delightful dinner in Union, West Campus.

We are grateful that our first meeting was held in beautiful Duke University chapel; for the music by the choir, and the great sermon by our Bishop Paul B. Kern reached high inspirational noes, which continued throughout the entire conference.

Our hearts have been refreshed by the fellowship and inspirational messages from our conference president, Mrs. A. M. Gates, conference secretary, Mrs. W. C. Chadwick, home administrative secretary, Mrs. J. W. Downs, Mrs. C. W. Peppler, and the messages from our deaconesses and missionaries.

The special music rendered and lovely flowers of Duke Memorial have gladdened the hearts and helped us to really worship. We feel that the great numbers attending these meetings are conscious of the spiritual influences inherited from those great souls who pioneered for the cause of missions.

We are grateful for the accomplishments of the 50 years of missionary work, and are glad to have a small part in the celebration of this jubilee year of 1936.

We appreciate the splendid co-operation of the pastor, Dr. H. C. Smith, the presiding elder, Rev. H. B. Porter, and the splendid address of Dr. J. M. Ormond; Dr. Elbert Russell for his excellent address on international relations, and the costumes of other nations lent by Dr. and Mrs. Russell and Dr. and Mrs. Hirst, worn by the young people representing the nations of the world.

The playlets, "The Magic Turn," directed by Mrs. L. M. Hall, and "A Glimpse Into a Community Center," presented by the young woman's circle of Edenton Street church, Raleigh, were helpful and much enjoyed.

The tea given by the women of Trinity church at Hope Valley added much to the social and entertainment features of the conference.

We thank the local and state papers and our publicity chairman, Mrs. M. T. Plyler, for publicity; the Hall-Wynne Company for amplifier service; Hibbard, florists, for gardenias for officers; Dr. Peters, with his quartette from Paine College. All these features meant much in service and variety to the success of our meeting.

May this conference be a blessing to each one attending; to the homes where we had such lovely entertainment and fellowship; to this church and city.

With a deeper sense ofthe trust committed to us and a new appreciation for the needs of mankind, may we go back home and do greater service for our Lord and Master.

Respectfully submitted,
Mrs. Wm. L. Knight,
Mrs. J. L. Kilgo,
Mrs. R. E. Brown,
Mrs. Clyde Smith,
Committee.

We find in life exactly what we put in.—Emerson.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW ORGANIZATION ON MOUNT AIRY DISTRICT

The good news comes to us from Mrs. J. L. Woltz, secretary of the Mt. Airy district, of a new organization on her district on the Helton charge at Greenwood church. Mrs. J. O. Cox ,wife of the pastor, is responsible for the organization with ten members and the following officers: President, Mrs. Loren Young, Grassy Creek, Rt. 2; vice president, Mrs. Bradford Young, Grassy Creek, Rt 2; recording secretary, Miss Juaniti Young, Grassy Creek, Rt. 2; corresponding secretary, Miss Lois Dickson, Rugby, Va.; treasurer, Mrs. W. E. Dickson, Rugby, Va.; Supt. C. S. Relations, Mrs. J. B. Young, Rugby, Va.; Supt. study, Mrs. W. S. Young, Grassy Creek, Rt. 2; Supt. World Outlook, Mrs. Harry Sheets, Grassy Creek, Rt. 2. Our congratulations and best wishes to this new group of missionary workers.

HOME MISSIONARY STUDY CLASS AT WESLEY MEMORIAL

Mrs. W. B. Hall, Supt. Publicity

During the week of March 13 to 17 the woman's missionary auxiliary of Wesley Memorial church, High Point, held its home mission study class. Last fall the auxiliary was most fortunate in having Mrs. Hume R. Steele of Nashville teach the foreign mission study book, "That Other America," and since the auxiliary received Council as well as conference credit, the women were anxious to follow the same plan regarding the home mission study this spring. The venture was very successful, with an average attendance of 45.

Mrs. T. W. Andrews, wife of the superintendent of the High Point schools, taught the class, using the book, "Toward a Christian America." Mrs. Andrews gave much thought and study and did much study reading in the preparation of this course. Every session was exceedingly worth while, with the discussion method of teaching followed, and some assignments on vital parts of the book were given to members of the class in advance and these were well prepared and were given during the class session.

One of our auxiliary members who does much work among the negroes declared that a definite outcome of the mission study class was a greater co-operation and a more sympathetic understanding of the work carried on with the negroes of our city.

It is not possible in this brief report to outline the course of study, but emphasis should be placed on the spirit of Christian co-operation and understanding that pervaded the entire study.

Five of the leading denominations of our city were represented. The author of the book begins one of the chapters with the question, "Can Christians co-operate?" and we feel that to a degree, at least, this mission study has paved the way for a greater understanding among our women.

COOLEEMEE AUXILIARY HOSTESS TO ZONE MEETING

Mrs. John Frank Johnson, secretary, writes:

"The Davie county zone of the woman's missionary societies of the Winston-Salem district, held its semi-annual meeting at Cooleemee Thursday afternoon, April 16, with Mrs. Minnie Bryson of Advance, zone chairman, presiding.

Rev. F. E. Howard conducted the devotionals.

The first of the three delightful musical numbers contributed by the Cooleemee auxiliary was a solo by John Avery Parker, followed by a hymn, How Firm a Foundation.

Five representatives from the Farmington auxiliary presented a playlet, 'Why Report,' after which Mrs. E. J. Harbison of Mocksville in a splendid talk enthusiastically boosted the World Outlook. A collection for subscriptions for the magazine was taken and was presented to the societies having the largest percentage of attendance.

Mrs. E. W. Jenkins and Mrs. M. H. Hoyle, acompanied by Mrs. Arnold Kent, sang a duet, which was followed by Mrs. J. G. Sterling, district secretary, who gave a talk on mission and Bible study and outlined the work for the coming year. She also asked that some kind deed of remembrance be extended to the superannuates living in the district or zone, and urged attendance upon the annual meeting to be held in Statesville, and the district meeting to be held at Midway, May 13.

Mrs. T. H. Redmon in a brief talk placed emphasis upon the importance of prayer and use of programs in our work.

Following a delightful solo by Mrs. J. G. Crawford of Cooleemee, the meeting closed with the benediction by Rev. J. M. Barber.

Upon invitation of Miss Victoria Byerly the guests retired to the basement of the church, where sandwiches, cake and punch were served to more than 60 women. The October meeting will be held at Wesley Chapel church.

MORE ABOUT ANNUAL MEETING

(Continued from last week)

In our report of the annual meting in last week's issue we did not have space to cover the entire meeting, but did give the happenings through Wednesday afternoon. Wednesday evening's session was of more than ordinary interest and included a devotional service lead by Rev. A. L. Aycock of Race Street church, spceial music by the splendid choir and a wonderful address by Bishop Paul B. Kern, whose presence was an inspiration. In his address he gave five reasons for his optimism concerning our missionary work:

1. Our missionaries are showing themselves worthy of the trust placed in them; 2nd, the results of the missionary movement have been all that is desired; 3rd, the ancient faiths are proving increasingly inadequate; 4th, Jesus is meeting the demands of heart and mind in a most glorious way! 5th, the church which is indifferent to the needs of the world will become indifferent to her own needs. Enlarging upon each one of these Bishop Kern held the closest attention of his large audience and his address was most helpful and illuminating.

Thursday morning after the usual quiet meditation, the opening devotional was led by Miss Sarah Kee ,deaconess from Sunny Acres, who gave a most impressive talk on prayer. A number of reports filled the morning program: Mission and Bible Study, Mrs. C. N. Clark; Supplies, Mrs. J. W. Harbison; Children's Work, Mrs. George A. Hoyle; Scarritt College, Mrs. A. L. Thompson; and Christian Social Relations, Mrs. L. E. Brown. Each of these reports was most interesting and encouraging and the superintendents of each of these departments is to be congratulated on the year's success. An unusual feature of the program was the reports of the five chairmen of Bureau of Christian Social Relatioins: Mrs. Reid Wall, International Relations and World Peace; Mrs. L. V. Scott, Interracial Co-operation; Mrs. H. W. McCain, Industrial Relations; Mrs. John Cline, Rural Development; and Mrs. G. G. Adams, Christian Citizenship and Law Observance, each showing that much had been accomplished along these lines of work in 1935. The conference was delighted at this time to have presented the two winners in the district's alcoholic declamatory contests —Messrs. David Witherspoon of Statesville and Charles Mills of West Asheville. Each of the boys gave their winning declamations in a most splendid manner and were heard with the closest attention and received heartiest applause. The noon-day meditation was most inspirational as led by Rev. H. P. Powell of Asheboro.

The closing session of the conference was held Thursday afternoon and opened with scripture and prayer by Mrs. George Foard, followed by a report on the status of women interestingly given by Mrs. Frank Spruill. Recommendations of committees were heard. Mrs. C. N. Clark and Mrs. A. L. Thompson were named alternate delegates to the 1937 Council meeting, and this year an opportunity will be given to the district secretary making the best all round report for year to visit the Council as a guest of the conference. The invitation of Mt. Airy for 1937 meeting was unanimously accepted.

Benediction by Rev. C. N. Clark closed this great meeting, one of our very best.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

ROCKY MOUNT SCHOOL

A Christian workers' training school is being held in Rocky Mount May 3-8. Preliminary work carried on by Mr. I. R. Gunn, church school superintendent at First church, and the pastors in the Rocky Mount area has assured a good enrollment for the school, and we are expecting fine results to grow out of the week's work in the school.

Courses and teachers in the school are:

Missionary Education of Children—Mrs. H. M. Wade.

Personal Religion—Mrs. Earl W. Brian.

Evangelism in the Church School—Robert W. Bradshaw.

TRAINING SCHOOLS

Training schools for the fall are now being scheduled, dates having already been set for three schools. We are asking that pastors who have in mind the holding of schools will please let us hear from them at an early date, as it is wise to have the schools set up as soon as possible.

We are hoping that pastors who do not care to have a two or three-teacher school, but who feel that some training work will be helpful in their charge, will plan with us for a one-teacher school or for a training class.

HAMLET YOUNG PEOPLE BUSY

The young people's department of the Hamlet church has recently organized a young people's vested choir of fifteen voices. These young people had a special part in the Easter program given at the Hamlet church Easter Sunday night.

On Mother's Day the young people's department will present a play which has been prepared for this special occasion. In addition to the excellent service these young people are rendering the church, they are getting a great deal of real joy out of their activities. We congratulate them and their leaders, Mr. and Mrs. Albert Thompson, who are giving themselves so wholeheartedly not only to the Hamlet group but to our young people's program throughout the Fayetteville district.

THE EARNHARDT UNION

When a group of young people voluntarily decide to name their union for a presiding elder, that is a rather sure sign that that particular presiding elder is worthy of such honor and distinction.

The Fayetteville district is certainly the first district in the North Carolina conference, and so far as we know the first one in Southern Methodism whose presiding elder has achieved such distinction.

Miss Genevieve Harrelson was named adult counselor of the recently organized Earnhardt Union, which includes the charges in the Laurinburg area of the Fayetteville district. Other officers of the union are the following:

President—Juanita Bracy, Johns.

Vice President—Ruth Thompson, Caledonia.

Secretary-Treasurer — Euclide Adams, Johns.

NEW DIVISION ORGANIZED

Mrs. N. T. Pickett reports the organization of a young people's division at Magnolia. The following officers have been chosen for this division:

President—Elizabeth Sanderson.

Vice President—Margaret Gaylor.

Sec.-Treas.—Elizabeth Evans.

Supt. Publicity—Marie Edwards.

Adult Counselor—Mrs. Tom Tucker.

This division meets regularly on Tuesday evenings, and although there is not a large membership, new members have attended each meeting. We congratulate these young people and are expecting to hear good things from them in their work.

VACATION SCHOOLS

From information obtained during the recent district Christian education conferences, vacation schools are being planned for the following churches this year:

Durham District

West Durham (observation school during time of pastors' school); Duke's Chapel; Front Street Burlington; Webb Avenue; Mebane; Hillsboro; Prospect-Yanceyville charge; South Alamance (2 schools); East Roxboro; Jalong.

Elizabeth City District

Wanchese; Perquimans; Manteo; Edenton; Williamston; Moyock; Kitty Hawk (4 schools); Chowan (4 schools); Belhaven; South Mills; Hertford.

Fayetteville District

Ellerbe; Hemp; Maxton; Hamlet; Steadman; Person Street; Caledonia; Aberdeen; West End.

New Bern District

Queen Street, Kinston; Hookerton; Fremont; Newport; St. Paul, Goldsboro; Pikeville.

Raleigh District

Smithfield; Dunn; Central, Raleigh; Edenton Street, Raleigh; Four Oaks; Jenkins Memorial, Raleigh; Epworth, Raleigh; Oxford Circuit; Newton Grove; Tar River; Lillington; Mamers.

Rocky Mount District

Roanoke Rapids; Bethel; Nashville; Scotland Neck; First Church, Rocky Mount; Kenly; Garysburg; Stanhope; Warrenton; Stantonsburg; Farmville; Clark Street, Rocky Mount; Halifax; Rocky Mount Circuit; Wilson; Weldon.

Wilmington District

Bladen; Chadbourn; Elizabeth; Fairmont; Faison-Kenansville; Hallsboro; Lumberton; Lumberton Circuit; Roseboro; Wallace-Rose Hill; Warsaw-Magnolia; Whiteville; Wilmington, Epworth; Jacksonville-Richlands.

The effectiveness of the schools held will depend largely upon wise preliminary planning and promotion. Plans should be well under way now to enlist the co-operation and interest of all the workers in the children's division; to secure and study materials; and to develop interest of adults and children.

A study of the records of previous schools, and the use of this information as a basis of plans for this year's work will be helpful in benefitting both by the strength and weaknesses of the past. Doubtless many more schools than the ones named above will be held. The conference staff is eager to assist you in any way possible to make the vacation school in your church most effective. Please notify the conference office of your plans, giving approximate date of your school, name of persons who will be in charge of the work, and the asistance you would like from the conference workers.

WARSAW CHILDREN AND THE MEXICAN UNIT

In writing of the work in the children division during the study of the March World Friendship Units the pastor's wife at Warsaw says:

"This concentration on a people for at least a month helps in no little way in giving children a world viewpoint. I find the children responding wholeheartedly, their interest keen and imaginations vivid. The beautiful as well as interesting thing about their interest is that it does not cease at the close of the study, but lives on.

Mrs. Rauschenburg has added greatly to these units with her articles on music appreciation. Children appreciate people more when they know something about their music. We are greatly indebted to her for this splendid contribution in the Elementary Teacher.

Some of the activities in which the children engaged were making posters depicting Mexican life from the standpoint of home life, industries, scenery, etc. These posters were shared with other children on the charge who do not have materials for this type of work. The most interesting and attractive thing made was a Mexican home built around a patio. This was constructed by the primary children.

The greatest thing accomplished through the unit was the development of a deeper appreciation and better understanding of our neighbors just south of us. This was expressed not only by the children but the teachers as well."

It matters not how long you live, but how well.—Ephraem Syrus.

This life is the cradle in which we are prepared for the life to come.—Joubert.

W. N. C. Board of Christian Education

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H. F. MISSIONARY ENTERPRISE OCTOBER 15-APRIL 15

The Home and Foreign Missionary Enterprise report on this page last week gave the amounts contributed by churches and districts from October 15, 1935, to April 15, 1936—the first half of the conference year. Compared with the same period last year shows an increase in eight of the ten districts with a gain of $596.76 for the entire conference.

Challenge of the Unattained

This wholesome gain gives an excellent report for the 208 church schools that have supported this cause. The fact remains that 629 schools have not sponsored the missionary program and offering.

OBSERVATION BY DISTRICTS

Waynesville District

During the first half of the conference year schools in the Waynesville district contributed $123.51, which shows an increase of $25.26. This gain is due primarily to larger contributions from the church schools at Canton and Waynesville.

Mount Airy District

This district has given $179.87, showing a gain of $16.27. Elkin and Central, Mount Airy, show the greatest improvement. Thanks to Brother Jenkins and his co-workers for the increase from $5 to $26.50 at Elkin. Grassy Creek on the Helton charge has been placed on the list of regular contributors.

Marion District

The Marion district is holding its own with a contribution of $186.17 and an increase of $3.91. The people of this and other districts are to be congratulated on their records, especially since the severe weather has hindered attendance so much. First church, Morganton, leads the district. Marion and Spindale show distinct gains. Thanks to Brother J. W. Moore and the people of Marion for the increase from $5 to $20. The missionary cause never suffers where Brother Moore serves as preacher in charge.

Statesville District

Twenty-nine of 82 schools in the Statesville district have given $300.09, which reveals a decrease of $52.97 in camparison with the same period last year. This decline may be accounted for by the failure of one or two of the largest churches to remit the March offering in time for this report. A check-up and remitttance by a few treasurers would change the figures materially.

Thanks to Brother Hiatt and the people of Lenoir for the increase from $25 to $45. Newton, New Salem, Cool Springs and Whitnel deserve special mention for larger contributions than were given last year. Catawba, Bethlehem, Harper's Chapel and Trinity have been placed on the list of regular contributors.

Asheville District

Sixteen of the 63 schools have reported $363.65 with an increase of $85.22. This gain places the Asheville district sixth place in the conference instead of seventh held last year. The most significant growth is from West Asheville, Hendersonville and Hillside. Thanks to Nease, the McLartys and to their superintendents. Biltmore has been placed on the list of regular contributors.

Salisbury District

Salisbury district, home of the conference office, registers a slight decline along with Statesville; $491.35 has been reported, showing a decrease of $44.34. Thanks to Brother Clemmer and John B. Harris for the most significant gain of the district with a contribution of $46.07 instead of $19.25 given last year by Central, Albemarle. Increases at Kerr Street, Mt. Pleasant, Central (Concord), and Mt. Olivet (Concord) also deserve special mention. With a few other churches coming up to their record of last year the above mentioned deficit may be easily overcome.

Gastonia District

This district shows a significant gain of $111.69 by contributing $594.08 for the current year. Central, Shelby, shows the greatest increase from $105.20 to $204.47. Thanks to Brother Courtney, B. L. Smith and their fellow workers. Concord, Lincolnton, Polkville, Sharon, Denver, St. Peters and Mt. Holly also deserve recognition for larger contributions to this cause this year.

Greensboro District

The increase of $114.85 surpasses Gastonia by only a few dollars. Honors for greatest growth may well be divided between West Market (Greensboro), Main Street (High Point), and Main Street (Reidsville. Ramseur, Bessemer and Wesley Memorial also register improvement, While a few of the other larger churches show a decline. This district has given $694.41 in comparison with $579.55 last year.

Charlotte District

This district which led the conference last year has taken second place by allowing Winston-Salem to become the leader. The Charlotte schools have reported $795.71 in comparison with $744.38 the previous year—an increase of $51.33. A few of the stronger church schools overlooked remitting their offerings during February and March and thereby aided materially in placing the Charlotte district in second place.

First church, Charlotte, has the distinction of being the largest single contributor in the conference during the past six months. Harrison, Pineville, Myers Park and Homestead also show considerable improvement. Peachland and Harmony have been placed on the list of contributors.

Winston-Salem District

With 34 of the 83 church schools contributing $1,093.85—a gain of $283.71—this district has the distinction of having the largest district contribution, the greatest gain over last year, and the highest per cent of schools remitting the offering regularly. Burkhead leads the district with First church, Lexington, Mt. Olivet, Grace, Unity, Bethlehem, Reeds and Cooleemee showing significant growth.

Five Largest Charge Contributions by Districts

Reporting contributions to any cause by churches always seems unfair to the smaller church. Especially when small churches are compared with the larger. In giving the five largest contributors from each district, the reports are given by charges instead of by churches. A careful study of these charge contributions reveals varying degrees of interest in a cause like the Home and Foreign Missionary Enterprise. It is especially interesting to note that a number of the country charges are mighty close to the top.

Waynesville District

Waynesville	$ 55.00
Canton	47.75
Franklin	9.46
Long's Chapel	5.30
Highlands	3.00

Mt. Airy District

Central	79.34
Elkin	26.50
Rockford Street	20.42
Rural Hall Ct.	10.78
Mariah Chapel	9.51

Marion District

Morganton	71.97
Spindale	45.44
Marion	20.00
Connelly Springs	18.00
Burnsville	6.60

Statesville District

Lenoir	45.00
Newton	32.00
Catawba Ct.	30.28
Cool Springs Ct.	29.84
First, Hickory	27.61

Asheville District

Central	125.47
West Asheville	52.25
Haywood Street	46.11
Weaverville	43.73
Hendersonville	22.43

Salisbury District

First, Salisbury	67.12
Concord Ct.	60.64
Kannapolis	60.49
Central, Concord	48.35
Forest Hill	46.12

Gastonia District

Central, Shelby	204.47
Main Street, Gastonia	72.11
Mt. Holly	49.05

(Continued on page 31)

A Doctor of the the Old School and One Who is More

Appearing below is a picture of Dr. and Mrs. J. M. Sullivan of Hayesville, N. C. Dr. and Mrs. Sullivan came to Hayesville from Blairsville, Ga., in 1889. They are both of old Methodist stock. Mrs. Sullivan was the daughter of Benjamin Watkins, a member of a family that has furnished several ministers to the Methodist conferences of Georgia. Dr. Sullivan's grandfather had four sons,



DR. AND MRS. J. M. SULLIVAN

three of whom were Methodist ministers and the fourth a Sunday school superintendent and lay leader.

Mrs. Sullivan, who celebrated her 73rd birthday on August 27, 1935, has not missed an issue of the Advocate for more than 35 years. And she does not just subscribe for the paper, she reads it. Not long ago a discussion arose between two of her friends as to whether or not a certain article had appeared in the Advocate. A third friend overhearing them said, "Ask Mrs. Sullivan, she can tell you—she always reads it." It is hardly necessary to add that she is as faithful to her church and her pastor, to her religion and her God as she is to her church paper. In fact, Mrs. Sullivan is one of the sweetest Christian characters you will find anywhere. She has had no outstanding career. The highest office she ever held was president of her missionary society, which place she held for one period 12 years in succession. Quiet and unassuming always, yet wielding a powerful influence for good, it can be truly said that every life she ever touched is better for that touch, and as the wife of a country doctor her contacts have been myriad.

The doctor's office has always been in his home and even yet he dispenses his own drugs. In the early days of their married life the doctor's practice took him 15 and 20 miles from home on horseback. Emergencies could not wait for his return. Mrs. Sullivan found herself drawn into his work. She says she had to learn about drugs and diseases. Many a time with trembling heart but steady fingers she bound up a wound or applied a poultice while her own baby was crying in its cradle. And the sick babies —they claimed her first attention. It was remedies for them she learned first and many a frightened father has gone home comforted and reassured with instructions about a hot or cold bath and a little package of medicine to do until the doctor came. It was no unusual thing for the doctor, if he failed to get there that day, to get a message the next saying, "You don't need to come—Mrs. Sullivan's medicine has helped the baby." When her own children were no longer babies she often went with the doctor on his rounds. He said she was the best medicine he could take his patients, and certainly she left in each home the influence of her gentle presence—that influence that comes only from a character in daily communion with the heavenly Father. Now she is no longer able to ride, but the doctor doesn't go much either. His patients come to his office now and since the office is still in the home they see Mrs. Sullivan also.

In these last hard years her ministrations have become doubly important. So many people have been sick of discouragement and defeat, of heartche as well as headache, and while they wait to see the doctor (who will give his time and medicine if necessary not as charity, but with a tactful "You can pay me when you are able") Mrs. Sullivan gets in her work. It may begin with a sandwich or a cup of coffee or just an invitation to sit by her fire or to see her flowers, or perhaps there is a sick child that she can make more comfortable. Anyway her work is done and the visitor goes his or her way blessed with the sunshine and sweetness of her spirit.

Mrs. Sullivan has reared five daughters who can truly rise up and call her blessed. As for the balance of the text — her husband also he praiseth her—that, too, is literally true for Dr. Sullivan says, "Only our Maker and I know how much of my success as a doctor is due to my wife." There are 13 grandchildren who adore their white-haired "Granny" and there are hundreds of friends and neighbors and past neighbors scattered over this land who would instantly acclaim her one of the best women they have ever known. If her soul should slip away tonight there would be many people praising her tomorrow, many voices recalling kind deeds she has done. I would like for this little tribute of mine to reach her while her ears can hear and her eyes see earthly things, and I know of no channel through which it will give her as much pleasure as her beloved church paper.

A Tribute for Mother's Day.

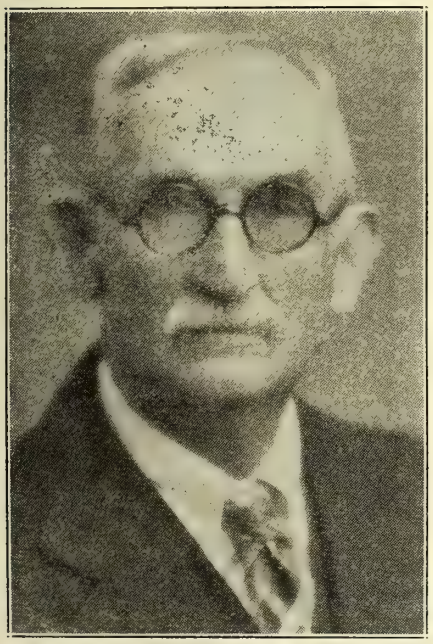
Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life which God approves.—Canon Farrar.

Life is not measured by the time we live.—Crabbe.

A GOOD CITIZEN AND DEVOTED CHURCH WORKER HAS PASSED FROM US

Mr. Ruffin Farrar, son of the late Candace and George Farrar, was born in Chatham county, N. C., July 15, 1855; died March 5, 1936, age 80 years and seven months.

His first marriage was to Miss Ella Sturdivant. To them were born six children, five of whom survive. They are Paul G. of Durham, William of Pittsboro, Roy of Apex: daughters are Mrs. John Horton, Apex, and Mrs. C. H. McCoy of New Hill.



Brother Farrar grew up on a farm and attended the public schools then available. He was converted and joined the Ebenezer Methodist church in early life. He was later superintendent of the Sunday school for a period of 30 years. He was prompt and faithful in the discharge of his duty, loyal to his church and constant in attendance. He knew Jesus as a personal Saviour and walked with him in the strength of an unwavering faith. The memory of his beautiful life will be an inspiration for us to follow.

As a man Brother Farrar was a Christian gentleman of a high order who rejoiced to be an humble follower of the Lord Jesus Christ and to be fed on the bread of life. When he came to the end of the road it was easy to pass on to the other side. In his last illness he said if he did not get well it would be all right for him over there.

In his death we have lost one of our best citizens. Everyone who knew him believed that in him they had a true friend. Our brother has been advanced to a higher station. What rejoicing in heaven must it be when such a hero comes from the earthly conquests to the home of eternal bliss. Full of faith he goes to his reward to hear the welcome applause, "Well done, thou faithful servant." We thank God for his gentle life. Heaven seems richer and nearer since he is there.

May God's richest blessings abide with his noble sons and daughters and their families who remain here. May they at last go to him and their sainted mother who has long since gone to her reward and be one unbroken family around God's throne in glory.

B. B. SLAUGHTER, ELIZABETH CITY DISTRICT MAKES REPORT

Dr. Ed. Rees and his people at Washington are shouting happy. They set as the goal for a benevolent Easter offering one thousand dollars and raised one thousand and twenty-five dollars, with an additional two hundred dollars or more on the budget. Ten were received into the church and they had great crowds and great services on Easter Sunday.

Although Kitty Hawk charge pays only four hundred twenty-five dollars on salary, under the fine leadership of the Reverend and Mrs. Matt R. Gardner, the people accepted fifteen dollars more on benevolences this year and raised far more than half on Easter Sunday.

Rev. R. J. Lough has got off not only to a good start, but is still on the way toward a good year of increased interest and activity along many lines. Prayer meetings have been started, a bus for church schools has been put into operation, and half the benevolences has been raised.

Rev. E. G. Overton is doing a very effective work at Moyock and Currituck churches. These churches operate two church school buses, and they expect to begin a new church at Moyock at an early date. The reports indicate that Overton knows what he is about.

Miss Goldie Harrell, general superintendent of the church school at Memorial, Currituck, makes the most complete report to the quarterly conference of any one I have ever heard.

Rev. J. M. Jolliff and his people on the Gates charge are in fine favor with one another. They have already accepted plans for rebuilding the church at Gatesville.

Rev. B. T. Hurley and his people at City Road are very happy in their work together. They raised more than half their beenvolences on Easter Sunday.

The people at Plymouth say the Rev. C. T. Thrift is the man they need. He raised nearly all the benevolences on Easter Sunday. He had just previously raised thirteen hundred dollars on a debt on the parsonage, which everybody thought could not be done. The choir there is worth going a long way to hear.

South Mills, under the leadership of the Rev. L. E. Sawyer, reports half the benevolences raised Easter Sunday and six new members received into the church. He has active boards of Christian education in every church on the charge.

To say that a man lieth is as much as to say that he is brave toward God and a coward toward man. For a lie faces God and shrinks from man.—Montaigue.

Life is as serious a thing as death.—Bailey.

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Laxatives act on different persons in different ways, depending on whether their bowels move eas ily or not. One of the advantages of Black-Draught, for the relief of constipation, is that the dose easily can be regulated to suit each individual requirement — half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.

Black-Draught is a dry laxative, made of finely ground leaves and roots of certain approved medicinal plants. Recommended to all men and women who occasionally need a good, reliable, purely vegetable laxative.

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Sunday School Lesson

MAY 10

By William G. Chanter

Effectual Prayer

Scripture Lesson: Luke 18.

Golden Text: "God, be merciful to me a sinner."—Luke 18:13.

That they ought always to pray, and not to faint . . .

The point in making it an unjust judge to whom the widow of this parable addressed her petition was, of course, to emphasize how much better reason there was for prayer to the righteous and loving God. But there is another aspect of the parable which is suggestive—the widow was asking for her legal rights, was asking that the judge act according to the law, not demanding some extra-legal action. In an age when the rule of the universe according to law is so much stressed that prayer seems an anomaly, this point is worth making. Jesus seems to carry this idea out in his application of the parable—God may be expected to answer prayer because it is in accordance with the true nature of things that he should do so. True prayer is for what ought to be according to the deepest law.

Now, if this idea is thought through at all, we shall be faced with the uncomforable fact that one of the reasons, I think the deepst reason, for the faintness of our prayers is that they are not for great things, for things rooted in the nature of the universe, in the character of God himself. We are not praying first of all that the kingdom of God shall come, that his gracious will shall be done on earth as it is in heaven. That desire is not the dominant passion of our hearts, and hence that dominant passion is weak, and it is especially weak when we bring it into the presence of the great God and realize how petty and selfish it is. Our conception of the vindication of God's elect is less than triumph of the spiritual principle by standing for which they justify their election than our own ease and comfort. We can hardly ask for that with assurance, the assurance that gives fervency.

This means that we can never pray as we ought unless the great things of the kingdom are really near and dear to us. This widow was asking the judge for the means of assuring the welfare of her children, she was pleading for the preservation of the greatest things in her life. When our prayers for the interests of the kingdom of God have in them the personal urge of the widow's cry to the judge, we shall not faint. As it is, when we pray with urgency we find that the longer we pray the less urgency we have ,our devotion dies because in the presence of God we realize the pettiness of our desires. On the other hand, when we pray for things that can stand the test of the divine presence, we do so with little urgency because these things are not really dear to us. It is told of John Knox that one night he was found with his wife stretched on the ground groaning out in agony, "Lord, give me Scotland, or I die." There was a prayer that combined great passion with a great cause. That was the kind of prayer that is persistent. Men like that pray always and faint not.

Does this put an end to prayer for individual wants? Surely not—we are bidden to pray for our daily bread as well as for the coming of the kingdom. But these individual desires will be refined and tempered by their subordination to the great causes of the kingdom. Furthermore, we shall understand our own wants better, and so be able to ask for the right things, if they are seen over against the background of the will of God for the world. And when we are sure that our individual wants are thus in accord with the real necessities of one of God's elect, these personal prayers of ours will have a new assurance and a new power.

Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Another reason for our failure in prayer is due to a lack of keen sense of the reality of God. It is one thing to criticize and refine our idea of God, and another thing to know him as a real force in life. The judge was no legal formula to the widow. But God is a theological or creedal form to many of us. It is a living faith in a living God which Jesus demands, the scarcity of which he realizes. And I thnk we have here the fundamental problem of the church today as it has been the fundamental problem of the church all along, the primary problem of all religion. We shall not pray long or with urgency to a name or a formula. Prayer is prayer as it is a cry to a Person.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

But prayer must be humble. It will be if it is prayer to a real and living God. The Pharisee was dealing with a Deity who had been so neatly and completely formulated that he had been robbed of all mystery and all terror. He had been domesticated. Religion had been reduced to a system of bookkeeping, complicated to be sure, but bookkeeping nevertheless. Prayer was part of the method by which a man maintained his credit with God—it was a regular, a routine transaction. For the Pharisee it meant a kind of balancing of accounts, and since his accounts were in order and could be balanced without trouble, he faced his God with complacency, the complacency with which the solvent man of business faces his creditors and looks down on all bankrupts.

For the publican it meant facing a Reality that was not obscured by any elaborate system of formulation. No doubt the publican might have made up a list of things that he had done, of other things that he had not done, and on the basis of that he might have found members of the community with whom he might have compared himself favorably. The game of comparing oneself with some one worse and then rejoicing in the discovery of superiority is that anybody can play to his own undoing. But the publican's prayer actually discovered God, and in that discovery two things were involved—his own unworthiness and God's mercy. True prayer must be humble, for no man can really stand in the presence of God and babble of his own goodness. But neither can any man stand in that presence and despair. The publican prayed with an agony of fervency, he smote upon his breast. But he prayed with a mighty hope, and went down to his house justified.

For every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

They who in prayer win through to the presence of God are humbled. Their humility is the measure of their nearness to the throne—it is only those who have not looked upon the King in his beauty who can be proud. But their humility brings with it a great assurance, for the King's beauty is his mercy and his love, and they who have seen him know that love which casteth out fear. —Zion's Herald.

TROUBLES THAT NEVER COME

Oh, I worry over this thing and I worry over that,
But I notice, when the atmosphere has cleared,
The bad luck I've looked for didn't come and knock me flat,
And I didn't have the trouble that I feared.
Oh, I like to start the morning with an apprehensive sigh,
For I find a bit of worry to my taste;
But I cannot help a-thinking, as the years go speeding by,
That an awful lot of worry goes to waste. —Selected.

A TIMELY INCIDENT

Recently a Greensboro mother told how her daughter gave her a silent rebuke. The family out riding one Sunday, some one bought ice cream for all on the trip. This little girl refused to eat hers and would not give her reason. Another child said it was because the cream was bought on the Sabbath. The mother said the cream almost choked her when she ate it.

It was learned that the little one had been taught by her grandmother that buying and selling on the Sabbath was wrong. We hope more church members will get choked when they patronize Sunday stores and service stations.

We seem to have forgotten what the fourth commandment is. Read the 13th chapter of Nehemiah and see what this reformer did to those who would desecrate the Sabbath. Old Timer.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

Now that warm weather has come I am expecting the missionary societies, Sunday schools and friends to send us tens of thousands of Octagon soap coupons. Work is being done on the cattages and I am expecting to pay the bills with money received from these.

* * * *

Next Sunday is Mother's Day. This Sunday is designated as a day to honor our living and our sainted mothers. It would be very appropriate for the churches to remember our motherless children on Mother's Day. Most of our children wear a white flower. Nothing could be more in keeping with the spirit of the day than for our pastors to raise a large part of their Orphanage apportionment.

* * * *

Mrs. Nellie B. Rives attended the Woman's Missionary conference in Durham and addressed the conference, expressing the appreciation of the Orphanage for the splendid service the missionary societies are rendering the Orphanage through their local departments. Many courtesies were shown Mrs. Rives by the women of the conference. For such kindly interest I feel deeply grateful.

* * * *

Immediately following the Southern Methodist Orphanage conference the Tri-State Orphanage conference met at the Masonic Orphanage in Macon. This conference embraces the two Carolinas and Georgia. A large delegation attended this conference. Unusually fine addresses were delivered by various speakers. Mrs. W. P. Anderson of the Georgia Baptist Orphanage was president and presided over the conference in a very gracious way. The new president for the ensuing year is Supt. I. G. Greer of the Thomasville Baptist Orphanage. These conferences make a distinct contribution to orphanage workers.

* * * *

Mrs. Barnes and I attended the Orphanage Conference of Southern Methodism at the Methodist Orphanage in Macon, Ga., several days ago. This is not a large body, but a very representative one. All the orphanages of Southern Methodism are members of this conference. The subjects and addresses were of high order and very profitable. Supt. O. V. Woosley of the Children's Home, Winston-Salem, was president, and made an ideal presiding officer. Without doubt the finest address that was delivered was the one that Mrs. O. V. Woosley brought to the conference. The Methodist Orphanage in Macon was very gracious in the hospitality extended to all the superintendents and delegates. The conference was invited to Wesleyan College for a six o'clock dinner ,and we were shown over that wonderful institution, which is the oldest chartered woman's college in the world. Superintendent and Mrs. F. N. Whitaker made ideal hosts for the conference.

* * * *

Rev. R. E. Brown had invited the class to be with them at the First Methodist church in Henderson for Sunday morning. We enjoyed a worshipful service again in this pretty church with the large congregation. Since the church has been dedicated this congregation has the spirit of church work so thoroughly established that they are going right on working toward building a parsonage. Everything seems to be going on nicely for Mr. Brown in his field of service. I was the guest for lunch with my newly made friend whom I enjoyed, Mrs. F. L. Topleman. We were booked for Norlina with Rev. W. C. Wilson for Sunday evening. The pastor, his wife and other friends were at the church to give us a warm welcome, showing us every kindness. Mrs. Whitted, who runs so successfully Hotel Norlina, had me as her guest. Mr. Wilson was telling me of their plans for finishing up their church school department and plans he had for other mprovements on his charge. It is good to visit with those who are so enthusiastic in the promotion of God's great work.

It was a delightful trip the singing class had to Littlejohn on Rev. W. T. Phipps charge. We went over Saturday afternoon, which was a pretty and delightful afternoon for the ride. Mr. and Mrs. Phipps, as they always do, gave us a cordial welcome. I enjoyed Saturday night in the home of Mr. and Mrs. B. L. Rives, with friends coming in to enjoy the evening with us. The pastor and his wife were our guests for the noon meal on Sunday. It has been a few years since the class was in this church, and we enjoyed the fellowship of our friends here again for the 11 o'clock service. We gave a concert at 3 o'clock in Mr. Phipps' church—Calvary—which is the "Methodist Mother Church" in this community.

Mrs. J. B. Hurley, the pastor's wife, was ready to assign us to homes when we reached Halifax, where we were to have the evening service. The clouds were hanging heavy, with some rain faling, yet the church was filled with interested people. I was delighted to see our friend, Judge Cranmer from Southport, present for our concert. Mr. and Mrs. Willie Dickens invited me to their home for supper which I enjoyed. Mr. Hurley was with us for the service. We meet so many people who are deeply interested in us, and we find feelings of regret that we must hurry on.

Mrs. Nellie B. Rives.

TIRED and IRRITABLE



WHO wouldn't be cross when periodic pain was dragging her down? Relieve the pain and discomfort by taking Lydia E. Pinkham's Tablets. All druggists sell them.

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NORTH CAROLINA'S OWN RAILROAD

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

DISTRICT CONFERENCE SEASON

The district conference season is here. Three were held last week and three are scheduled to be held this week. The Children's Home man expects to attend as many of them as he can reach. He regrets very much that he could not attend the Greensboro and Statesville district meetings last week. If he attends a conference someone will say, "There comes the Children's Home man, another fellow to have to listen to." If he does not attend, every tme he runs up with a member of the conference he is questioned as to why he did not visit their conference. But regardless of what any friend may jocularly or seriously say, the Children's Home man will attend the conferences, sit on a bench and wonder when the presiding elder will call on him for his remarks. While sitting there he will outline a half dozen different speeches and when called on will get up and make the same spech made many times before. But who cares what is said so long as the needs of 535 children are taken care of? A speech made many times before. But who for that matter any other conference, is of little value as compared with the comradeship and assurance made by friends on a man-to-man fashion.

THE ASHEVILLE DISTRICT

A short visit was made to the Asheville district conference assembled early last week in Weaverville. The reports of the pastors were very encouraging and the general morale of the leaders of the district seemed to be mighty good. Presiding Elder Walter West had his proceedure clearly outlined and put it across in characteristic West fashion. There was no lost motion. The Weaverville people entertained the meeting royally. As soon as we can get a new bus we are going to take some of our children to the Ashevilie district and become better acquainted with our friends in that fine country.

THE GENERAL BOARD

The writer attended the annual meeting of the General Board of Christian Education held in Nashville last week, he being the representative from the Western North Carolina conference. Thirty-one of the thirty-two members of the board were present. The meeting was harmonious and constructive. The emphasis of the Christian educational forces is now being placed on securing results rather than building up an organization. During the past five or more years a great deal of attention has been given to organization. This feature is well on the way now and the time has come for it to secure results. The consolidation of colleges in such a way as to enable them to run on a sound basis and the promoting of an intensive and yet popular training program for our congregations were the two main lines of emphass. I have never seen our leaders more anxious to ascertain what our people at large need and the way to supply that need than at the present time.

LUCILLE'S DESIRE

Seven years ago Lucille, a member of the Children's Home family, was taken to a tuberculosis sanatorium. At that time there were not as many opportunities to safeguard against the inroads of tuberculosis as at the present time. The dreaded disease had gotten a good hold on Lucille. But after seven years her health is being restored and she is looking forward to the time when she can be dismissed from the sanatorium. She says that one of her greatest desires is to attend Centenary and hear Rev. G. Ray Jordan preach, she having heard him repeatedly over the radio. Many people deprived of good health would, if their health were restored, show other healthy people some joy in attending church services. Anyway, we hope Lucille can at an early date attend one of the fine services regularly held at Centenary Methodist church, Winston-Salem.



There is a reason for the smile

BETTIE BROWN

Bettie Brown, whose picture is presented on this page, lives at our baby cottage. She is five years old. She and her two brothers, Max and Reid, came to the Children's Home from Mooresville last summer and are proving to be worthy members of our family. Bettie's clothing needs are provided for by the Wesley Philathea class of Main Street, Thomasville. For a number of years this class of fine women sponsored George Salmon, one of our stalwart boys. After he grew old enough to leave the home they decided to take a little girl. Now they are very fond of Bettie. We are sure that Bettie will grow to love them as did George. Mrs. Raymond Phillips continues to send the money.

A NEVER DYING SPIRIT

Mrs. L. E. Brown, the good woman who is providing the funds for the building of our community building in memory of her foster son, L. E. Brown, Jr., writes as follows: "I experienced one of the happiest moments of my life in signing the enclosed check for the erection of the L. E. Brown Memorial building for dear Children's Home boys and girls of today and the future. May God's richest blessings rest upon the programs and activities that are made posible by this contribution. In His name I present this gift. May it redound to His glory and the Christian development of those precious lives for whom the building will be erected."

Such a spirit will never die. Such an instance is most conclusive proof to this scribe of the immortality of a soul.

A WORTHY BOY

"Maybe you won't recall one Gene Ogburn, but here I am once again. I left the Home during during your first years there, and have had little chance to return, having been back one time. I have been living in Dover, Delaware, most of the time. For the last four years I have been struggling through Duke University. I expect to graduate in June in business administration. I am so far without very good prospects for a job. It wouldn't be so bad, but now I have no place to hang my hat if I don't get one. Also I owe some money. I am asking that, as you have opportunity, you look out for me."

The Children's Home never stops serving its family. It will all the more gladly serve Gene since he is such a worthy young man. Some good business concern would not only serve Gene but itself in giving this fine young man a chance.

HONOR ROLL

"Just sending you a little bit o' money for the children. Hope you and Mrs. Woosley are well. My work is going fine. It never went better.' So writes Rev. S. M. Needham as he encloses a check for $150, covering the ten per cent apportionment for Calvary, High Point. Brother Sam and his good people mean a great deal to us.

We are very grateful to Rev. Elzie Myers and Tabernacle on the Badin-Tabernacle charge for having sent in their ten per sent apportionment. We can use some more money to a mighty good advantage. Let ous friends bestir themselves.

EXHIBIT OF ADVOCATE CAMPAIGN FOR NEW SUBSCRIBERS

These reports are for full year subscribers at rate of $2.00 a year; ½ means a six months subscription. Notify this office when there are errors. A * indicates that a new full year subscription has been received for every 50 members of a church. This gives each church a chance to get on the honor roll.

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial, H. C. Smith 5
Front Street, H. K. King 4
S. Alamance, J. A. Tharpe 3½
Rougemont, E. H. Measamer 3
Webb Avenue, R. G. Dawson 1
Cedar Grove, S. F. Nicks 1
Carr, J. A. Martin 1
Milton, A. M. Williams 1
Person, E. B. Craven 1
Long Memorial, B. P. Robinson ... 1
Leasburg, D. D. Traynham 1
Hillsboro, F. A. Lupton ..... ½

Elizabeth City District

*Plymouth, C. T. Thrift 10½
Washington, E. J. Rees 7
Edenton, G. W. Blount 3½
Moyock Mem., E. G. Overton 4
Murfreesboro-Winton, E. W. Downum 4
Gates, J. M. Jolliff 2½
Kitty Hawk, M. R. Gardner 2
Hertford, D. M. Sharpe 2
First Church, H. I. Glass 2
Ahoskie, J. L. Smith 1
Mattamuskeet, J. T. Stanford 1
Windsor, E. N. Harrison ..... ½

Fayetteville District

***Sanford, C. B. Culbreth 50
*Carthage, E. C. Durham 16
Laurel Hill, W. F. Elliott 14
Fayetteville Ct., P. D. Woodall ... 7½
Troy, W. R. Royall 6
Biscoe, W. F. Trawick 4
Hemp, I. J. Strawbridge 4
Caledonia, M. C. Ellerbe 3½
Fairmont, J. E. Blalock 2
Aberdeen-Vass, L. M. Hall 1
Glendon, L. M. Chaffin 1
Maxton, P. O. Lee 1
Rockingham, J. F. Herbert 1
St. John-Gibson, J. H. Buffaloe..... 1
Stedman, R. E. Atkinson ..... ½
West End, W. B. Cotton ..... ½

New Bern District

*Morehead City, B. H. Houston ... 13
Pink Hill, H. M. McLamb 6
Beaufort, C. T. Rogers 5
Mt. Olive Ct., W. C. Benson 5
Greenville, G. R. Combs 3
Fremont, E. R. Shuller 2
Aurora, H. R. Ashmore 1½
Newport, M. W. Warren 1½
Pamlico, W. A. Tew 1½
Dover, E. L. Hill 1

Raleigh District

'Middleburg, D. A. Petty 22½
*Creedmoor, E. D. Dodd 14½
Central, S. J. Starnes 14½
First Ch., Henderson, R. E. Brown 8
Youngsville, H. E. Lance 5
Oxford, L. B. Jones 4½
Fuquay, J. C. Williams 3½
Cary-Apex, B. F. Boone 3½
Lillington, N. M. Wright 3½
Dunn, J. A. Russell 3
Franklinton, E. D. Weathers 3
Selma, F. B. Peele 2
Bailey, W. G. Farrar 1
Benson, W. C. Merritt 1
Louisburg, O. P. Fitzgerald 1
Mamers, J. V. Early 1
Edenton, Street, E. C. Few 1
Smithfield, J. H. Lanning 1
Erwin, Frank Culbreth ..... ½
Spworth, W. H. Brown ..... ½

Rocky Mount District

Bethel, W. L. Clegg 4
Enfield-Whitaker, R. L. Jerome ... 4
Wilson, A. J. Hobbs 3
Farmville, J. C. Wooten 2
Littleton, W. T. Phipps 2
Northmapton, I. T. Poole 2
Scotland Neck, D. L. Fouts 1
Seaboard, L. A. Watts 1
S. Rocky Mount, J. P. Bross ..... ½

Wilmington District

Grace, F. S. Love 14
*Lumberton Ct., N. B. Strickland .. 7
Faison-Kenansville, F. B. Joyner.. 5½
Jacksonville-Richland, H. L. Davis 4½
Whiteville, J. H. Miller 4½
Bladen, W. R. Stevens 3½
Southport, E. M. Hall 2½
Tabor City, N. B. Johnson 2½
Wallace-Rose Hill, E. C. Maness... 2
Maysville, C. J. Andrews 1½
Warsaw-Magnolia, W. F. Walters.. 1½
Clinton, R. F. Munns 1
Garland, F. V. Spence 1
Hallsboro, C. N. Phillips 1
Lumberton, T. G. Vickers 1
Epworth, O. L. Hathaway 1
Trinity, Walter Patten 1
Town Creek, J. C. Harmon ..... ½

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central, L. D. Thompson 33
Candler, T. A. Groce 8½
Hendersonville, E. K. McLarty.... 2
Hot Springs, R. M. Varner 1½
West Asheville, E. H. Nease 1
Sandy, R. P. Gibbs 1
Saluda-Tryon, L. R. Akers, Jr. .... ½
Swannanoa, M. B. Clegg ..... ½

Charlotte District

**Belmont Park, E. M. Jones 44
*Myers Park, R. L. Ownbey 12½
*Hickory Grove, A. A. Kyles 9
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Homestead-P. Grove, O. L. Brown 2
Monroe Ct., W. C. Dutton 2
Peachland, G. N. Dulin 2
Hawthorne Lane, L. B. Hayes ... 1
Central, Monroe, W. R. Kelly 1
Prospect, P. T. Dixon 1
Matthews-Indian Trail, J. O. Ervin ½

Gastonia District

*Bradley Mem., H. F. Duncan 11½
Mount Holly, J. G. Huggins, Jr. ... 9
Kings Mountain, E. W. Fox 8
Smyre, P. W. Townsend 5½
*Cramerton, C. F. Womble 4
Polkville, V. B. Harrison 4
West End, J. E. McSwain 3½
Lafayette St., F. H. Price 3½
Crouse, A. L. Latham 2½
Lincolnton, A. L. Stanford 2
Belmont—Main St., C. P. Bowles.. 2
Park Street, G. E. White 1½
Goodsonville, R. L. Forbis 1
Central, R. M. Courtney 1
South Fork, G. L. Wilkinson ..... ½
Belwood, W. L. Scott ..... ½

Greensboro District

*Proximity, John Cline 14
College Place, B. C. Reavis 6
Asheboro, H. P. Powell 4½
West Market, W. A. Stanbury 4
Ward St.-Archdale, J. W. Groce ... 4
Centenary, M. T. Smathers 2½
Stokesdale, J. E. B. Houser 2½
Bessemer, W. G. McFarland 1
Main Street, J. P. Hipps 1
Mt. Pleasant, D. R. Proffitt 1
Reidsville Ct., T. V. Crouse 2
Randolph, G. W. Williams 1
Farmer, L. A. Bennett ..... ½
West Greensboro, G. W. Vick .... ½
Summerfield, J. N. Snow ..... ½
Gibsonville, Frank Phibbs ..... ½

Marion District

*Marion, J. W. Moore 13
N. Forest, J. M. Varner 3
Morganton Ct., J. M. Brandon 3
Bostic, W. J. Hackney 1
Burnsville, J. L. Reynolds 1
Rutherfordton, Fletcher Nelson... 1
Spindale, F. J. Stough 1

Mount Airy District

*Spray, A. C. Waggoner 9
Stoneville-Mayodan, R. M. Hardee 5
Leaksville, W. O. Goode 5
Draper, T. B. Johnson 5
Sparta, A. B. Bruton 3½
N. Wilkesboro, R. B. Templeton.. 3
Jonesville, P. L. Smith 1
Yadkinville, I. L. Sharpe 1
Warrensville, T. H. Houck ..... ½

Salisbury District

Harmony, R. H. Taylor 4½
Norwood Station, A. P. Ratledge.. 4½
Kannapolis, N. C. Williams 3½
Gold Hill, C. S. Plyler 2½
New London, W. L. Lanier 2½
Albemarle, First Ch., J. S. Gibbs.. 2
Albemarle, G. B. Clemmer 2
Park Avenue, E. L. Kirk 2
Woodleaf, C. A. Morrison 1
China Grove, C. B. Newton ..... ½
Kerr St., J. P. Hornbuckle ..... ½

Statesville District

*West View, C. W. Kirby 7
Catawba, G. W. Clay 3½
Mount Zion, E. M. Avett 3½
Broad St., Wilson Nesbitt 2
Statesville Ct., W. Q. Grigg 2
Central, W. A. Kale 2
Whitnel, Ebenezer Myers 2
Taylorsville, J. W. Vestal 1½
Maiden, R. E. Hunt 1
Olin, J. J. Edwards ..... ½
Race Street, A. L. Aycock ..... ½
Elmwood, C. R. Ross ..... ½
Hiddenite, E. D. Ballard ..... ½

Waynesville District

Sylva, T. R. Wolfe 3
Macon, J. B. Taber, Jr. 2
Hayesville, J. H. Green 1½
Whittier, F. E. Hartsfield 1½
Brevard, J. H. Brendall, Jr. 1
Delwood, H. D. Jessup ..... ½

Winston-Salem District

*Central Terrace, R. H. Caudill .. 8½
Farmington, H. C. Freeman 5
Centenary, G. Ray Jordan 4½
Advance, F. E. Howard 4½
Forsyth, E. W. Needham 2½
Erlanger, D. H. Rhinehart 2
Burkhead, G. A. Stamper 1
Grace, O. B. Mitchell 1
Reeds, McRae Crawford 1
Hanes-Clemmons, C. F. Tate ..... ½
Welcome, P .R. Rayle ..... ½

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Children's Storyland



MY BREAK, THE CANEBREAK AND THE BEAR

(A True Story)

By Rev. W. Lomax Childress, Singer, Glen, Va.

A bear hunt in a Louisiana canebreak is not what it is cracked up to be. To start with, the environment is not any too attractive, and then, too, in a dense canebreak the odds, if it came to sprinting, would favor the bear, who naturally is more agile in his own habitat than his pursuer of the human species would be. The cane is so thick that you can't see through it any distance ahead and it doesn't spring enough to enable you to make a quick roll through it in case of an emergency; and that is what you would have to do if your ammunition happened to be exhausted or your gun failed to blow the bear's head off as you expected it to do.

For a canebreak bear is no gentle gazelle, and when he zooms into action and you are not "up to snuff," it is "root hog or die." If let alone, I suppose he would live and die of old age or overeating or something like that, but he doesn't take kindy to being pushed or jostled, and there is a "claws" in his constitution that makes you find that out in short order. You can't blame the bear for that.

It's his canebreak and there's nothing in it worth getting out except his hide and hams. and he objects to having them taken.

My host, a genial "Cajan" gentleman, was overly anxious, I thought, to have me engage in a canebrake bear hunt. He said there was nothing like it, and I found aut later that his statement was quite true. But this is fifteen years after, and the sunny side of the episode is streaked with shadows yet. I at first insisted that I had not lost any bear and that it would be the event of a lifetime, and his imagination painted the thing so glowingly that I at last consented, but not without misgivings, to make the venture. I am not in locomotion a rapid mover, that is, I had not been until that time, but he pointed out, that for my use they would take a chair and place it in such a position that when the drive was on the bear could be brought into firing distance of my gun, and yet not so near that a sudden spring upon his part would land me underneath him.

I concluded that the chair arrangement would be in my favor, for I figured that if my gun failed to fire I could put the chair beneath me and the bear, or, barring that, could whack him over the head with it; or failing to be able to do either I could execute a rear-guard action, using the chair as a barricade. I was placed where a clump of cane had been cut and waited with a light gun and a heavy heart for whatever developments might occur in the near future. My host had assured me that using both barrels of my gun upon him would undoubtedly bring the bear down, and that the gun had never failed to fire. He was a "Southerner," and with a parting word to me to hold steady, like "Stonewall Jackson" did, he disappeared in the jungle, leaving me to melancholy meditations.

The drivers, I have been told, would stir the bears up and drive them my way. Not knowing in what direction they went, I thought that possibly they might drive "bears" in from both front and rear, and that while I was engaged with the bear in front, the one in the rear might tear my coat-tails off in his effort to prevent me making a forward or a sidewise movement, in retreating. Laboring under the burden of this less than cheerful thought, I heard far off in the canebreak a shouting, the crackling of the brittle reeds, and, as I imagined, a ponderous something crashing in advance of the enthusiastic drivers, headed directly toward me. Then I thought that in order to be sure that both barrels of my gun were ready for action, and that I had one good load at least to welcome the bear with, I would shoot the other one off to make sure both were all right. I did so, firing in the air, and if the gun had kicked as hard at the muzzle as it did at the breech, that charge would have killed all the bear in that canebrake ;for the recoil of the gun caused me to break a round out of the chair falling backwards. I also bumped a place as high as a biscuit on my head as I hit the ground. This overture to the grand march knocked all of the confidence out of me, and with an agility that I never supposed I possessed, leaving my hat for the bear to use in case of a threatened sunstroke, I plunged into the canebrake heading for any clearing I might find between there and the Gulf of Mexico. My face was threshed by the cane, my summer suit was torn until I looked like a candidate for initiation into a nudist colony. But still close at my heels, or so it seemed, was the bear, now the hunter, grunting, or so I thought, and crashing after me. Once I thought as I went that if I could keep far enough in advance of him I might plunge into some habitation of safety, and to save what little reputation I had for courage might state "that I was bringing him in alive."

This was a fleeting and deceptive thought, for with my last and best burst of speed-making the bear seemed about near enough to me to make a noon-day meal of my anatomy. At this juncture I plunged over a grassy hillock, sprawling forward on my face as I did so, and incidentally scooping up a tasty mouthful of Cajan soil. I got up breathless, or nearly so, and gunless, to use what oral argument I could with the bear, yet knowing a bear's aversion to being talked to too much. Then there was a shout of merriment, two of the Cajan drivers came into view, and it dawned upon me that I had been chased for what I figure was round about four miles by two Cajan drivers who had mistaken me for the bear. With disheveled hair, badly torn attire, and bunged-up feelings, I used words that were expressive, but not suitable for a mixed audience, and then the funny side of it pushed out my pent-up indignation, and we all shook hands and laughed long and loudly together.

FOREST FRIENDS

By Alfred I. Tooke

If you steal into the forest, and your tread is very light,
And you find a little open spot and sit awhile, you might
See forest folk come popping out along some hidden trail:
A chipmunk, or a rabbit, or a half-dozen quail.

A porcupine may waddle unconcerned before your eyes.
A timid hare may see you, and be off in great surprise.
A hawk may come a-swooping when he sees you from afar,
And hover right above you while he wonders what you are.

And if you're very lucky, you may see some deer pass by;
And when the dusk starts falling, you may hear the hoot owls cry.
You may see beaver working, or you might surprise a lynx
Asehe pads along a pathway to a river where he drinks.

But you mustn't make a movement or the slightest little sound,
For the forest folk are timid. If they know you are around,
They will watch you from the treetops, or beyond the waving grass,
And it's they who will be silent as they wait until you pass.

—Our Dumb Animals.

Seated round the supper table that night, with "Gumbo and Creole rice cakes," wild honey, hot biscuits and butter that had the sweet smell of June in it and strong, black and delicious Cajan coffee, my host said affably, "You missed a lot by going out so fast and unexpectedly; other drivers would have driven a bear in for you, and you could have had his hide for your study."

"Think of that," I thought, and then said, "For a practice ground for a four-mile race there is no place like a Louisiana canebrake, and the happiest memory of my life will be that no bear overtook me while I was making the run."

My host said, "Four miles! Why, my dear friend, it was not more than a quarter of a mile that you went." Answering this, I said, "Measure my imagination and see whether I have told the truth or not."—Richmond Christian Advocate.

WHAT DO DOGS THINK ABOUT?

By Roy Temple House

Members of the human family who so calmly declare that animals are made of a different and inferior substance from ours and do not think, plan, rejoice and suffer as we do, are making dogmatic statements about a matter that is entirely beyond their ken. Our lack of a speech medium for reaching them makes animals an eternal mystery to us. But we have frequent indications that temperamentally, as one might phrase it, they are very much like us.

The writer has recently come to know two dogs whose thought-processes have interested him extremely. One of them is a great joker, and the other suffered a bereavement with a tenderness and at the same time a stout-heartedness that was infinitely touching.

The humorous animal, so to speak canine Will Rogers, is a big, exuberant collie who lives on a farm in northern Iowa. The cotton-tails are thick about his place, and it is his chief delight to torment them. It strikes him as a delicious witticism to catch a rabbit and bury him. Long ago the rabbits have learned that it is impossible to escape from him and a risky business to cross him. So when he darts up and seizes one, the canny little animal sits perfectly still and allows him to pull the dirt and debris over it to his entire satisfaction, and remains motionless in its playgrave till he has grown tired of the joke and bounds off to some other occupation. Then it crawls cautionsly out and proceeds to get out of harm's way as fast as possible. In this amusing game it does not seem that the dog ever injures the rabbit in the slightest.

The pathetic incident of mother and dead child occurrred in the outskirts of an Oklahoma village. A gentle, unprepossessing old mongrel belonging to a family in the edge of town, gave birth last summer to two plump pups. One of them is now a boisterous, heavy-set fellow who has never known an hour of discomfort in his life. But the other, when it was only a few weeks old, fell ill of some mysterious malady and pined away. One afternoon the small son of the family, a boy of nine or ten, was digging in the garden lot back of the house. The mother dog came back to him from the yard, carrying the pup in her mouth. She laid it down at his feet, and waited. The boy examined the little dog and found it cold in death. The mother stood and whined a little, looking first into the boy's face, then at her dead child. The little fellow thought he understood what the mother-dog was trying to say to him. He dug a big hole in the soft earth with his hoe, laid the pathetic little wasted body in the hole, and covered it with earth. The mother-dog waited till the grave was completely filled and the soil stamped down hard over it, then she turned and went back to what remained of her family.

She, no doubt, took comfort in the thought that the little soul had gone to what our parents used to call "Dog Heaven."—Our Dumb Animals.

HOW THE CHRISTMAS TREE CAME TO BE

By Katherine S. Cronk

There are many pretty legends about the origin of the Christmas tree. One of them goes back to the sixth century when St. Winfred was preaching of Christ to the people of Scandinavia and Germany. One Christmas Eve the people gathered around a great oak tree to offer a human sacrifice, as was the custom of the Druid rites. St. Winfred cut down the oak. A tall young fir tree suddenly appeared in its place as the great oak fell to the ground. Then St. Winfred said to the people: "Here is a new tree, unstained by blood. See how it points to the sky! Call it the tree of Christ Child. Take it up and carry it to the castle of your chief. Henceforth you shall not go into the shadows of the forest to hold your feasts with secret rites of shame. You shall hold them within the walls of your own home with ceremonies that speak the message of peace and good will to all. A day is coming when there shall not be a home in the North wherein on the birthday of Christ the whole family will not gather around the fir tree in memory of this day and to the glory of God."—Exchange.

Mother—Now, darling, I know thousands of little boys and girls who would be only too glad to eat that nice spinach.

John—Name three of them.—Ex.

Church School Teacher—Can any of you little girls tell me who lived in the Garden of Eden?

"Yes, teacher, the Adamses."—Boston Globe.

Newedd—I wonder why it is we can't save anything.

Mrs. Newedd—It's the neighbors, dear; they are always doing something we can't afford.—Tit-Bits.

Pain in Back and Head



Mrs. L. V. Ellis of 806 Washington St., Durham, N. C., said: "I was very weak, suffered from annoying pains in the small of my back and would get headaches that made me miserable. I used Dr. Pierce's Favorite Prescription and it helped me wonderfully — I enjoyed eating, felt so much stronger and, best of all, I was relieved of the backache and headache."

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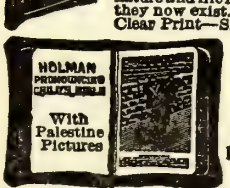
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N. C. CHRISTIAN ADVOCATE

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

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Raleigh, at Middleburg ..... May 12
Charlotte, at Marshville ..... May 12
Rocky Mount, at Farmville ..... May 12-13
Wilmington, at Clinton ..... May 13-14
Fayetteville, at Raeford ..... May 14
Waynesville, at Union on Macon Ct. ..... May 20
Durham, at Duke's Chapel ..... May 21
Mount Airy, at Jonesville ..... May 26-27
Marion, at Oak Hill ..... May 31-June 1
Elizabeth City, at Englehard ..... June 2-3

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
SECOND ROUND

May

Pittsboro, Hickory Mt., 11 10
South Alamance, Phillips Chapel, 3 10

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

May

Ahoskie, Harrelsville, 11 and 1 1
Murfreesboro-Winton, Winton, 8 3
Aulander, Lewiston,, 11 10
Windsor, Cashie, 3 10
Washington, 8 10
Swan Quarter, Soule, 11 17
Fairfield, 8 17
Bath, Asbury, 11 24
Belhaven, Pantego, 8 24
Mattamuskeet, Amity, 11 31
Stumpy Point, 8 31

District Conference, Englehard, June 2-3.

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N C.
SECOND ROUND

May

Roberdel, St. Pauls, 11 10
Piedmont, West Rockingham, 7:30 10
Biscoe, Star, 11 17
Carthage, 7:30 17
Rowland, Purvis, 11 24
Rockingham, 7:30 24
Red Springs, 11 31
Parkton, Cotton, 7:30 31

Fayetteville district conference, May 14.

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
SECOND ROUND

May

Grimesland, Providence, 11 9
Straits-Harlowe, Oak Grove, 11 10
Beaufort, 11 17
Newport, Newport, 3 17
Morehead City, 8 17
Mt. Olive Ct., Providence, 11 23
Mt. Olive-Calypso, Mt Olive, 11 24
Goldsboro, St. Paul, 8 24
Ocracoke-Portsmouth, Ocracoke, 7 29
Atlantic, Atlantic, 11:30 30
Fremont, Black Creek, 11 31
Pikeville-Elm Street, Saulston, 3 31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

May

Cary-Apex, Apex, 11 10
Mamers, Mt. Ariel, 3 10
Raleigh, Edenton Street, 11 17
Garner, Mt. Zion, 3 17
Knightdale, night 17
Erwin, 11 24
Dunn, 2 p. m. 24
Millbrook, Pleasant Grove, 11 31
Raleigh, Central, night 31

June

Middleburg, Cokesbury, 11 7
Henderson, City Road, night 7
Tar River, Ebenezer, 11 14
Clayton, night 14
Smithfield, 11 21
Newton Grove, Ebenezer, 3 21
Selma, night 21
Raleigh, Epworth, 11 28
Raleigh, Jenkins Memorial, night 28

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

May

Stantonsburg, 11 10
Walstonburg, 3 10
McKendree, 11 17
Farmville, 7:30 17
Rocky Mount Ct., 11 23
Spring Hope, 3 or 7:30 24

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

May

Warsaw-Magnolia, Turkey, 11 10
Burgaw, Rocky Point, night 10
Carver's Creek, Shiloh, 3 24
Scott's Hill, Union, night 24

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

May

Haywood Street, 11 10
Swannanoa, Tabernacle, 3 10
Hillside Street, 11 17
West Asheville, 7:30 17
Weaverville, 11 24
Asbury Memorial, 11 31
Skyland, Avery's Creek, 3 31

June

Candler, Pleasant Hill, 11 6
Hot Springs, Fairview, 11 7
Marshall, 8 7
Hendersonville, 11 14
Fletcher-Mills River, Horse Shoe, 2:30 14

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND—IN PART

May

Bethel-Bogers, Bogers, 3 9
Charlotte, First Church, 11 and night 10
District Conference, Marshville 12
Homestead-Pleasant Grove, 11 17
Pineville, Marvin, 3 17
Duncan Memorial, night 17
Trinity-Derita, Trinity, 11 24
Prospect, Carmel, 3 24
Belmont Park, night 24

District Conference, Marshville, May 12.

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

May

Gastonia, Main Street, 11 10
Gastonia, West End, night 10
Belmont, Main Street, 11 17
Belmont, Park Street, night 17
Shelby, Central, 11 24
Shelby Ct., Sulphur Springs, 2:30 24
Shelby Lafayette Street, night 24
Lincolnton, First Church, 11 31
Goodsonville, night 31

June

Cherryville, First Church, 11 14
Cherryville Ct., Mary's Grove, 2:30 14
Gastonia, Smyre, night 14
Lowesville, New Hope, 11 and 3 20-21
Lowell, South Point, 11: 21
Gastonia, Maylo, night 21
Stanley, 11 28
Rock Springs Ct., Mt. Pleasant, 2:30 28
Gatsonia, East End, night 28

July

Kings Mountain, 11 5
Bessemer City, night 5
Polkville, Clover Hill, 11 11
Cramerton, 11 12
Dallas, Puett's Chapel, 3 12
Gastonia, Trinity, night 12
Belwood, Palm Tree, 11 18-19
South Fork, 3 19
Crouse Ct., 11 26
Lincolnton Ct., Marvin, 3 26
Gastonia, Bradley Memorial, night 26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
THIRD ROUND

May

Stokesdale(11 and 2:30 10
Proximity, 7 30 10
Randolph, 11 and 2:30 17
Bessemer, 7:30 17
Reidsville Ct., 11 23-24
Reidsville, Main Street, 7:30 24
Cedar Falls, 11 and 2:30 31
Asheboro Ct., 11 and 2:30 31
Guilford, 7:30 31

June

Ruffin Ct., 11 and 2:30 7
Jamestown-Oakdale, 7:30 7
College Place, 7:30 10
Coleridge, 11 and 2:30 14
Highlands, 7:30 14
Liberty, 11 and 2:30 21
Pleasant Garden, 11 and 2:30 21
Wesley Memorial, 7:30 21
Mt. Pleasant, 11 and 2:30 28
Gibsonville, 11 and 2:30 28
Ward Street, 7:30 28

July

New Hope, 11 and 2:30 5
Randleman, 11 and 2:30 5
Asheboro, First Church, 11 12
Farmer, 11 and 2:30 12

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
THIRD ROUND—IN PART

May

Cliffside-Avondale, Avondale, 11 10
Mill Spring, Maness, 3 10
Spindale, night 10
Marion, First Church, 11 17
Morganton Ct., Mt. Pleasant, 3 17
Glen Alpine, night 17
Bostic, Oak Grove, 11 and 3 23-24
Broad River, Tanners Grove, 11 24
Forest City, night 24

June

Old Fort Ct., Mill Creek, 11 7
Old Fort Station, night 7
Marion Ct., Glenwood, 11 14
Cross Mill, Capernium, 3 14
Marion Mills, Clinchfield, night 14
Micaville, Celo, 11 21
Bald Creek, Borings Chapel, 3 21
Burnsville, night 21
McDowell Ct., Bethel, 11 28
Table Rock, Linville, 3 28
Valdese, night 28

July

Rutherfordton, Gilboa, 11 5
Gilkey, Mt. Hebron, 3 5

District conference, May 31-Junel, at Oak Hill on the Table Rock charge, two miles out from Morganton on highway No. 181.

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
THIRD ROUND

May

Wilkesboro, Roaring River, 11 17
Draper, 11 24
Rural Hall, Rural Hall, night 24
Todd, Fairview, 11 30
Boone, 11 31
Watauga, Valle Crucis, night 31

June

Moravian Falls, Buelah,, 11 6
Jefferson, Zion, 11 7
Warrensville, Clifton, 3 7
Creston, Scutherland, night 7
Rockford Street, 11 14
Mt. Airy Ct., Imogene, 3 14
Ararat, Chestnut Grove, night 14
Sparta, Piney Creek, 11 21
Laurel Springs, Mt. Zion, 3 21
Helton, Greenwood, night 21
Danbury, Pine Hall, 11 28
Sandy Ridge, Snow Hill, 3 28
Walnut Cove, Palmyra, night 28

July

Spray, 11 5
Stoneville-Mayodan, Stoneville, night 5
Leaksville, night 8
Elkin, 11 12
Ronda, Maple Springs, 3 12
Jonesville, Longtown, night 12
North Wilkesboro, 11 19
Yadkinville, 3 19
Dobson, Siloam, night 19
Mt. Airy, Central, 11 26
Pilot Mountain, Whitakers, 3 26
Madison, night 26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
THIRD ROUND

May

Albemarle, Central, 11 10
Salem, Oak Grove, 2:30 10
Park Avenue, night 10
Concord, Epworth, 11 17
Yadkin-Rowan, Rowan, 5 17
First Church, night 17
Concord, Westford, 11 24
Concord, Kerr Street, night 24
China Grove, 11 31
Gold Hill, Wesleys, 3 31
Spencer, Central, night 31

June

Coburn Memorial, night 3
Forest Hill, 11 7
Concord Ct., Carmel, 3 7
Concord, Central, night 7
Pastors' School 14
Norwood Ct., Randall, 11 20
Concord, Harmony, 11 21
Mt. Pleasant, Mt. Pleasant, night 21
Granite Quarry, Providence, 11 28
New London, Bethel, 3 28
East Spencer, Main St., night 28

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

May

Troutman, St. John's, 11 10
Shepherds, Knox Chapel, 3 10
Mooresville, Central, night 10
Mooresville, Jones Memorial, 10 24
Mooresville, Broad Street, 11 24
Taylorsville, Marvin, 3 24
Stony Point, night 24

Statesville, Race Street, night 25
Bail's Creek, Center, 11 31
Catawba, Hopewell, 3 31
Maiden, May's Chapel, night 31

June

Mooresville Ct., McKendree, 11 7
Elmwood, Ebenezer, 3 7
Mt. Zion, night 7
Statesville Ct., Midway, 11 21
Whitnel, Zion, 3 21
Granite Falls, night 21
Hickory, Westview, night 24
Hickory, First Church, 11 28
Newton, night 28

July

Davidson, Fairview, 9:45 5
Olin, Snow Creek, 3 5
Hiddenite, Liberty, 11 12
Lenoir Ct., Olivet, 3 12
Lenoir, First Church, night 12

WAYNESVILLE DISTRICT

W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

May

Jonathan, Shady Grove, 11 10
Canton, night 10
Brevard Ct., Lake Toxaway, 11 17
Brevard, night 17
Junaluska, 11 24
Macon Ct., Mt. Zion, 3 24
Franklin, night 24
Whittier, Olivet, 11 31

June

Crabtree, Davis Chapel, 11 7
Murphy, night 7
Webster, Webster, night 14
Robbinsville, Robbinsville, night 14
Glenville, Glenville, 11 21
Highlands, Horse Cove,, 3 21
Fines Creek, Cattaloochee, 11 28
Delwood, Maple Grove, 3 28
Clyde, Harmony, night 28

July

Sylva, 11 5
Andrews, night 5
Franklin Ct., Snow Hill 12
Bryson City, night 12
Cullowhee, 11 19
Hayesville, Myers Chapel, 3 26
Murphy Ct., Peachtree, night 26

WINSTON-SALEM DISTRICT

C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

May

Lexington, First, 11 10
Denton, Clarkesbury, 3 10
Erlanger, Erlanger, night 10
Oak Ridge, Community, 11 17
Bunker Hill, 3 17
Burkhead, night 17
Centenary, 11 24
Kernersville, Shady Grove, 3 24
Thomasville, Main, night 24
Green Street, 11 31
Davidson Ct., Arcadia, 3 31
Hiatt-Sedge Garden, Hiatt, night 31

June

Hanes-Clemmons, Bethel, 11 7
Reeds, 3 7
Grace, night 7
Thomasville Ct., Pleasant Hill, 3 12
Walkertown, 11 21
Mocksville, night 21
Ogburn Memorial, Shiloh, 3 28

W. N. C. BOARD OF EDUCATION

(Continued from page 21)

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RESOLUTIONS OF RESPECT

We, the members of the ladies' aid society of Mt. Zion Methodist church, wish to pay our tribute of respect to one of our most loved members, Mrs. Mollie Moore, who passed to her heavenly reward February 25, 1936. She being in her 90th year, having come to the full corn in the ear and was ready for the heavenly garner. Therefore be it resolved:

First, That in her passing we have lost one of our most loyal and devoted members.

Second, That her beautiful Christian character, her strong abiding faith were noble examples and an inspiratoinal blessing to all who knew her.

Third, That we extend to the bereaved family our heartfelt sympathy, commending them to the tender care of the eternal God.

Fourth, That we send a copy of these resolutions to the family, one to the North Carolina Christian Advocate, one to the Roxboro Courier, and that a copy be kept on the minutes of our society.

Mrs. Oscar Jones,
Mrs. Jake Jones,
Mrs. Dewey Jones.

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IN MEMORIAM

McRAE—Mrs. Sallie Bullard McRae peacefully passed to her reward April 21, 1936. She was born February 3, 1862. Since the death of her husband about two years ago she had made her home with her son, Dr. W. L. McRae in Red Springs. She leaves to mourn their loss one brother and two sisters; also two sons, Dr. W. L. McRae and A. B. McRae. She died like she lived, calm and peacefully. Rev. J. H. Lanning, L. T. Singleton, A. J. Hobbs and the writer conducted the funeral amid a large concourse of friends and relatives. She sleeps beside her husband. J. C. Whedbee.

BRYAN—Mrs. Ellen C. Bryan, 78, widow of the late Junius Blake Bryan, passed away Easter morning at her home as the day began to dawn. She had been in declining health for several months. She was a mother beloved and a devoted member of Trinity church. She joined the church in early life and was ever interested in its activity. Her surviving four daughters and three sons now follow in her footsteps. Her widowhood lasted for 29 years, but she bore life's responsibilities bravely and victoriously. May the blessings of the heavenly Father abide upon each of her loved ones. Her Pastor.

WINSTEAD—John Jackson Winstead was born April 17, 1875, and passed away December 19, 1935.

Brother Winstead united with Concord church on the Person circuit when a boy and was a faithful member of that church until he moved to Roxboro and united with Long Memorial church about 25 years ago. He was a faithful member of the board of stewards for about 20 years. He loved his church and was ever at his post of duty. Long Memorial church has lost a most faithful member. The community feels the loss of one of its best citizens. He will be greatly missed.

December 17, 1901, he was married to Miss Loue Walters, who survives him. His devotion to his home was beautiful.

Besides the widow he is survived by two brothers, J. E. Winstead, Omega, Ga., and H. S. Winstead, Roxboro, and one sister, Mrs. J. H. Shore of Roxboro.

Funeral service was conducted in Long Memorial church by the writer, assisted by Rev. E. B. Craven, Rev. J. H. Shore and Rev. W. F. West of the Baptist church. B. P. Robinson, Pastor.

HESTER—Brother John H. Hester of near Roxboro, N. C., was born November 23, 1859, and died April 14, 1936, at the ripe age of 76 years, four months and 21 days.

Brother Hester was an outstanding man, honorable and upright, and a leading citizen of his community and county. At an early age he gave his life to God and united with Concord Methodist church, where he served as a most loyal member for more than 50 years and as a faithful steward for more than 30 years. He loved his church, and in his untiring and unasuming way counted it a joy to live for his Lord. The rich heritage he has left behind will live on through generations to come. Although his death was not unexpected it brought sorrow to a multitude of loved ones and friends in a way seldom experienced. We all feel so keenly that we have lost an invaluable friend, one whose place cannot be easily filled.

As a farmer Brother Hester was a successful business man. He loved the fields and woods, and in God's great out-of-doors he spent his long and useful life. The city had no attractions for him. His delight was to live by the roadside in his lovely country home and be a friend to man.

On December 17, 1884, he and Miss Josephine Thompson of Leasburg, N. C., were happily united in marriage by Dr. L. L. Nash. They at once established a Christian home with Christ as its Head. This home was always the preacher's home, and a wonderful home it was! To this union were born three daughters: Mrs. K. C. Wagstaff, Mrs. Emery Winstead and Miss Ruth Hester, all living near Roxboro. Their beautiful Christian character attest the fact that they were reared in a Christian home. Since the death of his beloved companion a few years ago Brother Hester has felt very keenly this great loss. But as the sun went down on April 14, and the day of life for Brother Hester closed, loved ones redeemed welcomed him into a blissful and holy fellowship eternal in the heavens.

Brother Hester leaves two grandsons, Kenneth and Lindsay Wagstaff. Also three brothers and two sisters, R. C., B. H., T. T. Hester, Mrs. T. E. Austin, all of Roxboro, and Mrs. J. D. Cochran of Newton, N. C.

Funeral services were held from Concord church with Rev. J. H. Shore and Rev. W. L. Maness assisting the pastor, Rev. E. B. Craven. One of the largest crowds ever to assemble for a funeral at Concord stood reverently with bowed heads as the mortal remains of our dear brother were deposited in the grave by the side of his beloved wife. Both were left sleeping beneath a covering of floral designs most beautiful. "Blessed are the dead who die in the Lord." Amen.

W. L. Maness, Former Pastor.

FIELDS—J. R. Fields died Sunday evening, January 6, 1936, at his home in Lenoir county. Funeral services were conducted at Sharon Methodist church, followed by interment in Maplewood cemetery, Kinston. The pastor was assisted by Rev. T. S. Richmond and Rev. F. B. Brandenburg.

Brother Fields is survived by his widow, Mrs. Sallie W. Fields; two daughters, Mrs. Cameron Langston and Mrs. Harold Hall; one son, J. R. Fields, Jr.

In the passing of this devoted follower of the Christ the church as a whole has sustained the loss of a faithful member, an active friend and a loyal worker. He was chairman of the board of stewards, district steward, and teacher of the young people's class. His earnest love for the church and his spirit of sacrificial service have left a lasting impression on the membership of Sharon church. He loved the church and gave himself for it. Paul H. Fields, Pastor.

RESOLUTIONS OF RESPECT

It is with deep sorrow that we, the members of the board of stewards of Concord Methodist church, Ansonville charge, record the passing of our highly esteemed and beloved brother, Mr. S. M. Clarke, who on January 26, 1936 was taken from our midst. He gave the best he had to the church and was ever ready to lend a helping hand. He has been a steward for 40 years at old Concord church. Therefore be it resolved:

That we, the members of the board of stewards and the community in which he lived, feel that his life has been a benediction to us, and we thank God for such a Christian life.

That we extend to his children our deepest sympathy and pray God's blessings on each one of them.

Be it further resolved, that a copy of these resolutions be placed with the secretary, a copy sent to the family and a copy sent to the N. C. Christian Advocate for publication.

J .E. Harkey,
Mrs. E. E. McSwain.

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Specimen of Type
THE LORD is my shepherd not want.
2 He maketh me to lie d green pastures: he leadeth m the still waters.
North Carolina Christian Advocate

NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, MAY 14, 1936 Number 20

Duke Univ Library 15Oct36

An Experience That Changed History

A Page from the Journal of John Wesley
Wednesday, May 24, 1738

I think it was about five this morning that I opened my Testament on those words, "There are given unto us exceedingly great and precious promises, even that we should be partakers of the divine nature." (2 Peter 1:4). Just as I went out, I opened it again on those words, "Thou art not far from the Kingdom of God."

In the afternoon I was asked to go to St. Paul's. The anthem was, "Out of the deep have I called unto Thee, O Lord: Lord, hear my voice. O let thine ears consider well the voice of my complaint If Thou, Lord, will be extreme to mark what is done amiss, O Lord, who may abide it? For there is mercy with Thee; therefore shalt Thou be feared. O Israel, trust in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his sins."

In the evening I went very unwillingly to a society in Aldersgate-street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, "This cannot be faith; for where is thy joy?" Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation but that, as to the transport of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of His own will.

After my return home, I was much buffeted with temptations; but cried out and they fled away. They returned again and again. I as often lifted up my eyes and "He sent help from His holy place."

NEW FEATURE FOR THE ADVOCATE

We propose a new feature for this Advocate. It is nothing less than to provide for ministers' wives to have their say upon topics of mutual interest, particularly things related to life in the parsonage and the duties and pleasures of being a minister's wife.

This is not to be another "department" or "page." It will go in the paper whenever and wherever it will appear to best advantage.

Mrs. E. K. McLarty, Jr., has kindly agreed to handle these contributions from both conferences and prepare the "copy" for the printer.

We do not wish long articles and cannot handle them. Let the ministers' wives show other folks how contributions can be made short and snappy and such as the public will seek after.

All occupants of parsonages from Murphy to Manteo will mail their stories to Mrs. E. K. McLarty, Jr., Route 4, Charlotte, N. C. Do not send contributions to us unless you inclose a stamp to pay for forwarding them to Mrs. McLarty as all copy must go to her.

SAVING JUNALUSKA RIGHT DOWN LAMBETH'S ALLEY

Appointment of Dr. W. A. Lambeth to directorship of the campaign to raise $100,000 for liquidation of indebtedness on the Southern Methodist Assembly at Lake Junaluska in itself assures success of the movement, for no abler financial manipulator than Dr. Lambeth graces that segment of the clergy it has been our privilege to know. His ministry has been distinguishedly devoted to the relief of financial pressure from congregations which necessarily divided their church devotion between the spiritual and financial when the latter pinched religion; and his has been worth while service by which far more than mere church buildings have been saved.

The Junaluska challenge is large. But Dr. Lambeth has a way of inspiring his people to pay the bill, and while 100,000 is a big order even in a church of the riches Southern Methodism membership possesses the job was done when its execution was placed in the capable and skilful hands of the local parson-financier. It is a worthy endeavor to save and restore Junaluska to its fine usefulness in behalf of the church and its program. She is a jewel in the western North Carolina setting, and its reclamation for the church is an endeavor entitled to the support of all who have interest in the denomination and its continual usefulness. Man and job are exceedingly well met—and for the saving of beautiful Junaluska, Wesley Memorial can well spare her pastor and more.—Editorial in The High Point Enterprise.

SEVENTY-FIVE YEARS OF NOTABLE SERVICE

Last Sunday morning closed a full week's recognition of the seventy-five years of service that Trinity Methodist church rendered to the city of Durham. This mother church of Methodism began her noble life with the very early growth of this community. Leaders of Durham have worshipped about her altars and gained inspiration from the consecrated men who spoke from her pulpit. This celebration partook of the backward look and also contributed to the forward look.

Sunday, May 3, Dr. Frank S. Hickman brought an illuminating and inspiring message on the theme: "An Old Faith in a New World."

Tuesday night, "Historical Night," gave due consideration to the past; the historic address by Professor B. G. Childs was of such vital significance that it will be issued in pamphlet form so as to be within reach of all

The pageant, "Historic Trinity," written by Prof. H. E. Spence and presented Wednesday night, proved to be a marvelous success. Nobly conceived and finely presented, it made most real the great life lived by Trinity. The Soong family, which claimed to be the most influential family on earth, made the climax of this pageant. Relics of the past and reminders of the years gone had a big place in the "Trinity Hall of Fame." These attracted much attention. The "Memorial Address" was delivered by Dr. W. A. Lambeth, a former pastor, on Thursday night. "Fellowship Night," with its many greetings and the good cheer of the "Trinity Birthday Party," filled full Friday evening and prepared for the cheering message on Sunday, by the pastor, Rev. E. L. Hillman, who told of the spirit in which Trinity faces the future.

This celebration was well worth while. Many churches would do well to take stock of the past and recall the footsteps of the past. The diamond jubilee of Trinity should be a fine preparation for the centennial twenty-five years hence.

DURHAM DISTRICT CONFERENCE

The Durham district conference will convene in Duke's Chapel, which is about three miles from Durham on the old Oxford road, promptly at nine o'clock Thursday morning, May 21. Preachers and delegates are urged to be present for the opening. Each pastor is asked to see to it that his quarterly conference record book is brought to the conference for examination. Visitors representing the various interests of the church will be welcomed and given an opportunity for a brief statement concerning the causes they represent. Dr. F. S. Hickman will preach at the noon hour. H. B. Porter.

WAYNESVILLE DISTRICT CONFERNCE

The Waynesville district conference will meet May 20 at 9 a. m. in Union church on the Macon circuit. The church is five miles from Fraklin on the Georgia highway.

I hope that the Advocate will be represented. (We hope so, too.—Ed.) W. A. Rollins.

MINISTERS' WIVES TAKE NOTICE

The Ministers' Wives' Association of the Statesville District W. N. C. will meet at the district parsonage May 22 at 2 o'clock. All ministers' wives are urged to attend. Don't forget to send Mrs. J. W. Hoyle, Jr., Statesville, a post card stating that you will or will not be there.

Mrs. J. G. Winkler, Sec.

DEDICATION OF CHURCH AT ELM CITY

Bishop Paul B. Kern will dedicate the Methodist church at Elm City, 8 p. m. Sunday, May 17, 1936. Rev. George B. Starling is pastor.

Has your board of stewards reported 100 per cent for the Advocate?

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Legislating Morals

By GUY S. LANE

A lot of people say you can't legislate morals. Where do they get that idea, and what grounds have they for the idea? Take history from the beginning of time, or from the time we have any record of, and we find that where the rulers were righteous and had high religious ideals, they made their nation comply to those ideals, and keep the laws of God.

Take the Israelite kings of the Old Testament. If they happened to be true God fearing men, they made the nation God fearing. If they were bad men the nation became bad.

Why did Rome fall? Because its rulers thought more of worldly things than they did of God and righteousness. Take every other nation that has fallen, and so far as I know they had all forgotten God and right living.

A lot of people say laws should not be made that cannot be enforced. That prohibition could not be enforced, therefore repeal it. As a matter of fact laws can be enforced. Prohibition can be enforced. If every drunken driver knew he would be put on the roads for driving drunk, there would be few drunken drivers, and if one knew he would be put to death for killing a person while driving drunk, he would not drive drunk. All a person had to know was that the law would be enforced, and we would be rid of drunken drivers, and thousands of lives would be saved.

There are two things that we, as Christian people, ought to do. First, put people in office who have high ideals of Christian living, and think more of right living than they do of getting more money.

All we can hear from those running for office is on the material side of things—the sales tax, economy in government, and getting a dollar through any means available, whether right or wrong.

They say nothing about making our state better morally. The bars against all evils are gradually being down. Obscene literature and pictures used to be prohibited. Our Sabbath used to be observed. Gambling was prohibited, and whiskey was prohibited; but they are all coming back, and none of our rulers seem to care, and we are asleep.

I think the biggest thing we can do is to find out personally just how those running for office stand on moral issues, and tell them we are tired of so much materialism and want men that will try to make our state a better place to live in, and to raise our children in. It seems so important to me that I am writing this, asking our people who feel that something ought to be done about it to get busy and do something, and let those running for office know how we feel about it.

If we ride through the country on Sunday we find practically all the country stores open and people selling things by the side of the road. We would hardly know it was Sunday. Whiskey may be one of the worst evils that is coming back, but it seems that so far as law is concerned no moral issue is taken into consideration at all. Let's do something about it, and do it now, if we care.

Then the second thing, is to insist that laws be enforced. We still have laws against Sabbath desecration, laws against almost every evil, but no attention is paid to the law. A lot can be done by preaching and teaching, and a lot of people say that is the only way to make people good, but we have to have force back of preaching and teaching that will touch folks that preaching and teaching will not touch.

Some people say educate people not to drink, show them it is wrong. That is all right, but it is too slow for this fast age. We need both education and law enforcement for those whe will not be educated.

The railroads do not try to educate their men not to drink. They tell them in plain English that they can't drink liquor and work for them. The officers don't worry about telling them how bad it is, and the men don't tell the officials they are taking their personal liberty from them; and do you know they respect the officials for the stand they take and think more of them for it.

The city of Greensboro has a splendid government. The managers from small positions to great, as a whole, think about high ideals of living, and are helping to hold the bars against evil. What are the consequences? People speak everywhere about Greensboro being such a clean city, and a lot of people move here from other places to spend their last days, because it is such a splendid city.

Does it pay to have men at the head of our government who think more of ideals than of money? Let's try it out and see.

WHY I JOINED THE BROTHERHOOD

I am a young ordained deacon in the Western North Carolina conference and have joined its Brotherhood because of the following reasons:

1. I believe the organization in essence to be a Christian brotherhood.

2. Because it is one of the biggest and most dependable brotherhoods in Southern Methodism.

3. It is a privilege to help in a material way the families of those older brothers who have made Methodism possible.

4. It is felt that this is a time not only for moralizing, but for action.

Earl Hall Brendall.

Let All Good Men and Women Get Busy

GET busy about what? To put a stop to Old John Barleycorn's devilish work in North Carolina. One of the ways to bring this about is to select a governor and members of the next legislature who are against liquor. Select no straddler or interloper, but choose men who have been tried and proven and who do not hesitate to let you know just where they stand. Shun the man who is trying to carry water on both shoulders or has arisen as a reformer with the hope of landing a political job. Only true and tried men whose works prove that they can be trusted should have the support of anybody.

We like the ways of Dr. Durham, pastor of the First Baptist church of Lumberton, N. C., as reported by The Robesonian. Here is the story:

Dr. C. H. Durham in his Sunday morning sermon at the First Baptist church denounced a Robeson county member of the 1935 legislature and called for repudiation of a candidate who treated with contempt Robeson's proud dry record of half a century.

Text was Obadiah, 11th verse: "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast one of them."

Dr. Durham named no names, but no one could fail to recognize Representative Martin McCall, native of Scotland, as the one on the hot spot when Dr. Durham referred to a Robeson county member of the 1935 legisture and candidate to succeed himself, who "treated with contempt the fact that Robeson county has voted for prohibition in every election for 50 years and by his conduct in leading the fight for beer, on which he posted as an expert, and in voting for liquor control by counties, and betrayed the Christian forces of the county he was sent to represent."

Condemning the neutrality which treats with indifference the important issues of the day and fails by inaction to rebuke those who act unworthily in office, Dr. Durham said that "such a man should be condemned severely for his course in the legislature and that the Christian people of the county ought to rise in indignation to see to it that he does not go back to the general assembly."

As for himself, Dr. Durham said that he had just begun to fight.

A meeting of the dry forces of Robeson will be called for concerted action, Dr. Durham stated, later in The Robesonian, and a call for such a meeting no doubt will be found elsewhere in this issue.

That story sounds like something was about to happen in Robeson county And it did happen. Mr. McCall has decided not to run. Why not the same procedure be adopted in Guilford and every other county. The citizens of Guilford county know who should and who should not be returned from this county to the legislature and the people of every other county know what they ought to do. Why send men back who have betrayed a former trust.

And the anti-liquor people of North Carolina do not have to be told which of the candidates for governor is the best friend to their cause. Vote as you pray, and vote as you know is best for our beloved state.

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The Golden Cross Enrollment

THE Red Cross has become a symbol the world around for the relief of our needy humanity The Golden Cross enrollment is the call that comes to the people of our Methodism to aid the sick and afflicted in our hospitals. In the North Carolina conference the money goes to help in the care of patients in Duke Hospital and in the Western North Carolina conference for those in the hospital at Elkin.

Surely no church in either conference will allow this occasion to pass without a liberal contribution for the needy. Every dollar will make possible the alleviation of human suffering by helping to care for those who are not able to care for themselves. Let this be the time for the pastors to find what ought to be done for such in their own communities. Take the offering for the Golden Cross.

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Not Quite a Correct Statement of Facts

THE Chapel Hill Weekly in last week's issue says:

"'Even the United Dry Forces of North Carolina have yielded to the growing sentiment of 'let the people decide.'"

The United Dry Forces of North Carolina from the beginning have been willing for "the people to decide." Why not? An election was forced upon them at an inopportune time when the farmers would be busy harvesting their crops. But even this strategy of the wets failed to work, when the United Dry Forces carried the election by 184,000.

The United Drys will now welcome a statewide "let the people decide." For moral questions thrive upon agitation and each campaign quickens sentiment against liquor and its devilish work. Furthermore, the "wets" are now on the defensive. They said that the repeal of prohibition would better moral conditions, when every man and woman and half-grown youngster knows that conditions now are worse, much worse.

"The Methodist Church"

THIS is the name of the new church which is now in the making. And the name sounds good to us. The Methodist Episcopal Church will drop the word "episcopal," the Methodist Protestant Church will drop the word "protestant" and the Methodist Episcopal Church, South, will drop two words, "episcopal" and "south" In marriages the rule is for the woman to change her name, but in this marriage all parties will share in the change of name, the Southern church a little more than the others

This merging of American Methodism got a good start in Columbus, Ohio, Monday morning, May 4, when the General Conference of the Methodist Episcopal Church by a vote of 470 to 83 voted for the plan submitted by the joint commission While the majority is very great it hardly represents the overwhelming sentiment of the conference. The only question upon which there appeared a word of controversy was the establishment of a Central Jurisdiction for negro annual conferences and missions in the United States. A majority of the negro members of the General Conference voted against the plan but not all, for a large minority of these negro members voted for the plan. While the warmest friends of the negro among the whites voted for the plan. Bishop Wilbur P. Thirkield, for example, who gave his life for the negro and no Methodist living or dead has rendered a service equal to this good man, was an ardent supporter of the plan. In fact all the great leaders of the church without a single exception are for the plan as it came from the joint commission. This is most highly significant.

By the time this reaches our readers the Methodist Protestant General Conference will be gathering at High Point, N. C., prepared in mind and heart to vote for the adoption of this plan of church union. And our church will at no distant day follow the lead of these, our brethren.

A stay of four days in Columbus convinced us that the union of the churches is uppermost in the minds of the members of that General Conference. There had been in mind a consolidation of several of the boards of the church, but sentiment seemed to be growing to defer the whole matter till the churches united. The same idea prevailed in regard to the election of new bishops It was clear that no more than are absolutely neecssary will be elected at this time. Everything in the way of change will await the expected union of the churches.

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Stressing the Church Paper

MOST of the presiding elders have made careful enquiry about the circulation of the North Carolina Christian Advocate in their rounds of district conferences this present year. Some of them have included it in the tabulated exhibit of the districts. This is giving the church paper a place in the work of our church in this state that it has never had before The North Carolina Christian Advocate is now being recognized as one of the important institutions of the church essential to the work we are trying to do. They are giving this paper a place along with education, missions, revivals, care of the orphan children. This gives assurance that all these causes will go forward in a new way because we will then have a better informed leadership.

Pastors who consider the circulation of the Advocate a duty and a privilege the same as it is theirs to hold revivals and collect the benevolences will have an agency that makes for the redemption of the world. For the output of the printing press and consecrated personality are the two agencies in world conquest. A consecrated ministry and a well informed lay leadership are the two essentials in Methodist advance. Our immediate task is to put the church paper into the homes of our leaders, especially the boards of stewards and the boards of Christian education. We are going to get a fine start in 1936, but this will be only a start on the road to perfection.

Well do we remember the day when a woman's missionary society was an exception; now no church can expect much where the women are not organized The day is not far off when we will not attempt to do the work of the church with uninformed lay leaders. Ignorance is a cure for nothing—consecrated ignorance is good but consecrated knowledge is a great deal better. How can a preacher make any real headway when his chief asistants are not in sympathy with what he is trying to do; how can these be interested and sympathetic with that of which they are ignorant?

Five years given to this present effort to exalt our church paper will bring marvelous results. Especially with the bishop, the presiding elders and the pastors stressing the work of putting the North Carolina Christian Advocate in the homes of our people.

People and Things

"In my report of last week Sparta should have credit for $35.25."—E. O. Cole, Treas.

"Any preacher desiring a tenor soloist or choir director in connection with his revival services during the next few months, please write Mr. Olin Winstead, New Bern, N. C."—L. C. Larkin.

"Will you kindly state in the Advocate that the address of Mr. and Mrs. N. S. Ogburn, home on furlough from Japan till next March, is 205 S. Myers Street, Charlottte, N. C."—N. S. Ogburn.

"This is just a statement to say that John's church on the Caledonia charge was destroyed by lightning on last Saturday afternoon. The piano, the pulpit and a few of the pews were saved."—M. C. Ellerbe, Pastor.

"Through error the name of Mrs. H. G. Allen was omitted from the list of lay delegates elected to attend annual conference during district conference at Farmer on April 30."—W. G. McFarland, Sec.

A Texas pastor with two children, desiring to attend Duke, would consider an exchange with some brother in North Carolina. Nice station with all finances paid to date. References and details gladly exchanged. Further information may be had from Rev. H. C. Smith, Durham, N. C.

"June 4 Rev. C. H. Babcock is coming to conduct our first camp meeting in the new tabernacle in Grove Park which is being erected on High Point road, one mile of city limits of Greensboro. A crew of carpenters are working fast now to get the building ready and a glorious revival is anticipated. June 4 to 14 inclusive is the date. Pray and come with us then."—Jim H. Green.

Walter L. Minish, a faithful layman of Lenoir, died a few days ago in a hospital in that city. He leaves two daughters and his widow who was Miss Edith Kincaid. Brother Minish was register of deeds in Caldwell county for several terms about the beginning of this century. He was 74 years old. His son Ralph lost his life in France during the World War.

"Layman's Day for the Mt. Tirzah circuit will be held at Mt. Zion church on Sunday, May 17, beginning with the 11 a. m. service. Dinner on the grounds. Then on fourth Sunday, May 24, New Bethel will have home coming day with dinner on grounds. You have a cordial invitation to attend. All former pastors are urged to come."—B. H. Black, Pastor.

Dr. Charles C. Jarrell, Athens, Ga., was the representative of the Methodist Episcopal Church, South, at the Golden Jubilee of the Board of Hospitals, Homes and Deaconess Work at Columbus, Ohio, on May 9, during the session of the General Conference of the Methodist Episcopal Church. Dr. Jarrell's subject was: "Philanthropies of the Methodist Episcopal Church, South."

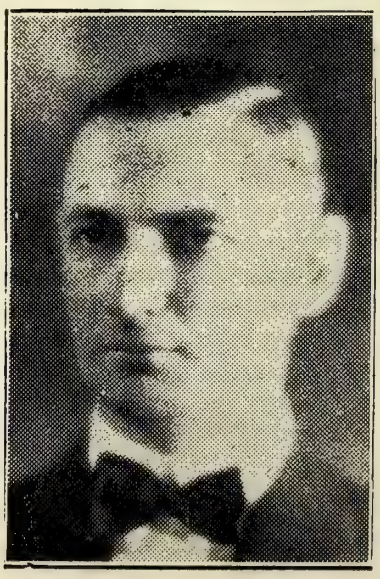
"Pink Hill Methodist church was dedicated Sunday, May 10, at 11. a. m. Prof. J. M. Ormond of Duke University school of religion preached the dedication sermon. A capacity congregation was present. Dinner was served at the noon hour. At 3 o'clock Rev. R. W. Barfield of Seven Springs, a former pastor, preached. The stewards of the church are L. R. Turner, H. E. Maxwell, E. R. Maxwell and Sig. Smith; trustees are A. P. Tyndall and J. M. Jones."—H. M. McLamb, Pastor.

"Our new educational building at Concord church on the Bessemer City charge will be dedicated Sunday, May 17. Dr. Gilbert T. Rowe, a former pastor, will preach at 11 a. m. Bessemer City will join with Concord in a fellowship dinner on the grounds. Other former pastors will be heard in the afternoon. We expect a good day."—G. G. Adams.

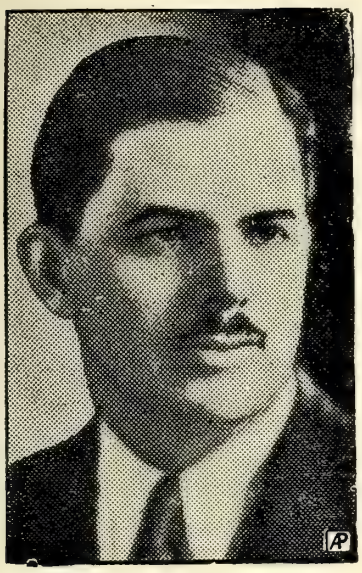
"Just a card (May 9) to let you know Mrs. Goforth and I are in Baltimore again, where our little boy underwent his sixth operation in three years, five of which have been at Johns Hopkins. This operation was long and tedious, requiring more than two hours. It will be some days yet before we can know the success of the operation. The great Surgeon said to us, 'Keep using your pull.' Each day brings hope and courage."—R. C. Goforth.

"Our recent revival at Bailey's Chapel on Advance charge was very successful. Members and friends of all the churches on the charge attended these services. The members were drawn closer to Christ while others surrendered their lives to him. Mr. and Mrs. C. J. Taylor directed the song services in a splendid way. Brother F. E. Howard, our pastor, preached some of the most soul stirring sermons that I have ever heard, and I feel that I am speaking for all who heard him. As a result of this revival 16 young people and adults joined the church."—Mrs. Nettie A. Barnes.

In returning from the Charlotte district conference last Tuesday, O. V. Woosley and the writer of this item came by Norwood and called on Brother J. F. Shinn, who some time ago suffered a paralytic stroke. He is improving in a gratifying manner. We found him in his rolling chair under a big shade tree in his yard. He looks well and is getting on fine. He is glad to see his friends and said that he did not know that he had so many friends till he got sick. We were gratified to see that he is getting on so well. We made "Jim" Shinn's acquaintance years ago at Trinity College and have ever found him a royal spirit who has measured up to all the demands of a citizen, a business man and a churchman. His circle of friends is as wide as his acquaintance.



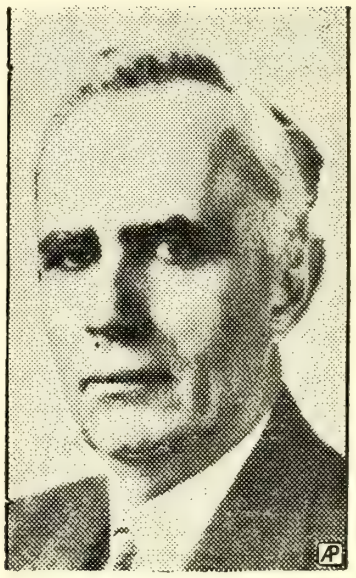
SANDY GRAHAM



R. W. McDONALD



CLYDE R. HOEY



JOHN A. McRAE

"Mebane continues to go forward. To date, 20 new members have been added to the church. One-half of the benevolences have been paid, and nearly two-thirds of the orphanage apportionment is in hand. Recently church bulletins were added in our services and the choir has purchased gowns. These, we think, add much to the worship services. Laymen's Day will be observed next Sunday, Church School Day will be observed soon, and a vacation church school will be held about the first of June."—T. R. Jenkins

"Rev. O. W. Dowd led the congregation of St. Paul church, Goldsboro, in a very splendid observance of Mother's Day. There was a large congregation, and the choir furnished special music for the occasion. Eighteen boys and girls joined the church on profession of faith, after very careful training by the pastor. The offering, which was given in honor of living mothers or in memory of those who have gone on, will be applied on benevolences. The message brought by the pastor proved a fitting climax to the service."—Netta Cook Robertson, Sec.

"We have a debt of over 20 years' standing against our parsonage," say the Methodists of Atlantic. "Our people at Atlantic from time to time have paid something on it, but have not been able to take care of the whole amount. It is not necessary to remind you of the storms and what we have lost on the coast; also the fishing has been poor with no raise in price for the fishermen. We owe $860. Those who hold the mortgage have allowed us a few weeks for settlement. What we do must be done quickly or we lose the parsonage. Won't you let us hear from you right away—it is so important to us. This appeal has the approval of our presiding elder, Mr. Grant, and the pastor, Mr. Freeman."

Dr. J. J. Rives, pastor of Centenary church, Richmond, Va., and fraternal delegate from our church to the General Conference of the A. M. E. Zion Church now in session in Greensboro, N. C., was a delightful visitor to this office Wednesday morning of this week. Dr. Rives had delivered his address the evening before and reported a cordial and most delightful reception from this great conference of our colored brothers. Dr. Rives is a brilliant preacher, a native North Carolinian from Asheville, who got into the Baltimore conference and is now pastor of one of the leading churches of Richmond. It was a pleasure to greet again this brother beloved.

Union revival services will begin Monday night, May 18, at 8 o'clock, in the Methodist church in Belhaven. Rev. B. B. Slaughter, presiding elder M. E. Church, South, guest preacher. Rev. D. G. Saunders, director of music and singing, assisted by the choir leaders of Belhaven churches. We, the ministers of Belhaven, desire a wider acquaintance with, and a closer co-operation among, the members of our churches. This is our reason for sponsoring a joint survey and revival. We are among you "Not to be ministered unto, but to minister."

Twenty-nine preachers' institutes in the Memphis, North Mississippi, Mississippi, Kentucky, and Louisville conferences which have been conducted by professors of Candler School of Theology of Emory University this years have been attended by 450 ministers. Professor Lavens M. Thomas, II., is at present directing such an institute in the Holston conference. This extension program was adopted by the school as a regular schedule last year. Since the beginning of the year all conferences east of the Mississippi river, except the Illinois and 28 colleges and universities extending from western Oklahoma and northern Kentucky to south Florida have been visited by members of the theological faculty. Emory will continue its extension program at least one more year.

SAVE JUNALUSKA

This is the urgent task before our church the next three months. And the task thrust upon us must be completed by the date fixed or we will lose this valuable summer assembly.

Dr. W. A. Lambeth has been chosen to lead and he is already on the job. Bishop Paul B. Kern is with him in the work and every member of the board of trustees. And as the Lake Junaluska Assembly is located in North Carolina we are inclined to write first to North Carolinians about the saving of Junaluska. Let every presiding elder, every pastor, and every Methodist in North Carolina get in line with Dr. Lambeth and Bishop Kern. We are not asking for money but for your moral influence. Talk it up. Declare with confidence that it can and will be done, and if you cannot do this keep silent in seven languages. For when the plans adopted by the leaders have been set to work day will soon begin to break and then you will be sorry that you said it could not be done.

There will be more about this matter next week.

What the Episcopal Address Says About War and the Liquor Traffic

The World War proved a tragic stimulant toward peace sentiment. Yet even in 1920, notwithstanding an urgent paragraph in the Episcopal Address, and an action relating to International Relations in the Far East, and an expression of sympathy for war sufferers, the general matter received no specific consideration. But in 1924 sentiment became ardent. Under Peace and War the index of the journal gives references to sixteen different pages—and to a final action squarely against war itself. The journal of 1928 made another advance. The Report and Exhibit of the Committee on World Peace was spread over nine full pages; and the delegates authorized the organization of the World Peace Commission. In 1932 reports were made, and were followed by resolutions, given in full in the Discipline, couched in words that have had world-wide quotation and have seriously disturbed the militarists everywhere.

Without question, the advocates of war or of competing armaments are on the defensive as never before. Their biological argument has been scorned out of the court of a reasoning world. Idealism dwells with the pacifists. The Old and New Testaments in their principles and prophecies are pleaders for peace; and our Saviour is named as the Prince of that realm. We need not now debate side issues or the personal equations of conscience. On the main question we are all but unanimous. The confessed militarist, or the man who does not confess that classification, but really has it, finds no series of options. If he flees from Methodism because of our peace pronouncements, he will find that, feeling persecuted in our city, he has none other refuge within Protestantism. The olive branch and the dove will greet him at every entrance. The Christ of the Andes stands as far more than a statue with pleading hands at all the temple doors.

War Under New Inventions

War under the new inventions of poison gas, aeroplanes, submarines, and wireless destruction is simply too terrible to contemplate. The long distance over which it could wreak its death upon the helpless deprive it of the appearance of old-time chivalry. The General Conference of 1932 put forth a vigorous pronouncement on Peace. We would change that appeal only to bring it down-to-the moment and to make it more persuasive for this trembling period. We would especially urge that the element of personal and corporate greed be removed from the trade in munitions—so that revelations like those given in "Merchants of Death" would never again be possible. We would insist, also, that words and actions be brought into harmony as the world deals with the programs of peace and war. The noblest hopes created by the League of Nations, the Locarno Pact, and the Kellogg-Briand Treaty have been shattered by the very governments that signed them. Having offered peace to the people, they are now building up inconceivable armaments. With the burdening debts of the World War still unpaid or repudiated, new debts are being created everywhere. The United States, yielding to an artificial threat that is usually proclaimed just before appropriations are demanded, is adding to her national debt by making unprecedented increases in military and naval expenditures. Surely the church and Christ in all parts of the world has the right and duty to offer sorrowful and indignant protest against all this madness.

Another World War, with its terrific trail of debt and its debasing of moral standards, would certainly result in reactions leading to communistic experiments, and bullying dictatorships. Dean Inge says—"The most socialistic enterprise in which a nation ever engages is a great war." The statement could be made stronger still. In many of its phases war is communistic. Our last great struggle proved an introduction for both Communism and Fascism. Therefore, an alliance between militarism and a modified capitalism is a senseless thing—and surely a colossal blunder for the party of the second part. The commercial stimulation is temporary, and is certain to be succeeded by disastrous reactions.

We would not dictate to our ministers and members as to their personal attitudes. We would not encourage those who cry, "Peace, Peace" so constantly that they injure this good cause. But we do proclaim ourselves as among those who seek to be the sons of God by being peace-makers. A nation that insists upon sharing the benefits of international relationships is in honor bound to share the responsibilities of such relationships. Believing that the problem of war among nations must be at last worked out by agreements among nations, we urge the United States and all other governments of the world to co-operate responsibly, and on a fair and proportionate basis, in international movements and organizations that seek to substitute reason and love for force and hate. We do not desire to assist in any program that would bring back the imprecatory Psalms even to a temporary monopoly; that would turn our prayers into maledictions; and that would allow a brutal Mars to drive the gentle Christ from his throne. Longfellow's description would have to be accented into more terrible meters, if world-wide war should come once more—

"The tumult of each sacked and burning village;
The shout that every prayer for mercy drowns;
The soldiers' revels in the midst of pillage;
The wail of famine in beleaguered towns:

The bursting shell, the gateway wrenched asunder,
The rattling musketry, the clashing blades;
And ever and anon, in tones of thunder,
The diapson of the cannonade."

These terms would seem mild if a new onslaught were made on civilization by the brutal invisibles of man's invention. Each year adds to the terrors of the forecast. More solemnly and assuredly than ever before we take our places alongside the Hebrew prophets with their visions of a swordless world, and move into the sacred fellowship of Christ, whose birth was heralded and whose victory must be proclaimed by the angels in the Chorus of Peace.

The Liquor Traffic

In the Discipline published in 1805 this question appears: "What directions shall be given concerning the sale and use of spirituous liquors?" The answer does not

have either the width or the length of the latter actions of the church. Even in 1812, when James Axley introduced into the General Conference a resolution that prohibited preachers from retailing spirituous or malt liquors, he was five times out-voted. Laban Clark, who records the matter, says, "Axley was in earnest, but many in the conference opposed him, making merry with his quaint speeches; and when his motion was lost he turned his face to the wall and wept." But in 1824 the heroic agitator's spirit won. The church was definitely committed to the great temperance reform.

It is not necessary to review the history. The treatment of the Episcopal Address of 1932 should long serve as a valuable reference. For quite more than a century the attitude of our church has been unflinching and unequivocal. If now political leaders have moved into that moral territory, which we desired to keep non-partisan, and have demanded that we quit our advocacy, and cease to "preach politics," we staunchly proclaim that we decline to surrender that sector of the Lord's battle, and that to ask us to do so is colossal impudence.

Results of Repeal

Since the closing of the last General Conference the Eighteenth Amendment has been repealed. Our voters, being desperately tried economically, were terribly tempted morally. Even though scarcely one-fourth of those entitled to the suffrage participated in the states' tests, we were defeated. The work of many years of unselfish sacrifice was apparently undone. Preceded by abundant promises of strict restraint, legalized liquor rushed back into the life of our people. It is with our country now, in frightful plenty. Its tempting bottles gleam in thousands of windows; its alluring advertisements glare at us from our newspapers and magazines and come into our homes over the radio; more and more its fashions and its odors allure the middle aged toward a false youth, and invite our young people to a false age. Those of us who lived in the period of the old-time saloon testify that the revived liquor trade has already outdone its former horrors. Bacchus is in our land again, erecting his altars and summoning our citizens to an orgy of human sacrifices.

With certain groups of the American people it is still unprofitable to argue. The open saloon has made for them a closed mind. They are now smiling amid their delusions, endeavoring to persuade themselves that all is better, if not good; shutting their eyes to glaring infamies; and willing still to comfort their hearts with deluding testimony. But on all sides the disasters increase; the figures of intoxication are enlarged; the institutions for the cure of alcoholism build extensions for the treatment of drunken women; masculine shouting is accompanied in many cases by feminine shrieking; the temporary idiocy made by rum staggers along our streets; the records of automobile mishaps and fatalities lead the very journals that helped to reinstate the curse to carry on campaigns for the safety of our highways. Already since repeal there has been a startling increase of deaths caused by drunken drivers, until even thus soon enough extra blood has been shed to cover with crimson guilt the men who were responsible for the authorized return of the Demon. Many decline to witness the wreckage—even as they offer the pitiable explanations of their cowardice; prophesy the better day which their regime can never bring; and stand trembling upon a platform of broken pledges.

Church Will Not Retreat

We are not unmindful of the fact that our church, with its partners in the temperance reform, has been caricatured and sometimes scorned in these recent years—because we have declined to bow the knee to Gambrinus. Amid an amazing reaction that often suggested moral insanity, we have refused to retreat from our historic position. With the rarest exceptions, our preachers have kept our banners aloft. Some of our members, particularly in the great centers, have been carried away as with a flood, yet the vast majorities of our members have kept faith with our views on total abstinence. If any of them wavered with reference to prohibition, they must now be convinced that the one evil spirit, cast out and walking through dry places, seeking rest, and finding none, has returned to the garnished house of our country bringing with him seven other spirits more wicked than himself.

The reaction in our nation grows steadily. But the forces of inebriety will not easily surrender their iniquitous profits. Evidently we shall need to face a bitter contest. Years ago George C. Haddock fell in Sioux City as a martyr in the dark night of assassination. Persecution has merely changed weapons. Merciless propaganda has put us at a disadvantage. Our people have had a great chance for granite convictions, especially in sections where the journalism of Sodom has held sway. The weaker ones among them have occasionally become the financial and spiritual victims of rum, while avoiding its physical perils. They have been in the hotel business, in drug stores, in restaurants, or in other lines related to the liquor trade. They have known the torment of compromise, trying to serve God and the very worst Mammon. Some of them are almost ashamed to go to church lest consciences trained in our joyful Puritan regime shall smite them with sorrow. Others become angry with their pastors and raise the cry of "political preaching." We can scarcely overstate the possible spiritual tragedies in this field of compromise. It is pitiful to watch these souls dodging from one false refuge to another, loitering in the comradeship of the Philippian slave-masters, or of Judas Iscariot with the alluring money in his palm. Seeing this desertion of our standards by an occasional person, we may have been tempted to utter in warning, if not in edict, the words of Browning in "The Lost Leader":

"Blot out his name, then, record one lost soul more.
One more task declined, one more foot-path untrod.
One more devil's triumph and sorrow for angels,
One more wrong to man, one more insult to God."

No Discharge in This War

Let it be known to the world that our tests and rules have not been changed. Doubtless, for a time, we may have to be patient with some of our misled people, while we pray that moral sanity may return to them and to our land. We cannot too strongly denounce those who, tempted by unclean revenues, frame mischief by a law; or build a city with blood; or rent quarters for the sale of liquors; or give their names to evil petitions; or participate voluntarily in the incomes of iniquity. We warn all such that they may start in their souls a decline that will end only with the final crash of destruction.

We now proclaim to our country and to the world the intent of the Methodist Episcopal church to continue a relentless fight against the (Continued on page 31)

NEW BERN DISTRICT CONFERENCE ASSEMBLES AT BEAUFORT

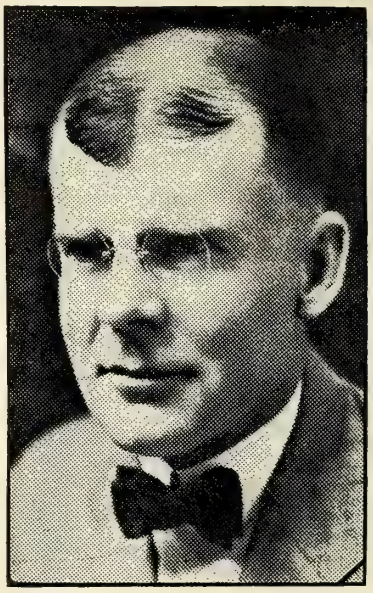
For a hundred years and more Beaufort has been a gathering place for the Methodists. Last week presiding elder T. M. Grant steered the ship and came beautfiully into port. The end of the voyage was most pleasing. Lest the figures become mixed, we will drop the figure of the sea and drop back into Methodist parlance, though we be in a region noted for boats and voyagers. In plain words, the presiding elder conducted the district conference in a way pleasing to all—home-folks and visitors.

Rev. Leon Russell, the secretary, will give details of the session. We will simply make a few general observations of the day and a half given to the work of the district as Brother Grant closes his term as presiding elder. The carefully tabulated report of each charge discloses careful and faithful efforts on the part of all. Of course, some had given themselves with more abandon and intelligence than others. This was manifest in the exhibit. The spirit of the preachers disclosed gives assurance of many other victories to be won before the end of the year.

Centenary church, New Bern, in which the N. C. conference assembles in November, has already secured its entire pledge for benevolences. This is an index to the way in which the New Bern people will make preparation for the conference in November. But do not overlook the fact that other churches in the district were on an even keel with Centenary.

The people showed more than a kindly interest in the several institutions of the church as presented by the visitors: A. S. Barnes, the orphanage; Mrs. Gertie Matthews, the woman's work; L. H. Allisan, the hospital work; A. D. Wilcox, Louisburg College; F. S. Aldridge, Duke University; and M. T. Plyler, Greensboro College and the church paper.

Rev. A. S. Parker, Rev. P. H. Fields and Rev. W. C. Benson were the preachers. They did their work well.



REV. T. M. GRANT
Presiding elder of New Bern District

CHURCH EDITORS AT DINNER IN COLUMBUS

Editors of the Methodist Episcopal Church, and the Methodist Episcopal Church, South, from all sections of the nation gathered for dinner in a private dining room of the Deshler-Wallick Hotel, Columbus, Ohio, Tuesday evening, May 5, 1936. It was a delightful occasion, characterized by that fine fellowship which is characteristic of church editors wherever they assemble.

A feature of the occasion was an address by Dr. James R. Joy, editor of the Christian Advocate (N. Y.), who for half a century has been in the newspaper game, but expects to retire at this conference. While he said some things about his own newspaper experiences, his address had to do primarily with his recollections of Dr. James M. Buckley, one of the most widely known religious editors of this country. His frank and free discussion of foibles and superior gifts of Dr. Buckley made an interesting and informing story.

Dr. Harry Earl Woolever was both host and toastmaster and the guests were greatly indebted to him for the delightful entertainment.

Those present were W. E. Gratz, Chicago, editor of Epworth League publications; W. H. Phelps, Detroit, editor of the Michigan Christian Advocate; A. J. Weeks, Dallas, Texas, editor of the Southwestern Christian Advocate; Dan Brummitt, Kansas City and Chicago, editor of Christian Advocate; J. M. Rowland, Richmond, Va., editor of the Richmond Christian Advocate. From the far west came Edwin L. Mills, San Francisco, editor of Pacific Christian Advocate; from another extreme was Lewis O. Hartman, Boston, Mass., editor of Zion's Herald. The list continues with W. P. King, Nashville, Tenn., editor of The Christian Advocate; Richard T. Baker, assistant to Herald and the N. W. Christian Advocate, Chicago; John W. Langdale, New York, Book Editor of the Methodist Episcopal Church; A. C. Miller, Little Rock, Ark., editor of the Arkansas Methodist; James R. Joy, New York, editor of (N. Y.) Christian Advocate; Orien W. Fifer, Cincinnati, O., editor of Christian Advocate; T. Otto Nall, Cincinnati; Ernest C. Waring, Chattanooga, Tenn., former editor of Western Christian Advocate, and A. W. Plyler, Greensboro, N. C., editor of the North Carolina Christian Advocate.

The invited guests present were Bishop W. N. Ainsworth, Atlanta, Ga., fraternal delegate to the general conference from the Methodist Episcopal Church, South; Dr. J. C. Broomfield, Pittsburg, Pa., fraternal delegate from the Methodist Protestant Church to this general conference of the Methodist Episcopal Church, and F. G. Otto Melle, Germany, who is expected to be chosen by the conference as bishop of the Methodist Episcopal Church in Germany.

REVIVAL SERVICES AT WILKESBORO

On Easter Sunday the pastor, Rev. A. W. Lynch, began revival services at the Methodist church in Wilkesboro. Mr. Rector Robbins, a talented musician and consecrated young Christian worker from Rutherford county, directed the singing, which added to the success of the meeting.

From the beginning interest was manifested in the services, the attendance increased daily and there was a most beautiful co-operation among members of the different churches. Brother Lynch did the preaching, delivering wonderful messages throughout the meeting, which lasted two weeks. He is a man of deep spiritual and strong intellectual power, rare tact and understanding—a truly anointed minister of God. His messages burn and glow with passion for lost souls, and in his appeals for a better life there is no compromise with sin. He deals with it bravely, pointedly, yet lovingly and wisely. He has greatly endeared himself to the people of Wilkesboro and surrounding communities. His heart goes out in sympathy and love to all, and wherever opportunity affords there is glad response in service.

As a result of the meeting many lives were blessed and rededicated to Christ. Several were born into the kingdom and joined the church. It was a season of rejoicing in the Lord, and to him we would give praise and thanksgiving.

Kiter R. Bower.

GASTONIA DISTRICT CONFERENCE

The forty-sixth session of the Gastonia district conference met in the beautiful new Kadesh church on the Belwood circuit on May 5. Rev. Claude H. Moser, presiding elder, directed a most inspiring and challenging one-day session. Each pastor presented a report covering Christian education, finances, missions, spiritual life and evangelism. Representatives of the several colleges and other major interests were given attentive hearings. At 11 o'clock Rev. C. E. Rozelle brought a challenging message on the liquor question. At 11:30 Rev. Carl H. King led a worship service: "The Church and Her Children." Features of this service were: "The Conference Program," Carl H. King; "Methodist Beliefs Concerning Children," Paul Townsend; "Infant Baptism," Herman Duncan; solo, "I Want to be a Christian," Miss Nettie Rayle; "Preparation for and Reception of Child Members," J. G. Huggin,, Jr.; "The Pastor's Relation to the Children of His Church," Chas. P. Bowles.

During the laymen's hour Hon. D. Z. Newton plead that we "hold to the mysteries"; Hon. Chas. A. Jonas and Hon. Stonewall J. Durham spoke of our loyalty to the tasks of our day.

In the period devoted to the work of the woman's missionary society, Mrs. Wilbur Baber, district secretary, and Mrs. G. G. Adams told of progress made and presented the objectives just ahead in their splendid program.

Robert Vance Martin of Gastonia was granted license to preach. William Franklin Eaker of Lawndale was recommended for admission on trial in the annual conference. A. J. Kirby, G. B. Goodson and J. H. Grigg were elected district lay leaders. The following were elected delegates to the annual conference: D. E. Abernethy, L. C. Palmer, J. R. Lee, A. Y. McMurray, D. E. Grigg, Mrs. Frank Hovis, Mrs. G. G. Adams, L. M. Wolfe, O. F. Howard, Beverly Ballard, C. T. Ramsey, C. P. Howard, C. A. Jonas, D. Z. Newton, G. B. Goodson, J. H. Separk, H. C. Sisk, O. S. Anthony, Dr. McG. Anders, I. B. Goforth, W. J. Allran, Russell Handsel.

Reports showed: 334 members have been added by certificate and 294 on profession of faith; 21 charges have active boards of Christian education; the 86 church schools have an enrollment of 13,361; 202 credits have been earned in Christian workers training courses; emphasis given missionary education; $7243 paid on benevolences; nine charges have balanced budget for half-year; good revivals are being held.

Rev. W. L. Scott and his good people spread a bountiful dinner for the 161 official delegates and a large number of visitors. The church was filled throughout the day; 11 charges had their delegations complete. The next session of the conference goes to Concord church on the Bessemer City charge

G. G. Adams, Secretary.

CONFERENCES FOR NORTH AND SOUTH CAROLINA THIS FALL

Tenth Episcipal District—Bishop Paul B. Kern

Western North Carolina Conference—Salisbury, N. C., October 15.

Upper South Carolina—Union, S. C., October 22.

South Carolina—Charleston, S. C., November 5.

North Carolina—New Bern, N. C., November 12.

SALISBURY DISTRICT CONFERENCE

Salem church, located in a big grove near the state highway from Charlotte to Albemarle, is one of the best and most attractive country churches in North Carolina —weighty words are these, but true. This big church, spick and span, was crowded Friday, May 8, with members and visitors who gathered for the district conference. The Salisbury district invariably assembles a fine attendance at its district conferences and this one measured up to the best of them.

Rev. C. S. Kirkpatrick is now in his fourth year as presiding elder, and in a jocular vein declared that he "had definitely made up his mind to retire this fall from the presiding eldership" and climaxed the declaration with a hearty laugh, as if it was a most delightful thought. A man like that is more than human, more even than a normal Methodist ecclesiastic. Somehow we think that he, like Paul, has been somewhere caught up into that celestial sphere where he heard things that he could not tell when he got back to earth.

The conference adopted resolutions of appreciation which were not merely formal but with hearty thanksgiving for his splendid leadership during the quadrennium that is now near its close. Brother Kirkpatrick has been a popular and effective leader and his work is duly appreciated by the pastors and the people of the district, a district with elements of distinction. For instance, upon the floor of this conference stood erect a man 93 years of age and spoke with clearness and force of things that concern the welfare of the kingdom of God. We refer to D. B. Coletrane, who attends church twice every Sunday and prayer meeting every Wednesday evening. Another outstanding layman, noted in all parts of the church for his loyalty and valuable service to the church, is W. R. Odell, who has been a member of every general conference for forty years or more.

The Salisbury district can boast also of a church where the Western North Carolina conference met last fall and will in this approaching October hold its next session in the same church—First church, Salisbury. Not in the history of our denomination has this occurred before in North Carolina, and possibly not in any other Methodist church of this country unless it was in the far off pioneer days when conferences were small and places of entertainment few.

At 11:30 o'clock Dr. Gilbert Rowe delivered a remarkably fine sermon to a great congregation. Dr. Rowe is a native of Rowan county and Mrs. Rowe is a native of Stanley county, where Dr. Rowe in his early ministry served as pastor of Albemarle station and established for all time his reputation as a superior preacher of the gospel. The people of the Salisbury district are devoted to the Rowes.

At the noon hour the long table under the spreading oaks gave evidence of the bounties of a fruitful land and proved that picnic tables can hold more than enough to supply the appetites of a yard full of hungry Methodists.

Rev. T. W. Hager, the pastor, seems very happy in his work, while Mrs. Hager and the children enjoy to the full the parsonage which is in keeping with the church.

The secretary of the conference will report details of this good day's work.

Is your board of Christian education 100 per cent for the church paper?

Christian Perfection

By E. MYERS

Text, Heb. 6:1: "Let us go on to perfection."

The idea suggested in the words "go on" in this text are misleading. Dr. Adam Clark and Dr. W. B. Godby, both of them great Greek scholars, say that the meaning in the Greek is "be borne" or carried on into perfection, which indeed corresponds with the tenor of gospel teaching that we are saved by grace—it is all of grace. We simply surrender to God and obeying him while he works salvation in our souls. We can no more perfect or sanctify ourselves than we can justify ourselves. So in bringing us into perfection the Holy Spirit is the worker, perfecting us in love or sanctifying us as we are taught by the Bible and Mr. Wesley in our Methodist doctrines. The perfection taught here is not absolute perfect, as that belongs only to God; nor is it angelic perfection, as that belongs only to angels and glorified men and women. But it is a perfection in love and the Christian graces, making one a perfect Christian, as in Matt. 5:48: "Be ye therefore perfect even as your heavenly Father is perfect." And Luke 6:40: "But every one that is perfect shall be as his master."

The terms used for this experience by John Wesley Adam Clarke and other Methodist fathers are: perfection, Christian perfection, perfect love, entire sanctification and holiness.

But some of the brethren will doubtless say that Paul did mean "a going on" in the text and that he expressed the same idea in Phil. 3:14, "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus, brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Paul in this chapter is speaking of two perfections; the one mentioned in above quoted verses is resurrection perfection, as is clear from the two former verses 10, 11, which I here quote: "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: if by any means I might attain unto the resurrection of the dead." Then in verse 15, "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded God shall reveal even this unto you." So you see that instead of Paul's denying he had Christian perfection and pressing on toward it, he claims it and is pressing on unto the resurrection perfection.

A fatal mistake that many preachers and teachers make is to substitute an analogy for the word of God: they take the Christian birth and life and compare it to the human birth, growth and life, instead of taking the Bible truth, justification, sanctification and maturity. There are Christians who have been Christians fifty years or more who are still babes in Christ; time, age and natural development do not make us fully grown men in Christ, or bring us into Christian perfection. The disciples were babes in Christ till Pentecost in a moment made them stalwart Christians and courageous workers in the kingdom of God. It is not time and age, it is the grace of God, the power of the Holy Spirit bearing the hungry, consecrated, believing soul into perfection.

Mr. Wesley and his co-laborers were committed to the teaching of the doctrine and bringing the people into the experience of Christian perfection, and this they did systematically and powerfully, and the Methodist church has been all through the years and is today committed to the same task by our discipline and doctrinal standards. I will make the statement a little stronger. Every Methodist from the bishop down is committed to the task of teaching and leading every preacher and member of the church into the experience of perfection, or sanctification. Listen to the minister in his address to the church after he has just received members into the church: "Brethren, I commend to your love and care these persons whom we this day recognize as members of the church of Christ; do all in your power to increase their faith, confirm their hope and perfect them in love." Here is a pastor and his congregation committed to the task of bringing its members into this glorious experience. What has happened? Why the churches have overlooked and failed to do it till it has been lost sight of, and not one in a thousand knows that the obligation is on the church, even after it is so often repeated in their hearing.

The bishop and every preacher in the church is committed in the same way by law and ritualistic requirements. Listen to the bishop as he propounds the questions in the covenant of these young preachers with God and the church: "Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?" This constitutes the guard at the door of conference to keep out a preacher that will not get the experience and then seek to lead others into it, and commits the bishop and every preacher to the task of teaching and leading the whole church into it. Mr. Wesley was so positive and purposeful in regard to this matter that he put it right here, and also in regard to the members being received into the church. Now to say that this is not a proper application of these provisions is worse than silly; it is criminal, a crime against Methodist doctrine and discipline. How many preachers are carrying out the obligations of their covenant? I am glad to say I believe a few are, but what about the majority?

How many of our bishops are honestly and clearly making the application of the truth as they administer the covenant and otherwise carrying out their obligations to the ministry and the church? I have heard some of them try to wrest this covenant from its true meaning and make it mean something else, but they made a mess of it and, I was disgusted.

Do you realize that Methodism is going through a great spiritual derth, that throughout the church there is a great lack of spirituality? And why? Because we have forsaken God and the fundamental teaching of the Bible and our church. This doctrine of Christian perfection is the one outstanding differentiating doctrine of the Methodist church: the doctrine of justification by faith Mr. Wesley got from Martin Luther and helped by Peter Bohler, the doctrine of the witness of the spirit Mr. Wes-

ley received from the Moravians. But the doctrine of holiness, sanctification, Christian perfection, he and Charles got from the Bible as they searched the scriptures to save their own souls. And sad to think that many Methodists, preachers and leaders have gone over to the Zinzendorfian heresy that we are sanctified when we are justified. This is not Methodism at all; it is Zinzendorfianism.

We have a great church, great in its organization, great in membership, great in polity, great in its doctrines, and great in its evangelistic possibilities. Let the whole church return to the Lord, to his holy gospel and the doctrines of our church. Preach these faithfully and live them before the people we expect to save, and God will graciously bless our Zion and make us a power in the earth; but if we drift away from the church, her doctrines, God and his word, God will raise up a people who will teach and live his truth and save the people, and Methodism will lose her opportunity and her glory.

A FEW WORDS FROM WEDDINGTON CHARGE

Nine years ago last November we moved away from Weddington after having spent four happy years here as pastor of this charge. We never even dreamed of being pastor here again. But the unexpected sometimes occurs. So at the last annual conference we were again assigned to this work.

During the nine years that we were away the people of this charge have experienced many trials and vicissitudes. Some of our old friends have moved away, while others have departed this life. Then in the midst of the depression the parsonage with no insurance was burned. Money was scarce, the price of cotton low and many of our good citizens were losing their homes. What was to be done? No doubt there was a temptation to give up and quit. But the people of this charge are not easily discouraged. So, led by Mr. Sam H. Fincher, who is a splendid carpenter, the people went to work. All the churches joined in the effort of rebuilding, and since there is quite a number of carpenters in this charge, the new parsonage was soon ready to be occupied.

Since our return the people have been very kind and thoughtful. The parsonage has been completed and painted. Also our good women have supplied the kitchen and dining room with some much needed furniture, and we are happy in our new home. The church work is moving on fairly well and we are hoping to be able to make a good report at the next annual conference. T. J. Huggins, Pastor.

WESLEY'S NOTION OF BROTHERHOOD

I will not quarrel with you about opinions. Only see that your heart is right toward God, that you know and love the Lord Jesus Christ, that you love your neighbor and walk as your Master walked, and I desire no more. I am sick of opinions, I am weary to hear them.

Give me solid and substantial religion; give me a humble, gentle lover of God and man, a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, wheresoever they are and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister.—John Wesley.

BUT PLENTY OF BUSINESS MEN DO FORGET

I do not forget that in a great number of instances it was the business man himself who invited the camel of Government interference to put its head in the tent. I do not forget that it was the business man who threw up his hands and ran howling to Washington for help. I do not forget that it was the business and trade association executives who were at least partly responsible for some of the unworkable and unsound features of the NRA.—Malachi P. McNair.

DESTRUCTION OF IDOLS AND WORSHIP OF THE TRUE GOD

"The special Christmas and New Year meetings were so well attended that all could not enter the gospel hall. These two months we have now been holding special meetings following the old Chinese (Lunar) New Year holidays. They are largely attended," writes Evangelist Tan Fu-Hai from Chiamusze, a city three hundred miles down the Sungari river.

Each meeting last two hours or more, the Christians helping preach. Forty enrolled as enquirers, most of them accepting the Lord, the others desiring to "enquire more fully the Way."

Mr. Tan tells of some special features of these meetings. A man who decided to give up the worship of heathen gods brought his stone image to the preaching hall, and before the audience broke it to pieces; then tore up paper and incense he had prepared for worship of the idol. Another enquirer presented two wooden idols and burnt them, along with books used in heathen worship. Two women brought paper images, declaring their decision to trust no longer in idols, but in the living God. These, too, were burned publicly.

The evangelist writes that the destruction of these idols made a great impression on the people. "It gave me and others an excellent opportunity to emphasize the futility and sin of heathen worship, and the importance of faith and trust in the true God." The people are very superstitious regarding treatment of their heathen gods. Some were greatly surprised that no harm came from their destruction.

Chiamusze is one of the several important cities selected several years ago for Baptist mission work. Work there had to be discontinued three years for lack of funds, but God through his servants at home had made it possible for us to send another evangelist there, a man filled with the Holy Spirit, zeal, and love for the lost. Chiamusze is now a provincial city, with a population of forty thousand, four times its size three years ago. Another city, Hwachuan, in an adjoining county, is also growing fast, having now twenty thousand souls, but no Christian work. We should send an evangelist there.

Evangelist Tan asks prayers for that city. He writes that the early morning prayer meeting at Chiamusze is well attended; also the Wednesday night prayer services, as well as Sunday school and Sunday worship. Good numbers come to the daily evangelistic services, lasting for two hours or more in the afternoon, followed by a Bible class. "All song books recently received have been sold. We are ordering others. Please find some way to secure gospel tracts for us, and by all means send some gospels and other Christian literature for the many Japanese who are moving into this city."

Encouraging letters such as this are received almost daily from the twenty places where, over this large area, we now have mission work. They invariably carry requests for prayer and remind us constantly of their needs. We would pass these on to our constituency in the homeland, that they may share such requests with us and our faithful native co-laborers; at the same time rejoicing in the progress that is being made.

Chas. A. Leonard, Sr.

Is your board of Christian education 100 per cent for the church paper?

REV. J. B. TABOR PASSES IN STATESVILLE

Rev. J. B. Tabor, member of the Western North Carolina conference, died of pneumonia in a Statesville hospital Tuesday, May 12. The funeral was held Wednesday afternoon at 3:30 in Broad Street Methodist church, Statesville, and interment was in Oakwood cemetery.

Brother Tabor was 76 and had been an itinerant Methodist preacher almost 52 years, having joined the Holston conference at Bristol, Tenn., in the fall of 1884. He has been a member of the Western North Carolina con-



ference since its organization in 1890. His was an unbroken line of service till he retired from active service at the Greensboro conference in 1934. His valedictory at the end of 50 years as pastor marks one of the high spots in that or any other conference. He was witty, humorous, eloquent and went out as a conquering hero which he really was.

He has been living in Statesville since his retirement but kept busy all the while at one thing and another. He refused to grow old and bid fair to live a long time when this attack of pneumonia carried him away. He was one of the most valuable members of our conference.

Another will give a story of his life as it stretched across the years.

He is survived by his widow, nee Miss Lillie Templeton of Lincolnton, and six children, Mrs. B. C. Brock of Farmington, Misses Margaret, Frances, and Mary Louise Tabor, at the home, Richard Frazier Tabor of Allentown, Pa., and Rev. J. B. Tabor, Jr., of Macon county, near Franklin.

CHARLOTTE DISTRICT CONFERENCE

The Charlotte district conference in session last Tuesday in Marshville moved with a speed of the Hindenburg and it was almost as big. J. B. Craven was master of the ship and he hit a bee line for port.

The elder stood upright upon both feet through the entire session just like the presiding bishop of the Methodist Episcopal General Conference does when a storm breaks over that august assembly. And this Hindenburg of the ecclesiastical heavens did his bidding with a consistency that was beautiful to behold.

Presiding Elder Craven considers one subject at a time. Not many elders can succeed at this because every other subject dreamed of in heaven or earth will be lugged in, but Craven can succeed because he compels every man to stick to the subject in hand. His first subject was the Golden Cross and he called the roll on this. The cold weather of the winter and the heavy rains of early spring had both been ruled out as alibis, and there was little to do but make promises, except one or two of the brethren said that L. B. Abernethy failed to reach his appointment at their churches. But the alert Abernethy proved himself able to give a reason.

The next subject for a roll call was the district parsonage fund. More explanations and promises were in order. It developed that Messrs. J. B. Ivey and J. L. Snyder are most largely responsible for this palatial, elegantly furnished district parsonage. Dr. Craven said from the chair that it is the only district parsonage in the conference that is in all particulars adapted for an episcopal residence and that he had written Bishop Kern inviting him to move in and he would move out. But the presiding elder failed to state where he expected to go if Bishop Kern decided to move to Charlotte. The presumption is that he will come to Greensboro, and we hereby appoint C. C. Weaver and W. A. Stanbury a committee to look after the pending exchange.

The Children's Home, the Advocate, Christian education, and the financial report of charges were all considered one at a time during the morning hours. A majority of the charges reported a balanced budget. The secretary of the conference has promised to give the exact figures and other items of interest in the details of the conference. Rev. J. C. Groce and his people at Marshville gave excellent entertainment and it was a happy day in every particular, except many regrets were expressed because Rev. J. O. Ervin, pastor of Matthews-Indian Trail could not be present on account of illness.

GREENSBORO COLLEGE NOTES

Officers of the senior, junior and sophomore classes of Greensboro College for the coming year were elected last week as follows: Senior class, Misses Jane Ridenhour of Mount Gilead, president; Carolyn Whitley of Stantonsburg, vice president; Nancy Phipps of Independence, Va., secretary; Mildred Bullock of Creedmoor, treasurer; Katherine Bruton of Siler City, council representative, and Frances King of Weldon, chief marshal; junior class, Misses Mary Starr Martin of Winston-Salem, president; Miriam Russell of Dunn, vice president; Margaret Ford of Shelby, secretary; Eleanor Anthony of Burlington, treasurer; Elizabeth Brinkley of Greensboro, council representative; sophomore class, Misses Clara Meade Smith of Edenton, president; Mary Frances Moore of Greensboro, vice president; Alice Bundy of Elizabeth City, secretary; Katherine Goode of Asheville, treasurer, and Leone Martin of Leaksville, council representative.

Freshmen and sophomores of Greensboro College held a banquet Saturday night at 7:30 o'clock in the King Cotton Hotel ball room. The celebration marked the first freshman-sopohomore banquet to be given at Greensboro College, and it is to be an annual affair hereafter.

Greensboro College Players held their annual banquet at Sedgefield Inn last Tuesday night at 8 o'clock, at which time special guests were the new members of the organization.

Dr. and Mrs. Luther L. Gobbel entertained the junior and sophomore classes of Greensboro College at a reception Thursday night from 8 to 10 o'clock at their home, 140 College Place. About 125 students called during the evening.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central ..... L. D. Thompson, F. M. Weaver

Charlotte District

Waxhaw ..... W. T. Albright, H. A. Privett
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers
Monroe Circuit ..... W. C. Dutton (N. Monroe), J. S. Polk
Hickory Grove ..... A. A. Kyles

Gastonia District

Smyre ..... P. W. Townsend

Greensboro District

Proximity ..... John Cline, Paul Holyfield
Mt. Pleasant ..... D. R. Proffitt, F. M. Buchanan
Bessemer ..... Wilbur B. McFarland, B. T. White
Reidsville Ct. ..... T. V. Crouse
Summerfield ..... J. N. Snow

Marion District

Marion ..... John W. Moore
North Forest ...J. M. Varner, (North Morganton) O. M. Avery

Mount Airy District

Spray ..... A. C. Waggoner, J. F. Meisamer
Stoneville-Mayodan ..... R. M. Hardee
Elkin ..... W. A. Jenkins, W. S. Reich
Rockford Street ..... H. R. Cornelius, Ottis Moore

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle
Norwood ..... A. P. Ratledge, J. V. Barringer
Kannapolis ..... N. C. Williams, G. C. Maulden
Forest Hill ..... W. J. Miller, W. R. Odell

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards
West View ..... C. W. Kirby, Lenore Correll
Whitnel ..... E. Myers (Harper's Chapel)

Waynesville District

Sylva ..... T. R. Wolfe
Andrews ..... W. S. Smith
Canton ..... D. E. Camak, Clyde R. Hoey, Jr.
Macon ..... J. B. Tabor (Patton's)
Cullowhee ..... C. G. Hefner, W. E. Bird

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam
Advance...F. E. Howard, (Bailey's) Fred Myers, (Advance) C. J. Taylor.
Cooleemee ..... J. M. Barber, E. M. Holt

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath
South Alamance (Saxapahaw) ..... J .A. Tharpe
Long Memorial ..... B. P. Robinson, Dr. B. E. Love

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett
Stumpy Point ..... R. H. Lewis, E. M. Hooper
Perquimans ..... J. W. Dimmette (Cedar Grove, C. P. Quincy)
Plymouth..C. T. Thrift (Ware's Chapel), J. F. Jordan (Siloam)
Ahoskie ..... J. L. Smith (Colerain)
Murfreesboro ..... E. W. Downum
Washington ..... E. J. Rees

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe
Laurel Hill ..... W. F. Elliott, Geo. B. Hooker
Carthage..E. C. Durham, (Carthage) H. Lee Thomas, (Center) J. W. Jackson, (Cameron) J. Abner Thomas
Troy ..... W. R. Royall
Biscoe ..... W. F. Trawick
Fayetteville Ct. ..... P. D. Woodall, Henry Murphy

New Bern District

Morehead City ..... B .H. Houston, Chas. S. Wallace
Beaufort ..... C. T. Rogers
Grifton..P. H. Fields, B. C. Chauncey, (Grifton) J. H. Barwick, (Sharon) B. C. Langston, (Edwards) Joshua Craft, Gum Swamp) Miss Agnes Burney
Pink Hill..H. M. McLamb, (Pink Hill) H. E. Maxwell, (Smiths) W. B. Williams, (Webbs) Archie Davis, (Woodington) W. B. Becton, (Woodland) S. R. Chestnut.
Aurora ..... H. R. Ashmore, W. S. Austin

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone, (Apex) Dr. R. W. Johnson
Central ..... S. J. Starnes
Lillington ..... N. M. Wright, J. H. Williams
Oxford ..... L. B. Jones, G. T. Stem
Four Oaks ..... H. B. Baum
Creedmoor..E. D. Dodd, J. A. Cowan; (Creedmoor) J. A. Pitts, (Banks) Miss Elizabeth Morris, (Bullocks) Frank Hester, (Grove Hill) Mrs. Dora Gooch.
Selma ..... F. B. Peele
Henderson ..... R. E. Brown, T. B. Rose
Youngsville..H. E. Lance (Leah Church), J. H. Fuller (Piney Grove), Harold Phelps (Youngsville), Miss Irene Woodlief
Middleburg ..... D. A. Petty

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton
Bladen ..... W. R. Stevens (Deems Chapel)
Tabor City ..... N. B. Johnson (3 churches)
Lumberton Ct. .... N. B. Strickland, (Pembroke) J. R. Moore
Faison-Kenansville ..... F. B. Joyner, O. P. Johnson

STATESVILLE DISTRICT CONFERENCE

The Statesville district conference convened at Mt. Zion church, Cornelius, on April 30, at 9:30 a. m., with our presiding elder, Rev. J. W. Hoyle, in the chair. As is usually the case we had a large attendance. We found Rev. E. M. Avett in his regular jovial humor and the Mt. Zion people as cordial as could be.

The pastors' reports were on the whole very good. Several of the charges have paid the benevolences half up and salaries also pretty well up. There was a marked note of optimism about these reports, and though something was said about the weather last winter nobody was inclined to use that as an excuse for not paying out at the end of the year.

At 12 o'clock Rev. W. Q. Grigg brought the conference a most inspiring message, which made a lasting impression upon the minds of those present.

A fine day so far as weather was concerned made the picnic dinner out under the great oaks at Mt. Zion not only pleasing but positively joyful.

Three young men were licensed to preach: Malcom C. Reese, Julian A. Lindsay and Ralph H. Nicholson. The following delegates were elected to the annual conference: R. I. Love, Mrs. Guy Frye, J. E. Coulter, Mrs. A. D. Abernethy, G. F. Ivey, P. C. Williams, Mrs. C. B. Kirby, J. C. Lackey, B. B. Hayes, E. F. Allen, S. W. Hayes, W. L. Hefner, F. D. Stonestreet, R. M. Abernethy, F. C. Sherrill, L. H. Phillips, W. W. Holland, J. L. Sloan, A. Cooper, J. S. Keever, R. L. Snow and R. S. Kyles. The alternates are: Carl Murdock, K. M. Britt, Mrs. J. E. Yount, Mrs. C. R. Ross, H. V. Bolick, W. B. Overcash, B. H. Morrow, L. L. Sherrill, Miss Blanche Guy, and Mrs. T. E. Moore.

Rev. J. W. Fitzgerald in behalf of Centenary and Triplett churches of the Mooresville circuit invited the conference to meet at Centenary church next year. This invitation was unanimously accepted by the conference.

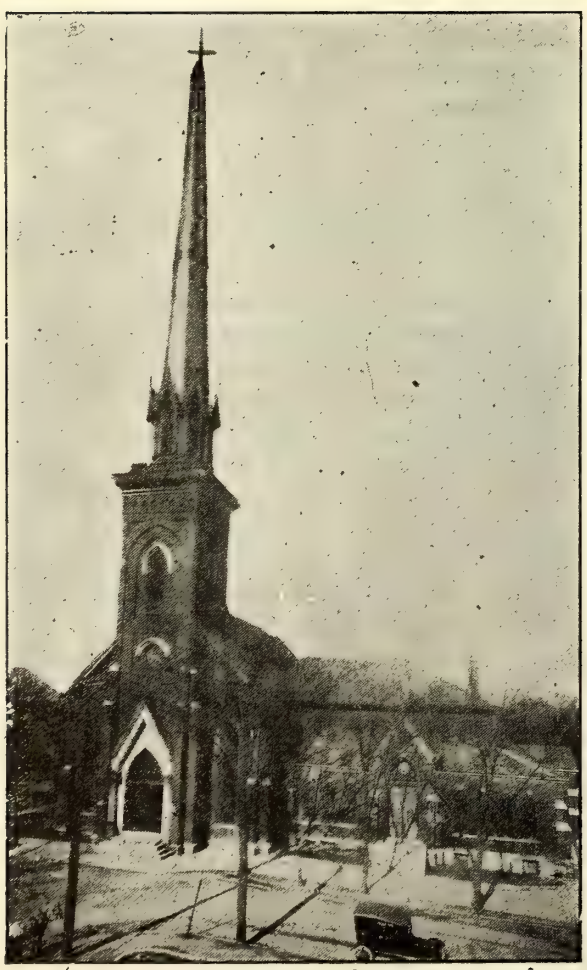
Mark Q. Tuttle, Sec.

Has your board of stewards reported 100 per cent for the Advocate?

Diamond Jubilee Last Week at Trinity Church, Durham A Pronounced Success



FIRST HOME OF TRINITY CHURCH



CHURCH THAT BURNED FOURTEEN YEARS AGO

THE PRESENT TRINITY CHURCH



North Carolina Conference Treasurer's Report Through May 4th, 1936

Durham District

Rougemont	$ 64.50
E. Roxboro-Longhurst	70.00
Yanceyville Charge	200.00
Burlingtion Ct.	84.00
Roxboro-Long Memorial	600.00
Pittsboro Chg.	98.77
Milton Chg.	70.00
Leasburg Chg.	100.00
Webb Avenue-Holts	79.26
Lakewood	50.00
Durham—Calvary	62.11
Carr	100.00
Trinity	118.16
Durham Ct.	54.65
West Durham	600.00
Chapel Hill	175.00
Burlington (Front St.)	804.00
Mebane	200.00
Mt. Tirzah Chg.	31.00
Total	2561.45

Elizabeth City District

Mt. Olive	30.00
Kitty Hawk Chg.	79.65
Swan Quarter Chg.	105.94
Windsor Chg.	115.00
Manteo Chg.	150.00
Currituck	43.14
Elizabeth City—City Road	110.00
Wanchese	100.00
Southport (Trinity)	25.00
Washington—First	1000.00
Stumpy Point Chg.	185.72
South Mills Chg.	150.00
Chowan Chg.	83.85
Pasquotank	65.05
Murfreesboro-Winton	15.25
Perquimans Ct.	100.00
Edenton	125.00
Ahoskie Chg.	177.00
Belhaven-Pantego	50.00
Moyock Memorial	31.00
Total	2741.60

Fayetteville District

Caledonia Chg.	82.32
Biscoe Chg.	120.00
Fayetteville—Person St.	30.00
Hay Street	200.00
Raeford	100.00
Sanford—Steele St.	255.00
Rockingham	1000.00
Jonesboro Ct.	100.00
Laurinburg Chg.	500.00
Carthage Chg.	41.20
Piedmont Chg.	10.00
Hemp Ct.	100.00
Laurel Hill Ct.	14.00
Total	2552.52

New Bern District

Riverside-Bridgeton	22.00
Grifton Chg.	21.31
Goldsboro Ct.	118.00
Greenville—Jarvis Memorial	600.00
Goldsboro (St. Paul)	500.00
Hookerton	100.00
Freemont Chg.	76.05
Pink Hill Chg.	16.75
Ocracoke-Portsmouth	22.96
Mt. Olive—Calypso Chg.	75.00
New Bern—Centenary	700.00
Pikeville-Elm Street	30.00
Pamlico Ct.	15.71
Newport Ct.	29.80
Straits-Harlowe	10.00
Vanceboro	38.40
Aurora	112.50
Beaufort (Ann St.)	362.35
Total	2850.83

Raleigh District

Four Oaks	236.19
Selma	65.00
Dunn (Divine St.)	195.00
Raleigh (Edenton St.)	300.00
Millbrook	20.00
Raleigh—Central	112.50
Smithfield—Centenary	250.00
Creedmoor Chg.	10.00
Lillington Chg.	33.32
Henderson—First	103.16
Bailey Chg.	36.68
Cary-Apex	165.00
Franklinton	200.00
Oxford	356.65
Mamers Ct.	40.00
Youngsville Chg.	40.00
Total	2163.50

Rocky Mount District

Scotland Neck	75.36
Stanhope	26.75
Bethel	150.00
McKendree Chg.	68.00
Enfield-Whitakers	94.00
Halifax	110.00
Seaboard Chg.	176.60
Rocky Mount (Clark St.)	50.00
Wilson—First	425.00
Stantonsburg	40.00
Rich Square Chg.	62.50
Northampton Ct.	160.00
Total	1428.21

Wilmington District

Chadbourn Chg.	85.00
Steadman	1.00
Roseboro Chg.	154.53
Faison-Kenansville Chg.	92.64
Town Creek Chg.	50.00
Swansboro Chg.	50.62
Jackson-Richlands Chg.	50.00
St. Pauls Chg.	71.91
Epworth Wesley Chg.	150.00
Bladen Ct.	10.25
Total	715.95

C. A. Dillon, Treas.

REMEMBER THE RACE IN WONDERLAND!

We shall not save capitalism unless we change it, making of it a more Christ-like economic system. One of the greatest fallacies from which many of us suffer is the delusion that to stay still means to stay safe. To stay still would mean to stay safe if the world stayed still, but it is very dangerous to stay still when the world all around us is moving, propelled by driving forces of destiny beyond our power to stifle or stop. That our social order will change, there can be no doubt. The question is, shall it change toward a more Christ-like social order, or shall it change toward—a something else?—Jean S. Milner.

Allan McKay Gets Faster Relief

"My head was throbbing," says Mr. McKay, "but relief came quickly after I took Bromo-Seltzer." Millions have found Bromo-Seltzer stops headaches *faster*. Also quiets the stomach, calms nerves. Reduces excess lactic acid in the blood. Leaves you feeling more alert.

Get Bromo-Seltzer at drugstores, soda fountains. Keep it at home.

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Second term: July 16-August 21

Scarritt College is designed for the training of lay workers for social and religious service.

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Students may take work leading to A.B. and M.A. degrees, registering for either or both of the terms.

During the 1936 Summer Quarter, standard courses will be offered in Church History, Sociology, and Religious Education.

For further information, apply to
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HOLMAN SUPERIOR EDITION

Including a Bible Reading course and helps to Bible Study. Large bold easy to read type. Colored illustrations.

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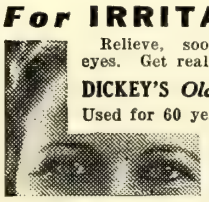
Size of Bible 5 x 7 inches. Durable, flexible Morocco grain binding. Overlapping covers, gold titles.

Specimen of Type

THE LORD is my shepherd not want.
2 He maketh me to lie d green pastures: he leadeth m the still waters.

North Carolina Christian Advocate

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Relieve, soothe and refresh your eyes. Get real eye comfort.

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Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

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due to external irritation

Cleanse clogged pores—aid healing of the sore spots the easy Resinol way. Sample of Ointment and Soap free. Write Resinol, Dept. Y1, Balto., Md.

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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

The Durham district conference will be held at Mebane on May 27.

Mrs. A. M. Gates spoke at the Scotland zone meeting at Gibson on last Wednesday, May 6.

The Council has appointed Deaconess Zoa Anna Davis student counselor at Eastern Carolina Teachers' College, Greenville, N. C.

Miss Ann Courtney Sharpe of Lumberton recently elected superintendent of publicity, has requested the executive committee to appoint another woman, since she is unable to serve the conference in this capacity at this time.

The Elizabeth City district conference will be held at Epworth church, Winfall, on May 27, opening at 10:30 o'clock. The banner will be awarded to the zone having the most auxiliary officers present.

We are happy to announce that Miss Elizabeth Morris, Franklinton, Route 1, will be editor of our Woman's Page. We ask the co-operation of our membership in providing her with conference news and, please see to it that you send it without the accumulation of age. E.S.P.

On Wednesday evening the missionary women of Laurinburg gave a reception at the home of Mrs. G. Y. Jones. Receiving with Mrs. Jones were Mrs. A. M. Gates, Mrs. B. F. Boone, Mrs. C. M. Hawkins, two charter members of the Laurinburg auxiliary and the pastors' wives of all denominations of the town.

Many friends and church women came during the evening and contributed to this most delightful occasion.

THE CAMPAIGN WIND-UP MAY 20

What local superintendents should do:

Think hard today how to make next 15 days count on district and conference World Outlook goal.

Decide that on May 20, 1936, you will —you just will—have more subscribers than on May 20, 1935.

Get every possible renewal.

Try for new ones—and get them.

Try hard for the district prize—why shouldn't you win!

Hurry on subscriptions before May 20.

ONSLOW-JONES ZONE MEETING

The spring meeting of the Onslow-Jones zone met in Jacksonville April 14. Mrs. I. M. L. Brock, zone leader, presided.

Hymn, "All Hail the Power of Jesus' Name,' 'was used as an opening number. Mr. Davis, Jacksonville-Richlands pastor, led the devotional. He read from the 24th chapter of the Gospel of Luke and based his remarks on the thought: the Saviour has indeed risen and is alive and with us today.

Mrs. Farnell, the president of Jacksonville missionary society, very graciously extended the welcome to the zone, and Mrs. Simmons of Pollocksville responded to the welcome. Minutes from the last zone meeting were read and the reports from the different societies were given.

Mrs. Leary gave the report from Pollocksville—eight members were present; Midway was represented by five members. They gave an interesting report. Swansboro was represented by five members and gave a splendid report. Richlands report was given by Mrs. N. Sylvester, president of the society. Mrs. Keisler, leader of the juniors of Richlands, gave quite an interesting report on their work. Twelve members were present from Richlands.

Mrs. Farnell gave Jacksonville's report. Twenty members of the Jacksonville society were present. Miss Lillian Foscue, president of the Maysville society, gave their report. They were represented by 18 members.

Mrs. Patton, conference corresponding secretary from Wilmington, talked to us on baby specials. She said we are still responsible for the babies, and the reason is that it gives us a chance to work with and cultivate the mothers.

After Mrs. Patton's talk we were delightfully entertained with a vocal solo: "Hold Thou My Hand" by Mrs. Jim Nicholson of Richlands, accompanied by Mrs. Rhem Taylor.

Mrs. H. L. Davis of Richlands said our weakest link in our Christian chain is our lack of time given over to prayer. She also said that we should take a definite time to pray and then get off our knees and work. She asked that every society have a spiritual life group and use this, and soon our weakest link would become our strongest.

Mrs. Orin Weeks from Swansboro told us the value of the World Outlook. She spoke of it as a guide to Jesus Christ—she said it gives inspiration and information and has something of interest to all the family.

Mrs. McKinne from Goldsboro spoke to us on "Why Achieve the Efficiency Aim." She spoke of the accomplish-

Mrs. Johnson was very much pleased with the number of ladies present. Every society in the zone was well represented. The reports were all good and very encouraging and all reports were on time. She asked that every society strive for an efficiency aim and urged that every society have its mission study class.

ments that have been ours and asked the question. Were or efforts not worth while? She said no subject was more interesting nor more thrilling than the subject of missions. She gave us a glimpse of the work being done in Mexico and elsewhere and showed us what marvelous things our money has done.

Mrs. Faison, conference vice president, held the noon devotional. She read from Matthew, the last message Christ gave to us. It has been 2000 years since we got this message and still so much of the world does not know Christ. She gave the seven oldest reasons why the church neglects the salvation of a lost world as selfishness, waiting for God to do it in his own way—God is too merciful to let the heathen perish. Their religion is good enough for them. They are not worth saving; we just can't afford it. But she said the real reasons were: the neglect of the ministers to lay their cause on the hearts of the people; lack of education; low spiritual life; worldliness and self-indulgence; religious selfishness; lack of training in spiritual giving; we don't love Jesus Christ. Seven real reasons why it is the great issue: I am a debtor; the results; God works in heathen lands and we are his co-workers; it will hasten the coming of the kingdom; He is the man of Macedonia; it is for Him.

After this inspiring talk we were invited to go over to the Sunday school rooms for a delicious lunch prepared by the Jacksonville ladies.

After the noon hour Mr. Barbee from Swansboro led the devotional. He read from first chapter of Acts of the Apostles. You shall be my witnesses is the message he brought to us. We should be pleased to have a part in any program of Jesus. First, the good witness at home and to do this we must stay close to God. Away from home we must be his witnesses even unto the uttermost parts of the world. One fold and one Shepherd is our goal.

Mr. Andrews from Maysville told us about the needs for missionaries. He used two texts. First, why we need more missionaries today: Because Christ said, "You are to be my witnesses." Second text, "Thou shalt love thy neighbor as thyself." There shall be no discrimination.

We do need more missionaries.

After Mr. Andrews' talk Mrs. Roy Dixon of Jacksonville delighted us with a vocal solo, "Take Up Thy Cross," accompanied by Mrs. Warren. After this Mrs. McKinne very graciously took the topic assigned to Mrs. Faison and talked on sharing in responsibility and Developing Christian experience. After her talk she, in a lovely manner, delivered a life membership to Mrs. Brock of Richlands from the zone because Mrs. Brock has served so efficiently.

The last speaker, Mrs. Johnson, talked on duties of officers. An officer should dedicate herself to her office; she should be informed on what is going on in other societies. Then inspiration will follow information and we will work and that will bring perspiration, and after that comes the relaxation of work well done.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

WAYNESVILLE DISTRICT TO FRONT IN ORGANIZATIONS

The following news item from Mrs. F. E. Branson, secretary of the Waynesville district, is of interest:

"I want to report three new auxiliaries on the Webster charge of Waynesville district, and one on the Highland charge at Cashiers. These have been organized by the pastors and their wives within the last two weeks. The women are most enthusiastic and are looking forward to having a part in the work of the district." Following are the officers: East La Porte on Webster charge: President, Mrs. T. D. L. Waters; vice president, Mrs. Fred Cope; secretary, Mrs. Claude Parker; treasurer, Mrs. Thomas Wike. (P. O. address of all officers, East La Porte, N. C.)

Love's Chapel on Webster charge: President, Mrs. H. H. Ashe; vice president, Mrs. Charles Evans; secretary, Miss Edna Barnes; treasurer, Mrs. Tory Davis. (P. O. address of all officers, Sylva, N. C.)

Wesleyanna church, Webster charge: President, Mrs. R. O. Higdon; vice president, Mrs. Ham Bryson; secretary, Mrs. L. E. Baron; treasurer, Mrs. Ethel Leslie. (P. O. addresses Gay, N. C.)

Cashiers on Highland charge: President, Mrs. Minnie Cole; secretary, Mrs. M. H. Morrell; treasurer, Mrs. Selma Bryson. (Addresses, Cashiers, N. C.)

Congratulations to the district and our heartiest greetings to these new societies!

GREENSBORO DISTRICT MEETING

Wesley Memorial churh of High Point was well filled Tuesday morning, May 5, with enthusiastic and interested representatives of the various auxiliaries of the district who had come together to enjoy and participate in the annual meeting. Mrs. W. T. Powell, secretary of the district, presided with Mrs. Benton of High Point acting as secretary. The meeting opened with an impressive reading of an appropriate Scripture lesson and prayer by Rev. W. A. Lambeth, pastor of Wesley Memorial church.

Brief but most cordial greetings were extended by Mrs. Forest Murray, president of the woman's auxiliary of Wesley Memerial, to which response was given by Mrs. J. H. Wheeler, president of the woman's auxiliary of West Market Street church, Greensboro.

The roll call showed a most gratifying representation of delegates and visitors from the auxiliaries. Among the conference officers in attendance were: Mrs. George A. Hoyle, superintendent of children's work; Mrs. J. W. Harbison, superintendent of supplies; Mrs. A. L. Thompson, superintendent of literature and pubilcity, and Mrs. W. R. Harris, conference secretary.

Mrs. Powell presented a report of the work of the district for the next year, bringing out some of the special achievements, which showed that the district was one of the two raising the largest amount of money in 1935, making a per capita offering of $3.40, West Market Street of Greensboro leading with $9.86 per capita; Bethel church second with $5.94 per capita gift, and Wesley Memorial third with $5.27. Seventeen Council credits for study had been won with 15 Council credits for Christian social relations work.

The World Outlook was presented by Mrs. A. L. Thompson, who urged a continuance of efforts for enlarged subscription lists during the remainder of the campaign which is continued to May 20, and also asked the societies to secure Scarritt associate memberships to meet the number of 500 to be raised by this conference.

The Council message was brought by Mrs. W. R. Harris, conference secretary, who also gave the goals for 1936, and explained in connection therewith the requirements of the efficiency aim.

Mrs. J. W. Harbison, superintendent of supplies, presented the work of her department in a most interesting and impresive manner and urged the interest of the conference women in the activities of that department, that each might have a share in that great work.

An offering was taken at this time of $12.48, which is to be expended for World Outlook subscriptions to be presented to the new societies of the adult and young women.

Mrs. John Cline, chairman of rural development of the bureau of Christian social relations, was interesting in the presentation of her work, and urged as a special project among the rural churches, the marking of their churches and the beautifying of the church grounds. It was cheering to note that her request had resulted in a number of the churches having already been furnished with markers.

The pledge service which is always a most important and impressive service was conducted by Mrs. W. R. Harris and epened with the consecration hymn, "Take My Life and Let It Be," followed by prayer by Mrs. Harris, after which the name of each society was called and the president, or her representative, came forward and placed a card with amount of pledge in tray. Two life memberships were taken in addition to the pledges made.

After a tempting lunch served in the basement of the church, the afternoon session was opened with a Scripture lesson in unison, led by Mrs. W. T. Powell.

This session opened with an impressive memorial for the deceased members of the district during 1935. After the calling of the names by Mrs. Powell, a beautiful and appropriate poem was given by Mrs. J. H. Mobley of Reidsville, followed by a song, "When They Ring the Golden Bells," sweetly sung by Mrs. A. H. Whiteley, followed by prayer by Mrs. J. E. Woosley.

An incident of interest at this time was the presentation of a life certificate and life membership pin to Mrs. M. R. Banner, former secretary of the district, by Mrs. W. R. Harris, on behalf of the district as an evidence of the appreciation of the splendid work done by Mrs. Banner during her leadership. At the request of Mrs. Harris, Mrs. W. T. Powell, upon whom her mantle of leadership had fallen, pinned the beautiful symbol on Mrs. Banner, who accepted it in words of heartiest appreciation.

The children's work was presented by Mrs. George Hoyle, secretary of the department, in an interesting and informing talk.

It was regretted that Mrs. Reid Wall, chairman of international relations and world peace of the bureau of Christian social relations, could not be present, but her husband who substituted for her brought a splendid presentation of the work, urging the co-operation of all his hearers in the promotion of world peace.

After the presentation of Mrs. J. E. Kirkman, who was the first woman in the Greensboro district to be presented with a life membership certificate; Mrs. S. H. Isler, former conference recording secretary, Mrs. G. W. Whitsett, also former recording secretary of conference, and others, the meeting adjourned with benediction by Rev. W. G. McFarland, bringing this interesting meeting to a close.

MRS. W. H. STARR

A tribute from the woman's missionary society at Wilkesboro:

An all wise and loving Providence has removed from our midst a dearly beloved friend and member in the death of Mrs. W. H. Starr, who on February 4, 1936, passed to her reward. Mrs. Starr was a charter member of our society, and through all the years until her passing was a most devoted and active member, responding cheerfully and gladly to its every call and need. We shall indeed miss her loyal activity in every phase of the church and shall ever prize her friendship and worth. In her passing we have lost a most valuable member whose place will be hard to fill.

To the will of our heavenly Father we would bow in humble submission, knowing he doeth all things well.

To the bereaved daughter and son, Eloise and Weaver; the sister, Mrs. George Gill, we extend our sincere sympathy, praying that His grace and love may abide with them richly.

"O patient Watcher over all!
If broken lives may best complete
Thy circle, let our fragments fall
An offering at thy feet."

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

YOUNG PEOPLE'S RALLIES

Rev. M. W. Lawrence, district director of the Wilmington district, is planning three young people's rallies for his district. These will be held as follows:

Fifth Avenue church, Wilmington, Tuesday, May 19.

Fairmont, Wednesday, May 20.

Jacksonville, Thursday, May 21.

A most interesting program has been planned for each of these rallies, which will begin in the afternoon and close about 8:30 in the evening. There will be a picnic supper in between the afternoon and evening sessions. Special features of each rally will be a dramatization of a young people's council meeting, an address on "Peace" by Miss Ann Courtney Sharpe of Lumberton, and a closing inspirational address by Rev. R. W. Bradshaw.

Mr. Lawrence is making a special effort to reach all the young people of the Wilmington district through these rallies, and it is hoped that every church in the district may send a large delegation to the rally nearest that church.

MOYOCK ACTIVITIES

We are glad to note that the program of Christian education is progressing in a splendid way on the Moyock charge. Recently College Day was observed, and Church School Day will be observed on May 17. Plans are being made for conducting a vacation church school and a training class at each of the churches on the charge.

Particularly gratifying and encouraging is the progress that is being made in young people's work on the charge. Rev. E. G. Overton, the pastor, reports that there is an average attendance of nearly 50 young people at the Sunday evening meetings of the young people's dicision of Memorial church. These young people recently co-operated in the reorganization of the Albemarle Union, and we are anticipating that we shall continue to hear good reports of their work.

HILLSBORO SCHOOL

Hillsboro has the distinction of being the first church in the North Carolina conference where the short course for Christian workers, "Children in the Small Church," has been offered.

Gratifying interest was shown in this school, which was held the week of April 26, with a total enrollment of 30 persons, 19 of whom received certificates of credit.

The participating churches were Hillsboro, Eno, Mebane and West Durham Methodist, and Hillsboro Presbyterian.

Among those who attended and received certificates of credit were the pastor of the Hillsboro church, the Rev. Mr. Lupton and his wife, the general superintendent of the Mebane church school, Mr. J. E. Shaw, and Miss Mary Lee Starling, Durham district director of children's work. To the interest and efforts of these leaders is due much of the credit for the successful promotion of this school.

The course was taught by Mrs. Wade of the conference board staff.

AFTER ONE YEAR

From the committee on missionary education of the associate council of children's workers of the General Educational Council comes the following encouraging statements as to results of the first year's work under the co-operative plan for missionary education in the children's division:

"Throughout the year just passed we have been engaged in a new adventure, an 'adventure in co-operation' in order that the missionary education of our children might be more effective. So fine has been the spirit and so strong and sincere the purpose that differences, personalities, organizations, credits have been forgotten in the greater adventure of helping children grow in that 'great fellowship of love throughout the whole wide earth.'

Based on the number of world friendship units that were sold in the spring, it has been estimated that somewhere between 350,000 and 400,000 children have been reached through this plan of our church. The record of sales at the end of April, 1935, indicates that 3999 copies of 'I Wonder About Japan,' 4337 copies of 'Work Ways in Japan,' and 815 picture sheets had been sold. On November 20, 1935, the following figures were available on the sale of the fall world friendship units: 2211 'Home Helpers Far and Near'; 3310 'How Peace Grows'; 915 picture sheets.

The children of our church, according to the report of the general treasurer, have given $21,831..84 during the eleven months of 1935. A large part of the fourth Sunday offering continues to come without any indication of what part was given by divisions. It is evident therefore that the children have give more than the actual figures listed above."

Under major needs the committee calls attention to the value of a well rounded development of a year round program of missionary education in the children's division, and urges that to this end we make the best possible use of the following opportunities:

1. Group Living: This year's special attention to missionary education has brought to many workers a richer understanding of the basic beginnings of Christian attitudes towards others. We cannot over-emphasize the importance of friendly, happy, co-operative living in the nursery and beginner departments as a basis for broader fellowships that are to follow. Nor have we always realized that group living within the primary and junior departments—the way children actually live and work together—is the basis for attitudes of love and friendliness toward other people.

2. The Graded Courses: An enriched conception of missionary education has led to the discovery of greater value in the Graded Courses. Many teachers turned from a "unit" on Japan to realize that their lesson courses were made up of "units" with a continuity of interest, with suggested activities and with valuable missionary implications. New possibilities of extra sessions were also revealed. Instead of looking too far ahead to a new "World Friendship Unit" thoughtful teachers are making plans, collecting materials and preparing to teach their regular courses in a finer and better way.

3. The Home and Foreign Missionary Enterprise: Perhaps one of our greatest gains at this point is that teachers have learned so much about the definite use of this money. And the fine thing is that the more we know about it the more we want to give. Our interest and enthusiasm has grown perceptibly and so has the amount of the offering.

4. Story Paper, Boys and Girls: Many teachers have commented upon the interesting and valuable material which this story paper carries. It has been a source of great help with the World Friendship Units and continues to give us the type material children should read. Teachers may encourage its use through occasionally discussing its contents with their classes.

5. Special opportunities offorded by local situations: Both the graded courses and the World Friendship Units offer guidance for helping children practice helpfulness, kindness and love in the world immediately around them. The alert teacher is sensitive to opportunities and needs through which "abundant life" results.

6. World Friendship Units: The use of these units provides periods of special enrichment the value of which will be largely determined by what goes on systematically throughout the other ten months of the year. If children are learning to be Christian in their attitudes toward those whom they see and know, are finding opportunities to work with others in enriching life around them, these special studies widen horizons and broaden friendships.

In the World Friendship Units for November the emphasis will be on the American Negro. The units for classes using Group Graded Lessons will be found as usual in Junior Lessons, Our Little People and the Elementary Teacher.

For schools using Closely Graded Courses the junior unit will be written by Constance Rumbough, the primary unit by Mrs. C. W. Kent.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MRS. J. D. McSWAIN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

CHRISTIAN WORKERS' TRAINING SCHOOLS FIRST HALF OF CONFERENCE YEAR

Records in training work for the first half of the conference year show a wholesome increase over the same period last year. Twelve long course and 13 short course schools have been held with 1342 persons doing credit work. In the report given below the following church schools deserve special mention for attendance: West Asheville, Western Chapel, Sandy circuit; First church, Charlotte; Park Street, Belmont; Glenwood; Wesley Memorial; Harmony, Concord; Shiloh, Granite Quarry; Long's Chapel; Ogburn Memorial and Central, Mooresville.

Asheville District Training Record

Asheville—	
West Asheville	59
Central	19
Hillside Street	12
Weaverville	9
Western Chapel	8
Oak Hill	7
Haywood Street	6
Asbury Memorial	5
Biltmore	4
Hendersonville	3
Black Mountain	3
Acton	2
Oakley	1
Skyland	1
First Presbyterian	1
Oakland Presbyterian	1
Total	141
Western Chapel, Sandy Ct.—	
Western Chapel	22
Bell M. E.	1
Total	23
Teague Chapel, Sandy Ct.—	
Teague Chapel	11
Hendersonville—	
First Church	24
Total credits	199

Charlotte District Training Record

Charlotte—	
First Church	81
Dilworth	23
Calvary	18
Brevard Street	15
Hawthorne Lane	11
Myers Park	11
Belmont Park	7
Chadwick	7
Pleasant Grove	7
Homestead	6
Trinity	6
Spencer Memorial	5
Wesley Heights	4
Hickory Grove	4
Waxhaw	3
Duncan Memorial	2
Big Springs	2
Thrift	2
Central, Mooresville	1
Moravian	1
West Market, Greensboro	1
Second Presbyterian	1
A. R. P.	1
Total	219
Wingate, Mashville Ct.—	
Wingate	5
Marshville—	
Marshville	4
Gilboa	2
Total	6
Grand total	230

Gastonia District Training Record

Gastonia—	
Park Street, Belmont	23
Main Street, Gastonia	14
Main Street, Belmont	13
East End	12
Bessemer City	10
Maylo	10
Cramerton	9
Bradley Memorial	9
Mt. Holly	8
Dallas	8
West End	7
South Point	6
Smyre	6
Concord	4
Lowell	4
Trinity	4
Bethesda	3
Stanley	2
Total	152
Shelby—	
Central	21
Lafayette Street	15
Polkville	5
Sharon	4
Salem	3
Fallston	1
Palmtree, Belwood	1
Total	50
Grand Total	212

Greensboro District Training Record

Greensboro—	
Greensboro College	111
West Market Street	28
College Place	22
Glenwood	18
Centenary	13
Proximity	10
Bessemer	10
Muir's Chapel	9
Bethel	8
Carraway Memorial	5
Stokesdale	4
Grace	4
Presbyterian	2
Pleasant Garden	1
Mizpah M. P.	1
Moravian	1
Pilgrim Holiness	1
Congregational	1
Church of Covenant	1
Total	250
High Point—	
Wesley Memorial	48
Main Street	12
Calvary	4
Highland	4
First Presbyterian	2
Archdale	2
Liberty Ct.	1
Asheboro Ct.	1
Total	74
Grand total	324

Salisbury District Training Record

Concord—	
Harmony	15
Kerr Street	14
Forest Hill	13
Mt. Olivet	13
Rocky Ridge	10
Central	8
Westford	8
Kannapolis	7
Epworth	4
Mt. Pleasant	3
Cold Springs	2
Total	97
Salisbury—	
First Church	17
Shiloh	16
Coburn Memorial	15
Park Avenue	12
Rockwell	7
Central, Spencer	6
Liberty	5
Woodleaf	5
Gold Hill	4
Long Street	4
Rowan Mills	1
China Grove	1
Total	93
Grand total	190

Statesville District Training Record

Mooresville—	
Central	21
Broad Street	8
Centenary	5
Total	34
Davidson—	
Davidson	13
Mt. Mourne	1
Total	14
Pisgah, Balls Creek Ct.—	
Pisgah	11
Grand total	59

Waynesville District Training Record

Haywood County—	
Long's Chapel	20
Canton	17
Waynesville	4
Elizabeth Chapel	4
Harmony Grove	3
Clark's Chapel	2
Bethel	2
Baptist	1
Total	53

Winston-Salem District Training Record

Oak Summit-Ogburn Memorial—	
Ogburn Memorial	17
Oak Summit	7
Shiloh	3
Total	27
Advance—	
Advance	14
Baptist	2
Mocks	1
Total	17
Mocksville—	
Mocksville	13
Pine Grove, Forsyth Ct.—	
Pine Grove	16
Mt. Tabor	2
Total	18
Grand total	75

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FROM GRAHAM-WEST BURLINGTON CHARGE

Our souls at West Burlington have been stirred under the gospel preaching of Rev. Jordan W. Carter, D.D., general evangelist of the Southern Methodist Church. He came to us with recommendations from Bishop Arthur J. Moore, Board of Missions, and many of the leading preachers of our church. Most important of all he came to us by direct guidance from God. The results of his ministry have made us glad that we listened to God rather than to some who ignorantly brand every revival effort as "old fashioned," "enthusiasm," and some go so far as to say "holiness." We have had a religion which has allowed us too long to remain comfortable in sin and selfishness ;too long we have had a religion which has seen no conversions, no rebirths. It was demonstrated to us the second Sunday morning of our revival that when the church dares to surrender to God and pray for the indwelling of the Holy Spirit, something happens. Men and women came out from their seats with faces aglow, praising God for saving their souls. The evangelistic committee from Graham together with the pastor have been so impressed with this minister at West Burlington that we have extended a call to Brother Carter to begin our revival at Graham May 24. In the meeting just closed there were over 70 professions and 40 additions to the church. I consider Brother Carter a sane, consecrated, Holy Spirit filled, Bible preacher, and take great pleasure in recommending him to any of you who want an old-fashioned Methodist revival where men and women, boys and girls are born from above. His address is Wilmore, Ky.

To date we have had 62 additions to the church on the Graham-West Burlington charge. No one was received either by letter or by baptism until that person was sure that he had had a conversion experience. We have raised all our orphanage apportionment and we are planningto go to district conference with our benevolences paid for half the year. Freeman Heath, P. C.

HOME COMING AT REHOBETH

The 17th annual gathering at this historic church on Rock Springs circuit in Catawba county was held on Sunday, May 3. Rev. M. A. Osborne, pastor, was in charge. At 11 o'clock Professor Reid, principal of Ball's Creek School, made a fine address. He spoke of Christians as the light of the world.

Possibly 500 people partoook of the dinner on a long table in the grove beside the church. After dinner Rev. J. G. Wilkinson, extension secretary of our board of Christian education, presided. He introduced Rev. H. F. Duncan, pastor of Black Mountain. His subject was "Quench Not the Spirit." It was an excellent address.

Rehobeth is the oldest Methodist church west of Catawba river. It was founded by Rev. Daniel Asbury in 1789. The first building made of logs was erected in 1791. Camp meetings were held for some years, beginning in 1794. The present building was completed in 1890. Rev. M. V. Sherrill, a native of Catawba county, preached the last sermon in the old church in 1890 on Saturday, and on Sunday preached the first sermon in the new. Rev. R. S. Webb was then pastor. The church was dedicated in June, 1891. Rev. J. H. Page, a former pastor, preacher.

Bishop Duncan preached at Rehobeth on Saturday p. m. in the summer of 1890 or '91.

There were visitors present this year from Winston, Charlotte, Statesville, Old Fort, Salisbury, Newton, Hickory and other places. Besides Jesse Wilkinson, Rev. H. R. Cornelius is a product of Rehobeth church.

The first home coming was held in 1920, when Rev. W. B. Shinn was pastor. A. C. Sherrill.

A PRAYER EVERY CITIZEN MIGHT PRAY

If I can have my prayer, I would pray that the time should come when all through the world—wherever there is any prejudice of the disfiguring and corroding kind, wherever men hate each other, ostensibly or really because of religious or racial differences, or wherever injustice is practiced—men would again look to America and say: "There is a country in which the citizens co-operate about their common concerns, respecting one another's differences of opinion and belief, respecting one another's differences of cultural aspirations, letting the musicians have their way and the artists theirs and the artisans theirs, without blame attaching to anyone"; when people in other countries would look to America as a place where reason and harmony prevail, welding us together into the most powerful people in the world—not powerful by the sword, but spiritually powerful, by our having attained knowledge, sympathy, and tolerance for the people who live in the same street with us, and for all of our fellow citizens in this continental country.—Newton D. Baker.

OF COURSE; WE'VE SAID THIS ALL ALONG!

We find that where a government feels that it has the right to control the economic life of the nation, it is not long before it begins to feel that it has the right to control other things—such things as free speech, free assembly, and even the right to strike.

I think that if you stop to wonder what would happen if we were to lose the right of free speech, you will see that we would be in danger of losing our whole democracy—and no man is immune from this danger. Minorities would have a very poor chance with such a change in our system.—Harper Sibley, president U. S. Chamber of Commerce.

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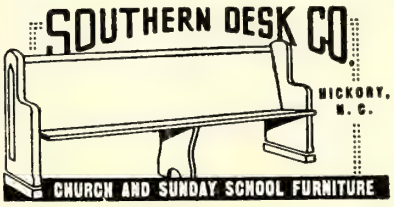
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Sunday School Lesson

MAY 17

By Henry W. Tiffany

Jesus Inspires Honesty

(Luke 19:1-10; 45-48)

Jesus walks through Jericho on his last journey to Jerusalem. Entering the city he healed two blind men—Bartimaeus and an unnamed companion, and leaving he saved Zacchaeus. The city streets were thronged with priests, potentates, and prosperous people, but we know the names of only a blind beggar who was healed and a hated publican who was saved. The Lord yearned to bless others, but only these two were willing to be blessed by him.

1. Resourceful to See (Luke 19:1-4)

The whole city was stirred. Jesus had healed two blind beggars at the northern gate ,and the news spread that he was coming down the main street toward the south gate on his way to Jerusalem to the passover. The city was filled with passover pilgrims, all of whom were incited by the reports of Christ's words and works and by the rumors that something startling was about to take place at the passover. Some said the religious leaders would put Jesus to death, others that Jesus would mount the throne of David, drive out the Romans, and set up the Messianic kingdom. These reports caused every person in Jericho who could reach the street through which he was passing to be there. Among the crowd was Zacchaeus, a rich little man who was a chief publican. Jericho was situated in the midst of a very productive region, located on the only trade route across southern Palestine, and was a rich post for tax gatherers. Zacchaeus was the head man of this unpopular business. He was looked upon as a renegrade Jew. He ran around, out the south gate and climbed into a tree under which Jesus would pass.

II. Rejoicing to Receive (Luke 19:5-7)

Did some members of the crowd boast of having driven off the publican? Were they rejoicing that they had kept him from seeing Jesus? If so they were moving toward a rude awakening. When they reached the south gate Zacchaeus had gone through; when they arrived at the tree just beyond Zacchaeus was seated on a limb just above the road where he had an unobstructed view of Jesus and where Jesus could not miss seeing him. While Zacchaeus was on the way to see Jesus, Jesus was on the way to see Zacchaeus. When Jesus reached the tree he looked up and said: "Zacchaeus, make haste and come down: for today I must abide at thy house." Though Jesus set his face like a flint to go to Jerusalem, and walked before his disciples on the way as if eager to reach the cross, here was a soul to be saved and Jesus turned aside to save him. The effect was electrical. The most neglected man of the city, the man most unlikely to respond to the gospel message made haste, came down ,and received Christ joyfully. Is there not the lesson that we become more cordial with neglected people, that we do our best to win the unlikeliest, the most maligned and misjudged?

III. Ready to Restore (Luke 10-8-10)

The Lord lost favor with the multitude when he went home with Zacchaeus. Zacchaeus heard their murmurs, heard them call him a sinner and condemn the Lord for lodging at his home, resolved to face them before the Saviour, so took his stand before them, addressed the Lord and said: "Behold, Lord, the half of my goods I give to the poor: and if I have wrongfully exacted aught of any man I restore fourfold." He made a vow to devote one-half of his honest wealth to charity and to restore fourfold anything he had taken wrongfully: a resolution that went way beyond anything the law required (compare Numbers 5:6-7; Lev. 6:1-5). It was an exhibition of true repentance for sin and true trust in Christ. He gave his person and his possessions to Christ. Who are the unsaved? Who may be saved? When is man saved? How is man saved? Can there be repentance without restitution?—The Watchman-Examiner.

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PROTECTION AGAINST OLD AGE

FIRST EPISCOPAL DISTRICT
Bishop Edwin D. Mouzon

Western Virginia Conference—Charleston, W. Va., Sept. 3.
Baltimore—Washington, D. C., Oct. 1.
Virginia—Richmond, Va., Oct. 14.

SECOND EPISCOPAL DISTRICT
Bishop John M. Moore

Southwest Missouri—Kansas City, Mo., Sept. 17.
Missouri—Richmond, Mo., Sept. 24.
St. Louis—Farmington, Mo., Oct. 15.
North Arkansas—Batesville, Ark., Oct. 29.
Little Rock—Little Rock, Ark., Nov. 12.

THIRD EPISCOPAL DISTRICT
Bishop U. V. W. Darlington

Illinois—Cario, Ill., Aug. 26; a. m.
Kentucky—Richmond, Ky., Sept. 2; a. m.
Louisville—Hopkinsville, Ky., Sept 23; a. m.
Tennessee—Shelbyville, Tenn., Oct. 14; a. m.
Memphis—Fulton, Ky., Nov. 11; a. m.

FOURTH EPISCOPAL DISTRICT
Bishop W. N. Ainsworth

Holston—Cleveland, Tenn., Oct. 8.
South Georgia—Nov. 12.
North Georgia—Atlanta, Ga., Nov. 26.
Cuba—Havana, Cuba, Dec. 31.

FIFTH EPISCOPAL DISTRICT
Bishop James Cannon

Northwest—Le Grande, Ore., July 30.
Western Mexican—Phoenix, Arizona, Oct. 29.
Pacific—Willows, Calif., Nov. 18.
Arizona—Coolidge, Arizona, Nov. 26.
California Oriental Mission — San Francisco, Calif., Nov. 23.

SIXTH EPISCOPAL DISTRICT
Bishop Sam R. Hay

North Alabama—Florence, Ala., 7:30 p. m., Nov. 11.
Alabama—Selma, Ala., 7:30 p. m., Nov. 25.
Latin Mission—Tampa, Fla., June 15.
Florida—Miami, Fla., 7:30 p. m., June 17.

SEVENTH EPISCOPAL DISTRICT
Bishop Hoyt M. Dobbs

North Mississippi—Kosciusko, Miss., Nov. 5.
Mississippi—Jackson, Miss., Nov. 18.
Louisiana—Dec. 2.

EIGHTH EPISCOPAL DISTRICT
Bishop H. A. Boaz

Texas Mexican Mission—San Antonio, Texas, Oct. 15.
New Mexico—Clovis, New Mexico, Oct. 21.
West Texas, Central Texas, Northwest Texas—Houston, Texas, Nov. 4.

NINTH EPISCOPAL DISTRICT
Bishop Arthur J. Moore

Belgium—Brussels, July 2.
Czecho-Slovakia—Prague, July 16.
Poland—Katowice, July 23.
Japan—Kobe, Oct. 22.
China—Soochow, Nov. 5.
Korea—Seoul, Dec. 3.

TENTH EPISCOPAL DISTRICT
Bishop Paul B. Kern

Western North Carolina—Salisbury, N. C., Oct. 15.
Upper South Carolina, Union, S. C., Oct. 22.
South Carolina—Charleston, S. C., Nov. 5.
North Carolina—New Bern, N. C., Nov. 12.

ELEVENTH EPISCOPAL DISTRICT
Bishop A. Frank Smith

Indian Mission—Near Wewoka, Okla., Sept. 17.
Oklahoma—Tulsa, Okla., Oct. 28.
Texas, North Texas—Houston, Texas, Nov. 4.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

I am taking the liberty of publishing a paragraph from a letter which I received from Ambassador Josephus Daniels.

* * * *

I was very glad you sent me the report of Mr. Craft, Certified Public Accountant, giving me the financial set-up of the Orphanage. I have examined it with great interest and gratification. I always feel great pride in the notable work you have done in carrying on and broadening the great work of the institution over which you preside. It must give you great satisfaction, as it does all your friends. Josephus Daniels.

* * * *

The first Sunday in this month I had the happy privilege of preaching for the Farmville Methodists. A good sized congregation welcomed me, and I trust that the service was of some value to those who attended. Following the sermon the Lord's Supper was celebrated, and many took communion. Rev. John C. Wooten is the greatly beloved pastor of the Farmville Methodist church, and has rendered exceptionally fine service during his pastorate of one and a half years. Recently he has been indisposed and I was glad to fill his appointment for him. It is earnestly hoped that he will soon be entirely himself again physically, so that he may continue in an effective way to lead his people into the secret of a happy Christian experience. The congregation is proud of its pastor and his devoted wife, who is such a leader among the women and children of the congregation. I found Brother Wooten optimistic and with a deep sense of the abiding presence of the Christ. Mrs. Barnes and I were happy to be the guests of Brother and Sister T. E. Joyner for the mid-day meal, where we had delightful fellowship.

* * * *

We are in the midst of the season of district conferences. It is my intention to represent the Methodist Orphanage at all seven of the district conferences. I am trusting that all districts will report at the district conference at least 50 per cent of their Orphanage apportionment paid. At this writing quite a large number of charges have not sent anything on their Orphanage apportionment for this conference year. I am particularly anxious that those which have not reported anything bestir themselves and come to our relief within the next few weeks. I have just returned from the New Bern district conference, which was held at Ann Street church, Beaufort. A large number of delegates and visitors attended the conference. Brother T. M. Grant is in his fourth year as the presiding elder of the New Bern district. He has wrought well and the preachers and churches will give him up very reluctantly at the next annual conference. I was delighted to see many of my friends that I knew when I was pastor of Ann Street church before coming to the Orphanage. I was happy to be guest for the night of Mr. and Mrs. James Biggs at the Inlet Inn Hotel. James and his wife, Leonelle, were trained at the Methodist Orphanage and I am proud of the record that they are making. Brother C. T. Rogers had planned wisely for the success of the district conference. His church is the first charge in the New Bern district to pay the Orphanage apportionment this conference year.

* * * *

The singing class was the guest of Rev. N. B. Johnson at Tabor City church Sunday. This town is very near the South Carolina line. The pastor and his people gave us a most cordial welcome. We reached there late Saturday afternoon. Mrs. L. Butler and her mother asked for me in their home. Mr. Johnson and Miss Monnie McDonald were invited in for supper with us. Miss McDonald was one of the teachers in the Orphanage for some time; she won the love and esteem of our faculty. She is teaching in Tabor City now. Mr. Johnson is bringing about much improvement in his work. The parsonage and church have recently been painted. It all looked very pretty and inviting on the lawn of closely cut grass. It was good to be in the church school with Mr. Lewis as superintendent; much interest is shown. We enjoyed our service at 11 o'clock. In the afternoon we went to Whiteville to be in Rev. J. W. Miller's church for the evening. Mr. Miller was soon in the car with us, assigning our homes for the evening. I was delightfully entertained in the home of Mr. and Mrs. Josiah Maultsby. We were glad to see so many of our friends present for the concert. Mr. Miller, having the Lord's Supper in the morning, also gave to those who could not be present the invitation for the evening. The class and I appreciated this opportunity also. Mrs. Nellie B. Rives.

Mrs. Epstein was an overly conscientious person. Therefore, when she engaged a new maid she asked as many questions as are asked in a civil service examination.

"Have you," she asked severely, "any religious views?"

"No, ma'am, I haven't," answered the girl, "but I've got some dandy snapshots of Niagara Falls and the Great Lakes."
—The Christian Advocate.

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Manlike, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.


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N. C. CHRISTIAN ADVOCATE

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

HUMANIZING THE DOLLAR

Church contributions were the first to receive a reduction when the depression came. They will probably be last to make a recovery from the depression. Some people are that way, they pay the bills they are compelled to pay and too often leave unpaid those which would really show the greatness of their soul. In answering the question at the recent Gastonia district conference, "What methods are being used to encourage your people to pay their benevolences?" Rev. C. P. Bowles, pastor at Main Street, Belmont, answered that he was trying to humanize the benevolences, that he was trying to get the face of a man to look at the face of a dollar and visualize what that dollar would do for the various causes to which it would be prorated. He thought that information, plus human interest, would do a great deal towards increasing a desire to make a benevolent investment. The writer thinks that Pastor Bowles is exactly right.

GASTONIA DISTRICT

That was a wonderful district conference held last week at Kadesh, Belwood circuit, for the Gastonia district. The nice, new, spacious church could not accommodate all those who desired admittance. The program was pointed, pungent and plentiful. It was all done in a day and nobody was rushed. Claude Moser, as true in everything else, is a decided success as a presiding elder. It invigorate one to attend a meeting of the Gastonia district Methodists. The Children's Home is being mighty well taken care of by our good friends over there.

WINSTON-SALEM DISTRICT

Winston-Salem district conference met at Kernersville, beginning at 9:30 on one day and closing at 12:30 on the next day, the first day's session extending beyond five o'clock in the afternoon. Plenty of time was taken to make reports, enter into discussions and transact the church's business. Reports indicated that 25 per cent of the conference collections have already been paid and that over 70 per cent of the Children's Home apportionment sent in. Presiding Elder Pickens adhered strictly to his former custom of having the preacher report on the spiritual state of the charge and the charge lay leader report on financial matters. As was true at Kadesh for the Gastonia district, the Kernersville people entertained the conference in a royal manner. Brother Pickens and his people are on the march.

SALISBURY DISTRICT

Editor A. W. Plyler said to the Salisbury district conference assembled at Salem, near Albemarle, that the conference looked very much like the Methodist General Conference being held at Columbus, Ohio, from whence he had just returned. He said it was half as large and was better looking in appearance. The conference was largely attended, was very enthusiastic and reports indicated that Presiding Elder Kirkpatrick would be leading the district the most fruitful year of the four over which he has presided so effectively. Their most excellent morale is lubricated by the oil of cordial good feeling and comradeship. The Salisbury district is in good shape.



Virginia gives us joy

HONOR ROLL

Thanks to our friends, we can still call attention to a Children's Home honor roll. But for the timely aid forwarded by our friends we would be in a serious financial predicament. Contributions continue to trickle in, for which we are thankful indeed. The following congregations together with their pastors are entitled to be placed on our honor roll:

Main St., High Point, Rev. J. P. Hipps.

Proximity, Greensboro, Rev. John Cline.

Jones Memorial, Mooresville, Rev. M. W. Nesbitt, Jr.

VIRGINIA BAKER

The picture this week is that of Virginia Baker, who came to the Children's Home from Mecklenburg county about two years ago. Virginia is in the seventh grade and will be promoted to high school next week with honor. She is most satisfactory in every way, her influence being always on the right side. She is 13 years of age and is a fine specimen of healthy growth. Virginia is very happy to be sponsored by the Susanna Wesley Bible class of Centenary, Winston-Salem.

GET IT ALL

In a number of instances the payments on the ten per cent apportionment have been made in full for this conference year, in other instances payments are being made on a quarterly basis and in still other instances small payments are being made. There are quite a number of charges which have made no payments at all. The Children's Home has no disposition to try to get in ahead of the other benevolent claims. The fact that our receipts are at the present time in excess of other benevolences is due to the fact that the Children's Home emphasis is given on or about Thanksgiving, early in the conference year. Many of the charges do pay their Children's Home quota in full pay it early in the year. The shortage comes from charges showing less interest in the Children's Home and allowing other claims to supplant its quota late in the conference year. With our increased number of children, and still other increases to follow, it will be positively necessary for us to have our quota in full this year in order to make ends meet. It would not be regarded as unfair to urge that the Children's Home quota be paid on a 100 per cent basis, as will doubtless be true relative to the payments of other benevolences.

WHAT WOULD YOU DO?

One day last week a Methodist pastor, accompanied by the superintendent of the welfare department of his county, brought the little girls to the Children's Home in the hope that they could be admitted into our family. The facts in the case were presented on this wise: That the father of the two children had died, the mother had deserted them and there were no relatives who cared enough for them, or were in position to take care of them. The Methodist preacher had taken the girls into his own home. The girls, aged nine and eleven and in the fourth and sixth grades respectively, were regular attendants at the Methodist church. Their only church hope was from the Methodist denomination. The two good people who presented their case were asking what the Children's Home could do about it. Kind reader, what would you do?

THREE IN ONE

Every effort is being used that would be conducive to taking in more children. Our buildings are being crowded and our workers are taking on more duties in order to save the expense of securing additional workers. For instance, the superintendent is doing the case work and is doing as much as he can at being supervising matron. Where there used to be three workers there is only one now. Through such consolidation the Children's Home is able to use funds for care and development of more children.

EXHIBIT OF ADVOCATE CAMPAIGN FOR NEW SUBSCRIBERS

These reports are for full year subscribers at rate of $2.00 a year; ½ means a six months subscription. Notify this office when there are errors. A * indicates that a new full year subscription has been received for every 50 members of a church. This gives each church a chance to get on the honor roll.

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial, H. C. Smith	5
Front Street, H. K. King	4
S. Alamance, J. A. Tharpe	3½
Rougemont, E. H. Measamer	3
Webb Avenue, R. G. Dawson	1
Cedar Grove, S. F. Nicks	1
Carr, J. A. Martin	1
Milton, A. M. Williams	1
Person, E. B. Craven	1
Long Memorial, B. P. Robinson	1
Leasburg, D. D. Traynham	1
Bynum, J. F. Starnes	1
Hillsboro, F. A. Lupton	½

Elizabeth City District

*Plymouth, C. T. Thrift	10½
Washington, E. J. Rees	7
Edenton, G. W. Blount	3½
Moyock Mem., E. G. Overton	4
Murfreesboro-Winton, E. W. Downum	4
Gates, J. M. Jolliff	2½
Kitty Hawk, M. R. Gardner	2
Hertford, D. M. Sharpe	2
First Church, H. I. Glass	2
Ahoskie, J. L. Smith	1
Mattamuskeet, J. T. Stanford	1
Windsor, E. N. Harrison	½

Fayetteville District

***Sanford, C. B. Culbreth	50
*Carthage, E. C. Durham	16
Laurel Hill, W. F. Elliott	14
Fayetteville Ct., P. D. Woodall	8
Troy, W. R. Royall	6
Biscoe, W. F. Trawick	4
Hemp, I. J. Strawbridge	4
Caledonia, M. C. Ellerbe	3½
Fairmont, J. E. Blalock	2
Aberdeen-Vass, L. M. Hall	1
Glendon, L. M. Chaffin	1
Maxton, P. O. Lee	1
Rockingham, J. F. Herbert	1
St. John-Gibson, J. H. Buffaloe	1
Stedman, R. E. Atkinson	½
West End, W. B. Cotton	½

New Bern District

*Morehead City, B. H. Houston	13
Pink Hill, H. M. McLamb	6
Beaufort, C. T. Rogers	5
Mt. Olive Ct., W. C. Benson	5
Greenville, G. R. Combs	3
Aurora, H. R. Ashmore	3
Fremont, E. R. Shuller	2
Newport, M. W. Warren	1½
Pamlico, W. A. Tew	1½
Dover, E. L. Hill	1
La Grange, L. L. Smith	1

Raleigh District

*Middleburg, D. A. Petty	23½
*Creedmoor, E. D. Dodd	14½
Central, S. J. Starnes	14½
First Ch., Henderson, R. E. Brown	8
Youngsville, H. E. Lance	6
Oxford, L. B. Jones	4½
Fuquay, J. C. Williams	3½
Cary-Apex, B. F. Boone	3½
Lillington, N. M. Wright	3½
Dunn, J. A. Russell	3
Franklinton, E. D. Weathers	3
Selma, F. B. Peele	2
Bailey, W. G. Farrar	1
Benson, W. C. Merritt	1
Louisburg, O. P. Fitzgerald	1
Mamers, J. V. Early	1
Edenton, Street, E. C. Few	1
Smithfield, J. H. Lanning	1
Erwin, Frank Culbreth	½
Spworth, W. H. Brown	½

Rocky Mount District

Bethel, W. L. Clegg	6
Enfield-Whitaker, R. L. Jerome	4
Wilson, A. J. Hobbs	3
Farmville, J. C. Wooten	2
Littleton, W. T. Phipps	2
Northmapton, I. T. Poole	2
Scotland Neck, D. L. Fouts	1
Seaboard, L. A. Watts	1
Rich Square, E. C. Crawford	1
S. Rocky Mount, J. P. Bross	½

Wilmington District

Grace, F. S. Love	14
*Whiteville, J. H. Miller	10
*Lumberton Ct., N. B. Strickland	7
Faison-Kenansville, F. B. Joyner	5½
Jacksonville-Richland, H. L. Davis	4½
Bladen, W. R. Stevens	3½
Southport, E. M. Hall	2½
Tabor City, N. B. Johnson	2½
Wallace-Rose Hill, E. C. Maness	2
Maysville, C. J. Andrews	1½
Warsaw-Magnolia, W. F. Walters	1½
Clinton, R. F. Munns	1
Garland, F. V. Spence	1
Hallsboro, C. N. Phillips	1
Lumberton, T. G. Vickers	1
Epworth, O. L. Hathaway	1
Trinity, Walter Patten	1
Town Creek, J. C. Harmon	½

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central, L. D. Thompson	33
Candler, T. A. Groce	8½
Laurel, A. A. Somers	3½
Hendersonville, E. K. McLarty	2
Hot Springs, R. M. Varner	1½
West Asheville, E. H. Nease	1
Sandy, R. P. Gibbs	1
Saluda-Tryon, L. R. Akers, Jr.	½
Swannanoa, M. B. Clegg	½

Charlotte District

**Belmont Park, E. M. Jones	44
First Church, W. W. Peele	18
*Myers Park, R. L. Ownbey	14½
*Hickory Grove, A .A. Kyles	10½
Waxhaw, W. T. Albright	8
Homestead-P. Grove, O. L. Brown	2
Monroe Ct., W. C. Dutton	2
Peachland, G. N. Dulin	2
Central, Monroe, W. R. Kelly	2
Hawthorne Lane, L. B. Hayes	1
Prospect, P. T. Dixon	1
Weddington, T. J. Huggins	1
Matthews-Indian Trail, J. O. Ervin	½
Trinity-Derita, J. E. Youtz	½

Gastonia District

*Bradley Mem., H. F. Duncan	11½
Mount Holly, J. G. Huggins, Jr.	9
Kings Mountain, E. W. Fox	8
Polkville, V. B. Harrison	6
Smyre, P. W. Townsend	5½
*Cramerton, C. F. Womble	4
West End, J. E. McSwain	3½
Lafayette St., F. H. Price	3½
Crouse, A. L. Latham	2½
Lincolnton, A. L. Stanford	2
Belmont—Main St., C. P. Bowles	2
Park Street, G. E. White	1½
Goodsonville, R. L. Forbis	1
Central, R. M. Courtney	1
South Fork, G. L. Wilkinson	½
Belwood, W. L. Scott	½

Greensboro District

*Proximity, John Cline	14
College Place, B. C. Reavis	6½
Asheboro, H. P. Powell	5½
West Market, W. A. Stanbury	4
Ward St.-Archdale, J. W. Groce	4
Centenary, M. T. Smathers	3
Stokesdale, J. E. B. Houser	2½
Bessemer, W. G. McFarland	1
Main Street, J. P. Hipps	1
Mt. Pleasant, D. R. Proffitt	1
Reidsville Ct., T. V. Crouse	2
Randolph, G. W. Williams	1
Farmer, L. A. Bennett	½
West Greensboro, G. W. Vick	½
Summerfield, J. N. Snow	½
Gibsonville, Frank Phibbs	½

Marion District

*Marion, J. W. Moore	13
N. Forest, J. M. Varner	3
Morganton Ct., J. M. Brandon	3
Bostic, W. J. Hackney	1
Burnsville, J. L. Reynolds	1
Rutherfordton, Fletcher Nelson	1
Spindale, F. J. Stough	1

Mount Airy District

*Spray, A. C. Waggoner	9
Stoneville-Mayodan, R. M. Hardee	5
Leaksville, W. O. Goode	5
Draper, T. B. Johnson	5
Sparta, A. B. Bruton	3½
N. Wilkesboro, R. B. Templeton	3
Jonesville, P. L. Smith	1
Yadkinville, I. L. Sharpe	1
Warrensville, T. H. Houck	½

Salisbury District

Forest Hill, W. J. Miller	10½
Harmony, R. H. Taylor	4½
Norwood Station, A. P. Ratledge	4½
Kannapolis, N. C. Williams	3½
Gold Hill, C. S. Plyler	2½
New London, W. L. Lanier	2½
First Church, W. A. Newell	2½
Albemarle, First Ch., J. S. Gibbs	2
Albemarle, G. B. Clemmer	2
Park Avenue, E. L. Kirk	2
Kerr St., J. P. Hornbuckle	1½
Woodleaf, C. A. Morrison	1
Albemarle Ct., R. L. Bass	1
China Grove, C. B. Newton	½

Statesville District

*West View, C. W. Kirby	7
Catawba, G. W. Clay	3½
Mount Zion, E. M. Avett	3½
Broad St., Wilson Nesbitt	2
Statesville Ct., W. Q. Grigg	2
Central, W. A. Kale	2
Whitnel, Ebenezer Myers	2
Taylorsville, J. W. Vestal	1½
Maiden, R. E. Hunt	1
Olin, J. J. Edwards	½
Race Street, A. L. Aycock	½
Elmwood, C. R. Ross	½
Hiddenite, E. D. Ballard	½

Waynesville District

Cullowhee, C. G. Hefner, Jr.	5½
Sylva, T. R. Wolfe	3
Macon, J. B. Tabcr, Jr.	2
Hayesville, J. H. Green	1½
Whittier, F. E. Hartsfield	1½
Brevard, J. H. Brendall, Jr.	1
Delwood, H. D. Jessup	½

Winston-Salem District

*Central Terrace, R. H. Caudill	8½
*Erlanger, D. H. Rhinehart	8
Farmington, H. C. Freeman	5
Centenary, G. Ray Jordan	4½
Advance, F. E. Howard	4½
Forsyth, E. W. Needham	2½
Burkhead, G. A. Stamper	1
Grace, O. B. Mitchell	1
Reeds. McRae Crawford	1
Hanes-Clemmons, C. F. Tate	½
Welcome, P .R. Rayle	½
Kernersville, E. P. Billups	½

"'Twas a fine sermon the day," observed McCairn, "tho mebbe 'twas a wee bit personal for ye."

"Na," sighed the village reprobate. "It's a mitchy puir sermon that disnae hit me somewhere!"—Scottish Calendar.

Children's Storyland



TOM THUMB AND THE APPLES

By Alice Annette Larkin

"Hurry, Bess, and get your basket ready," called Frances Starr from the front gate. "Uncle Bob says the truck will be at the corner by nine o'clock, and everybody must be there. Tell Harold not to forget the rope for a swing. Oh, the picnic's going to be lots of fun!"

"Picnics always are fun," said Bess to herself as she ran back to the house. "And no one knows how to plan quite such nice ones as Frances and her Aunt Ruth. This one means chicken sandwiches and jelly tarts and lovely little pink-frosted cup cakes. I can almost taste them now."

Suddenly the back door was pushed open and Harold called, "Bess, Bess, where are you? Come here right away!"

Bess came. One look at Harold's anxious face told her that something was wrong. "What is it, Harold?" she asked. "Has something happened?"

"Yes, something wer'e all going to be sorry about," answered Harold. "The red apple tree's just blown over, and there are hundreds of apples scattered all over the ground. They're just little green balls—not good for anything—but the ponies will be sure to eat them."

"Oh, Harold, they musn't. They'll be dreadfully sick if they do."

"I know ,and I came in to tell you we'll have to pick up those apples or else put the ponies in the barn. Which do you suppose we can do quickest? It's almost eight o'clock now."

"Maybe we'd better find the ponies," said Bess. "If they're this side of the brook, they'll come when we call them."

"Yes, Laddie and Snowball will, but Tom Thumb likes to bother us. Come, let's hurry."

Bess went to the pantry for some sugar with which to tempt the ponies. Two minutes later she and Harold were racing across the yard. Down the long lane they hurried, calling the ponies as they went. Just where the lane ended and the pasture began lay the apple tree and the hard little green balls that same day should have made lovely big red apples.

Harold and Bess would miss the tree. When it was covered with blossoms it looked like a great pink-and-white umbrella. Many times they had enjoyed picnics under it, and hardly a summer day passed that the ponies didn't rest in its shade.

But where were Laddie and Snowball and Tom Thumb? Not a pony was in sight. Again and again Harold and Bess called them, but there was no rushing of feet across the pasture. If they bothered like this, it might take a long time to find them. The pasture was very big, and beyond the brook there were many little groups of juniper trees and many tall bushes behind which a pony could hide. And already it must be half-past eight.

"If we miss the picnic, it'll be Tom Thumb's fault," declared Bess. "What made you promise Peter he could keep him in Sunnyside Farm pasture with our ponies, Harold?"

"I did it because Peter has only a tiny yard for him," answered Harold. "I didn't know he was going to be away so much he couldn't look after him. It would serve him right if we didn't try to find him."

"Laddie's coming, too," said Harold. claimed. "Don't you hear ponies' feet? And isn't there something white over there? Yes, it's Snowball."

"Laddi's coming, too," said Harold. "If Tom Thumb's only with them, we'll be lucky."

Anxiously Harold and Bess watched. Anxiously they called, "Come, Tom Thumb! Come, Tom Thumb!" But no small black pony appeared. Only Snowball, the white pony, and Laddie, the brown one, came running to get the sugar.

"Let's get him into the barn as fast as we can," said Harold. "We've tried our best to find Tom Thumb, and that's all anybody can do. Maybe he isn't in the pasture today. Maybe Peter rode him out to his grandmother's. He said he was going this morning."

"If father hadn't gone to the city, he'd see that Tom Thumb didn't get the apples," said Bess. "Mother can't look for him, but I do hate to miss the picnic."

"We won't have to if we hurry. I'll call Tom Thumb once more."

Fifteen minutes later Laddie and Snowball were safe in their stalls. Harold had tried to telephone Peter, but no one answered. He had even run over to Peter's house to see if his saddle or pony cart had been taken out of the barn, but the door was locked. So he and Bess hurried down the road to the corner.

"Oh, Bess, we were afraid you weren't coming," Frances exclaimed when they had climbed into the truck. "And Uncle Bob couldn't wait for us to look you up."

Bess hurried to explain. When her story was finished one of the boys announced, "Peter didn't take his pony out to his grandmother's. I saw him going by in his father's car."

Suddenly Bess knew that she and Harold couldn't go to the picnic. If Peter hadn't taken Tom Thumb with him, he must be somewhere in the pasture. He would be sure to find the green apples. Oh, they couldn't let him!

"Oh, Mr. Bob!" Bess started to say, but Harold was ahead of her. Already he was asking to be let out of the truck.

There were many exclamations of disappointment, but Harold and Bess insisted that they must find Tom Thumb, so off the truck went, leaving them to walk the mile back to Sunny Side Farm. They had left their sandwiches and tarts and cup cakes for the other boys and girls to enjoy. When they reached home, they ran straight down the long lane.

Just this side of the red apple tree they stopped and started. Not a dozen rods ahead of them Tom Thumb was eating grass. Evidently he hadn't spied the apples, but in five minutes more he might have been eating them. Harold called him and he came trotting up, his black coat shining in the sun.

"Tom Thumb, you've made us lose the picnic," Bess told him as she rubbed his silky nose. "But I'm thankful you're safe. Peter trusts you with us and we want to be faithful, don't me, Harold?"

,"You're right we do. Let's get Tom

JUST TRY TO BE THE FELLOW THAT MOTHER THINKS YOU ARE

By Will S. Adkin

Whilst walking a crowded city street the other day,
I heard a little urchin to a comrade turn and say,
"Say, Chimmy, let me tell youse, I'd be happy as a clam
If I only was de fellar dat me mudder t'inks I am.

"She t'inks I am a wonder, an' she knows her little lad
Could never mix wit' nuttin' dat was ugly, mean, or bad.
Oh, lots of times I sit and t'ink how nice 'twould be, gee whiz!
If a fellar was de fellar dat his mudder t'inks he is."

My friends, be yours a life of toil or undiluted joy,
You still can learn a lesson from this small, unlettered boy.
Don't aim to be an earthly saint, with eyes fixed on a star;
Just try to be the fellow that your mother thinks you are.

—The Methodist Protestant.

Thumb into the barn and then pick up these apples."

Three hours later Peter himself came hurrying down the lane. The last apple had been put into the basket.

"I'm dreadfully sorry Tom Thumb made you so much trouble," said Peter. "We stopped at Beach Pond and the boys told me. Thanks for keeping Tom Thumb from the apples. You've been real friends to us both, and we won't forget. But now we must hurry. Father's waiting to take us to the picnic, and Frances said to tell you they won't touch the lunch till you come."

"What fun we'll have, after all!" exclaimed Harold. "The picnic will be lots jollier with you there."

"And won't the sandwiches and jelly tarts and cup cakes taste good!" contributed Bess.—Zion's Herald.

TRIXIE

By Alice May Brackett

One of our friends who lives on a beautiful dairy farm brought us a smart little puppy. We call her Trixie and the name just suits her. What a clever trick she played on us last week!

Our newsboy leaves our early morning paper on the front steps. We taught Trixie to pick it up, carry it around the house ,and lay it at the back door. The little dog knew she would not get any breakfast until she had done this for us. One bright morning Trixie was plainly worried. She ran to the front of the house and back to the kitchen door a great many times whining pitifully, and occasionally letting out short, sharp barks.

"Mercy on us," said mother, "what is the matter with that pup? Hasn't the paper come yet?"

I looked out. There was no paper and it was past the boy's usual time. Trixie raced crazily back and forth as if she had lost her mind completely.

We went to breakfast and forgot for a while the little dog and her troubles. Suddenly, in the midst of the meal, there came a mighty scratching on the back door. I got up and opened it and what do you think I saw? A stack of papers a foot high piled up there, close against the screen.

The puppy wagged her tail happily and darted round the corner to return within the minute bringing another paper.

I looked at my mother, my mouth open. The newsboy's supply must have given out before he got to us, and he had gone back to the corner for more.

Trixie, hungry no doubt, had decided not to wait any longer but helped herself to all the copies of the morning papers she could find in the block. She twinkled her eyes and thumped her tail on the porch as much as to say:

"Now haven't I worked this morning? Don't I deserve a fine breakfast?"

We agreed that the little puppy had done the best she could, and while she eagerly lapped her milk I carried all the papers back to their owners.—The Child's Gem.

THE PRETZEL MAN

By Norman C. Schlichter

A pretzel man comes through a town I know. He drives a nice pony in a small covered wagon. The boys and girls like his pretzels, big soft ones, and especially so because most of the pretzels made are hard ones and much smaller, too.

One day after a long round of hauling the pretzel wagon some of the boys and girls saw their pretzel man making the pony run up a hill on the road to the man's home.

The next time he came round they patted the pony and then they said to his master, "We don't want any pretzels today."

"And why not?" he quickly asked. "They're better than ever."

"Yes, we believe that. But we saw you making the pony run up hill when you drove him home last week. We were on a hike and saw this from across a meadow. We won't buy any pretzles from you any more unless you promise us to be good to the pony all the time, and we'll tell all our friends not to buy any. Will you promise?"

The pretzel man than made a very poor excuse as to why it was necessary to get home as fast as he could that day, but he made the promise, for he knew that all those boys and girls meant just what they said.

Ever since the pony looks as if he is getting better care and more kindness.

These boys and girls taught this man a good lesson and helped to make this pony's life easier.—Our Dumb Animals.

A VALUABLE LESSON

By Dr. Norman Maclean

In the life of Ian McLaren there is a passage which tells how, as a little boy, he was present at a communion service in the church in Perth where his father was an elder. He looked on from the gallery at the first communion he had seen, and was greatly impressed by the procession of the elders bearing the elements into the church, and specially so in an old man with very white hair and a meek, reverent face, who carried a cup. Some time after, walking along the road, he passed a man breaking stones. The white hair caught his attention, and, looking back, he recognized the elder who carried the cup. Full of curiosity and wonder, he that night told his father the strange tale. His father explained to him that the reason the old man held so high a place in the church was that, although he was one of the poorest men in all the town, he was one of the holiest. "James," said his father, "breaks stones for his living, but he knows more about God than any person I have ever met." And the boy learned that evening that the greatest thing in life is character, and that the crown of character is holiness. . . . Life is a mystery of beauty and wonder. It is surely so when a little boy thus learns life's deepest truth from the way an elder carries the cup in the holy communion service.—The British Weekly.

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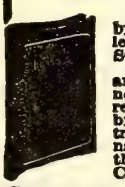
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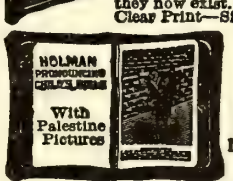
"Train up a child in the way he should go: and when he is old he will not depart from it." Prov. 22:6.

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North Carolina Christian Advocate

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District Conference Directory

Waynesville, at Union on Macon Ct. ..... May 20
Durham, at Duke's Chapel ..... May 21
Mount Airy, at Jonesville ..... May 26-27
Marion, at Oak Hill ..... May 31-June 1
Elizabeth City, at Englehard ..... June 2-3

SLATE OF JOHN R. CHURCH, GENERAL EVANGELIST
636 S. Green Street, Winston-Salem, N. C.

May 10-22—Benson, N. C.
May 24-June 5—Spencer, N. C.
June 7-19—Bedford, Va.
June 25-July 5—St. Paul, Minn.
July 9-19—Corbin, Ky.
July 23-August 2—Wilmore, Ky.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
THIRD ROUND

May

Duke's Chapel, 11 24
Carr, 8 27
Burlington Ct., Glencoe, 11 31
Calvary, 8 31

June

Branson, 8 3
Brooksdale, Allensville, 11 6
Rougemont, Riverview, 11 7
Andrews-Massey, Soapstone, 3 7
Bynum, Ebenezer, 11 13
Orange-Carrboro, Orange, 11 14
Cedar Grove, Prospect, 3 14
Leasburg, Salem, 3 21
Person, Oak Grove, 11 28
East Roxboro, 7:30 28

July

Mebane, 8 1
Milton, Connelly, 11 5
Yanceyville, Shady Grove, 7:30 5
Duke Memorial, 8 7
Roxboro, 8 8
Chapel Hill, 8 9
Durham Ct., Pleasant Green, 11 12
Webb Avenue-Holt's, Webb Avenue, 8 12
Front Street, 8 15

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
SECOND ROUND

May

Swan Quarter, Soule, 11 17
Fairfield, 8 17
Bath, Asbury, 11 24
Belhaven, Pantego, 8 24
Mattamuskeet, Amity, 11 31
Stumpy Point, 8 31

District Conference, Englehard, June 2-3.

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
SECOND ROUND

May

Biscoe, Star, 11 17
Carthage, 7:30 17
Rowland, Purvis, 11 24
Rockingham, 7:30 24
Red Springs, 11 31
Parkton, Cotton, 7:30 31

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
SECOND ROUND

May

Beaufort, 11 17
Newport, Newport, 3 17
Morehead City, 8 17
Mt. Olive Ct., Providence, 11 23
Mt. Olive-Calypso, Mt. Olive, 11 24
Goldsboro, St. Paul, 8 24
Ocracoke-Portsmouth, Ocracoke, 7 29
Atlantic, Atlantic, 11:30 30
Fremont, Black Creek, 11 31
Pikeville-Elm Street, Saulston, 3 31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

May

Raleigh, Edenton Street, 11 17
Garner, Mt. Zion, 3 17
Knightdale, ngiht 17
Erwin, 11 24
Dunn, 2 p. m. 24
Millbrook, Pleasant Grove, 11 31
Raleigh, Central, night 31

June

Middleburg, Cokesbury, 11 7
Henderson, City Road, night 7
Tar River, Ebenezer, 11 14
Clayton, night 14
Smithfield, 11 21
Newton Grove, Ebenezer, 3 21
Selma, night 21
Raleigh, Epworth, 11 28
Raleigh, Jenkins Memorial, night 28

July

ebulon, Wendell, 11 5
Franklinton, Wesley, 3 5
Youngsville, Bunn, night 5
Louisburg, 11 12
Creedmoor, Grove Hill, 3:30 12
Henderson, First Church, night 12
Fuquay, Cokesbury, 11 19
Cary, night 19
Oxford, night 22
Bailey, Mt. Pleasant, 11 26
Garner, night 26

August

Oxford Ct., Shady Grove, 11 1
Four Oaks, Saunders, 11 2
Mamers, 3 2
Benson, Elevation, 11 9
Lillington, Parkers Grove, 3 9
Princeton, Micro, 11 16

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

May

McKendree, 11 17
Farmville, 7:30 17
Rocky Mount Ct., 11 23
Spring Hope, 3 or 7:30 24

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

May

Carver's Creek, Shiloh, 3 24
Scott's Hill, Union, night 24

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

May

Hillside Street, 11 17
West Asheville, 7:30 17
Weaverville, 11 24
Asbury Memorial, 11 31
Skyland, Avery's Creek, 3 31

June

Candler, Pleasant Hill, 11 6
Hot Springs, Fairview, 11 7
Marshall, 8 7
Hendersonville, 11 14
Fletcher-Mills River, Horse Shoe, 2:30 14

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND—IN PART

May

Homestead-Pleasant Grove, 11 17
Pineville, Marvin, 3 17
Duncan Memorial, night 17
Trinity-Derita, Trinity, 11 24
Prospect, Carmel, 3 24
Belmont Park, night 24

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

May

Belmont, Main Street, 11 17
Belmont, Park Street, night 17
Shelby, Central, 11 24
Shelby Ct., Sulphur Springs, 2:30 24
Shelby Lafayette Street, night 24
Lincolnton, First Church, 11 31
Goodsonville, night 31

June

Cherryville, First Church, 11 14
Cherryville Ct., Mary's Grove, 2:30 14
Gastonia, Smyre, night 14
Lowesville, New Hope, 11 and 3 20-21
Lowell, South Point, 11: 21
Gastonia, Maylo, night 21
Stanley, 11 28
Rock Springs Ct., Mt. Pleasant, 2:30 28
Gatsonia, East End, night 28

July

Kings Mountain, 11 5
Bessemer City, night 5
Polkville, Clover Hill, 11 11
Cramerton, 11 12
Dallas, Puett's Chapel, 3 12
Gastonia, Trinity, night 12
Belwood, Palm Tree, 11 18-19
South Fork, 3 19
Crouse Ct., 11 26
Lincolnton Ct., Marvin, 3 26
Gastonia, Bradley Memorial, night 26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
THIRD ROUND

May

Randolph, 11 and 2:30 17
Bessemer, 7:30 17
Reidsville Ct., 11 23-24
Reidsville, Main Street, 7:30 24
Cedar Falls, 11 and 2:30 31
Asheboro Ct., 11 and 2:30 31
Guilford, 7:30 31

June

Ruffin Ct., 11 and 2:30 7
Jamestown-Oakdale, 7:30 7
College Place, 7:30 10
Coleridge, 11 and 2:30 14
Highlands, 7:30 14
Liberty, 11 and 2:30 21
Pleasant Garden, 11 and 2:30 21
Wesley Memorial, 7:30 21
Mt. Pleasant, 11 and 2:30 28
Gibsonville, 11 and 2:30 28
Ward Street, 7:30 28

July

New Hope, 11 and 2:30 5
Randleman, 11 and 2:30 5
Asheboro, First Church, 11 12
Farmer, 11 and 2:30 12

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
THIRD ROUND—IN PART

May

Marion, First Church, 11 17
Morganton Ct., Mt. Pleasant, 3 17
Glen Alpine, night 17
Bostic, Oak Grove, 11 and 3 23-24
Broad River, Tanners Grove, 11 24
Forest City, night 24

June

Old Fort Ct., Mill Creek, 11 7
Old Fort Station, night 7
Marion Ct., Glenwood, 11 14
Cross Mill, Capernium, 3 14
Marion Mills, Clinchfield, night 14
Micaville, Celo, 11 21
Bald Creek, Borings Chapel, 3 21
Burnsville, night 21
McDowell Ct., Bethel, 11 28
Table Rock, Linville, 3 28
Valdese, night 28

July

Rutherfordton, Gilboa, 11 5
Gilkey, Mt. Hebron, 3 5

District conference, May 31-Junel, at Oak Hill on the Table Rock charge, two miles out from Morganton on highway No. 181.

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
THIRD ROUND

May

Wilkesboro, Roaring River, 11 17
Draper, 11 24
Rural Hall, Rural Hall, night 24
Todd, Fairview, 11 30
Boone, 11 31
Watauga, Valle Crucis, night 31

June

Moravian Falls, Buelah,, 11 6
Jefferson, Zion, 11 7
Warrensville, Clifton, 3 7
Creston, Scutherland, night 7
Rockford Street, 11 14
Mt. Airy Ct., Imogene, 3 14
Ararat, Chestnut Grove, night 14
Sparta, Piney Creek, 11 21
Laurel Springs, Mt. Zion, 3 21
Helton, Greenwood, night 21
Danbury, Pine Hall, 11 28
Sandy Ridge, Snow Hill, 3 28
Walnut Cove, Palmyra, night 28

July

Spray, 11 5
Stoneville-Mayodan, Stoneville, night 5
Leaksville, night 8
Elkin, 11 12
Ronda, Maple Springs, 3 12
Jonesville, Longtown, night 12
North Wilkesboro, 11 19
Yadkinville, 3 19
Dobson, Siloam, night 19
Mt. Airy, Central, 11 26
Pilot Mountain, Whitakers, 3 26
Madison, night 26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
THIRD ROUND

May

Concord, Epworth, 11 17
Yadkin-Rowan, Rowan, 5 17
First Church, night 17
Concord, Westford, 11 24
Concord, Kerr Street, night 24
China Grove, 11 31
Gold Hill, Wesleys, 3 31
Spencer, Central, night 31

June

Coburn Memorial, night 3
Forest Hill, 11 7
Concord Ct., Carmel, 3 7
Concord, Central, night 7
Pastors' School 14
Norwood Ct., Randall, 11 20
Concord, Harmony, 11 21
Mt. Pleasant, Mt. Pleasant, night 21
Granite Quarry, Providence, 11 28
New London, Bethel, 3 28
East Spencer, Main St., night 28

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

	May
Mooresville, Jones Memorial, 10	24
Mooresville, Broad Street, 11	24
Taylorsville, Marvin, 3	24
Stony Point, night	24
Statesville, Race Street, night	25
Ball's Creek, Center, 11	31
Catawba, Hopewell, 3	31
Maiden, May's Chapel, night	31
	June
Mooresville Ct., McKendree, 11	7
Elmwood, Ebenezer, 3	7
Mt. Zion, night	7
Statesville Ct., Midway, 11	21
Whitnel, Zion, 3	21
Granite Falls, night	21
Hickory, Westview, night	24
Hickory, First Church, 11	28
Newton, night	28
	July
Davidson, Fairview, 9:45	5
Olin, Snow Creek, 3	5
Hiddenite, Liberty, 11	12
Lenoir Ct., Olivet, 3	12
Lenoir, First Church, night	12

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

	May
Brevard Ct., Lake Toxaway, 11	17
Brevard, night	17
Junaluska, 11	24
Macon Ct., Mt. Zion, 3	24
Franklin, night	24
Whittier, Olivet, 11	31
	June
Crabtree, Davis Chapel, 11	7
Murphy, night	7
Webster, Webster, night	14
Robbinsville, Robbinsville, night	14
Glenville, Glenville, 11	21
Highlands, Horse Cove,, 3	21
Fines Creek, Cattaloochee, 11	28
Delwood, Maple Grove, 3	28
Clyde, Harmony, night	28
	July
Sylva, 11	5
Andrews, night	5
Franklin Ct., Snow Hill	12
Bryson City, night	12
Cullowhee, 11	19
Hayesville, Myers Chapel, 3	26
Murphy Ct., Peachtree, night	26

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

	May
Oak Ridge, Community, 11	17
Bunker Hill, 3	17
Burkhead, night	17
Centenary, 11	24
Kernersville, Shady Grove, 3	24
Thomasville, Main, night	24
Green Street, 11	31
Davidson Ct., Arcadia, 3	31
Hiatt-Sedge Garden, Hiatt, night	31
	June
Hanes-Clemmons, Bethel, 11	7
Reeds, 3	7
Grace, night	7
Thomasville Ct., Pleasant Hill, 3	14
Walkertown, 11	21
Mocksville, night	21
Ogburn Memorial, Shiloh, 3	28

RESOLUTIONS OF RESPECT

The members of the Woman's Missionary Society of First Methodist church, Rocky Mount, wish to pay tribute to Mrs. J. L. Suiter, who died March 2, 1936.

She was thoroughly consecrated to the church and its work; her life was characterized by deeds of charity and mercy. Therefore we resolve:

First, That we feel our loss deeply and bow in submission to God's will.

Second, That we extend our deepest sympathy to her bereaved family.

Third, That a copy of these resolutions be placed on the minutes of our society, a copy be sent to the North Carolina Christian Advocate and a copy be sent to her family.

Respectfully submitted,
Mrs. N. B. Dozier,
Mrs. C. L. Bonney,
Mrs. J. E. Lambert, Jr.

IN MEMORIAM

In memory of my dear father, J. T. Williford, who departed this life two years ago today, April 18, 1936.

Oh, how we miss you, dear papa, no one on earth can tell;
Though we can't understand why you left us,
Yet we know God "doeth all things well."

I know from heaven you see us, and help guide us all through the day;
You loved us dearly while here on earth,
But I know you wouldn't come back to stay.

Oh, how we miss you, dear papa, the voice we loved is still;
There's a vacant place in our home which never can be filled.

So sleep on, dear papa, take your sweet rest;
We loved you dearly, but God loved you best.

His loving daughter, Sallie.

WHAT EPISCOPAL ADDRESS SAYS

(Continued from page 9)

beverage liquor trade. The liquor traffic is inherently immoral. Legalizing it did not change its character. We reassert the slogans of our fathers' consciences and of our own—

Total abstinence for the individual;
Prohibition for the state.

We accept no unworthy discharge in this war. We desire our spiritual descendants to know that when our cause was unpopular we did not take the road to surrender. For the sake of youth, for the sake of the home, for the sake of the church, for the sake of the state, we urge in strongest terms that our people and, in particular, our official members keep absolutely clear of this destructive business.

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IN MEMORIAM

HAYES—On Easter Sunday p. m. we took the body of one of God's saints to the family burying ground and left it there. Mrs. Hayes, the saintly wife of Brother L. R. Hayes, one of our stewards at Union, had been a sufferer for a long time. It was an inspiration to go into her sick room and see how patiently she endured and how she kept faith with God. One of her regrets the past few years was that she could not be in her church. A great loss to the family, to be sure, but what an Easter offering they made on that Easter Sunday!

E. W. Downum.

OWEN—Silas Herring Owen was born on February 27, 1854. When he was a youth of about 15 years he gave his life to Christ and united with Andrews Chapel Methodist church, and from that day until Friday, April 24, 1936, when he died he not turn aside from the service of his Lord. He loved God and the church, and that devotion was demonstrated in his faithfulness. Only once in my four year pastorate here did he miss a preaching appointment and that because of sickness. He was married but spent his days in the home with his two sisters who survive him. May God's rich blessings ever abide with them, and may he give them comfort in their great loss.

A. L. Thompson, Pastor.

CAMPBELL—On the 21st of March we laid to rest in the cemetery in Murfreesboro the remains of James A. Campbell. He had spent much of the past year in hospitals and at Hot Springs, Ark., trying to stay off his troubles, but finally had to surrender to them.

Brother Campell was born in Hickory, N. C., and had spent the past 16 years in Murfreesboro. In these few years he had done much toward the building of the town, having been a leader in the industrial life of the town.

He leaves one son, George, of Murfreesboro, and two sisters and three brothers: Mrs. L. T. Heavner of Smithfield and Mrs. Florence Mauney of Lincolnton, and Sam, Tom and Shelton Campbell, all of Hickory.

Services were conducted by his pastor, assisted by Rev. J. W. Bunn, pastor of Murfreesboro Baptist church.

E. W. Downum.

FLOWERS — Early on Wednesday morning, December 25, when the very clouds seemed to be in sympathy with the already stricken family, the angel of death visited the home of Mrs. W. C. Campen and bore away to a final resting place one of the dearest friends I have ever known—Mrs. De Ella Flowers.

For several months prior to her death Mrs. Flowers was confined to her home which she made with her daughter, Mrs. W. C. Campen, during which time she always appeared clothed in a spirit of resignation to the divine will. Her devoted children did all in their power to restore her to health, but God saw fit to remove her from this vale of tears to a brighter and happier home.

Mrs. Flowers was a consistent member of the Zebulon M. E. church and missionary society, always willing to help in any way she could for the advancement of God's kingdom. One could always find her Bible near at hand. Her life was a beautiful example of a Christian woman.

As a wife and mother of a large family she was an inspiration and measured up to every demand of the important standard of life, nor was her interest confined to her own family circle, for as a neighbor she was always ready to render any assistance possible toward the relief of suffering humanity, always doing her bit to make others happy. To know her was to love and respect her. A good woman is gone and truly her sons and daughters can "rise up and call her blessed."

The funeral service, attended by a large number of sorrowing friends, was held in Zebulon church with Rev. C. L. Read, pastor, in charge, and assisted by Rev. E. H. Davis of Louisburg.

It's lonesome without you,
We miss you more each day;
For life is not the same to us
Since you have gone away.

Your sweet smiles will always linger;
Time cannot fade them, 'tis true.
Years that come cannot sever
Our beautiful memory of you.

A devoted friend,
Mrs. H. F. Wade.

RESOLUTIONS OF RESPECT

On the 17th of February, 1936, S. W. H. Smith, at the age of 93 years, having lived a long life of unusual usefulness both in church and state, passed into the great beyond to receive the glorious reward of the faithful.

Uncle Sam, as he was affectionately called, a native of Rockingham county, was born January 23, 1843. After the war in which he so valiantly served the South, he moved to the Guilford College section of Gulford county. He identified himself with Muir's Chapel M. E. Church, South, where he remained a member until his death. Brother Smith filled practically every post of responsibility of the church. To him the positions he filled were obligations high and sacred; to him they meant not drudgery, but a great and exalted privilege. He was tireless in carrying out the business matters of the church, and when it came to revivals his energy knew no bounds. He, like St. Paul, gloried in the gospel. Many of the members of Muir's Chapel felt that the church is what it is today because Brother Smith wrought there.

In public life generally he was an inspiration, taking part in all the worth while activities of the community, and even though handicapped in his last few years by age and ill health he never failed to show interest in the affairs of the church and state.

In his private and family life he always exemplified the high and noble Christian qualities. Therefore be it resolved:

First, That in the death of S. W. H. Smith, Muir's Chapel has lost one of its most valued and loyal members, and the community one of its most prominent figures.

Second, That a copy of these resolutions be spread upon the minutes of the board of stewards, copies furnished the North Carolina Christian Advocate and the family of our late beloved Uncle Sam.

A. C. Morris,
B. T. Baxter,
Mrs. R. B. Boren,
Mrs. C. A. Boren.
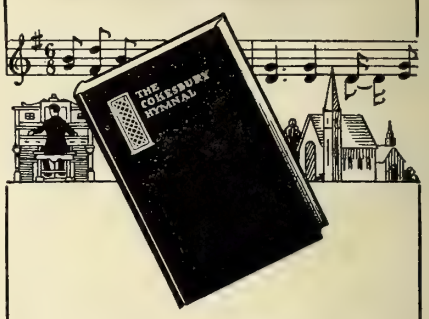
IN MEMORIAM

We, the members of the Woman's Missionary Society of First Methodist church, Rocky Mount, N. C., wish to pay tribute to our beloved member, Mrs. Carrie Hyman Sanders, who was recently called to her heavenly reward. We feel that we have suffered a distinct loss in her going. She was a loyal and devoted worker; her place will be hard to fill. We are thankful for the life she lived among us and we pray that her gentle spirit may ever abide with us, inspiring us to a nobler life with Christ.

We extend tenderest sympathy to her loved ones.

Mrs. E. I. Fleming,
Mrs. T. W. Smithson,
Mrs. C. W. Ivey.

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Volume 81 GREENSBORO, N. C., THURSDAY, MAY 21, 1936 Number 21

Believe in the People

JESUS was a carpenter. He came from the families of the poor. His disciples were drawn from the humble walks of life. His mother sang of putting down the mighty from their seat and exalting them of low degree. The upper classes of his day, both Jew and Roman, looked upon him with fear and contempt. In the end they crucified him, branding him with the death of a slave. But of him it is written that the common people heard him gladly.

As those early disciples, drawn from the ranks of the masses, went out to preach that this crucified one was indeed the Christ, the inaugurator of the kingdom of God, it is noteworthy that it was the slaves and working classes which were receptive to the message. As the historian Schiller puts it, "As the gospel of the poor and oppressed, of the despairing and guilty, Christianity naturally sought its adherents first in the lower strata of population."

Jesus believed in the common people. He looked with compassion upon the multitude. He taught that the kingdom of God was open to all. And Paul made clear this essential democracy when he proclaimed that in Christ there was neither Jew nor Greek, bond nor free, male nor female. The message was to all and the belief back of it was that whosoever would could come into this kingdom of self-respect.

As Americans we can take deep satisfaction that this underlying belief in the masses is the very foundation of our national life. Our Declaration of Independence asserted the essential equality of men. Such founding fathers as Jefferson were eloquent in asserting their belief in the people. Abraham Lincoln, the very incarnation of our finest traditions, said that "This country with its institutions belongs to the people who inhabit it." In his Gettysburg address he declared that this nation is dedicated to the proposition that all men are created equal and that this government is of the people, by the people and for the people. In more homely language he could say that God must love the common people for he made so many of them. He had faith in the masses. True Americanism has faith in the masses.

Christianity since its very beginning has had to fight a constant battle to uphold the dignity and worth of the common man. It has taken the world a long time to learn the lesson which Peter acknowledged when he said that "God hath showed me that I should not call any man common or unclean." Today there is a new and bitter denial of this worth of common people. To the new dictators the blood of the masses is of little value except to be poured out in war. In a very real sense there is a sharp line dividing those who believe in the masses and those who do not. Leaders today can be divided into those who place their reliance in the ultimate worth of men and those who deny any such worth.

—The Presbyterian Tribune.

The North Carolina Christian Advocate for All Church Officials

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NORTH CAROLINA CHRISTIAN ADVOCATE

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TRAINED MINISTERS NEED INFORMED LAYMEN —HENCE THIS OBJECTIVE SET BEFORE US

Act Quickly! Lead in a Noble Cause!

GREENSBORO COLLEGE NOTES

Final elections for the editors and business managers of Greensboro College's three student publications for the coming year were held last week.

Miss Jane Whicker of North Wilkesboro was elected unanimously editor of the Collegian, monthly paper, and Miss Elizabeth Dellinger of Stanley was named business manager. Miss Rowena Taylor of Oxford was elected literary editor.

Miss May Mundy Clifton of Newton was elected editor of the Echo, year book, with Miss Jerry Foy of Scott's Hill as business manager.

The editor of the Greensboro College hand book is Miss Martha Peacock of Goldsboro, with Miss Rowena Taylor of Oxford as business manager.

Recitals by students of the music department at Greensboro College last week were as follows: Tuesday night, Miss Virginia Booze of Winston-Salem, organ recital; Thursday afternoon, Misses Nancy Byrd Miles and Virginia Smith, both of Greensboro, voice recital; Friday night, Miss Mary Elizabeth Nicholson of Guilford College, piano recital; Saturday night, Miss Nell Davis of Greensboro, organ recital. Drama recitals presented were by Misses Frances Maurice, who gave a program of poetry Wednesday night, and Elizabeth Faw of North Wilkesboro, who read "The Piper," a play by Josephine Peabody, Thursday night.

VITAL CENTERS OF PERSONALITY

Nothing is more moving in all our human history than the sight of a supreme personality declaring what his own life means, what it is for, what lies in it and behind it, what stretches out before it. Sometimes these declarations come at the opening of a life, saying, "This is what my purpose is." Sometimes they come at the end, saying, "This is what I meant and tried to be and do." But whether we see this at first or at last, we are nowhere nearer the vital centers than in the presence of these declarations. These are the burning bushes and the revealing voices that make the ground holy to those standing by seeing and hearing.—Bishop William F. McDowell.

HALF YEAR RECORD OF BREVARD STREET CHARLOTTE

$160 spent on painting parsonage and repairs to educational building with bills paid.

$800 back building and loan on parsonage raised and paid.

One-half of benevolences for year paid.

One-half of Children's Home apportionment paid.

One-half salaries (presiding elder and pastor) paid.

Total budget for year paid approximately one month in advance.

Fifty-five new members received: 38 on profession of faith and 17 by church letter.

Fifteen standard training credits earned by teachers and workers of church school.

WHERE THE CABINET BEGAN

To Bishop McKendree is due the idea of the cabinet. Bishop Asbury would never permit the presiding elders to counsel him in stationing preachers. He knew them all and felt that he could make unprejudiced decisions regarding each one. When McKendree was elected a bishop he urged him to follow his policy. He was unsuccessful, however, for Bishop McKendree insisted on consulting the presiding elders in making all appointments.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, MAY 21, 1936 Number 21

What is the remedy when a public speaker does not know when to stop? A man who knows prescribes as follows: "The man who thinks by the inch and talks by the yard, should be dealt with by the foot."

✧ ✧ ✧

May and June are favorable months for church work and every wise pastor and alert congregation will take advantage of these opportune days to give every department of the church a shove forward and upward. The ways of the successful farmer during this particular season should be an example to every pastor who expects to make a success of his church work.

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Our Methodism has a wonderful heritage. The victories of the saints, who in trials and sufferings endured, remain an inspiration to all who came after them. They encourage us to press on, sure of a part in the crowning day that is coming bye and bye. The echoes of their songs of victory are with us still and the assurance of the unfailing Presence that never failed them hearten us in the darkest hour. We still have our songs in the night.

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We howl much about certain groups that lobby for their own interest, but we are forgetful of the groups that lobby for the government, little concerned about the governed and the benefits that accrue to all such. The Army lobbies for its own legions and the Navy for its own craft. The government is now lobbying for itself. New burdens, larger salaries and more employes are the big concern. No outside groups are powerful enough to withstand those within. "The people" and their votes count only in a remote way for their own good. The one effort of those within is to enhance the government edifice and render more powerful the governors rather than to minister to the governed. We are in danger of being swallowed by the office holding class. No man can say when this is going to stop.

Men and women, born from above, going forth with glowing hearts telling the glorious story of redemption would do more to make the church a conquering force than all the devices of man's ingenuity and the learned homilies of theologians in the pulpits of the land. This rising tide of secularism in the land can be met only by the spiritual expressed in the lives of holy men and women.

✧ ✧ ✧

"I was afraid and went and hid my Lord's money." This is the stamp of shame that Jesus set upon a man in one of his parables. Jesus was kind hearted, sympathetic and full of pity, but he was not a coward. And he cannot use a man who is afraid. Any Christian preacher who is afraid should without delay surrender his credentials and get out of the fellowship of brave men. Some seem to think the clever thing and the safe thing for them to do is to trim their sails to every breeze. But the ship of Zion is no sail boat. It is a great liner that drives ahead through tide and storm, and if you have not learned this jump overboard.

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The thirtieth general conference of the African Methodist Episcopal Zion Church has been in session the last two weeks in Greensboro, N. C. Delegates were here from Florida to Massachusetts and Chicago to New Orleans and many prominent visitors and fraternal delegates from other churches. This is a large and militant body of negro Methodists. Three new bishops were elected. These are Drs. Elijah Lovette Madison, financial secretary of Pittsburgh; William Cornelius Brown, pastor of First church, Brooklyn, N. Y., and James W. Brown, pastor of Mother Zion church, New York City. Two Browns were elected bishops, both of them natives of North Carolina, and both trained in the leading colleges and universities of this country. Their daily paper, "The Star of Zion," was printed in our shop and carried reports of the daily proceedings of the conference.

Preachers Ahead of Laymen

RECENTLY an unusually devoted pastor who has never learned the place of a prophetic ministry observed that the present trouble in preaching against the liquor business in North Carolina is that the laymen are so far behind the preachers in their views as to the hurt of liquor. They are concerned, he insisted, about the money in it and the taxes to be saved from the sale of it. Of course! The result is that in some sections the preachers are dumb as oysters. If they have something to say it is so wanting in pith and moment, reenforced by convictions, that they never create a ripple. A monster of such character as the liquor traffic can not be conquered with pith balls. The old time Methodist preachers took their stand against the making, the selling, and the drinking of liquor; and everybody knew that from this position they would not budge an inch. The liquor crowd never brought these men to a stand as the liquor store crowd has done some of the preachers of eastern North Carolina who are afraid to open their mouths. But not all—some being aware that they are prophets of God to cry out against the deep damnation and social hurt that follows the liquor business, it is a surrender to appetite and greed.

• •

The Three Institutes at Duke in June

THE three institutes that meet simultaneously will run as usual at Duke University in June, but they will open this year immediately following the commencement. The graduating exercises will close at sunset Monday, June 8, and the institutes will begin that same evening at 8 o'clock. These will assemble on the East Campus, the campus of the woman's college. The shade, the open spaces of the campus, the dormitories and the assembly halls make an ideal situation for such gatherings.

This is the 18th session of the North Carolina Pastors' School, the third session of the Rural Church Institute and the fourth session of the Institute of International Relations. The variety of themes presented and the number of speakers appearing give assurance of something of interest for all. Country life, church affairs, peace and war, public health, social betterment and such themes will be discussed by specialists. Bishops Paul B. Kern, Edwin H. Hughes, Dr. F. W. Otterbein of Chicago and Dr. Edwin Lewis of Drew University will be of general interest. So will Dr. William S. Sadler, psychiatrist, of Chicago, and Dr. C. J. Galpin of Washington, D. C., be heard with interest by all. Only the full programs can give one an idea of the rich treat in store for those who come to Duke in June.

Since these institutes run concurrently and they follow immediately the Duke commencement ,it becomes an easy matter for those who care to enjoy all these occasions. Surely our people of this state will appreciate the offering here in our midst. Others will come from far to enjoy that which we have at our doors.

• •

December and June

CHRISTMAS comes when the fields are bare in our latitude, but it does most to keep the world young. It is the child's festival that gathers about the hearthstone, making December as pleasant as May. Do not the commencements of June do almost as much for the world with its streams of young life that go out from high school and college to refresh and renew a weary world?

These dreamers, with their fresh enthusiasm and high courage, do much to put daring and hope into men whose hearts have become graveyards of buried hopes. How dreary this land would become, this new land of glorious conquest, but for these thousands of young men and women who leave behind the academic shades in June and go forth to make their way in the fierce struggle of life!

Fortunately, most of these go out sure they are going to set the world on fire. This is well; even though they learn to their surprise that it will not burn. They at least make a contribution of youthful daring and high idealism. Thank God for the marching feet of those in cap and gown in June!

• •

Each Facing His Difficulties

THE young people last winter in that wonderful meeeting at Memphis grew ecstatic as they faced life with Jesus Christ. The triumphal echoes of that assembly will be heard for years to come. How exhilarating is youth facing a world with Jesus!

The most pathetic thing about much of our church work is the dull, hopeless way in which many of us face our tasks in the field that lies about us. Some preachers never inspire a soul to fresh endeavor. They are "finished finite

clods untroubled by a single spark" unable to face their difficulties with enthusiasm. The heroic Christ is not a living presence with them or they would stir some soul to larger undertakings.

Such men see nothing but the difficulties before and they recall nothing but defeats in the years gone. They are old and grey, with the ashes thick about them. Such need to renew their youth, realizing the abiding presence of One who makes us more than conquerers and gives us assurance of a part in the crowning day.

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Some Figures of the Proposed Methodist Church

IT is of interest to note the figures of the new church by states. North Carolina will have 333,559, members, which puts it sixth among the states. Pennsylvania will be first with 482,608. Ohio with 469,929 stands second, Texas third with 469,283, New York fourth with 375,564, and Illinois with 373,172 occupies the position just above North Carolina. Following North Carolina is Indiana with 373,-172, Georgia with 290,517, Virginia stands in the ninth place with 386,171, while the big ten concludes with Tennessee which will have 276,412.

The Southeastern Jurisdiction, which will embrace Virginia, Kentucky, North and South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, and Cuba will number 1,922,-761, which is much larger numerically than any other jurisdiction. After the merger the Methodist Church will have a membership of over 8,000,000

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The Story of a $100 Check

THE mails of last Monday brought us a check for an even one hundred dollars in payment for new subscribers and renewals to the Advocate in Central church, Shelby. Mrs. George A. Hoyle sent the check and it is a safe presumption that she collected the money. For it is an annual practice with this elect lady, but this year she surpassed her former record. And it is the largest check that we have received for quite a while from one congregation in one day's mail.

Central, Shelby, is a great church and a leader in all things that pertain to the progress of the kingdom of God. Rev. R. M. Courtney must be a very happy pastor with such an excellent people to serve.

Where Stands the Mercy Seat

MEN had to learn that God could find them anywhere. Cain thought he could escape God by going to the land of Nod, just as lawbreakers of North Carolina half a century ago ran away to Texas to get beyond the clutches of the law. Jacob after crossing the boundry of his childhood homeland was surprised to know that God still had an eye on him. Jonah imagined that a little trip on a flimsy craft would put him beyond the reach of his God. But later a hymn writer of the Hebrews sang: "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Men had learned that God could find them anywhere. And we have come to know, also, that man can find God anywhere. F. W. Boreham has in his own picturesque and effective way set forth this truth when he says: "The veil of the temple was rent in twain from the top to the bottom. It was not that the Most Holy Place had ceased to be holy: it was that every other place had become holy too. It was not the desecration of the temple: it was the consecration of the world. God is no longer confined to a particular place. Where'er we seek him, he is found, and every place is hallowed ground. On the lonely hillside, on the open sea, in the busy market-place—there stands the Mercy Seat with its rent veil."

"Speak to Him, thou, for He hears, and Spirit
with Spirit can meet—
Closer is He than breathing, and nearer than
hands and feet."

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A Scotch Story

HERE is a Scotch story with a Highland flavor, but it is not a jab at Scotch thrift. It is a story of an altogether different color.

Here it is:

In a Scottish village a boot repairer, who was a strict teetotaler, was passing the local "pub" when the landlord was assisting a customer off the premises.

"Here, John," called the publican, "ye micht gi'e this chap an airm tae his house."

"Na, na!" replied the cobbler. "Ye should dae what I dae when I've feenished a job—put it in the show window."

People and Things

Rev. G. W. Vick was in revival services last week with Rev. J. N. Snow of the Summerfield charge assisting. The pastor reports that the meeting was a success with much good accomplished.

"We have our benevolences paid already in full at Mayodan. Have had our revival—a spiritual awakening. The church has been painted and all is going well on Stoneville-Mayodan charge.—Robt. M. Hardee.

"Home coming at Bethel church on South Fork charge, Sunday, May 31. All former pastors, members and friends invited to come and spend the day. At 11 a. m. Rev. B. Wilson will preach, and G. E. White at 2:30 p. m."—G. L. Wilkinson, Pastor.

"Rev. J. C. Gentry, pastor of Moravian Falls charge, assisted us in our meeting at Mt. Tabor. This is Brother Gentry's home church. He is a prophet who is not without his reward at home. His kith and kin love him and all of us welcome him back at any time."—J. E. B. Houser.

"On account of poor health I am surrendering the charge of Ocracoke and Portsmouth and returning to our home in Aulander, N. C. Please state in the Advocate that my future address will be Aulander, N. C., instead of Ocracoke. I ask the prayers of all Christian people for the restoration of my health."—R. F. Taylor.

"The mid-summer meeting of the Washington group of churches of the Elizabeth City district will be held in Fairfield church, with Rev. Allen C. Lee as host of the conference, on Tuesday, July 14, at 10 o'clock. The meeting will adjourn at 4:30 p. m. The program committee for the group conference will meet immediately after lunch on the first day of the district conference in Englehard on June 2."—Edward J. Rees. Group Leader.

"Have just closed the best revival at Spray in which I ever had a part. Rev. Leon Russell of Pikeville, N. C., whom we imported from Arkansas was the preacher, and I mean he truly is a preacher. Twenty-seven were received into the membership of the church and the church as a whole was greatly revived. Said he reads the Advocate. Might have something to do with his ability; I don't know."—"Jinks" Waggoner.

"I am already very busy teaching Bible to over 300 boys in Granbery College, Brazil, most of whom had never seen a Bible before coming here. I also have classes in the seminary. I have a church, and two or three preaching places where there is no church yet. I have, also, a fine Sunday school class of over 50 young men. I thought I had plenty to do up in western North Carolina, but I find now that it was play compared to the mission field—out here there's so much to be done that one is tempted to work day and night without sleep."—Chas. W. Clay.

Dr. H. T. Carley in the New Orleans Christian Advocate pays his respects to the road hog as follows: "There are three varieties of hogs—the pig, the grown hog, and the road hog. Practically the only difference is in the degree of hoggishness. The pig is only a little hog; the grown hog is all hog; the road hog is all hog plus. There is this difference, too: the pig and the grown hog walk, while the road hog drives an automobile. Probably Adam's clerk was thinking of the road hog when he said, 'Anybody would know he's a hog.'"

J. C. Cornett, Jr., son of Rev. and Mrs. J. C. Cornett, Morganton, N. C., has secured a scholarship from Guilford College, where he is now completing his sophomore year, to Dresden, Germany, where during the coming year he will specialize in the German language. Following next year in Dresden he will return to Guilford College to complete his college course. His German professor at Guilford desires that he now acqaint himself with the German language in a manner that he could not in North Carolina. He will sail for Germany in the early fall.

"We are trying to keep up with the program of the church. We are probably nearer our financial goal than we are our spiritual goal. Half of our accepted apportionment for benevolences has been sent to the treasurer. One hundred and twelve dollars has been sent to the orphanage. The Advocate is going into the home of every steward on the charge. Whether it is being thoughtfully read and inwardly digested by each of them we are not prepared to say. We will say that they are being greatly benefited if such is the case. If the editors of the Advocate or anybody else will come to see us we will take a day off and go fishing."—H. R. Ashmore.

"Easter month witnessed a good meeting at Rockingham under the leadership of Ed Rees of Washington. Dr. Rees did good work and God blessed his work among us. Ten have been received since the meeting. Raised during Easter month $1008.64 for benevolences. A check for $1000 has been sent to conference treasurer. Vacation Bible school and standard training school are on summer and fall program. The pastor and family are happy in this fine roomy home. Pastor will be with his cousin, C. C. Herbert, Jr., at Franklin in W. N. C. conference beginning May 18 for meeting of ten days or more."—J. F. Herbert, Pastor.

"Mrs. Goforth and I want to take this opportunity of expressing our appreciation for the helpful messages that came to us from the Winston-Salem district conference at Kernersville and the district meeting of the W. M. S. at Midway, since it will be a year until these groups meet again. Our little boy's last operation at Johns Hopkins Hospital was for a double cleft palate or the placing of a roof in his mouth to aid his speech and eating. The success of the operation, a long and tedious one, depends upon the tissues living and growing. The great surgeon said he had done his part. We must pray and wait for results."—R. C. Goforth.

"Will you please forward the Advocate to me at Ichibancho, Matsuyama, Japan. We have had a wonderful trip so far. Left Salisbury on April 1. Visited Washington, New York, Havana, Panama, Los Angeles, Hollywood and San Francisco, and after a day here in Honolulu will sail for Japan, arriving there May 19. Have been entertained by Japanese in Washington, Los Angeles and San Francisco. This because of our part in defeating two anti-Japanese bills in Arizona last year. Have preached twice on this boat and spoke twice to the Japanese in San Francisco and Oakland. Had one death on board, and we are taking the body of a Chinaman back to rest with his ancestors. We are all feeling fine."—I. L. Shaver.

Dr. J. E. Koonce, a druggist of Chadbourn, has annouced his platform for a place in the next General Assembly. The House will have a member who is a good citizen and a faithful and constructive representative, if the people will send J. E. Koonce to represent Columbus county. Such men are greatly needed in our General Assembly.

I may remind those who still dislike the association of the church with the popular press, that the Victorian taste for books of sermons has entirely vanished. It is rather astonishing that the public ever demanded these books. Nobody could read them now. A sermon is a kind of speech; it is not meant to be read. The religious column in a newspaper may not be an unwelcome substitute. —Dean Inge.

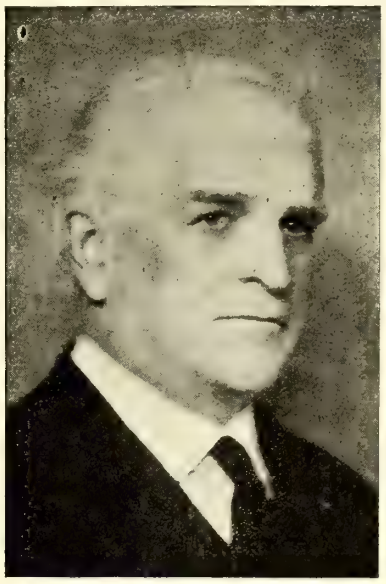
Some time ago when we heard that our Methodist friends were having financial trouble with their assembly grounds at Lake Junaluska we prophesied that they would find a way to save their valuable property. The North Carolina Christian Advocate in its last week's issue announced the way—Dr. W. A. Lambeth. In selecting Mr. Lambeth of Thomasville, now pastor of Wesley Memorial church, High Point, to head the movement, the College of Bishops made certain the financial redemption of the assembly. It is going to take a lot of work and a lot of co-operation on the part of the Methodists, but that will be gladly given under the leadership of Will Lambeth.—Charity and Children.

"In the passing of O. M. Hooker of Aurora the church and community shares with the immediate family the sense of great loss. For many years Mr. Hooker faithfully attended and supported his church. For more than 20 years he was a steward and teacher in the Sunday school. As cashier of the Bank of Aurora he was true to the trust of his fellowmen through the years. His pastor found him to be not only a man in whom there was no guile, but a spirit-filled man of unusual excellence. He leaves his widow, one son, O. M. Hooker, Jr., and three step-children whom he loved as his own, Mrs. Clive Burton of Bethel, Mrs. Robert H. Ross of Washington, D. C., and Walter Robert Hudnell of Winston. May his mantle of high character and noble service fall upon his loved ones and upon all of us who miss him until we meet again."—H. R. Ashmore, Pastor.

"A few words from Bethel-Fairgrove circuit. We had a good year in 1935, but our work to date is in advance of last year. We paid one-half our Children's Home apportionment Thanksgiving and the rest was paid the past Sunday with $5 over at Fairgrove. Brother Woosley and Miss Bell, the music teacher, brought 18 of the children in their new bus. They gave us a very impressive program at each of our churches which was greatly enjoyed. We held our revival at Bethel in April. Rev. J. W. Combs of Troutman did the preaching. We had a good meeting. We have added this year to the church on profession of faith nine and by certificate nine. Two missionary societies have been organized since we came to the charge with 35 new members. Our people have been good to pastor and his family. They have pounded us with good things to eat. A member from Fairgrove brought us a fine turkey last Thanksgiving. Bethel church has the salary paid to date and 60 per cent of the collection. We are expecting to come out in full at the end of the year. We are looking after the Advocate and hope to have our stewards 100 per cent subscribers soon."—R. E. Ward.

BISHOP WM. F. McDOWELL TO HOLD A MEETING IN MORGANTON

From May 24-29 inclusive, Bishop W. F. McDowell, senior bishop of the Methodist Episcopal Church, whose residence is in Washington, D. C., will be with Rev. J. C. Cornett, the pastor, in First Methodist church, Morganton, N. C., for a series of special services.



BISHOP WM. F. McDOWELL

Bishop McDowell has been with North Carolina pastors many times within the last year or two, and wherever he has gone the people have been delighted and greatly blessed by his preaching. He is one of the truly great men and great preachers of universal Methodism and has preached everywhere in this country and frequently in England. For many years he has been an outstanding leader of the Methodist Episcopal Church and still maintains the same position.

He likes North Carolina and North Carolina Methodists adore him.

ELIZABETH CITY DISTRICT CONFERENCE

The Elizabeth City district conference will meet at Englehard, Tuesday, June 2, at 10 o'clock, and adjourn with lunch Wednesday, June 3. All interests of the district and connectional work will be given due consideration. Visitors will be welcome.

Let all pastors notify the conference host, Rev. J. T. Stanford if they or their delegates intend to spend the night. Let all local preachers have their written or an oral report, and state their pleasure as to the renewal of their license. B. B. Slaughter.

MINISTERS WIVES OF NEW BERN DISTRICT

The ministers' wives of the New Bern district, led by Mrs. L. C. Larkin, held their regular meeting at the district conference on Thursday afternoon, May 7, in the room of the intermediate department of the Beaufort church.

Mrs. Leon Russell gave a brief report of the meeting of the ministers' wives of the North Carolina conference which was held at the missionary conference in Durham.

Mrs. Larkin urged that our association co-operate with Mrs. Hall in her plans for beautifying the parsonage.

Plans were discussed concerning the officials of the North Carolina Ministers' Wives' Association becoming members of the annual conference and a committee was appointed to see if this could be accomplished.

The association was glad to have Mrs. B. B. Slaughter and Mrs. H. I. Glass of the Elizabeth City district present.

Mrs. Slaughter dismissed the meeting with prayer.

Mrs. W. A. Tew, Sec.-Treas.



Bishop Kern's Page

THE last few weeks have taken me to Nashville and Louisville in attendance upon the meetings of the general boards of our church. This has proved to be an inspiring experience even if the multiplicity of details is sometimes a bit wearisome and endless committee meetings a vexation to the flesh. It is very evident that there is a new note of optimism to be discovered throughout our church. The Board of Church Extension found itself able to grant more requests than for any year since the depression began. They handled the trust funds committed to their care in a most painstaking and scrupulous manner.

The cause of Christian education moves steadily forward in our denomination. It is quite evident that we have an organization and a program that cannot be surpassed anywhere in America The service they render the church is so vast that it can hardly be conceived. Everywhere I heard words of commendation for the conference programs being put on in North and South Carolina.

Perhaps the highest note of awakening enthusiasm came with the meeting of the board of missions. At last the tide of retrenchment is turning. In recent months we have suffered terrifically on account of the death and retirement of valuable workers. The income of the board was nearly fifty thousand more this year than last, but all of this and more went on the debt which accrued during the depression. But signs of convincing devotion to the missionary cause are still in evidence throughout the church and we are coming back to a larger program for our world enterprise.

One thing is very evident in all these meetings. The program that is so sadly needed cannot be put on unless there is an increased giving upon the part of the church. I wish all our people could see clearly what an enlarged generosity could do toward making more thoroughly Christian the world at home and abroad.

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The effort now being made to save the Lake Junaluska Methodist Assembly for the church is a most worthy one. The College of Bishops is sponsoring the movement and unanimously requested the release of Dr. W. A. Lambeth from Wesley Memorial church, High Point, to head the campaign. No finer selection could be made and Dr. Lambeth is already at work laying plans. Full information will soon be given regarding all the facts in the case. Suffice it to say that Southern Methodism has no choice in this matter. Junaluska is essential to her program and now for the first time in many years there is a real chance to liquidate completely the outstanding indebtedness and put the assembly under competent management within the authority of the church. Let all our preachers and laymen do their bit promptly and cheerfully.

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I was the guest of the General Conference in Columbus, Ohio, for two days last week. Proverbial Southern hospitality has nothing on these Northern brethren. They are more than expert in the gracious courtesies which they extend to their visitors. Bishops John M. Moore, Ainsworth and myself delivered addresses before the body and in each instance we were received with the most gratifying response. Bishop Ainsworth's fraternal address was spoken of in the highest terms by all who heard him. Somehow it did not seem inappropriate that when he took his leave Bishop Matthew W. Clair should be in the chair. Those brethren are honestly in favor of a united Methodism. They voted for the plan 470 to 85. In this minority vote were not a few negro delegates and yet some of the very strongest negroes were heartily in favor of the plan. The General Conference withheld legislation on several important matters because they felt that it was unwise to make structural changes while unification was a high probability.

Seven bishops retired and four were elected. Bishop Hammaker was a successful pastor in Youngstown, Ohio; Bishop Flint was the president of Syracuse University; Bishop Oxnam was president of DePauw University; Bishop Shaw, the negro bishop, was the editor of the New Orleans Advocate which serves the negro constituency of the church.

One feels in the presence of this commanding body of preachers and laymen that it is truly one of the great deliberative conclaves in America. They face issues squarely and courageously but always with a Christian spirit. We have nothing to fear and much to give us joy as we contemplate a closer scriptural holiness throughout the length and breadth of this land.

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Very encouraging indeed are the reports which come to me from the Easter period and the district conferences throughout the area. Our presiding elders and pastors have been busy overcoming the handicap of the first three months of the year. Old Man Weather has finally been put to rout. I confidently expect when the figures are in to find that we are, in spite of this early handicap, well ahead of the record of last year. And that was the best in our history. I am asking the treasurer of each conference to publish in full in the Advocate an exact list of all payments by charges on benevolences up to and including May 31. If you want your name to appear in this list see to it that your money is in the hands of the treasurer not later than May 30. Following that report I shall make a full statement regarding our total financial situation.

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I greet the host of young men and young women graduating from the high schools in the Carolinas. You are to be congratulated upon your achievement and I am sure that you are looking forward to even greater academic goals. No decision is more important than the choice of a college. Your life will be shaped very largely by the environment in which you spend your college days. The Christian college has something to offer to youth that is not found in the same degree elsewhere and the church bids you welcome to the educational opportunities which she has provided for the youth for which she is responsible. Wise parents will ponder well the choice of their childrens' alma mater.

METHODIST LAYMEN AGAINST LIQUOR TRAFFIC

At the Rocky Mount district conference, Methodist Episcopal Church, South, May 12-13, certain lay delegates requested the district lay leader, Wm. L. Knight, to give an advisory opinion regarding eligibility of members who are engaged in the liquor traffic for official position in the church.

Query: "Is any member of the church who is engaged in the manufacture or sale or who procures, fosters, aids or abets in the sale of intoxicating beverages qualified for official position in the church." Held the question did not involve charges or trial but only qualification and was properly before the conference. Construction, Discipline 1934, Section 655.

Opinion: Our church interprets church membership as a spiritual relation existing between the individual member and God. The church is most charitable in its attitude towards the honest convictions of its members. It does not presume to sit in judgment upon the consciences of its members. It does not advocate arbitrary withdrawal of its communion from any member. Its ministry is to work a change of heart and mind in man, and that God is the only judge of whether this true spiritual membership relation exists. Therefore, in reality, the church does not withdraw from its member, but the member, by his own volition, acts and attitude towards the principles and polity of the church severs this relationship.

But, with all its charity and forbearance, the church, in order to preserve its own organic existence and integrity, and to protect itself against the very evils which it seeks to correct, of necessity has to have rules and regulations governing its members in their attitude towards the principles and polity of the church. This is basic and fundamental. No organization could long exist if its positioned leaders and influential members were allowed to retain official position and leadership and use whatever of influence and power it gave them to oppose and discredit the very foundation principle upon which it exists. Therefore, to join this church it is required to take a solemn vow to "be subject to its discipline." This vow, apart from its greater spiritual significance, involves a matter of personal honor and integrity. The church in its Christian wisdom has provided a simple and usually effective way with which to deal with its erring members. See Discipline 1934, Section 327. Any local church and pastor failing to avail of this provision lays the foundations for greater publicity and embarrassment and deeper wounds both to the church and its erring member.

Our church has had a long and most inglorious experience with the liquor traffic. Only God knows how much the church has suffered and lost by liquor. She has never temporized with this evil without coming out the loser. Out of her ripe experience and wisdom she has taken a decided and uncompromising stand against intoxicating beverages—legal or illegal. It is against including in its official or representative personnel, or featuring in its program any who manufacture, sell, or parents, procures, sponsors, aids or abets in the manufacture, sale, by advertisements or actual handling or dispensing of such beverages. That is the letter and spirit of the law of the church. See N. C. Conference Minutes 1935—last paragraph Report No. 2 Board of Lay Activities. If this law is wrong there is an orderly and legal process by which it may be changed and preserve the honor and integrity of the church. There can be no excuse, reason or justification in any attempt to "termite" the church itself because of the law. The fact that other rules of the church are not strictly observed cannot avail as "two wrongs do not make a right." It cannot be justified on the ground of human "expediency" because the church is a moral and spiritual agency and there is no compromising expediency in the moral and spiritual realm. Jesus was betrayed by one in the "inner circle" professing to follow him. His crucifixion was planned in the temple by those professing to do God's service. No layman or preacher of the church can honorably recommend or sponsor for official position in the church one who is thus violating its law against intemperance. The mission of the church is to save the souls of men, not to promote their financial, social or political fortunes. It is not a matter of individual opinions, however honest and sincere; it is not a matter of pleasing personalities or potential man power. "We fight not against flesh and blood, but against principalities and powers—against the powers of darkness." To thus lower the standards is to lose the respect of the very ones we could save. There is no scorn as vitrolic and vituperative as a scorn which grows out of disrespect and disgust. May God save our beloved church from the contemptuous scorn of the world. The world is very critical of the church. It charges up against the church all the derelictions and delinquencies of its members. Our humanity is great. Our human likes and sympathy may endanger our judgment, causing great loss and embarrassment to the church. Our church is connectional. What we do or fail to do registers its effects throughout the entire Southern Methodism, and may affect other Christian churches. We may cultivate the few potentials while the countless multitudes go by the churches in scorn.

Many are in the throes of mental and moral agony over the hybrid liquor problem of today. The church is not causing this suffering. It is caused by the liquor interest and advocates. They will "cultivate," tease and torture if by any means they can obtain concessions and compromise. That is their strategy. The position of the church is logical, reasonable and necessary. This position is impregnable from the outside.

This advice is to follow the letter and spirit of our discipline. Let the pastors and the "faithful few" treat them kindly, reason and pray with the erring. If they do not "show forth fruits meet for repentance"; if "Ephriam is joined to his idols," there is only one honorable course for the church to pursue. Follow the discipline.

No member of the Methodist Episcopal Church, South, who is engaged in the manufacture or sale of intoxicating beverages, or who procures, counsels, fosters, aids or abets in its manufacture, distribution or sale, is not under the letter and spirit of its law eligible for representative position in the church.

(The foregoing opinion was sustained by Dr. J. Marvin Culbreth, presiding elder, and upon motion, unanimously ordered to be copied into the minutes, with copy to the North Carolina Christian Advocate for publication).

In social and economic matters it belongs to churches not to achieve but to testify. It belongs to the state to listen to testimony, and it is the sovereign merit of the democratic state that it has ears to hear.—Ernest Barker.

Four District Conferences in One Week

Four district conferences in one week—to be exact, in three days—gives one a feeling of superabundance. Such was true with the assembling of the Raleigh, the Rocky Mount, the Wilmington, and the Fayetteville district conferences last week.

At Middleburg

Dr. J. H. Barnhardt lost no time Tuesday morning in getting the Raleigh hosts in full swing. By ten-thirty he had organized and allowed most of the "connectionals" to be heard. No one was hurried and all felt that there would be ample time for the work of the day. The crowded house gave fine attention.

The local folks were busy getting the tables in order under the trees and served. Committees of the conference had their work well in hand.

Never before have we seen such an excellent piece of publicity as the district conference edition of "The Messenger" which Rev. D. A. Petty, the pastor, had issued, a copy having gone to each member of the conference beforehand. This contained a list of the delegates, the program of the day, facts about the Middleburg charge and, also, contributed articles. This brother believes in pinter's ink. Not strange is it that his charge leads the Raleigh district in the number of new subscribers to the North Carolina Christian Advocate and that his board is 100 per cent for the church paper. This intelligent preparation added much to the conference in all its work.

Before eleven the Orphanage man and the editor of the church paper were on their way from this Virginia border to the rich alluvial valley of the Tar where the Methodist of the Rocky Mount district were assembled.

At Farmville

Presiding Elder J. M. Culbreth was closing the morning session when we reached the scene of discussion. The dinner hour centered about barbecue. What an occasion of delightful fellowship and good cheer on the part of all!

The afternoon session centered about the woman's work. Representatives of the several interests of our church, such as the Advocate, the orphanage and the educational work were heard as the program progressed. For the women and that which especially concerns women the following speakers were heard: Mrs. Paul Mallison, Mrs. J. C. Wooten and Mrs. A. M. Gates. In all this program the home was kept well to the front. No one was better qualified to speak than Mrs. J. C. Wooten.

The morning session of the second day was given over to the men, with Dr. W. P. Few the chief speaker. We rely on the secretary for all details of this conference as well as for the other three conferences of this round. A few hours observation will not enable one to give an accurate report of any district conference, though all of them have much in common. Brother J. C. Wooten, the pastor at Farmville, had been in a hospital for some days, but to the delight of all he was out and able to bring a message to the conference.

In the State of Sampson

The roll call of the Wilmington district was well under way when we reached Clinton Wednesday morning. The conference assembled rather slowly, for a number of the members had to come more than 100 miles. Brother W. A. Cade, the presidng elder, was considerate of every one and of every interest. Visitors were recognized—some of them heard—committees were named, provision was made for the election of lay delegates and part of the reports from the pastors were heard before the session of the morning closed with a sermon by Rev. T. G. Vickers of Lumberton. Rev. A. L. Thompson was the preacher at night, discussing evangelism.

Some of the representatives of our institutions are heard again and again at these conferences, but there was a new voice at Clinton and also the next day at Raeford. This was that of Mr. C. E. Jordan of Duke. He is a son of a Methodist preacher, a loyal layman, and also the chairman of the board of stewards at Duke Memorial church. He knows the history and spirit of a Methodist meeting. We have not heard a more effective presentation of Duke in a few words than that made by this devoted laymen and well informed official of Duke University. His presence and words won favor.

Rev. W. A. Cade is a new elder, yet he is not new. He served the Fayetteville district a full term just prior to his last pastorate of four years at Front Street, Burlington. He is giving his best to the Wilmington district.

Of course the people of that section displayed their usual interest in the Advocate and showed this editor every consideration. We are sincerely grateful.

At Raeford

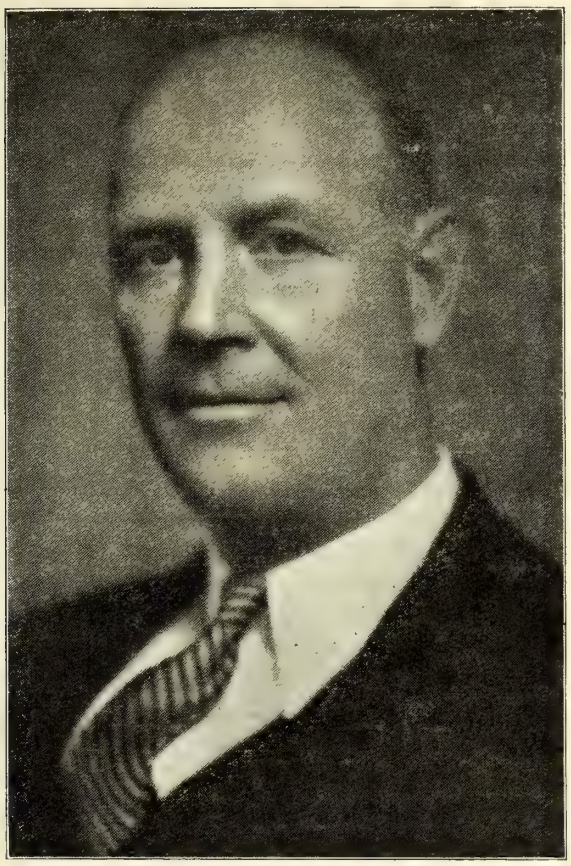
Only two features of the day in the Fayetteville conference directed by Rev. D. E. Earnhardt can be mentioned in this brief story: the testimony meeting of the morning and the skit put on in the afternoon by Mrs. D. E. Earnhardt.

Immediately before the noon hour the laymen testified, the conference sang and the hearts of many glowed with new fervor. Such an hour would not have been out of the ordinary fifty years ago, but it was new on this day in these last times. Many eyes were moist and some men and women felt that they had been lifted out of the humdrum of life. For a little while, we had forgotten the technique of the modern processes of which much is made of the coming of the kingdom.

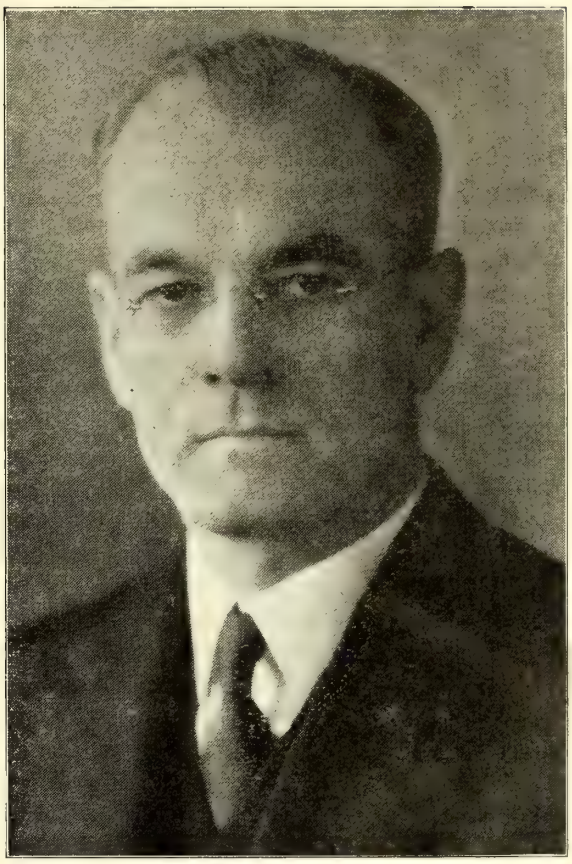
The skit of the afternoon directed by Mrs. Earnhardt was in the new home of Mrs. North Carolina Methodist. The effort was to inform as to Methodist institutions this newcomer into the Methodist household. The North Carolina Christian Advocate was the medium used for making her acquainted with the institutions and organizations we have for Christian education, for the woman's work, for orphan children, and for care of the sick.

In connection with this and a part of it, M. T. Plyler presented the Advocate. The children from the Orphanage sang, and Brothers Jordan, Curtis and others spoke for Duke, Greensboro College and other institutions on down the line of interests to be presented. The unique approach to this entire situation was new and most impressive. The full house gave close attention and went away with a new impression of the work of our church.

We are convinced from rather wide observation that the young people are being used in a larger and more effective way in both conferences of this state than ever before. We must exalt the work of the boards of Christian education. Poor is a church without a board of Christian education and a woman's missionary society.



DR. JOHN J. TIGERT
President of University of Florida. Delivers the Commencement Address at Greensboro College



DR. W. A. SMART
Emory University, who preaches the Baccalaureate Sermon at Greensboro College

GREENSBORO COLLEGE COMMENCEMENT PROGRAM

Plans for the 88th commencement exercises at Greensboro College, May 30 to June 1, has been completed, according to announcement made by Dr. Luther L. Gobbel, president of the college. Dr. John J. Tigert, president of the University of Florida, will deliver the annual commencement address Monday, June 1, and Dr. W. A. Smart of Emory University, Georgia, will preach the baccalaureate sermon and the Y. W. C. A. sermon Sunday, May 31.

Saturday, May 30, an annual business meeting of the alumnae association will be held at 2:30 o'clock. At 5 o'clock the class day evercises will take place. At 6 o'clock an alumnae-student dinner will be given, after which the Greensboro College Players, at 8:30 o'clock, will present a play in Odell auditorium.

Sunday, May 31, at 11 o'clock, Dr. Smart will preach the baccalaureate sermon. A concert by the Greensboro College School of Music, including the Greensboro College orchestra and the glee club, will be presented at 4 o'clock in Odell auditorium. Sunday night, at 8 o'clock, Dr. Smart will preach the Young Women's Christian Association anniversary sermon.

Monday, June 1, at 10:30 o'clock the opening exercises will be held, after which Dr. Tigert will deliver the annual address.

MT. AIRY DISTRICT CONFERENCE

The Mt. Airy district conference will meet at Jonesville church on the Jonesville charge on the afternoon of May 26, at 2 o'clock, and will continue through the next day, May 27.

A. C. Gibbs.

THE SOUTH ATLANTIC QUARTERLY

This valuable Quarterly is now in its thirty-fifth year, with a growing constituency and more and more valuable content. The first two articles of the present April number are typical of many that appear from year to year. The first, by Isaiah Bowman, president of the Johns Hopkins University, on "Next Steps in American Universities," and "The Newspaper as an Educational Agency" by Earl E. Muntz, are both stimulating and informing.

Would that we had the space to make quotations from these at some length, but these will give a taste of the contents. Says Dr. Bowman: "The intellecually dead men on our faculties are a menace to youth. Youth should acquire learning, but learning should advance with youth." Or this: "No university is worthy of the name that fails to make its contribution, no matter how small, towards the support of young men of exceptional talent."

Earl E. Muntz begins with this sentence, "For outranking all other sources of informal education stands the modern newspaper." He closes this wonderfully illuminating article of twelve pages with this sentence, "Freedom from official censorship in America makes it possible for the press to maintain its virility, and thus hold its place as the greatest of informal educational agencies."

The January number carried five most interesting articles dealing with our southern situation, past and present. As a matter of fact, Editor H. W. Dwire sees to it that each issue is of real worth with a wide variety of discussions.

Lift the church board of Christian education to the level of the board of stewards by making it 100 per cent for the Advocate.

A Clear Road Straight Ahead

By BISHOP EDWIN D. MOUZON

I have just returned to Charlotte from attending the spring meeting of certain general boards of the church and the May meeting of the College of Bishops. I came away from these meetings with deeper conviction than ever with reference to the responsibility that rests upon Methodism in America and especially in the South.

Moreover, I came away from Nashville with positive enthusiasm with regard to the kind of work we are doing and the progress we are making. I have never been so optimistic touching the future of our work. And this feeling of confidence is not founded on wishful thinking, but upon facts brought to my knowledge from various quarters and the fine spirit of Christian co-operation seen among the representatives of the various interests and among the bishops of the church.

There is a clear road straight ahead. We are not going to turn back, nor are we going to turn aside into some by-path. We are going to follow the road.

As I have the honor of being president of the Board of Christian Education, I begin with some reference to the work of this board. I could wish that the church at large knew the amount of work our secretaries and editorial writers are doing. It would shame many another man. Indeed, the work had so increased in Dr. Alexander's department that we found it necessary to provide for some one to be associated with him. Our board has been making a careful study of the place of the college in our educational system and we are more than ever convinced that our Methodist colleges must be definitely Christian and thoroughly honest in their educational standards or we must draw from them our support.

The amount and the quality of our church school literature is a source of constant surprise and gratification. It can be duplicated nowhere. At the present time, special attention is being given to the creation of a literature dealing with the evils of alcohol. In recent years so little had been done in a scientific and Christian way in the education of our people that not only young people but many of the older group are in surprising ignorance with reference to the evils of this age-long curse. Meantime, systematic mis-education by politicians, by liquor dealers, in the press and over the radio, and the general let-down in moral ideals together with the supercilious pharisaism of the men and women of this present age, have wrought moral havoc with multitudes of people. To meet this, our board is having developed by specially qualified writers books and pamphlets that ought to come into the hands of our people at large. Also, we are printing in our church school magazines lessons dealing in a convincing manner with the evils of intoxicating drink. Many of our people are in confusion through pure ignorance. "My people perish for want of knowledge" is a saying as true today as when uttered by the prophet long ago.

The reorganization of the general work of education, bringing together all the educational forces of the church in one board of Christian education, is building for us a constituency which is well qualified in these days of reconstruction to lay the foundations of a better world. For the Methodist church has not come under the influence of that defeatist theology which believes that the present world is doomed by divine plan to go down in moral ruin. Methodism stands for the rule and reign of Jesus Christ in human affairs. I came away from Nashville deeply resolved to do my part toward leading Methodists to fulfill their mission among men.

And I came away from Nashville with renewed optimism with regard to the missionary work of our church. Like every other high spiritual interest, missions, it must be confessed, had greatly slumped. The negative criticisms of the Christian Century and the over-published writings of a sometime unwilling missionary have contributed much to this let-down in interest. But the tide has now definitely turned. We saw this plainly at the meeting of the Missionary Council in Washington last winter. And this was quite marked at the meeting of our Board of Missions the other day. Lying back behind all this is the conclusion reached by men of light and leading that the program of Modernism is in a state of collapse. We have learned many things from the study of the religions of non-Christian peoples, and the lesson which, above all others, has been driven home is that they offer no hope for the moral salvation of mankind.

There is a deep conviction among Methodists that we must now plan for a new advance. I came away from these meetings feeling the thrill of it. We called to our board a new secretary. Dr. H. P. Myers, one of the strong men of the Virginia conference, a man whose major passion has been missions, comes to Nashville as secretary of education and promotion. It should be known that all the active bishops of our church except one have had experience in the foreign mission field. Our secretaries, therefore, have the advantage of intelligent co-operation on the part of the bishops. The bishops and the secretaries are planning a great forward movement in re-interpreting the message of Methodism to America and the removal of obstacles in the way of a great missionary advance. We must not only strengthen the wavering line; we must move forward in vigorous conquest. And this we will do. In due time others will have more to say about this.

Following the General Conference two years ago I gave to the church a message under the title, "Together." I urged that with one mind and one heart we all work together during the quadrennium. This very thing we have been doing. The spirit of unity was never more manifest than now in our Methodism. We see this in every gathering. Reports of it are brought to us by all the bishops and other connectional men.

Our Board of Christian Education is working in the finest Christian spirit. Our Board of Missions (composed of the bishops, elders, laymen and representative women) works in beautiful Christian co-operation, all groups working together. Our College of Bishops presents a united front. With a oneness beautiful to see we study together the great issues before the church. We are men of different temperaments and different viewpoints, but we are one in Christ and in devotion to the church. And with reference to all the great issues now before American Methodism we see eye to eye. Concerning not one of

these things will the church see one bishop presenting one opinion and another, another. The bishops in charge of annual conferences have passed under review and studied at great length and in large detail all the questions now before the church. We stand together. We mean to do what the church has called us to do. By the help of God, through the prayers of our brethren, we will lead as the church moves forward down the open road straight ahead.

AN EAGLE SCOUT POINTS TO WORLD PEACE

The great game of scouting points the way to world peace according to Eagle Scout Owen W. Matthews, III, an able Sea Scout and divisional officer of Regional Sea Scout Flagship "Columbia" and member of Troop 83, Portland, Ore. Matthew is the winner of the Eddie Cantor $5,000 scholarship prize essay contest entitled "How Can America Stay Out of War."

One of 212,000 entries submitted, Matthews' whole approach to his subject is based on his two weeks' experience camping in a foreign country with 30,000 Boy Scouts from 66 different lands plus the friendships with foreign boys in the years that have followed.

The fourth World Scout Jamboree which Matthews attended as one of the 402 Scouts and leaders from the United States was held at Godollo, near Budapest, Hungary. The four judges—Robert M. Hutchins, president of the University of Chicago; Frederick Bertrand Robinson, president, College of the City of New York; Ray Lyman Wilbur, president Leland Stanford University, and Henry Noble MacCracken, president of Vassar College—based their decision on the quality of "the most constructive, sincere and interesting letter, regardless of fancy writing and technical knowledge.

Matthews, a veteran Scout, has a Scout record reflecting his leadership qualities. Successively he served his troop as patrol leader, senior patrol leader and then junior assistant scoutmaster, and he has had extensive experience at Camp Meriwether, the camp of the Portland, Ore., Boy Scouts.

Matthews' winning essay follows:

"My idea how America can stay out of war is based on my personal experiences.

I am an Eagle Scout and have been in scouting for seven years. Through scouting and other worth while youth movements is the way this can be accomplished.

The spring of 1933 I heard of the coming Fourth International Scout Jamboree to be held in Godollo, Hungary, and made my plans to attend. I went to the Jamboree and there found my solution for future world peace. While a member of this wonderful Jamboree I learned what true brotherly love meant.

In Europe whenever we met a person in the Scout uinform we knew he was our loyal friend and brother. Although unable to converse with some foreign Scouts, their actions always bespoke friendliness.

All boys at the Jamboree wanted to be friends and we made new ones every day. By actually living for two weeks with thirty thousand foreign Scouts we learned that they thought and acted just as we did, even though their color and creed might be different. We loved these brother Scouts as much as those in America. Throughout the Jamboree encampment covering many sqaure miles was an attitude of friendliness and good will, no thought of enmity, everyone showing their paramount thought of creating world peace for the future.

The real benefits from this Jamboree are being manifested as time goes on. I am corresponding with eight Scouts I met at the Jamboree who live in the following countries: Esthonia, Luxembourg, England, Austria, Persia, Syria, South Africa and Australia. We exchange stamps, songs, literature and various articles pertaining to our respective countries and thereby continuing our worth while friendship. After these contacts how could we ever want to go to war against each other?

If the United States government sent picked groups of youth to these international gatherings, expenses paid, it would open the eyes of youth the world over as to the futility of war. Upon their return to America they should deliver lectures in schools and to older organizations telling the thoughts of youth in regard to war with other countries. If taught in youth the crime of war, as adults these boys will wholeheartedly disfavor war. Peace gatherings and encampments of youth from all countries will do more to further world peace than adult peace conferences held in some castle or other building.

Stress the movement for intelligent voting at the polls, to see that the only people sent to Congress are those who will do everything humanly possible to always vote to keep us out of war.

If we teach our youth of today the crime of taking human life, as in war, they will vote in the future to never leave their own shores to fight against other nations.

Thus America can stay out of war."

MINUTES SALISBURY DISTRICT CONFERENCE

The annual session of the Salisbury district conference was held on May 8 with Salem church on the Albemarle-Concord highway.

The morning session was called to order by Rev. C. S. Kirkpatrick, presiding elder. The various committees were nominated by the chair and elected by the conference. Practically the entire morning session was given over to the hearing of the reports of the pastors. These all reflected much activity along all lines of endeavor.

Dr. G. T. Rowe of Duke University preached at the eleven o'clock hour and brought a very thoughtful and profound message.

Rev. L. B. Abernethy of Elkin represented the Golden Cross; Rev. H. G. Allen of Reidsville represented the Conference Brotherhood; Rev. A. W. Plyler the Christian Advocate; Dr. Miller, Greensboro College; Prof. E. J. Coltrane, Brevard College; O. V. Woosley, The Children's Home. Revs. H. C. Sprinkle, a former presiding elder, and E. M. Avett, a former pastor in the district, were also visitors.

C. A. Reep was elected district lay leader and B. V. Hedrick and C. J. Goodman assistant district lay leaders.

Horace Lee Davis Blackwelder was granted license to preach, and Roy Spencer Cody and Lester Seymour Furr were recommended for admission to the annual conference.

The conference voted that the second Sunday in June be designated as Laymen's Sunday and that the laymen hold the services in the various charges while the pastors are attending the summer school at Duke University.

The following were elected delegates to the annual conference: W. R. Odell, G. C. Mauldin, C. J. Goodman, Joe M. McEachern, S. G. Hawfield, C. H. Barrier, H. A. Polk, J. R. Maynard, T. C. Earnhardt, F. I. Morgan, J. C. Kesler, M. L. Kiser, P. A. Harwood, Dr. T. A. Hathcock, C. A. Reap, Mrs. J. A. Rowland, L. H. Bost, D. A. Frye and J. A. Brown.

The conference accepted the invitation from Mt. Olivet church, located between Concord and Kannapolis, to hold the 1937 session there.

Pastor T. W. Hager and his Salem congregation did themselves proud in the entertainment. There was nothing spared that would add to the comfort and convenience of the conference. They seemed so happy that we were with them and the conference was delighted with its meeting place.

Presiding Elder Kirkpatrick is completing his four years on the district. Suitable and appropriate resolutions were passed regarding his work and of the regret of the district that the law of the church removes him from us. A purse was also presented to him to be used in whatever way he desires.

The absence of J. F. Shinn of Norwood was keenly felt. This layman has long been a leader in the district but is now confined to his home.

J. F. Harrelson, Secretary.

LOWES CHURCH RENEWS ITS YOUTH

Lowes church, five miles south of Reidsville, with a history that stretches across more than a century and a quarter, has girded itself afresh for renewed and larger service. Last Sunday was a big day at Lowes. It was home coming day and the celebration of the completion of a work that made the old church practically new. A. W. Plyler preached at 11 o'clock and H. G. Allen at 2 o'clock.



REV. T. V. CROUSE
Pastor Reidsville Circuit

The building was one of those big ,old fashioned rectangular structure with high ceiling and a superabundance of space in all directions. Rev. T. V. Crouse, the pastor, and his building committee put five Sunday school rooms in the front—three upstairs and two below, with the lower rooms opening into the auditorium, which gave it the same seating capacity as before. The ceiling was lowered so as to make the auditorium of proper dimensions, a pulpit recess constructed and the whole building painted afresh both within and without. All this was done at the amazingly low figures of $1548.95, most of which has been paid.

We have nowhere seen such excellent results secured at such low cost. The building committee was composed of F. S. Walker, chairman, D. T. Stadler, secretary and treasurer, A. G. Watkins, D. C. Smith, Robert S. Stanfield and B. E. Trent.

Rev. T. V. Crouse is now in his sixth year as pastor and he has made that one of the best circuits in the conference. Crouse is shepherd and king and the people wish to keep him till the end of his days.

THE NEW BERN DISTRICT CONFERENCE

The New Bern district conference met in Ann Street church, Beaufort, on Thursday and Friday, May 7 and 8, with Rev. T. McM. Grant in the chair. A well planned program was carried out so that the business of the conference was transacted in an interesting manner and ample time was given to worship and spiritual refreshing.

Among the significant events of the conference was the report of the trustees of district parsonage property. W. C. Chadwick of New Bern, chairman, announced the completion of a trade by which a new district parsonage has been secured. He announced that the presiding elder and his family have moved into the new home. The conference adopted the report of the trustees and indicated its joy by paying a substantial amount on the district apportionment.

The various interests of the church were represented by the following visitors: Prof. F. S. Aldrdige, Dr. M. T. Plyler, L. H. Allison, Dr. A. D. Wilcox, and Rev. A. S. Barnes.

On the afternoon of the first day the preachers reported the work of their various charges. Each person present was given a mimeographed chart, showing the report from each charge. From this report the following facts were of interest: Of the 30 charges in the district, 22 have reported additions on professions of faith, the total accessions by profession of faith being 337. Kinston led for the stations with 46 and Mt. Olive circuit for the circuits with 30. All of the charges, with the exception of three, reported substantial payments on the benevolences. New Bern, Beaufort, and the Goldsboro circuit reported the largest percentage of their acceptances paid to date. Seven charges in the district reported all of their stewards as subscribers to the Advocate.

The three sermons during the conference were preached by Rev. A .S. Parker, Rev. P. H. Fields, and Rev. W. C. Benson.

Not least among the very pleasant features of the conference was the lunch provided each day by the ladies of the Beaufort church and served in the community hut.

During the second day's session the conference adopted resolutions expressing regret that this session marks the end of Brother Grant's quadrennium as presiding elder of the New Bern district.

The following were elected delegates to the annual conference: J. A. West, Gherman Cobb, W. C. Aldridge, Miss Mary Exum, W. C. Chadwick, Bruce Taylor, H. D. Goodwin, George Jordan, S. R. Chesnut, F. S. Sutton, J. F. Perry, W. C. Chauncey, K. W. Cobb, Mrs. Q. A. Fields, W. R. Stewart, F. R. Jones, Mrs. F. B. Brandenburg, A. W. Byrd, R. E. L. Davis, R. J. Matlock, R. H. Hill, and M. F. Aldridge. The following were elected alternates: J. E. Davis, W. N. Parks, L. A. Mann, J. R. Ball, J. B. Exum, L. B. Smith, J. J. Elks, and Miss Jennie Uzell.

The conference voted unanimously to accept the invitation of the Fremont church for the 1937 session.

Leon Russell, Secretary.

BISHOP KERN URGES NEW REVIVAL METHODS

The summer season comes on and with it the revival opportunity. It is so easy simply to follow the old conventional type of revival meeting. Is it not possible to put some new ideas to work, to prepare some new sermons better adapted to the present day, to accompany your preaching with some well organized personal work and thus seriously attack the problem of godlessness that everywhere prevails? There is not one whit less need for a strong condemnation of sin and an appealing proclamation of grace than there was in the day of our fathers. Do we have the same passion for souls that drove them to their knees and made their pulpits a flaming platform of prophetic utterance? What we need is the tongue of fire.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central ..... L. D. Thompson, F. M. Weaver

Charlotte District

Waxhaw ..... W. T. Albright, H. A. Privett
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers
Monroe Circuit ..... W. C. Dutton (N. Monroe), J. S. Polk
Hickory Grove ..... A. A. Kyles

Gastonia District

Smyre ..... P. W. Townsend

Greensboro District

Proximity ..... John Cline, Paul Holyfield
Mt. Pleasant ..... D. R. Proffitt, F. M. Buchanan
Bessemer ..... Wilbur B. McFarland, B. T. White
Reidsville Ct. ..... T. V. Crouse
Summerfield ..... J. N. Snow

Marion District

Marion ..... John W. Moore
North Forest ...J. M. Varner, (North Morganton) O. M. Avery

Mount Airy District

Spray ..... A. C. Waggoner, J. F. Meisamer
Stoneville-Mayodan ..... R. M. Hardee
Elkin ..... W. A. Jenkins, W. S. Reich
Rockford Street ..... H. R. Cornelius, Ottis Moore

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle
Norwood ..... A. P. Ratledge, J. V. Barringer
Kannapolis ..... N. C. Williams, G. C. Maulden
Forest Hill ..... W. J. Miller, W. R. Odell

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards
West View ..... C. W. Kirby, Lenore Correll
Whitnel ..... E. Myers (Harper's Chapel)

Waynesville District

Sylva ..... T. R. Wolfe
Andrews ..... W. S. Smith
Canton ..... D. E. Camak, Clyde R. Hoey, Jr.
Macon ..... J. B. Tabor (Patton's)
Cullowhee ..... C. G. Hefner, W. E. Bird

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam
Advance...F. E. Howard, (Bailey's) Fred Myers, (Advance) C. J. Taylor.
Cooleemee ..... J. M. Barber, E. M. Holt



REV. F. B. JOYNER

Faison-Kenansville. Board of stewards 100 per cent again this year

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath
South Alamance (Saxapahaw) ..... J .A. Tharpe
Long Memorial ..... B. P. Robinson, Dr. B. E. Love

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett
Stumpy Point ..... R. H. Lewis, E. M. Hooper
Perquimans ..... J. W. Dimmette (Cedar Grove, C. P. Quincy)
Plymouth..C. T. Thrift (Ware's Chapel), J. F. Jordan (Siloam)
Ahoskie ..... J. L. Smith (Colerain)
Murfreesboro ..... E. W. Downum
Washington ..... E. J. Rees

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe
Laurel Hill ..... W. F. Elliott, Geo. B. Hooker
Carthage..E. C. Durham, (Carthage) H. Lee Thomas, (Center) J. W. Jackson, (Cameron) J. Abner Thomas
Troy ..... W. R. Royall
Biscoe ..... W. F. Trawick
Fayetteville Ct. ..... P. D. Woodall, Henry Murphy

New Bern District

Morehead City ..... B .H. Houston, Chas. S. Wallace
Beaufort ..... C. T. Rogers
Grifton..P. H. Fields, B. C. Chauncey, (Grifton) J. H. Barwick, (Sharon) B. C. Langston, (Edwards) Joshua Craft, Gum Swamp) Miss Agnes Burney
Pink Hill..H. M. McLamb, (Pink Hill) H. E. Maxwell, (Smiths) W. B. Williams, (Webbs) Archie Davis, (Woodington) W. B. Becton, (Woodland) S. R. Chestnut.
Aurora ..... H. R. Ashmore, W. S. Austin

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone, (Apex) Dr. R. W. Johnson
Central ..... S. J. Starnes
Lillington ..... N. M. Wright, J. H. Williams
Oxford ..... L. B. Jones, G. T. Stem
Four Oaks ..... H. B. Baum
Creedmoor..E. D. Dodd, J. A. Cowan; (Creedmoor) J. A. Pitts, (Banks) Miss Elizabeth Morris, (Bullocks) Frank Hester, (Grove Hill) Mrs. Dora Gooch.
Selma ..... F. B. Peele
Henderson ..... R. E. Brown, T. B. Rose
Youngsville..H. E. Lance (Leah Church), J. H. Fuller (Piney Grove), Harold Phelps (Youngsville), Miss Irene Woodlief
Middleburg ..... D. A. Petty

Rocky Mount District

Bethel ..... W. L. Clegg

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton
Bladen ..... W. R. Stevens (Deems Chapel)
Tabor City ..... N. B. Johnson (3 churches)
Lumberton Ct. .... N. B. Strickland, (Pembroke) J. R. Moore
Faison-Kenansville ..... F. B. Joyner, O. P. Johnson

LAYMAN'S DAY ON MT. TIRZAH CIRCUIT

Representatives of the churches of Mt. Tirzah circuit assembled last Sunday for an all day lay service at Mt. Zion church. A full house greeted the speakers and good fellowship prevailed out under the trees. The chief speaker at the morning hour was Prof. F. S. Aldridge, lay leader of the Durham district, and for the afternoon, Dr. W. K. Green, associate conference lay leader, rendered a like service.

But these two were not all. Rev. B. F. Black fostered the special service and was in charge for the day. A choir of fine young people led in song and did well their part. So did Brothers J. C. Lentz and B. I. Satterfield. Rev. M. T. Plyler added something at the morning hour and Rev. E. L. Hillman in the afternoon. Brother Black was greatly gratified with the services of the day.

We are pleased to know that Layman's Day was observed at many places in the state. Doubtless in coming weeks many more churches and charges will make use of laymen in special services, some of which will be the Sunday of Pastors' School. It is worth much to gather the people together for a day as was done last Sunday at Mt. Zion church in Person county.

IVEY LOVES TO ATTEND DISTRICT CONFERENCE IN THE COUNTRY

I like to attend district conferences, especially when they are held out in the country in a neighborhood like that surrounding Kadesh church on Belwood circuit. When I heard that the Gastonia district conference was going to convene at Kadesh church, I immediately decided that business, flowers and what not, would have to take care of themselves on May 5, and marked that date on my desk calendar. When I arrived I found that hundreds of others were in my same notion, for the grounds were covered with automobiles, and the nice new commodious church couldn't hold the visitors that flocked to this conference.

The preachers were making their reports when I arrived, and I was pleased to hear that most of the charges had budgets, and many of them had paid up to date. Large numbers of Advocates taken, were reported from nearly every charge. Presiding Elder C. H. Moser was presiding with dignity and efficiency. Judging from the looks of the preachers of this district, I would judge that they were being treated well and well fed. Brothers C. H. Moser, the presiding officer, W. L. Scott, the host of the conference, A. L. Stanford, C. E. Rozelle, E. W. Fox, R. M. Courtney, G. G. Adams and others all showed that they were well taken care of.

I was glad to see Brother J. E. Thompson present and full of vigor for his years. He remembered that district conference was held at this same church 44 years ago, and that he preached at 11 o'clock on Sunday. Those were the good old days when we were not in such a hurry, and took time to attend to church business in an orderly manner, taking several days for the session. I was filled with memories of older days that I had spent at this hallowed place ,and was almost bursting with a desire to give some vent to my emotions, when Brother Moser introduced me to the conference; but time was too valuable, and by great effort I held myself from making a speech.

I was glad to see the beautiful new church that was built last year. Very few country churches, and not many town churches, but what would be proud of such a handsome, well appointed church. It has a spacious auditorium, with an ell containing ten Sunday school rooms. Kadesh church claims the distinction of being the first country church in North Carolina to have separate Sunday school rooms. This was when the third church building was erected in 1891. I am proud of the fact that I was the young superintendent of this Sunday school at that time.

The church is served by a splendid heating system. It is equipped with a ventilating system, has a large recreation room in the basement, equipped with a kitchen with stoves, sinks, etc. It is equipped with modern conveniences, with lavatories, running water, pumped automatically from a deep well. The church auditorium is well lighted with ten lamps of 200 watt power each. It is a complete plant, and the amazing thing is that this beautiful brick veneer church was built at a cost around $7000, which is all paid for. Hugh D. Hoyle was chairman of the building committee that did the wonderful job. He was ably assited by Joe Lutz, R. F. Stamey, Will Porter ,Clyde Powell, W. C. Dixon and Ben Gantt, the other members of the building committee. But this couldn't have been accomplished without a lot of free labor, and on the day they started excavating for the new church there were 18 teams on hand that were donated. They went forward joyfully to the end, with much donated labor and materials.

This is the fourth church building erected here. The first was a log structure erected April 11, 1833. The centennial was observed here three years ago. The second building was erected in 1871, and was rebuilt in 1891, and this building erected in 1935 as mentioned.

I was talking to several of the building committee and it would be harder to find a set of prouder men and women who sacrificed and worked to make possible this temple to their God. I wish their spirit was abroad in the land.

When I saw the great crowd that was attending this conference, I wondered how they could be fed. Then I remembered my ten years' residence in this community and their gracious hospitality. Not for a long time have I seen such a groaning table. Boiled and friend country ham, great platters of crisp, brown fried chicken, pork, beef, boiled eggs, seasoned just right, all kinds of pies, and so much cake that the crowd couldn't eat it all. I saw enough food left to feed 100 men after the table had been visited time and again by hungry men like myself. The only disappointment was that Woosley, I think, told me that the strawberry pie was particularly fine, and I immediately made a bee-line for the place he said it was, but I was too late. The table that groaned with food was about 200 feet long, but I will not attempt to further describe this feast, lest I make you too envious of our good fortune. This is Brother Scott's fourth year, and I know he hates to think of leaving these gracious people.

Another of his country churches, I was told, had even a more ornate building than that at Kadesh. This is Clover Hill church, about ten miles west of Kadesh. It is a beautiful stone church. I was told that one of the faithful members, W. C. Edwards, donated the hauling of all the rock from the quarry, which is only a few miles from the church.

Talk about the folks leaving the country for the towns, these farmers and business men are the bulwark of our church. They live in good houses themselves, and honor their Lord by giving him their best. I am not going to wait so long to visit Kadesh again. J. B. Ivey.

COMMENCEMENT EXERCISES OF LOUISBURG COLLEGE

The one hundred and thirty-fourth commencement exercices of Louisburg College will begin at 8 p. m. Saturday, May 23, and close Tuesday, May 26.

Saturday, May 23

7:00 p. m.—Alumni banquet. College dining hall.
8:00 p. m.—Annual Concert. Methodist church.

Sunday, May 24

11:00 a. m.—Baccalaureate Sermon, Rev. W. V. McRae. Methodist church.
8:00 p. m.—Y. W. C. A. and Y. M. C. A. Sermon, President A. D. Wilcox. Methodist church.

Monday, May 25

4:00 p. m.—Art exhibit.
5:00 p. m.—Class Day exercises.
8:00 p. m.—Commencement play, Louisburg College Players. Louisburg Opera House.

Tuesday, May 26

10 a. m.—Baccalaureate Address. President E. J. Coltrane. Granting of diplomas, certificates and awards.

As a preliminary event to the regular commencement exercises, Ward Wilcox, baritone, will give his graduating recital at the Methodist church at 8 p. m. Friday, May 22. Mr. Wilcox will be assisted by Miss Drusa Wilker, teacher of piano.

REV. J. B. TABOR

Measured by all the standards of worth of a Methodist itinerant, Rev. J. B. Tabor takes first rank among the disciples of Rev. John Wesley. Both by natural endowments and the grace of God he fitted well into the tasks imposed upon him by the duties of his calling. Had he been living in the days of the founder of Methodism he would have been greatly loved by him. His devotion to the duties of his office, his firm belief in the Bible as the inspired word of God, his evangelistic fervor, his joy in soul saving, together with his warm, genial nature, would have made him a congenial co-worker with that organizing genius who has built churches around the globe. By no means the least of the revelations he has made to us brethren, as well as the legacy he has left to us, is the spiritual character of the old fashioned Methodist circuit rider. He was one of that sort and was glad of it. His ambition never went beyond that. To be a Methodist preacher was all the honor he craved; to be a circuit rider made him famous. It put him in line with Wesley, Asbury, Strawbridge, Jesse Lee, G. W. Ivey and a host of others of whom the world was not worthy.

A cursory study of the life of Brother Tabor reveals in rather marked outlines different periods when wholesome influences were being brought to bear upon his mind and heart. Three- quarters of a century ago there must have been some outstanding Eli who took more than a passing interest in a lad that sat upon his knee. It may have been a father, perchance a Hannah, or both. Or may be the home in which he grew up had a prophet's chamber in which a tired circuit rider found rest after an exacting period of toil, and who from time to time poured into the listening ears and eager soul of a zestful lad tales that belong to the pioneers and their days of heroic service. Yea, methinks ere now the promoted spirit of J. B. Tabor has found the guide of his early life in the spirit of some great Virginia preacher, and that together they have walked within the sacred precincts of Eden's bowers talking of those days when a lad saw a star and heard a Voice, and answered, Here am I. This statement of readiness and resignation fitted upon the lips and into the life of this itinerant preacher, Here am I. A foundation of readiness was laid in his early life and fifty years of building thereon reveal no broken or unshapely lines. When God asked for his boyhood he said, Here I am. When Duty asked of him in early manhood for his loyalty he said, Here I am. When the angel of God came with a live coal from the altar to touch his lips and make him a spokesman for the Most High, like a true man he shrank from the responsibilities, but at last, consecrated and determined, he told the angel of the call: Here I am. And when any bishop from John C. Granberry to Bishop Paul B. Kern called upon J. B. Tabor for any service, however hard or exacting, he said without complaint and with a smile, Here am I. And when the angel of death came to him yesterday to tell him that the summit had been attained and that the barriers had fallen, with sails set and anchor lifted he smiled and said, Here am I, and I am ready. And now

A parting sail we see,
Another boat has left the shore;
A kinder soul on board has she
Than ever left the land before.
And as her outward course she bends:
Sit closer, friends.

One of the outstanding characteristics of Brother Tabor was his sense of humor. It saved many situations for him and kept him youthful in spirit. His laugh was contagious and his spirit radiant. His farewell address to the conference delivered 18 months ago was so brotherly in spirit, so appealing in its humorous delivery that it remains with us till this day.

Brother Tabor was a great preacher-father. He found joy in sacrificing for his children. To see them all graduated from college was a consuming ambition. Great joy filled his heart as one by one they received their diplomas. He laid up his treasure for them in developed minds and hearts. While he left no large bounties of money for them, he left something of vastly greater worth, viz: well trained minds and the wealth that goes with a good name.

When he was superannuated he had fifty years of unbroken service as a minister in the Methodist conference, first in the Holston and then in the Western North Carolina conference. Fifty years of continuous service for Christ! Fifty years a hero of the Cross! These were years of trials and triumphs, of sunshine and shadow, of hardships, but happiness withal. Great must be his reward as he comes into the presence of just men made perfect.

I met him on my way to Valle Crucis in August, 1902. I was asking the Mt. Airy district conference for license to preach and recommendation to the annual conference for admission on trial. Brother Tabor extended to me then a father's hand. It was accepted in love and the clasp was never broken. After his superannuation in the fall of 1934 and before his leaving for his home in Statesville, we gave to him and his good wife a little party in our parsonage home in Concord. Suitable presents were brought for the home of a preacher and it was an enjoyable occasion for those present. Brother Tabor enlivened the occasion with many stories relating to the itinerant life of a Methodist preacher. After all the guests had departed one preacher's wife looked into the face of her husband and said: "Aren't Mr. and Mrs. Tabor beautiful and sweet in their old age? Let's try to be like that."

W. L. Hutchins.

TRUST

By Harriet Keeler Magee

Be patient, oh my soul; why shouldst thou fret
And waste thyself like storm-waves beating hard
Against a rocky shore? Dost thou not know
That though the fogs of man's desires, of hate,
Of war, of sin, may hide from human view
The Light, which is thy Christ, He shineth on
In brilliance, far surpassing brightest star,
And some day, ages far ahead, mayhap,
When men have learned the lessons which He taught,
He will emerge, undimmed, the conquering Christ?

Fret not, oh soul; God moveth as of old,
In ways thou knowest not and canst not see;
But for thy part in God's eternal plan,
Trust in that Light and work and ever pray,
Believing that the mists of lust and hate
Dispelled will be, and lo! all shall be light.

—Northern Christian Advocate.

Science is resourceful. It couldn't pry open the Pullman windows, so it air-conditioned the train.—Montreal Star.

North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

THE RALEIGH DISTRICT MEETS AT CREEDMOOR

Members of the woman's missionary societies of the Raleigh district met at the Creedmoor Methodist church May 8, 1936, for the annual meeting. The district secretary, Mrs. Gurney P. Hood, presided.

Rev. E. D. Dodd, pastor of Creedmoor charge, conducted the opening devotional service.

Mrs. Lawrence Flemming welcomed the conference in behalf of the Creedmoor church, and Mrs. W. H. Tucker of Henderson responded to the welcome.

Reports from the zone leaders indicated an advance in the work of the auxilaries, compared with corresponding reports last year. Mission study, "big sister" help, and formation of spiritual life groups were points the zone leaders, Mrs. A. B. Deans, Mrs. Frances Hoffman and Mrs. W. S. Baker wished emphasized during this year.

Mrs. Hood spoke of our pledge for the year 1936 and asked that the auxiliaries work to gain new members. The mission study jewel was displayed, and Mrs. Hood urged all societies to hold the three study classes this year and to report them. Spiritual life groups were held up as part of Mrs. Hood's aim for the district this year.

The social center at Wansan, Korea, was proposed as a prayer special and a special for the 1936 undirected pledge. Mrs. Hood read a report telling about some of the work done by this center; and the special was accepted.

A report of the annual conference at Durham was given by Mrs. J. R. Wiggins of Wake Forest.

After Mrs. R. E. Brown of Henderson had read the report of the sessions committee on mission and Bible study, Mrs. B. F. Boone presented mission study certificates to societies earning them.

The pastors present, Revs. E. D. Dodd, E. D. Weathers, L. A. Tilley and R. E. Brown, and the presiding elder, J. H. Barnhardt, were introduced, and Mr. Barnhardt spoke briefly of his interest in the work of the missionary societies.

Reports on sessions committees were read: On Promotion of Work and Finances by Elizabeth Morris; on Spiritual Life by Mrs. L. A. Tilley; on Children's Work by Mrs. E. C. Few.

Mrs. Tilley and Mrs. Few also told of special work being done at Newton Grove and at Edenton Street respectively.

Mrs. M. T. Plyler displayed some posters bearing on work in home fields, the World Outlook and temperance, and she made available some pamphlets containing questions and answers about home missions.

A quartet from the Franklinton society sang "Father, I Lift My Hands to Thee," and Mrs. E. L. Hillman of Durham spoke at the noon hour devotional. "Responsibilities of Loving Our Neighbors" was Mrs. Hillman's subject.

The benediction pronounced by Mr. Barnhardt ended the morning session.

At the beginning of the afternoon session Mrs. Boone read the names of auxiliaries having sent in reports of mission study the first quarter of this year.

Babies June Frances Crews and Benjamin Walter Bullock were welcomed as baby life members, and Mrs. R. S. Turlington presented their certificates.

The development of young women's groups was stressed by Mrs. Hood.

Following Mrs. B. O. Merritt's reading of the sessions report on Christian Social Relations, certificates for having accomplished work in Christian social retionships were presented to Oxford, Henderson, Dunn, and Mary Pescud Society of Edenton Street.

Bessie Mae Johnson read her prize-winning essay: "The Effects of Alcohol on the Body," and Virginia Goodrich displayed her poster, "Effects of Alcohol" which had won a prize. Elizabeth Jenkins' prize winning poster was read in her absence. Mrs. B. O. Merritt presented the prizes to these contestants—all three from Henderson.

Mrs. A. M. Gates came in for a word of greeting.

The minutes were read and corrected.

After accepting the invitation of First church, Henderson, to meet there next year, the conference was dismissed with prayer by Mrs. Gates.

FAYETTEVILLE DISTRICT CONFERENCE MEETS AT MT. GILEAD

Mrs. D. C. Lawrence called the meeting to order at 10:30 o'clock, announcing that the devotions would be led by the pastor, Rev. J. R. Edwards.

Mrs. C. F. Scarboro gave a friendly greeting in behalf of the Mt. Gilead auxiliary. To these words of welcome Mrs. B. Cole of Sanford responded.

It was refreshing to hear Miss Sara Glenn, R .N. of Huchow Hospital, tell in a graphic way of medical missions in China.

Mrs. A .M. Gates spoke on "What We Are and Why We Are," explaining the function of the auxiliary, the zone, the district and conference work.

The vocal solo, "I Am Satisfied with Jesus," was effectively sung by Mrs. E. T. Housley.

On behalf of the Hemp auxiliary Miss Elizabeth Lamb presented life membership certificates to Audrey Gene Stutz, Doris Williams, Harold Branson Williams and Mary Stewart.

The spiritual message brought by Miss Elizabeth Lamb aroused within each of us a desire to put our Master's work first.

The afternoon session was opened by Mrs. A. M. Gates, who used for her theme, "Behold I set before you an open door and no man can shut it."

Conference awards were made by Mrs. D. C. Lawrence.

Mrs. B. F. Boone spoke on her department ,emphasizing the five efficiency requirements.

Mrs. J. M. Wright.

ZONE MEETING AT HERTFORD

The Chowan-Perquimans zone held its spring meeting in Hertford recently with a good representation of all auxiliaries. Mrs. J. G. White of Tyner presided. "Jesus Shall Reign" was used as opening hymn. Mrs. Rosser E. Brinn of Hertford, a former zone leader, gave the welcome and Mrs. J. T. White of Tyner responded.

The beautiful arrangement of spring flowers inspired worship because of their loveliness.

The music, which was in charge of Miss Kate M. Blanchard, who was at the organ console, was very beutiful. During the morning devotional Mrs. E. P. Rhodes of Washington, N. C., sang "Prayer Perfect," and just before the noon address Mrs. Everette James of Robersonville sang "Calvary." The special music for the afternoon session was a duet by Mrs. J. L. DeLaney and Mrs. Raymond Stanton of Winfall and the hymn, "Bring Them In," by four children from the baby division.

The theme for the day was "Study" and one unique feature three of the speakers used as the basis of their talks was 2 Tim. 2:15; however the personality of the speakers made their talks so individual, it did not seem a mere repetition. "Need of Study" was discussed by Mrs. R. T. Clark, Hertford. "The Kind of Class We Shall Have," Mrs. B. W. Evans, Edenton; "The Necessity of Correct Reporting," Mrs. J. W. Robbins, New Hope; "The Baby Divisions," Mrs. B. B. Slaughter, Elizabeth City. Mrs. J. L. DeLaney, district secretary, discussed finances, both zone and district. She also discussed World Outlook, stressing the need of subscribing in order to work efficiently.

Devotionals were conducted by Rev. D. M. Sharp of Hertford church and Rev. G. W. Blount, Edenton.

The address of the morning was given by Rev. B. B. Slaughter. His message was a challenge to help win the world to Christ and cast sin out of the world.

Hertford auxiliary in their usual charming manner served a delicious luncheon to all the guests at the noon hour.

Mrs. John G. Small.

Mrs. Eugene Warren writes: "The Hebron auxiliary held its May meeting at the home of Mrs. A. B. Warren. An interesting program was presented. Plans were made for a full representation at the Durham district meeting at Mebane on May 27."

Carrying a rod does not make a Moses. —Proverb.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

MEETING GOD IN THE MORNING

I met God in the morning
When my day was at its best.
And his presence came like sunrise
Like a glory in my breast.
All day long the Presence lingered,
All day long he stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them
Brought to us a peace and rest.
Then I thought of other mornings
With a keen remorse of mind,
When I, too, had loosed the mooring
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way;
You must seek God in the morning
If you want him through the day.

—Author Unknown.

THE PLEDGE SERVICE

A feature of the annual meetings at Statesville and also of the various district meetings is the pledge service which has proven one of the most sacred and most beautiful services on the entire programs of these meetings. At Statesville this service was conducted by Mrs. P. N. Peacock, conference treasurer, in a most impressive manner.

Following a prayer by Mrs. W. R. Harris and an appeal by Mrs. Peacock two young ladies attired in vestments approached the altar bearing lighted candles and placed the candles in tall brass candlesticks, which had been placed on each side of a Korean bowl, which rested on a table covered with a dainty white cloth.

As the secretary called the names of the district, each district secretary came forward, recited an appropriate verse of Scripture and placed a card with the amount of pledge in the bowl. In addition to the pledges love gifts in the form of life memberships, memorial gifts, etc., were also received. These presentations of the pledge have proven most encouraging and in some instances the districts have increased the pledges of 1935.

OFFICERS ELECTED AT ANNUAL MEETING

In keeping with the custom of electing five officers each year at annual conference, the following officers were re-elected this year: Vice president, Mrs. W. W. Hagood, Charlotte; corresponding secretary, Mrs. W. R. Harris, Asheville; secretary of children's work, Mrs. George A. Hoyle, Shelby; Supt. literature and publicity, Mrs. A. L. Thompson, Greensboro; Supt. Christian social relations, Mrs. L. E. Brown, Waxhaw.

The following district secretaries were elected: Asheville district, Miss Amy B. Hackney; Charlotte district, Mrs. C. E. Wakefield, Charlotte; Gastonia district, Mrs. Wilbur Baber, Shelby; Greensboro district, Mrs. W. T. Powell, High Point; Marion district, Mrs. Arthur Harrill, Rutherfordton; Mt. Airy district, Mrs. J. L. Woltz, Mt. Airy; Salisbury district, Mrs. Z. V. Moss, Albemarle; Statesville district, Mrs. A. D. Abernethy, Granite Falls; Waynesville district, Mrs. E. E. Branson, Canton; Winston-Salem district, Mrs. J. G. Sterling, Winston-Salem.

MT. AIRY DISTRICT MEETING

By Mrs. Charles E. Hiatt

The annual session of the woman's missionary society, Mt. Airy district, met in the Methodist church of Wilkesboro on Wednesday, May 5, with Mrs. J. L. Woltz in the chair. The opening devotional was conducted by the pastor of Wilkesboro church, Rev. A. W. Lynch, whose subject was "Prayer."

Greetings and a most cordial welcome were extended by Mrs. J. B. Henderson of the hostess auxiliary, after which Mrs. Woltz, district secretary, brought her message, Choosing Important Things. She urged the careful and prayerful choice of those things with which we fill our lives.

The pledge service was led by Mrs. W. R. Harris, who stressed the importance of soncerating to the missionary cause money, time and service. A fitting close to this part of the program was the inspiring duet, "Jesus Leads," rendered by Dr. and Mrs. Eugene Olive. Dr. Olive is pastor of the North Wilkesboro Baptist church.

Especially impressive was the sermon delivered at 11 o'clock by Rev. A. C. Gibbs, presiding elder of the district. The promise in Revelation 3:28 was the text for a beautiful message on the Christian's privilege to possess and to be guided by the light of Christ's presence.

Four conference officers were present and the afternoon session was featured by their interesting talks. Mrs. George Hoyle of Shelby, superintendent of children's work, discussed new plans and aims of that department; Mrs. J. W. Harbison, also of Shelby, presented the needs of the department of supplies, of which she is superintendent; Mrs. C. N. Clark of Statesville, superintendent of mission and Bible study, talked on the importance, purpose, and requirements of study classes.

A splendid report of the Council meeting in Dallas was given by Mrs. W. R. Harris, conference secretary who left with her audience choice excerpts from the messages of many of the prominent speakers appearing on the Council programs. Development of spiritual power was the aim throughout the meeting, she said, and she spoke with joy of the note of optimism sounded during the days spent there.

TheWorld Outlook was presented in song and story by Mrs. A. B. Macon of Mount Airy, and a quartette of Wilkesboro. This was followed by the report of the courtesy committee, in which deep appreciation was expressed—to Wilkesboro for its gracious hospitality and a bountiful lunch, to those who made the program of interest and of value, and to the heavenly Father for his rich and abundant blessings.

DEATH OF MRS. L. N. PRESSON

It is with sincere regret that the numerous friends of Mrs. L. N. Presson will hear of her death which occurrred on Friday, Aril 5, at her home in Monroe following an illness extending over many months. Mrs. Presson was for ten years district secretary of the Charlotte district and never was an officer more devoted to her work, more faithful to duty, more consecrated and loyal than was she. Under her administration the district made a splendid advance and she delighted in its every success. She is a sister of Dr. S. A. Stewart, missionary to Japan, has a daughter in the foreign field and a sister who is doing missionary work in the coal fields of West Virginia.

She was a devout Christian and though a busy woman, always answered every call that came to her to serve in the various departments of her church work. She was truly a good woman and we cherish the memory of our association with her in the missionary work. We extend to her loved ones our sympathy.

LORENA KELLY CIRCLE

A young woman's circle recently organized as an auxiliary to the Lafayette Street woman's missionary society of Shelby has adopted as its name "The Kelly Circle," in honor of our newest missionary to Africa. Mrs. F. H. Price, wife of the pastor of Lafayette Street church, has organized several circles recently and we congratulate her and the new groups of workers.

THE DEAD IN LIFE

Mourn not the dead
That in the cool earth lie
Dust unto dust as all men must.
But rather mourn the apathetic throng!
The cowed and the meek
That see the world's great anguish and its wrong
And dare not speak.

—Ralph Chaplin.

Alcohol will remove grass stains from summer clothes. It will also remove summer clothes, also spring and winter clothes, not only from the man who drinks it, but also from his wife and children.—Ida B. Wise Smith.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

DATES

Pastors' School — Duke University, June 8-19.

Intermediate Assembly — Louisburg, June 25-29.

Young People's Assembly—Louisburg, June 29-July 3.

Intermediate Assembly—White Lake, July 13-17.

Intermediate Assembly— Murfreesboro, July 20-24.

Young People's Leadership Conference—Junaluska, July 14-25.

Leadership School—Junaluska, August 4-18.

LEADERSHIP TRAINING

One of the chief aims of the conference staff is to assist the local churches in the work of leadership training—that is, the training of Christian workers for effective work in the local church. We feel that every pastor must take the lead in this important work and must plan with his leaders for a continuous program of training for his charge. And we of the staff will be glad to render whatever assistance we can in planning and building this program of training.

TRAINING CLASS

We wish to stress again the fact that a training class can be held in any church in which some one can be secured to lead in the class work. In this work the group can meet, decide on the course that is desired, and notify the conference secretary. Assignments for the work will be sent and the group can meet at such times as it decides to study and discuss the topics in the course and prepare the assignments. When the work is completed, the leader sends all the written work to the General Board of Christian Education at Nashville, and receives from the board a report on the work, and credits being issued to those who have completed the work.

We hope that many of our pastors and church leaders will avail themselves of this opportunity for training in their local churches.

ACCREDITED INSTRUCTORS

A most valuable means of leadership training is that in which the pastor becomes accredited to teach a course and teaches it in his own church. He is, in his capacity as pastor, the logical person to lead his leaders into more efficient service, and his interest in this matter is sure to have a good response from and a good effect on his workers.

Futhermore, when two or three accredited instructors so desire, they can assist each other in training schools, in the same manner in which they assist in revival meetings. In this way, a pastor could have a two or three teacher training school with practically no expense attached to it.

We do not have the number of accredited instructors in our conference that is necessary for the training work that should be done. We trust that more of our pastors will see the possibility for service that lies in this work, and will prepare themselves to have a part in it. We hope those who are interested in becoming accredited will get in touch with the conference office.

SUMMER TRAINING PROGRAM

We are completing our schedule for instructors who will teach in training schools (short course) during the summer. There are a few weeks yet to be filled and we shall be glad to hear at once from any pastor who may wish to use Duke students as instructors.

FALL TRAINING PROGRAM

We have set dates for five training schools to be held in September and October, and we expect to have at least two others for which plans are already in the making.

Schools for which dates have been arranged are as follows:

Hertford—September 6-11.
Aberdeen-Vass—September 27-Oct. 2.
Elizabeth City—October 4-9.
Wilmington—October 18-23.
Rockingham—October 25-30.

ROCKY MOUNT TRAINING SCHOOL

Our training school at Rocky Mount, May 3-8, was attended by approximately 100 workers during the course of the week, with 21 securing credits in the school. Interest manifested in the work was quite gratifying, and we expect lasting results to be evidenced as a result of the work in the school. Several charges were represented in the school, and the attendance and contributions of the pastors of these charges were encouraging and helpful.

ALBEMARLE UNION REORGANIZED

Rev. R. E. Walston, Elizabeth City district director, reports the recent reorganization of the Albemarle union. Nine charges were represented in this meeting, which was held at First church, Elizabeth City; six pastors and the presiding elder were present also.

The young people's division of First church presented a very timely pageant. The young people's mission special was ably presented by Mrs. Nellie Boyce of City Road church, and the publicity for the Louisburg Assembly got off to a good start with an address by Miss Ann Slaughter.

Miss Dorothy Hurley of City Road church was elected president of the union, and Mr. John Shannonhouse, First church adult counselor. Other officers include the following: Colan Sawyer, Edenton; Tim Brinn, Hertford; Marguerite Ward, Tyner; Ruth Bray, Elizabeth City; Gladys Matthias, Currituck; Pattie Dimmette, Winfall.

RALLY AT CONWAY

At the suggestion of Rev. L. A. Watts of Seaboard, the young people of the Northampton and Halifax county unions will meet together on Saturday, June 20, at Conway.

The meeting will begin at three o'clock in the afternoon and close at 8:30 in the evening. The following program has been arranged:

3:00—Worship program, by Young People's Division.

3:20—Business session.

4:00—Assembly skit, directed by Miss Janet Rawlings of Weldon.

4:30—Presentation of mission special by Rev. W. C. Wilson, district director.

4:45—Group meetings:

Executive officers—Mrs. Earl Brian.

Worship committees—Rev. R. L. Jerome.

Evangelism committees—Rev. E. B. Fisher.

Missions committees—Rev. W. C. Wilson.

Citizenship and service committees—Rev. R. W. Bradshaw.

Recreation and leadership committees—Mrs. J. O. Long.

6:00—Recreation and supper.

7:15—Worshp led by Rev. L. A. Watts.

7:45—Inspiration address by Rev. R. W. Bradshaw.

Miss Janet Rawlings of the Halifax union is assisting Mr. Watts and the leaders of the Northampton union in advertising this rally, and we feel confident that the young people of these two unions will make the Conway rally a most profitable meeting.

ACTIVITIES OF DISTRICT DIRECTORS

From the first quarter's reports of district directors of the children's division are gleaned the following interesting items:

Forty children's workers meetings of various kinds were held by these workers, with 62 churches reached and given some definite assistance.

Help was given children's workers in connection with the following phases of the work:

In eight churches the workers helped to group the children for more effective work.

Correct literature was ordered for two churches, and a number of copies of the Elementary Teacher, The Christain Home, Boys and Girls, and pamphlet material was distributed.

Three pre-Easter meetings for pastors and children's workers were planned and held by district directors, 21 churches and approximately 150 workers being reached through these meetings.

Three directors helped to plan and carry on World Friendship work in their local churches in March.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MRS. J. D. McSWAIN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

VACATION SCHOOL INSTITUTES

Attendance at most of the vacation church school institutes held under the direction of Miss Barnett Spratt and Miss Corinne Little was most gratifying. Miss Spratt writes as follows: "We had, I think, a very satisfactory series of institutes. The attendance on the whole was good as you will see by Miss Little's report. Some meetings, of course, were more satisfactory than others. There were many evidences of growth in this phase of work."

Miss Little reports that 467 people representing 118 churches, attended the vacation school institutes. Five presiding elders and 61 other ministers came with their lay workers to these gatherings. Indications are that a large number of schools will be held in the conference this year.

PLAN A VACATION SCHOOL IN YOUR CHURCH

1. Begin now.
2. Read carefully the pamphlet, The Vacation School in Your Church (price five cents), for specific suggestions for organizing and conducting a school.
3. Bring the matter before the church board of Christian education for approval.
4. Enlist the interest and co-operation of every worker in the children's division and secure as many of them as possible as workers in the vacation school.
5. Decide on opening and closing dates.
6. From the list, Vacation School Materials for 1936, choose one course for each age-group and order immediately so that workers may read them carefully and begin to collect materials.
7. Develop interest on the part of adults through visits to homes, three-minute talks at the 11 o'clock hour, announcements from the pulpit, in church bulletins, and local newspapers.
8. Secure from your conference office FREE poster for advertising the school, fill in dates and ages of children, and place on wall where it can be seen by those entering the church.
9. Find out about vacation schools which may have been held before, and use this information as the basis of plans for this year, benefitting both by the strength and weaknesses of the past.
10. Read articles dealing with vacation school problems appearing in the Elementary Teacher and Church School Magazine.
11. Have several workers' meetings to:
a. Discuss the purpose of the vacation school.
b. Study textbooks.
c. Locate and collect materials.
d. Agree on grouping of children.
e. Distribute space.
f. Arrange a tentative time schdule.
g. Plan carefully for the first day.
h. Discuss tentative plans for the closing session.

—Virginia Conference Bulletin.

THE CHURCH BOARD OF CHRISTIAN EDUCATION

A church can do its best work only when it has a responsible group making plans for the Christian education of its children, young people, and adults. In the Methodist Episcopal Church, South, this responsible group is the Board of Christian Education.

Suggestions as to better ways of carrying on the work of the board will be gladly furnished upon request. Write to your conference Board of Christian Education, Box 828, Salisbury, or the General Board of Christian Education, 810 Broadway, Nashville, Tenn.

CHRISTIAN ADVENTURE CAMPS

Camp Dellwood for Boys 12-16 Years of Age, June 20-27

For the past four years the intermediate boys and girls of our conference have persistently asked for a camp or assembly program. After considerable investigation, a suitable place has been secured at Camp Dellwood, which is located about five miles beyond Lake Junaluska. Plans are now well under way to provide a fine camping experience for boys 12-16 years of age during the week of June 20-27 at a cost of $8.50. The camp which is excellently equipped with electric lights, running water, screened cabins, good kitchen and dining room facilities, is approved by the state board of health. It has been operated as a private camp during the past nine years. A recent change of plans by the former director has made it possible to secure the equipment at a moderate cost.

Camp Dellwood for Girls 12-16 Years of Age, June 27-July 4

The equipment of the camp makes it impractical to take boys and girls at the same time. The first week, June 20-27, will be for boys and the second week, June 27-July 4, for girls. The cost for the second week will also be $8.50. A number of parents have indicated a desire to place a boy or girl in the camp while they themselves spend a few days at Lake Junaluska.

The staff of adult leaders will consist of several counselors, an approved Red Cross life saver, a nurse and whatever other persons needed for the success of the camp. A program of wholesome activities will be provided similar to the assembly for young people.

Camp Dellwood will accommodate only 50 people. The equipment will enable us to care for about 80 boys and girls during the two weeks. Those who are interested should write Carl H. King, Box 828, Salisbury, at once.

YOUNG PEOPLES' ASSEMBLY, LAKE JUNALUSKA, JULY 6-10

The annual Western North Carolina Conference Young People's Assembly will be held at Lake Junaluska, July 6-10, and will be conducted on the same general plan followed last year. The conference council has met and the program committee will release the complete program within the next few days.

The delegation will again be limited to 400 persons. Advance registration will be required. From one to five persons may be registered from a charge, provided the district quota is not exceeded. District directors of young people's work will furnish information about registration from each district and ministers will be requested to endorse the persons elected from each church.

CONFERENCE SCHOOL FOR CHRISTIAN WORKERS, LAKE JUNALUSKA, JULY 27-AUGUST 1

The conference Board of Christian Education and the annual conference in session last October authorized the following: "That there be set up a conference school for Christian workers where leaders from all parts of the conference may come together for a week of study, inspiration and fellowship unhampered by the round of daily duties at home. This may be done by pooling the interests of the Adult Assembly and the Children's Workers' Conference and by providing for leaders of young people who now have no conference-wide gathering." (p. 46, 1935 Conference Minutes.)

This conference school has been set up under the direction of the conference Board of Christian Education, Board of Lay Activities, and Woman's Missionary Society. The complete program has gone to press and will be available soon.

CHURCH SCHOOL DAY

Two hundred and twenty-six conferences have requested programs for Church School Day and have plans under way for this observance. The majority of these churches selected May 17 for this occasion. Others are preparparing for May 24 or for Sunday in June.

606 Schools Have Not Requested Programs

Last year 227 schools in the conference observed Church School Day with a program and offering. With the conference Board of Christian Education placing special emphasis on this observance this year, we are still not up to the number participating last year; 606 schools have not responded with a request for programs.

Not Too Late Yet

Six requests were received yesterday. Programs are still available and are being mailed every day. The service can be arranged and carried to completion with a minimum of planning. Order your supply of materials and plan for the service next Sunday.

EXHIBIT OF ADVOCATE CAMPAIGN FOR NEW SUBSCRIBERS

These reports are for full year subscribers at rate of $2.00 a year; ½ means a six months subscription. Notify this office when there are errors. A * indicates that a new full year subscription has been received for every 50 members of a church. This gives each church a chance to get on the honor roll.

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial, H. C. Smith	5
Front Street, H. K. King	4
S. Alamance, J. A. Tharpe	3½
Rougemont, E. H. Measamer	3
Webb Avenue, R. G. Dawson	1
Cedar Grove, S. F. Nicks	1
Carr, J. A. Martin	1
Milton, A. M. Williams	1
Person, E. B. Craven	1
Long Memorial, B. P. Robinson	1
Leasburg, D. D. Traynham	1
Bynum, J. F. Starnes	1
Hillsboro, F. A. Lupton	½
Mt. Tirzah, B. H. Black	½

Elizabeth City District

*Plymouth, C. T. Thrift	10½
Washington, E. J. Rees	7
Edenton, G. W. Blount	3½
Moyock Mem., E. G. Overton	4
Murfreesboro-Winton, E. W. Downum	4
First Church, H. I. Glass	4
Gates, J. M. Jolliff	2½
Kitty Hawk, M. R. Gardner	2
Hertford, D. M. Sharpe	2
Ahoskie, J. L. Smith	1
Mattamuskeet, J. T. Stanford	1
Windsor, E. N. Harrison	½

Fayetteville District

***Sanford, C. B. Culbreth	50
*Carthage, E. C. Durham	16
Laurel Hill, W. F. Elliott	14
Fayetteville Ct., P. D. Woodall	8
Troy, W. R. Royall	6
Biscoe, W. F. Trawick	5
Hemp, I. J. Strawbridge	4
Caledonia, M. C. Ellerbe	3½
Fairmont, J. E. Blalock	2
Aberdeen-Vass, L. M. Hall	1
Glendon, L. M. Chaffin	1
Maxton, P. O. Lee	1
Rockingham, J. F. Herbert	1
St. John-Gibson, J. H. Buffaloe	1
Stedman, R. E. Atkinson	½
West End, W. B. Cotton	½

New Bern District

*Morehead City, B. H. Houston	13
Pink Hill, H. M. McLamb	6
Beaufort, C. T. Rogers	5
Mt. Olive Ct., W. C. Benson	5
Greenville, G. R. Combs	3
Aurora, H. R. Ashmore	3
Fremont, E. R. Shuller	2
Newport, M. W. Warren	1½
Pamlico, W. A. Tew	1½
Dover, E. L. Hill	1
La Grange, L. L. Smith	1

Raleigh District

*Middleburg, D. A. Petty	24½
*Creedmoor, E. D. Dodd	16½
Central, S. J. Starnes	14½
First Ch., Henderson, R. E. Brown	8
Youngsville, H. E. Lance	6
Oxford, L. B. Jones	4½
Fuquay, J. C. Williams	3½
Cary-Apex, B. F. Boone	3½
Lillington, N. M. Wright	3½
Dunn, J. A. Russell	3
Franklinton, E. D. Weathers	3
Selma, F. B. Peele	2
Bailey, W. G. Farrar	1
Benson, W. C. Merritt	1
Louisburg, O. P. Fitzgerald	1
Mamers, J. V. Early	1
Edenton, Street, F. C. Few	1
Smithfield, J. H. Lanning	1
Erwin, Frank Culbreth	½
Spworth, W. H. Brown	½

Rocky Mount District

Bethel, W. L. Clegg	7
Enfield-Whitaker, R. L. Jerome	4
Wilson, A. J. Hobbs	3
Farmville, J. C. Wooten	2
Littleton, W. T. Phipps	2
Northmapton, I. T. Poole	2
Scotland Neck, D. L. Fouts	1
Seaboard, L. A. Watts	1
Rich Square, E. C. Crawford	1
S. Rocky Mount, J. P. Bross	½

Wilmington District

Grace, F. S. Love	14
*Whiteville, J. H. Miller	10
*Lumberton Ct., N. B. Strickland	7
Wallace-Rose Hill, E. C. Maness	7
Faison-Kenansville, F. B. Joyner	5½
Jacksonville-Richland, H. L. Davis	5½
Southport, E. M. Hall	5
Bladen, W. R. Stevens	3½
Epworth, O. L. Hathaway	3
Tabor City, N. B. Johnson	2½
Shallotte, W. R. Hardesty	2½
Maysville, C. J. Andrews	1½
Warsaw-Magnolia, W. F. Walters	1½
Clinton, R. F. Munns	1
Garland, F. V. Spence	1
Hallsboro, C. N. Phillips	1
Lumberton, T. G. Vickers	1
Trinity, Walter Patten	1
Town Creek, J. C. Harmon	½

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central, L. D. Thompson	33
Candler, T. A. Groce	8½
Laurel, A. A. Somers	3½
Hendersonville, E. K. McLarty	2
Hot Springs, R. M. Varner	1½
West Asheville, E. H. Nease	1
Sandy, R. P. Gibbs	1
Saluda-Tryon, L. R. Akers, Jr.	½
Swannanoa, M. B. Clegg	½

Charlotte District

**Belmont Park, E. M. Jones	44
First Church, W. W. Peele	19
*Myers Park, R. L. Ownbey	14½
*Hickory Grove, A .A. Kyles	10½
Waxhaw, W. T. Albright	8
Homestead-P. Grove, O. L. Brown	4
Monroe Ct., W. C. Dutton	2
Peachland, G. N. Dulin	2
Central, Monroe, W. R. Kelly	2
Hawthorne Lane, L. B. Hayes	1
Prospect, P. T. Dixon	1
Weddington, T. J. Huggins	1
Matthews-Indian Trail, J. O. Ervin	½
Trinity-Derita, J. E. Youtz	½

Gastonia District

*Bradley Mem., H. F. Duncan	11½
Central, R. M. Courtney	10
Mount Holly, J. G. Huggins, Jr.	9
Kings Mountain, E. W. Fox	8
Polkville, V. B. Harrison	6
Smyre, P. W. Townsend	5½
*Cramerton, C. F. Womble	4
West End, J. E. McSwain	3½
Lafayette St., F. H. Price	3½
Crouse, A. L. Latham	2½
Lincolnton, A. L. Stanford	2
Belmont—Main St., C. P. Bowles	2
Park Street, G. E. White	1½
Goodsonville, R. L. Forbis	1
South Fork, G. L. Wilkinson	½
Belwood, W. L. Scott	½

Greensboro District

*Proximity, John Cline	14
College Place, B. C. Reavis	6½
Asheboro, H. P. Powell	5½
West Market, W. A. Stanbury	4
Ward St.-Archdale, J. W. Groce	4
Centenary, M. T. Smathers	3
Stokesdale, J. E. B. Houser	2½
Bessemer, W. G. McFarland	1
Main Street, J. P. Hipps	1
Mt. Pleasant, D. R. Proffitt	1
Reidsville Ct., T. V. Crouse	2
Randolph, G. W. Williams	1
Farmer, L. A. Bennett	½
West Greensboro, G. W. Vick	½
Summerfield, J. N. Snow	½
Gibsonville, Frank Phibbs	½

Marion District

*Marion, J. W. Moore	13
N. Forest, J. M. Varner	3
Morganton Ct., J. M. Brandon	3
Bostic, W. J. Hackney	1
Burnsville, J. L. Reynolds	1
Rutherfordton, Fletcher Nelson	1
Spindale, F. J. Stough	1

Mount Airy District

*Spray, A. C. Waggoner	9
*Leaksville, W .O. Goode	7
*Stoneville-Mayodan, R. M. Hardee	6½
Draper, T. B. Johnson	5
Sparta, A. B. Bruton	3½
N. Wilkesboro, R. B. Templeton	3
Mt. Airy Circuit, J. L. Ingram	2
Jonesville, P. L. Smith	1
Yadkinville, I. L. Sharpe	1
Rockford Street, H. R. Cornelius	1
Warrensville, T. H. Houck	½

Salisbury District

Forest Hill, W. J. Miller	10½
Harmony, R. H. Taylor	4½
Norwood Station, A. P. Ratledge	4½
First Church, W. A. Newell	4½
Kannapolis, N. C. Williams	3½
Gold Hill, C. S. Plyler	2½
New London, W. L. Lanier	2½
Albemarle, First Ch., J. S. Gibbs	2
Albemarle, G. B. Clemmer	2
Park Avenue, E. L. Kirk	2
Kerr St., J. P. Hornbuckle	1½
Badin-Tabernacle, Elzie Myers	1½
Woodleaf, C. A. Morrison	1
Albemarle Ct., R. L. Bass	1
China Grove, C. B. Newton	½

Statesville District

*West View, C. W. Kirby	7
Catawba, G. W. Clay	3½
Mount Zion, E. M. Avett	3½
Broad St., Wilson Nesbitt	2
Statesville Ct., W. Q. Grigg	2
Central, W. A. Kale	2
Whitnel, Ebenezer Myers	2
Taylorsville, J. W. Vestal	1½
Maiden, R. E. Hunt	1
Olin, J. J. Edwards	½
Race Street, A. L. Aycock	½
Elmwood, C. R. Ross	½
Hiddenite, E. D. Ballard	½

Waynesville District

**Cullowhee, C. G. Hefner, Jr.	11
Sylva, T. R. Wolfe	3
Macon, J. B. Tabcr, Jr.	2
Hayesville, J. H. Green	1½
Whittier, F. E. Hartsfield	1½
Brevard, J. H. Brendall, Jr.	1
Junaluska, J. H. Carper	1
Delwood, H. D. Jessup	½

Winston-Salem District

*Central Terrace, R. H. Caudill	8½
*Erlanger, D. H. Rhinehart	8
Farmington, H. C. Freeman	5
Centenary, G. Ray Jordan	4½
Advance, F. E. Howard	4½
Reeds, McRae Crawford	3½
Forsyth, E. W. Needham	2½
Doubs, C. E. Williams	1½
Burkhead, G. A. Stamper	1
Grace, O. B. Mitchell	1
Hanes-Clemmons, C. F. Tate	½
Welcome, P .R. Rayle	½
Kernersville, E. P. Billups	½

"QUITTING" THE CHURCH: A GREAT DELUSION

"If that's what the church stands for, I'll quit it, and support a church that won't subject me to annoyance, unjust criticism, and wild ideas."

At least three times recently, from three widely separated places and for three wholly different reasons, this hot outburst has been reported.

It is a pity that anybody should be so distressed by any church of Christ. The church was meant to be a shelter, a refuge, a home of kindred spirits who might bear one another's burdens and share one another's faith. Why should anything in it divide its members?

Of course, if a church is merely an enterprise of men, banded together to carry on certain rather expensive activities, the threat to withdraw may have serious consequences, especially if the threatener has been a large contributor to its support.

Or if the church is no more than a society interested in building itself up, numerically and financially, every member takes on an importance in proportion to the number of his family and his friends, as well as the size of his contributions.

But if the church has some values not found in other societies; if it is based on more than human and earthly values; if membership in it is a privilege conferred on its members, and not a benefit conferred by them, then something else needs to be said.

Any member may leave the church of Christ; millions have done so. And they have thus hurt the branch of the church to which they had previously given their support.

But no man can consider his relation to the church as if it were something like his relation to the Rock Island or the Sante Fee; as if he were free to patronize one or the other according to their several inducements, or to travel in his own car ,or to stay at home.

The church of Jesus Christ is not thus to be patronized, dominated, punished, or rewarded by any one member's whim.

He may hurt it, but he will hurt himself more. He may cripple it, but he will cripple his own life more. He may renounce it, but he may do it at the peril of his soul.

The church has often laid itself open to the thrusts of the rich and powerful. It has often given such hostages to fortune that it has not easily endured the displeasure of its more aggressive members; and it is often tempted to adjust its message to less-than-inspired standards of good and evil.

But also, like the church at Laodicea, it has not lacked for someone to rebuke it for being lukewarm, and neither cold nor hot; and thereafter it has often seen its own sin, and has found a place of repentance.

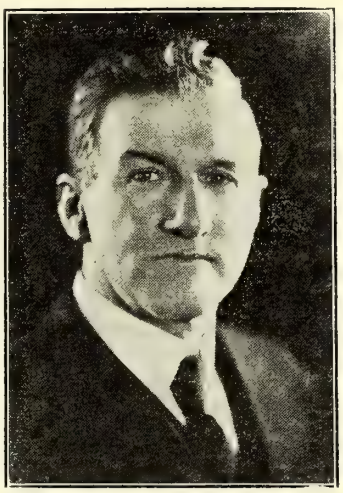
Then, when the church has realized its true character, it has renewed its strength; then it utters with new authority its warnings as well as its invitations to its children.

This is the church that no man can leave, except to his own hurt. He has not chosen it, but it has chosen him. Two thousand years of experience have proved that when a man in anger has rejected his church, the moment will come when in loneliness and leanness of soul he turns again to the home of his early vows and joys.

The Christian who thinks that he can get along without the church better than the church can get along without him, is the victim of a delusion which may affect the church adversely for the moment, but himself for endless years.—Dan B. Brummitt.

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NORTH CAROLINA'S OWN RAILROAD

Sunday School Lesson

MAY 24

By Prof. Rollin H. Walker

Building for the Future

Scripture—Luke 20:1-21, 38

Jesus had an X-ray vision. His searching eyes always detected hypocrisy, and were never in the least deceived by any pious posing. The stately scribes and Pharisees impressed the populace, but they did not impress Jesus. He saw that they were simply successful actors, and that their long prayers were often a camouflage to hide the fact that they were devouring widows' houses. It is not the poor, heart-sick publicans and sinners, Jesus would say, that you need to quarantine against. Their badness is manifest and repulsive to all. It is these fair-seeming gentlemen who spread the subtle germs of formalism and unreality against whom you must guard yourselves. Beware of the leaven of the scribes and Pharisees, which is hypocrisy.

Heaven's Sleuth

But Jesus was far more than the unerring detective of falsehood and pretense. He was a sleuth who discovered unobserved goodness. A poor widow came into the temple and made an offering of two mites which make a farthing. No one noticed her. Their attention was distracted by the jingle of the coins that the rich men were casting into the treasury. But Jesus called the apostles together to tell what the widow had done. He had a different idea from most people of what constitutes news. Great news! he said. A munificent gift has just been cast into the treasury. The apostles expected to hear of some huge sum that a rich man had given. But no, Jesus said, this poor woman hath cast in all her living.

With a sudden turn Luke began to talk about the future crisis which men call the second coming of Christ. The connection in his mind may have been the realization of the fact that the standards by which Jesus judged the Pharisees and the poor widow were revolutionary, and the coming of Christ is the day when all men will see that these revolutionary standards are backed by the universe. It will be the day when every skyscraper that has been built in defiance of his principles will collapse, and when nothing will be left standing in our civilization save those structures which are built in the fear of God and according to the Golden Rule. In a word, the coming of Christ is the day when the least spiritual man will realize that Jesus has the upper hand, that his will is to be done.

There are many different ways of visualizing the coming. Some men feel that they must take literally all the apocalyptic pictures. Others, like the writer, regard these pictures as simply symbols of a time whose outward form and scenery no man today can possibly foresee. But the essential hope that Christ will manifestly get the upper hand in all our institutions and in all of our life is of the marrow and pith of the gospel.

Jesus Free from False Optimism

Jesus' terrible realism was chemically pure of that false optimism which expected the ideal day to dawn like a spring morning amid the singing of birds. He knew that the forces of evil were very strong, and as his gospel manifested greater power and greater promise of ultimate triumph, the opposition to him would become more and more desperate; so that to the superficial observer things would seem to be getting worse rather than better. (Revelation 12:12). And he foresaw also that as his influence grew in the world and his name began to have a magic potency, the deceivers of mankind would all seek to march under his banner and give out the pretense that they came in his name. We can be morally certain that the most sutble and dangerous foes of Christ in the future will call themselves Christian, and parade a pretentious loyalty to his name. (Matthew 24:24.) Hence he warned the disciples to be very alert. He deemed it a matter of fundamental morality to be awake and wary. They were to manifest their faith by incredulity.

"Take heed lest any man deceive you, also lest your hearts be overcharged with surfeiting and drunkenness and the cares of this life." Note that it is not mere gluttony and drunkenness that Jesus condemned. He warned against absorption in the cares of this life. Total abstainers who constantly stew and fret are as little ready for a great crisis as though they had been drinking. Do not dare, said Jesus, to let yourself be caught by any crisis when you are not mentally, morally, and physically ready for an emergency. When the trap springs, as it certainly will upon all those that dwell upon the face of the earth, do not let it take you by surprise. "Pray in season that ye may prevail to escape all these things, and to stand before the Son of man."

The End of the Age

These words of Jesus plainly look forward to a great crisis at the end of the age. But the principle holds in all life. Suddenly God's light is turned upon us and our sins are exposed. Suddenly the great Teacher of mankind sets for us an unexpected test, and those who are ready make the high grade and those who are not are counted failures. At the most unexpected moment Christ comes to us in a great opportunity. If we are prepared, we become a blessing to others and enter into honor; if not we are put to shame.

There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune.
Omitted, all the voyage of their life
Is bound in shallows, and in miseries.

The one secret of preparedness is to keep our minds fixed upon Christ, and our hearts expectant of his sudden manifestation.—Christian Advocate.

WHAT CAN I DO?

When we think of the many old hatreds alive in the world, of the many causes for anger and dispute between nations, of the huge armaments crushing the life out of almost every nation, of the slow drift toward war that seems so inevitable and so world-wide—there comes up in us a feeling of our own helplessness, of inability to do anything against the monster of war. Our mite of opposition seems so little, and we do not know how to make it felt.

There is an organization whose one purpose in existing is to bring together all this scattered opposition to war, so that it will have force enough to be felt and felt strongly. The National Council for Prevention of War, organized three years after the Armistice, was formed to further the purposes of the Washington conference in reducing armaments, but has developed along broader lines so that its present aim is the prevention of any war.

The work of the organization was shown in 1927 when largely through its efforts war with Mexico was averted. At the crisis, when the war seemed certain, it wired 1000 prominent Americans to ask their attitude on settling the dispute by arbitration and published their answers in over 13,000 newspapers. It secured from a famous professor of international law the statement that the issue was such as could be handled by arbitration, got the signatures of over a hundred other experts signed to the statement and published this. The church was stirred to action. Pressure on Congress became so strong that that body voted 79 to 0 to arbitrate, and war was averted.

The National Council for Prevention of War wishes to make clear that it does not urge complete disarmament and abolition of all defense; it does not ask our country to disarm in the midst of armed neighbors. It does stand for "world-wide reduction of armaments by international agreement,' because of its aim to keep America (and the world) out of war. Another important plank in its platform is "world-wide education for peace."

To follow out its slogan—"Educate, Educate'—it must have money for books, articles, peace workers, radio, and all the avenues through which the public is reached.

Here is an answer to your question of "What can I do?" You would gladly give a dollar—five dollars—ten dollars—to keep us out of war, would you not? Then buy peace bonds. You will be given opportunity in the next few days to contribute to peace by buying these "bonds" at $1, $5, 10, $25, $100, whatever you are willing to give to the fight against war. Money so given will be an "investment in world peace.'

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....

..... (here designate the bequest) .....

It is the earnest request of the North Carolina conference that every Sunday school in the conference take a free will offering for the Methodist Orphanage on every fifth Sunday. I wish to urge all the Sunday schools of the conference to remember our fatherless children Sunday week, which is a fifth Sunday. I trust that all Sunday school superintendents will announce to their Sunday schools a week in advance that a free will offering is desired for the Methodist Orphanage on the fifth Sunday in May.

* * * *

By unanimous vote of the North Carolina conference at Wilmington, every church in the conference is requested to take a free will offering for the Methodist Orphanage each fifth Sunday. Another fifth Sunday is just around the corner and I sincerely trust that all our pastors and churches will make a sincere effort to take a free will offering for our 313 children on the fifth Sunday of this month, which is Sunday week. By the churches and Sunday schools carrying out the request of the conference, our urgent needs can be met.

* * * *

I wish the missionary societies, Sunday schools and church members to know that I am desperately in earnest in reference to the collection of Octagon soap coupons for the Methodist Orphanage. I am hoping and believing that during the next three or four months all our churches throughout the North Carolina conference will bestir themselves and send us hundreds of thousands of Octagon soap coupons. Work on the cottages is being done and a great deal more needs to be done. All needed repairs and new furniture can be easily paid for by Octagon soap coupons if we get a sufficient number. I want to express my thanks to all who have heeded my appeal, and I want to urge all others to rally to our support along this line.

* * * *

The past week was an unusually busy one for me, as I visited four district conferences. It is not an easy undertaking to attend so many conferences all in one week. It was my privilege to attend the Raleigh, Rocky Mount, Wilmington and Fayetteville district conferences, where I received a warm welcome from the presiding elders, pastors and delegates. The Orphanage has a unque place in the hearts of our people. I want to thank everybody who made my visit so pleasant and, I trust, profitable for the Orphanage. I had hoped that all the districts would be able to report at least 50 per cent of their Orphanage apportionment paid. It was a great disappointment to me that such was not the case. I sincerely trust that during the summer as our pastors and churches have opportunity they will remember the Orphanage in a substantial way.

* * * *

The class giving sacred concerts was dated to be with Dr. J. W. Harrell on St. Paul circuit. We were at the parsonage ready to go with him to two of his churches in the country Sunday morning. We were at Barker's for the morning service. This is a splendid community, nice, large school near our church. Mr. D. B. Oliver is principal. It was on the lawn near his home that Mrs. Oliver and several ladies of the church served a delightful lunch for us. We had a short time after services before we were to go to Regan's on the same charge. We had a splendid congregation in both churches, and enjoyed our day with these people. Our evening services was at Elizabethtown. We were entertained in homes for supper; Mr. and Mrs. L. Byrd entertained the writer. We had the pleasure of serving in a church which is 100 years old. It is well preserved and built of excellent timber. Rev. N. P. Edens is pastor here. He and Mrs. Edens showed us every kindness and made us feel very happy by the cordial welcome they gave us.

Mrs. Nellie B. Rives.

EPWORTH, RALEIGH

Five months of the conference year have passed and what has been done? So for as this church is concerned, much has been done. We have expended $1200 on our plant. These are the items for which it was exepended: A beautiful new roof on all buildings, a beautiful hardwood floor in the auditorium, also a new ceiling, the entire interior of auditorium and Sunday school building redecorated, rubber runners down the aisles, carpet on both platforms, choir platform lowered and enlarged, window lights put in, fasterners on all doors and windows, and the front yard filled in.

On Easter Sunday we received five young people into the church by baptism. The past Sunday we had 47 present in the men's class, and in the entire school 238. We closed the day in our beautiful church amid beautiful and a large and interested congregation, with an appreciation service for those who had made the above improvements possible.

We hope to report all finances up to date at the district conference May 12.

Our people are happy and encouraged.

W. H. Brown, Pastor.

Praise day at night, and life at the end.—Proverb.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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SCHOOL IS CLOSING

We are in the midst of stirring times. Much is being done today. In addition to the usual hustle that is connected with beginning a new week, our elementary school is beginning to close. The seventh grade, composed of 14 boys and 14 girls, celebrated their class day exercises this morning and had a good time in the doing of it. In addition the various awards were delivered, awards for perfect attendance, punctuality records, promotions and promotions with honor and such other awards as would need to go to youngsters who have done real well. Our big family is celebrating in a big way today. Tomorrow night and the following night other commencement exercises will be entered into. Then will close another nine months' school term. A very fine record has been achieved by the youngsters, only a comparatively few failing of promotion. The high school boys and girls, about a hundred of them, will not lay their books aside until the 5th of June.

LET ME CHANGE

Now that school is closing for our younger boys and girls many requests are coming in for changes of work assignments. All the house boys and all the boys working around the kitchens and dining rooms are reminding the writer that their time of such service is expiring with this week. All these boys want to get out on the farm, and out on the farm they shall go. It would not be right to keep a boy on a house job too long. Other changes are being requested. Some of the girls are asking to change from one phase of work to another, and some changes will be made, though most of them will be gradually made. We do not make work changes by the calendar, but rather according to the needs in the case, these needs first applying to the aptitude and preference of the child. It will require quite a little bit of thinking and a whole lot of talking to get the youngsters fixed up in line with their desires.

PLACING THE EMPHASIS

A great deal of the success of any leadership depends on a proper emphasis of meritorious measures. I was impressed with the emphasis Presiding Elder Craven was placing upon such causes as he had selected for consideration at his recent district conference, among them being the organizing and operating of local boards of Christian education in the district's congregations. A most remarkable record has been achieved in this good work. The district's finances were in good shape and a general good feeling of optimistic assurance permeated the entire conference. This district is making a great record. It is paying its church building debts and keeping up with its current obligations. The presiding elder and his corps of pastors are to be congratulated on the good work being done.

REVERSED FIGURES

In the paragraph in last week's Advocate relative to the Winston-Salem district conference it was stated that 25 per cent of the benevolences had been paid, whereas it should have oppeared 50 per cent. The proof reader let this



Happy in their new home

error get by. Ordinarily this scribe does not call attention to typographical errors appearing on the Children's Home page, but in this instance it is only due the good workers of the Winston-Salem district to set this matter straight.

BETHEL-FAIR GROVE

Our singing class used our nice new bus for the first time yesterday in its visit with Rev. R. E. Ward and his two fine congregations at Bethel and Fair Grove. We had a lovely time with Brother Ward and his people. Following our program at Bethel in the morning we enjoyed a most delightful lunch the good women had prepared and served in the basement of the church. Both Bethel and Fair Grove congregations are housed in substantial brick churches and well furnished with good pews and other equipment. Brother Ward and his people are getting along mighty well together. The Children's Home's interest is being well provided for on this charge.

TAYLORSVILLE

Following our morning and afternoon services with Brother Ward we went over to Taylorsville and were met by Rev. J. W. Vestal and his good people, who carried us to their most hospitable homes for rest and the afternoon meal. We were royally entertained and at night greeted a congregation that responded very favorably to the program rendered by our youngsters. The Children's Home's interest is well looked after at Taylorsville by R. L. Snow and other good friends. Brother Vestal is held in high favor by his people. Following our busy day we hurried home to get a much needed rest and some helpful sleep.

THE PEACOCKS

The picture this week is that of four little Peacocks, Helen, Louise, Jack and Ralph, who came to us last fall from Guilford county. The first three mentioned have been in school and are doing well. Ralph is yet too young for school. Helen, the first girl on the left, is claimed by the Gleaner's Class at Mt. Holly, Miss Rubye Misenheimer being the correspondent. The other little Peococks are standing up in review ready to be chosen. They are lovely children.

HONOR ROLL

Thanks to the charges herewith listed, we are permitted to call attention to other ten per cent apportionment honor roll recruits. We are very glad indeed to have the contributions they have forwarded. Kindly note the charges and their pastor and join in grateful thanks.

Cooleemee, Rev. J. M. Barber.

Pleasant Grove, Rev. R. G. Tuttle.

Ebenezer, McAdenville, Rev. C. M. Smith.

MAY TIME AID

May brings another fifth Sunday, Children's Home Sunday. We are looking forward to this Sunday as being a life-saver. Our friends came to our aid in a very fine way in March. We feel sure they will look after our needs in the same way in May. We will have to wait until August for another fifth Sunday. Let the May aid be bountiful.

HAYING TIME

Like everybody else, we are awfully dry here at the Children's Home. It has been over six weeks since we have had any rain. Our truck farming has suffered terribly. The one thing that we have been enabled to gather in a fine way has been our spring hay crop. By the end of this week we will have gathered in 65 loads of choice hay, alfalfa and a mixture of oats, vetch and Austrian peas. This hay has been gathered without any rain damage. We have certainly made hay while the sun shined.

"Quite right" is all right, and "all right" is quite right, but "quite all right" is all quite wrong.—Ex.

My First District Conference

By A. C. SHERRILL

This means the first I attended—48 years ago. I joined Rehobeth church on Rock Spring circuit in 1878, Rev. G. W. Ivey, pastor.

In August, 1885, I visited the conference of the Statesville district at Mooresville. Rev. W. M. Bagley was the pastor and Rev. R. A. Willis was the elder in charge. Bishop Duncan was present and presided part of the time. Some months before I had attended school at Oak Institute and boarded with Mr. and Mrs. Frank Johnston. Prof. J. F. Brower was principal of the school.

About two weeks after the Statesville conference I was a delegate to the Shelby conference which was held in Shelby about the middle of August. The other delegates from Rock Spring were David Kincaid, Hill's Chapel; J. W. A. Payne, Marvin; and Dr. Rozelle, Denver. Rev. J. C. Hartsell was our pastor and Dr. J .R. Brooks was the elder.

On Wednesday my father took me in a buggy about 16 miles to Irvin station on the Seaboard. The train was due about 5 p. m., but was about one hour late, as a fair was on at Mt. Holly and the traffic was heavy. We reached Shelby about sunset. This was my second trip on the train and longest. This distance from Iron Station to Shelby is 28 miles. This was my first trip into Gaston and Caldwell counties.

On the train was Brother J. S. Martin, a layman from Shelby. He told me I would be at Central Hotel, the guest of some man whose name I have forgotten. Mr. Ryburn had charge of the hotel. Quite a number of delegates were at this hotel. For the first time I saw people drinking iced tea.

Dr. Brooks preached Wednesday night. Thursday about 9:30 conference opened. The elder asked Rev. S. M. Davis of Shelby circuit to call the roll. Mr. Miller, editor of the Shelby paper, was elected secretary. There were possibly 40 or 50 lay delegates—no women. Local preachers were then licensed by the quarterly conference, but were members of district conference. The only ones I remember there were Dr. W. W. Womack of Columbus Mission and W. T. R. Bell, Jr., a young preacher of Shelby. Rev. T. A. Boone was pastor at Shelby, Mr. Bailey at Lincolnton, and Z. Paris was a young preacher at Mountain Island. J. M. Lumley, pastor of Gaston circuit, invited the next conference to Gastonia and the invitation was accepted.

Martin Shuford was a delegate from Crouse circuit. He was soon after this elected sheriff of Gaston county. A number of Biggerstaffs were delegates from Rutherford county. I think A. M. Love was pastor at Forest City. Bishop Duncan came from Spartanburg Thursday and presided Friday and Saturday. S. B. Turrentine, then fresh from college, serged Kings Mountain and El Bethel. Dr. Crowell, the new president of Trinity College, was a visitor at the conference.

It seemed that the bishop was rather hard on some of the preachers on weak and small circuits or missions. But he about met his match when he was quizzing Brother Womack, a local preacher from Polk county reporting for his pastor who was not present. "Where is Columbus? It is not so far from Spartanburg, is it? I have been wanting to visit this section, but it seems the Lord has not called me there." "I wish he had called you," replied the local preacher humbly.

Dr. McBrayer, a Baptist layman of Shelby, liked to tease Dr. Brooks about a meeting he had held on Brother Paris' charge. There was a number of professions, but nearly all joined the Baptist church. "I thought you were a Methodist elder," joked the doctor, "but you seem to be a Baptist missionary."

The services began on Wednesday night and closed with preaching.

Sunday morning there was class meeting, then preaching by the bishop, then the communion. Sunday p. m. there was meeting at the Methodist church for young people. The bishop made a talk. He asked, "Where are your children and young people. Here are a few girls, but where are your boys?" His talk was based on the last word in the 16th chapter of Mark. He asked those present to name things beginning with each letter in W A T C H. The answers were, as I remember, actions, tongue, companions and heart.

Sunday evening I went to the Baptist church and heard S. B. Turrentine. I think his text was Jer. 12:5.

At the conference I was a member of the committee on Sunday schools. J. S. Martin was chairman and wrote the report, advising regular monthly meeting of the superintendent and teachers. This was the predecessor of the the council. The people were more anxiously awaiting the publication of the new hymns which appeared in 1889.

Some of this account may not be exactly to detail, as I write entirely from memory.

HAPPINESS THEORY OF SALVATION

"You white folks makes a heap er trouble for yo'se'ves," the Rev. Sin-Splitting Samuel told me. "Y'll gits religion, and den you jest sets back and looks solemn and holy, and don't pleasure yo'se'ves no mo'. Well, dat ain't right. When you gives a baby a piece o' candy, you wants him to be happy, don't you? Well, when God gives you religion, he wants you to enjoy hit, too. Don't set 'round and mope and ack so holy, like you sick."—Roark Bradford, in Collier's Weekly.

He that is down needs fear no fall.—Bunyan.

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Children's Storyland



A CHOICE FOR MARCIA

By Lucy King DeMoss

Marcia had just settled down to an hour's reading when the phone rang.

"Judy! It's really you!" she called, gaily. "I thought you were in the land of elephants and maharajahs, to say nothing of—well, I'm glad you're back anyway. Things have been pretty dull without you. A picnic tomorrow? Well—I suppose I could, but Sunday? Mother is away, you know. . . . Yes, she would have her ideas about it. . . . Eleven o'clock? Couldn't you make it one? Oh, all right, eleven then."

Marcia hung up the receiver and went back to her book, but Judy's phone call had served as an effectual interruption. A picnic at Sharon Woods. How she loved the wide spread of forest trees, with lacy shadows on bush and limb. There was one particular trail which led to a shining pool in which was mirrored a silver birch tree. It was breath-taking in its loveliness and Maria always went there the very first thing. Of course, she had never gone on Sabbath before, for that was the family's day together, but her mother and father were away and Marcia was left to her own devices. Very well, then, she would go.

Presently lunch was announced and Marcia went to the dining room. Delia, the cook, sang as she served the meal:

"O, my good Lawd, show me the way home," she sang, joyously and musically, as she brought in the food and set it down before Marcia.

"Delia," said Marcia, "what's the difference between Sabbath and any other day in the week?"

"Why, Miss Caria, you know, honey. Sabbath's the Lawd's Day. It belongs to him. You know that."

"Oh, yes, I know what people say about Sabbath!"

"People!" exclaimed Delia, in a shocked voice. "People, Miss Marcia. 'Taint people dat said it. It wuz de Lawd hisself dat said it."

"Why, Delia," said Marcia, teasingly, "I thought you knew the Bible. What the Lord really said was that the Sabbath was made for man and not man for the Sabbath. Doesn't that mean we can do anything we like on Sunday?"

"De good Lawd God said, 'Remember the Sabbath day to keep it holy,'" said Delia reverently, "and Jesus said that whoever breaks the least one of the commandments shall be called the least in the kingdom. And, honey, he didn't say to keep the first and the second and the seventh and the eighth, omittin' of the fourth. He said keep all the commandments. He knew what was best for us, and he knew that we need a quiet day to think about him and get acquainted with him."

And Delia went away to the kitchen humming, "It's me, it's me, O Lawd, standin' in de need of pray'r."

"Funny Delia," said Marcia to herself, as she put down her napkin and went to her room, "I wonder what she will say when I ask her to fix up my lunch for tomorrow." And she looked a bit dubious .

With reason. For when she went the next morning to consult Delia about the relative delectableness of sardines and chicken sandwiches, Delia raised her hands in dire disapproval.

"You know what yo' ma'd say, Miss Marcia, honey. You know she thinks Sabbath is de blessed Lawd's Day, and neber since I bin in this fam'ly, long befo' you wuz bawn, has they been any gaddin' about. You belongs to quality folks, Miss Marcia, and not po' white trash."

"Now, Delia, you make those sardine sandwiches and don't let me hear another word from you," said Marcia, conclusively.

"Yes'm," said Delia, but she kept talking to herself so Marcia could hear. "Her blessed mother would turn right 'round and come home, did she know Miss Marcia was actin' up like this! Traipsin' 'round on de Lawd's Day jes' like any other day. Hempf! I ain't neveh been connected with folks that don't know how to act on Sabbath and I ain't fixin' to begin now!"

Marcia paid no attention to Delia, outwardly, but she was noticeably nervous as she put the sandwiches in the graceful little hamper.

"Delia, be good now and don't say anything to mother about my doing. We aren't going to do a bit of harm, but it would worry mother and what's the use?"

Delia turned at the door and drew herself to her full height, which was considerable.

"Miss Marcia, I ain't no tattle-tale and I won't tell. What your mother don't know won't hurt her. It's you I'm thinkin' about, honey. They's some things that's important and others that ain't so important. One day out of seben is mighty little to give to Him. I'se seen you nearly that long havin' your hair washed and curled."

The door closed behind Delia and Marcia could hear her singing again, but this time the tone was subdued and sad, as though all the joy had gone.

"Steal away, steal away, steal away to Jesus,
Steal away, steal away home.
I ain't got long to stay here."

Delia sang with a pathetic quaver in her voice.

Macria sat quietly at the table, the basket before her. Gradually the look of impatience and guilt left her face and a little smile, very sweet, tilted the corners of her mouth.

"Delia!" she called.

"Yes'm, Miss Marcia," answered Delia from the kitchen.

"Come here," said Marcia.

Delia put her head through the door.

"Delia, I'm not going to the picnic. I've just made up my mind. I guess I love my mother too much!"

"I reckon you loves yo' Lawd too much, too, Miss Marcia, honey."

"Yes, I love him enough to keep on giving him a day out of my whole week, Delia. It isn't as though I could never go to Sharon Woods. They won't move away or anything!"

Marcia and Delia laughed together.

Just then the phone rang. Marcia went to answer it.

"Hello? O, Mr. Hunt, how are you? . . . I shall be delighted to have you come. Couldn't you come for dinner? Delia goes to church, too, but she al-

A BOY'S APPRECIATION OF MOTHER

Seen 'em short and seen 'em tall,
Prettiest girl I've seen
  Is Ma.
Lovlier than any queen
  Is Ma.
Girls with curls go walking by,
Dainty, graceful, bold and shy,
But the one that takes my eye
  Is Ma.

Best of all the girls on earth
  Is Ma.
Sweetest girl to look upon
  Is Ma.
Seen 'em short and seen 'em tall,
Seen 'em big an' seen 'em small,
But the finest one of all
  Is Ma.

Sweetest singer in the land
  Is Ma.
She that has the sofest hand
  Is Ma.
Tenderest, gentlest nurse is she,
Full of fun as she can be,
An' the only girl for me
  Is Ma.

—Edgar A. Guest.

ways has everything ready and she would love to have someone besides me to eat her fried chicken and ice cream. . . . All right, call for me for church and then come home with me. Goodbye."

Marcia's face was radiant. Robert Hunt had asked to bring over his rare prints of cathedral paintings and tell her about his journeys through France and Italy and Palestine. He thought it would be a pleasant way to spend Sabbath afternoon and he said she was about the only girl he knew who made a difference between Sabbath and other days and would be at home. Robert Hunt was young and handsome and very popular in the younger set in which Marcia, also, was a favorite.

"Judy," Marcia was saying over the phone, "I'm sorry I told you I'd go with the crowd to Sharon Woods. You know how my family feels about Sabbath. I thought, for a moment, I was different, but I'm not after all. I simply can't go to parties and picnics on Sabbath. . . . Well, that's nice of you, Judy. I don't mean to be "pious' or anything like that and I don't think the Sabbath is the only day on which we may show we are Christians. I just think we ought to keep one day set aside to be quiet and thoughtful. . . . Well, the reason it was commanded was because it was good for us! All right, we'll talk about it again some time. 'By."

Down in the kitchen, Marcia could hear Delia singing again, the old joyous note in her voice:

"We are climbin' Jacob's ladder,
We are climbin' Jacob's ladder,
We are climbin' Jacob's ladder,
Soldiers of the Cross."

"Bless her," thought Marcia to herself, "I might have had something to be sorry about, except for Delia's loyalty."
—Woman's National Sabbath Alliance.

WALNUT CAKE

It was warm and bright in Aunt Grace's kitchen. The canary sang lustily from his cage in the window, and there was a cheerful atmosphere everywhere.

Uncle Justin sat reading the weekly Clarion.

"I think I'll make Alice Ann a walnut cake this morning," said Aunt Grace suddenly. "She always set such store by it, and it won't be a bit of trouble. Justin, you get to work and crack some walnuts, and I'll run out to the barn and see if there are eggs enough."

Uncle Justin folded up his paper.

"All right, Grace," he replied good-naturedly.

He was silent a minute.

"I wish Alice Ann would come back," he added reflectively. "We've got this big farmhouse, plenty to eat and warm clothes to wear, and there's no sense in her wearing her life out in a city store. But what can we do about it?"

Aunt Grace shook her head.

"Nothing, I'm afraid, Justin. We'll try not to worry about it too much. I'll go now and see if I can gather some eggs."

There were eggs enough, and in the bright, warm farmhouse kitchen a wonderful walnut cake was prepared and baked.

When Aunt Grace took it out of the oven her face beamed.

"It couldn't be better," she said happily. "We'll send it off this afternoon."

. . . . . .

Alice Ann came up the stairs wearily.

Her room was on the second floor, and she dreaded entering it. She wished many times that she had never come to the city, but she had a great deal of pride and she didn't like to go back when she had not succeeded.

She couldn't earn enough to even keep her in clothes, and she was growing thin now from the lack of nourishing food. What would Aunt Grace and Uncle Justin think of her meager shelf with its store of tea, crackers and canned soup?

She opened the door and went in.

On her little table was a box, and she lifted it. Could it be from home? Yes, there was her name, and there was Aunt Grace's name also.

She hurriedly untied the strings that held it. And then she took from it the wonderful walnut cake. There was a pound of butter there, too, and a loaf of home-made bread.

And as she stood and looked at all this plenty, Alice Ann felt a wave of distaste rush over her. Distaste for the little hall bedroom, for crowded city streets, for unfamiliar faces and much loneliness.

Why was she staying there anyway?

The walnut cake brought back the old sunny kitchen, the smell of violets in spring, the fragrance of freshly baked bread, and, more than all else, two kind, affectionate faces.

She saw old Bess, the brindle cow; Pal, the dog, and Peter, the yellow cat.

She was going back.

She would stay only long enough to have a little party in her room for a few of the girls she knew. And then back to peace and plenty, sunshine and love.

Alice Ann looked at the walnut cake almost solemnly. And then right there and then she made up a happy little rhyme concerning it:

Isn't it strange that a walnut cake,
That my precious, blessed Aunt Grace did bake,
Would bring back reminders of things I lack?
It's strange, but oh, joy, I'm going back!

. . . . . .

In the warm farmhouse kitchen Aunt Grace sat with Uncle Justin.

"I hope she likes the walnut cake," spoke up Aunt Grace over her knitting.

Uncle Justin nodded.

"I'm hoping that cake will remind her of a good many things," he said slowly, as if he really knew what it was going to do.—Girlhood Days.

Bobby's mother took him into the bank and when he saw the piles of bills beside the paying teller he inquired: "Ma, is it because riches have wings that they keep all that money in a cage?"

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North Carolina Christian Advocate

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District Conference Directory

Mount Airy, at Jonesville	May 26-27
Marion, at Oak Hill	May 31-June 1
Elizabeth City, at Englehard	June 2-3

SLATE OF JOHN R. CHURCH, GENERAL EVANGELIST
636 S. Green Street, Winston-Salem, N. C.

May 10-22—Benson, N. C.
May 24-June 5—Spencer, N. C.
June 7-19—Bedford, Va.
June 25-July 5—St. Paul, Minn.
July 9-19—Corbin, Ky.
July 23-August 2—Wilmore, Ky.
August 3-16—Mendon, Ohio.
August 18-23—Balls Creek Camp, N .C.
August 28-September 6—Salem, Va.
Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
THIRD ROUND

May	
Duke's Chapel, 11	24
Carr, 8	27
Burlington Ct., Glencoe, 11	31
Calvary, 8	31
June	
Branson, 8	3
Brooksdale, Allensville, 11	6
Rougemont, Riverview, 11	7
Andrews-Massey, Soapstone, 3	7
Bynum, Ebenezer, 11	13
Orange-Carrboro, Orange, 11	14
Cedar Grove, Prospect, 3	14
Leasburg, Salem, 3	21
Person, Oak Grove, 11	28
East Roxboro, 7:30	28
July	
Mebane, 8	1
Milton, Connelly, 11	5
Yanceyville, Shady Grove, 7:30	5
Duke Memorial, 8	7
Roxboro, 8	8
Chapel Hill, 8	9
Durham Ct., Pleasant Green, 11	12
Webb Avenue-Holt's, Webb Avenue, 8	12
Front Street, 8	15

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

May	
Bath, Asbury, 11	24
Belhaven, Pantego, 8	24
Mattamuskeet, Amity, 11	31
Stumpy Point, 8	31
June	
North Gates, Kittrells, 11 and 1	6
Dare, Mashoes, 11	7
Manteo, 3:30	7
Wanchese, 8	7
Chowan, Evans, 11 and 1	20
Kennekeet, Salvo, 11	21
Hatteras, Frisco, 8	21
South Mills, Sharon, 11 and 1	27
Kitty Hawk, Duck, 11	28
Moyock, Memorial, 8	28
July	
Pasquotank, Hall's Creek, 11 and 1	3
South Camden, Perkins, 11	5
Currituck, Hebron, 8	5
Hertford, 8	8
Gates, Philadelphia, 11 and 1	11
Edenton, 11	12
Ahoskie, Colerain, 3:30	12
Murfreesboro-Winton, Union, 8	12
City Road, 8	15
Chowan, Evans, 11 and 1	18
Roper, Mackey's, 11	19
Columbia, Holly Grove, 3:30 and 8	19
First Church, Elizabeth City, 8	22

District Conference, Englehard, June 2-3.

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
SECOND ROUND

May	
Rowland, Purvis, 11	24
Rockingham, 7:30	24
Red Springs, 11	31
Parkton, Cotton, 7:30	31

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
SECOND ROUND

May	
Mt. Olive Ct., Providence, 11	23
Mt. Olive-Calypso, Mt. Olive, 11	24
Goldsboro, St. Paul, 8	24
Ocracoke-Portsmouth, Ocracoke, 7	29
Atlantic, Atlantic, 11:30	30
Fremont, Black Creek, 11	31
Pikeville-Elm Street, Saulston, 3	31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

May	
Erwin, 11	24
Dunn, 2 p. m.	24
Millbrook, Pleasant Grove, 11	31
Raleigh, Central, night	31
June	
Middleburg, Cokesbury, 11	7
Henderson, City Road, night	7
Tar River, Ebenezer, 11	14
Clayton, night	14
Smithfield, 11	21
Newton Grove, Ebenezer, 3	21
Selma, night	21
Raleigh, Epworth, 11	28
Raleigh, Jenkins Memorial, night	28
July	
ebulon, Wendell, 11	5
Franklinton, Wesley, 3	5
Youngsville, Bunn, night	5
Louisburg, 11	12
Creedmoor, Grove Hill, 3:30	12
Henderson, First Church, night	12
Fuquay, Cokesbury, 11	19
Cary, night	19
Oxford, night	22
Bailey, Mt. Pleasant, 11	26
Garner, night	26
August	
Oxford Ct., Shady Grove, 11	1
Four Oaks, Saunders, 11	2
Mamers, 3	2
Benson, Elevation, 11	9
Lillington, Parkers Grove, 3	9
Princeton, Micro, 11	16

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
SECOND ROUND

May	
Rocky Mount Ct., 11	23
Spring Hope, 3 or 7:30	24

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
SECOND ROUND

May	
Carver's Creek, Shiloh, 3	24
Scott's Hill, Union, night	24

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

May	
Weaverville, 11	24
Asbury Memorial, 11	31
Skyland, Avery's Creek, 3	31
June	
Candler, Pleasant Hill, 11	6
Hot Springs, Fairview, 11	7
Marshall, 8	7
Hendersonville, 11	14
Fletcher-Mills River, Horse Shoe, 2:30	14

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

May	
Trinity-Derita, Trinity, 11	24
Prospect, Carmel, 3	24
Belmont Park, night	24
Dilworth, 11	31
Prospect, Carmel, 3	31
Chadwick, night	31
June	
Homestead, Pleasant Grove, 11	7
Calvary, night	7
Brevard Street, 11	14
Belmont Park, night	14
Marshville, Wingate, 11	21
Hickory Grove, night	21
Bethel-New Hope, New Hope, 11	28
Morven, Sandy Plain, 2:30	28
Wadesboro, night	29
July	
Thrift-Moores, Moores, 11	5
Big Spring, night	5
Ansonville, Concord, 11	12
Lilesville, 2:30	12
Polkton, Wightman, 11	1(
Peachland, Fountain Hill, 2:30	11
Monroe, Central, 11	26

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

May	
Shelby, Central, 11	24
Shelby Ct., Sulphur Springs, 2:30	24
Shelby Lafayette Street, night	24
Lincolnton, First Church, 11	31
Goodsonville, night	31
June	
Cherryville, First Church, 11	14
Cherryville Ct., Mary's Grove, 2:30	14
Gastonia, Smyre, night	14
Lowesville, New Hope, 11 and 3	20-21
Lowell, South Point, 11:	21
Gastonia, Maylo, night	21
Stanley, 11	28
Rock Springs Ct., Mt. Pleasant, 2:30	28
Gatsonia, East End, night	28
July	
Kings Mountain, 11	5
Bessemer City, night	5
Polkville, Clover Hill, 11	11
Cramerton, 11	12
Dallas, Puett's Chapel, 3	12
Gastonia, Trinity, night	12
Belwood, Palm Tree, 11	18-19
South Fork, 3	19
Crouse Ct., 11	26
Lincolnton Ct., Marvin, 3	26
Gastonia, Bradley Memorial, night	26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
THIRD ROUND

May	
Reidsville Ct., 11	23-24
Reidsville, Main Street, 7:30	24
Cedar Falls, 11 and 2:30	31
Asheboro Ct., 11 and 2:30	31
Guilford, 7:30	31
June	
Ruffin Ct., 11 and 2:30	7
Jamestown-Oakdale, 7:30	7
College Place, 7:30	10
Coleridge, 11 and 2:30	14
Highlands, 7:30	14
Liberty, 11 and 2:30	21
Pleasant Garden, 11 and 2:30	21
Wesley Memorial, 7:30	21
Mt. Pleasant, 11 and 2:30	28
Gibsonville, 11 and 2:30	28
Ward Street, 7:30	28
July	
New Hope, 11 and 2:30	5
Randleman, 11 and 2:30	5
Asheboro, First Church, 11	12
Farmer, 11 and 2:30	12

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
THIRD ROUND—IN PART

May	
Bostic, Oak Grove, 11 and 3	23-24
Broad River, Tanners Grove, 11	24
Forest City, night	24
June	
Old Fort Ct., Mill Creek, 11	7
Old Fort Station, night	7
Marion Ct., Glenwood, 11	14
Cross Mill, Capernium, 3	14
Marion Mills, Clinchfield, night	14
Micaville, Celo, 11	21
Bald Creek, Borings Chapel, 3	21
Burnsville, night	21
McDowell Ct., Bethel, 11	28
Table Rock, Linville, 3	28
Valdese, night	28
July	
Rutherfordton, Gilboa, 11	5
Gilkey, Mt. Hebron, 3	5

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MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
THIRD ROUND

May	
Draper, 11	24
Rural Hall, Rural Hall, night	24
Todd, Fairview, 11	30
Boone, 11	31
Watauga, Valle Crucis, night	31
June	
Moravian Falls, Buelah,, 11	6
Jefferson, Zion, 11	7
Warrensville, Clifton, 3	7
Creston, Southerland, night	7
Rockford Street, 11	14
Mt. Airy Ct., Imogene, 3	14
Ararat, Chestnut Grove, night	14
Sparta, Piney Creek, 11	21
Laurel Springs, Mt. Zion, 3	21
Helton, Greenwood, night	21
Danbury, Pine Hall, 11	28
Sandy Ridge, Snow Hill, 3	28
Walnut Cove, Palmyra, night	28
July	
Spray, 11	5
Stoneville-Mayodan, Stoneville, night	5
Leaksville, night	8
Elkin, 11	12
Ronda, Maple Springs, 3	12
Jonesville, Longtown, night	12
North Wilkesboro, 11	19
Yadkinville, 3	19
Dobson, Siloam, night	19
Mt. Airy, Central, 11	26
Pilot Mountain, Whitakers, 3	26
Madison, night	26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
THIRD ROUND

	May
Concord, Westford, 11	24
Concord, Kerr Street, night	24
China Grove, 11	31
Gold Hill, Wesleys, 3	31
Spencer, Central, night	31
	June
Coburn Memorial, night	3
Forest Hill, 11	7
Concord Ct., Carmel, 3	7
Concord, Central, night	7
Pastors' School	14
Norwood Ct., Randall, 11	20
Concord, Harmony, 11	21
Mt. Pleasant, Mt. Pleasant, night	21
Granite Quarry, Providence, 11	28
New London, Bethel, 3	28
East Spencer, Main St., night	28

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

	May
Mooresville, Jones Memorial, 10	24
Mooresville, Broad Street, 11	24
Taylorsville, Marvin, 3	24
Stony Point, night	24
Statesville, Race Street, night	25
Ball's Creek, Center, 11	31
Catawba, Hopewell, 3	31
Maiden, May's Chapel, night	31
	June
Mooresville Ct., McKendree, 11	7
Elmwood, Ebenezer, 3	7
Mt. Zion, night	7
Statesville Ct., Midway, 11	21
Whitnel, Zion, 3	21
Granite Falls, night	21
Hickory, Westview, night	24
Hickory, First Church, 11	28
Newton, night	28
	July
Davidson, Fairview, 9:45	5
Olin, Snow Creek, 3	5
Hiddenite, Liberty, 11	12
Lenoir Ct., Olivet, 3	12
Lenoir, First Church, night	12

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

	May
Junaluska, 11	24
Macon Ct., Mt. Zion, 3	24
Franklin, night	24
Whittier, Olivet, 11	31
	June
Crabtree, Davis Chapel, 11	7
Murphy, night	7
Webster, Webster, night	14
Robbinsville, Robbinsville, night	14
Glenville, Glenville, 11	21
Highlands, Horse Cove,, 3	21
Fines Creek, Cattaloochee, 11	28
Delwood, Maple Grove, 3	28
Clyde, Harmony, night	28
	July
Sylva, 11	5
Andrews, night	5
Franklin Ct., Snow Hill	12
Bryson City, night	12
Cullowhee, 11	19
Hayesville, Myers Chapel, 3	26
Murphy Ct., Peachtree, night	26

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

	May
Centenary, 11	24
Kernersville, Shady Grove, 3	24
Thomasville, Main, night	24
Green Street, 11	31
Davidson Ct., Arcadia, 3	31
Hiatt-Sedge Garden, Hiatt, night	31
	June
Hanes-Clemmons, Bethel, 11	7
Reeds, 3	7
Grace, night	7
Thomasville Ct., Pleasant Hill, 3	14
Walkertown, 11	21
Mocksville, night	21
Ogburn Memorial, Shiloh, 3	28

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IN MEMORIAM

JACOBS—On the morning of April 25, 1936, the community was saddened by the death of Mr. Sol Jacobs. He was 81 years old. On the passing of Mr. Jacobs the community has lost one of its most highly esteemed citizens. He was a man of noble character, commanding the respect of all who knew him. He was a loyal member of the Methodist church, having served it for several years. The members of the Iotla Methodist church feel the loss of such a faithful member and we feel that his faithfulness will long be an example for those who loved and knew him.

Mrs. R. L. P.

ALLISON—Funeral services were conducted on April 1 for Andrew Bascom Allison. The services were conducted by the Rev. E. C. Price, pastor of the Webster Methodist church, assisted by Rev. J. R. Wolfe, pastor of Sylva Methodist church. Brother Allison had been a member of the church at Webster for a number of years and was one of the most loyal members. He was vitally interested in church work and was faithful in attendance until his health forced him to stop only a few weeks befor his death. He was a very consecrated Christian, whose spirit was in touch with the Holy Spirit of God.

Mr. Allison was married to Hattie Woodfin, September 11, 1883. She passed to her reward over two years ago. He is survived by one daughter, Mrs. Grace Allison Thompson of Forth Worth, Arkansas; one brother,C. B. Allison, and Mrs. Lewis Broyles, both of Webster.

OVERMAN—William H. Overman was born in North Carolina, December 10, 1861, and died September 6, 1935 He was married to Alice M. Lowe, April 11, 1895. He leaves a devoted wife, one brother, J. S. Overman, other relatives and many friends.

Early in life he joined the Methodist church and remained a faithful member, attending her services as long as health would permit. He was a friend to the poor and needy, but made no open display of his generosity. He daily communed with God. He has left a vacant place never to be filled. The memory of him, as he went in and out among us so quietly, will linger in our hearts until we, too, our race have run.

Funeral services were conducted by his pastor, Rev. J. W. Dimmette. He was borne to the grave by his Sunday school superintendent, teacher, and other members of his class.

By His Sister-in-law.

TOWNSEND — Mrs. Laura Hayden Townsend, the wife of the Rev. W. H. Townsend of the North Carolina conference, died at the Townsend home in High Point on March 3, 1936, after an illness of only one week.

She was the daughter of Mr. Burgess F. Hayden and Mrs. Mary L. Hayden and was born May 6, 1886, at the old Hayden homestead in Davidson county. She is survived by a sister, Mrs. Ada Lutterloh of Sanford, and by her only brother, Mr. J. F. Hayden of High Point.

She and Rev. W. H. Townsend were united in marriage on December 9, 1884. If she had lived a few months longer she and Brother Townsend could have observed the fiftieth anniversary of their marriage.

For many years she was the treasurer of the woman's missionary auxiliary of Wesley Memorial church.

For many years the Townsends have lived on Steele street in High Point, where their lives have been a blessed benediction to many. During this time Mrs. Townsend gained a reputation for common sense, practicality, business judgment and poise. Her interest in Wesley Memorial church, especially in the woman's missionary auxiliary, was most marked and constant.

She was loved until the last and died in the presence of affection and in the Christian faith. W. A. Lambeth.

RESOLUTIONS OF RESPECT

We, the members of the men's Bible class of Concord Methodist Episcopal church of Person circuit, wish to pay loving tribute to one of our most faithful members, Brother J. H. Hester.

He was a charter member of the class and was always regular in his attendance and a loyal supporter of the work of the class.

We shall miss his presence very much each Sunday morning. May his life and cheerful spirit inspire us to nobler living and devotion to the service of the church and Sunday school.

We commend his loved ones to the tender care of our heavenly Father.

In recognition of his useful life among us we make the following resolutions:

First, That in the death of Brother Hester our church and class have lost one of their most faithful and devoted members.

Second, We wish to extend our heartfelt sympathy to his loved ones and pray that they may be comforted by the Christ who never fails us.

Third, That a copy of these resolutions be sent to his family and a copy to the North Carolina Christian Advocate for publication.

J. C. Wagstaff,
C. E. Brooks,
I. G. Stephens.

RESOLUTIONS OF RESPECT

Whereas, God in his unerring wisdom has taken from us a much beloved and appreciated member of our board, E. C. Chambers, who for 43 years served as a member of our board; and

Whereas, the members of the board of stewards of Central Methodist church feel the loss of his going and express our appreciation of his long life of service not only to our church but our city and community as well.

Therefore be it resolved, that we extend our heartfelt sympathy to his beloved family and pray that God's richest blessings may comfort them and that his splendid life of unselfishness may prove to them an inspiration.

And be it further resolved, that a copy of these resolutions be sent to the family and to the North Carolina Christian Advocate, and that a copy be recorded in the minutes of our board.

F. M. Weaver,
Thos. C. Smith,
H. C. Johnson.

RESOLUTIONS OF RESPECT

We, the committee of the men's Bible class of the First Methodist church of Cherryville, N. C., submit the following resolutions:

First, Be it resolved that in the recent death of Mr. M. L. Craft, we wish to call to mind that he was a member of our class and a faithful attendant, whose service was greatly appreciated by all the members of the class and the people of the church.

Second, That he was a good citizen of the community whose life was a blessing and inspiration to others.

Third, That we extend our sympathy to his bereaved wife and friends, and ask that these resolutions be published in The Eagle and also in the North Carolina Christian Advocate.

W. J. Allran,
J. B. Houser,
I. P. Long.

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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, MAY 28, 1936 Number 22

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United Church of Canada Shows the Way

Closing Paragraphs of Dr. W. Harold Young's Fraternal Address to General Conference of the Methodist Episcopal Church, Columbus, Ohio

IN all I have been saying today, I have been speaking to you as the representative of a sister church. In this closing word, may I say one word to you as the representative of a sister nation, for I stand here before you as a citizen of that commonwealth of nations that we speak of as the British Empire; and my plea would be just this: that by every means within our power we should labor to cement the bonds of understanding and of friendliness between these two great English-speaking peoples of the earth. (The delegates arose and applauded).

The things, the ideals we have tried to live for for centuries, the very ideals in which your nation had its birth, are under such attack as they have never been subjected to in modern times before. In one thing only, fathers and brethren, is there any real chance of their survival.

In the things which greatly matter, the Stars and Stripes and the Union Jack should remain forever entwined and the two great English-speaking peoples of the earth should stand as one on all the moral questions which confront mankind. The time is upon us when only by a high and perhaps by a costly loyalty to the most genuine Christian idealism can a future of any worth be assured to mankind.

Surveying the life of the world today, one is increasingly conscious that it is in the English-speaking peoples that there lies the best chance of the emergence of that type of loyalty, and that only by our united service of that type of loyalty can it be effective for the saving of the world.

Men and brethren, in all the things that greatly matter, we are one. Whatever can divide two peoples who have in common the cultural and spiritual heritage that is represented by the names of Chaucer and Wyclif, of Ridley, of Shakespeare, of Milton, of John Wesley and John Knox? May we ever realize our essential oneness and live by it, and live with it—for in that, justice and freedom and decency among men, and Jesus Christ and his dreams, have their best chance in this troubled world today.

Save Junaluska Campaign!

WHAT $105,000 WILL DO!

(If contributed before August 15, 1936)

I. Settle in full with the first-mortgage creditors ($100,000 will satisfy the claim of $121,560), and pay the estimated expenses.

II. Give full and complete ownership of the Assembly, for the first time, to the Methodist Episcopal Church, South.

III. Enable the Methodist Church to own and use the following property:

(1) The Lake, with a shore line of over four miles, covering 250 acres of land.

(2) The concrete dam, which cost $110,000.

(3) The Terrace Hotel, with fixtures, which cost $47,000.

(4) The Water System, including 6-inch water line to Waynesville, which cost over $44,000.

(5) The Roads and Sidewalks, which cost over $40,000.

(6) The Golf Course of 100 acres, which cost $26,000 to develop.

(7) The Auditorium, which cost $17,000.

(8) The Office Building and the Boat House, which cost over $4,000.

(9) About 300 acres of real estate yet to be sold off in lots.

IV. Cancel legally and automatically all other debts of the Assembly, which amount to over $250,000.

To be doubly sure, however, I have already secured legal and moral releases from creditors having claims for more than one-half of the above amount. (Two exceptions, which are almost certain to be reduced within a few days: some back taxes, and the balance due on an automatic sprinkler system in the Terrace Hotel).

V. Protect jeopardized property now owned by the Methodist Church:

(1) Mission Building and grounds, costing $157,000.

(2) Educational Buildings, equipment, and land, costing $86,000.

(Note: If our campaign should fail, and the first-mortgage creditors take over the property and sell it to some amusement concern, then the value of the above buildings would probably be greatly lessened and their desirability for our use would be reduced to almost nothing).

VI. Protect the jeopardized property of individual lot-owners on the grounds.

(Note: While the completion of the foreclosure will not in any way touch the legal ownership of their property, it may decrease the value and desirability, if the Methodist Church does not become the owner of the Assembly).

METHODISTS, IT IS JUST GOOD BUSINESS TO REDEEM JUNALUSKA FROM THE HAMMER!

W. A. Lambeth, Director,
High Point, N. C.

FINAL APPROVAL OF METHODIST UNION RESTS WITH US

The General Conference of the Methodist Protestant Church having adopted the proposed plan of unification of the three major Methodist groups in America in such sincerity and brotherliness, it is now encumbent upon us Southern Methodists to conclude the matter in the same spirit and with the same decisiveness as has been evidenced in the action of the general conferences of the other two churches.

Undoubtedly this is the wisest and the safest plan of union yet proposed—and probably the best that can be devised—for all concerned. In it each of the three churches makes certain definite concessions; and each, likewise, makes certain definite contributions to the new church, of which contributions each may be justly proud, and of which concessions neither need be ashamed.

Since the whole matter is now in our hands for its final approval, we should not delay it unduly or unnecessarily. I therefore suggest that we proceed at once to its consummation by submitting the proposed plan of union to our annual conferences for ratification, and to our next General Conference for confirmation. Two years of valuable time can thus be saved, and the whole matter settled in 1938.

It seems that, under paragraph forty-two (42) of our Discipline this matter can be followed, though it is a reversal of the ordinary procedure in such matters. All that seems to be necessary is that a verbatum memorial to the General Conference, adopted by a three-fourths majority of all the annual conferences, for confirmation of their favorable action on the question. This is easily possible, if the bishops, or some one else, would prepare and submit such memorial to all our annual conferences at their next sessions—they having been duly notified that such matter was to be submitted.

It appears that none of our "restrictive rules" are involved in this matter. If so, they would be those pertaining to Episcopacy and to Itinerant General Superintendency; and both these are guaranteed and duly safeguarded in the plan of union itself. M. T. Smathers.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Volume 81 GREENSBORO, N. C., THURSDAY, MAY 28, 1936 Number 22

"Save Junaluska!" This rallying cry should arouse all Methodists east of the Mississippi river and set them to the task of raising the $105,000 necessary to save this fine property. Ponder the words of Director W. A. Lambeth.

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Some would-be author of wise-cracks has said that in all church union discussions the use of poison gas should be prohibited. As a rule this applies. But in the present discussion of Methodist union there has been an utter absence of poison gas. Such is not the rule, however, the history of such discussions being witness.

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The red road, not the road that is red with mud but the road that is red with blood, is truly the King's highway. This blood is not the blood spilled in war, but blood that has been spilled in sacrificial service. No cause can win great victories unless somebody is willing to die for it. The Christian religion is no exception to this rule. I must go home, if I go at all, by way of the cross.

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How many have already forgotten the well known limerick which has been attributed to Woodrow Wilson and that was on all tongues during the Wilson administration? Here it is:

"As a beauty I am not a star,
There are others more handsome by far.
But my face—I don't mind it
For I am behind it.
It's the people in front get the jar."

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"Joe" Rowland, editor of the Richmond Christian Advocate, is a great hand to keep folks out of trouble. His latest is to chicken raisers and concerns the sort of food to shun. Rowland says "an Irishman tried to raise his chickens by starting the food fifty-fifty sawdust and meal, increasing the sawdust every day and reducing the meal, with the result that when the chickens grew up three of them had wooden legs, and one was a woodpecker."

The Psalmist talks of the man "who hath not lifted up his soul unto vanity." "You should see Bill make and shake a cocktail. His hands seem so skilled; the motions are just right," said a friend in admiration. Skill in shaking a cocktail is lifting up one's soul unto vanity. But to have hands that are skilled as a surgeon, or an artist, or as a musician; these are the hands of a man "who has not lifted up his soul to vanity." What a tragedy to lift up one's soul to vanity in the trivial things of life. It is a repetition of the case of Esau who sold his family heritage for a dish of food and of Judas who sold out for thirty pieces of silver. Esau and Judas are with us still.

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On another page Rev. M. T. Smathers makes a plea that our annual conferences this year pass upon the proposed plan for the union of American Methodism so there may be no undue delay in the final approval of the plan. The Methodist Episcopal and the Methodist Protestant general conferences have acted and it now rests with their annual conferences. Were our annual conferences to proceed at once, then our General Conference could act and save at least two years' time. The implication in this suggestion is that our General Conference would take action at its regular session two years hence, in 1938. Why not have a special session of the General Conference the first of next year and thus save more than two years' delay? Then the churches could act concurrently in setting up the Uniting Conference for which provision is made in the Plan. Objection may be made to the cost of a special session. This could be met by each member of the special session bearing his own expenses. It must be apparent to all that the adjustments to come with union should begin at the earliest possible date so that we may move to the conquest in keeping with the spirit of marching Methodism. Let the annual conferences act and at the same time request the bishops to call the special session of the General Conference.

"Rise, Let Us Be Going With Him"

THESE are the moving words with which Bishop William F. McDowell closed his fraternal message to the Methodist Protestant General Conference at High Point last Friday afternoon. The message moved on the high level characteristic of this fine Christian and noble churchman. He made convincing plea—with the delicate touches for which he is notable—that American Methodism be made one by the adoption of the pending plan. The eager interest and tender pathos of this noble messenger made wonderful appeal for action. What a climax to the plea that in all things He might have the pre-eminence were the words, "Rise, let us be going with Him!" Eyes grew moist and many reached for their handkerchiefs in that tense moment of silence as the currents of emotion ran deep and full.

Somehow, the call to advance with Him was for many Methodist leaders one of those rare moments when familiar words flash with new and fuller meaning and life seems to gather about a new center. Someone remarked later, "Had it been possible to take the vote just then it would have been unanimous for union." We hardly think so. Men lost in the externals and reactionary temper do not respond to the high calls for advance even with the world's Redeemer. But we are sure that American Methodism will ere long move with a solid front, if the leaders these next few years are found going with Him.

To be sure there will be crosses, but there will also be resurrection glories. Our Methodism here in North Carolina should these next few years rally the youth in every church and community for an advance with Jesus in facing this new world. We must marshal all our forces for a united advance, even before the formal unity is consummated. Cultivating acquaintance and realizing the marvelous resources which are ours will do much to enable the Methodists of North Carolina to go forward with the steps of conquerers.

We have come a long way since that first action for Methodist union taken at Oklahoma City twenty-two years ago. Yes, even since the special session of the General Conference at Chattanooga to approve a plan of union we have made decided progress. The day for final consummation has now arrived. In all these crucial hours of action in the several general conferences there has always been deep feeling and eager interest. It was so at High Point last week. So much history beat in upon that occasion and so many memories crowded for a place that it could not have been otherwise. The brethren were disposed to act as in the presence of the Great Head of the church; they were eager to rise and be going with Him.

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Wesleyanism Moves Toward a Larger Unity

SATURDAY, May 23, 1936, the Methodist Protestant General Conference assembled in High Point, N. C., by a majority of 142 to 39 voted for union with Episcopal Methodism. The General Conference of the Methodist Episcopal Church assembled in Columbus, O., voted by a majority of 470 to 83 for union. When the General Conference of the Methodist Episcopal Church, South, votes on the question the majority doubtless will excel the vote of either of the other two. It becomes each day more manifest that the union of American Methodism is close at hand.

The annual conferences of each of the three churches must yet vote and this vote will not be altogether unanimous—a vote of the American people never is—but the majority is likely to be so overwhelming that there will be little grounds for further controversy. It is true that minorities have rights and the rights of minorities should be respected, but we believe these small minorities will respect the judgment of the majority which is so obviously in accord with the spirit of Methodism and the spirit of the age. The argument that we heard against union at High Point and at Columbus was to let things stand as they are. It was a plea for the present order. But fortunately Methodism does not stand still. It is a going concern and has ever been. The world is our parish. To spread scriptural holiness over the earth is our mission. We cannot be impeded by names or encumbered by outworn machinery. The man who looks backward will be opposed to union. But the man who looks forward and with faith in the future travels in the direction that he is looking is for the larger union of our Methodism because he is persuaded that it is for the glory of God and the salvation of men.

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The Young Graduate

THE "sweet girl graduate" and the youngster whose chief business is, or ought to be, to burn rivers, is now abroad in the land and in the language of the governor of Kansas they "bring a breath of fresh air in a stuffy, smelly

room." Thank God for this breath of fresh air and pray that it may not lose its freshness.

If these youngsters fail to carry with them their youthful dreams and visions and are inclined to spurn the doctrine of hard work, it were better that they had never been born. America has plenty of places for starters but none for quitters. That is, there are plenty of places for starters if they are willing to start at the bottom. A man who begins at the top is a well digger and he will end up away down at the bottom. To build monuments one must begin at the bottom. To build character and to build a career one must begin at the bottom. Let every youth keep these things in mind and act accordingly.

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Save Junaluska Campaign

THE "Save Junaluska Campaign" is now getting under way. The executive committee of the campaign met last week in Greensboro, N. C., with Bishop Paul B. Kern, the chairman of the campaign, and Dr. W. A. Lambeth of High Point, the director, and perfected plans for an intensive campaign that will reach every part of the Southern Methodist Church east of the Mississippi river.

Before the campaign closes, August 15 of this year, the campaign is expected to reach every congregation in this territory and all Methodists will be given an opportunity to help save the Junaluska Methodist Assembly to the church. This assembly has won the distinction of being the "Summer Capital of Southern Methodism" and must be saved.

The executive committee in its meeting last week canvassed every item of indebtedness and found that $105,000 will clear the property of all indebtedness, and the object of this campaign is to raise this amount of money between now and August 15. The only thought of the leaders is to raise this entire amount within the time fixed, which is the date that by order of the court it will pass into other hands unless the money is raised.

The choice of Dr. W. A. Lambeth, pastor of Wesley Memorial church, High Point, who has made an enviable reputation as a leader in debt-raising campaigns, has inspired confidence in all who know him and his record in this sort of work. The people of Asheville, Winston-Salem, High Point and other cities where he has served as pastor are enthusiastic about the matter and are rallying about him with every assurance that the job will be done.

A Date Ever Memorable for Methodists

MAY 24, 1738, was the spiritual beginning of Methodism. That was just exactly 198 years from last Sunday. Here is what John Wesley did that day:

> At five o'clock in the morning he read in his Testament, "There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature" (2 Peter 1:4). Then, just as he was leaving his rooms, he opened his Bible again and read these words, "Thou art not far from the kingdom of God."
>
> In his "Journal" he continues, "In the afternoon I was asked to go to St. Paul's. The anthem was, 'Out of the deep have I called thee, O Lord; Lord, hear my voice.'
>
> "In the evening I went, very unwillingly, to a society in Aldersgate, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

Let it never be forgotten that Methodism did not begin in the "Holy Club" at Oxford University, but in Aldersgate Street, London. One day in August, 1928, this writer walked from St. Paul's Cathedral along ancient and narrow streets to Aldersgate, some seven or eight blocks distant, and there visited the exact spot where John Wesley went "very unwillingly, to a society in Aldersgate Street." Upon this spot is a small branch bank very much like the industrial banks of North Carolina. A bronze tablet marks the spot.

As we stood in this second rate section of London and meditated upon the results of what took place there May 24, 1738, our heart was "strangely warmed" and we felt that not St. Paul's nor Westminster Abbey but Aldersgate is the true shrine of heart-felt religion.

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Home Training

IT is said that twenty-five million American boys and girls out of every generation are never taught to pray, or to read the Bible, or to go to church. What an army of little folks is this to grow up in a Christian country without being taught to know a heavenly Father, and where the story of the Babe of Bethlehem is never told unto them! These children are deprived of their spiritual birthright. They grow to manhood and womanhood ignorant of those vital truths that must go into the very foundations of character. Parents, are you giving your children these religious advantages?

People and Things

"In my article about the district conference at Shelby the date should be 1888, and not 1885. The date printed would make Dr. Turrentine and myself too old. Also, Shelby is in Cleveland county and not in Caldwell."—A. C. Sherrill.

Peace propaganda must find a functional basis if it is to escape from popular stigma as a peace-time hobby of respectable women and become a major task of Americans of every sex, age, interest ,and belief."—Harold D. Laswell.

Rev. E. L. Kirk, pastor of Park Avenue church, Salisbury, began his meeting last Sunday for two weeks. In the mornings church school workers will put on the vacation church. Harry Livingood of Salisbury will lead the singing. They are expecting a good time.

"In reporting the Statesville district conference I stated that several of the charges of the district had paid half of their assessment for benevolences for the year. Someone has called to my attention the fact that Hiddenite charge had paid her whole assessment for the year. Will you please come to my rescue and make this correction for me? They would like to have the credit in this matter."—Mark Q. Tuttle.

Emory University's centennial commencement season, June 5, 6, 7 and 8 will feature addresses by three of her most distinguished alumni: Bishop W. N. Ainsworth '91, the commencement address; Dr. Dumas Malone '10, Washington, D. C., editor Dictionary of American Biography and director of the Harvard Press, the baccalaureate address; and Harry S. Strozier, prominent Macon, Ga., attorney, address before the alumni.

"Dr. W. A. Stanbury of West Market Street church, Greensboro, is to deliver the annual memorial address at Jamestown M. E. church next Sunday, May 31, at 3 o'clock. The occasion being the tenth annual community memorial service honoring those 36 in number who have died during the past year. A splendid program is being planned and a large congregation of friends and relatives from a distance of this age old community will attend."—Program Committee.

Mr. Jesse Phillips Robertson has just completed several months in the South, appearing before many church audiences interpreting the Psalms in explanation and song. He appears in the native costume of Palestine. Mr. Robertson will appear on the program of the Duke pastors' school in June and at Montreat the last week in August. Other engagements could be made for his services if those interested would write him in care of the New York Federation of Churches, 71 West 23rd Street, New York City.

Methodism in Rutherfordton—Forty-one have been received into the church—21 on profession of faith. The church budget has been balanced each quarter; conference claims, salaries, Children's Home assessment, interest on church debt, and all local obligations paid to date. Expect a complete liquidation of long standing church debt of $11,000 by conference; campaign to raise the money in full swing. Reports are most encouraging. Several thousand dollars already in hand. The rest is practically covered by pledges.

Mrs. Cameron Morrison of Charlotte was awarded the degree of doctor of laws by Queens-Chicora College this week. In awarding the degree Dr. W. H. Frazier, the president, expressed his appreciation of Mrs. Morrison's friendship for the college.

The goal set by the Winston-Salem district for all finances was 50 per cent paid by the district conference. As shown by the report of district lay leader, Paul F. Evans, the district came near reaching this goal, having paid 47.2 per cent. To itemize: Paid on salaries 44.3; benevolences 53.39; district work 36.97; Children's Home 70.

"On the 11th of May Rev. W. S. Golden, pastor of the Carthage Presbyterian church and the writer, buried the infant son of Rev. and Mrs. E. P. Billups of Kernersville, Western North Carolina conference, in the Presbyrerian cemetery at Carthage. Even though the chlid was born dead, there were the ties binding the parents to their own—and the many friends of this good family throughout both conferences will hear about this passing with sorrow and with sympathy for the bereaved."—E. C. Durham, Pastor at Carthage.

"Sunday, May 31, the congregation at Centenary Methodist church, Mooresville circuit, will worship in its new edifice for the first time. The following program will be given: 10 a. m., Sunday school; 11 a. m., Church School Day program; 12:45 p. m., picnic lunch in the grove; 2 p. m., sermon by Rev. W. A. Newell, pastor First Methodist church, Salisbury. The program will be interspersed with music by various quartettes of reputation. The pastor, Rev. J. W. Fitzgerald, extends to all our former pastors and friends a cordial invitation."—Chairman Program Committee.

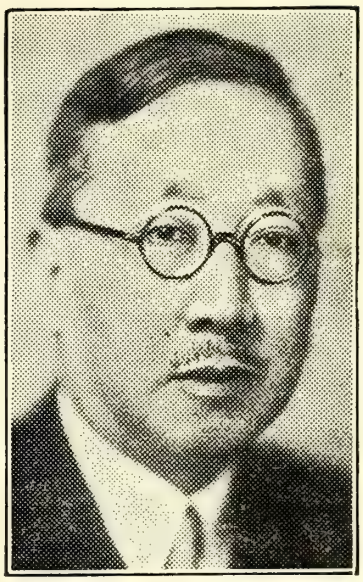
According to the Living Church, here is a story that must be good, for the editor of the enterprising South Carolina diocesan paper, the Diocese, used in in two isues of his paper—or perhaps the editor is getting absentminded! At any rate here it is: "The parish treasurer died and one of the parishioners was at a loss what to do with his contribution. He met the rector on the street and asked to whom he should send his check. The rector said, Did it ever occur to you that you might come to church and put it on the offering plate?' And—this is a true story!—the man said, 'Why no, I hadn't thought of that.' "

Bishop Robert E. Jones, formerly a member of the North Carolina conference, was appointed to the Columbus area with headquarters in Columbus, Ohio. Dr. R. N. Brooks, a graduate of Bennett College and professor at Gammon Theological Seminary, was elected to the editorship of the Southwestern Christian Advocate, published at New Orleans. This is the second time in the history of the Advocate when a member of the North Carolina conference has been elected to the editorship of this Advocate, Bishop Jones having been elected from the editorship to become bishop. Rev. R. W. Winchester, pastor of the St. Mark's M. E. church at High Point, was elected to the World Service Commission for the quadrennium. President David D. Jones of Bennett College was re-elected to the board of education for the third time.



THE REV. FREDERICK W. NORWOOD, D.D., LL.D.
London, England. Commencement preacher at Duke University

Duke University Commencement Speakers



THE HONORABLE SAO-KE ALFRED SZE
Ambassador from China, Washington, D. C., who delivers the commencement address at Duke

GREETINGS HOME COMING DAY

Greetings from Mrs. J. P. Thorp (M. F. Meachum) Chatfield, Texas, Navarro county, (of the class of 1863):

"The three years spent in Greensboro Female College were among the happiest of my life, and the impressions made then and there have been of inestimable advantage to me, and now at the age of 90 I recall with great pleasure my association with the faculty and students. In the year 1863 our class made its last appearance in the old college. The galleries were filled with Confederate soldiers and the entire student body was clad in homespun dresses. It was a patriotic scene. The colors for our class were black and white and we wore white collars and cuffs, and we sang 'The Homespun Dress' to the tune of of 'The Bonny Blue Flag.' When we had sung our last song, with tears in our eyes, we bade each goodbye, never to meet again. In the fall the building was burned. Our class was the last class to graduate under its roof. Although I cannot be with you in person I shall be with you in spirit.

I have penned these lines with my own hand; so, as the little boy used say—

Do not view me with a critic's eye,
But pass my imperfections by.

I still love the name of Greensboro Female College, and may she ever be an honor and a blessing to Christ and his church."

Greetings from Mrs. Sophie Richardson Patrick of the class of 1861, Leona, Texas:

"On this happy occasion, celebrating Founders' and Benefactors' Day, I send greetings to my alma mater; to its newly elected president of Greensboro College; to Bishop Paul B. Kern, with whom I have the honor to be personally acquainted; to Dr. House of the University of North Carolina; to President W. P. Few of Duke; to the alumnae fortunate enough to attend; and to all assembled on this home coming day! I congratulate you on your association with this lofty educational institution, the trend of whose gifts has been excellent literary education, a broad platform of the law of love, and, as the chief cornerstone, faith in our Risen Lord."

KANNAPOLIS

It was our privilege last Sunday to preach for Rev. N. C. Williams at Kannapolis. The congregation was large and the day delightful in all particulars. Brother Williams is pastor of one of the big churches of the conference. With a membership of over 1200 and all departments well organized this church is a going concern. The pastor and the congregation are planning still greater things.

Among these elements of progress is a $20,000 three-story educational building. In this connection we heard a new statement concerning the industrial situation. The superintendent of the Sunday school in explaining to the school why the delay in letting the contract for the new building said that the contractors are so busy that no one could be found to take the job. That impressed us very forcibly for nothing like it had been heard for more than five years.

We learned that everybody is at work in Kannapolis and people are moving in daily. This, the largest unincorporated town in the United States, is said to have a population of 17,000. The Cannon Mills is one of the best managed textile corporations in the country and has been able to keep going through all the hard years of the depression.

It was a real delight, as it always is, to be a guest in the Williams home. The hospitality is of a superior sort. Those three fine sons make it a place of great wealth. The oldest is in Wofford College. He expects to follow in the footsteps of his father. The second son has completed high school and will this fall enter college. He expects to be a dentist. The youngest is in high school and a promising future is his whatever may be his life's work.

MINISTERS' WIVES TAKE NOTICE

The ministers' wives of the Marion district are asked to meet Sunday afternoon, May 31, at 2 o'clock at Oak Hill church, where district conference is to be held. The purpose of this meeting is to organize a Marion District Ministers' Wives' Association. We are hoping to have Mrs. Carl King with us. Mrs. J. Max Brandon.

MINISTERS' WIVES TO MEET

Ministers' wives of the Elizabeth City district will meet at Englehard, Tuesday, June 2. Mrs. E. G. Overton.

Dr. Luther L. Gobbel's Inaugural Address at Greensboro College, on April 25th

Mr. Chairman, Ladies and Gentlemen:

I hardly dare trust the emotions stirring deeply within me at this hour to attempt adequately to express my gratitude for the most generous greetings, the expressions of encouragement, and the pledges of confidence and co-operation which have just been tendered to me. As I have sat here this morning, "shadows of great spirits flit about the campus calling to high endeavor." It would be a dull, dead soul indeed that here would not be attuned to his best efforts. It is easy to feel "the thrill of fine and high adventure" as pass in review "great traditions and great opportunities." And so, here and now, I pledge anew all that is within me to the task of maintaining and expanding here, upon the foundations so firmly laid by the devoted leadership of the past, an institution true to its best traditions, worthy of the great church which founded it, and adequate to meet the needs of the present and future generations of students.

It is with mingled feelings that I enter today into the fraternity of college presidents, which, I am informed, is "the society of great difficulties and hard knocks, the league of endless work and boundless opportunity" where indeed there is "need for constructive thinking and room for ceaseless hard and patient toil." I am at once humbled and comforted, however, in the information given by one here today upon the occasion of the inauguration of his successor as president of one of the great institutions of this state. Said the modern Elijah to his young Elisha: "A college president need not know anything. Let him ask a member of the faculty who does know. His chief business is to assemble such clever helpers to his inexperience. And a college president need not take himself too seriously. He does not carry the whole load. None of us is quite so important as he feels himself to be." Grateful am I for this encouragement. Gateful am I also for the realization that at Greensboro College I am in a friendly environment—that I am surrounded not only by a group of institutions committed to the ideal of mutual helpfulness in maintaining worthy standards and real comradeship in a great common task, but am supported by a faculty of men and women genuinely interested in persons, possessing real gift for teaching, and bound to each other and to this institution with a cohesiveness which has sustained them and the institution through many lean years. I am supported, furthermore, by a body of alumnae and students whose loyalty cheers us all, and by a board of trustees devoted to the task not only to keeping alive an institution which many times has refused to die but of making it one of the really great colleges of the South.

Having said this, it seems to me appropriate to state, briefly, my conception of the sort of institution Greensboro College should strive to be. It is substantially in harmony with what I understand to have been the ideal of my predecessors: that Greensboro College should be a distinctive, liberal arts, Christian College.

I propose, first, a distinctive college. Chartered in 1838, Greensboro College pioneered in the higher education of young women in the state. For years Greensboro College blazed new trails, set the pace, and helped to popularize the idea of so-called female education in this country. In fulfilling its obligation to the future, it must not lose its pioneering spirit nor sell its birthright for a mess of pottage. Although holding no presumptuous notion that I am prepared to prescribe the remedy for the ills which beset the higher education of women today or to predict the course which such education should pursue, I am unwilling to admit that the last word in education along any line has been spoken. My prayer for Greensboro College is that it shall have the courage, if needs be, to be different, and to keep alive that spirit born of years of pioneering.

Greensboro Colege's distinctiveness I would not state solely upon its priority in history or its willingness to be different. Here I would exalt excellence above mediocrity. I would insist that anything less than the best is not good enough for Greensboro College students. I would stress scholarship and encourage those qualified to do so, following graduation here, to continue their education in graduate schools.

Which brings me to my second point: i. e., that Greensboro College should place primary emphasis upon the liberal arts. I maintain that college training should be vastly more than a mere vocational investment. Although admitting that within certain limits the liberal arts college may minister to those whose vocational purposes have become definite and settled, its chief purpose is not to produce technicians but to awaken, develop, enlarge, discipline, and harmonize the student's interests, appreciations, and attitudes, and inspire the student to consecrate the whole personality to the causes of mankind.

It has been truly said that "to educate youth but provide no place in the community for them to earn a living is an anomaly all too apparent." And so we have the National Youth Administration with its collateral activities seeking to find jobs for recent college graduates. It can just as truthfully be stated, however, that to produce technicians without first developing within them and society a sense of the nature and significance of meanings, ends, and values in human experience; to live in a world emerging from economic deficit and achieving a condition of general economic surplus without being educated for the use of surplus and leisure; to have grand opera brought by radio to ears unable to enjoy good music; to be set down in a world of beautiful sunsets, landscapes, and order and to be inheritors of paintings produced by the world's great artists without having developed an appreciation of the beautiful; to be a part of a great world society without ridding one's self of provincialism through the achievement of intellectual, ethical, and social outlooks and interests of cultured men and women; to become scientific and analytical without the saving grace of synthesis and appreciation of the whole; to live in a world of imponderables and have no appreciation of the intangibles, or religion and the good life; to be able to pile up millions without a definite, hopeful, Christian philosophy of life—is an anomaly most tragic.

I emphasize, finally, Christian education, because it gives meaning to life, because it "offers eternity itself for the explanation of mysteries insoluble in time," be-

cause it undergirds experience with faith, because it "refuses to let earth become restive and declare its independence of heaven," because I believe that "the religious sense is not a survival of ignorance and groundless fears of savagery and barbarism, but is the highest reach of the human spirit toward the ultimate controlling reality of the universe."

I emphasize Christian education, furthermore, because I believe, rightly understood and fully interpreted, it is the primary work of the Christian church and indispensable to the survival of Christian civilization. I hold with William Allen White that:

"If Christianity is to survive, it must survive in an environment made by Christian leaders. It cannot survive in an atmosphere that is thickening with modern paganism—unless those who believe in a Christian civilization are willing to sacrifice of their good, hard earned cash to educate Christian leaders, they will find in a few generations that their dream has vanished, that tyranny with its hard and fast, ruthless rule of life will be substituted for the good life."

A paramount need of the hour, therefore, is colleges that will produce leaders who will create a world in which churches can thrive, leaders in all walks of life, in all callings and professions, willing to lose their lives that civilization may have life more abundantly.

Who is equal to such a task? I realize my insufficiency. I remember that "Except the Lord build the house they labor in vain who build it; except the Lord keep the city, the watchman waketh but in vain." And so in this task I would walk with Him who is the way, the truth, and the life. I pray with Alfred Tennyson:

"Let knowledge grow from more to more
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before."

"SINGIN' IN THE RAIN"

A college president has said, "All my life I have heard great cheering. Expectant cheers, clamorous cheers, loyal cheers ,the thunderous cheer of victory. But I never heard such cheers before or since, as that which greeted a crippled boy on commencement day, carried across the platform in the arms of a college football player to receive his degree with honor."

For years before upon entering college, his professor had said, "Stand up." "I should like to, sir," came the answer, "but I have not been able to do that since I was four years old."

Suppose we put ourselves in that boy's place. How easy to surrender; to stop dreaming; to become lost in a morass of self-pity. Instead, that boy fought his fight, and so carried himself that thousands cheered him on the day of recognition because he kept "Singin' in the Rain." —Christian Advocate.

Democracy is not the most efficient form of government, but it is found to produce the best citizens. . . . It is a sin of the first order to treat the laborer as a commodity, for it is immoral to treat any person as a means. The value of the individual is primarily in the sight of God and not of man.—Archbishop of York.

Some people grow under responsibility. Others only swell.

FAYETTEVILLE DISTRICT CONFERENCE

On Thursday, May 14, the Methodists of the Fayetteville district met at Raeford for their annual gathering, which occasion proved to be an unusually interesting and inspiring one, the conference running until 9:30 o'clock that night. At the night session the members of the conference remaining over, together with the good people of Raeford, had the high privilege of hearing Dr. R. N. Wilson of Duke University speak from the standpoint of a chemist of what alcohol would do to human mind and morals. Those who heard him declared they had never heard a better talk on temperance, and many expressed a desire that he bring the same message to their churches.

The presiding elder of the district, Rev. D. E. Earnhardt, had the conference program fully planned ahead of time, which made it easy to get a great deal of work done in one day—and in his own inimitable way he conducted the affairs of the conference, never allowing a dull moment to make its apperance.

Four splendid young men were licensed to preach. These are: Brooks Banks Little of Maxton, Benjamin Franklin Meacham of Roberdel, Charles Spence Hubbard of Sanford, and Jack Ward Page of Rowland. Mr. Meacham was also recommended to the annual conference for admission for admission on trial.

The conference voted to sell the old Rockingham district parsonage at an early date, the old district having been absorbed by the Fayetteville district.

Reports from all the preachers indicated splendid progress is being made along all lines. Additions to the church on profession of faith since the beginning of the conference year closely approximate 200. Amounts raised: for orphanage, $1400; for benevolences, $4000; for preachers' salaries, $14,000.

The following were elected delegates to the next annual conference: Miss Bertha Baxley, Fred W. Bynum, S. R. Hoyle, R. T. Poole, G. T. Ragan, J. W. Jernigan, J. O. Talley, G. T. Chandler, E. P. Jones, L. L. Richardson, W. R. Herring, J. P. Gibbons, J. L. Covington, Dr. Peter John, Dave Pearce, O. C. Bruton, C. D. Williamston, T. B. Upchurch, Dr. W. L. McRae, Dr. M. L. Matthews, H. W. D. Doub, J. N. Gibson, J. B. Voncannon.

Before the various representatives of institutions and causes were introduced, Mrs. D. E. Earnhardt directed a most unique and illuminating pageant, which showed how the Advocate is presenting from week to week these great causes and institutions.

Then for a few minutes the following spoke: Mr. Charlie Jordan, for Duke University; Dr. W. M. Curtis, for Greensboro College; Dr. A. D. Wilcox, for Louisburg College; Mr. L. H. Allison, for the Golden Cross; Dr. M. T. Plyler, for the Advocate; Rev. A. S. Barnes, for the Orphanage; Rev. Robert W. Bradshaw and Mrs. Earl W. Brian, for the work of Christian education through the conference; Rev. T. M. Grant, for the superannuate endowment.

It was out of the ordinary when Mr. Earnhardt called on the laymen present to give their religious experiences, and after that called upon the ministers to do the same. It was a grand substitute for a sermon. Rich testimonies were given by men and women. Mrs. Meacham, the mother of one of the young men licensed to preach, spoke with feeling. Also did Rev. J. D. Bundy and then Rev. Ben Robinson, a visitor.

The next district conference goes to Sanford.

E. C. Durham, Secretary.

The 1936 Pastors' School at Duke University

The 1936 session of the North Carolina Pastors' School, the Rural Church Institute, and the Institute of International Relations will officially begin Monday evening, June 8, at eight o'clock, on the Woman's College campus. The regular daily schedule will start at 7:30 Tuesday morning, June 9, and will continue until Friday, June 19, at 1 p. m.

Some two thousand bulletins containing announcements of instructors and speakers as well as courses to be offered are being mailed out this week. A careful survey of the program will convince one that the 1936 session promises to be superior to those of other years. Persons who wish to receive copies of this bulletin can have them mailed to them by sending request to J. M. Ormond at College Station, Duke University.

Duke University is following the usual custom of granting free dormitory space to those who register for the institutes. Due to the fact that the institutes this year begin as soon as the commencement closes, students of the woman's college will have to occupy their rooms Monday night, the 8th. Persons who come to the institute on Monday will be temporarily placed on the west campus, but on Tuesday, the 9th, they will move to the Woman's College campus, where they will be assigned to permanent quarters. Those arriving on or after Tuesday should come directly to the Woman's College for their rooms.

The cost of the institute privileges is being kept at a minimum. The registration fee of $1 is charged in order to help defray incidental expenses such as laundry, janitor and maid service. Bed linen will be furnished by the university, but towels and soap will not.

Meals can be secured in the student dining room of the union for thirty-five cents each or a flat sum of $9.35 for the eleven days.

The range of courses to be offered this year covers such topics as should be of great interest to ministers and other religious workers. The list of institute preachers and speakers includes many outstanding personalities. A new feature which should be of interest to a great many people is the Observation Church School which will be conducted by the North Carolina Conference Board of Christian Education in connection with the leaders of the West Durham Methodist church. This school will be supervised by Miss Barnett Spratt of Nashville, Tenn. Mrs. H. M. Wade and Mrs. Corinne Little will assist.

The list of courses, faculty and speakers follows:

Courses

The Teachings of Jesus—By Dr. Branscomb, 10:50-11:50. a. m.

Galatians—Dr. Branscomb, 12:00-1:00 p. m.

Christian Relations Among the Races—Dr. Russell, 8:30-9:30 a. m.

The Spirit and Genius of Methodism—Dr. Russell, 12-1:00 p. m.

Christian Education in the Local Church—Dr. J. V. Thompson, 8:30-9:30 and 10:50-11:50 a. m. First week.

The Church and Rural Welfare—Professor Ormond, 8:30-9:30 a. m.

Parent Education and the Local Church—Mrs. Guerrant, 10:50-11:50 a. m.

The Church Facing the Alcohol Problem—Dr. Havens, 12-1:00 p. m.

The Relation of the Church to Agriculture—Dr. E. T. Thompson, 12-1:00 p. m.

Religious Education in the Rural Church—Rev. L. P. Burney, 8:30-9:30 a. m.

Town and Country Church Leadership—Dr. McLaughlin, 12-1:00 p. m.

Addresses

Dr. Edwin Lewis, June 10, 11 and 12.
Dr. T. H. Sun, June 11, 12 and 13.
Dr. W. S. Sadler, June 15 and 16.
Dr. C. J. Galpin, June 15, 16 and 17.
Bishop Edwin Holt Hughes, June 16, 17 and 18.
Dr. F. W. Otterbein, June 17 and 18.
Dr. Paul Green (date to be announced).
Bishop Paul B. Kern: Address and sermon, June 13-14.
Conferences on Evangelism, June 11, 12 and 13.

Faculty and Speakers

Dr. Harvie Branscomb, School of Religion, Duke University, Durham, N. C.

Dr. Jas. V. Thompson, Drew University, Madison, N. J.

Dr. R. L. Russell, pastor of First Methodist church, Gainesville, Ga.

Mrs. H. D. Guerrant, College Park, Ga.

Dr. R. N. Havens, pastor of State Street Methodist church, Bristol, Tenn.

Prof. J. M. Ormond, School of Religion, Duke University, Durham, N. C.

Dr. Edwin Lewis, Drew University, Madison, N. J.

Bishop Paul B. Kern, resident bishop, North Carolina and South Carolina conferences, Methodist Episcopal Church, South.

Bishop Edwin Holt Hughes, resident bishop, Methodist Episcopal Church, Washington, D. C.

Dr. Wm. S. Sadler, Psychiatrist, Author, Lecturer, Chicago, Ill.

Dr. E. T. Thompson, Department of Sociology, Duke University, Durham, N. C.

Rev. L. P. Burney, pastor Sugaw Creek Presbyterian church, R. F. D. No. 8, Charlotte, N. C.

Dr. H. W. McLaughlin, director Department of Country Church and Sunday School Extension, Presbyterian Church in the U. S., Richmond, Va.

Dr. C. J. Galpin, Bureau of Agricultural Economics, Department of Agriculture, Washington, D. C.

Dr. F. W. Otterbein, pastor North Austin English Evangelical Lutheran church, Chicago, Ill.

Dr. T. H. Sun, editor The Christian Farmer, a farmers' magazine in China.

Dr. Paul Green, teacher and writer of novels and plays, University of North Carolina, Chapel Hill, N. C.

To rely for our security on national armaments and to attempt to win peace by outrunning other nations in an armaments race would be to lay on the backs of our people an intolerable burden, and to precipitate the very disaster which we were seeking to avoid.—Sir Archibald Sinclair.

Consumer's co-operation is a refrom movement in which we start by reforming ourselves.—Dr. Arthur Holt.

AGAINST GAMBLING AND LIQUOR BUSINESS

We Methodists of the Durham district in conference assembled do urge:

1. That preachers and laymen set themselves against gambling and gambling devices that infest every community, and also against the organized efforts to legalize lotteries in the land.

2. That as citizens and moral leaders we wage a crusade against the liquor traffic in all its forms, legal and illegal. Men who drink, make, or sell liquor, or men who in any way aid or abet in that which causes the poverty, the misery, the crime, the debauchery and social ruin as does strong drink should not be put in a place of church leadership. Church officers should not foster vice and share in the profits of debauchery and crime.

3. That in the pulpit and by all other means we will teach the hurt of alcohol and take the lead to save men and women, boys and girls, from the peril of strong drink. We are for both moral suasion and legal suasion—for instruction and law enforcement.

All this is in keeping with the historic position of Methodism and the pronouncement of the laymen of the North Carolina conference made last year at Wilmington:

"We warn our members, young and old, against the use of alcohol and other habit-forming drugs. In the case of so deadly a drug as alcohol, so destructive as it has proved itself of all human values, we believe that every sense of Christian temperance and Christian responsibility for the welfare of one's fellow counsels total abstinence.

We reaffirm our position that the only safe and ultimate method of dealing with the drink evil is the legal prohibition of the manufacture and sale of alcoholic beverages. The deplorable conditions existing in those counties of North Carolina in which the sale of hard liquors is permitted, the even more deplorable conditions in those states of our union where the wholesale and retail liquor dealers have come to the fore under the guise of 'legal control,' and the increased death rate on our North Carolina highways since the 'legalizing' of beer and similar so-called 'light' drinks, are steadily emphasizing the impossibility of compromise with alcohol.

The brazen failure of the federal government to assist in the enforcement of prohibition ,as was emphatically promised by high government officials and others active in repealing the eighteenth amendment, in those states that should vote to continue prohibition, the absolute falsehood of the claims for revenue made by the advocates of repeal, and the shameful advertising in press, by radio, and in and by every other conceivable way in order to lure more young people into the clutches of alcoholic addictions are positive proofs that the church cannot compromise with alcohol or with those who desire to profit by the debauchery it inevitably produces."

A TRUE ENGLISHMAN

Asked how he found England since he was last here eight years ago, Dr. Boreham said it was a great delight to be back again. But his heart is in the Antipodes.

"No memory of my early days on that side of the world," he observed, "is more vivid than the memory of a horrid horror—a cold, paralyzing apprehension—that often made me start in my sleep. I, a young Englishman, loving every stick and stone in England, had gone out to Australia. Supposing I were to die there, and my bones buried in Australian soil! It was an appalling thought, and I broke into a clammy perspiration whenever it took possession of my mind. Later on, another nightmare, just as dreadful, came to keep it company, and I was haunted by the two of them. I married, children gladdened our home; and we were happy as happy could be. But suppose, I used to say to myself, suppose these children grow up to regard themselves as Australians, totally destitute of the emotions that bring a tug at their parents' hearts and a tear to their parents' eyes at every mention of the homeland! But the wattle and the gum thrust their roots very deeply into a man's heart in the course of forty years. We love England no less—indeed, every glimpse of England seems a peep into Paradise; but, we realize that the years have woven us into our environment. We have gradually become Australians, and we ask nothing better than to be permitted to spend our last days beneath the Southern Cross and to sleep at last under the Australian stars."—Methodist Recorder.

AS CANADA SEES US

There is no lack of evidence as to the disastrous results of repeal of the prohibition law in the United States, and the evidence comes from every part of the country. The New York conference of the Methodist Episcopal Church has considered the calling of an interdenominational conference to consider the state of the country and methods of redemption. Deets Pickett of the church's national board of temperance, prohibition and public morals, addressing the conference on April 19, said that "in two years of repeal we are back in the gay nineties, without the gaity. We have saddled a two billion dollar liquor cost upon legitimate business. We watch hundreds of thousand of dollars of relief money flowing into the tills of the saloons. We countenance a trade promotion appeal directed at the women, at the boys and girls whom our schools used to teach abstinence." From all quarters of the United States the evidence is piling up against the present liquor laws and a new crusade for temperance is on the way.—The New Outlook (Toronto).

DAUNTLESS FIGHTERS

As never before we need fighters for righteousness, grim, silent, dauntless fighters, who, in spite of the state of the wise and the world's derision, dare follow the star-blazed track, dare follow the vision.

"What makes a city great? Huge piles of stone
Heaped heavenward? Vast multitudes who dwell
Within the circling walls? Palace and throne
And riches past the count of men to tell,
And wide domain? Nay, these the empty husk!
True glory dwells where great deeds are done.
Where glorious men rise whose names athwart the dusk
Of misty centuries gleam like the sun.
In Athens, Sparta, Florence, 'twas the soul
That was the city's bright immortal part,
The splendor of the spirit was their goal,
Their jewel the unconquerable heart!"

—Southern Christian Advocate.

Has your board of stewards reported 100 per cent for the Advocate?

A CHALLENGE TO THE CHURCH

Strong drink has caused more poverty, more human misery, more moral debauchery, more crime and more deaths than any other enemy of man. Yet there are ministers who will not preach against liquor; there are church members who drink liquor; and there are deacons, stewards and other church leaders who vote for liquor measures and liquor men. This failure of professing Chris-Christians to discharge their responsibilities explains the return of legalized liquor and the existence of illegal liquor.

There are in North Carolina one million church members. If these professing Christians would abstain from the use of strong drink and vote and work against liquor and liquor men, we would have no liquor problems in this state; we would retain our laws; we would enforce them effectively; and there would be no candidates for office advocating repeal, and there would be no men in office refusing to enforce the laws against the liquor traffic.

There are in North Carolina five thousand ministers. As a class, they are the best educated men in our state. Their pulpits provide an effective forum. These five thousand ministers are the ordained leaders of our million church members. They know that liquor debauches, disgraces and destroys men, both body and soul. Are they interested enough in the welfare and happiness of humanity to lead an effective crusade against man's greatest enemy? Redemption from liquor domination cannot be won through indifference ,inaction or soft-peddling. If Jesus had side-stepped Calvary, his cause would have failed. Will our ministers side-step the liquor evil, or will they resolve to win a victory for humanity and the kingdom?

The liquor traffic is not the only evil that is consuming our people. There are organized efforts to legalize lotteries and other forms of gambling. The promoters of this enterprise are using the same false arguments with which they destroyed national prohibition. If people are going to drink anyway, legalize the business and collect revenue from it. If people are going to gamble anyway, legalize lotteries and other forms of gambling and utilize the same as a source of revenue. After this goal shall have been accomplished, the same false argument will be applied to other evils. If prostitution is going to continue, legalize the business, license those who desire to engage in the same, and utilize the debauching of human souls as a means of raising revenue. Where and when will the church take an effective stand, in behalf of God and humanity?

We are facing an up-hill fight. This fight for God and humanity cannot be won by apologetic preaching or liquor drinking church leaders. The very existence of the church is threatened. If our ministers permit sinners to padlock their preaching and permit the forces of evil to continue their advancements, the influence of the church in America will wane and the day will come when selfish men will not only ignore and insult the ministry, but they will destroy the church and the ministers as they have destroyed the cathedrals and the priests in Russia.

If our people are to be saved from the ravages of strong drink, this victory must be won by the church and this fight must be led by the ministers. The question is, are our ministers ready to lead this crusade for God and humanity? Are they ready to say that men who drink liquor shall not serve as deacons, stewards or in other places of church leadership? Are they ready to declare that those who drink, vote for or otherwise support the liquor traffic, need to repent and seek forgiveness? Do they believe that God Almighty will hold guiltless those who patronize, vote for or otherwise support that thing that has caused the poverty, the misery, the crime, the debauchery and the degradation that strong drink has caused? If our ministers will take this righteous stand, our church members will respect them and God will bless them with victory.

Whenever our church and her ministry determine that this nefarious traffic shall cease, the same will stop. As long as the liquor traffic continues, either legal or illegal, we cannot feel that our five thousand ministers and our million church members have discharged their duties. We can keep effective laws against strong drink and we can enforce them, if we really wish to do so. Are we really interested in the welfare and happiness of mankind? Are we willing to stand up and fight for the right? Are we willing to sacrifice and work for God and humanity? If so, we can win. If not, the forces of evil will continue to debauch and destroy our fellow men and bring disgrace on our professed Christianity.

What will be our answer to the challenge?

United Dry Forces of North Carolina.

ROCKY MOUNT DISTRICT CONFERENCE

The Rocky Mount district conference convened in the Farmville Methodist church, Tuesday, May 12, at ten o'clock with the presiding elder, Rev. J. Marvin Culbreth, in the chair.

The program for the conference was certainly unique in at least one respect—everybody was allowed an opportunity to speak, but nobody was allowed to make a long speech. The program was divided into four sessions.

1. The morning of the first day was the preachers' session. Many ministers reported news items of special interest and inspiration from their respective charges, and all ministers reported the number of conversions recorded thus far in the conference year. The financial report of the various charges revealed a decided progress over last year.

2. The woman's session constituted the program for the afternoon of the first day. Interesting talks and discussions were had upon womanhood and the home and upon the relationship of these to the church. Mrs. A. M. Gates, president of the woman's missionary work in the North Carolina conference, spoke concerning the church and the home.

3. The youth's session made up the night's meeting of the first day. The theme of this session was "The Religion of Growing Minds." Young people and adults participated. Rev. Robert W. Bradshaw and Mrs. Earl W. Brian of the conference staff of Christian Education, spoke respectively upon "Providing Leaders for Children and Youth," and "What Aspects of the Church's Program Need Special Emphasis?"

4. The second day of the conference was laymen's session. Talks of special interest were made by two well known laymen, Dr. W. P. Few, president of Duke University, and Col. J. F. Bruton of Wilson. Prior to the election of the lay delegates to the annual conference a very significant issue was raised by Mr. J. C. Hardy, who spoke against the election of any delegate who had, directly or indirectly, aided in or fostered the liquor traffic.

PASTORS' SCHOOL AND CHURCH INSTITUTE SPEAKERS, DUKE UNIVERSITY, JUNE 8-19



Among the speakers and faculty members listed are those shown above: (top row, left to right) Dr. C. J. Galpin, bureau of agricultural economics, U. S. Department of Agriculture, Washington, D. C.; Dr. F. W. Otterbein, pastor North Austin English Evangelical Lutheran church, Chicago; Mrs. H. D. Guerrant, widely known institute leader and speaker, College Park, Ga.; Dr. William S. Sadler, psychiatrist, author, and lecturer, Chicago; Dr. E. J. Thompson, department of sociology, Duke University; bottom row, left to right) Dr. R. L. Russell, pastor First church, Gainesville, Ga.; Bishop Paul B. Kern, resident bishop, North Carolina and South Carolina conferences, M. E. Church, South, Greensboro; Dr. Harvie Branscomb, school of religion, Duke University; Bishop Edwin Holt Hughes, resident bishop, Washington, D. C., Methodist Episcopal Church; Dr. Edwin Lewis, Drew University, Madison, N. J.

Whereupon Mr. W. L. Knight, district lay leader, who had anticipated this issue would be raised, read a statement to the effect that it was his opinion that any church member who participated in the liquor traffic was not eligible for an official position in the church. Following a period of discussion in which various viewpoints were expressed, the presiding elder sustained the complaint of Mr. Hardy and the interpretation of the church law as presented by Mr. Knight.

The Farmville church provided cordial entertainment for the conference. Everyone was delighted to note progress in the illness of Brother Wooten, who was able to be in attendance upon a part of the conference. Warrenton will entertain the district conference at its next session.

C. W. Goldston, Secretary.

CHARLOTTE DISTRICT CONFERENCE

The seventieth session of the Charlotte district conference was held at Marshville May 12 with 150 preachers and lay delegates present. Visitors swelled the number to well above 300. Rev. J. B. Craven, presiding elder of the district, called the conference to order at 9 o'clock and kept the business of the day moving with such dispatch little time was lost, yet there was no evidence of undue haste. Time was found for 11 speakers to represent the Golden Cross, Christian Literature, Missions, the Children's Home, and Christian Education.

J. B. Ivey was confirmed as Golden Cross director. D. E. Henderson was elected district lay leader and E. A. Cole, L. E. Huggins and J. R. Kiker, associate lay leaders. Elliott Wannamaker Hardin was licensed to preach.

Probably the most significant report of the pastors had to do with the work of the local board of Christian education. With but one exception this board was found to be functioning in the charges throughout the district. Several of the pastors spoke of it as their most important asset.

The financial report was outstanding. Twenty-eight of the thirty-two charges had paid 45 per cent or more of the year's budget. Eleven of these had paid half or more of their budget and ten others half of their acceptances and benevolences. Five had paid the 10 per cent assessment for the Children's Home for the year. In addition to all this nearly $40,000 was reported as having been raised on church and parsonage debts and for improvements.

The following were elected delegates to the annual conference: J. J. Akers, J. A. Bell, H. M. Black, W. F. Blankenship, H. H. Bobbitt, J. F. Broome, Mrs. L. E. Brown, E. A. Cole, Mrs. W. C. Dutton, M. W. Evans, E. C. Griggs, Mrs. M. L. Ham, A. E. Hendley, C. W. Hunt, L. E. Huggins, J. B. Ivey, J. A. Jones, W. B. Love, C. G. Mitchum, T. D. Payne, J. Ray Shute, L. M. Smith, J. L. Todd, Mrs. C. E. Wakefield, A. M. Whisnant, and F. A. Wilkinson.

The conference adjourned at 3 o'clock with all in high spirits over the work of the day and the fine entertainment provided by the pastor host, Rev. J. C. Groce, and his people with the assistance of the Baptists and Presbyterians of the community. No church could have done the job better.

The next conference is to be held at Mt. Pleasant on Mt. Pleasant on the Waxhaw charge.

O. L. Brown, Secretary.

THE BEGINNING OF A NEW FEATURE IN THE ADVOCATE

To the Ministers' Wives:

"I would look up, and love, and laugh, and lift."

At last, thanks to the Advocate, we have means of knowing each other. Through its pages we are to find a substitute medium for the conversations distance denies us.

There are, we know, many ministers' wives who have hidden within them a veritable wealth of personal observations, wit, and human understanding. So bring forth your talents, ladies, and share them with others. Such sharing is a real contribution to the life abundant. Won't you send us a minute portrait of some rich personality you have contacted or known, some keen observation that has stmulating pointedness to you?

Ours is a profession which gives us peculiar opportunities to see the common deed with uncommon eyes and to hear the commonplace word with uncommon ears. Let's share the richness of our everyday life!

We have already the promise of periodic contributions from a young minister's wife who prefers to sign herself "Jane." Her little letters promise to be fun, as well as entertaining. What have you to offer?

Mrs. E. K. McLarty, Jr.

Route 4, Charlotte, N. C.

* * *

Dear Syb:

This "pity the poor minister's wife" attitude that most lay people adopt has my dander up! And I stood up to cheer the other day—almost literally!—when another young minister's wife expressed the same sentiment. Said she was tired of getting unwanted sympathy for her hard lot. She felt herself in a much more stable position than the wives of struggling young men in other professions.

It's true. We are sure of a roof over our heads, be it ever so tumbly, without the worry of rent. We know the next meal will be forthcoming, for our people won't let us starve—though they also won't give us "hard money." Now I ask, Do you know of any young lawyer's or doctor's wife who can say that?

We need a little less sympathy and a bit more realization on the part of laymen that we are grateful to them for taking the two worries of food and shelter from our husbands during these first few years when they are trying to begin successful careers.

Yours for more sanity and less sympathy in outlook,

Jane.

* * *

Fayetteville District Wives in Session

During the recent session of the Fayetteville district conference, which met in Raeford May 14, the Ministers' Wives Association of the district met in the parsonage for their meeting. Mrs. C. B. Culbreth of Sanford, the president, called the meeting to order. Most of the members were present. Two visitors, Mrs. H. R. Ashmore of Aurora and Mrs. N. M. Wright of Lillington were welcomed by the members.

After the business was transacted there was a general discussion on the improvements in our yards. Then the nominating committee submitted the following names, and they were elected: Mrs. W. R. Royal, president; Mrs. P. O. Lee, vice president; Mrs. J. R. Edwards, secretary; Mrs. Marvin Y. Self, treasurer.

Mrs. J. R. Edwards, Sec.

METHODISTS ASSEMBLE AT KERNERSVILLE

The Winston-Salem district conference assembled this year for conference at Kernersville. The crowded house and the alert interest displayed for the two hours we were able to remain with them told of a valuable convocation. The comprehensive report blanks funished by Presiding Elder C. M. Pickens were such as to bring out the facts about finance, Christian education, the church paper, the Children's Home and local interests. The facts and figures were put down to the embarrassment of those who had not reached the goal.

The effort to exalt the local board of Christian education that the church of the future may be cared for by training the youth was most commendable. Some reported that the local board of education had not even been organized. A visitor can but be impressed with the many big country churches in all that region and the fine possibilities lodged there. Well may the leaders give attention to all the agencies for education of the thousands of young men and women in that wonderful section of the state.

Brother Paul F. Evans, district leader, called a meeting of his lay leaders for the noon hour that they might assemble to consider the interests of the district. They then submitted the mid-year report of the district. The third check-up meeting is to be held in Thomasville August 4. Here is one district leader who lets the brethren know that he is in the land.

We are gradually in this district as in others building up our various organizations, the detailed reports being more and more significant. The presiding elder, along with the district leader, stressed the work of Christian education and also the work of the laymen. A fine team is C. M. Pickens and Paul F. Evans.

The many representatives were heard, but the secretary must furnish all details of the conference.

BREVARD COLLEGE NOTES

Plans are going forward for the commencement program of Brevard College. Rev. Claude H. Moser, presiding elder of the Gastonia district, will preach the commencement sermon in the Brevard Methodist church Sunday, June 7. Wednesday, June 10, will be the date for the final commencement program. Nearly 100 young people will receive their diplomas at that time. Dr. J. Henry Highsmith of the North Carolina State Department of Education will deliver the commencement address. A special feature of the commencement program will be a concert by the North Carolina Symphony Orchestra. This concert has been scheduled for three o'clock in the afternoon of commencement day.

A picnic dinner will be served on the grounds at the college. Friends of the college and former students of other institutions within the bounds of the conference are invited to spend the day at Brevard and participate in the various features which have been arranged for their entertainment. President Coltrane.

To levy taxes so disguised as to be painless simply because they are easier to collect, is immoral.—Father John F. Cronin.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central ..... L. D. Thompson, F. M. Weaver

Charlotte District

Waxhaw ..... W. T. Albright, H. A. Privett
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers
Monroe Circuit ..... W. C. Dutton (N. Monroe), J. S. Polk
Hickory Grove ..... A. A. Kyles

Gastonia District

Smyre ..... P. W. Townsend

Greensboro District

Proximity ..... John Cline, Paul Holyfield
Mt. Pleasant ..... D. R. Proffitt, F. M. Buchanan
Bessemer ..... Wilbur B. McFarland, B. T. White
Reidsville Ct. ..... T. V. Crouse
Summerfield ..... J. N. Snow

Marion District

Marion ..... John W. Moore
North Forest ...J. M. Varner, (North Morganton) O. M. Avery

Mount Airy District

Spray ..... A. C. Waggoner, J. F. Meisamer
Stoneville-Mayodan ..... R. M. Hardee
Elkin ..... W. A. Jenkins, W. S. Reich
Rockford Street ..... H. R. Cornelius, Ottis Moore

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle
Norwood ..... A. P. Ratledge, J. V. Barringer
Kannapolis ..... N. C. Williams, G. C. Maulden
Forest Hill ..... W. J. Miller, W. R. Odell

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards
West View ..... C. W. Kirby, Lenore Correll
Whitnel ..... E. Myers (Harper's Chapel)

Waynesville District

Sylva ..... T. R. Wolfe
Andrews ..... W. S. Smith
Canton ..... D. E. Camak, Clyde R. Hoey, Jr.
Macon ..... J. B. Tabor (Patton's)
Cullowhee ..... C. G. Hefner, W. E. Bird

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam
Advance...F. E. Howard, (Bailey's) Fred Myers, (Advance) C. J. Taylor.
Cooleemee ..... J. M. Barber, E. M. Holt

NORTH CAROLINA CONFERENCE

Durham District

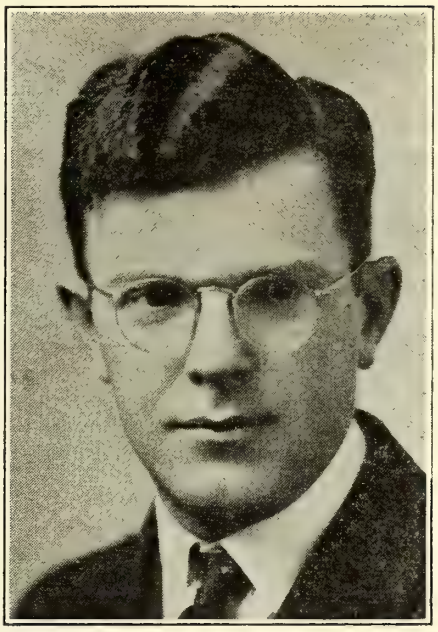
Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath
South Alamance (Saxapahaw) ..... J .A. Tharpe
Long Memorial ..... B. P. Robinson, Dr. B. E. Love

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett
Stumpy Point ..... R. H. Lewis, E. M. Hooper
Perquimans ..... J. W. Dimmette (Cedar Grove, C. P. Quincy)
Plymouth..C. T. Thrift (Ware's Chapel), J. F. Jordan (Siloam)
Ahoskie ..... J. L. Smith (Colerain)
Murfreesboro ..... E. W. Downum
Washington ..... E. J. Rees

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe
Laurel Hill ..... W. F. Elliott, Geo. B. Hooker
Carthage..E. C. Durham, (Carthage) H. Lee Thomas, (Center) J. W. Jackson, (Cameron) J. Abner Thomas
Troy ..... W. R. Royall
Biscoe ..... W. F. Trawick
Fayetteville Ct. ..... P. D. Woodall, Henry Murphy



REV. W. L. CLEGG
Pastor at Bethel. His board of stewards is 100 per cent for the Advocate

New Bern District

Morehead City ..... B .H. Houston, Chas. S. Wallace
Beaufort ..... C. T. Rogers
Grifton..P. H. Fields, B. C. Chauncey, (Grifton) J. H. Barwick, (Sharon) B. C. Langston, (Edwards) Joshua Craft, Gum Swamp) Miss Agnes Burney
Pink Hill..H. M. McLamb, (Pink Hill) H. E. Maxwell, (Smiths) W. B. Williams, (Webbs) Archie Davis, (Woodington) W. B. Becton, (Woodland) S. R. Chestnut.
Aurora ..... H. R. Ashmore, W. S. Austin

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone, (Apex) Dr. R. W. Johnson
Central ..... S. J. Starnes
Lillington ..... N. M. Wright, J. H. Williams
Oxford ..... L. B. Jones, G. T. Stem
Four Oaks ..... H. B. Baum
Creedmoor..E. D. Dodd, J. A. Cowan; (Creedmoor) J. A. Pitts, (Banks) Miss Elizabeth Morris, (Bullocks) Frank Hester, (Grove Hill) Mrs. Dora Gooch.
Selma ..... F. B. Peele
Henderson ..... R. E. Brown, T. B. Rose
Youngsville..H. E. Lance (Leah Church), J. H. Fuller (Piney Grove), Harold Phelps (Youngsville), Miss Irene Woodlief (Bunn) (Shiloh)
Middleburg ..... D. A. Petty

Rocky Mount District

Bethel ..... W. L. Clegg, M. O. Blount

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton
Bladen ..... W. R. Stevens (Deems Chapel)
Tabor City ..... N. B. Johnson (3 churches)
Lumberton Ct. .... N. B. Strickland, (Pembroke) J. R. Moore
Faison-Kenansville ..... F. B. Joyner, O. P. Johnson
Whiteville ..... J. H. Miller, Dr. Floyd Johnson

NO TRIPPLE A IN THIS

The Supreme Court knocked out the tripple A, but no court can rule out the three reports in our Advocate campaign: the stewards' report; the Christian education report; and the report of new subscribers from the churches. We have made a good start and these lists will lengthen with the passing weeks. By the end of the year we will make a showing of which all of us will be proud.

We have many check-up meeting these days. For some causes the reports run much on a level. This is not true with the church paper. Some have marvelous showings; others do not make a report the whole year through. Fortunately these are the exceptions.

WILMINGTON DISTRICT CONFERENCE

The Wilmington district conference convened at Clinton on May 13 and 14. The conference was called to order by Rev. W. A. Cade, presiding elder. After reading the scripture lesson, he addressed the congregation in an able and inspiring address. Brother Cade has not lost the art of holding a district conference. Everyone was given ample time to speak, yet the business of the conference was dispatched without loss of time.

Every charge was represented with almost a full delegation, the reports of the preachers were good and the financial part of each report was excellent.

Brother Munns and his good people at Clinton provided well for the entertainment of all and everyone thoroughly enjoyed the short stay in the hospitable town.

Rev. T. M. Grant represented the supenannate cause, Rev. W. M. Curtis the Greensboro College, Dr. M. T. Plyler the Advocate, Rev. A. S. Barnes the Orphanage, Mr. Allison the Golden Cross, Professor Amick, Louisburg College. Rev. Robert Bradshaw, executive secretary, represented the conference Board of Christian Education.

One of the outstanding features of the conference was the able and inspiring address of Mr. Kale Burgess of Raleigh on the duty of the church and ministers in dealing with the liquor question.

The committee on public morals and temperance presented a report that was so impressive that the conference instructed the secretary to forward a copy of the same to the Advocate with the request that it be published, also many asked for copies to give to their local papers for publication.

The committee on spiritual life presented a timely an helpful message dealing with spiritual conditions of today. Rev. F. S. Love made an able address on the subject.

The committee on Christian literature reported and several of the committee made very interesting talks on the subject.. W. A. McGirt, district lay leader, had a most interesting program, with interesting addresses by the laymen. Altogether the session was one of the best in every respect that was ever held in the district.

The following delegates to the annual conference were elected on first ballot, except one, who was elected on the second ballot with the alternates: Mrs. Floyd Johnson, A. H. Page, Jesse Fussell, J. R. Moore, H. S. McGirt, W. H. Fisher, J. A. Sharpe, C. Ed Taylor, J. L. Becton, T. J. Owen, W. J. Purvis, I. C. Wright, J. C. Williams, J. L. Lewis, J. M. Andrews, L. D. Sewell, M. J. Cowell, Mrs. R. L. Foy, W. B. Cooper, Mrs. H. J. Faison, and Mrs. N. P. Edens. Alternates: Dr. J. E. Koonce, C. E. Quinn, Mrs. Mary Weeks, Mrs. G. P. Pridgen, W. A. McGirt, D. D. French, and J. E. Willoughby.

The conference closed with prayer and benediction by the presiding elder. C. N. Phillips, Sec.

GASTONIA DISTRICT CONFERENCE

By Kate Hovis

The forty-sixth Gastonia district conference of the Methodist church opened its session Friday morning at 9 o'clock at Kadesh church on the Belwood charge with Rev. Claude Moser, presiding elder, in the chair. Rev. Mr. Moser also led the devotionals. Rev. G. G. Adams was elected secretary for the conference with Rev. G. E. White, assistant. Committees were appointed and reports by the different pastors were given. The reports showed half of the year's budget throughout the district was practically all paid in. Speakers for the day were: O. V. Woosley of the Children's Home, who brought an appealing message for the 355 in his care. Dr. Luther L. Gobbel, president of Greensboro College, one of the youngest college presidents in the state, told of the progress of the college, the recent changes made, and in a private interview stated the goal for an endowment was one-half million dollars. Dr. Gobbel also said, "This college is the first chartered college for women in the world. Dr. Aldridge of Duke University gave his hearers a most interesting message concerning his college. Dr. E. J. Coltrane, president of Brevard College, told in his interesting way of the fine work of this institution. Rev. E. C. Rozzelle addressed the conference on temperance. Other speakers for the day were: Rev. Herman Duncan, Rev. J G. Huggins, Jr., Rev. Paul Townsend, Rev. Carl H. King, Rev. C. P. Bowles and Rev. L. B. Abernethy, director of the Golden Cross. Mr. A. J. Kirby, district lay leader, presented the following speakers who spoke on the layman's work: Messrs. S. J. Durham and Charlie Jonas, urging the observance of laymen's day, which is June 14. Mrs. Wilman Barber, secretary of the woman's work in the district, addressed the conference in the interest of missions. Mrs. G. G. Adams spoke on Christian Social Relations. Visiting preachers from the district that were called up and introduced were Presiding Elders Charles Kirkpatrick and John Hoyle, Revs. W. M. Smith, John W. Moore, G. C. Graham, Lawrence Lee, H. C. Byrum, R. E. Hunt, W. O. Grigg, M. W. Heckard

A most sumptuous dinner in picnic style was served in the church yard. It was estimated to be one of the biggest crowds ever attending a district conference and more finished work ever crowded into one day. Kadesh Methodist church is one of the oldest churches in the district, being organized in 1833. The building is a handsome brick structure with all modern conveniences. The auditorium Tuesday was beautifully decorated in a profusion of spring flowers. The cemetery has stones in it bearing dates of 1801. The church stands in a most picturesque spot and has a history well worth the study. The coming together under one roof for the forty-sixth session of the Gastonia district conference makes better Methodists both laymen and ministers.

Mr. Robert Van Martin, senior of 1936, Wofford College, at Spartanburg, S. C., a member of Bradley Memorial church, Gastonia, was licensed to preach at this conference.

The conference adjourned to meet next year at Concord on the Bessemer City charge.

REASONING ONE'S WAY BACK TO PROHIBITION

It is officially announced by the United States government that the consumption of regular liquor is far below the expectation of the government and the legalized booze makers. One of two things is true: Either the bootleggers are getting the business, or prohibition has broken America of the liquor habit. If you take the first alternative, why not go back to prohibition and outlaw the whole booze business, if it can't be legally controlled? Take the second, alternative. If outlawing liquor for a dozen years or so broke the American booze habit—even though it had all the evils the enemies of prohibition assigned to prohibitoin—it was doing some good. Why not go back to it? Write your own ticket. The destination is the same.—William Allen White.



Airplane View of the Lake at the Junaluska Methodist Assembly

The Methodists of the territory east of the Mississippi river are to raise $105,000 before August 15 of this year to pay off all indebtedness and save this beautiful summer assembly to the Methodist Church

RAELIGH DISTRICT CONFERENCE

The 69th session of the Raleigh district conference of the Methodist church was held at Middleburg May 12. Thirty-one pastoral charges are included in the district. Dr. J. H. Barnhardt, presiding elder, was in charge, and the day was filled with interesting events. Rev. E. C. Few of Raleigh spoke on "Evangelism, Our Major Task." At the conclusion of the morning business session Rev. Robert E. Brown, pastor of First Methodist church of Henderson, preached an excellent sermon on the text, "Sir, we would see Jesus." Rev. R. W. Bradshaw spoke for the board of Christian education, Dr. M. T. Plyler represented the N. C. Christian Advocate, Dr. A. D. Wilcox, president of Louisburg Junior College, represented that institution, Rev. W. M. Curtis spoke for Greensboro College, Mr. L. H. Allison presented the hospital work, Rev. A. S. Barnes the Methodist Orphanage. Rev. W. S. Potter, who has just arrived from Missouri to take up work at Clayton, was introduced. Mrs. Gurney P. Hood of Raleigh spoke on the work of the woman's missionary society. Several laymen, including Dr. W. K. Greene of Duke University, Mr. A. M. Noble of Smithfield, Mrs. H. C. Turlington of Dunn, Mr. L. A. Doub of Knightdale, Frank Parrott of Creedmoor, and Cale K. Burgess of Raleigh took part in the program.

Two young men were granted license to preach. They were M. J. Williams and M. M. Walters. Mr. Walters was also recommended for admission on trial.

Rev. O. P. Fitzgerald of Louisburg was named district director of Golden Cross. Mr. A. M. Noble of Smithfield was re-elected district lay leader, and Messrs. Frank Parrott and M. N. H. Jones were re-elected associate lay leaders for the district. Delegates to the annual conference to be held at New Bern next November were: Z. V. Snipes, Dunn; J. H. Bridgers, Henderson; B. B. Adams, Four Oaks; A. M. Noble, Smithfield; F. E. Parrott, Creedmoor; Mrs. James Thiem, Raleigh; W. W. Hinnant, Raleigh; Gurney P. Hood, Raleigh; J. F. Peatross, Raleigh; J. F. Womble, Raleigh; Mrs. J. J. Whitlock, Zebulon; E. J. Cheatham, Franklinton; W. N. H. Jones, Millbrook; A. S. Cline, Cary; W. H. Call, Selma; R. W. Sanders, Clayton; Mrs.Hattie F. Plummer, Middleburg; O. B. Breedlove, Oxford; E. A. Hunt, Oxford; E. C. Fish, Fuquay; J. A. Hodges, Louisburg; Dr. B. L. Aycock, Princeton; Mrs. Dr. Parker, Erwin; J. H. Williams, Jr., Lillington.

Strong resolutions were discussed and adopted reaffirming the opposition of the Raleigh district Methodists to such social evils as war and liquor. It was emphasized that the Methodist church is not content to pass resolutions and take a passive attitude on these and other great issues, but that it has been, is now, and will continue to be actively and vigorously engaged in opposing these evils from its pulpits and otherwise. In a special offering asked by the presiding elder to help support an extra missionary, $150 was suggested, and $188 was contributed.

The conference was well attended, the business dispatched with precision, and the Middleburg people proved to be excellent hosts. The reports of pastors showed the district in fine shape. A large number have been added to the churches, and the financial condition is perhaps the best ever at this time of year. S. J. Starnes, Sec.

North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

"When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."—Luke 17:10.

"Sometimes I wish that I might do
Just one grand deed and die,
And by that one grand deed reach up
To meet God in the sky.
But such is not the way, O God,
Not such is thy decree;
But deed by deed, and tear by tear,
Our souls must climb to thee,
As climbed the only Son of God
From manger and cross,
Who learned ,through tears and bloody sweat,
To count this world but loss;
Who left the virgin mother's arms
To seek those arms of shame
Outstretched upon the lonely hill
To which the darkness came.
As deed by deed and tear by tear,
He climbed up to the height,
Each deed a splendid deed, each tear
A jewel shining bright.
So grant us, Lord, the patient heart
To climb the upward way,
Until we stand upon the height
And see the perfect day."

—A. Studdent-Kennedy.

Greetings to the women of the North Carolina conference and a word of appreciation for the opportunity to serve in this capacity. This is your page, and in order for it to be the medium of publicity for the missionary work of the conference, contributions from various auxiliaries are necessary. Please send in reports of any activities which may be helpful and encouraging to other societies. Suggestions for increasing the inspirational value of the page will be welcomed, too. C. E. M.

"Is there a great barrier across your path of duty just now? Just go for it, in the name of theLord, and it won't be there."—Henry Clay Trumbull.

ROCKY MOUNT DISTRICT MEETING

The Nashville missionary society was hostess to the other auxiliaries of the Rocky Mount district at the annual meeting on May 7. In the absence of Mrs. T. W. Smithson, new district secretary, who was unable to attend because of illness, Mrs. B. C. Thompson, the retiring district secretary, presided.

The meeting opened with a devotional message by the pastor,Rev. L. D. Hayman, and prayer by Rev. E. H. McWhorter.

Words of welcome were spoken by Miss Louise Sills, and a response was made by Mrs. I. R. Gunn.

In a discussion of the new organization, Mr. Robert Bradshaw, conference executive secretary of Christian education, and Mrs. H. M. Wade, director of children's work, spoke briefly of their work ,emphasizing the possibilities of greatness in children which should be developed in the right way.

Mrs. W. C. Chadwick, conference secretary, outlined the work necessary to win the Chinese banner: i. e., accuracy, subscribers to World Friends, number of schools sending the fourth Sunday offering, and the largest number of units in church work. This banner was presented to the Rocky Mount district. Mrs. Wade suggested sending the banner on a visit among the auxiliaries to encourage them in their work.

The presiding elder, Rev. J. M. Culbreth, greeted the auxiliaries and expressed his appreciation of the progress of the work in the Rocky Mount district.

Mrs. Blanche Brian, director of young people's work, and Mrs. H. B. Baum, formerly a district secretary, were presented.

Mrs. Paul E. Mallison spoke on missions in general, giving the idea that all must assume personal responsibilities. She emphasized her talk with the questions, Are we aware of our indebtedness to those who do not know Christ as we do? What is the motive of missionary work? Is it worth while?

Mrs .Thompson called attention to the home workers—103 deaconesses. She welcomed all pastors present and spoke of appreciation to them for their support and encouragement.

After a solo by Miss Lorraine Sills, "How Lovely Are Thy Dwellings," Mrs. Chadwick led the noon hour devotional. First, Mrs. Chadwick paid tribute to Mrs. Thompson for her faithfulness and service not only to the district, but also to the whole conference. "The Cross" was the subject of Mrs. Chadwick's meditation based upon the words, "The Son of Man came not to be ministered unto but to minister."

The devotional period of the afternoon session at 2 o'clock was conducted by Mrs. Blount. She emphasized work and prayer, speaking of power over people contrasted with power with people. She said missionary work is to link our lives to God.

Mrs. C. L. Reade, superintendent of Christian social relations, spoke about the movement for temperance; then prizes were awarded to the winners in the contest on the effects of alcohol. The zone and the district prizes for the best poster went to Bettie Warren Savage. Francis Lassiter received the district prize for her poem, and Jessie Marlow of Spring Hope had the prize winning essay.

After Mrs. Reade had spoken on the recommendations of the Council and the study classes in Christian social relationships, the zone leaders gave their reports.

Mrs. Burwell, district leader of spiritual life groups and urged organization of one or more groups in each auxiliary.

Mrs. Mallison presented Mrs. Thompson with a love gift from the district as a token of the love and appreciation of the women for her work. Mrs. Thompson accepted the gift and then gave her report for the district.

Tarboro was announced tentatively as the meeting place for 1937.

MRS. R. A. MURCHISON

A tribute from the adult auxiliary of Hay Street church, Fayetteville:

In July, 1916, Mrs. Erma V. Rives Murchison came to Fayetteville and united with our auxiliary and for nearly 20 years gave her loving interest and her prayers to our work.

Mrs. Murchison came from a line of forbears who were noted for their religious culture. Men and women who worked for the buliding up of God's kingdom through church and school, and she showed in her daily life and conversation the product of their labors, and that coupled with her personal knowledge of her Lord and Master made her a beautiful type of Christian womanhood.

To Miss Alice Green, who is our loved friend and prayer special, and to the other members of her family we wish to express our heartfelt sympathy and our assurances of our continued interest and prayers.

The triennial conference of Country Women of the World will be held in Washington, D. C., May 31-June 9. It will open with a vesper service at the National Cathedral Sunday afternoon, and on Monday afternoon Mrs. Roosevelt will entertain the delegates at a garden party on the White House lawn. The program will include a discussion of such problems as making use of natural resources, assimulation of town population by the countryside, subjects of cultural interests—music, drama, education, public health, safer motherhood, rural unemployment, world interdependence. Many of the county home demonstration clubs are planning bus trips to Washington for the occasion. We trust that many of our Methodist missionary women will avail themselves of this unusual privilege. Lota Leigh Baum.

Mrs. Chas. Carroll writes: "The Duplin zone met at Wallace on April 9, Mrs. W. T. Murphy, chairman, presiding. Mrs. J. S. Blair of Wallace enumerated the necessary qualifications of a good auxiliary. Mrs. Harvey Boney spoke on 'Social Relations.' Mrs. Floyd Johnson outlined the qualifications of a good officer. Special emphasis was given to the department of spiritual life, recommending the use of 'the upper room.' The noon devotional was given by Mrs. H. J. Faison."

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A THOUGHT FOR THE DAY

(From "Upper Room")

I will follow the upward road today,
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right.
I will look for the flowers by the side of the road,
I will laugh and love and be strong,
I will try to lighten another's load,
This day as I fare along.

STANLY COUNTY ZONE MEETING

By Mrs. J. D. Bivens

The Stanly County Zone meeting was held in the Methodist church at Badin recently with Mrs. Z. V. Moss, acting chairman, in the chair. The meeting opened with a hymn and on roll call representatives from six societies of the zone were found to be in attendance. A beautiful and impressive devotional was conducted by Rev. George Clemmer of Central church, Albemarle, using as his theme, "The Risen Christ," not as it is expressed in the life of Christ but in our lives.

Cordial greetings were extended by Mrs. Allen of Badin, to which Mrs. H. C. Turner, president of the Albemarle auxiliary, responded.

In the absence of the leader assigned to present the work of the children, Mrs. Moss gave many helpful suggestions, and told of the study of Mexico recently conducted through her church school. She spoke also on some phases of the mission and Bible study.

Mrs. L. H. Horton made a plea for renewals and subscriptions to the World Outlook, and Mrs. R .L. Furr discussed Christian social relations, urging definite activities and temperance education of the young people.

Excerpts from a letter from Mrs. J. W. Harbison, conference superintendent of supplies, was read by Mrs. Perry Carlton, noting especially the need of donations to Vashti School in Thomasville, Ga., and to the Bethlehem House at Winston-Salem.

A forceful and animated talk on young women circles was given by Mrs. J. S. Gibbs of First Street church, Albemarle, who suggested a number of ways in which to interest the young women in the missionary work. Several musical selections were rendered by Mesdames Hobart Morton, L. O. Parker, W. L. Mann and W. W. Talbirt and were enjoyed at intervals during the day.

A brief consecration service was conducted by Mrs. Neely of Badin, in which she called attention to the need for personal consecration. Rev. Elzie Myers of the Badin church and Mrs. Myers were presented to the group and the meeting closed with prayer by Mr. Myers. A social hour followed and delicious refreshments were served.

ASHEVILLE DISTRICT MEETING

By Mrs. F. A. Walton

The annual meeting of the woman's missionary societies of the Asheville district was held May 6, 1936, at the West Asheville Methodist church. Miss Amy Hackney, district secretary, presided in her usual fine manner and carried out a well planned program. There were about 300 in attendance.

Mrs. F. A. Walton, district spiritual life leader, gave the devotional, using as her subject: "What are you choosing?" The basis of her remarks was from the incident of Jesus: Martha and Mary when Jesus rebuked Martha for being encumbered with many things and commended Mary for choosing the one thing needful.

Miss Hackney gave a most gratifying report of the work of the district and asked for the continued co-operation of the women, as there is still much work to be done.

Mrs. R. F. Mock of Weaverville gave her impressions of the annual meeting at Statesville, saying that during the entire meeting a deep spirit of reverence and worship prevailed. She spoke especially of the wonderful messages brought by Miss Dora Jane Armstrong, missionary from Africa.

Mrs. Walter B. West in her report on mission study was highly gratified that so many more women were interested in the study classes in 1935, and made two suggestions: First, that we have a study on stewardship as a Bible study, and second, that those who took the Council credit work teach or assist in the study classes in the circles.

Mrs. Brunson of Hendersonville made a plea for the World Outlook and announced an extension of the time of the campaign to May 20. The slogan, she said, is "The World Outlook in the home of every church member."

The value of the zone meetings was discussed by the zone leaders of the district and the outstanding value, in their opinion, was that it gave more women an opportunity to serve and developed leaders.

We were most fortunate in having two conference officers: Mrs. C. C. Weaver, president, and Mrs. P. N. Peacock, treasurer. Mrs. Peacock gave a most helpful talk on the supply department, telling us that there were four places to which we might contribute in this department: the Bethlehem House at Winston-Salem, Vashti School at Thomasville, Ga., to superannuate preachers or their widows, and to the purchase of Thrift Bonds.

Mrs. C. C. Weaver brought us an inspiring message from the Council meeting held in March in Dallas, Texas, which marked the golden jubilee of home missions. She gave as most interesting high lights of the meeting the live messages brought by the returned missionaries, the travel talks of Dr. W. G. Cram, Dr. A. W. Wasson and Miss Sallie Lou McKinnon and other helpful messages from other speakers. She urged us not only to tithe our money, but our prayers, energy and thoughts.

Mrs. Peacock in her usual impressive manner conducted the pledge service, using as her scripture reference the 3rd chapter of St. John. After the pledges had been made by the representatives of the various societies, the hymn, "O Jesus, I Have Promised," was sung and Rev. L. D. Thompson, pastor of Central church in Asheville, dismissed the meeting with prayer.

We adjourned to the dining room, where an appetizing lunch was served by the hostess church society. At 2 p. m. the memorial service was beautifully conducted by Mrs. J. W. Payne, a candle lighting service being used, and was followed by a quartet singing "Ten Thousand Times Ten Thousand."

Mrs. Weaver presented some of the goals for 1936 and told in detail about the "June party." She urged us to use the young women in every way we could and designated them as the hope of the future of our work. She asked that we re-study finances and pray much for our spiritual life and message work; that we catch a greater vision of the Christion social relations work; that we be diligent in all of our work and strive to attain the efficiency aim.

We were most grateful to the following for their beautiful messages in song: Mrs. E. F. Magruder, Mrs. Dale Kalter, Mrs. Harrison and Mrs. Nelson Miles. This was truly a day well spent and we left the meeting to go to our places of service with a stronger determination to follow in the steps of our Master more closely and to do our part to make the world a little brighter because we are living in it.

FOR WHOM DID CHRIST DIE?

Twelve shipwrecked men were laboring in heavy seas in an overloaded boat, when one of the seamen, in order to lighten the boat, deliberately sprang overboard. The rest were saved.

For which of the eleven did the sailor give his life?

If Christ died for all, he died for each; for no one more than another, and no one omitted. The sun shines for nineteen hundred millions of mankind; but I know that it shines for me and would tomorrow morning if not another soul survived on the globe. So Christ loved me and gave himself for me.—Arthur T. Pierson, in Missionary Review of the World.

Virtue scorns a lie for its cover, but to hide a sin with it is like a crust of leprosy drawn upon an ulcer.—Jeremy Taylor.

N. C. Board of Christian Education

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Conference Office Address: Box 647, College Station, Durham, N. C.

MISSIONARY OFFERINGS

Following is the report of the Home and Foreign Missionary Enterprise offerings for the months of February, March and April, 1936, this being the second quarter of this conference year. In one column are the amounts of the fourth Sunday offerings and in another the amounts paid on the Young People's Mission Special.

Durham District

	4th Sun.	Y.P.M.S.
Brooksdale	$ 2.25	
Front St., Burlington	15.07	8.00
Bethel, Burlington Ct.		1.25
Carr, Durham	18.29	5.00
Cedar Grove	1.50	
Chapel Hill	5.00	
Duke Mem., Durham		12.46
Lakewood, Durham	3.15	3.00
Trinity, Durham	44.02	
West Durham	10.94	14.00
Graham	1.50	
Hillsboro		10.00
Hebron-Leasburg		3.00
Leasburg		3.00
H Mills, Mt. Tirzah	.67	
Mt. Zion	1.93	
Concord, Person	5.54	
Long Mem., Roxboro		25.00
Prospect, Yanceyville	11.40	10.00
Total	121.26	94.71

Elizabeth City District

Bethany, Bath	2.67	
Anderson, Chowan	3.02	
Bethany, Chowan	1.90	
Center Hill, Chowan	.50	
Evans, Chowan	1.26	
Ebenezer, Currituck	3.95	
Mt. Zion, Currituck	3.25	
City Road, Eliz. City	11.30	
First, Eliz. City	32.56	
Harrells, Gates	2.00	
Kitty Hawk	6.03	
Manteo	4.75	
Watson's Mattamuskeet		2.50
Memorial, Moyock	2.20	
Epwroth, Perquimans	4.78	
New Hope, Perquimans	1.95	
Perkins, S. Camden	5.30	
Sign Pine, S. Camden		3.00
Stumpy Point	4.13	5.00
Epworth, Swan Quar.	1.49	
Providence, Swan Quar.	3.76	
Soule, Swan Quar.	.45	
Wanchese	7.00	
Total	104.25	10.50

Fayeteville District

Aberdeen		5.00
Carthage	12.00	
Candor		1.71
Camp Grd, Fayetteville		2.50
Hay St., Fayetteville	38.23	28.70
Person St., Fayetteville		5.00
Hamlet	18.04	11.60
Morris Chap. Jonesboro	4.50	
Laurinburg	15.75	
Mt. Gilead	15.00	
Zion, Piedmont	16.25	
Raeford	11.00	
Roberdel		2.75
Steele St., Sanford	29.95	
Gibson	2.00	
Cokesbury, Steadman		3.00
Total	162.72	60.26

New Bern District

Aurora	5.75	
Ann St., Beaufort	13.45	
Dover	8.24	
Fremont	.55	
Black Creek, Fremont		2.01
Daniels's Ch, Goldsboro	4.00	
St. Paul, Goldsboro		3.45
Pine Forest, Goldsb. Ct.	3.50	1.00
Salem, Goldsboro Ct.	2.00	
Jarvis Mem., Greenville	9.57	
Wharton, Grimesland	1.00	
Hookerton	5.46	
Queen St., Kinston	80.21	50.00
LaGrange		4.00
Mt. Olive	1.00	
Falling Crk, Mt. Olive Ct.		3.50
Pikeville		4.00
Pink Hill		12.00
Total	134.73	79.96

Raleigh District

Apex	3.08	
Banks, Creedmoor	10.50	
Dunn	7.28	
Four Oaks	10.78	
Antioch, Four Oaks Ct.	4.00	
Parker's Gr, Lillington	5.22	
Louisburg	4.50	
Oxford	10.00	
Salem, Oxford Ct.	1.50	
Central Raleigh		7.50
Edenton St., Raleigh	108.30	24.66
Epworth, Raleigh		6.00
Selma	1.00	
Plank Chp, Tar River	5.30	
Total	171.46	38.16

Racky Mount District

Bethany, Conway	8.80	
Severn, Conway	2.00	
Zion, Conway		2.50
Elm City	16.45	
Mt. Zion, Elm City Ct.	3.90	
Farmville		2.00
Halifax	4.05	
Littleton		8.00
Nashville		3.75
First, Rocky Mount	30.85	
New Hope, Rosemary.	2.21	
P. Grove, Seaboard		17.50
Stantonsburg	12.70	
Bethlehem, Warren	3.31	
Providence, Warren	21.15	
Warrenton	6.25	
Macon, Warrenton Ct.	4.55	.87
Whitakers	4.00	
First Church, Wilson.	26.81	8.26
Total	128.03	42.88

Wilmington District

Clinton		6.00
Singletary's, Elizabeth	1.30	
Trinity, Fairmont		6.00
Centenary, Garland	2.90	7.00
Richlands	3.55	2.50
Regans, St. Pauls	.55	
St. Pauls	.25	
Tabor, Steadman	1.10	
Southport	2.00	
Swansboro	4.57	
St. Paul, Tabor	2.08	
Whiteville	8.36	
Epworth, Wesley		6.00
Fifth Ave., Wilmington		14.60
Grace, Wilmington	8.00	11.58
Trinity, Wilmington	14.11	10.00
Wesley Mem., Epw-Wes.		3.00
Total	48.77	66.68

Summary

	4th Sun.	Y.P.M.S.	Total
Durham District	$121.26	$ 94.71	$ 215.97
Elizabeth City	104.25	10.50	114.75
Fayetteville	162.72	60.26	222.98
New Bern	134.73	79.96	214.69
Raleigh	171.46	38.16	209.62
Rocky Mount	128.03	42.88	170.91
Wilmington	48.77	66.68	115.45
Total	871.52	393.15	1264.37

Weldon, N. C., May 20.—One hundred and fifty-two young people registered and a number of preachers and elders were present at the Halifax County Young People's Union at Smith's church in Rosemary Tuesday night, May 19, at 8 o'clock. These young people came from Halifax, Ebenezer, Rosemary, Smith's, Roanoke Rapids and Weldon.

Miss Mildred Powell of Smith's church gave a warm and hearty welcome to both the young people and visitors. Mr. Harvey Woodruff of Roanoke Rapids, president, presided over the business session, which consisted of the election of new officers to assume office in October. These were: President, Howard Dickens of Ebenezer, succeeding Harvey Woodruff of Roanoke Rapids; vice president, Mildred Powell of Smith's, succeeding Girlene Keeter of Weldon; secretary, Christine Alston of Weldon, succeeding Marjorie Collins of Roanoke Rapids; treasurer, Martha Speight of Rosemary, succeedng Charlie Dickens of Halifax.

Miss Miriam Dickens of Halifax, chairman of the program, introduced a special quartet composed of Mrs. Allen, Misses Linda Garner, Kathleen and Ida Lee Coston, accompanied at the piano by Miss Lucille Ferrell. The outstanding feature of the evening was an inspirational address made by Rev. W. C. Wilson, Rocky Mount district director, of Norlina. Mt. Wilson chose as his subject "Leadership Training," giving its threefold points as, first, improvement of personality; second, improvement of self, and third, ways of expressing personality.

After the program refreshments were served to the young people and guests on the lawn of the church.

A poplar leaf hides our view of the sun. The slight substance of an earthly care hides from us the immense and radiant God.—Abbe Joseph Roux.

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NORTH CAROLINA CONFERENCE

Durham District

Front Street, H. K. King	7
Duke Memorial, H. C. Smith	5
S. Alamance, J. A. Tharpe	3½
Rougemont, E. H. Measamer	3
Webb Avenue, R. G. Dawson	1
Cedar Grove, S. F. Nicks	1
Carr, J. A. Martin	1
Milton, A. M. Williams	1
Person, E. B. Craven	1
Long Memorial, B. P. Robinson	1
Leasburg, D. D. Traynham	1
Bynum, J. F. Starnes	1
Stem, J. W. Lineberger	1
Hillsboro, F. A. Lupton	½
Mt. Tirzah, B. H. Black	½

Elizabeth City District

*Plymouth, C. T. Thrift	11½
Washington, E. J. Rees	7
Edenton, G. W. Blount	3½
Moyock Mem., E. G. Overton	4
Murfreesboro-Winton, E. W. Downum	4
First Church, H. I. Glass	4
G ates, J. M. Jolliff	3½
Kitty Hawk, M. R. Gardner	2
Hertford, D. M. Sharpe	2
Ahoskie. J. L. Smith	2
Mattamuskeet, J. T. Stanford	1
Windsor, E. N. Harrison	½

Fayetteville District

***Sanford, C. B. Culbreth	50
*Carthage, E. C. Durham	16
Laurel Hill, W. F. Elliott	14
Fayetteville Ct., P. D. Woodall	8
Troy, W. R. Royall	6
Biscoe, W. F. Trawick	5
Hemp, I. J. Strawbridge	4
Caledonia, M. C. Ellerbe	3½
Fairmont, J. E. Blalock	2
Aberdeen-Vass, L. M. Hall	1
Glendon, L. M. Chaffin	1
Maxton, P. O. Lee	1
Rockingham, J. F. Herbert	1
St. John-Gibson, J. H. Buffaloe	1
Stedman, R. E. Atkinson	½
West End, W. B. Cotton	½

New Bern District

*Morehead City, B. H. Houston	13
Mt. Olive Ct., W. C. Benson	12
Pink Hill, H. M. McLamb	6
Beaufort, C. T. Rogers	5
Greenville, G. R. Combs	3
Aurora, H. R. Ashmore	3
Fremont, E. R. Shuller	2
Newport, M. W. Warren	1½
Pamlico, W. A. Tew	1½
Dover, E. L. Hill	1
La Grange, L. L. Smith	1

Raleigh District

*Middleburg, D. A. Petty	24½
*Creedmoor, E. D. Dodd	16½
Central, S. J. Starnes	14½
Youngsville, H. E. Lance	6½
First Ch., Henderson, R. E. Brown	8
Franklinton, E. D. Weathers	5
Oxford, L. B. Jones	4½
Lillington, N. M. Wright	4½
Fuquay, J. C. Williams	3½
Cary-Apex, B. F. Boone	3½
Dunn, J. A. Russell	3
Selma, F. B. Peele	2
Bailey, W. G. Farrar	1
Benson, W. C. Merritt	1
Louisburg, O. P. Fitzgerald	1
Mamers, J. V. Early	1
Edenton, Street, E. C. Few	1
Smithfield, J. H. Lanning	1
Erwin, Frank Culbreth	½
Epworth, W. H. Brown	½

Rocky Mount District

Bethel, W. L. Clegg	7
Enfield-Whitaker, R. L. Jerome	4
Wilson, A. J. Hobbs	3
Farmville, J. C. Wooten	2
Littleton, W. T. Phipps	2
Northmapton, I. T. Poole	2
Scotland Neck, D. L. Fouts	1
Seaboard, L. A. Watts	1
Rich Square, E. C. Crawford	1
S. Rocky Mount, J. P. Bross	½

Wilmington District

Grace, F. S. Love	14
*Whiteville, J. H. Miller	10½
*Lumberton Ct., N. B. Strickland	7
Wallace-Rose Hill, E. C. Maness	7
Faison-Kenansville, F. B. Joyner	5½
Jacksonville-Richland, H. L. Davis	5½
Southport, E. M. Hall	5
Bladen, W. R. Stevens	3½
Epworth, O. L. Hathaway	3
Tabor City, N. B. Johnson	2½
Shallotte, W. R. Hardesty	2½
Maysville, C. J. Andrews	1½
Warsaw-Magnolia, W. F. Walters	1½
Clinton, R. F. Munns	1
Garland, F. V. Spence	1
Hallsboro, C. N. Phillips	1
Lumberton, T. G. Vickers	1
Trinity, Walter Patten	1
Town Creek, J. C. Harmon	½

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central, L. D. Thompson	35½
Candler, T. A. Groce	8½
Laurel, A. A. Somers	3½
Hendersonville, E. K. McLarty	2
Hot Springs, R. M. Varner	1½
West Asheville, E. H. Nease	1
Sandy, R. P. Gibbs	1
Saluda-Tryon, L. R. Akers, Jr.	½
Swannanoa, M. B. Clegg	½

Charlotte District

**Belmont Park, E. M. Jones	44
First Church, W. W. Peele	20½
*Myers Park, R. L. Ownbey	20
*Hickory Grove, A .A. Kyles	10½
Waxhaw, W. T. Albright	8
Homestead-P. Grove, O. L. Brown	4½
Monroe Ct., W. C. Dutton	2
Peachland, G. N. Dulin	2
Central, Monroe, W. R. Kelly	2
Hawthorne Lane, L. B. Hayes	1
Prospect, P. T. Dixon	1
Weddington, T. J. Huggins	1
Matthews-Indian Trail, J. O. Ervin	½
Trinity-Derita, J. E. Youtz	½

Gastonia District

*Bradley Mem., H. F. Duncan	11½
Central, R. M. Courtney	10
Mount Holly, J. G. Huggins, Jr.	9
Kings Mountain, E. W. Fox	8
Polkville, V. B. Harrison	6
Smyre, P. W. Townsend	5½
*Cramerton, C. F. Womble	4
West End, J. E. McSwain	3½
Lafayette St., F. H. Price	3½
Crouse, A. L. Latham	2½
Lincolnton, A. L. Stanford	2
Belmont—Main St., C. P. Bowles	2
Park Street, G. E. White	1½
Goodsonville, R. L. Forbis	1
South Fork, G. L. Wilkinson	½
Belwood, W. L. Scott	½
McAdenville, C. M. Smith	½

Greensboro District

*Proximity, John Cline	14
College Place, B. C. Reavis	6½
Asheboro, H. P. Powell	5½
West Market, W. A. Stanbury	4
Ward St.-Archdale, J. W. Groce	4
Centenary, M. T. Smathers	3
Stokesdale, J. E. B. Houser	2½
Bessemer, W. G. McFarland	1
Main Street, J. P. Hipps	1
Mt. Pleasant, D. R. Proffitt	1
Reidsville Ct., T. V. Crouse	2
Randolph, G. W. Williams	1
Farmer, L. A. Bennett	½
West Greensboro, G. W. Vick	½
Summerfield, J. N. Snow	½
Gibsonville, Frank Phibbs	½

Marion District

*Marion, J. W. Moore	13
N. Forest, J. M. Varner	3
Morganton Ct., J. M. Brandon	3
Bostic, W. J. Hackney	1
Burnsville, J. L. Reynolds	1
Rutherfordton, Fletcher Nelson	1
Spindale, F. J. Stough	1
Mill Spring, R. H. Kennington	1

Mount Airy District

*Spray, A. C. Waggoner	9
*Leaksville, W .O. Goode	7
*Stoneville-Mayodan, R. M. Hardee	6½
Draper, T. B. Johnson	5
Sparta, A. B. Bruton	3½
N. Wilkesboro, R. B. Templeton	3
Mt. Airy Circuit, J. L. Ingram	2
Jonesville, P. L. Smith	1
Yadkinville, I. L. Sharpe	1
Rockford Street, H. R. Cornelius	1
Warrensville, T. H. Houck	½

Salisbury District

Forest Hill, W. J. Miller	10½
Harmony, R. H. Taylor	4½
Norwood Station, A. P. Ratledge	4½
First Church, W. A. Newell	4½
Kannapolis, N. C. Williams	3½
Gold Hill, C. S. Plyler	2½
New London, W. L. Lanier	2½
Albemarle, First Ch., J. S. Gibbs	2
Albemarle, G. B. Clemmer	2
Park Avenue, E. L. Kirk	2
Kerr St., J. P. Hornbuckle	1½
Badin-Tabernacle, Elzie Myers	1½
Woodleaf, C. A. Morrison	1
Albemarle Ct., R. L. Bass	1
China Grove, C. B. Newton	½

Statesville District

*West View, C. W. Kirby	7
Catawba, G. W. Clay	3½
Mount Zion, E. M. Avett	3½
Broad St., Wilson Nesbitt	2
Statesville Ct., W. Q. Grigg	2
Central, W. A. Kale	2
Whitnel, Ebenezer Myers	2
Taylorsville, J. W. Vestal	1½
Maiden, R. E. Hunt	1
Olin, J. J. Edwards	½
Race Street, A. L. Aycock	½
Elmwood, C. R. Ross	½
Hiddenite, E. D. Ballard	½

Waynesville District

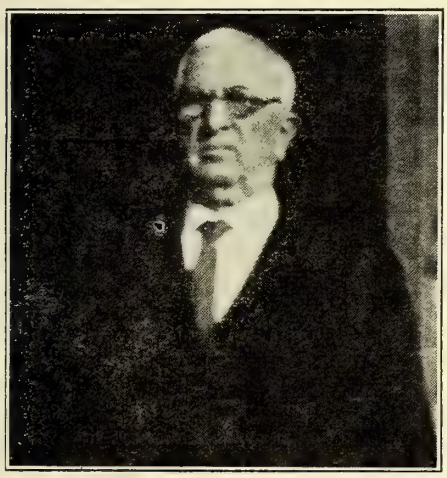
**Cullowhee, C. G. Hefner, Jr.	11
Sylva, T. R. Wolfe	3
Macon, J. B. Taber, Jr.	2
Hayesville, J. H. Green	1½
Whittier, F. E. Hartsfield	1½
Brevard, J. H. Brendall, Jr.	1
Junaluska, J. H. Carper	1
Delwood, H. D. Jessup	½

Winston-Salem District

*Central Terrace, R. H. Caudill	8½
*Erlanger, D. H. Rhinehart	8
Farmington, H. C. Freeman	6
Centenary, G. Ray Jordan	4½
Advance, F. E. Howard	4½
Reeds, McRae Crawford	3½
Forsyth, E. W. Needham	2½
Doubs, C. E. Williams	1½
Burkhead, G. A. Stamper	1
Grace, O. B. Mitchell	1
Hanes-Clemmons, C. F. Tate	½
Welcome, P .R. Rayle	½
Kernersville, E. P. Billups	½

DR. SMATHERS HONORED BY CHURCH GROUP

Dr. H. A. Smathers was the guest of honor at a banquet given by the board of stewards of the M. E. Church, South, here Tuesday evening. Dr. Smathers is the oldest churchman in the community, and is well known throughout all sections of Haywood county for his activities as a minister. He is an ordained elder in the Methodist Episcopal Church, South, and for a great number of years served his church as a local preacher.



Dr. H. A. Smathers

All members of the board of stewards were present Tuesday evening at the banquet to honor Dr. Smathers. Dr. C. T. Wells and J. M. Curtis composed the committee on arrangements, and the dinner was served by the woman's missionary society of the church. A musical program was rendered by a male trio, composed of G. C. Klopp, Jeter Martin and Gerald Hill. Mr. Hill also gave a piano solo. Mrs. W. O. K. King, the church organist, was accompanist for the trio.

L. E. Gates acted as toastmaster for the occasion, and introduced R. H. Allen, who spoke of his early knowledge and his association with Dr. Smathers.

Dr. Smathers was introduced by J. M. Curtis, and by request, he spoke on the early history of the M. E. Church, South, and his relation to it. Among other things, Dr. Smathers told of his activities as a local preacher. During his service he preached around 4,000 sermons, and witnessed the conversion of 3,000 or more persons. He has officiated at 600 burial services, and administered to those who were sick or in trouble. Throughout all his efforts as an evangelist, Dr. Smathers refused to accept any payment for his services, even to the extent of turning over to charity donations raised for him.

Dr. Smathers, who is now in his eighties, retired from his profession as a dentist several years ago, and while unable to engage in active church work his interest has not waned, and he attends church services regularly when his health will permit.—Canton Enterprise.

(Those who know the Smathers family and the large place they fill in the life of their day and generation can fully appreciate the fine life lived and influence exerted by their forebears in Haywood county.—Ed.)

PREACHING MISSION IN THE ORIENT

By Walt Holcomb

After I had returned from a preaching mission in Belgium, Poland, and Czechoslovakia with Bishop W. B. Beauchamp, I was invited to the Orient by Bishop H. A. Boaz to preach in Japan, Korea and China, but the great earthquake caused the engagement to be cancelled.

With the approval of Bishop Arthur J .Moore, I am planning another preaching mission in Tokyo, Seoul, Shanghai, and Kobe this summer.

In connection with the best selected tour of the Orient, the Brownell, I have arrangements to take a small party with them. We leave Chicago the last of June through the Canadian Rockies and sail from Vancouver June 27, stopping in Honolulu, reaching Yokohama July 11. We will visit all the places of interest in Japan, then make a tour through Korea, Manchukuo, Peking, Nanking, Shanghai, Hongkong, Canton, and Manila, returning to Vancouver August 24. This is, undoubtedly, the finest tour ever planned for the Orient at a most reasonable expense.

My plans are to preach in Honolulu July 2. My preaching missions in the Orient will start on Sundays in the following cities: Tokyo, July 12; Seoul, Korea, July 19; Shanghai, July 26, and Kobe, Japan, August 9. The members of our party will have a special invitation to worship with our Oriental brethren and church on these Sabbaths.

I should like to have a host of Methodists visit our missions in the Orient, while making this educational, recreative, sight-seeing tour. The eyes of the world are turning toward the Orient this summer. It is far more inviting than a summer in Europe.

I have asked Mr. Wm. M. Cassetty, Jr., executive secretary, steamship and railroad transportation, to furnish details of this tour, and you may write him at 810 Broadway, Nashville, Tenn., or address me at Decatur, Ga.

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Sunday School Lesson

MAY 31

By Prof. Rollin H. Walker

The Last Supper

Scripture: Luke 22:1-38

The high-water mark of Old Testament inspiration is the passage where it suddenly flashed on a prophet amid the woes of the Babylonian exile that it was the plan of God to redeem the world by the vicarious suffering of the righteous, and he exclaimed: "All we like sheep have gone astray and the Lord hath laid on him the iniquities of us all. He was wounded for our transgression, he was bruised for our iniquities . . . and by his stripes we are healed." (Isaiah 53).

In like manner it may be said that the high-water mark of the New Testament revelation is the scene where Jesus in the shadow of the cross says: "Take, eat; this is my body broken for you. This is my blood of the New Covenant which is shed for you and for many unto the remission of sins."

The story is unique because of its universal appeal. It is a moving picture; hence the most untutored disciple can drink in its deep meaning. Even the wild eyes, peering through the leaves of the jungle at the Christian meeting under the trees in the African forest, can make something out of it.

It is also the high-water mark of revelation by reason of its ministry to man's deepest need. Humanity needs the stimulus of high ideals and the guidance of moral precepts, but deeper than all is its need of the courage and hope that comes from a sense of the forgiving love of God. Amid the baffling and awful tragedies of life, humanity must have strong medicine to maintain its faith in the divine goodness. And the only medicine that is strong enough is a consciousness that Christ is suffering with us, and loves us to the last sacrificial limit.

But not only is life full of baffling tragedies, but there is sin, and to overcome sin requires a desperate struggle. Of course, there are many easy-going Pharisees who do not feel this struggle, but they are already under the power of sin and have been drugged. All awakened souls know that the battle is fierce, and that the enemy's asphyxiating poison gas is the worst of all. We can only survive in the fight by knowing and believing that when Christ says, "This is my body broken for you." He is expressing not merely his own human love for men, but the deepest passion and purpose of the God "in whom we live and move and have our being"; or, in other words, that the very nature of things is strained in its effort to bless us. That is what is meant by the saying that we are saved by the blood of Christ.

One of the sad things connected with the sacrament is the sentimentality that is often associated with it. To partake of the emblems of the shed blood and the broken body of our Lord, and then go out and lead an easy, luxurious life is a profanation. If there ever was a scene that was not sentimental it was when Jesus, about to suffer on the cross, took bread and blessed it, and gave to his disciples, and said, "This is my body." Not only was there an awful reality in Jesus' words, but the brave men who partoook of the sacrament went out and laid down their lives as martyrs for the Christ.

As we contemplate the glory of the Last Supper, another huge tragedy looms up before us. It is the tragedy of the divisions of Christians that spring from their varied interpretations of the meaning of this sacrament. Next to the treachery of Judas is the betrayal of Christ by the ecclesiastics who engage in a theological argument around the table of our Lord, as though its plain message was not simple enough—that Jesus died for our sins and we ought to be willing to die for him and one another.

This age is just beginning to see the social implications of the sacrament. There is much talk about human brotherhood these days, and men are constantly proposing schemes for bringing in the new day. But the fundamental lack is a dynamic. It is one thing to outline the program of an ideal social order, but it is another thing to have the unselfishness to carry it out. Men need a transfusion of blood to do that. They must feel that creation throbs with love for them and for all men. They must be overwhelmed by a revelation of the cross. It is only thus that they can possibly generate the forbearance, patience, and heroism that is required to establish the civilization of the brotherly man. Some day the pay envelope will represent the sacrificial love of those who are giving it out so that it will be a sacrament. When that day comes the kingdoms of the world will have become the kingdoms of our Lord and of his Christ.

We ought to take the sacrament not merely in church, but continually in our thoughts. Jesus says, "As oft as ye meet together do this in remembrance of me." When we do not do it literally we are to do it in spirit. Wherever a group of disciples meet together they should all pause to remind themselves that Christ laid down his life to knit them together. That would be taking the sacrament. It is only by thus constantly reminding themselves of the love of God that men can receive grace to love one another, and carry out high schemes of social co-operation.—Northern Advocates.

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PROTECTION AGAINST OLD AGE

SPILT MILK

By J. Calvin Reid, Ph.D.

There is something very true in the well known proverb, "It's no use crying over spilt milk." So many of our sins can not possibly be undone.

"As the days go by, remember
There are things you can't call back."

How careful we should be beforehand about our words and actions—"An ounce of prevention is worth a pound of cure."

But there is also something very false in the proverb. "No use crying over spilt milk?" Try telling that story to Peter. "He was crying over spilt milk most certainly. His wild words of denial could never be unsaid, yet his soul was unspeakably softened and sweetened by the tears he shed. And thus his heart was made ready to receive the divine forgiveness." (F. W. Boreham).

It comes to this: That which I cannot correct, I still can and must, as I value the peace of my soul, be forgiven for! And tear-dimmed eyes lifted to heaven are sure to find God's rainbow of mercy as his love comes shining through. Perhaps this is what the Psalmist meant when he wrote:

"They that sow in tears, shall reap in joy."

Have I ever shed a tear over my past? Just how sorry am I for my sins?

"O ye tears, O ye tears! I am thankful that ye run;
Though ye trickle in the darkness, ye shall glitter in the sun:
The rainbow cannot shine if the rain refuse to fall,
And the eyes that cannot weep are the saddest eyes of all."

The Methodist Orphanage

EVERY SUNDAY SCHOOL IN THE CONFERENCE IS EARNESTLY REQUESTED TO TAKE A FREEWILL OFFERING FOR THE METHODIST ORPHANAGE THIS COMING SUNDAY, WHICH IS THE 5th SUNDAY. THE CONFERENCE IN WILMINGTON ASKED THAT THIS BE DONE.

BECAUSE OF OUR LIMITED RESOURCES, I WANT TO URGE EVERY CHURCH IN THE NORTH CAROLINA CONFERENCE TO TAKE A FREEWILL OFFERING FOR THE METHODIST ORPHANAGE THE FIFTH SUNDAY IN MAY. THE ANNUAL CONFERENCE IN WILMINGTON WENT ON RECORD REQUESTING ALL THE PASTORS AND CHURCHES TO GIVE THE LOOSE CHANGE TO THE ORPHANAGE EACH FIFTH SUNDAY.

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Specimen of Type

THE LORD is my shepherd not want.
2 He maketh me to lie d green pastures: he leadeth m the still waters.

North Carolina Christian Advocate

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

A NEW WEEK

Greetings! This is Monday morning and our greetings will not reach our friends until the last of the week, but they will be just as genuine then as now. Our family is busy this morning. A hundred high school boys and girls are still in school. Two hundred twenty-nine elementary boys and girls have put up their books. Their school is over. Two hundred sixteen of the number were promoted. These youngsters are at their occupational tasks this morning. The boys are in the open stirring the dust and the girls are in the houses cleaning up and arranging things. The laundry, the mending room and the sewing room can now perk up a bit. Our measles epidemic is abating and soon the congestion at the infirmary is expected to be done away with. So we begin another new week of living. We trust our friends are well and happy and that they love their foster children.

LOVE GIFTS

Yesterday morning at nine o'clock our beginners, our primaries and our juniors and intermediates, as they began their Sunday school session, thanked their heavenly Father for their friends. They expressed a hope that in the church schools of the conference plans were being formulated for an outpouring of "love gifts" on the following Sunday, a fifth Sunday and a Children's Home Sunday. Our boys and girls, as well as our workers, understand that their happiness and their livelihood are dependent upon how much their friends love them and how much their friends express this love in gifts. So the Children's Home family has taken the Lord into their confidence in the exchange of communications about their friends and their love gifts.

AMONG FRIENDS

Following our Sunday school service here, this scribe gathered five children and Mrs. Mendenhall, one of our house mothers, and hurried to Randolph county. Billy Nicholson was left at Randleman to spend a few hours with his "ladies," the Woman's Missionary Society. The rest of us went to Asheboro to join with Supt. W. A. Underwood and Rev. H. P. Powell as they celebrated church school day. The congregation was large and the program was well presented. It was fine to be among Asheboro friends again. I could hardly realize that Billy Underwood, who started to school when I was superintendent of schools in Asheboro, was now old enough to be a strong man of business affairs and a choice man of religious leadership. There were so many Asheboro friends to celebrate with. Among the choicest was Mrs. W. H. Moring, a long time friend. Mr. and Mrs. Moring were celebrating their fifty-third wedding anniversary. I had the pleasure of presenting four of our children to the congregation, each being sponsored by some group in the Asheboro church school. Mrs. Mendenhall, who accompanied us, was raised in Asheboro. As a matter of fact, she was in high school when the writer was superintendent there. It was a wonderful opportunity to be reminiscent. Brother Powell and his congregation are greatly in love with one another.

TWO PIONEERS

Among others there were two outstanding friends at Kadesh at the recent Gastonia district conference who made a vivid impression upon my mind. Rev. J. Ed Thompson was there, than whom a more lovely character never lived. When Rev. J. P. Rogers, the first financial agent of the Children's Home, went to High Point for raising money for the first building to be constructed on the grounds here he visited Rev. J. Ed Thompson, asking permission to canvass his Washington Street congregation. Brother Thompson not only gave him right of way, but started his subscription list with $100. That was the first subscription for a new building on the Children's Home grounds.

The other fine friend met was J. B. Ivey, who in so many ways has done so many fine things. As superintendent of the Sunday school at Kadesh long years ago he conceived the idea of building a church with Sunday school rooms to it. This idea was carried out and old Kadesh Methodist church has the distinction of being the first country church in North Carolina to have more than one room. It is interesting to hear Brother Ivey relate the means he used for getting the groups back together after they had separated for class discussions. Rev. J. Ed Thompson and J. B. Ivey, pioneers, are still making their contribution to the on-going of good enterprises.

STUNTED HIS GROWTH

At the Charlotte district conference I ran up with Rev. L. F. Tuttle, who has spent a great deal of his life in college and universities. I remember when in the conference Sunday school work, at the recommendations of Duke officials, I found a young man, known as "Red" Tuttle, busily pecking away on a typewriter in preparation of some scholastic requirement. Through the generosity of James A. Gray, who had given $1000 to start a new worker in our Sunday school work, "Red" was selected to fill the job. For three years we worked together, and what wonderfully interesting times we had! Later young Tuttle went to Wesley Memorial, High Point, as director of religious education, and then to Duke and Yale, where he won a B.D. degree and has practically completed his work for a Ph.D. degree. "Red" is now the successful pastor at Brevard Street, Charlotte. He is making a remarkable record. After he had made his report at the district conference I whispered to him that he ought to be some account; that he was started off right. His reply was that all I had done for him was to stunt his growth.

THE USE OF SCRAPS

Last Christmas Santa Claus brought a lot of wagons to the Children's Home. There seemed to be wagons everywhere. But in the run of time these wagons began to show the results of wear and tear. The good parts were taken from the broken parts and wagons continued to be in evidence, wagons made of scraps from other wagons. Our boys are still using the wheels from their former wagons in making all sorts of moving vehicles.



Santa Claus has promised to bring more wagons next time he comes

Church School Day at Wesley Memorial

The Church School Day observance at Wesley Memorial church, Sunday, May 17, was a beautiful and inspiring service. At 11 o'clock, after the prelude, the different departments of the church school marched in a processional into the sanctuary, with the beginners and primaries leading. As soon as the groups were assembled "Nearer, My God to Thee" was played on a new harp arrangement on the organ. The service was led by the superintendent of the church school, and chairman of the board of Christian education, Mr. W. B. Hall. Among the departmental presentations were: Song by beginners, "Who Could Make the Flowers?"; song by primaries, "Friends of all"; Psalm 121 by juniors; song by intermediates, "Just as I Am, Strong and Free." Representating the young people, Miss Louise Hardison spoke on "Youth Offers Itself to the Church," quoting the pledge of knighthood from Tennyson's "Guinevere." Mr. T. W. Sprinkle represented the adult division and spoke on "The Adult Comes of Age," tracing the progress of Christian education for adults. Miss Clarice Bowman, new director of Christian education, was present for her first Sunday, and spoke on the aims and purposes of the religious education program of the church.

Especially fitting for the occasion and of keenest interest was the history of Wesley Memorial Church, written by Mrs. J. E. Kirkman, and read by little Miss Marguerite Murray of the junior department, as follows:

"Long before there was any church building in High Point, the preacher used to come once a month and stand under a tree to preach to the people. Rev. Peter Doub was the first pastor of this church, and everybody loved him very much. Before they had a church building the people met together usually in a store building, sometimes in one located where the Beeson hardware store now stands.

"In 1856 the Methodists built the first church in High Point, and people of all denominations came to it. As it was located on Washington street, it was called the 'Washington Street Church.' It was a very small building with only one room. Sunday school and church were both held in this room. During the Civil War the church building was used as a hospital.

"Sometimes so many people came to church that some of them had to stand out in the yard, and people inside and outside could hear the preacher only if he stood in the front door to give his sermon. So a larger church building was built in 1895. But the congregations kept getting larger through the years until an even bigger building was needed.

"So in 1914 the building we now use was erected here on Main street, and since it was no longer on Washington street, it was named 'Wesley Memorial Church' in honor of the founder of Methodism. The bells were put in in 1920, and the educational building added in 1926.

"Many great men and women have helped to make our church as great as it is, and they expect us to make it even greater."

SAYINGS OF DR. GAMBRELL

Dr. J. B. Gambrell, now passed into glory, was well known as the president of the Southern Baptist Convention. He was a philosopher and a vigorous writer. We give below some of his reported sayings:

"The prayer of the complaining man, 'Lord, we thank thee for the bright, beautiful Sunday morning. It is a little bit cool, though.'"

Advice to prospective brides: "To be successful you must learn to lead a wild Arab with a string that he cannot see."

To preachers who spend too much time on dress: "Great men do not have to be dandyfied. The dress of John the Baptist was not much to brag on."

"If I had to work in a pin factory I would ask to be allowed to work on the big end of the pin."

Concerning Baptist institutions that did a specific work and then died: "Some people say they were failures. Well, old Pete is dead. He was my old mule. I made several good crops with him. He was not a failure."

"I wish that all men were as good and true as dogs. If Christians were as true to Christ as dogs to their masters and their tasks, what progress we would make."

In warning against always fighting heresies and heretics: "Don't fight unless you have to fight, then when you mash its head, dont' stay to beat all of the wiggle out of its tail."

Speaking of an active, fiery preacher: "He is like the boy at the picnic. He struck the table about the middle and ate both ways."

MY MOTHER'S VOICE

Her voice was low and sweet,
When she raised that sacred tune;
It was a thrill of great delight,
When she sang of His wonderful love.

Her soul was in tune with God
When she sang the old familiar hymn,
"Amazing grace, how sweet the sound,"
In the service of the early morn.

The people were moved to tears;
They, too, wanted to burst into song,
With a heart full of gladness
And praise the heavenly throng.

It makes a difference when the heart
Is tuned with the love of God,
That makes each heart beat
With a chord of heavenly bliss.

Mrs. M. D. Foister.

(Dedicated to my mother, the late Cynthia Petty Harmon, wife of the late Joseph Carson Harmon of Pittsboro, N. C.)

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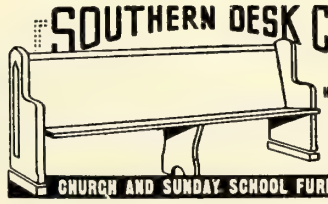
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Children's Storyland



CATCHING

Mother, do you think I could go and play with Edna tomorrow?" asked Lois just before she went to bed.

One of her mother's old friends had just moved into the neighborhood. She had a little girl, and Lois had been promised that she could go and get acquainted just as soon as they were settled.

But, instead of answering at once, mother looked at father and said, "Do you think it is catching?"

"I can't tell," said father, with a little twinkle in his eye. "It may be. But you might let her go, anyway."

"Very well," said mother. You may go tomorrow, Lois."

"Mother, has Edna got the measles?"

"Oh, no, dear; nothing as bad as measles. Now hurry to bed. It is five minutes past time."

Lois went to bed wondering what Edna had that might be catching. If it had been as bad as measles Lois would have given up the visit, for she had had measles that very spring, and she remembered how ill she was. And mother said she was fretful and whiny because of the measles. But, since it was not as bad, she decided to go. She might not catch it, anyway.

The next afternoon she went to Edna's house and knocked on the door.

"Why," said Edna's mother, "here is Lois come to visit us. Edna, my dear, come get acquainted with Lois."

A little girl came flying into the room. She didn't look the least bit sick. If you can imagine the very nicest smile you know turned into a little girl, that would be Edna. There were smiles in her cheeks and in her voice, and by the way she skipped and pranced, I think they were in her feet. She took Lois out to the garden to see her playhouse.

"Oh, I'm so glad you've come," she said. "Now, we can play school."

"I don't like to play school," said Lois, with some of the fretfulness coming into her voice. "I'd rather play house."

"I like to play house, too," said Edna. "Of course we'll play what you'd rather, because you're company. Would you rather be the mother?"

"I'd rather you'd choose what you want to be," murmured Lois, the fretfulness quite gone. "And afterwards let's play school, too. I think I'd like that."

So they played both games, and Lois din't get a chance to whine or insist on her own way; Edna said she was company and should have her own way, so there couldn't be any argument about it. And Edna was so pleased with everything, and smiled and laughed so often that Lois had to laugh too.

Lois went home that night skipping and singing. Mother and father were on the porch.

"It was catching, after all," said father.

"Yes, said mother, "I see it was."

When Lois went to bed that night she examined herself carefully to see if there were any red spots on her arms or chest. There were not. She didn't have headache or sore throat. What could she have caught?

Edna came to visit Lois in a few days. Without any one telling her to do it, Lois was very polite and asked Edna each time what she would rather do.

But at length Edna said: "You choose this time. It's more fun sometimes to do what other people like."

So they played singing school, and Edna taught Lois some new songs.

"You do think of the nicest things to do?" said Edna. "I think you're just lovely for a best friend."

When Edna had gone home, Lois said to her mother, "Edna thinks 'most everything is lovely. She thought it was a lovely day, though I thought it was too hot. And she liked our house and orchard, and my playthings, and the dog, and my mother and father and me."

"What good times she must have when she sees so many things she likes!" said mother. "I suppose she hardly ever finds anything to complain about."

"She doesn't," said Lois. "And she does have lots of fun. I believe I'll look for the nice things, too. I'd like to have as much fun as Edna does."

"I see it is very, very catching," laughed mother. But she wouldn't tell Lois what was catching, and Lois couldn't find a thing the matter with herself.

The next time Lois went to visit Edna she carried five cents in her apron pocket.

"Oh, Edna! let's go down to the little store and get some ice cream."

"I don't believe I want to buy any," said Edna.

"Will your mother give you five cents?" asked Lois.

"Oh, yes; I have five cents, and lots more of my very own. But I don't belive I want to buy ice cream. I'm going to do something nicer with it."

"What is nicer than ice cream?" asked Lois

"I believe I will tell you," said Edna, "and then you will see that it is more fun. The woman who washes for mother brought her little girl with her once. The little girl is a cripple, and her mother had to bring her in a wheel chair. I showed her some of my birthday books, for she loves to read. And what do you think? She's never had a birthday present! Not one. You see, she has only her mother to take care of her, and her mother only earns enough to buy the food and clothes. So I'm saving my money, all my allowance ,and what's in my bank, and I'm going to have a real birthday for her. She shall have a cake with candles and flowers, and a book full of lovely stories like some of my birthday books. So I can't spend any money for ice cream, because her birthday is next month. It'll be fun."

"Why, of course. That will be lovely. It will be a regular party, will it not? I

GRANDMA

By Margaret McQuiston

My grandma lives out on a farm,
The apple orchard and the springs,
It is the nicest place you know
That any boy can ever go.
There's horses, cows, and pigs and sheep,
Old settin' hens—I mustn't peep.
It's almost like the county fair,
But I like it 'cause my grandma's there.

Out there on grandma's nice big farm,
They've shady trees—a big red barn
Where pigeons fly both white and gray,
And coo and talk the live long day.
The garden with its rows of things,
Theapple orchard and the springs,
Some grapevines too, peach trees and pear,
But I like it 'cause by grandma's there.

Out there on gradma's nice old farm,
They've sweet potatoes big as my arm.
And pumpkins larger than my head,
And the nicest, softest feather bed.
I want to eat and sleep and sleep and eat,
And run about my bare feet.
If there's a nicer place, pray where?
But I like it 'cause by grandma's there.

When I go out to grandma's farm,
I feel quite safe from ev'ry harm.
Her soft blue eyes, her kindly voice,
To do her way is just my choice.
The cookie jar, the jams and jells,
But stand and eat these things rare.
But I like it 'cause by grandma's there.

There is no place like grandma's farm—
The reason is there is some charm,
And I am sure you'd find it so
If you could know the things I know.
My grandma has the sweetest face,
No wonder that I like the place.
Her kindly smile, her white hair—
I like the farm 'cause grandma's there.

—The United Presbyterian.

guess I'll not get any ice cream today. I shall save my money, too, and I'll buy her a present."

"Oh, what fun that will be!" cried Edna.

And most of the afternoon the two girls talked about what they would do at the party for the gril who had never had one before.

Lois came home skipping and singing again.

"Mother!" she cried, "I'm not going to buy any ice cream or candy for a long time."

"Why should that make you so happy?" asked mother.

"Because I'm going to help give a birthday party to a girl who never had a thing for her birthday before. We are going to have such fun."

"I see you have caught it," said mother. "You have a well developed case."

"Mother, what have I caught?" begged Lois. Then mother took Lois on her lap. "My dear, you have caught two of the best things a little person, or a big one, either, can catch; they are a merry spirit and a kind heart. Our little girl was getting very fretful and cross. We knew that Edna was happy and sunshiny, so we hoped that her merry spirit was catching. Father and I felt very sad when we saw our daughter growing selfish and caring for herself first. Edna was kind-hearted and thought of other people first. We hoped it was catching. And both of those good things were. Our little girl is growing more cheerful and kind each day. Aren't you glad you caught something?"

Lois was very glad, and she thought over it all the evening. She meant to catch more cheerfulness and kindness. Then she thought of something new.

"Mother," she said at bedtime, "perhaps some one may catch some nice things of me sometimes."

"I think they will," said mother. "I have noticed that smiles and kindness are even more catching than the measles."—Christian Standard.

I TOOK A BOOK

By Gaither A. Briggs

When I was a little red-headed, freckle-faced boy I was given a book to use at school.

One day that book took me—on the wings of imagination—out chasing a butterfly with a golden-haired girl. I watched her chase that butterfly into the deep wood until she came to the house of three bears. I saw her sit down in the chair of the little bear and break it down. I saw her eat all of the "porridge" of the little bear, and I saw her lie down and go to sleep on the little bear's comfortable bed. I heard her scream when the bears woke her up, and I saw her jump out of the window and run home when the little bear found her.

Later I took another book. It took me back more than 300 years and showed me a little sailing vessel off the coast of New England. The vessel had been sailing toward the coast of Virginia, but a storm had driven it northward from its course, and when the sailors sighted land they were off the coast of Massachusetts. Through the pages of the book I saw the people from that little ship land on the coast of New England, kneel down on the bleak, cold shore and pray to God, and then begin a civilization of which you and I today are the very rich heirs.

When I was a boy I took a book, and in its pages I saw men with tattered clothes and scanty food take their muskets and turn back the well-trained and well-equipped redcoats, and win a new freedom for themselves and for you and me today. And perhaps we do not realize just how much we are indebted to those ragged, under-fed but brave and liberty-loving heroes of the American Revolution for the liberty we enjoy.

When I was a boy I took a Book and it said to me: "God so loved the world that he gave his only begotten Son, that whosover believeth on him should not perish, but have everlasting life." I believed that this was true. And I am not sorry that I believed what that Book said. It made me happy then, and it makes me happy now.

Perhaps most of you know the Book I am talking about. Some people keep it always near them. Some have it brought to the breakfast table almost every morning and read a portion from it. It is the Book which gives wisdom to those who need it, and strength and courage and comfort to those who want it. It is the Book that gives peace to those who go to it for peace. It is the Bible.

Books are worth a lot. With them we can go on long voyages to distant lands; we can "sail the seven seas," so to speak, in ships which can be carried in book sacks and which can be taken down from our library shelves. With books we can explore deep dark forests, become introduced to many beautiful birds and wild animals, float down mystic rivers without fear. But there is only one book that will lead us to real happiness and speak real peace to our hearts, and point us to the road which leads to heaven. That book is the Bible. Do you not think we should read and study it more?—Christian Index.

A red-haired boy applied for a job in a butcher shop. "How much will you give me?"

"Three dollars a week; but what can you do to make yourself useful around a butcher shop?"

"Anything."

"Well, be specific. Can you dress a chicken?"

"Not on $3 a week," said the boy.—Exchange.

Mother: "Johnny, how is it that you have lower marks in January than in December?"

Johnny: "Oh, everything is marked down after the holidays."—American Boy.

WHEN QUIVERING
NERVES
WON'T LET YOU
SLEEP

Doesn't the night seem an eternity? You toss and turn—try to find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through your brain. You count sheep frantically—but outraged nerves refuse to relax.



Mrs. Batchelder

Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier.

"It Seemed As If Morning Would Never Come"

says Mrs. Emma G. Batchelder of 32 Heard St., Chelsea, Massachusetts. "I was so nervous I could not get to sleep. My husband works hard at engineering and needs his sleep but I kept him awake too. I heard about the Vegetable Compound and tried it. Now I sleep better than I ever have and I feel fine."

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Ante-Fermen quickly gets at the cause of the trouble by neutralizing the acid condition, soothing the raw irritated surfaces, and stimulating the secretory glands so as to bring action of the stomach and bowels to normal.

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North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

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District Conference Directory

Marion, at Oak Hill	May 31-June 1
Elizabeth City, at Englehard	June 2-3

SLATE OF JOHN R. CHURCH, GENERAL EVANGELIST
636 S. Green Street, Winston-Salem, N. C.

May 24-June 5—Spencer, N. C.
June 7-19—Bedford, Va.
June 25-July 5—St. Paul, Minn.
July 9-19—Corbin, Ky.
July 23-August 2—Wilmore, Ky.
August 3-16—Mendon, Ohio.
August 18-23—Balls Creek Camp, N .C.
August 28-September 6—Salem, Va.
Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
THIRD ROUND

May	
Burlington Ct., Glencoe, 11	31
Calvary, 8	31
June	
Branson, 8	3
Brooksdale, Allensville, 11	6
Rougemont, Riverview, 11	7
Andrews-Massey, Soapstone, 3	7
Bynum, Ebenezer, 11	13
Orange-Carrboro, Orange, 11	14
Cedar Grove, Prospect, 3	14
Leasburg, Salem, 3	21
Person, Oak Grove, 11	28
East Roxboro, 7:30	28
July	
Mebane, 8	1
Milton, Connelly, 11	5
Yanceyville, Shady Grove, 7:30	5
Duke Memorial, 8	7
Roxboro, 8	8
Chapel Hill, 8	9
Durham Ct., Pleasant Green, 11	12
Webb Avenue-Holt's, Webb Avenue, 8	12
Front Street, 8	15

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

May	
Mattamuskeet, Amity, 11	31
Stumpy Point, 8	31
June	
North Gates, Kittrells, 11 and 1	6
Dare, Mashoes, 11	7
Manteo, 3:30	7
Wanchese, 8	7
Chowan, Evans, 11 and 1	20
Kennekeet, Salvo, 11	21
Hatteras, Frisco, 8	21
South Mills, Sharon, 11 and 1	27
Kitty Hawk, Duck, 11	28
Moyock, Memorial, 8	28
July	
Pasquotank, Hall's Creek, 11 and 1	3
South Camden, Perkins, 11	5
Currituck, Hebron, 8	5
Hertford, 8	8
Gates, Philadelphia, 11, and 1	11
Edenton, 11	12
Ahoskie, Colerain, 3:30	12
Murfreesboro-Winton, Union, 8	12
City Road, 8	15
Chowan, Evans, 11 and 1	18
Roper, Mackey's, 11	19
Columbia, Holly Grove, 3:30 and 8	19
First Church, Elizabeth City, 8	22

District Conference, Englehard, June 2-3.

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
SECOND ROUND

May	
Red Springs, 11	31
Parkton, Cotton, 7:30	31

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
SECOND ROUND

May	
Ocracoke-Portsmouth, Ocracoke, 7	29
Atlantic, Atlantic, 11:30	30
Fremont, Black Creek, 11	31
Pikeville-Elm Street, Saulston, 3	31

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

May	
Millbrook, Pleasant Grove, 11	31
Raleigh, Central, night	31
June	
Middleburg, Cokesbury, 11	7
Henderson, City Road, night	7
Tar River, Ebenezer, 11	14
Clayton, night	14
Smithfield, 11	21
Newton Grove, Ebenezer, 3	21
Selma, night	21
Raleigh, Epworth, 11	28
Raleigh, Jenkins Memorial, night	28
July	
ebulon, Wendell, 11	5
Franklinton, Wesley, 3	5
Youngsville, Bunn, night	5
Louisburg, 11	12
Creedmoor, Grove Hill, 3:30	12
Henderson, First Church, night	12
Fuquay, Cokesbury, 11	19
Cary, night	19
Oxford, night	22
Bailey, Mt. Pleasant, 11	26
Garner, night	26
August	
Oxford Ct., Shady Grove, 11	1
Four Oaks, Saunders, 11	2
Mamers, 3	2
Benson, Elevation, 11	9
Lillington, Parkers Grove, 3	9
Princeton, Micro, 11	16

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

May	
Rocky Mount, First Church, 8	31
June	
Wilson, 8	2
Stanhope, Gold Valley, 8:30	7
Robersonville, Hamilton, 8	14
Elm City, Zion, 11	21
Nashville, Maple Creek, 8:30	21
Bethel, 8	21
Kenly, Lucama, 8	23
Norlina, Zion, 11	27-28
Warren, Bethlehem, 3:30	28
Weldon, 8	28
July	
Garysburg, Oak Grove, 11	5
Littleton, Bethel, 3:30	5
Warrenton, Hebron, 8	5
Rich Square, Pinners, 11	12
Scotland Neck, 8	12
Conway, Severn, 11	19
Northampton, Rehobeth, 3:30	19
Roanoke Rapids, 8	19
Rosemary, New Hope, 3:30	26
Seaboard, Sharon, 8	26-27
August	
Rocky Mount Ct.	2
Enfield, Central Cross, 3:30	2
Halifax, Ebenezer, 8	2
McKendree, Conetoe, 11	9
Tarboro, 8	9
Stantonsburg, 11	16
Farmville, 8	16
Walstonburg, 11	23
Clark Street, 8	23
South Rocky Mount, 11	30
Spring Hope,	30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

May	
Clinton	31
Wilmington, Fifth Ave., night	31
June	
Whiteville, 11	7
Hallsboro, Shiloh, 3	7
Wilmington, Grace, night	7
Elizabeth, Singletary, 10 a. m.	14
Bladen, Live Oak, 3	14
Maysville, Tabernacle, 11	21
Swansboro, Oak Grove, 3	21
Jacksonville-Richlands, Richlands, night	21
Chadbourn, Fair Bluff, 11	28
Lumberton, Chestnut Street, night	28
July	
Roseboro, Halls, 11	5
Wilmington, Trinity, night	5
Epworth-Wesley, Federal Point, 11	12
Wallace-Rose Hill, Charity, 3	12
Town Creek, Delco, 11	19
Tabor City, Zion, 3	19
Garland, Epworth, night	19
Fairmont, Bethesda, 11	26
Lumberton Ct., Buies, 3	26
August	
Shallotte, Sharon, 11	2
Southport, night	2
Burgaw, Watha, 11	9
Faison-Kenansville, Friendship, 3	9
Warsaw-Magnolia, Magnolia, night	9
Brunswick, Union, 11	16
Carvers Creek, Council, night	16
St. Pauls, Regans, 11	23
Scott's Hill, night	23

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

May	
Asbury Memorial, 11	31
Skyland, Avery's Creek, 3	31
June	
Candler, Pleasant Hill, 11	6
Hot Springs, Fairview, 11	7
Marshall, 8	7
Hendersonville, 11	14
Fletcher-Mills River, Horse Shoe, 2:30	14

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

May	
Dilworth, 11	31
Prospect, Carmel, 3	31
Chadwick, night	31
June	
Homestead, Pleasant Grove, 11	7
Calvary, night	7
Brevard Street, 11	14
Belmont Park, night	14
Marshville, Wingate, 11	21
Hickory Grove, night	21
Bethel-New Hope, New Hope, 11	28
Morven, Sandy Plain, 2:30	28
Wadesboro, night	29
July	
Thrift-Moores, Moores, 11	5
Big Spring, night	5
Ansonville, Concord, 11	12
Lilesville, 2:30	12
Polkton, Wightman, 11	1[illegible]
Peachland, Fountain Hill, 2:30	1[illegible]
Monroe, Central, 11	26

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

May	
Lincolnton, First Church, 11	31
Goodsonville, night	31
June	
Cherryville, First Church, 11	14
Cherryville Ct., Mary's Grove, 2:30	14
Gastonia, Smyre, night	14
Lowesville, New Hope, 11 and 3	20-21
Lowell, South Point, 11:	21
Gastonia, Maylo, night	21
Stanley, 11	28
Rock Springs Ct., Mt. Pleasant, 2:30	28
Gatsonia, East End, night	28
July	
Kings Mountain, 11	5
Bessemer City, night	5
Polkville, Clover Hill, 11	11
Cramerton, 11	12
Dallas, Puett's Chapel, 3	12
Gastonia, Trinity, night	12
Belwood, Palm Tree, 11	18-19
South Fork, 3	19
Crouse Ct., 11	26
Lincolnton Ct., Marvin, 3	26
Gastonia, Bradley Memorial, night	26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
THIRD ROUND

May	
Cedar Falls, 11 and 2:30	31
Asheboro Ct., 11 and 2:30	31
Guilford, 7:30	31
June	
Ruffin Ct., 11 and 2:30	7
Jamestown-Oakdale, 7:30	7
College Place, 7:30	10
Coleridge, 11 and 2:30	14
Highlands, 7:30	14
Liberty, 11 and 2:30	21
Pleasant Garden, 11 and 2:30	21
Wesley Memorial, 7:30	21
Mt. Pleasant, 11 and 2:30	28
Gibsonville, 11 and 2:30	28
Ward Street, 7:30	28
July	
New Hope, 11 and 2:30	5
Randleman, 11 and 2:30	5
Asheboro, First Church, 11	12
Farmer, 11 and 2:30	12

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
THIRD ROUND—IN PART

May	
June	
Old Fort Ct., Mill Creek, 11	7
Old Fort Station, night	7
Marion Ct., Glenwood, 11	14
Cross Mill, Capernium, 3	14
Marion Mills, Clinchfield, night	14
Micaville, Celo, 11	21
Bald Creek, Borings Chapel, 3	21
Burnsville, night	21
McDowell Ct., Bethel, 11	28
Table Rock, Linville, 3	28
Valdese, night	28
July	
Rutherfordton, Gilboa, 11	5
Gilkey, Mt. Hebron, 3	5

District conference, May 31-June1, at Oak Hill on the Table Rock charge, two miles out from Morganton on highway No. 181.

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
THIRD ROUND

May

Todd, Fairview, 11 30
Boone, 11 31
Watauga, Valle Crucis, night 31

June

Moravian Falls, Buelah,, 11 6
Jefferson, Zion, 11 7
Warrensville, Clifton, 3 7
Creston, Scutherland, night 7
Rockford Street, 11 14
Mt. Airy Ct., Imogene, 3 14
Ararat, Chestnut Grove, night 14
Sparta, Piney Creek, 11 21
Laurel Springs, Mt. Zion, 3 21
Helton, Greenwood, night 21
Danbury, Pine Hall, 11 28
Sandy Ridge, Snow Hill, 3 28
Walnut Cove, Palmyra, night 28

July

Spray, 11 5
Stoneville-Mayodan, Stoneville, night 5
Leaksville, night 8
Elkin, 11 12
Ronda, Maple Springs, 3 12
Jonesville, Longtown, night 12
North Wilkesboro, 11 19
Yadkinville, 3 19
Dobson, Siloam, night 19
Mt. Airy, Central, 11 26
Pilot Mountain, Whitakers, 3 26
Madison, night 26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
THIRD ROUND

May

China Grove, 11 31
Gold Hill, Wesleys, 3 31
Spencer, Central, night 31

June

Coburn Memorial, night 3
Forest Hill, 11 7
Concord Ct., Carmel, 3 7
Concord, Central, night 7
Pastors' School 14
Norwood Ct., Randall, 11 20
Concord, Harmony, 11 21
Mt. Pleasant, Mt. Pleasant, night 21
Granite Quarry, Providence, 11 28
New London, Bethel, 3 28
East Spencer, Main St., night 28

STATESVILLE DISTRICT
John Heyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

May

Ball's Creek, Center, 11 31
Catawba, Hopewell, 3 31
Maiden, May's Chapel, night 31

June

Mooresville Ct., McKendree, 11 7
Elmwood, Ebenezer, 3 7
Mt. Zion, night 7
Statesville Ct., Midway, 11 21
Whitnel, Zion, 3 21
Granite Falls, night 21
Hickory, Westview, night 24
Hickory, First Church, 11 28
Newton, night 28

July

Davidson, Fairview, 9:45 5
Olin, Snow Creek, 3 5
Hiddenite, Liberty, 11 12
Lenoir Ct., Olivet, 3 12
Lenoir, First Church, night 12

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

May

Whittier, Olivet, 11 31

June

Crabtree, Davis Chapel, 11 7
Murphy, night 7
Webster, Webster, night 14
Robbinsville, Robbinsville, night 14
Glenville, Glenville, 11 21
Highlands, Horse Cove,, 3 21
Fines Creek, Cattaloochee, 11 28
Delwood, Maple Grove, 3 28
Clyde, Harmony, night 28

July

Sylva, 11 5
Andrews, night 5
Franklin Ct., Snow Hill 12
Bryson City, night 12
Cullowhee, 11 19
Hayesville, Myers Chapel, 3 26
Murphy Ct., Peachtree, night 26

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

May

Green Street, 11 31
Davidson Ct., Arcadia, 3 31
Hiatt-Sedge Garden, Hiatt, night 31

June

Hanes-Clemmons, Bethel, 11 7
Reeds, 3 7
Grace, night 7
Thomasville Ct., Pleasant Hill, 3 14
Walkertown, 11 21
Mocksville, night 21
Ogburn Memorial, Shiloh, 3 28

A blessed life is the fruit of the present, and eternal life is the hope of the future.—Ambrose.



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WILLIAM H. FRAZER, President, Box 1359, Charlotte, N. C.

IN MEMORIAM

BRASWELL—Services for Mrs. Dorah Hill Braswell, 42, of Marshville, who died in a Charlotte hospital May 1, 1936, after a brief illness, was held at 3 o'clock Saturday afternoon at Mount Moriah church near Marshville, N. C. Surviving Mrs. Braswell are her husband, W. V. Braswell; five children, Jack, Harold, Joe Lee, Tim, and Margaret Braswell of Marshville; three sisters, Mrs. C. A. Scott of Charlotte, Mrs. W. W. Honeycutt and Mrs. N. C. Purser of Union county, and two brothers, Lee Hill of Union county, and C. E. Hill of Mount Pleasant.

JOHNSON—Annie Holder Johnson, the widow of the late J. G. Johnson, died in Knoxville, Tenn., April 25, and on April 28 funeral service was conducted from the home of her sister. Mrs. Frank Sneed, in Dunn, N. C., by Rev. J. A. Russell, pastor of the Methodist church, assisted by Rev. Frank Culbreth of Erwin. Her body was laid to rest in the Johnson cemetery near Erwin. One son, Richard G. Johnson, Charlotte, N. C., and one daughter, Mrs. L. C. Self, Knoxville, Tenn., survive. I understand she was a loyal and faithful member of the Methodist Episcopal Church.

Frank Culbreth.

FEARING—On June 5, 1927, there came into the home of Woodson B. Fearing and Katherine Brown Fearing a baby girl, Annie Lee Fearing. Precious was she in the sight and heart of both her parents. However, so delicate was the health and general condition of this child that the utmost skill and anxious care of an affectionate mother and father were constantly required practically all her life. Love and affection without stint were showered upon her earthly life. Nothing that fond parents could possibly do was left undone to prolong her life and make her earthly existence safe, pleasant and happy. Nevertheless, on April 13, 1936, she, a cherished flower, was transplanted in heaven and God, our heavenly Father, took into his all-powerful hands the tender care of his own precious plant—a little child.

"Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." With these immortal words Christ revealed the very heart of the loving Father toward the children of men. A. E. Brown, P. C.

NORRIS—William S. Norris was born December 17, 1870, and departed this life May 8, 1936. He lived 65 years and four months and 21 days.

He was married to Mollie Wilson December 26, 1891. To this happy union were born four children, one of which outstripped him in the lane of life. The others are Mrs. E. T. Troutman of Statesville, Mrs. Eugenia Phillips of Boone, and Mrs. Carl Byers of Zionsville. He also had two sisters and two brothers: Mrs. M. D. Wagoner of Brownwood, Mrs. M. B. Blackburn of Boone, and J. A. and J. B. Norris of Boone. He had eight grandchildren. His wife died about one and one-half years before he did. Brother Norris and his good wife made good Christian parents and were highly respected by all of his acquaintances. He professed faith in Christ and joined the M. E. Church, South, early in life and ever lived consistently thereafter. The church had a large place in his heart. His funeral was held at Fairview M. E. Church, South, in the presence of one of the largest congregations ever gathered at that place. The funeral was conducted by Rev. Mr. Winkler, pastor of the Baptist church at Todd, and Rev. Mr. Hendricks of Boone and Rev. M. Michael of the community, and the writer. J. M. Green, Pastor.

RESOLUTIONS OF RESPECT

We, the members of the woman's missionary society of Mills River Methodist church, wish to pay tribute to one of our most loyal members, Mrs. T. H. Galloway.

Our heavenly Father, in his wisdom and who worketh all things well, saw fit to remove her April 5, 1936; therefore be it resolved:

First, That her long and energetic life of loving sacrifice has been an inspiration to all who knew her. Her loyalty to church and missionary society never wavered; her faithful attendance always left an atmosphere of cheerfulness and good will.

Second, That we wish to extend our sympathy to the bereaved ones, and commend them to our heavenly Father, who is able to comfort and who will give rest from sorrow.

Third, That a copy of these resolutions be read at our next meeting and filed in the minutes, a copy be sent to the North Carolina Christian Advocate and a copy be sent to Mrs. S. E. Greenwood and Mrs. H. C. Jones.

She closed her eyes in peaceful sleep,
Secure in Jesus' love,
While angels still their vigils keep
Her resting place above.

Mrs. P. J. Neal,
Mrs. Clarence Goode,
Mrs. D. V. Howell.

RESOLUTIONS OF RESPECT

On April 22, 1936, Mrs. Ollie Beverly Little Harris, daughter of Charlotte Carpenter, and Charles Wesley Beverly, died at her home in Ansonville, N. C., after a long and painful illness.

By her death the Methodist church of Ansonville has lost one of its most faithful, loyal and generous members, the community a highly valued and esteemed citizen, and her family a tenderly devoted wife and mother. Therefore be it resolved:

First, That we, as fellow members of the Ansonville Methodist church desire to express our own grief and sorrow at her going. "For now we see through a glass darkly, but then, face to face."

Second, That we extend to her husband, her daughters, her sister and brothers our sincere sympathy, praying that "God shall wipe away all tears from their eyes' 'and that he will comfort them ,and give them strength to bear their heart-breaking loss.

Third, That a copy of these resolutions be spread on the minutes of the Ansonville church, that a copy be sent to her sorrowing family ,and that copies be published in the North Carolina Christian Advocate, The Anson News, and The Wadesboro Messenger and Intelligencer.

Mrs. E. G. Kimbrough,
Mrs. John R. Little,
Mrs. Ben Dunlap.

IN MEMORIAM

In the passing of Mrs. W. M. Leach, our missionary society of Trinity M. E. church has lost one of its faithful and loyal members. Her funeral was largely attended and was conducted by her pastor, Rev. G. W. Williams, assisted by Dr. Will Lambeth of High Point. She is survived by five children: Wade Leach of Greensboro, Mrs. Vernon A. Peace, and Mrs. Joe Johnson of High Point, and Albert and Miss Minnie Leach of Trinity. We offer our heartfelt sympathy to the bereaved family, and pray God's richest blessings upon them in this hour of their deep distress.

Mrs. Nannie A. Craven,
Mrs. A. R. Bullock,
Mrs. J. C. Pepper.

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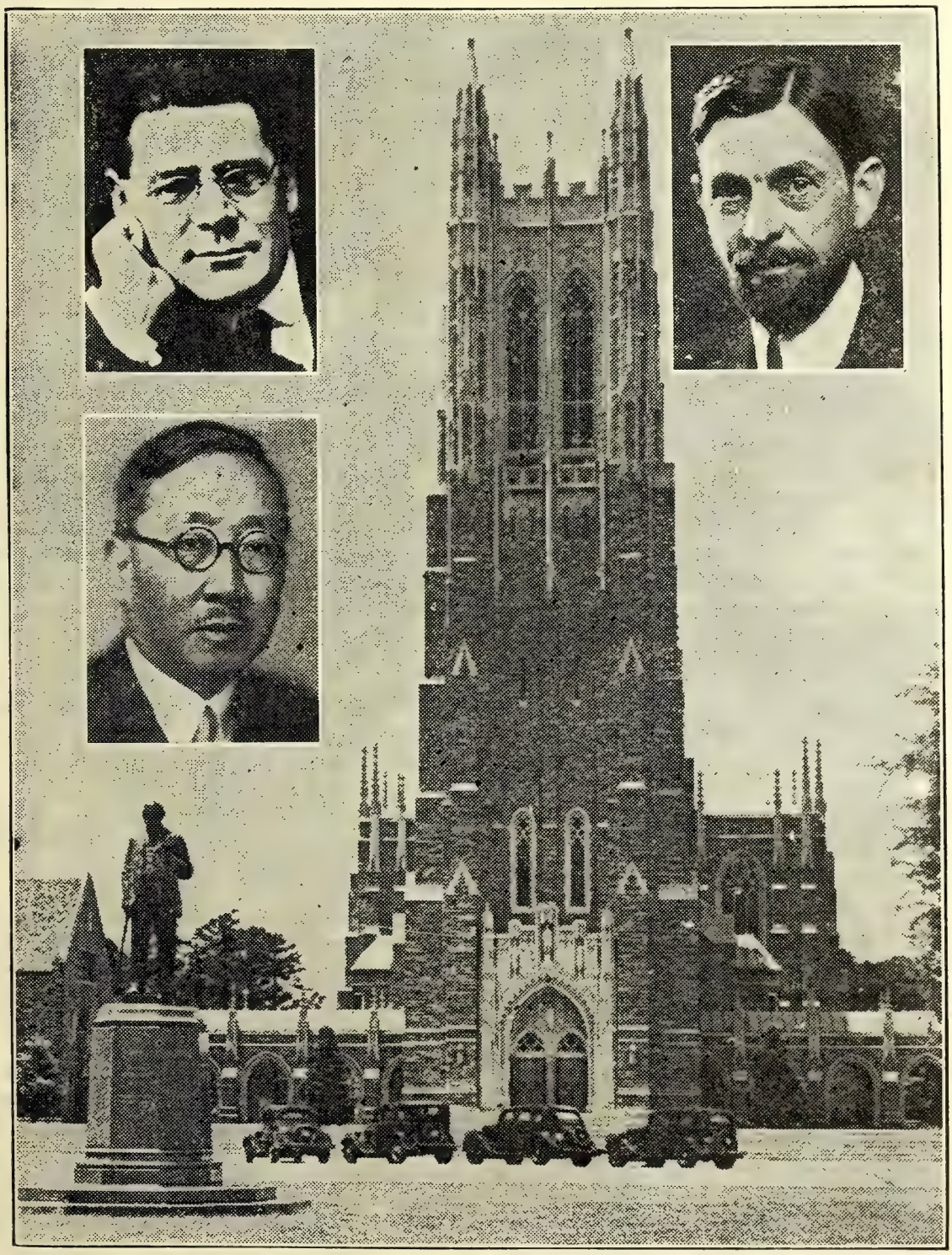
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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, JUNE 4, 1936 Number 23

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DUKE UNIVERSITY CHAPEL AND COMMENCEMENT SPEAKERS



Right—President William Preston Few. Left—The Rev. Frederick W. Norwood, D.D. LL.D., London, England. Below—The Hon, Sao-Ke Alfred Sze, Ambassador from China, Washington, D. C.

Save Junaluska Campaign!

✧ ✧ ✧

(A) WHAT $105,000 WILL DO! (See article in N. C. Christian Advocate for last week)

(B) THE EMERGENCY PLAN PROPOSED

In order to spread the responsibility for raising the necessary money over the territory east of the Mississippi River, the following ANNUAL CONFERENCE DISTRIBUTIONS OF RESPONSIBILITY are requested (approved by Bishop Kern):

(1) **In all annual conferences, except the two in North Carolina: 3 subscriptions of $1,000 each, and 3 subscriptions of $500 each, and, in addition, an amount equal to 3% of the salaries paid the preachers last year.**

(2) **In the North Carolina Conference: 6 subscriptions of $1,000 each, and 6 subscriptions of $500 each, and, in addition, an amount equal to 6% of the salaries paid the preachers last year.**

(3) **In the Western North Carolina Conference: 9 subscriptions of $1,000 each, and 9 subscriptions of $500 each, and, in addition, an amount equal to 9% of the salaries paid the preachers last year.**

In each and every annual conference, the bishop in charge and his presiding elders are requested to find the persons who will make the necessary individual subscriptions. In each and every annual conference, the bishop in charge is requested to urge his presiding elders to lay plans immediately for raising in their various districts, by July 15, 1936, the 3%, 6%, or 9% responsibility which has been allotted to their annual conference. Due to the emergency before us, the regular machinery of the church, the bishop suggesting to the presiding elder, the presiding elder suggesting to the preacher, and the preacher suggesting to the laymen, must be called into use. This old tried-and-true machinery has always been effective! May it be so again!

While the Assembly at Lake Junaluska has already been sold under foreclosure to a representative of the first-mortgage creditors, the court has ordered that the deed to the property be withheld until August 15, 1936, thus giving a short time to Southern Methodists for redeeming the property from the hammer. If this valuable property is to be redeemed, our Methodist people, from bishops down to the humblest layman, must become concerned about the matter and co-operate earnestly for success in the undertaking.

North Carolina Methodists, we must contribute more than Methodists of other states, because Lake Junaluska is in our state! Western North Carolina Methodists, we must contribute more than the Methodists of any other annual conference, because Lake Junaluska is not only in North Carolina, but is also in the Western North Carolina Conference!

Mr. S. C. Kirkman has been made Treasurer of the "Save-Junaluska-Campaign" fund. He is assistant cashier of the Wachovia Bank and Trust Company of High Point, N. C. Please address and make checks payable as follows:

S. C. KIRKMAN, Treasurer
Care Wachovia Bank and Trust Company
High Point, N. C.

W. A. LAMBETH, Director, High Point, N. C.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Preachers of the Gospel, $1.00

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Two Hundred and Forty-Four Receive Degrees at the Woman's College, Greensboro

Monday, June 1, was graduation day at the Woman's College of the University of North Carolina at Greensboro. Dr. William E. Dodd, United States ambassador to Germany, and before that a distinguished professor of history in the University of Chicago, delivered the commencement address. This former North Carolinian was heard with eager interest.

An eye witness of the ceremonials of the day gives in the Daily News the following illuminating account thereof:

"With a profound and philosophical address by Dr. William E. Dodd, United States ambassador to Germany, and the conferring of 244 degrees the four-day program of the 44th commencement at Woman's College came to a close Monday morning.

Final exercises, held in Aycock auditorium at 10:30 o'clock were an impressive pageant of learning and tradition.

Members of the senior class and faculty marched into the auditorium through daisy chains carried by sophomores while the college orchestra, under the direction of Henry H. Fuchs of the faculty of the school of music, played as processional the march from 'Aida' (Verdi). The faculty line of march was led by Miss Linda Mitchell of Fairmont, chief marshal; President Frank P. Graham of Chapel Hill; Dr. W. C. Jackson, dean of administration; Ambassador Dodd, and Dr. J. I. Foust, president emeritus of Woman's College. The faculty procession to the stage of the auditorium was colorful with hoods of various hues betokening degrees from many universities.

Dr. Jackson, presiding over the exercises, which were opened with the singing of 'America,' stated that Governor Ehringhaus was unable to be present because of the death of a relative. The invocation was pronounced by Rev. B. C. Reavis, pastor of College Place Methodist church.

President Graham introduced Ambassador Dodd as a boy who grew up in the town of Clayton during the 1870's, thoughtful and wistful amid the scenes about him. Today, he said, that boy become a man is in 'one of the international tension centers of the world, thoughtful and constructive amid the scenes about him.' Characterizing Dr. Dodd as the historian of the old south, the interpreter of the new America, Dr. Graham centinued, 'steeped in the traditions of Jefferson and the ideals of Wilson, he is yet the voice of freedom and democracy in a world of dictatorship, but it is as a simple man who has come back home to be among his own people that he is speaking this morning to the graduating class at the Woman's College of the University of North Carolina.'

Face Difficult Period

Telling members of the graduating class they are facing a more difficult situation than has existed at any other moment in world history except during the years 1916, 1917 and 1918, Dr. Dodd pointed out the drift of modern civilization and expressed the opinion that another war cannot be avoided unless universities, colleges and high schools really teach what has happened in the last half century and what it means to have two-thirds of populations living in great cities; and finally, unless all civilized peoples unite to prevent arbitrary annexations of peaceful countries. The title of Dr. Dodd's address was 'The Dilemma of Modern Civilization.'

Awards Announced

Announcement of awards was made by Dr. Jackson. Miss Christiana McFadyen of Raeford was named as winner of the Weil fellowship highest award that can come to a member of the graduating class, and the Mendenhall fellowship for excellence in mathematics was given to Miss Mabel Livingston of Laurel Hill, a member of the junior class at the college, who is minoring in mathematics with a major in physical science.

Candidates for degrees were presented to President Graham by Dr. Jackson. Of the 244 degrees awarded, 162 were the degree of bachelor of arts, 24 were the degree of bachelor of science in home economics, 11 were the degree of bachelor of science in physical education, 40 were the degree of bachelor of science in secretarial administration; and seven candidates for the degree of bachelor of science in music were presented by Dr. Wade R. Brown, dean of the school of music. Degrees were conferred by President Graham by authority vested in him by the board of trustees of the Woman's College of the University of North Carolina.

The exercises were concluded with the singing of the college song. Rev. Mr. Reavis spoke the benediction."

YOUNG PEOPLE OF NEW BERN DISTRICT TO MEET

The young people of the New Bern district will meet for their spring rally at Oriental on Wednesday, June 17, at 10 a. m. Among the speakers will be Mrs. Earl W. Brian, Miss Hilda Lee Heatwole, Miss Sarah Spruill, and Rev. T. McM. Grant. A very helpful program for the morning session, lunch down the river, and an afternoon of recreation will make our rally worth while for all the young people. We are expecting every charge in the district to send a large delegation.

Leon Russell, District Director.

The Laymen Desire Union

DR. JAMES H. STRAUGHN, president of the Methodist Protestant General Conference, gave a most striking address at the Sesqui-Centennial in Baltimore on the theme, "Robert Strawbridge—The Lay Element in Methodism." He closed this illuminating discussion with this plea for Methodist union:

"Our laymen are utterly weary of these dissensions in the Methodist family. Everywhere ministers go we must continually explain the occasion of these continued separations, if indeed we can do it at all. There is so much mystery about it, and the lay mind, unobstructed and unimpressed by whatever may be the difficulty involved, cuts straight through to desired ends. It may or may not be true as some say, that laymen, given the opportunity, would close the gaps in Methodism in quick order. None can prove it, but many believe it. They are getting the idea that the preachers are engaged in a fight with each other over issues that no longer live, as though the clergy had a prior right over the control of the church! The laity is disposed to let the clerics have it out. Perhaps it would be well to stop and listen to them. The day is far spent. The fathers fought a good fight. The memory of them is a precious heritage. The apostle Wesley, the flaming Strawbridge, the quiet Embury, the Long Road prophet Asbury, the missionary Coke, the evangelist Garrettson, the dissenter O'Kelly, the reformer Snethen, the defenders Emory and Bangs, these all have entered into their inheritance. They belong to us all. McKendree who walks out of the church with O'Kelly but who under the skill of Asbury returns and becomes a bishop; Snethen, Asbury's silver trumpet, devastating in his answer to O'Kelly's defection, and himself later becoming the Chief Reformer. They are our fathers. The heat has died down. Their children have not forgotten. Like a stream, which meeting obstructions divides and finds its way into new fields, but yielding again its moisture to the warm sun to be returned in blended rains, so may it be that the good God will hold upon these divided streams of Methodism, accepting the offerings of them all and distilling them in quiet, heavenly dew upon a thirsty world. Years ago we used to sing, when the meetings were warm, and only then, 'When the last battle is fought, shake hands in Canaan.' There remains but one more for Methodism. It is the battle for love, that it may once again be our heart's desire, to be filled with love. So shall the story of Fluvanna and Manikintown be repeated, forgetting those things which are behind, in our greater passion to let Christian love have its way—and with them in exultation to cry aloud—'United, United.'"

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Church Union Without Unnecessary Delay

METHODIST union in these United States of America is on the way and in our judgment should be consummated just as soon as it is wise and expedient and to the advantage of all interests concerned. The recent General Conference of the Methodist Episcopal Church at Columbus, O., deferred much, if not all, proposed legislation until after the union of the churches. All that was done by the Methodist Protestant Church in its General Conference at High Point, N. C., was with union in view. And the behavior of these general conferences will be characteristic of boards, publishing interests, and the adjustments of churches in local communities.

Our wish at this point is to direct attention to these local adjustments. We now have in mind a town of 17,000 population with only one Methodist church actually on the job in a successful fashion. There would be at least two other effective congregations and possibly three if the different branches of Methodists could gather there scattered forces together, and they would if the proposed union of the churches were completed. We know a score or more of country communities and small towns where advantageous adjustments could be made that would usher in a new day for Methodism. What is true in North Carolina is doubtless true in hundreds of other places in different parts of the nation. Why then the unnecessary delay?

We talk glibly about the spirit of Francis Asbury. Why not then exercise the same zeal? The second day after the "Christmas Conference" adjourned this new bishop of a new church rode on horseback 50 miles through frost and snow and that evening was on the soil of Virginia journeying south, preaching and organizing the new church. By April he had reached Louisburg, N. C., where in Green Hill's home he held that first conference of the new Methodist church. Suppose Francis Asbury had taken months or a year or two to start! In our judgment we modern Methodists should have in us the speed and zeal of those

pioneers. If Asbury had owned a Ford car and the roads had been **hardly** passable, he would have covered the whole continent and looked about for additional territory. But some of us with the advantage of automobiles, railroad trains and airplanes are saying, "Let's take two years to get started."

• •

The Summer Months Make Demand

NO period of the year calls for activity in church work more than the months of summer. With us, the country churches expect to get in their best licks. The young people are gathered in their assemblies at Louisburg, White Lake, and Lake Junaluska. Then there are all kind of activities in town and country for the children in vacation schools. Somehow we feel that many of our ministers and best laymen do not duly magnify the work of the summer. They act as though the first of the year and the closing weeks before conference, the one for making a start and the other for the final round up, are the urgent months. Let us, however, make the summer months count in other lines of activity.

The three institutes at Duke in June should mean much. The young people's assemblies at Louisburg and Lake Junaluska in July will be most important occasions for the young people of the two conferences. Every aid and encouragement should be given these fine young people gathered from our churches. Fresh inspiration should come to these leaders for the work in their local churches. But above all else and of interest to all are the summer revivals and efforts for Christian education in the training schools of the country churches.

The more than half a hundred young men from the Duke school of religion will have a part in this important work here and there over the state. Then, in addition to all this, special meetings in the interest of a united American Methodism should have a place in many communities. What a wonderful summer for God and humanity might it become!

Surely no one will expect to loiter away the weeks, failing to gird himself for an advance to the conquest. Let the leaders lead on.

Do not say the summer is too hot. For the man who says that the summer is too hot will say also that the winter is too cold and that the weather is too wet or too dry. The good book says that he who regards the clouds will not sow, and he who takes account of the wind will fail to reap.

Trend in Alcoholic Indulgence as Indicated by Insurance Companies

INSURANCE companies have reduced figures to a science through long experience and these figures are trustworthy. Of interest, therefore, are the following figures from a reliable source:

Excessive use of alcohol shows an increase of 13 per cent since a year ago as a cause of uninsurability among people under 30, and an increase of 183 per cent for the same age group since 1932, according to the experience records of Northwestern National Life Insurance Company. For all ages the increase in rejections involving overindulgence was 8 per cent over last year and 35 per cent since 1932, the report shows.

Moderate and occasional drinkers show a steady increase also, according to the report. Examination of the company's accepted applications disclose an increase of 21 per cent since a year ago in the number of insurance applicants reported to be moderate or occasional users of alcoholic beverages, and of 110 per cent since 1932. The increase shown among applicants under 30 is 17 per cent in the past year, and 178 per cent since 1932.

• •

Beware of Your Imitations

SHAKESPEARE could "take arms against a sea of troubles," and otherwise take liberties with the King's English while he mixed his figures of speech. But the little fellow had better stick to the conventions of polite and correct speech as measured by rules and conventions.

The same is true in practically all other departments of life. Because the Queen Mary can weather the fiercest gales of the Atlantic is no reason why a gasoline launch should attempt that form of suicide. A man who dares to ignore conventional dress because Will Rogers, clad in business suit, could be at home in formal and polite society may learn that he is not a Will Rogers with the power to ignore the cut of his coat.

John A. Broadus, the great teacher of a former generation, in the Baptist Seminary of Louisville, Ky., walked stooped, and some of the students affected the "Broadus stoop." But it never made one of them a second Broadus. And nobody ever expected such results except the simple minded kid who thought greatness traveled up that alley.

People and Things

The many friends of D. Ward Milam, well known musical director and evangelistic singer, will be interested to learn that he is again in evangelistic work and is open for engagements with pastors or evangelists. Wire or write him at Lincolnton, N. C.

In the Korean Methodist Church there are now 657 churches, 246 "prayer places," 91 missionaries, 229 preachers, 173 Bible women, 18,302 full members, 6491 probationers, 23,800 "seekers," and 48,737 Sunday school pupils.

"We have just closed our revival meeting at Chapel Hill church on the Statesville circuit. We had a good meeting. Rev. J. G. Winkler did the preaching in an effective way. We received 13 on profession of faith."—W. Q. Grigg.

Capital has produced a terrible joke on itself. All the talk has been about profits. But what about the consumer? He was ignored. Prosperity will never come until we put purchasing power in the hands of the consuming public.—Monsingnor John A. Ryan.

Rev. K. F. Duvall, assisted by the laymen of his church, has just closed a ten days' meeting at Jones Springs. Large congregations attended each service and great interest was manifest throughout the meeting. There were 14 additions to the church.—Rockingham Post-Dispatch.

Bishop Paul B. Kern last Sunday delivered the commencement sermon at Randolph-Macon College, Lynchburg, Va. His daughter, Katherine, graduates at Randolph-Macon this commencement and on June 3 the Kern family takes a cottage at Lake Junaluska for the summer months. All mail for Bishop Kern and his family should be addressed to Lake Junaluska, N. C.

The Plymouth people were saying at the district conference the church had never made so good a report at conference. Especially pleasing to the pastor, Rev. C. T. Thrift, was this report and the fact that his church led the district in number of new subscribers to the N. C. Christian Advocate.

"Hobgood church, Scotland Neck charge, recently had a ten-day series of evangelistic services conducted by Rev. J. J. Boone of Roanoke Rapids. The entire community was deeply stirred by the services. There were six additions to the church at the close of the meeting. A series of evangelistic services was held at Scotland Neck during the first week in May by Rev. A. J. Hobbs of Wilson. Nine new members were received."—Pastor.

This, then, is the salvation which is through faith, even in the present world: A salvation from sin, and the consequences of sin, both often expressed in the word justification; which, taken in the largest sense, implies a deliverance from guilt and punishment, by the atonement of Christ actually applied to the soul of the sinner now believing on Him, and a deliverance from the power of sin, through Christ formed in his heart. So that he who is thus justified, or saved by faith, is indeed born again. He is born again of the Spirit unto a new life, which "is hid with Christ in God."—John Wesley.

Rev. E. J. Rees of Washington is having a glorious time preaching sermons and delivering addresses at school closings. He finds time to aid the brethren in revivals, having recently been in meetings at Rockingham and at Hatteras. Few men can equal E. J. Rees in keeping on the trot and in getting others to do the same. Best of all he gets results.

On our way to the Elizabeth City district conference in Hyde county we turned aside at Farmville to spend a few moments with Brother J. C. Wooten. We found him in fine spirit, looking forward with eager expectation to the Duke commencement. He and Mrs. Wotoen expect to go up to Durham Monday. Added to the pleasure of our brief stay was the presence of Rev. Euclid McWhorter, who had run over from Tarboro for an afternoon call.

"A very successful revival was closed at Woodland church on Sunday, the pastor preaching. Attendance was excellent throughout. The people joined heartily in singing the old gospel hymns. We have seen what a church with personal workers can do. Twenty-four were received into the membership of the church, 21 by profession of faith. This brings the total for the year for Pink Hill charge to 37 by profession and six by letter. The Master's name is being exalted, and we rejoice in seeing his kingdom advanced."—H. M. McLamb, Pastor.

Rev. Richard J. Parker, well known in all parts of North Carolina but now of Mexico, was at the Marion district conference this week. He will hold a revival meeting or two while in North Carolina and will also attend commencement at Duke, where a daughter graduates next week. A son and daughter of his are graduates of Asbury College, Wilmore, Ky., another daughter is a graduate of Southwestern University, Tenn., and the baby boy is now a freshman at Duke. By the way, his oldest son is making a great record as a young pastor in the Denver conference.

"Just a few items worthy of mention from the Spring Hope charge. With the co-operation of the good people of the charge and with the Lord's help we have succeeded in completing two new churches in the country. Bishop Kern dedicated White Oak church on May 17. Our presiding elder, Dr. J. Marvin Culbreth, dedicated Bethlehem church on May 31. Our people were delighted to have a visit by our bishop. Needless for me to say one word about the preaching of either; they are too well known to need any comment. We are reconditioning the third country church. The church at Spring Hope will be made new inside this summer. The parsonage was made new throughout three years ago. As a partial result of our holy week services we received seven fine children into membership of Spring Hope church. So much for the material side of the church these three and a half years. We are deeply concerned about the spiritual state of the churches. We think we have made some growth along spiritual lines. Our people are in love with our presiding elder and we feel that under his guidance we shall be able to go forward this year. We are confidently expecting to close the year with all finances in full. Brethren, pray for us."—M. F. Hodges, P. C.



WORKERS' COUNCIL AT THE OCCASION OF THE ANNUAL CHURCH SCHOOL DAY AT WEST MARKET STREET METHODIST CHURCH, GREENSBORO

BENNETT COLLEGE COMPLETES SIXTY-THREE YEARS

Bennett College, Greensboro, last Monday completed sixty-three years of valuable service. Twenty-six young women received degrees. Dr. Raymond Lalor Morman, pastor of Saint Paul's Methodist Episcopal Church, New York City, delivered the commencement address. His subject was "The Meaning of Commencement." For the first time in the history of Bennett honorary degrees were conferred. Here is the story of this new feature of commencement:

Upon recommendation of the board of trustees, Bishop Robert E. Jones, recently appointed to the Columbus area of the Methodist Episcopal Church and trustee of the college, presented Mary McLeod Bethune, president since 1904 of Bethune-Cookman College, Daytona Beach, Fla., for an honorary degree from the college. President David D. Jones in conferring upon President Bethune the degree of doctor of humane letters recalled that she has been chosen one of America's 50 greatest women; winner of the Spingarm medal for 1934, "builder of a noble college—a great soul." Under Bishop Wallace E. Brown, "worthy son of Syracuse, successful minister in the cause of the Christian ministry, administrator of approved ability, brother beloved in China and America," was conferred the degree of doctor of laws. Bishop Brown and President Bethune following the commencement exercises were honored at luncheon in Wilbur F. Steele hall.

A MOST UNUSUAL DISTRICT CONFERENCE

The Durham district conference is in a class largely its own. We know no other district that has so many members. The many local preachers among the students of the Duke school of religion and the resident clerical members of the conference, superannuate and active, along with pastors and lay members, number as many as the average annual conference. Added to all these are numerous visitors.

Two universities, Duke and Carolina, are within the bounds of the district. This makes an unusual situation so far as outstanding educational institutions.

This year the conference assembled in Duke's Chapel, a stone church among the pines a mile north of Durham. This church links up with the early family of the Dukes.

Presiding Elder H. B. Porter crowded much work into a busy day. So much of the routine was taken care of by committees that all work was done before the close of the day. This, too, allowed ample time for the brunswick stew under the pines.

Prof. F. S. Aldridge, who has been secretary since the memory of "the oldest inhabitants" runneth not to the contrary, will furnish all necessary details. We can not even note the distinguished speakers of the day or call the roll of the notable vistors from without the bounds of the district. Suffice it to say that the machinery was well oiled and none could complain of undue delay.

BISHOP KERN'S SCHEDULE FOR JUNE AND JULY

June 1-3, Randolph Macon College, Lynchburg.
June 7, Westminster, Maryland.
June 8, Emory University.
June 9-10, Lander Assembly, Greenwood.
June 11-14, Duke Pastors' School.
June 15-16, Alabama Pastors' School.
June 18-20, Arkansas Pastors' School.
June 22-24, Baltimore Pastors' School.
June 26-30, South Carolina Pastors' School.
July 2-3, North Carolina Young People's Conference.
July 5, International Relations Conference, Nashville.
July 13-28, Leadership School, Mount Sequoyah.
July 30-31, Conference on Christian Social Order, Junaluska.

THE SYLVIA METHODIST PARSONAGE REDEEMED THIS WEEK

Several years ago the parsonage at Sylvia was sold under the hammer to satisfy a mortgage that had been placed upon the property. Rev. T. R. Wolfe, the pastor, with the assistance of a very fine committee headed by Mrs. E. L. McKee raised $2600 and last Monday secured a deed to the property. This residence which now belongs to the church free of debt is said to be worth $5000 or more. The Methodists of Sylvia should rejoice in having so good a parsonage home.

A Higher Tide in Missions

By ELMER CLARK

The meeting of the Board of Missions, May 5 and 6, at Nashville was reminiscent of better days in the missionary movement of the church. It is true that at every point our enterprise is still below the pre-depression normal; the income of the board is about half that of 1930, and the missionary personnel (excluding three missionaries that went out as specials) is at the lowest point it has reached in a quarter of a century. Nevertheless, in its spirit of hopefulness, courage and determination the meeting left nothing to be desired. It is probably the sentiment of every member and visitor attending the meeting that a higher tide of missionary enthusiasm and success is at hand.

Income and Appropriations

The total income of the general section of the board last year was $738,714.52, an increase of $16,363.71 over 1934. The income was sufficient to pay all appropriations and more than $50,000 on the indebtedness incurred during the depression. In the last two years the board has reduced its bank debt by $135,000.

The increase in income was quite slight, but there was an increase in 1934 also, and this indicates a definite and permanent upturn in conditions. This is most encouraging.

In the matter of finances, special interest attaches to the report on the Doctors' Building, the home of the board. It returned a net income of $60,774.86, which is a return of more than seven per cent on the investment. In 11 years this building has returned to the board, above all expenses, considerably more than four-fifths of its total cost, and in two more years, at the present rate, will have paid for itself entirely.

New Secretaries Elected

A forward step was taken in the election of Dr. H. P. Myers, pastor of Centenary church at Lynchburg, Va., as secretary of Education and Promotion. This office had not been filled, the duties of the same being discharged by the general and assistant secretaries. Dr. Myers was a member of the General Board of Missions, president of the Virginia Conference Board, and has a distinguished record as a pastor and missionary leader in his conference. His election will relieve an overburdened secretariat somewhat, permit the development of plans hitherto neglected, and do much to promote the efficiency of the board.

Miss Constance Rumbough, who for several years has been in charge of children's work, resigned and Miss Noreem Dunn was elected to the position thus vacated. Miss Dunn had previously been assistant to Miss Estelle Haskin, the literature secretary. Miss Dunn is exceptionally well qualified for the duties of her new office. She holds the M.A. degree in Religious Education from Northwestern University, a specialist in children's work, and has had several years of experience in the field.

Secretaries' Reports

A feature of the session was the reports of the secretaries who had recently visited our outstanding foreign mission fields: Dr. A. W. Wasson on Brazil, Miss Sallie Lou MacKinnon on the Orient, and Dr. W. G. Cram on Europe, Africa, and the three Oriental fields. Each submitted a report thrilling with interest and showing statesmanship in the handling of missionary problems. The report on Africa was of especial interest. It showed that our work in the Congo, the only field in which we face primitive religion and actual paganism, has become stabilized and is making real progress. A new station has been opened at Lodja, giving us four main stations in Africa. Our leper colony and girls' homes are models for other missions and for agencies of the government.

New Missionaries

The board accepted for immediate sailing six young missionaries for the various foreign fields and six deaconesses for the home field, as follows:

Mary McSwain, Brazil; Ruth Hillis, Brazil; Mathilde Killingsworth, China; Helen Scally, China; Ruth Cook, Korea; Mildred Hudgins, Japan; Deaconesses: Eva Crenshaw, Bertha May White, Elsie Nesbit, Julia Southard, Sarah McCracken, Florence Bradley.

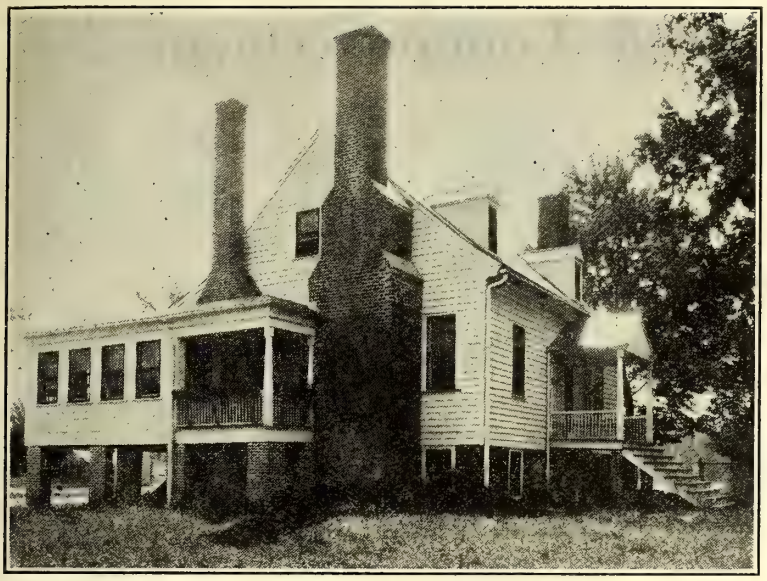
The foreign secretary of the General Section announced that three missionaries had gone during the year, one each to China, Japan and Brazil. These are supported as specials in accordance with the plan adopted last year to send out ten missionaries on that basis.

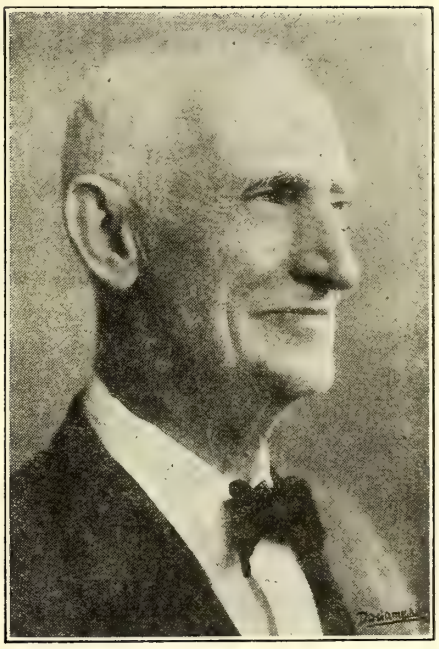
One of the high points of interest came when Bishop Paul B. Kern announced that he was instructed by each of the four conferences over which he has episcopal oversight to pledge the support of a new missionary. He authorized the board to immediately select four missionaries and send them to the field as specials of the four annual conferences in the Carolinas. Bishop Kern has been greatly interested in the specials movement, as is evidenced by the fact that of the seven now provided for, five are supported by the churches in Bishop Kern's episcopal district. Other negotiations are going forward and it is expected that three additional men will be provided during this year.

Forward Movement in Missions

The College of Bishops, meeting in Nashville previous to the Board of Missions, discussed the missionary situation and adopted resolutions looking to the launching of a great spiritual forward movement in Methodism, in which the missionary debt would be absorbed and world evangelization assume its rightful place of primacy in the consciousness of the church. The bishops requested Bishop Arthur J. Moore to remain in America during next winter and assume the leadership of such a movement. The bishops were most earnest in their unanimous action.

The Board of Missions, in a ringing resolution, expressed gratitude to the chief pastors of the church for their action and pledged all the resources of the board to the fulfilment of the ideal expressed. Provision was made for the appointment of a committee advisory to Bishop Arthur J. Moore in carrying out the forward movement. A full announcement of the purposes and plans of this forward movement will be made at a later date.





Green Hill House, near Louisburg, where the first Conference of Organized American Methodism was held by Bishop Asbury in 1785. Right: Rev. E. H. Davis, Louisburg, N. C., owner of Green Hill

GREEN HILL-JOHN KING MEMORIAL

Plans are taking shape on the Youngsville circuit to build a new church near Louisburg on the site of old Prospect church, which is little more than a mile from Green Hill, the house in which the first conference of organized American Methodism was held. This new church is to be called the "Green Hill-John King Memorial to do honor to two pioneer leaders of early American Methodism.

Down at Currituck Court House stands the Pilmoor Memorial, where the first Methodist sermon was preached in North Carolina. What could be more appropriate than to build a memorial church near where the first conference was held? This would draw attention afresh to Green Hill, a shrine of early Methodism. These take us back to the days of a united Methodism before the later divisions had taken place.

Surely in this day when Methodism is moving for union it is well for us to hark back to the ancient landmarks. When North Carolina Methodism becomes one, engaged in a united advance for the conquest, Pilmoor Memorial and the Green Hill-John King Memorial will be two of our notable shrines.

An all day meeting is to be held the first Sunday in July at Prospect church to make a definite start in getting this work going. Rev. E. H. Davis, who owns Green Hill house, is leading in this enterprise and he hopes to make that day memorable for the new church.

Plans are in the making for stimulating interest in the Green Hill place and all the glorious memories that gather about this historic place. More will be heard of this at an early day. Our united Methodism should be made duly appreciative of the work of Green Hill, John King and hundreds of others who followed the lead of Francis Asbury in the pioneer days. Especially true should this be with youth of the present who are facing the future in the march of conquest.

Second to the site of the "Christmas Conference" in Baltimore where the American Methodist Church was organized, is this Green Hill house where the first annual conference assembled, for the annual conference is really the great conference in our church and this was the forerunner of them all.

A 1776 CONSCIENTIOUS OBJECTOR

Jesse Lee, one of the most versatile of the early itinerant preachers of Methodism, was born in Prince George county, Virginia, on March 12, 1758. His parents were reckoned well-to-do folks, for they owned their own farm.

Lee was born during the French and Indian War, and was seventeen years of age when the Revolutionary War began.

Robert Williams organized the first Methodist Society in the community where Lee's parents lived, and Jesse joined the class. Speaking of that revival he later said, "I have never seen anything like it."

He preached his first sermon on November 17, 1779. He felt the urgent "call" to preach, and a short time later "just turned himself loose" to become a Methodist itinerant. He rose until he was an unofficial bishop, often acting for Asbury when he was unable to care for his duties.

During the Revolutionary War he was drafted for service in the Colonial Army. He says, "I weighed the matter over and over again, but my mind was settled as a Christian, and as a preacher, I could not fight" He determined to stand by his convictions in this matter, and as a result went to the guardhouse where he preached and prayed with all the fervor of his ardent soul. He was finally discharged in 1780, and once more took up his work in the church.

He was assigned to his first circuit in North Carolina in 1784. After some years of service in the South, he turned northward. Speaking of his ability and of his service men said, "Methodism grew under the master hand of the prince of traveling preachers." "As a preacher he had few if any equals—that is, in moving a crowd to laughter, tears, and action. He spoke mostly in monosyllables and short sentences, and one who knew him well says: 'The effects of his speaking, when the Spirit moved him, baffled all description.' "

It was Jesse Lee who wrote the first History of Methodism, an authoritative record of early Methodist beginnings. This same itinerant preacher, who had dared to stand for his own convictions during the Revolution, was twice chaplain of the Congress of the United States.—Daily Christian Advocate.

Greensboro College Commencement

The graduating exercises Monday morning, June 1, marked the close of the annual commencement which began Saturday, May 30. The college glee club in vestry led the academic procession into the Odell Auditoruim, singing "All hail the power of Jesus' name."

The exercises began with the audience singing "Holy, Holy, Holy," after which Dr. C. C. Weaver, presiding elder of the Greensboro district, offered the invocation.

Prior to the commencement address, Mark Hoffman, head of the music department of the college, played "Rondo Capriccioso" (Mendelssohn) with dramatic artistry at the piano; and Walter Vassar, also of the music faculty, baritone, sang "Hills" (Frank La Forge) accompanied at the piano by Mrs. Vassar to continue the spirit of solemnity and beauty begun by the glee club.

Dr. John J. Tigert, president of the University of Florida at Gainesville, Fla., delivered the annual address. The place of women in the changing social order was the theme of his address.

His address closed with this optimistic note: "Yes, we have grave problems that give pause to thoughtful and pariotic Americans but we have faith that the dauntless spirit of our people can and will meet these obstacles. Great opportunities and leadership develop in critical times. The obstacles which faced the founders of the republic were greater than those that confront us today. Imagine the prostration of the southland following the war between the states. Incomparably, our possibilities are greater than ever and conditions are better today than they were in some other critical eras."

President Gobbel announced the senior honors as follows:

Summa Cum Laude

Helen Lucille Wilson

Magna Cum Laude

Virginia Mansfield Booze, Anne Elizabeth Faw, Grace Ellinwood Martin, Cordelia Evelyn Pass, Mildred Juanita Pickard, Mary Lelia Sink.

Dr. Mark Hoffman presented the following candidates for B.M. degree:

Booze, Virginia Mansfield ..... Winston-Salem, N. C.
Breedlove, Bessie Bassett ..... Durham, N. C.
Davis, Nell Jenkins ..... Greensboro, N. C.
Hammer, Charlotte Amanda ..... High Point, N. C.
Nicholson, Mary Elizabeth ..... Guilford College, N. C.

Dr. E. E. Ayres presented the following candidates for A.B. degree:

Burnham, Alfrieda Frances ..... Mullins, S. C.
Cahill, Sallie ..... Winston-Salem, N. C.
Dees, Winnie Dorothy ..... Fremont, N. C.
Everhardt, Nancy Rose ..... Newton, N. C.
Faw, Anne Elizabeth ..... North Wilkesboro, N. C.
Fletcher, Julia Margaret ..... McColl, S. C.
Gregson, Nancy Dix ..... Siler City, N. C.
Harrill, Mary Frances ..... Forest City, N. C.
Hix, Mary Ferguson ..... North Wilkesboro, N. C.
Huffman, Margaret Bynum ..... Winston-Salem, N. C.
Huggins, Lil Kirk ..... Marshville, N. C.
Jessup, Mary Jeanette ..... Fayetteville, N. C.
Lane, Eugenia ..... Ramseur, N. C.
Lautares, Pearl ..... Greenville, N. C.
Leftwich, Eugenia Madeline ..... Clyde, N. C.
Malone, Frances Cooper ..... Mebane, N. C.
Martin, Grace Ellinwood ..... Greensboro, N. C.
Maurice, Martha Frances ..... Rockingham, N. C.
Moore, Mary Nell ..... Columbus, Ga.
Moser, Pauline Reid ..... Winston-Salem, N. C.
Pass, Cordelia Evelyn ..... Mocksville, N. C.
Pegram, Mary Lucile ..... Winston-Salem, N. C.
Perry, Margaret Louise ..... Rocky Mount, N. C.
Pickard, Mildred Juanita ..... Greensboro, N. C.
Powell, Martha Elizabeth ..... Mount Pleasant, N. C.
Relfe, Mary Onella ..... Hertford, N. C.
Robbins, Mary Elizabeth ..... High Point, N. C.
Sink, Mary Lelia ..... North Wilkesboro, N. C.
Stokes, Joyce Clarke ..... Hertford, N. C.
Vester, Annabel ..... Spring Hope, N. C.
Wilson, Helen Lucille ..... Lexington, N. C.

Prizes and Awards

President Gobbel announced the following prizes and awards:

To Miss Nancy McGowan of Shelby he presented the Dr. T. C. Smith scholarship award founded in 1917 in the special interest of religious education in memory of Dr. T. C. Smith of Asheville by his children, Alice A., Daisy M., Gussie, Thomas C. and Frank S. Smith. The Leroy Smith Memorial scholarship, founded in 1917 in memory of Leroy Smith of Gatesville by his daughters, Epie Smith Plyler, Eliza Smith Taylor and May Edla Smith Early, which is granted at the close of the year to the freshman who has done the most outstanding work in English, was given jointly to Miss Mary C. Hutchinson of Richlands, and Miss Jeanette Hickman of Hudson.

It was also announced that when Greensboro College celebrates its 100th anniversary of the founding of its charter in 1938, the college aspires to have a new library, new gymnasium, central heating plant, new science building, another dormitory and a home economics demonstration home plus $100,000 toward a potential $1,000,000 endowment fund.

Dr. Luther L. Gobbel with the close of this commencement has completed his first year as president and it has been graitfyingly successful in all particulars.

Baccalaureate Sermon

The baccalaureate sermon Sunday, May 31, was delivered by Dr. W. A. Smart, Emory University, Ga., at 11 o'clock in West Market Street church to a great congregation including the faculty of the college and the graduating class in academic dress. Religion in a changing world was the theme of the hour, and the sermon elicited praise on every hand as did the address of Dr. Smart at 8 o'clock in the Odell building to the college Y. W. C. A.

Alumnae Day

We are fortunate to have a member of the class of '95 to give a vivid account of the events of this day. Here is the story:

A Day at Greensboro College

Saturday, May 30, was Alumnae Day at Greensboro College, and the campus furnished a perfect setting for a perfect summer day.

Many of the alumnae arrived in time for luncheon and enjoyed peeking around the grounds and the buildings for a glimpse of the old and the familiar as well as the innovations of this modern day.

The dean, Miss Anne Garrard, gave the visitors so warm a welcome that they had a keen delight in being at their college home once again. Some wanted to locate a favorite tree or a delightful spot of the campus, but the chief indulgence of all was telling "how it used to be when my class was here." The campus was never more beautiful with the added growth of the years to the trees that the changing generations have admired for nearly a cen-

tury. But a double row of cedars have been planted along the railroad; a pergola stretches along the south side of the building with a gorgeous display of white and pink roses; and nearby is a summer garden with a generous planting of many garden favorites. In the front circle of the main building the fountain played, and here it was that the class of '36 held their class day program at four o'clock.

The business session of the alumnae association was held in the chapel at 2:30, with a large representation, covering a period from the class of 1879 to 1936. The alumnae are enthusiastically co-operating with the present administration and the centennial objectives of Dr. Luther L. Gobbel.

The alumnae-student dinner was delightful from every aspect. Greetings were brought from fifteen classes. Mrs. J. N. Atwater, Conway, S. C., brought the greetings of the class of 1877. She spoke with great interest and optimism. She said that when on commencement day of '79 she had that precious parchment in her hand, and her father's approving smile and her first silk dress, she felt that there was nothing more to be desired.

But the next speaker from the class of '78 told how the class was seated on the rostrum of the old chapel eagerly waiting to receive their diplomas. She whispered to the girl seated next to her: "I suppose this is the most important occasion of our lives." Quickly the reply came: "I think our wedding day will be more important." That reply is really the sentiment of the majority of the alumnae, for practically all were wearing diamond rings or a plain band of gold on the third finger of their left hand.

Most of these are dreaming of a Greensboro College that will become the alma mater of their children and grandchildren and great-grandchildren.

Epie Smith Plyler, '95.

A DISTRICT CONFERENCE WITH ALMOST A THOUSAND IN ATTENDANCE

The Marion district conference met last Sunday morning at Oak Hill, four miles out from Morganton. There was a sermon at 11 o'clock and a young people's meeting and a laymen's conference in the afternoon. These opening features of the conference brought together an unprecedented attendance from the community and all parts of the district—estimated by some to be a thousand.

The conference was held in the big Oak Hill school auditorium because the church was inadequate to meet the needs of the congregation. This school auditorium, which accommodates between five and six hundred, was packed both morning and afternoon and there were hundreds outside.

People who think that the young people have lost interest in the church should have been at Oak Hill last Sunday afternoon. And G. B. Howard, district lay leader, reported that the laymen had a great meeting which he believes will result in much good. He was enthusiastic over the success of this laymen's conference.

Dr. A. M. Proctor of Duke University, arrived in time to preach at the evening service and to represent Duke.

It was our privilege to attend part of the Monday morning's session. The reports of the pastors were highly gratifying and indicated in their financial aspect that all claims will be paid this year in full. There was not a dull moment while we remained and the report is that the conference grew in interest all the way.

P. W. Tucker, the presiding elder, is a field general of the first order. He is so quiet and unpretentious that his presence is hardly noted, not even when he is in the chair. But if there is a man on the whole earth who can more effectively manage a district conference it has not been our privilege to meet him.

MISSIONARIES COMING HOME

Rev. William Elmo Tabb of the Ganta M. E. Mission, Liberia, West Africa, and family, are leaving on furlough. Mrs. Tabb (daughter of Rev. E. Myers, Lenoir, N. C.) and Billy will very likely proceed directly to Lenoir.

Mrs. Tabb can be reached after about June 1 at Lenoir. Mr. Tabb can be reached through her. Mr. Tabb has a wonderful collection of photographs, lantern slides, moving pictures, phonographic recordings of native music, and curios. All of these he as made himself. Some cover the work in the Belgian Congo from 1928-1932. Others are on our work in West Africa. Their values are both missionary and scientific. Also he has some good moving pictures and lantern slides taken by himself at Oberammergau during the 300th anniversary performances of the Passion Play.

Dr. Tabb will be available for lectures in North Carolina and Georgia during the latter summer, fall and winter. Those interested should write them and arrange dates as early as possible so that an itinerary can be arranged in as direct line as possible, so as to do no more back-stepping than necessary. He must make it clear that that travel expenses, entertainment and expense on equipment (when slides and moving pictures are used—also curios) must be provided. He regrets that this is necessary, but the board does not take care of it and the furlough salary is not sufficient for him to take care of it personally.

LOCATION OF BISHOPS OF METHODIST EPISCOPAL CHURCH

In the United States

Atlanta, Bishop Charles W. Flint.
Boston, Bishop Charles W. Burns.
Chattanooga, Bishop Wallace E. Brown.
Chicago, Bishop Ernest L. Waldorf.
Cincinnati, Bishop H. Lester Smith.
Columbus, Bishop Robert E. Jones.
Denver, Bishop Ralph S. Cushman.
Detroit, Bishop Edgar Blake.
Kansas City, Bishop Charles L. Mead.
New Orleans, Bishop A. P. Shaw.
New York, Bishop Francis J. McConnell.
Omaha, Bishop G. Bromley Oxnam.
Philadelphia, Bishop Ernest G. Richardson.
Pittsburgh, Bishop Adna W. Leonard.
Portland, Bishop Titus Lowe.
St. Paul, Bishop J. Ralph Magee.
San Francisco, Bishop James C. Baker.
Washington, Bishop Edwin H. Hughes.

Outside the United States

Africa (Umtali), Bishop John M. Springer.
Eastern Asia (Nanking), Bishop W. E. Hammaker.
Southern Asia (Delhi), Bishop Brenton T. Badley.
Southeastern Asia, Bishop Edwin F. Lee.
Europe (Geneva), Bishop John L. Nuelsen.
Stockholm, Bishop Raymond J. Wade.

TAKING A WALK WITH A BISHOP

A great hour came to me at the General Conference of the M. E. Church in Columbus, Ohio. It was one of those rare hours not on a regular program—a time when God gives your soul something extra.

I had just come from the conference and was headed for lunch, and I ran into a lunch I had not expected. It was a feast the Lord spread before me in the way. There stood Bishop W. F. McDowell, his fine face looking out on a world he had loved and served for many years. I hesitate to push myself on prominent men, but I couldn't pass without shaking his hand and thanking him for the fine statements he had just made to the General Conference from the Commission on Union. It was like him to speak as a great prophet of God.

He did not seem to note my reference to himself, but he seemed really pleased that I interrupted him. He took my arm, saying:

"Walk with me toward my hotel if you have time and are going that way." Glad of the opportunity to walk with such a great soul, I kept pace with him, as we slowly went along. He talked in a charming, unassuming way, saying more during the time than any man with whom I have ever walked. Ever and anon he would make a charming stop to emphasize a point and then the walk would continue.

The first stop was at the window of the Book Concern, where some great books written by another great brain in the Episcopacy were advertised reduced from $2.50 to fifty cents.

"What is fame?" smiled the bishop, "when they treat the brain of a bishop like that—reduce it to fifty cents and put it on the bargain counter."

And then he exhibited two books he had just bought. They were on great spiritual verities. Some others may stop buying and dry up, but not this great bishop. The walk continued and the good bishop held the arm of a plain preacher from the South.

"A few years ago I asked to retire," he said. "As far as I could tell I was as full of vigor as ever, but I put on a red necktie and retired from the list of active bishops, because I wanted to be relieved of official administration and have a chance to get out where bishops don't usually go, and preach the gospel to the people. I have held about a dozen meetings a year and have had the time of my life. Some choice experiences were in the South." Another little stop.

"I pray every day for your bishops by name," he said, and then he spoke in tenderest terms of two of them. At the mention of Bishop Candler, he smiled and said, "When I was in Atlanta I said I was going out to hug Warren Candler. Of course that was an architectural impossibility, but I told him to consider himself hugged."

Another little stop found us in front of a movie theatre. He looked up at the picture of a great actor and said, "I knew him when he was a boy and have had him on my knees."

We went on. I brought him back to Union. He was dreaming dreams and seeing visions of the great work of a united spirit baptized church with divisions healed.

"I am sensitive," he said, "and it hurts me to hear men debate trivial things that keep us apart, when they should give thoughts to a united church to press the kingdom of Christ in such a time as this."

The walk ended as all walks must. He loosed my arm, shook my hand and heartily thanked me for giving him that much of my time. And what had he given me? I walked on forgetting lunch. I had had a walk with a great bishop, who could walk down in the path I walk and as we two walked along there seemed to walk with us Another like unto the Son of God.—Editorial in Richmond Christian Advocate.

DURHAM DISTRICT CONFERENCE

The Durham district conference met in a one-day session at Duke's Chapel Thursday, May 21, 1936.

All of the preachers were present except one. The attendance of the regular appointed delegates was unusually large. The work was so well planned and the presiding elder without seeming to be in a hurry, conducted the proceedings so well that one day was all the time necessary for one of the best conferences held in the district.

The reports of the preachers were very encouraging. Eighteen of the 35 charges had paid one-half the benevolences and over 200 had been received on profession of faith.

Dr. F. S. Hickman preached at the noon hour. His preaching was of the usual high order for him.

One young man was licensed to preach. There were two recommended for admission on trial; one into the North Carolina conference and the other into the South Carolina conference.

The various institutions of the church had their representatives present and they were given due consideration. There were a number of visitors from other districts, both preachers and laymen.

The 26 delegates elected to annual conference are: Dr. R. L. Flowers, Dr. W. P. Few, F. S. Aldridge, Miss Bessie Thompson, Dr. B. E. Love, Dr. W. K. Greene, M. B. Smith, B. C. Woodall, Mrs. I. B. McKay, C. C. Durham, C. E. Johnson, Dolean Harris, Mrs. Mabel Long, M. M. Fox, J. M. Atwater, Mrs. W. W. Steadman, Margaret L. Teague, E. A. Allison, C. J. Durham, B. G. Crumpton, C. L. Eubanks, Dr. E. W. Shackelford, Mrs. J. E. Patrick, J. F. Timberlake, C. P. Thompson, J. W. Cole. The alternates are R. C. Compton, Jessie Bishop, Mrs. T. D. Bynum, J. R. Evans, P. C. Compton and L. C. Tilley. F. S. Aldridge, Sec.

THE LATE PREACHER

Please suggest a remedy for the preacher who is always late for all his 11 o'clock appointments.

It is not very pleasant to have to always wait for a preacher and have a late Sunday dinner with company coming in to spend the afternoon before dinner is over. When a preacher is late for all his appointments he is usually late in all his undertakings. Then, too, the Sunday school and all church orgaizations soon fall into the late habit and the church work becomes a drag.

If a preacher can't drive a car two miles on a highway and get to church by 11 o'clock these days, what would he have done thirty years ago when Methodist churches were ten miles apart and all traveling had to be done by horse and buggy on dirt roads?

God bless the preacher who begins on time and stops on time. A Subscriber.

Is your board of Christian education 100 per cent for the church paper?

HUGH CHATHAM MEMORIAL HOSPITAL OF ELKIN NEEDS ANOTHER BUILDING

Those who know the work of the Hugh Chatham Memorial Hospital of Elkin, N. C., will agree that this venture of the Methodists of the Western North Carolina conference has more than justified itself. The average number of patients per day has climbed from 15.7 in 1931 to 29.3 in 1935, when 1,207 patients were admitted for treatment.

At times during recent months every available bed was filled, non-emergency patients had to be turned away, and emergency patients accommodated on cots in the hallways. The management is proud of the fact that despite such crowded conditions treatment has never been denied any emergency case.

But the time has come when we must have an additional building to enable us to care properly for people during epidemics of influenza and other diseases such as we had last winter. It is clear that our present equipment will not be sufficient by next winter. Even at present it is hardly large enough for our regular work.

This additional building equipment will depend largely upon the results of the present Golden Cross roll call in our conference. We must have ten thousand dollars in this roll call. If it is secured, other funds will be available. We therefore appeal to our pastors and Golden Cross directors to put forth a strenuous effort during this roll call. Tell the people of our needs, and ask for large sums. We thoroughly believe the people will respond when they know our needs and appreciate our service. So, give them the facts.

Tell them, for example, that patients admitted in 1935 received 10,712 days of care, and that 4880 of which were free, and actually cost the hospital $16,104, exclusive of doctors' fees. This would not have been possible without the Golden Cross contributions and the assistance received from the Duke Endowment. Had we charged the regular price for all this service we would have received a fraction over $56,000.

Brethren, in the name of this most worthy cause, and for the sake of our Lord, who so delighted in the relief of human suffering that he gave the major portion of his time to it, let us do our best in this present Golden Cross roll call. Turn the money secured over to Brother A. F. Hartsell, Concord, N. C., just as soon as you get it, so we can begin planning the new building at once and start work on it early this fall. We must have it ready by the winter. We want no one to suffer because of our failure or neglect. We are depending on you.

Wm. A. Jenkins.

COMMENCEMENT AT LOUISBURG COLLEGE

Louisburg College commencement exercises closed Tuesday morning with an address by President E. J. Coltrane of Brevard College. President Coltrane's address dealt with the relation of the self-help college to present day conditions. The address was full of illuminating statements and facts showing the value of a thorough training which would prepare college students for living and making a living.

Diplomas and certificates were awarded to 65 graduates in the literary, business and music departments of the college. Special honors were won by Miss Muriel Bailey of Zebulon, N. C., and Mr. Norman Vick of Enfield, N. C. They were awarded gold medals as the best all around woman and man student in the college this year. These medals were given by Dr. O. P. Fitzgerald and Mr. W. E. White of Louisburg.

On Monday night the Louisburg College Players presented the commencement play to a very fine audience in the town opera house. This play was under the direction of Miss Virginia Peyatt, head of the department of expression and dramatic art. The play was well rendered and generally applauded by the audience.

On Monday afternoon Miss Alma Kee, teacher of art, gave a splendid exhibit of her work during the year. On the same afternoon the senior class held its class day exercises with unusual effectiveness. Class honors were won by Miss Sallie Anderson of Halifax, N. C., valedictorian, and Mr. Newby Crowell of Monroe, N. C., salutatorian.

The baccalaureate sermon was delivered Sunday morning at the Methodist church by the Rev. W. V. McRae of Hamlet. It was one of the most forceful and interesting sermons that the college had heard in many years.

The alumni banquet Saturday night and the annual concert by the department of music were very successful and well attended.

There was an unusually large attendance of patrons of the college throughout this section of the state. Altogether it has been one of the most delightful and helpful commencement weeks in the recent history of the college. The college has had the largest student body in many years.

BRUTAL

"Father doesn't live here any more," were the opening words in a recent article in the Forum. It seems that father was 71 years old and had lost all his money in the depression and had come to be regarded as a nuisance in his daughter's home. Poor old chap, he was slightly deaf and didn't care much for other people's conversation though he did love his own, and created a good deal of "static" when friends dropped in to call. Moreover he couldn't play bridge and insisted on talking with the dummy. And besides he was old-fashioned in his ideas and shocked the young people by his unreasonable modesty. And so, says the writer, "I often secretly hoped that Father would get run over or die of pneumonia." The solution of the problem was to send him to a home for old men.

Now I have no doubt father was better off, a good deal better off, and there is much to be said for homes for the aged. But what rouses my indignation is the heartlessness, the cold-bloodedness, of the attitude taken by this daughter. As I read it, I longed to get hold of her and to say something like this:

"When you were a spindle-shanked, pasty-faced young adolescent, you were for a considerable period a problem in the home. You talked too much and at the wrong time; you were impudent and messy and untidy; you were a nuisance a good deal of the time. But it never occurred to your father and mother to send you to a home for girls. They never lay awake hoping you would be run over or die of pneumonia. They loved you and put up with you because you were theirs. A home isn't builded upon hedonism but upon heroism and often a good deal is gladly endured for love's sake.

"The trouble with you and your kind is that you do not know the meaning of **noblesse oblige!**"—Bishop Stewart, in The Living Church.

A STONE CHURCH BESIDE THE ROAD

Upon a delightful elevation just off the highway and midway between Lincolnton and Maiden stands an attractive new stone church, the third building since the church was organized 102 years ago. Its name is McKendree, in honor of our first American born bishop and a man who made a great record in helping Francis Asbury lay the foundations of American Methodism.



McKendree Church, Lincolnton Circuit, midway between Maiden and Lincolnton

Last Sunday had been set apart for the formal opening of this new $10,000 church. Rev. W. L. Hutchins had been chosen by Rev. W. B. Shinn, the pastor, to preach at 11 o'clock. When this scribe, but not a Pharisee, arrived at 1:30 o'clock dinner had just ended, but there was enough left to feed not only one belated arrival but enough to have supplied half a hundred, if such had been necessary.

The afternoon exercises turned out to be a "talk fest" and a "singing match." W. B. Shinn, the pastor, said that he knew how to start them and how to stop them. And a time or two he came near putting on the emergency brake. Among the speakers were W .L. Sherrill and E. A. Cole of Charlotte, G. F. Kirby and Wade H. Sanders of Gastonia, and there were others. Among the auditors were such distinguished men as A. L. Stanford of Lincolnton and Claude Moser. I had heard all the speakers repeatedly except Mr. Sanders, who kept the congregation a good part of the time in a roar of laughter. For a mixture of genuine humor and good hard common sense he reminds one of the late Will Rogers.

The overflow in the church yard seemed to increase as the singing classes from the four congregations of the Lincoln circuit entered the vocal contest for a highly coveted prize. With regret we were forced to leave this happy group of people who had reason to be proud of their new church which has been finished without much debt.

MT. AIRY DISTRICT CONFERENCE

On account of pressure of duties in the Advocate office, our stay at the Mt. Airy conference was too limited to enjoy the occasion to the full. It is always a joy to meet with those fine people of this great district, for they are so cordial and appreciative and fine in many ways. They are people who think for themselves and act for themselves and appreciate the best things of life. It is gratifying these days when men and women can be herded like so many sheep to find people who show signs of an abiding individualism as do these good friends of the Mt .Airy district.

The conference met in Jonesville the afternoon of May 26 and adjourned the afternoon of May 27, and all comers were greeted by boy scouts in uniform who directed in parking cars and in every other way that they could. Hats off to those and all other scouts!

When we arrived W. H. Worth, district lay leader, was just about to the end of his report on the layman's work, a report we regretted to miss. This was followed by a number of pastors' reports which showed good results of the year. Then came the inevitable visitors who are burdened with particular interests, and these fellows in other days burdened the conference with long speeches. "But them days are gone forever." At 11 o'clock Dr. C. C. Weaver, presiding elder of the Greensboro district, preached an excellent sermon, then came the dinner hour (it's dinner up here in the mountains) and a time of good fellowship as well as good eats.

Rev. A. C. Gibbs is a hard working, successful presiding elder and his pastors follow in his train, and best of all get results. For the financial showing see E. O. Cole's report on another page of this paper. The Mount Airy district makes a fine showing in that report of the conference treasurer.

The secretary will report the conference in detail for our readers.

ALL INTERESTED TAKE NOTICE

Once more we would remind everyone who is expecting to attend any of the institutes at Duke beginning June 8 that no rooms can be assigned on the East Campus until Tuesday afternoon. Every effort will be made to take care on the West Campus of those who happen to arrive on Monday, but everyone must be patient and not expect to be definitely located until **Tuesday afternoon—yes, Tuesday afternoon.**

Professor Ormond made this announcement last week and it appears on the bulletin also, but we are once more calling attention to this so that none need be confused about the assignment or rooms.

A HIGH SCHOOL PRIZE ESSAY

The Advance, a high grade religious monthly, edited by Dr. William E. Gilroy of Boston, Mass., has had an essay contest by college students and high school students. The first prize essay won by a high school student appeared in the June number of the Advance.

The theme was: "The Kind of Church I Should Like to Have." Charlotte Brenneman of the Warren union high school, Roberts, Wisconsin, won first prize, which follows:

"It is Sunday morning. The day is quiet, and all nature seems to be lifting its voice in praise of the Creator. Suddenly a church bell rings out across the air, and soon others chime in. Men, women and children begin to walk joyfully toward the churches. Have you not often wondered what they would ask of their ideal church—what sort of a church they would like? Suppose we bring it closer, and each ask himself what sort of a church he would like.

First of all, the church I should like is a worshipping church. To me the spirit of worship, the atmosphere of reverence, must pervade the service if I am to really gain the most from it. As soon as I enter the portals of the church I am filled with a sense of a divine presence. This feeling is increased by the surroundings. They are not necessarily luxurious; no, indeed. But I do plead for a little beauty. It is one of the things most conducive to worship that I know of. Beauty is present also in the music of the service. What a wonderful aid to worship it is! Beautiful music seems to inspire one, so that all the worshipful tendencies are called into sympathetic vibrations. There is also a reverent attitude on the part of the audience and all participants in the service which does much to continue this worshipful air.

Secondly, the church I should like is a challenging church. It dares one to make the best of himself. It holds forth Jesus as an example, and calls to us to climb the height. It asks not that we be perfect, but that we strive to obtain the best.

My ideal church has no barriers. All people are welcome, regardless of class, race or culture. It is as high as Jesus' principles. It is as low as the weakest and humblest person. It is broad, so it may take all into it. It is the church of all people—the church of the warm heart.

This church breathes courage. It gives courage to people to aid them in the temptations and trials of this life. It gives them a new confidence in the future life. It has courage to stand for the teachings of its Master, regardless of what the world says.

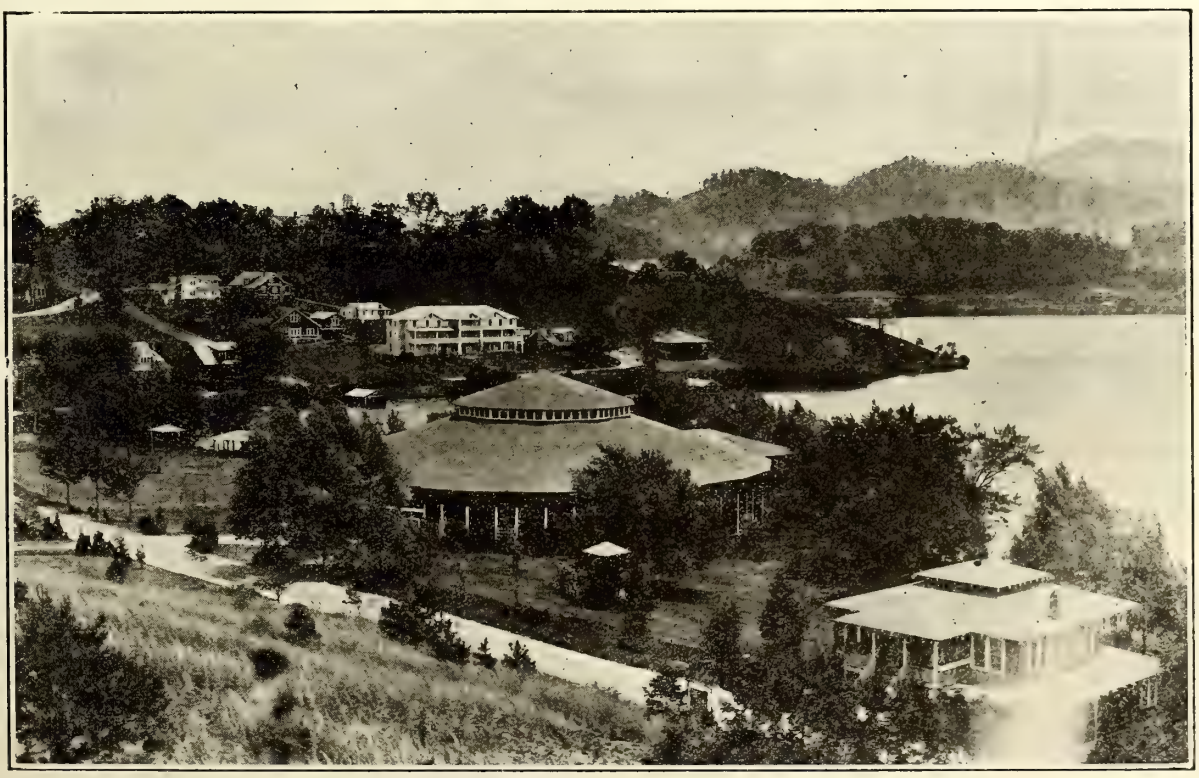
Then the church of my dreams has a wide social program. It realizes what an enormous amount of good it can do in its community. It knows that in this age of leisure time it can do a great deal in helping people to make this time count. Therefore, it fosters and protects activities which will aid its members to develop the Abundant Life.

Theodore Parker expresses better than I can the characteristics of the kind of church I should like to have:

'Let us have a church for the whole man:
Truth for the mind,
Good works for the hands;
Love for the heart;
And for the soul, that aspiration for perfection,
That unfaltering faith in God,
Which like lightning in the clouds,
Shines brightest when elsewhere it is most dark.' "

The most serious problem which is facing the churches today is to secure the attendance of young people. Expansion can come only through attraction of young people.—Dr. Henry H. Sweets.

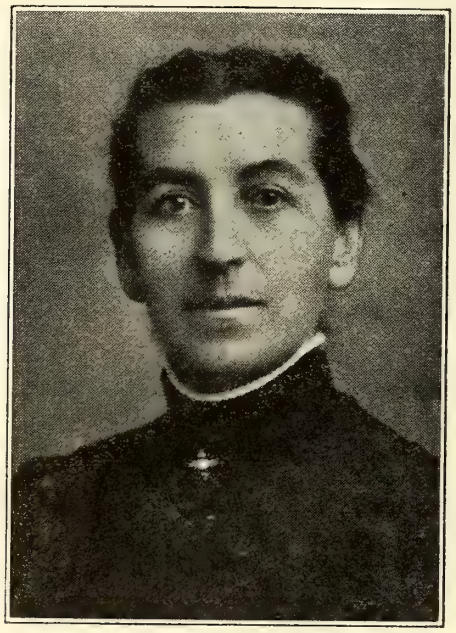
The phenomenon of today in every country is the stark patience of the ordinary man.—Anne O'Hare McMormick.



A view of the Methodist Assembly on the shores of Lake Junaluska. In the center is the Auditorium which was erected at a cost of $17,000. It seats 4,000 and is perfectly comfortable the hottest day in summer.

A LONG TIME, DEVOTED READER OF THE ADVOCATE

Each week for more than half a century the postman has had to make at least one trip to the residence of Miss Ann Elizabeth Lowrey. The reason—because that is how long the N. C. Christian Advocate has been going into her home. When asked the other day just how long it had been, she replied that she could not tell exactly. However, the magazine was being sent to her mother, who died when Miss Lowrey was a young girl, and Miss Lowrey has continued receiving it with no interruption since then. She having been born August 31, 1857, it is safe to assume that it has been considerably more than half a century.



Miss Ann Elizabeth Lowery

Miss Lowrey is quite a remarkable lady. Of very aristocratic and dignified appearance, at the age of seventy-nine she retains the physical and mental qualities of a person much younger. She was born and raised near Oak Ridge, attended the schools of that locality, and herself taught in the schools from 1878 through 1905. Thus she is one of the pioneer educators of Guilford county. Only because of the illness of a sister was her teaching career halted. She was called to the bedside and tended her sister until the death of her sister. She now makes her home with Mrs. M. J. Lowrey, a sister-in-law, residing in the Oak Ridge community.

During the Civil War Miss Lowrey suffered the bereavement of four brothers. One of them was killed at the historic battle of Gettysburg. Never identified, he was buried among the unknown at that cemetery. Only last month she made a trip to Gettysburg to visit the unknown grave of this long lost brother, paying her respect and devotion to him. Quite an amazing example of determination and spirit for a lady of such advanced years.

Miss Lowrey keeps in touch with current events, too. When questioned as to her opinion in the coming gubernatorial race, she replied that she would support and vote for Mr. Hoey, and expected him to be elected. According to her, he is the "Abraham Lincoln type," and our state should elect him.

This exceptional lady is a very active member of the Oak Ridge Methodist church. She attends regularly, is an ardent supporter and contributor. She regards the Christian Advocate as a part of her life, as she herself is in the true sense of the phrase—an advocate of Christianity. Her example could be followed porfitably by anyone. J. A. Webster.

AFFAIRS AT McADENVILLE

At McAdenville church the biggest item in a material way is the installation of a steam heating system. We are just completing this work this week and are very proud of it. Last December our furnace went to the bad, and we were without the use of our church auditorium during the remainder of the cold months. We had to use our largest church school room for the regular church worship services. But, thanks to our many friends, especially those of Main Street church, Gastonia, we do not have that prospect to look forward to next winter. Our Main Street friends donated to us a second-hand boiler which, with the elimination of three cracked sections, was well suited to meet our need. We have been able to install this boiler and the necessary radiation at a cost of only about $125. The men of our church, together with a few other men in the community, have given the labor. Special mention is due Mr. Dewey McAteer, one of our members who is an experienced plumber, for directing the entire work and for working himself nearly every night for over a month. Many others, too, whom I shall not mention by name here, deserve special thanks. Brother Rozzelle, pastor of Main Street church, Gastonia, will assist in a revival meeting early in July, at which time also a vacation church school will be held simultaneously.

Ebenezer church, the other wing of our charge, is doing a splendid work. We have received nine new members here since the annual conference, eight by certificate and the other on profession of faith. The budget is balanced to date. The Children's Home apportionment was paid in full on Mothers' Day. The woman's missionary society is making rapid progress under the leadership of the new president, Mrs. John P. Horton. Rev. Charles Bowles of Main Street church, Belmont, will assist in a revival meeting during the latter part of July, with a vacation church school held simultaneously here also.

Church School Day has been observed at both churches, and both will observe Laymen's Day June 14. Brother A. J. Kirby, our peerless district lay leader, made the following statement at the district conference: "We laymen want you preachers to go off somewhere June 14 and let us have a chance. We want complete charge. That masterpiece which you have been saving for June 14 can be preached some other time." Very well, Brother Lay Leader. This preacher is going to take you seriously and get away; perhaps to the Duke Pastors' School. Our laymen are now working on the suggested program for Laymen's Day, "Spiritualizing Church Finance." This program, no doubt, has some bearing on the interpretation of a dream which was recorded in the Advocate some weeks ago. C. M. Smith.

AND A COW WAS STAKED ON THE CHURCH LAWN!

By C. W. Hunt

It was ten years ago this coming summer that I made such a record in church finishing and beautifying at Blowing Rock, and in November of that year the Advocate carried a picture of the church in its improved form, and I told a story of that work (and have told it many times since) that read like a fairy tale. I never did anything in all my life that gave me a greater thrill or which seemed more appreciated by loyal Methodists and friends. To sum it all up I gathered together more than $600, put bark outside on the church walls, put in 16 new pews, put in new lighting fixtures, planted roses, while someone else planted the Carolina spruce trees, one on either side of the entrance; and for a few years brought preachers there to fill the pulpit on Sabbath mornings. But there came a presiding elder who, with the officials of the little organization, said what I was doing was costing too much, that boy preachers was what I needed—and they got them. Each year the work grew less. I did not go to Blowing Rock the summer of 1934 nor in that of 1935, and I am told there was not a single service held in that cozy little church. All of this has been a sore spot in my thoughts, and made me wish I had left off all I had done there. But on a recent day in May I had business at Blowing Rock, and drove past the little church mentioned above and slowed up as I went down the hill to the village, and I was made sick. The Carolina spruce trees have grown until they lap across the stoop entrance, while some one's old milch cow grazed on the little lawn in front of the house I made beautiful. **"Resquiescat et pace."**

LEADERSHIP SCHOOL AT LAKE JUNALUSKA

The General Board of Christian Education has prepared an unusually attractive program in co-operation with the General Board of Missions for August 4-18. The platform speakers are Bishop A. Frank Smith, Dr. A. W. Beaven, Dr. Emory Rose, Dr. William F. Quillian, Dr. W. G. Cram, and others.

Courses of study are to be offered for workers with children, young people and adults. A special course for young people and their adult leaders will be offered by Dr. J. V. Thompson of Drew University. Leaders of woman's missionary society study groups will be interested in the course on teaching led by Miss Edna Acheson, and on the American Negro, by Miss Mary DeBardeleben. Dr. James Myers of the Federal Council of Churches, will deliver the study of today's economic problems. Dr. J. M. Ormond of Duke University will lead the course in the church and rural welfare.

Special activities are being provided for children and members of certain classes in the school will observe these activities.

Chapel services will be conducted by Dr. W. T. Watkins of Emory University, who will also teach a course on the Bible in a changing world.

The opportunities for study, fellowship, worship and recreation offer a rare combination. Ask the Division of Leadership Training, 810 Broadway, Nashville, Tenn., for a catalog giving full information.

Thanks to all who keep sending their remittances for the Advocate. How we do appreciate our faithful readers!

Fayetteville District Bulletin

D. E. EARNHARDT, Editor, 1019 Hay St., Fayetteville, N. C.

THE LIGHT FANTASTIC TOE

A high school in the Fayetteville district held its annual Junior-Senior body-wiggle and some of the boys carried their celebration too far and got drunk. Then they called in a preacher to pronounce the heaven's richest blessings on the graduating class, and he did not give them heaven. He knew that the regular graduation sermon formula was as follows: "Young ladies and gentlemen, God is calling you into a world of grand and glorious opportunity where the people are waiting for you with outstretched arms." But instead of using that he used this one: "Young folks, you are not going to get along in this world which is built on moral law unless you square your lives with decency and right. If you think to run the hog over the community by getting drunk like some of you did the other night, then you have another think coming to you. If you forget what I am telling you some one else will remind you of it." The response to this was various and sundry. Some said: "The preacher hath a devil." Others said, "How can a man who hath a devil do such works?"

* * *

PAPER DOLL PREACHERS

One of the laymen asked his preacher if he used notes in preaching. He replied that he preferred the cash. To which I say, Selah! And to which I wish to add a few feeble remarks. I have not heard a single layman commend his pastor for using much paper in the pulpit. Several laymen have appealed to me and asked me to persuade their preachers to leave their paper dolls at home. They say that when the preacher keeps looking at papers it makes them wish they had brought some papers to look over while the heavy minutes drag by.

* * *

POWDER PUFF RELIGION

I was exposed to psychology and sciatica and the sciatica took. It is better and more impressive than psychology, when I use my psychology as a substitute for vital godliness. The hearts of the people are longing for a gospel of positive faith. They have heard the questions and now they crave answers. They want the question marks straightened into exclamation points. They don't want the freckles powdered over, they want them scoured off. An apologetic attitude will cover a multitude of faults; but the people do not prosper by covering up their sins.

* * *

GOOD EXCUSE?

When I used extensive notes in years passed I did it to keep from scattering. Then I found that I was not an expert shot and that I needed to scatter in order to hit. I found that I had better scatter among the people than converge on my notes. And, too, I figured that if I were running for governor I would talk directly to the people in order to get their votes. If I were pleading before a jury for the life of my client I would look the jurymen straight in the face and beg for the life of my man. If I were pleading before a judge who was trying me for life I would not want any papers to get in the way. How much more when I come to pour out my heart to a people who may be hearing their last sermon!

* * *

TREE FROG RELIGION

A tree frog preacher is one who changes color with his environment. The laymen of eastern North Carolina may turn wet and favor liquor and advertise it as joy-water and make money from the miseries of the poor. I know one preacher who is not going with them. They can make money also with licensed red light districts and with kidnaping rackets. There are some things more precious than money and there are some things that we cannot buy back when once we sell them. If we preachers will suffer vicariously over these misguided and mistaken laymen while they are on their spree, then we will be able to pray them back to God when they repent of their folly.

* * *

MRS. PREACHER McRAE, ET. AL.

Mrs. W. V. McRae, Mrs. Albert Thompson and Miss Flora Thompson have organized a young people's choir at Hamlet. This choir already has 16 voices and the sponsors have laid the threat that they are going to run ahead of Sanford in this particular. Get your seat early and watch the race.

* * *

BE YOURS TO HOLD IT HIGH

When I used to smoke crossvine and rattan and rabbit tobacco I hid behind the barn until I saw my daddy coming. I notice now that most men are inclined to hide and apologize when they smoke. Not so with their wives and sisters. When Madam Queen smokes she props her elbows on the table and holds the old fagot above her head, placing her bad habit on exhibition. When the sisters use tobacco they also spread on tobasco.

* * *

A GOD-BLESSED MACK

McD. McLamb believes in the Scottish right. And he believes that he has the right to improve the Piedmont circuit. While he was going along helping the folks get right and live right he told them to help others live right by a couple of donations—one to the Orphanage and the other to missions. The folks laughed at Mack's wild suggestion and then did what he said. They paid the orphanage for the entire year, and at East Rockingham and West Rockingham churches they paid all the benevolences for the year. It looks like Mack will have nothing to do but sit around and wait till conference.

* * *

NEWS OUT OF ELLERBE

The word floats in that Duval has held a most unusual revival over at Jones Springs. This is the second church on that charge that has been blessed by Duval's prayers and perseverance.

* * *

BETTER THAN OUR BEST

At mid-year of 1935 we reported 228 on profession of faith; this year 263. At this time last year we had raised $3100 on benevolences; this year we have raised $3500. Last year this time we were next to the last district in the conference on the combination offering for fourth Sunday and young people's work; now we head the list.

* * *

ON TO THE SCHOOL HOUSE

Those who need the pastors' school most are the ones most likely to miss it. Who needs the pastors' school? In the first place, the old men need it so as to renew their youth like the eagle, and so as to keep their people from feeling that they need a younger man. In the second place, the young men need it so as to learn as much sense as they feel like they have. All of us need to go to the school house because the school will not come to us.

* * *

PROFESSOR WILSON AND LIQUOR

We had Professor Wilson at Raeford to give us the slant of a chemist on the use of alcohol. He made the point that alcohol was good for everything except to drink. He said that a man could be a fool without drinking, but that he could not drink without being a fool. He said that Miss Ethel Alcohol had a wild poppy for a father. He suggested that a man who prescribed liquor for himself is like a preacher who conducts his own funeral. With many other words did the noted chemist convince his hearers of two things: First, that they were listening to the best temperance speech they had ever heard; and second, that they could not call themselves good citizens and at the same time harbor and give comfort to the enemy of civilization.

* * *

CHURCH INSURANCE

John's church on the Caledonia charge was struck by lightning and burned to the ground. Those wide-awake laymen had kept the insurance in good repair and now they are ready to start building a new church.

* * *

LIGHTNING RODS AND CHOIR LOFTS

In a quarterly conference I was asked how to keep the lightning from burning down the churches. I answered: Put a lightning rod on the steeple and ground it in the choir loft.

North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

"The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!
The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must in fervent haste proclaim."

"Extension or extinction is the Master's ultimatum."

"Many men owe the grandeur of their lives to their tremendous difficulties."—C. H. Spurgeon.

Notice of the New Bern district meeting at Morehead City on June 5 arrived too late for the issue of May 28. Material for the Woman's Page must come in at least one week before the date of the issue in which it is to appear. C.E.M.

That the women of the Durham district have been active during the past year plainly told in the zone leaders' reports at the district meeting at Mebane, May 27, and that their officers are ambitious for them to do even more in 1936 was evident in the plans and aims of their superintendents. The opportunity to hear and to meet some of these women was a great pleasure. C.E.M.

"'Blessed are they which are called unto the marriage supper of the Lamb!' Truly so; and will not those rejoice who have been the happy instruments used in calling them? If there could be sorrow in heaven, would it not be at the thought that some of the uncalled ones might have been called had we been more faithful to our Lord's commission, and had we at greater cost forwarded his work on earth?

"Why do not more Christians gladly leave all and follow Christ in rescuing the perishing at any possible cost? Is it not because many of us, while looking forward to the future coming of his kingdom, forget his present right to reign in the hearts of his own; and are unmindful of the blessed fact that all power is now given to him, in heaven and in earth? Hence many never attempt to obey him with unreserved consecration and trust and live and act as if they were their own, and were at liberty to please themselves, and to give to God as much or as little service as they think fit, as much or as little of their time, strength and possessions as is most agreeable to themselves. And g-o, to many, spells stay; or y-e, spells somebody, anybody, or nobody, as the case may be! Meanwhile the uncalled millions are dying without God; his command that the gospel shall be preached to every individual is treated with contempt; and blood-guiltiness lies somewhere. Am I quite clear that none of it rests on me?"—From Hudson Taylor's Legacy, Selected and Edited by Marshall Broomhall.

MISSIONARY URGENCY

Fashioned in the tomb of Elizabeth, Queen of England, is a small case, velvet lined, and covered with glass. Resting upon the velvet is a ring.

Queen Elizabeth showed such preference for her favorite, the Earl of Essex, that great jealousy was aroused among the other courtiers. Sensible of the feeling of his rivals, the Queen presented the ring to Essex, telling him that no matter what prejudices she might be led to entertain against him, if he sent her the ring she would remember her former tenderness, relent, and restore him to her good graces.

In time Essex was accused of treason; he was found guilty, and the warrant for his execution was signed; but the Queen was not happy. As she paced the floor, torn between the demands of justice and her love for the condemned man she thought of the ring: "Surely he will send the ring; then I shall have to keep my promise, and I can save him."

As the time for the execution approached the ring did not come; the hour struck; and Essex was beheaded.

Some time later the countess of Nottingham fell ill, and being fearful of the approach of death, she sent a request for the Queen to come to see her. When Elizabeth came, the countess asked her pardon for something she was about to reveal to her. The countess then produced the ring that had been Elizabeth's pledge of affection to Essex; and Elizabeth learned that after his trial and condemnation, Essex had committed the ring to the countess, requesting her to deliver it to the Queen. The countess failed in her trust, and the earl of Essex had gone to his death.

Overcome by this information, the Queen burst into a furious passion. Trembling with anger, she shook the dying countess in her bed, "And you let him perish, you—you wretch, you let him perish! God Almighty may forgive you, but I shall never—never!" And the inconsolable Queen stormed from the room.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Man, a rebel against God, has no merit to plead when he comes to judgment. The evidence is all too clearly against him; justice requires a sentence of eternal death. But God has given man a pledge of love, the only begotten Son; and when man, in his extremity, presents this token, God forgives and man is saved.

We know of God's love, but there are millions who will fail of the salvation intended for them as well as for us.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?"

The gospel is committed as a trust to us that we may save men otherwise doomed to everlasting punishment. As we delay in fulfilling our obligations, the hour strikes, and millions are dying in ignorance of the deliverance God's love has provided. At the last judgment shall we hear words of reproachful disappointment, "And you let them perish?" Can God forgive us?

JUBILEE CELEBRATION AT EDENTON STREET

Celebrating 50 years of the home mission work of the Woman's Missionary Council of the Methodist Episcopal Church, South, the woman's missionary societies of Edenton Street church held a jubilee dinner Monday, May 25, at 1 o'clock at the church.

Mrs. H. L. Stanton presided and the invocation was offered by Mrs. E. C. Few, wife of the pastor. New members of the various groups were introduced and Mrs. Gurney P. Hood, secretary of the Raleigh district, brought greetings to members and visitors.

Mrs. A. Wray White made an interesting talk on the beginning of the home mission work of the Woman's Missionary Council and the progress made during the past 50 years. Mrs. H. B. Branch discussed the beginning of this work in the North Carolina conference and Mrs. N. E. Edgerton told of the organization of the Edenton Street auxiliary in 1898, and recognized three of the charter members present, Mrs. I. M. Proctor, Miss Sallie Reese and Miss Bessie Brown. Mrs. Proctor made a brief talk on the early work of the auxliary.

Mrs. William Johnson gave a reading, after which members of the various groups presented to Miss Mildred Hudgins a shower of miscellaneous gifts. The gifts were presented by little Betty Jean Garrison, John Francis Few and Brevard Betts. Miss Hudgins is to go to Japan as a missionary in September. She has been director of religious education in Edenton Street church for some time.

The teacher had forbidden the children to eat candy or chew gum during school time. One day she became suspicious of a bump in Jimmie's cheek.

"Jimmie," she said reprovingly, "are you eating candy or chewing gum?"

"Neither one," replied Jimmie. "I'm soaking a prune to eat at recess."—American Boy.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

God be in my head and in my understanding,
God be in my eyes and in my looking,
God be in my mouth and in my speaking,
God be in my heart and in my thinking.
—Sarven Primer.

Do not pray for easy lives! Pray to be strong men! Do not pray for tasks equal to your powers! Pray for powers equal to your tasks! Then the doing of your work will be no miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

MEMBERSHIP CAMPAIGN

The special event of the second quarter is a membership and enlistment campaign, and at the end of this quarter we are hoping to hear of many additions to the membership of the various societies, and especially are we anxious that the young women of our communities be enlisted in our missionary work through young women circles. The Council committee on education and promotion suggests "that the second quarterly event be a special celebration of the home mission jubilee, featuring the enlistment of new members, especially the younger women; and that the conferences make provision for recognition of home mission jubilee members."

We hope the presidents of our auxiliaries will put on a campaign for new members, having wherever possible a special program, either as an all-day meeting or something of the kind to which every woman of the church not yet interested in the woman's work may be invited and urged to become identified with the work. We are expecting and hoping for "great returns" from the second quarter campaign.

AN ANTICIPATED EVENT OF INTEREST

The women of the Winston-Salem district have been looking forward with an unusual degree of pleasure to the Scarritt College tea which was given at Sunny Acres, on the afternoon of June 3, with Misses Dora Ellison and Sarah Kee, deaconesses in charge of the Fresh Air Home for Children, as hostesses.

We feel sure it was a most enjoyable event and not only did the women of the district enjoy the pleasant associations the afternoon, but also had the opportunity to visit Sunny Acres and see the splendid work that is being done there by those two capable workers.

It is also of interest to note that the women of the Lewisville charge were invited to attend a Bible study class at Sunny Acres, May 28, conducted by the deaconesses there. We hope we may have an account of it to "pass on."

DISTRICT MEETING AT MIDWAY

It was the pleasure of your editor to be at the annual meeting of the woman's missionary societies of the Winston-Salem district ,which was held at Midway church on Wednesday, May 13, with a large attendance of interested and enthusiastic workers.

The pretty brick church at Midway (half-way between Lexington and Winston-Salem) is one of the three churches making up the Welcome charge, the others being Welcome and Mt. Vernon.

The meeting was presided over by Mrs. J. G. Sterling, district secretary, with Mrs. J. E. Lambeth of Thomasville serving as secretary.

The opening worship period was led by Rev. Paul Rayle, pastor of the local church, who used Matthew 5:13-18 as the Scriptural foundation for his thoughts on Christian influence, closing his timely remarks with a tribute to the woman's missionary society and the splendid work it is accomplishing. Following a violin solo the conference officers, Mrs. W. R. Harris and Mrs. J. Frank Spruill; and deaconesses, Miss Dora Ellison and Miss Sarah Kee, were presented and gave an enthusiastic welcome by the presiding officer.

Greetings from Miss Dora Zimmerman were responded to by Mrs. Sterling. Four young ladies of the church were introduced as pages for the day.

In her interesting and encouraging report of the work of the district, Mrs. Sterling presented a chart explaining the work from the auxiliary, which she designated as the hub, through circles, zones, district and conference meetings to the Woman's Missionary Council. A second chart gave the record of the past year, which was highly gratifying.

The report of the Council was given by Mrs. W. R. Harris, conference secretary, who gave some of the high lights of that great meeting held in Dallas, Texas, which is always such an inspiration and joy to those who are privileged to attend. She declared the meeting to be one of the very best in the Council's history and gave as factors contributing to its great success: ideal weather, the largest registration of delegates and visitors in its history, the personnel of the guest speakers to whom the Council will ever be indebted for their illuminating and inspirational messages; the hospitality, not only of Dallas, but of all the Texas conferences; and lastly, and perhaps the most important factor, the celebration of the fiftieth anniversary of the home mission work—the Golden Jubilee session.

It was interesting to note the presence of many of the pastors of the district who were presented to the conferences.

Mrs. J. E. Sills of Winston-Salem gave most interestingly her "Impressions of the Bethlehem House" and stressed the value of the work that is being accomplished for the colored women and children through this well conducted institution.

Miss Margaret Wood of Winston-Salem called attention to the five projects of the Christian social relations department, viz: Christian Citizenship and Law Observance; Rural Development; Inter-racial Co-operation, International Relations and World Peace and Industrial Relations.

A feature of the meeting was the appointment of a committee to examine the books of the treasurers of the various auxiliaries, which seemed to us a most worth while innovation.

A message in song was brought at this time by a trio of ladies from Thomasville. "The World Outlook,' 'sung to the tune of "Revive Us Again," and which brought out clearly our duty as to this missionary periodical. A collection of $9 was secured and will be invested in subscriptions to the World Outlook for the new societies.

Mrs. Sterling introduced a visitor from Japan—a little doll which had been presented by Rev. I. L. Shaver to his kinswoman, Mrs. W. M. Wagner, and though the little messenger could not speak her thoughts, her presence was a reminder of our little friends in Japan and the spirit of good will which exists between them and the children of America.

A most bountiful and appetizing lunch was served at long tables set under the trees and was thoroughly enjoyed as was the pleasant association.

The afternoon session opened with a most inspirational and impressive talk by Rev. C. M. Pickens, presiding elder of the Winston-Salem district, who used for his text, "What agreement hath the temple of God with idols," and forcibly he brought to us our duty as Christians to live the life befitting the profession we make as children of God. Mrs. Brannock of Lexington presented the work of the spiritual life groups and gave the pleasing information that her district led in number of groups in 1935.

The announcement of the names of departed ones showed that 18 faithful women of the district had answered the call during the past year, and as we paused to pay them fitting tribute we were made to feel that "Death is another life. That we bow our heads at going out—we think and enter straight another golden chamber of the King, larger than this we leave—and lovelier."

The Christian social relations work was presented by Mrs. John Cline, conference chairman of rural development of this department of the work, whose report showed that she had been busy in the work committed into her keeping.

A pledge was taken to be applied to the extra $900 which our conference is assuming this year because of the sponsorship of our new missionary, and showed each society represented as interested, to the extent that all present promised a special contribution—the entire amount was encouraging.

N. C. Board of Christian Education
REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

North Carolina Conference Young People's Assembly

LOUISBURG COLLEGE, JUNE 20-JULY 3, 1936

For Young People Ages 16-23.

Theme: "In My Name—Build"

OFFICERS OF THE ASSEMBLY

Dean—Rev. J. G. Phillips.
President—Miss Netta Cook Robertson.
Vice President—Linwood Blackburn.
Secretary—Miss Sara Spruill.
Treasurer—Miss Hilda Lee Heatwole.
Publicity Supt.—Miss Eva Gantt.
Director of Recreation—Rev. Forrest Hedden.
Assembly Mother—Mrs. E. L. Hillman.
Dean of Boys—Rev. R. W. Bradshaw.
Director—Mrs. Earl W. Brian.

COURSES AND INSTRUCTORS

A Survey of the Bible—Rev. W. L. Clegg.

Life of Christ—Rev. H. G. Ruark.

Living as Christians with Other Races—Dr. Arthur Raper, Atlanta, Ga.

Alcohol and Ourselves—Rev. M. W. Lawrence.

What It Means to Be a Christian—Mrs. H. B. Baum.

A Methodist and His Church—Rev. J. G. Phillips.

Administering the Union—Rev. Walter Towner, Nashville, Tenn.

Worship in the Young People's Division—Miss Reba Cousins.

Evangelism and Church Relationship in the Young People's Division—Rev. E. B. Fisher.

Missions and World Friendship in the Y. P. Division—Rev. H. K. King.

Recreation and Personal Development in the Young People's Division—Rev. Leon Russell.

Every delegate will be expected to work for credit in one, and only one, of the above courses. This is the first time credits in the course of study for Christian workers have been offered in our assembly. These courses apply toward the same diploma as all former standard courses in training schools, classes, and so forth.

Before coming to the assembly, delegates, with their counselors, should give careful consideration to the courses, selecting those that will be most beneficial to the local group which the delegate is representing. Where there are several representatives from a church, they should choose different courses, in order to derive the greatest good from the program. It is suggested that each delegate, after conferring with his counselor or pastor, list three courses on the registration blank, in the order of his preference, so that the registration committee may be aided in making assignments to classes in case the first class has been filled before the registration is received. A definite limit has been fixed for each class, and when that limit is reached no more students will be assigned to it.



Bishop Paul B. Kern



Rev. Walter Towner

SPECIAL FEATURES

Our assembly this year is fortunate in having as its general board representative, Rev. Walter Towner, director of young people's work of the Southern Methodist Church. He will teach a course, deliver two or more addresses and otherwise assist in the assembly activities.

Bishop Paul B. Kern will also be with us for two addresses.

Mr. and Mrs. Walter Vassar of Greensboro College will direct our music.

Rev. H. K. King, who spent two years in the Orient as a representative of the General Board of Christian Education, will teach a course in Missions and will direct, in co-operation with Miss Hilda Lee Heatwole, the missionary program on Wednesday evening.

Dr. Enmei Yue, a Chinese woman doctor, will be present during the assembly, participating in various features of the program.

INSTRUCT YOUR DELEGATES

Be sure to instruct your delegates to the summer assembly as to the amount of your department's pledge to missions. If you have not been pledging in the past make plans in your council meeting and present the young people's mission special in an attractive manner to your department. Then decide on the amount of your pledge per month. If you do not send a delegate to the assembly, please inform your district director, or Miss Hilda Lee Heatwole, Burlington, N. C., as to the amount of your pledge for the new year.

COST OF ASSEMBLY

The total cost of the assembly will be $6, $1 of which is for registration fee and must be sent in advance. The other $5 must be paid upon arrival, June 29. In addition, the necessary books will cost approximately 75 cents per person.

WHO SHOULD ATTEND

Churches with from one to fifty young people between the ages of 16 to 23 (inclusive) shall be entitled to one delegate.

Churches with from 50 to 75 young people shall be entitled to two delegates.

Churches with from 75 to 100 or more young people shall be entitled to three delegates.

Every church shall be guaranteed its full quota until June 15, 1936. After that date the secretary reserves the right to assign the quota of any church that has not sent in its applications to any other church desiring to send more than its regular number.

INTEREST GROUPS

Stars—Rev. W. F. Elliott.

Folk Games—Reba Cousins and Sara Spruill.

Choral Singing—Mr. and Mrs. Walter Vassar.

Dramatics—Professor H. E. Spence.

Story-Telling—Mrs. E. L. Hillman.

The Orient—Rev. H. K. King and Dr. Yue.

Poetry—Eva Gantt.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MRS. J. D. McSWAIN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

CHURCH SCHOOL DAY

Many encouraging reports are coming to the office about the program on Church School Day. To date 266 schools in the conference have requested programs for this occasion. Sixty-four of these have had their observance and have reported a total contribution of $526.93.

Chadwick, Charlotte

Our first report came from Chadwick, Charlotte district, early in April. The program was given the fifth Sunday in March and an offering of $3.75 forwarded to Mr. Dunham soon thereafter Thanks to Brother Swafford and C. D. Campbell, general superintendent.

Mount Holly

Following the suggestion of the presiding elder, the people of Mount Holly observed Church School Day in April with fine results. A good program, with the entire school participating, was carefully prepared and the offering of $16.40 was more than three times the amount given last year. If enough churches follow the example of Mount Holly, the desired increase in offering for this year will be realized.

Centenary, Winston-Salem

Dr. Raymond A. Smith sends an interesting program and suggests that the offering will be about $150 this year. Centenary church school led the conference for this cause last year and the current report indicates that it will likely be the leader again this year.

Myers Park, Charlotte

The church bulletin from Myers Park for May 17 carries an excellent program. Practically every department of the church school participated and presented the cause of Christian education in a fine way. The offering amounting to $25 has been received by Mr. Dunham.

West Market, Greensboro

James Fowler, director of Christian education, gives an enthusiastic account of the program at West Market. Fowler has made an excellent record at West Market during the last six months and the work is sure to improve still more after June 5. Congratulations, James!

Central, Mooresville

R. W. Troutman, general superintendent, and W. A. Kale presented a carefully planned program on May 17. The church bulletin carries the following paragraph concerning the service: "Today's service is designed to acquaint you more thoroughly with the purpose and work of our church school. One of the most important phases of our work is the educational program. We must be fully awake to our opportunities and duties in the business of character development. We must not be content with less than our best endeavor."

Rutherford College

L. C. Cornwell, superintendent, sends a cordial note with program which "was given on May 3 with a number of persons participating and rendering their parts most effectively." The offering of $6.77 was forwarded to Mr. Dunham.

Franklin

Franklin observed Church School Day in April and forwarded an offering of $15, which is more than twice the amount given last year. Thanks for the generous increase.

On June 21 L. F. Tuttle will begin a training school for Christian workers at Franklin, giving the course "Understanding People." The annual vacation church school is now under way. These activities along with numerous others indicate that the Franklin people are sponsoring the entire program of the church again this year.

All Contribution to Mr. H. A. Dunham

Mr. H. A. Dunham, Asheville, is treasurer of the Church School Day offering and of all other funds of the Conference Board of Christian Education. All checks and money orders should be sent to him. Any comments about programs will be received at the conference office.

CHURCH SCHOOL DAY CONTRIBUTIONS, APRIL 8-MAY 27

Mt. Airy District	
North Wilkesboro	$ 3.60
Greensboro District	
Farmer	1.75
Old Union	2.97
Glenwood	3.00
St. Paul	4.56
Total	12.28
Marion District	
Salem, Bostic	.50
Bald Creek	1.70
North Morganton	2.25
Oak Forest	2.75
Old Fort	3.22
Rutherford College	6.77
First, Marion	9.50
Total	26.69
Asheville District	
Tabernacle	2.66
Tweed's Chapel	3.00
Hendersonville	21.50
Total	27.16
Winston-Salem District	
Advance	1.00
Wesley Chapel	1.04
Huntsville, Farmington	1.12
Ebenezer	2.00
Prospect	5.00
Unity	5.00
First, Lexington	5.00
Burkhead	15.00
Total	35.16
Waynesville District	
Maria Memorial	1.00
Bryson City	4.00
Clark's Chapel, Clyde	6.50
Franklin	15.00
Canton	26.72
Total	53.22
Salisbury District	
Main Street	1.00
Long Street	2.00
Badin	2.35
Mt. Pleasant	4.30
Central, Spencer	5.16
Center Grove	5.00
Mt. Olivet	6.91
Central, Concord	7.92
Kannapolis	24.50
Forest Hill	25.00
Total	84.14
Statesville District	
South Lenoir	3.10
Jones Memorial	3.15
Rose Chapel	4.15
Newton	5.00
Granite Falls	5.00
Triplett	6.40
Race Street	7.00
First, Hickory	15.00
Central, Mooresville	15.10
First, Lenoir	23.00
Total	86.90
Charlotte District	
Indian Trail	1.60
Chadwick	3.75
Ansonville	4.69
Wadesboro	10.08
Hickory Grove	12.00
Myers Park	25.00
Dilworth	37.20
Total	94.32
Gastonia District	
St. Peter's	2.20
Goodsonville	3.25
Rehobeth, Rock Springs	4.10
Concord	4.39
Sharon	4.97
Cramerton	5.15
Park Street	13.00
Mount Holly	16.40
Main Street	50.00
Total	103.46
YEAR'S TOTAL	526.93

HAS YOUR CHURCH SCHOOL REQUESTED PROGRAMS?

It is not too late yet for your school to support the cause of Christian education with a special program and offering some time during the month of June. While an earlier date was suggested, a day in June may fit into your schedule better. Free programs are still available and may be secured on request to the conference office.

PASTORS' SCHOOL

An attractive bulletin announcing an excellent program of activities for the North Carolina Pastors' School has been widely distributed through the state. Courses, instructors and platform features are unusually good this year.

For those persons interested in "Christian Education in the Local Church," Dr. J. V. Thompson, Drew University, Madison, New Jersey, will be most helpful and stimulating. Methodism does not offer a better leader in Christian education than Dr. Thompson.

North Carolina and Western North Carolina Conference Receipts for General and Conference Work

To June 1, 1936

North Carolina Conference

Durham District

Burlington Ct.	$ 84.00
Burlington, Front St.	804.00
Cedar Grove Charge	50.00
Chapel Hill	175.00
Durham, Calvary	62.11
Durham, Carr	100.00
Durham, Trinity	118.16
Durham Ct.	54.65
West Durham	600.00
Graham-West Burlington	271.83
Lakewood	50.00
Leasburg	125.00
Mebane	200.00
Milton Chg.	70.00
Moncure Chg.	100.00
Mt. Tirzah Chg.	31.00
Orange-Carrboro	91.00
Pittsboro Ct.	114.77
Rougemont Chg.	83.33
Roxboro, Long Memorial	600.00
E. Roxboro-Longhurst	70.00
Siler City	85.00
South Alamance Chg.	33.93
Stem Chg.	68.00
Webb Ave.-Holt's	120.05
Yanceyville Chg.	200.00
Total June 1, 1936	4361.83
Total June 1, 1935	2752.09

Elizabeth City District

Ahoskie Chg.	177.00
Aulander	75.00
Belhaven-Pantego	50.00
Chowan Chg.	83.85
Currituck Ct.	50.96
Edenton	125.00
Elizabeth-City Road	110.00
Elizabeth City, First	500.00
Fairfield	45.00
Hertford	160.00
Kennekeet	125.00
Kitty Hawk Chg.	79.65
Manteo Chg.	263.00
Moyock Memorial	31.00
Murfreesboro-Winton	40.25
North Gates	88.00
Pasquotank	65.05
Perquimans Ct.	100.00
South Mills Chg.	150.00
Southport-Trinity	25.00
Stumpy Point	187.72
Swan Quarter	142.74
Wanchese	159.95
Washington	1010.00
Windsor Chg.	115.00
Total June 1, 1936	3959.17
Total June 1, 1935	4322.36

Fayetteville District

Aberdeen-Vass	200.00
Biscoe Chg.	180.00
Broadway	50.00
Caledonia Chg.	82.32
Carthage Chg.	75.71
Ellerbe	125.00
Fayetteville Ct.	60.79
Fayetteville, Hay St.	600.00
Person St.-Calvary	72.00
Glendon Chg.	42.85
Goldston Ct.	40.16
Hemp Ct.	100.00
Jonesboro Ct.	100.00
Laurel Hill Ct.	14.00
Laurinburg Chg.	500.00
Maxton-St. Pauls	103.75
Mt. Gilead Chg.	250.00
Piedmont Chg.	136.50
Raeford	100.00
Rockingham	1000.00
Sanford, Steele St.	255.00
Steadman	36.50
Troy Chg.	50.00
West End	60 00
Total June 1, 1936	4234.58
Total June 1, 1935	2616.53

New Bern District

Atlantic Chg.	75.00
Aurora	112.50
Ayden	36.05
Beaufort, Ann St.	362.35
Freemont Chg.	112.55
Goldsboro Ct.	225.00
Goldsboro, St. Pauls	500.00
Greenville, Jarvis Memorial	750.00
Grifton Chg.	21.31
Grimesland Chg.	50.00
Hookerton	131.25
Jones Ct.	41.00
La Grange	60.20
Morehead City	125.00
Mt. Olive-Calypso Chg.	75.00
New Bern, Centenary	800.00
Newport Ct.	29.80
Ocracoke-Portsmouth	22.96
Pamlico Ct.	36.89
Pikeville-Elm St.	105.00
Pink Hill Chg.	75.08
Riverside-Bridgeton	69.32
Seven Springs	16.15
Snow Hill Chg.	150.00
Straits-Harlowe	46.00
Vanceboro	59.00
Total June 1, 1936	4087.41
Total June 1, 1935	3757.00

Raleigh District

Bailey	39.18
Benson Chg.	150.00
Cary-Apex	150.00
Creedmoor Chg.	10.00
Dunn Chg.	325.00
Erwin Chg.	105.00
Four Oaks	243.19
Franklinton	200.00
Fuquay Chg.	288.50
Garner Chg.	85.00
Henderson, First	103.16
Lillington	50.00
Mamers Ct.	40.00
Middleburg Chg.	24.50
Millbrook	100.00
Newton Grove	53.00
Oxford	707.50
Princeton Chg.	25.00
Raleigh, Central	112.50
Raleigh, Edenton St.	1500.00
Raleigh, Epworth	50.00
Raleigh, Jenkins Memorial	40.00
Selma	111.00
Smithfield, Centenary	250.00
Tar River Ct.	200.00
Youngsville Chg.	40.00
Zebulon	42.79
Total June 1, 1936	5065.32
Total June 1, 1935	4304.15

Rocky Mount District

Bethel	300.00
Enfield-Whitakers	175.00
Halifax	128.00
Kenly	30.00
McKendree Chg.	58.00
Nashville	75.00
Northampton Ct.	160.00
Rich Square Chg.	62.50
Rocky Mount, Clark St.	50.00
Rocky Mount, First	835.00
Seaboard Chg.	176.60
Scotland Neck	100.00
Stanhope Chg.	37.50
Spring Hope	6.00
Stantonsburg	40.00
Tarboro, St. James	86.50
Walstonburg	25.00
Warren Chg.	30.00
Warrenton Chg.	191.00
Wilson, First	425.00
Total June 1, 1936	2991.10
Total June 1, 1935	2262.73

Wilmington District

Bladen	75.00
Brunswick Ct.	35.00
Burgaw Chg.	100.00
Chadbourn Chg.	185.00
Clinton Chg.	91.65
Epworth-Wesley	217.00
Fairmont Ct.	100.00
Fairson-Kenansville	80.73
Garland Chg.	36.35
Jacksonville-Richlands	225.00
Maysville	54.76
Roseboro Chg.	200.00
Scott's Hill	16.25
Southport	50.00
St. Pauls Chg.	252.08
Swansboro Chg.	100.00
Tabor City Chg.	60.00
Town Creek Chg.	50.00
Wallace-Rose Hill	143.00
Warsaw-Magnolia	100.00
Whiteville Chg.	200.00
Wilmington, Grace	140.00
Total June 1, 1936	2611.82
Total June 1, 1935	2769.49

C. A. Dillon, Treas.

Western North Carolina Conference

Asheville District

Acton	200.00
Asheville—Asbury Memorial	38.00
Biltmore	140.00
Central	1000.00
Haywood Street	425.00
Hillside Street	175.00
Black Mountain	60.30
Candler	154.00
Fairview	68.85
Flat Rock	23.48
Fleacher-Mills River	200.00
Hot Springs	76.20
Laurel	34.00
Leicester	23.00
Marshall	28.05
Saluda-Tryon	105.00
Sandy	44.00
Skyland	62.24
Swannanoa	85.00
Weaverville	400.00
Weaverville Ct.	75.00
Total	3417.12

Charlotte District

Ansonville	140.00
Bethel-Rogers	100.00
Belmont Park	400.00
Big Spring	117.25
Charlotte—Brevard St.	150.00
Calvary	500.00
Chadwick	150.00
Dilworth	200.00
Duncan Memorial	112.50
First Church	2000.00
Hawthorne Lane	1000.00
Homestead-Pleasant Grove	170.45
Myers Park	350.00
Wesley Heights	125.00
Hickory Grove	225.18
Lilesville	162.50
Marshville	58.48
Matthews-Indian Trail	10.00
Monroe, Central	200.00
Monroe Ct.	55.00
Morven	100.60
Peachland	169.80
Pineville	500.00
Polkton	100.00
Prospect	182.00
Thrift-Moores	125.00
Trinity-Derita	140.00
Wadesboro	700.00
Waxhaw	194.24
Weddington	100.00
Total	8538.00

Gastonia District

Belmont—Main St.	299.00
Park Street	160.00
Crouse	95.64
Dallas	218.73
Gastonia—Bradley Memorial	412.50
East End	80.00
Main Street	1250.00
Maylo	91.00
Smyre	468.00
Trinity	70.00
West End	50.00
Goodsonville	183.00
King's Mountain, Central	262.50

Lincolnton	800.00
Lowell	200.00
McAdenville	131.55
Mount Holly	321.00
Polkville	201.38
Rock Springs	112.00
Shelby—Central	1100.00
Lafayette St.	273.00
Shelby Ct.	31.68
South Fork	117.65
Stanley	225.00
Total	7151.63

Greensboro District

Asheboro, First	825.00
Asheboro Ct.	4.00
Greensboro—Bessemer	175.00
Bethel-Grace	160.00
Caraway Memorial	100.00
Centenary	175.00
College Place	400.00
West Market	1500.00
West Greensboro	350.00
Guilford	25.33
High Point—Calvary	65.00
Highlands	45.00
Main Street	100.00
Ward St.-Archdale	150.00
Wesley Memorial	2750.00
Liberty	33.11
Mount Pleasant	200.00
Ramseur-Franklinville	350.00
Randleman	200.00
Reidsville, Main Street	837.50
Reidsville Ct.	80.00
Ruffin	58.00
Stokesdale	22.50
Total	8605.44

Marion District

Avery	95.00
Bostic	65.00
Broad River	20.00
Cliffside-Avondale	125.00
Elk Park	22.50
Gilkey	20.00
Glen Alpine	100.00
Henrietta	75.40
Marion—First	750.00
Cross Mill	111.00
Marion Ct.	200.00
Mill Spring	100.00
Morganton, North Forest	113.00
Morganton Ct.	252.00
Old Fort Ct.	30.00
Rutherfordton	100.00
Rutherford College	85.00
Spindale	225.00
Table Rock	100.00
Total	2588.90

Mount Airy District

Ararat	40.00
Boone	150.00
Creston	52.09
Dobson	80.00
Draper	62.50
Elkin	625.00
Helton	100.00
Jefferson	103.00
Jonesville	40.00
Laurel Springs	46.78
Madison	116.00
Moravian Falls	52.50
Mt. Airy—Central	500.00
Rockford Street	80.00
Mt. Airy Ct.	220.00
North Wilkesboro	300.00
Pilot Mountain	2.35
Rural Hall	260.00
Sparta	65.52
Spray	100.00
Stoneville-Mayodan	100.00
Todd	55.00
Walnut Cove	125.00
Warrensville	32.00
Watauga	50.00
Wilkesboro	37.50
Yadkinville	28.00
Ronda	30.00
Total	3453.24

Salisbury District

Albemarle—Central	150.00
First Street	200.00
Albemarle Ct.	100.00
Badin-Tabernacle	300.00
China Grove	50.00
Concord—Central	100.00
Epworth	175.00
Forest Hill	1000.00
Harmony	100.00
Kerr Street	50.00
Westford	30.00
Concord Ct.	412.45
East Spencer	48.00
Granite Quarry	150.00
Kannapolis, Trinity	421.25
Landis	37.00
New London	125.00
Norwood	275.00
Salem	155.05
Salisbury—Coburn Memorial	75.00
First Church	625.00
Park Avenue	250.00
Spencer, Central	200.00
Woodleaf	65.00
Total	5093.75

Statesville District

Bethel-Fairgrove	64.10
Catawba	209.00
Cool Springs	202.93
Elmwood	45.00
Granite Falls	300.00
Highlands-Rhodhiss	97.75
Hiddenite	325.00
Hudson	47.76
Lenoir, First Church	100.00
Lenoir Ct.	40.00
Maiden	125.00
Mooresville—Broad St.	75.00
Central	350.00
Mooresville, Jones Memorial	25.00
Mount Zion	150.00
Newton	100.00
Olin	15.00
Shepherds	20.00
Statesville—Broad St.	300.00
Race Street	400.00
Stony Point	48.25
Taylorsville	73.40
Total	3119.19

Waynesville District

Andrews	250.00
Bethel	40.00
Brevard Ct.	24.00
Canton	650.00
Clyde	51.15
Cullowhee	75.00
Crabtree	55.00
Dellwood	47.00
Fines Creek	25.00
Franklin	200.00
Franklin Ct.	49.00
Hayesville	150.00
Jonathan	20.00
Junaluska	112.00
Macon	58.85
Murphy Ct.	52.50
Robbinsville	50.00
Waynesville	425.00
Webster	33.75
Whittier	48.00
Total	2416.25

Winston-Salem District

Advance	62.50
Bunker Hill	5.00
Davidson	169.13
Davie	137.50
Denton	93.00
Doubs	83.00
Erlanger	25.00
Farmington	88.00
Forsyth	100.00
Hanes-Clemmons	50.00
Kernersville	99.88
Lexington, First Church	1000.00
Linwood	115.00
Mocksville	100.00
Reeds	25.00
Thomasville, Main St.	1000.00
Thomasville Ct.	100.00
Walkertown	112.50
Welcome	550.00
Winston-Salem—Centenary	5000.00
Central Terrace	175.00
Grace	35.00
Green Street	200.00
Hiatt-Sedge Garden	65.00
Ogburn Memorial	100.00
Total	9493.51

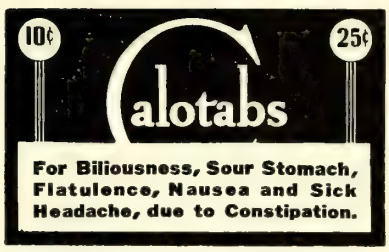
Grand totals—

To June 1, 1935	$54,270.04
To June 1, 1936	53,877.03
Decrease	393.01

The following amounts were received just a little too late to be included in the above statement:

Catawba, Statesville district	$ 21.00
Elmwood, Statesville district	47.00
Cliffside, Marion district	25.00
Proximity, Greensboro district	125.00
Danbury, Mt. Airy district	25.00
Pilot Mountain, Mt. Airy district	105.45
Total	348.45

E. O. Cole, Treas.



Back of a hearty appetite

. . . . . A Clean System

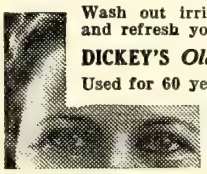
A hearty appetite is something to be proud of, because it usually indicates that the digestive system is in a healthy condition. Without a real desire for good, wholesome food, the body cannot be properly nourished.

Biliousness and sluggishness dull the appetite and tend to make men and women finicky about what they eat.

Slowing-up of the work of the digestive system (ordinary constipation) sometimes is attended by such disagreeable symptoms as bad taste in the mouth, coated tongue, sensation of fulness after meals, distention of the abdomen, eructations of gas, sick headache, dizziness, spots before the eyes, and a dull, tired feeling.

Black-Draught revives activity of the lower part of the digestive system, relieving constipation. It is purely vegetable in composition, — a reliable, natural remedy for sluggish elimination. Sold in 25-cent packages.

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(Chartered 1903)

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To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1936

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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Write

J. H. SHUMAKER, *General Secretary*

Home Office: Association Building, 808 Broadway, Nashville, Tennessee.

Sunday School Lesson

JUNE 17

By Prof. Rollin H. Walker

Jesus in Gethsemane

Scripture—Luke 22:39-71

Jesus had not heard of Judas' bargain with the high priests or of their plan to come and take him that very night, but the spiritual man has other ways of sensing a coming crisis than by reports through word of mouth. Jesus felt in every fiber of his being that his time was at hand. And whenever he was facing a crisis it always made him think of the temptation that would soon come upon his disciples. So he said to them, "When I sent you forth without purse and scrip, lacked you anything?" And they said, "Nothing." But now, said he, "He that hath a purse let him take it, and likewise a scrip, and he that hath no sword let him sell his garment and buy one."

Buy a Sword

It was a chilly night and hence his reference to selling their garments was a striking one. It proclaimed the days when men would receive them gladly, and deem it an honor and privilege to entertain them as messengers of the great Rabbi, were over. Now you will meet the gathering opposition of the haters of your Lord, he said, and in time they will be hunting you as criminals. You must have a sword to defend yourself. The fact that, a little later, Jesus forbade Peter to use his sword shows beyond a doubt that he was not referring to a literal sword. They that take the sword, said he, shall perish by the sword. He meant that his apostles must go mentally and spritually prepared for fierce conflict, and be ready to parry with their wit and wisdom any thrust of the enemy. They were to be armed with something much more effective than a sword.

When, after the last supper, the disciples arrived at the garden whither Jesus had led them, there suddenly came upon him an inexpressible weight of depression. "My soul," said he, "is exceedingly sorrowful, even unto death." It seemed to him that he would literally die there from stress of soul.

The critics who insist that the gospel stories have been heightened in the interest of Christ's divinity before they were written down, have here a story that does not fit into their theory. For this narrative of the way in which Christ in pitifully human fashion begged again and again to be delivered from the horror of the cross seems on the surface quite out of harmony with his divinity, and yet the gospels record it. And they also record his pathetic reaching out for the human sympathy of his disciples in the midst of his struggles.

Evidently the evangelists were faithful to the facts, in spite of their theories. And for this we are grateful to them. For strangely enough, the divine power of Christ to save us in the midst of our weakness and our sin is most perfectly conveyed to us through these stories of his human struggles. If a man wishes to get the electric current of supernatural power he had best plug in at the point where our Lord seems most utterly human. This is a great mystery, but it is profoundly true.

The explanation of our Lord's agony in the garden has depths which we cannot plumb. Of course, as a young man, he found it hard to give up his imperial ambitions and hopes of final triumph in his mission. Then, there was the natural shrinking from a death of shame and unspeakable torture.

We must remember, too, that Jesus was the most sensitive person who ever lived. He loved more than anyone had ever loved, and hence he felt the betrayal of his love more deeply. Anyone would shrink from being murdered, but above all he would shrink from being murdered by his own loved children.

The Lonely Struggle

Jesus wished to be alone. He removed from his friends about a stone's cast. And yet he wished his disciples to watch with him. While he did not want their words of comfort, he craved their sympathetic awareness of his struggles. But alas, after the excitement of the day, the disciples sank down into the slumber of sheer exhaustion. And so Jesus had to pass through his darkest hour alone.

Some of us know, in small degree, a similar experience. How we needed a friend to watch with us! But they were reading the paper or gossiping on the front porch. After one has had such an experience he prays earnestly that he may never let a friend pass through his Gethsemane while he dozes or gossips.

The disciples needed to watch and pray not only for Christ's sake but for their own. For the supreme hour of trial was upon them as well as upon Jesus. How suddenly we all of us may pass from apparent security to our supreme and desperate struggle! The best preparation for our own dark time is habitual sympathy with others in theirs.

Three times the agonizing prayer of Jesus was repeated. Three times he said, "Nevertheless not my will but thine be done." Finally he realized that the answer to his prayer was to be strength to bear the suffering that he feared. (Compare 2 Cor. 12:7-10.)

But, as so often happens, the refused petition was answered more abundantly than if it had been granted, for through the refusal of the request to escape the cross Jesus entered into eternal glory (Revelation 5:9-14) and became the Saviour of the world. We might say of our Lord's petition to be delivered from the cross that no prayer was ever so completely denied, for he suffered to the extreme limit. And yet no prayer was ever so completely answered, for in place of his request God gave him all power in heaven and on earth.—Northern Advocate.

AFTER ALL, FEW REALLY WANT FREE SPEECH

Freedom of speech is something you confer, not something you acquire. The man who believes in free speech gives his hearer the right to criticise him or even to contradict.

You can always contradict, by main force, and you can go on from there, draw pistols and fight a duel, but you can have freedom of speech only if the speaker offers his ideas candidly for your examination, and promises in advance not to be angry if you find a flaw in them.

That is why free speech is rarely granted, and rarely desired. It is possible only among those who love truth more than they love themselves.

It is possible only when the love of truth is both passionate and disinterested—a difficult combination of virtues. It is possible only where the curious mind is accompanied by the humble heart.—John Erskine.

THE AMERICAN GIRL

My neighbors, Elizabeth Emerson Jones,
Is ardent American clear to her bones—
Yet, though she was certainly born in New York,
The flash of her wit hints at kinship in Cork.
Her fairness of hair and her eyes' azure shine
Came surely from Sweden by way of the Rhine,
Whereas olive skin and an indolent grace
Suggest Andalusia and old Spanish lace.

Though she lends to her hat and her gown such an air
You know a Parisian is hiding somewhere,
A casual glance at her short, pretty nose
Brings thought of the Kremlin and Russia's deep snows,
And I'm free to confess her school record is such
That I often reflect, "Ah, you can't beat the Dutch!—"
All of which being true, I am minded to sing
Of her color, like Warwickshire hawthorn in spring.

In brief, though the Stars and the Stripes have her heart,
Of many fair lands she is product and part
So—Gretchen, Dolores, Wilhelmina, Marie!—
She sends you her greeting, most warmly through me,
Hark, Heidi, far up where your mountain sheep graze,
And Tessa, whose town rims the bluest of bays,
Diana and Olga in far-away lands!—
American Betty holds out her two hands!

—Jane Tallman, in The American Girl.

A Gold Mine Discovered!

ONE HUNDRED AND TWENTY-FIVE THOUSAND METHODISTS WANTED TO WORK IN THIS GOLD MINE. THE MINE HAS FIVE THOUSAND DOLLARS IN IT. IF ALL THE CHURCHES, SUNDAY SCHOOLS, MISSIONARY SOCIETIES AND FRIENDS WILL ASSIST THE METHODIST ORPHANAGE IN GATHERING UP THE TENS OF THOUSANDS OF OCTAGON SOAP COUPONS, WE WILL HAVE FIVE THOUSAND DOLLARS WITH WHICH TO REPAIR AND FURNISH OUR BUILDINGS.

Let's Everybody Get Busy and Exhaust this Gold Mine!

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The Old Reliable Remedy
FOR
MALARIA
A Good General Tonic
Which Helps
Restore Strength
Used for 65 Years

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Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there has been functional monthly pain, from the early 'teens, through the years of mature womanhood and into the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it as directed. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

BOTH ARE BLESSED

And they brought little orphan children to the Methodist Church and the Church said, "Suffer the little children to come unto me and forbid them not, for of such can the church be used in the building of the kingdom." More urgent and deserving groups of children are being pressed upon the Children's Home's attention now than at any time within the memory of this scribe. The church's institution for the care of orphan children is being entreated to take the little children in. Thanks to its friends, the church's institution, in the run of time, will take many of these children within its fold to care for them and to love them. In so doing both the church and the children will be blessed.

WADESBORO FRIENDS

Our singing class lived through a happy day yesterday. It left home before seven o'clock in the morning and was ready to give a program before a large and lovely congregation at First church, Wadesboro, at nine forty-five. Supt. Tom Little and Rev. Paul Hardin, Jr., had everything in good shape and our short stay with our good Wadesboro friends was happy and fruitful. In addition to the singing class three girls were presented to the congregation, these girls being sponsored by certain groups in the Wadesboro church school. The regular fifth Sunday offering, taken after we had departed, amounted to over $40. Everything looks mighty good at Wadesboro, pastor and people included.

LILESVILLE CIRCUIT

Hurrying away from Wadesboro we were soon at Forestville, a nice brick church located in a lovely grove on state highway No. 20, three miles from the Pee Dee river, the eastern boundary line of our conference. Here Rev. L. P. Barnett, the beloved pastor, had led in the assembling of representatives from the entire circuit in a charge-wide meeting, the Children's Home singing class featuring the morning session and a Cokesbury training school featuring the afternoon session, Rev. W. A. Kale being the instructor. We had a mighty fine hearing from our Lilesville circuit friends and at the conclusion of our program they readily contributed about three-fourths of the charge's ten per cent apportionment. Brother Barnett is a most loyal Children's Home supporter, he and his good wife having repeatedly visited us. The dinner spread on a long table at the noon hour by the choice women was a lovely sight to behold and a delightful experience to enjoy.

HE HAS NO DAD

After our group of children had rendered their program at Forestville yesterday Brother Barnett called little redheaded Johnnie Shelton, a member of the singing class and quite a talented little speaker, up from his position and had him stand. Standing behind this little fellow with both hands on his shoulder Brother Barnett said, "This little boy may have better food to eat and choicer clothing to wear than my little girl, but he has no dad. My little girl's dad may not be very much account, but my little girl thinks he is the biggest and best man in all the world. She loves her dad. But Johnnie has no dad. The children at the Children's Home are deprived of their parents. Let's do the best we can as foster parents for them." The incident was not overdone, but it was done in about the most effective way I have seen an appeal made.



Showered with gifts

MOUNT AIRY DISTRICT

This scribe was mighty glad to attend the opening session of the Mount Airy district conference as it assembled in goodly numbers and in healthy spirit in Jonesville Thursday of last week. Presiding Elder Gibbs had his plans well worked out for the opening session to begin at two o'clock in the afternoon and to continue through the following day. A large number of delegates were present and they were absorbed in the hospitable homes of Jonesville, Elkin and Boonville. The allotment of delegates was after the good old-time fashion of staying over night, the hearing of a good sermon and an early rising next morning for a full day's work. Reports indicated that the district work was in healthy condition.

MARION DISTRICT

I have just gotten back from the Marion district conference held in the Oak Hill school house hard by Oak Hill Methodist church on the Table Rock circuit. It was a wonderfully fine conference. Beginning Sunday morning with a sermon by Rev. A. W. Plyler and extending through the afternoon, at which time a young people's meeting was held, to which came several hundred more than could be seated in the school auditorium with accommodations for 600 people, it continued with accelerated momentum. Reports were to the effect that Editor Plyler preached a wonderfully fine sermon and that the entire day was gloriously successful. The business session of the conference followed throughout Monday. Presiding Elder P. W. Tucker had a carefully worked out program which carried with it spirit, fervor and forcefulness. The district's business is in good shape and, better than that, the district leaders are happy in the good business they are doing.

A FORCEFUL ADDRESS

Without doubt the address on prohibition delivered at the Marion district conference by Rev. J. W. Moore, pastor of First church, Marion, was the most forceful address on the subject I have ever heard. It was a masterpieec and with it there came a forcefulness that made a fellow want to become militant in his efforts to put the liquor business out of business. Brother Moore began his address after this fashion: "My mother died when I was six years old and I was left with a drunken father. My father was plenty good when he was sober, but when he was drunk he was terribly bad. I was soon placed in another home where for 16 years I was a part of the organization that handled a government distillery. I know all the details connected with making liquor, how it was sold and how it was stole. I was a part of it for a long time. I did not drink because someone had to stay sober in order to run the business. I was an agent in the selling of forty thousand gallons from a stamped barrel that held at one time only forty-five gallons, the entire forty thousand gallons being sold under the forty-five gallon stamp." From this beginning of his analysis of the making, the handling and the results of liquor was masterful and created a profound impression upon the congregation.

BOBBY BOWLES

The picture this week is that of Elizabeth Bowles, better known to us as Bobby Bowles, one of the larger members of our baby cottage family. Bobby had the happy experience of going with our singing class to Wadesboro, where she met Mrs. W. P. Ledbetter, Miss Pauline Pinkston and other members of the Wesley Philathea class, the group sponsoring her clothing needs. Bobby came back with a whole lot of toys and quite a bit of spending money. This little girl has been having a lot to talk about today.

Around the World and Homeward Bound

By SNEED OGBURN

Are the Japanese friendly

Well, note the following:

"To work for seven years teaching Bible and English in a mission school and then to be god-speed homeward is a great experience.

"I tried to keep folks from bringing presents to our home, knowing how etiquette and custom often causes the poorer ones, among whom were our friends for the most part, to spend their all on presents; and to keep them from troubling to travel ten miles down to our boat to say goodbye. I myself during the seven years seldom went down to the wharf to speed friends of our own campus. I told few we were leaving. I urged our school to let us depart quietly —even staving off the school dinner regularly given to one departing. I urged our principal, a Japanese, Mrs. Manabe, not to come to the boat nor to let the students come, as it was winter and examination time. (Usually the whole staff and student body go down).

"The result: The teachers gave me six books on Japan they knew I should enjoy; there was a chapel service at which all bade me goodbye and the principal on behalf of the school gave me a lily painted on a scroll by Japan's famous artist, Mr. Sadakata, with the words of Jesus, 'Consider the lilies.'

"The teachers gave me their cards, and students wanted my address so we could write; Masters Fukushina and Morimoto, specialists in insectology, and Masters Yavnoshiro and Obana brought candy; Mrs. Mizuko, whose two sons had been in my classes, herself a cripple, brought us a Japanese cloth with characters of blessing on it; Mr. and Mrs. Nishida, whose crippled son faithfully came to my Sunday morning Bible classes; the father, in the government horticultural office, brought oranges; Masters Toyotsu and Teranishi brought an album of famous prints, and took pictures of me with their new kodak; and Brother and Mrs. Nitani, he the pastor of our church in Mikoge, came to bring us their picture taken on the fiftieth anniversary of their baptism as Christians. All were glad to offer something; but the Mitonos were beaming!

"The principal and ten teachers, students of all the five classes, came down to the boat to tell us goodbye; and when we sailed there were in our cabin gifts of dolls, lacquer bowls, baskets of fruit, candy and pictures."

Thus says my diary. And there is the story. Do the Japanese care for our friendship?

"What of the Chinese?"

We saw the native Chinaman, we thought, at Soochow, 50 miles from Shanghai. My diary again, written on the train from the latter to the former place, riding second class in February:

"Farm houses surrrounded by bamboo fences. Mud huts, grass huts, canals, flat farm lands; windowless white-walled barracks, telegraph wires; red tiled houses, ducks- crows, goats, lambs and sheep; raised mounds of earth in almost every division of land, probably ancestral graves; a funeral with brass band; acres of dead stalks being harvested, straw stacks, clusters of farm houses in a walled compound. No mountains anywhere. Water buffaloes and cows. Grass covered paths one foot wide; farmers in blue shirts; children in prints, blue, purple garments so wadded they they can hardly walk. No chimneys nor smoke anywhere. Few streams. A few women working in fields. Houses with walls painted blue and Chinese letters. Gasoline tanks; lotus ponds. The hoe the only machine in evidence for 30 miles. One station barb-wired. Soldiers in evidence occasionally. White-sailed junks. Few good roads, none macadam.

"Women and men smoking on our train; packages of tea and dried chrysanthemums and glasses of hot water for these passed free to each passenger. Tiffin served just where you are. (We didn't partake). Magazines offered by news-butch. Two big-pistoled soldiers go through.

At Soochow station and city such poverty as I never want to see again: Jinrikishas about to fall to pieces; barefooted peddlers and snow falling. Houses dark and full of—what? Ragged children and slovenly women in the streets. Canals—black water and other things in them. China proud of her age, but never having rubbed the dust and dirt off her family heirlooms; boasting of her ancestry but gilding their tombs midst sqaulor and ignorance; bringing hordes of children to birth that they may complete the uninviting round of privation, squalor and death."

But here is Mrs. Eng, a young Chinese student, dressed neatly and speaking perfect English, a new generation, and we must put him into our picture. Efficiently he helps us in all we need: lunch, rail tickets to Soochow, exchange of money, making a few purchases.

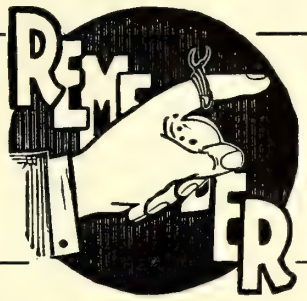
We have a university—we saw it—and a hospital at Soochow. Foreign missionaries and Chinese working together —a Chinese head of the school now.

Is China friendly? How may we show ourselves friendly?

CONTENTMENT CAN POISON THE CHURCH

Contentment is the bane of the church. When the church ceases to be a great adventure and comes to eminent wealth and respectability and becomes conservative, and becoming conservative becomes ineffective, it is time for a change. Presbyterians need daring and heroism and adventurous spirit.—Joseph A. Vance, Moderator, Presbyterian General Assembly.

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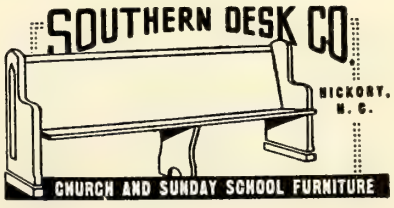
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CHURCH AND SUNDAY SCHOOL FURNITURE

Children's Storyland



THE BIRTHDAY RING

By Alice Annette Larkin

Stanley was deep in a story—so deep that the telephone rang several times before he really heard it. Reluctantly he finally got up to answer the call.

"Oh, Stanley," came his sister's voice over the wire, "I must have left my ring on the kitchen table. You know I took it off when we made popcorn balls, and I forgot to put it on again. Please look right now. I have to wait for my music teacher, so we won't be home till supper time. If Althea stops as she said she would, tell her to take all the left-over popcorn out to the farm for the squirrels. We won't want any more. Don't forget, Stanley—about the ring, I mean."

Stanley hung up the receiver. It was warm in the living room, so he opened the front door. The porch swing looked very comfortable and the gentle spring breeze that blew in was invitingly cool.

"Guess I'll sit down and finish this story while I'm waiting for the fellows to come along," said Stanley to himself. "Hazel called up when I was just getting to the most interesting part. Her ring'll be all right for a few minutes."

Stanley read on and on until suddenly twoboys ran into the yard with bats and balls.

"Come on, Stan," they called. "The vacant lot next to your place is in dandy shape of a game. The other fellows are on the way, so you'd better hustle."

Stanley dropped his book and ran for his hat. He had forgotten about Hazel's ring, and he wouldn't have thought of her message to Althea if he hadn't met Althea face to face as he was running around the house on his way to the ball game.

"Say, I didn't know anybody was coming," he stammered. "I didn't lack much of running into you. But listen, Althea, Hazel said for you to take all the left-over popcorn for your squirrels. I guess you'll find it in a basket in the kitchen. The key's in that box of geraniums on the back porch. Just put it back when you're through. I'm in an awful hurry or I'd get the corn for you."

"Oh, I'll find it all right," Althea replied. "But I've got to hurry, too, for father's waiting out in the car for me. Thanks for the popcorn."

For a long time Hazel Barber had wanted a birthday ring. Whenever she went into the little store on the corner she stopped to look at the rings, especially those with green stones in them, but not until this year had her wish for one come true. A few days before her birthday a small package had arrived from Aunt Ruth in California, and when she had opened it she had found the prettiest birthday ring she ever saw.

Hazel had been anxious to wear the ring when she went to the city for her music lesson, but, as she told Stanley, she had taken it off when she made popcorn balls and then frogotten to put it on again. Althea had been there then, and she had said, "You'd better be careful where you put your ring, Hazel. You'd feel dreadfully bad if you should lose it. It's lovely. I almost wish I'd chosen a ring for my birthday instead of roller skates. Isn't it funny our birthdays come in the same week? We're almost twins."

The big clock in the hall was striking six when Stanley came back to the house. "Father and mother and Hazel ought to be home right away," he said to himself. Then, for the first time in three hours, Stanley thought of the ring that Hazel had asked him to find. Well, he'd go do it now, then he'd be sure it was all right.

And whistling a gay tune, Stanley hurried out to the kitchen. He was so sure he would find the ring on the table that he was astonished when he saw the table had nothing on it except a little patch of late afternoon sunshine.

"The ring must have rolled off on the floor,, he thought. "I'll find it in a jiffy." And getting down on his knees, he carefully examined every foot of the floor, but the ring wasn't there. What had become of it? Stanley was getting worried.

"Hazel must have put it somewhere else," he finally decided, "Maybe in that blue bowl up there. I saw her doing something with that—or maybe in her apron pocket. I'll have to look everywhere." But, though he searched and searched, he could find no trace of the ring.

"Hazel will blame me awfully," he said to himself, "but I really meant to find it and put it away for her. No one else has been in the kitchen except Althea Hale, and she's Hazel's best friend."

Suddenly a car stopped in front of the house, and a moment later Hazel came hurrying in. "Oh, Stanley, did you find my ring?" she asked at once. And Stanley had to admit that he didn't. He tried to explain and say he was sorry, but Hazel went into the kitchen without answering him. She, too, looked in the blue glass dish and every other place she could think of.

"Oh, I wish I hadn't gone to the city for my lesson or had Althea here or done anything except take care of my lovely ring," she said at last.

"Lovely ring!" That reminded Hazel of what Althea had said about it. Could Althea have hidden the ring because she was jealous? She wouldn't have taken it to keep, but she might have tried it on and lost it. Stanley said she was alone in the house. If the Hales only had a telephone she could call up and ask Althea if she'd seen the ring. Well, she'd ask father to take her out to the Hale farm early in the morning.

Breakfast at the Barber home was early, but Hazel and Stanley had hardly tasted their cereal when there came a loud knock on the back door. A moment later Althea burst into the room. "Oh, Hazel, you almost lost your ring!" she exclaimed. "I took the popcorn you gave me out to the feeding place for birds and squirrels and scattered it all around. Then I went into the house to watch for the gray squirrels. It wasn't long before six of them came, and they liked that corn better than anything I've given them this spring."

"But the ring?" asked Hazel.

"Well, suddenly I saw something green and gold and shiny on the ground in front of one of the squirrels. He acted as if he wanted to pick it up and I was frightened, for it looked like a ring. I ran out there as fast as I could, and it was. A piece of popcorn was stuck right inside of it. It must have been in the little heap of popcorn Stanley left on the table, and when I brushed the corn off into the basket that went with it. I was hurrying so I didn't see it. Stanley told me to tkae all the popcorn."

"Oh, Althea, I cant' ever thank you enough for saving my ring!" exclaimed Hazel. "I'm going to be more careful of my things after this." And to herself she added, "And more careful about blaming my friends for things they would never, never do. I'm glad Althea doesn't know the thoughts I had."

Stanley said very little, but he had

WHAT HAPPENS TO WHISKEY DRINKERS

If you drink whiskey, rum or ale,
You will land in the city jail.
Then you would feel quite silly, I should think.
You will say, "Why on earth did I have to drink?"
If you were quite strong at first,
After you drink you will reverse.

"Temperance poem prize" won in a children's contest at Chapel Hill by Caroline House, 10 years of age.

made a solemn resolution that, when some one was depending on him to do something, he would do it at once. If the ring had never been found, Hazel might have lost her best friend.—Zion's Herald.

THE WORLD A KINDLY PLACE

By C. B. Riddle

On April 20, little three-year-old Kelvin Rodgers sailed from Melbourne on a 10,000-mile trip, his destination being Philadelphia.

This little boy's age, his name, the 10,000-mile trip, and the destination are not important. It is important, however, to know why he is making the trip.

Little Kelvin has a nail in his right lung. Australian specialists have had the boy under their care for more than a year but have been unable to remove the nail because of lack of special surgical equipment. Kelvin is one of four children of a motor mechanic who earns $20 a week. The father's funds have been exhausted by the long medical battle against the little son's death.

The little fellow's plight was brought to the attention of the U. S. Shipping Board, and free passage has been arranged for him and his mother. Temple University Hospital in Philadelphia is surgically equipped for the required operation. The operation will be performed without charge, and also hospital care and care for the mother will be accorded gratis.

Sympathy and heart language know no bounds, no distance, no barriers. So in far-off Australia human sympathy and understanding have touched an obscure family, given inspiration and hope to a father, to a mother, three chidlren, and above all to little Kelvin, who will no doubt win his battle against death.

Cynics may try to tell you otherwise, but in the face of their protesting against the goodness and the greatness of the human heart, the world is still a kindly place.—Religious Telescope.

A DECORATED HERO

J stands for January, and January stands for snow. Big, fluffy white flakes began to drift down. As dark settled it snowed harder. Jean could hardly see her father and Mark coming in from the barn with the milk. They stamped noisily on the back porch and came into the kitchen with the foaming pails.

"Looks like we're going to have a big one this time," said daddy.

Supper was ready and they sat down to eat. Such a good, hot supper, too! Beef soup with all kinds of good vegetables in it and hot muffins with butter and a caramel pudding baked in a deep, stone crock.

"Oh, jolly, we don't have to go to school tomorrow or next day!" said Jean.

"And won't we eat snow cream tomorrow, though!" said Mark smacking his lips.

"Listen!" said mother. "What's that?" There was a scratching at the door and a quick, sharp bark. Father went to see. When he opened the door a shepherd dog instantly pushed through and stood shivering and blinking at the light.

"Oh, the poor thing!" cried Jean. She poured some sweet milk into a bowl and took it to him. But the dog paid no attention to the milk.

"Wonder where he came from," said daddy. No one could guess. He was a splendid looking fellow, brown and white with intelligent, appealing eyes that looked from one friendly face to another. His tail wagged hopefully. His body wriggled with excitement.

"Don't you worry, old fellow," said Mark, patting his head. "We'll take care of you." But for some reason the dog was not satisfied. He gave a sharp little bark and looked at the floor.

"Wonder if he came to get help for some one," said daddy.

"That's it," shouted Mark, and he ran to open the door. The dog bounded out and down the steps. Mark and his father followed with a flashlght.

"Look, daddy! It's a car in trouble," said Mark. A tail light made a spot of red down the road. When they got there they saw that the car had turned upside down,and a young woman was partly fastened down under it. A very small boy was beside her crying. Mark and his father got a pole and pried up the car and got the little boy's mother out. They rubbed her face with snow, and presently she opened her eyes and looked around and smiled.

When they were all at the house and the small boy's mother was snugly tucked in bed, and the small boy's father had been telephoned to, and when the small boy himself was nodding over a mug of warm milk, the dog sat down before the fire and beat his tail contentedly on the floor. Then came Jean bringing an old war medal that had been given her grandfather for bravery. She tied it around the dog's neck with a pale blue ribbon and said, "There now, doggie! That's for gallant service."—Religious Herald.

The youngster in the art gallery looked long and earnestly at the painting. Then he read the inscription.

"Do you like it?" asked mother.

"Oh, I like it well enough," he answered, "but I don't understand it."

"What is it you don't understand?"

"Why, it says, 'Wild Horses—after Rosa Bonheur.' I can see the horses all right, but where's the girl they're after?"

There was a crash in the kitchen. The mistress found the maid and little Margaret gazing at something on the floor.

"Oh, mother," exclaimed the child, "just see the lovely jig-saw puzzle Nora has made out of one of the new plates!"

"Auntie," asked little Jane, "why do you put powder on your face?"

"To make me pretty, my dear."

"Auntie," suggested Jane, after thinking a moment, "are you sure you're using the right kind of powder?"

COULD NOT DO HER HOUSEWORK



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July 9-19—Corbin, Ky.
July 23-August 2—Wilmore, Ky.
August 3-16—Mendon, Ohio.
August 18-23—Balls Creek Camp, N .C.
August 28-September 6—Salem, Va.
Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
THIRD ROUND

	June
Brooksdale, Allensville, 11	6
Rougemont, Riverview, 11	7
Andrews-Massey, Soapstone, 3	7
Bynum, Ebenezer, 11	13
Orange-Carrboro, Orange, 11	14
Cedar Grove, Prospect, 3	14
Leasburg, Salem, 3	21
Person, Oak Grove, 11	28
East Roxboro, 7:30	28
	July
Mebane, 8	1
Milton, Connelly, 11	5
Yanceyville, Shady Grove, 7:30	5
Duke Memorial, 8	7
Roxboro, 8	8
Chapel Hill, 8	9
Durham Ct., Pleasant Green, 11	12
Webb Avenue-Holt's, Webb Avenue, 8	12
Front Street, 8	15

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

	June
North Gates, Kittrells, 11 and 1	6
Dare, Mashoes, 11	7
Manteo, 3:30	7
Wanchese, 8	7
Chowan, Evans, 11 and 1	20
Kennekeet, Salvo, 11	21
Hatteras, Frisco, 8	21
South Mills, Sharon, 11 and 1	27
Kitty Hawk, Duck, 11	28
Moyock, Memorial, 8	28
	July
Pasquotank, Hall's Creek, 11 and 1	3
South Camden, Perkins, 11	5
Currituck, Hebron, 8	5
Hertford, 8	8
Gates, Philadelphia, 11 and 1	11
Edenton, 11	12
Ahoskie, Colerain, 3:30	12
Murfreesboro-Winton, Union, 8	12

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

	June
Sanford, 11	7
Biscoe, Star, 8	7
Laurel Hill, Sneads, 11	21
Hamlet, 8	21
Hemp, Smyrna, 11	28
West End, Marcus, 3	28
Mt. Gilead, 8	28
	July
Jonesboro, Poplar Springs, 11	5
Person Street-Calvary, Gardner's, 3	5

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

	June
Middleburg, Cokesbury, 11	7
Henderson, City Road, night	7
Tar River, Ebenezer, 11	14
Clayton, night	14
Smithfield, 11	21
Newton Grove, Ebenezer, 3	21
Selma, night	21
Raleigh, Epworth, 11	28
Raleigh, Jenkins Memorial, night	28
	July
ebulon, Wendell, 11	5
Franklinton, Wesley, 3	5
Youngsville, Bunn, night	5
Louisburg, 11	12
Creedmoor, Grove Hill, 3:30	12
Henderson, First Church, night	12
Fuquay, Cokesbury, 11	19
Cary, night	19
Oxford, night	22
Bailey, Mt. Pleasant, 11	26
Garner, night	26

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

	June
Stanhope, Gold Valley, 8:30	7
Robersonville, Hamilton, 8	14
Elm City, Zion, 11	21
Nashville, Maple Creek, 8:30	21
Bethel, 8	21
Kenly, Lucama, 8	23
Norlina, Zion, 11	27-28
Warren, Bethlehem, 3:30	28
Weldon, 8	28
	July
Garysburg, Oak Grove, 11	5
Littleton, Bethel, 3:30	5
Warrenton, Hebron, 8	5
Rich Square, Pinners, 11	12
Scotland Neck, 8	12

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

	June
Whiteville, 11	7
Halisboro, Shiloh, 3	7
Wilmington, Grace, night	7
Elizabeth, Singletary, 10 a. m.	14
Bladen, Live Oak, 3	14
Maysville, Tabernacle, 11	21
Swansboro, Oak Grove, 3	21
Jacksonville-Richlands, Richlands, night	21
Chadbourn, Fair Bluff, 11	28
Lumberton, Chestnut Street, night	28
	July
Roseboro, Halls, 11	5
Wilmington, Trinity, night	5
Epworth-Wesley, Federal Point, 11	12
Wallace-Rose Hill, Charity, 3	12

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

	June
Candler, Pleasant Hill, 11	6
Hot Springs, Fairview, 11	7
Marshall, 8	7
Hendersonville, 11	14
Fletcher-Mills River, Horse Shoe, 2:30	14

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

	June
Homestead, Pleasant Grove, 11	7
Calvary, night	7
Brevard Street, 11	14
Belmont Park, night	14
Marshville, Wingate, 11	21
Hickory Grove, night	21
Bethel-New Hope, New Hope, 11	28
Morven, Sandy Plain, 2:30	28
Wadesboro, night	29
	July
Thrift-Moores, Moores, 11	5
Big Spring, night	5
Ansonville, Concord, 11	12
Lilesville, 2:30	12
Polkton, Wightman, 11	19
Peachland, Fountain Hill, 2:30	19
Monroe, Central, 11	26

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

	June
Cherryville, First Church, 11	14
Cherryville Ct., Mary's Grove, 2:30	14
Gastonia, Smyre, night	14
Lowesville, New Hope, 11 and 3	20-21
Lowell, South Point, 11:	21
Gastonia, Maylo, night	21
Stanley, 11	28
Rock Springs Ct., Mt. Pleasant, 2:30	28
Gatsonia, East End, night	28
	July
Kings Mountain, 11	5
Bessemer City, night	5
Polkville, Clover Hill, 11	11
Cramerton, 11	12
Dallas, Puett's Chapel, 3	12
Gastonia, Trinity, night	12

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
THIRD ROUND

	June
Ruffin Ct., 11 and 2:30	7
Jamestown-Oakdale, 7:30	7
College Place, 7:30	10
Coleridge, 11 and 2:30	14
Highlands, 7:30	14

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Liberty, 11 and 2:30 21
Pleasant Garden, 11 and 2:30 21
Wesley Memorial, 7:30 21
Mt. Pleasant, 11 and 2:30 28
Gibsonville, 11 and 2:30 28
Ward Street, 7:30 28

July

New Hope, 11 and 2:30 5
Randleman, 11 and 2:30 5
Asheboro, First Church, 11 12
Farmer, 11 and 2:30 12

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
THIRD ROUND—IN PART

June

Old Fort Ct., Mill Creek, 11 7
Old Fort Station, night 7
Marion Ct., Glenwood, 11 14
Cross Mill, Capernium, 3 14
Marion Mills, Clinchfield, night 14
Micaville, Celo, 11 21
Bald Creek, Borings Chapel, 3 21
Burnsville, night 21
McDowell Ct., Bethel, 11 28
Table Rock, Linville, 3 28
Valdese, night 28

July

Rutherfordton, Gilboa, 11 5
Gilkey, Mt. Hebron, 3 5

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
THIRD ROUND

June

Moravian Falls, Buelah., 11 6
Jefferson, Zion, 11 7
Warrensville, Clifton, 3 7
Creston, Scutherland, night 7
Rockford Street, 11 14
Mt. Airy Ct., Imogene, 3 14
Ararat, Chestnut Grove, night 14
Sparta, Piney Creek, 11 21
Laurel Springs, Mt. Zion, 3 21
Helton, Greenwood, night 21
Danbury, Pine Hall, 11 28
Sandy Ridge, Snow Hill, 3 28
Walnut Cove, Palmyra, night 28

July

Spray, 11 5
Stoneville-Mayodan, Stoneville, night 5
Leaksville, night 8
Elkin, 11 12
Ronda, Maple Springs, 3 12
Jonesville, Longtown, night 12

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
THIRD ROUND

June

Forest Hill, 11 7
Concord Ct., Carmel, 3 7
Concord, Central, night 7
Pastors' School 14
Norwood Ct., Randall, 11 20
Concord, Harmony, 11 21
Mt. Pleasant, Mt. Pleasant, night 21
Granite Quarry, Providence, 11 28
New London, Bethel, 3 28
East Spencer, Main St., night 28

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

June

Mooresville Ct., McKendree, 11 7
Elmwood, Ebenezer, 3 7
Mt. Zion, night 7
Statesville Ct., Midway, 11 21
Whitnel, Zion, 3 21
Granite Falls, night 21
Hickory, Westview, night 24
Hickory, First Church, 11 28
Newton, night 28

July

Davidson, Fairview, 9:45 5
Olin, Snow Creek, 3 5
Hiddenite, Liborty, 11 12
Lenoir Ct., Olivet, 3 12
Lenoir, First Church, night 12

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

June

Crabtree, Davis Chapel, 11 7
Murphy, night 7
Webster, Webster, night 14
Robbinsville, Robbinsville, night 14
Glenville, Glenville, 11 21
Highlands, Horse Cove,, 3 21
Fines Creek, Cattaloochee, 11 28
Delwood, Maple Grove, 3 28
Clyde, Harmony, night 28

July

Sylva, 11 5
Andrews, night 5
Franklin Ct., Snow Hill 12
Bryson City, night 12
Cullowhee, 11 19
Hayesville, Myers Chapel, 3 26
Murphy Ct., Peachtree, night 26

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

June

Hanes-Clemmons, Bethel, 11 7
Reeds, 3 7
Grace, night 7
Thomasville Ct., Pleasant Hill, 3 14
Walkertown, 11 21
Mocksville, night 21
Ogburn Memorial, Shiloh, 3 28

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BYERLY—Ephraim Byerly, son of the late Francis and Sarah Bailey Byerly, was born December 25, 1847, at Yadkin College, N. C.. He died April 20, 1936, and his funeral was held in West Asheville Methodist church. On February 16, 1875, he was married to Ella Malissa Pickens, daughter of Rev. R. W. Pickens. She died February 21, 1913, and on August 22, 1916, he was married to Mrs. Emma Ebbs, who died December 11, 1933. Four sons of the first marriage survive. They are: Karl Byerly, Opelika, Ala.; Herman Byerly, Greenwood, Miss.; Charlie and Roy Byerly of Asheville. There are 14 grandchildren, one great-grandchild, and a step-daughter, Mrs. Golden Allen, surviving.

Brother Byerly had been a member of the Methodist church since childhood. He served, with honor, in the Confederate Army. He was a building contractor and his favorite hymn was "How Firm a Foundation."

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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, JUNE 11, 1936 Number 24

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Rags and Ropes

By ALFRED R. HUSSEY

And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armpits between the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him out of the dungeon.—Jer. 88:12-13a.

THEY were a help. Scarcely could the prophet have done without them. In his rescue from a living grave, both the ancient rags and the new ropes play a part. Without the one, he could not have been liberated from his dungeon at all. Without the other, his emancipation must have been difficult and painful. Picture to yourself the situation. Jeremiah is in sore plight. Cassandra among the Hebrew prophets, fated to proclaim unpopular truths, ever to "take the side which seems wrong to man's blindfold eye," in Jerusalem his outspokenness has aroused the wrath of the party in power. Its members have manipulated the weak king to cast him into prison. By royal decree, he is taken out and flung into an empty cistern in the temple-courts, there to sink to his arm-pits in the mud, and left to die. His situation is desperate. He is likely to perish. But, after a day and a night in durance vile, rescue appears, and from a quarter wholly unexpected. Although hated and feared by the military and ecclesiastical leaders, the prophet is popular among the working people, and from these now comes a deliverer. Moved by Jeremiah's plight, a humble colored man, whose black skin covers a tender heart, dares to venture into the royal presence and beg for clemency. The king, a coward at heart, always at the mercy of the latest pleader to gain his ear, grants Ebed-melech's request, gives orders for the prophet's release; and straightway thirty members of the palace guard proceed to where he lies imprisoned. The pit is deep, and they let down new ropes with which to draw the prisoner up. But first, having brought with them a handful of old rags, garments worn, tattered, bits of ancient robes and vestments long since discarded, these they fling down, bidding the captive bind them under his arm-pits and wrap them about the cords, to prevent the latter chafing the tender flesh. This being done, Jeremiah is drawn up and set at liberty. "So they drew up Jeremiah with cords, and took him out of the dungeon." The "old cast clouts and old rotten rags" serve their purpose. By this combination of old and new, the prophet's life is saved.

Now in this dramatic anecdote we can, I think, find the symbol of a truth, vital and always timely. The story suggests the inherent value of gifts from the past. The tattered rags and cast-off clothes used in the rescue of the prophet suggest the part played in life by ancient possessions, traditional beliefs and points of view, archaic ways of thought and action. They seemed to have outlived their usefulness. For their original purposes, they are good for nothing. Obviously, their destination is the rag-bag. But as old cloth—silk, cotton, linen—is useful for polishing floors, or the binding up of wounds, so, in life, the scraps and tatters, discards from earlier days, instead of being thrown away as entirely useless, are worthy of preservation, if only to ease new hurts, to soften the rawness of what is new, to reduce the chafing which novelties are all too apt to produce.

I know that the tendency of youth is to discard them as altogether worthless. Young people are all for progress. Their disposition is to cut loose from the past, definitely, once and for all. Adolescence has small patience with its elders. It is firmly convinced that the future is all that really matters. "Let the dead past bury its dead." That which is done is done. "He who has put his hand to the plough, and looks back, is not fit for the kingdom of God." "Let the great world spin forever, down the ringing grooves of change." Young men and women are instinctively distrustful of age, its caution, conservatism, worship of the past. Experience can teach it nothing. Such, moreover, is essentially the spirit of the modern age. The life that now is is incorrigibly forward-looking. Its temper is inherently progressive. Nowadays, not youth alone, but middle age as well, disillusioned, cynical, hard-boiled, is enamored of novelty, contemptuous of yesterday and all that it implies.

—The Christian Leader.

SAVE JUNALUSKA CAMPAIGN

(A) WHAT $105,000 WILL DO!
(See article in N. C. Christian Advocate for May 28, 1936)

(B) THE EMERGENCY PLAN PROPOSED
(See article in N. C. Christian Advocate for June 4, 1936)

(C) COPY OF PLEDGE CARD

Realizing that the property of the Methodist Assembly at Lake Junaluska, N. C., has been sold under foreclosure, with the possibility of the Methodist Episcopal Church, South, obtaining title to this property, pursuant to said foreclosure, on August 15, 1936, and in consideration of the subscriptions of others, I hereby agree to send, by July 15, 1936(*), to S. C. Kirkman, Treasurer, care Wachovia Bank and Trust Company, High Point, N. C., ... dollars.

The use of this subscription is conditioned on sufficient funds being secured for the Methodist Episcopal Church, South, to obtain an unincumbered title to the property.

$.....
Date ....., 1936
(*) Or, payable .....
Name .....
Address .....
Annual Conference .....

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High Point, N. C.

ELIZABETH CITY DISTRICT GATHERS IN HYDE

The Elizabeth City district is notable, both geographically and historically. It covers fourteen counties composed of about equal parts of land and water. In this Albemarle section of the state much of our history began. On Roanoke Island the English race first settled on the American continent. In this region the Quakers, the Anglicans, the Baptists and the Methodists first established themselves in the colony. This is really a historic district of vast distances.

Englehard is in the lower end of Hyde county, eighty miles east of Washington. The delegation from Wanchese on Roanoke Island came via Elizabeth City and Williamston. This required a drive of 250 miles. To drive 500 miles in attendance upon a district conference is most unusual. As the crow flies Wanchese is about 40 miles distant from Englehardt. Others came almost as far as did Brother Vaughn and his delegation.

More than 250 were in attendance and all went well. Rev. B. B. Slaughter knew where he was going and his report blanks brought out the essentials of the work done. He warned the brethren in the outset not to spend any time over what had not been done, but rather to tell what had been done. This was rather hard on the brother full of promises for the future and empty as to accomplishments. The young elder kept up interest by mixing up pastors' reports with the reports from the institutions of the church. Supt. A. S. Barnes set the pace by telling of the children at the Methodist Orphanage. Editor M. T. Plyler spoke for the Greensboro College and the church paper. Elder T. M. Grant made a plea for a better care of our superannuates during the morning hour.

The reports from the field indicated that the men were faithful and eager in all this wide land with its many demands. The Methodists of all this Albemarle section know the Methodist tradition and are loyal to our history.

We had to hasten away for a 250 miles drive westward, so it is left with the secretary to furnish the details of the two days' session.

THE DANGER TO GERMANY'S "FREE" CHURCHES

I do not consider it an argument to point to non-interference with the Free churches. The total membership in them, including the bishop's own communion, is very small, and the government has been handsomely supported by a good many of these Free churchmen as a sort of "quid pro quo" for its abstinence from regulatory measures. My own frequent remark to my friends in the Free churches of Germany has been: "Think not of your own present freedom, but read Rosenberg, Hitler, and Chamberlain, and ask yourselves what chance the church is going to have in future generations with the official doctrines of the Nazi party, which are being inculcated in the minds of all young people."—H. S. Leiper.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, JUNE 11, 1936 Number 24

Many will soon be taking to the mountains and the sea coast and even to foreign shores, but the mass of men and women must stay by the stuff and toil on. Highly blest are they who have health, a spirit of high endeavor and the eager desire to act well their part in the place they are called to serve. With such honor dwells.

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The schools and colleges have sent a wonderful multitude of choice young men and women out into a not too friendly world. Commencement for many of these means the eager commencement of a struggle that will put the most heroic to the test. Fortunately they do not know what is ahead. They are eager and willing. Highly blessed are they.

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The extremes are to be shunned. Misery belongs to great wealth and to grinding poverty. Happiness keeps company with the great middle class free from the extremes of wealth and poverty. Smiles do not belong to Dives or to the beggar at his gate. Blessed are they who have eyes to see that which lies between the extremes.

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The American way has been to keep adding to what we possess. Acquire more lands and buildings and stocks and money. Keep building bigger barns. We would do well to discern what we do possess. The riches within count for much more than the accumulations without. To acquire is good; to discover is much better.

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Dr. W. A. Lambeth is busy by day and by night in the "Save Junaluska Campaign." All of us should keep in mind this big task before us and act at once. What we do must be done in the next eight weeks. There was a high day of destiny when "England expected every man to do his duty." Such a day has come to the Methodists of all this section. The victory can be won, but it must be done by the united effort of all. Lambeth is simply appointed to lead.

"The American nation has reached a point in its history suggestive of that tense moment in the life and adventures of Robinson Crusoe, when he discovered the footprint of another man. If we are to go on to a genuine security, we must discover the footprints, not of one person, but of one hundred and thirty million people. Nothing less than the primacy of the common welfare will serve as a sure basis for economic living together. In the light of those footprints of the one hundred and thirty millions must be shaped the planning of our national housekeeping, if the machinery, geared inextricably to mass production, is to function adequately."—Luccock.

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"It has long been my conviction that the most fundamental of all the great purposes of organized education is the preparation of youth to function as citizens in our democracy. If this purpose is to be realized, students must develop in schools and colleges the ability to think about and to discuss critically and fundamentally the currrent issues and social problems which confront the electorate. It is not a sufficient test of the success of your academic work that you be able to pass examinations in the subjects you have studied. The test of the educated man in our society follows the final examinations. So now that you have passed the easy examinations here, I bid you to face the hard test of your scholarship in the practical world. We have need in our democracy for a vastly extended program of public discussion of the issues which require public decisions. I think that we have a right to expect that such an educational program for democracy should be promoted with special vigor by the uiversity graduates of America. I see it as one of the main functions of my profession to help in organizing and managing this public discussion so that all important points of view may be heard; so that the basic conflicts of opinion may be brought under the strong light of public scrutiny."—Dr. Studebaker to University graduates.

Dr. Luccock at Chapel Hill

DR. Halford E. Luccock, the Yale professor who delivered the baccalaureate sermon at Chapel Hill last Sunday morning began his sermon by saying that any member of a present day graduating class will without controversity accept as true the text of the hour. Then he announced his text, as follows: "It doth not yet appear what we shall be" (1 John 3:2).

As an illustration of his assumption that the text without controversy would be accepted as true, he related how a friend asked a senior what degree he would receive, was he to get an A.B.? The young American replied, "No, a C.C.C., perhaps.

Dr. Luccock's theme was: "Orienting one's self to the potentialities of life rather than its actualities." In the statement of his theme appeared to us a bit of the pedantic, but there was nothing of pedantry in his discussion thereof. With apt illustrations, subtle touches of humor, and language as simple as Shakespeare he kept his auditors constantly on the alert lest they should miss some eminently worth while truth that applies directly to this particular age in which we live. Here are a quotation or two from his sermon:

"The world of today is waiting for men and women who can bring trained powers of mind to the task of social use of the forces of our machine world for the purpose of common welfare, so that those powers may be a means of blessing and not the instruments of desolation and suicide.

"The world has a right to look to the college for men and women with realistic minds capable of seeing the actual forces which condition life today and devoted to the constructive task of creating an order of security and welfare for the whole nation, rather than merely use the present dislocation and chaos for what personal advantage may be gained from it."

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The Treck of the Covered Wagon

MUCH has been said about going back to the "horse and buggy" age. We would do well to keep in mind the many good things of that age. Not many of us would care to journey with the pioneers of the covered wagon period who ever kept pressing on towards the setting sun. But we should not fail to hold fast to their hardy virtues, simple faith and homely wisdom. Not all of them cared for the Ark of the Covenant that journeyed with an ancient people, but most of them carried the ark of liberty in their covered wagons. Liberty of conscience, love of free speech, the right to life and property and the pursuit of happiness were all most dear to them. These heroic and liberty loving pioneers laid deep and strong foundations upon which we have builded. We would certainly do well to hold fast to these achievements rather than to substitute for them much that is crowding in from those lands that have nothing in common with that which has made this the land of the free and the home of the brave. Material accumulations would now be substituted for our spiritual heritage. Only at our peril can we belittle the day of the covered wagon.

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The Crusade Against War Getting Results

THE anti-war agitation in the churches, the uprising of students against war, and the stubborn efforts of pacifists in Great Britain are alarming the army group in the present effort being made for enlistment on a voluntary basis. The British government and press have turned to a serious consideration of military conscription

Minister of war, A. Duff Cooper, told an army group in London (according to A.P. report):

"We are faced with difficulties that we have never encountered before.

"We are faced with a powerful campaign by people in this country who are doing everything in their power to discourage young men from joining the services. It is a new situation and one we have got to face."

His remarks followed an intensive, although unproductive, recruiting campaign in which Duff Cooper himself took the stump and personally pleaded in the larger cities for army recruits, meanwhile excoriating the Church of England for the pacifist attitude of many of its pastors, and demanding its support in the recruiting drive.

This demand has caused a serious breach in the church with some devastatingly frank criticism of Duff Cooper for attempting to enlist religion in the cause of war.

"No war minister in his sense would ask the church to support him in his recruiting campaign," promptly replied Canon Guy Rogers, rector of Birmingham. Other church leaders were equally bitter in denouncing the war minister.

Observers recalled that large groups of students at Cambridge and Oxford universities recently voted that they would prefer to go to prison rather than enter the army.

Let the present agitation against war continue in this country and we will call to book the many congressmen who vote hundreds of millions of dollars for armaments, with no regard for the sentiments of their constituents. Not one of these men—these who have voted

a billion dollars for war—would in the coming campaign go before their constituents with war as an issue.

Congressman Umstead of North Carolina, who steered that huge bill through the House, will not make an appeal for war—even in the name of "defense"—as he appears before the electorate of his district. Such disregard of the will of the people creates the serious problem confronting Great Britain, where the pacifist groups raise the question as to whether they should continue to pay income tax used for armaments. The great headway for peace being made by students and the new determination manifest in the churches should give pause to the men in power who talk peace and continue to vote billions for war.

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A Real Leader Has Appeared

IF we are to accept the testimony of the editor of the Methodist Protestant Recorder, President James H. Straughn is such a leader as any church should be grateful for:

"While a youth our new president came into positions of leadership. A graduate of Western Maryland College and of the Westminster Theological Seminary, to which he went from the church at Centreville, Maryland, one of the original Associate Methodist churches, he was recognized as one who would go far and lead others in great enterprises for the kingdom. Talented in speech and song; fearless and tactful in advocating all that he thought was right; thinking in terms of administration and yet living intimately with people, he has had a part in every advance movement of the church during many years and in a number of these movements has been the initiator and leader. In young people's work he was the president of general and annual conference conventions; in education he was president of West Lafayette College and is now president of the board of trustees of Western Maryland College; in the pastorate he has served some of the most important churches of the Maryland annual conference; in the work of the general church he was associated with Dr. T. H. Lewis and for a quadrennium the promotional agent and treasurer of the church. He is a member of the Board of Publication. Not to deal in superlatives we feel that it is only a modest thing to say that no man has a broader knowledge of, or has had a wider contact with, our church and none is more highly respected than Dr. Straughn."

Kindness

DR. CURTIS LEE LAWS, editor of the Watchman-Examiner, a widely circulated Baptist paper published in New York City, has written the following paragraph on kindness:

"Who can calculate the kindness of the human heart? What a world of kindness there is among the sons of men! We are amazed at the kindness of the men and women with whom we associate. We find them tender, kind, affectionate, appreciative, generous. Ever ready to help good causes, ever ready to help those in peculiar distress, ever ready to bear other people's burdens are the men and women whom we know the most intimately. After all there are very many Christ-like men and women in this old world of sin. Let us be careful lest we misjudge one another. Get into the secret life of your associates."

It is our good fortune to know this editor. And what he has written about other people is an accurate description of himself. What he is in his own life and character he has been able to find in his associates. In other words, the world gives back to us what we give it. He that would have friends must show himself friendly and he that would find in his friends the law of kindness must himself live under the same law.

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Cannot Down a Man Like This

IT has been said that good losers never lose. There is more truth in the saying than may appear upon first thought. Edgar Guest tells of a merchant in a small town who ran for office and polled very few votes. So few were the number of votes cast for the man that he appeared as an object of derision among his neighbors.

But in order to get ahead of the town he put the following sign on his store window: "$25.00 reward for the man who cast that vote for me." According to Edgar Guest, people came in to shake hands and congratulate him upon his good sportsmanship, and the story went the rounds of the papers of the country and farmers began to drop into the store to trade and the merchant defeated at the polls won a personal victory because he proved to be the town's best loser.

The story serves to show that a good loser is the man who wins—a truth of inestimable value because it proves that what is in a man is the thing that really counts.

People and Things

"Announcing the arrival of William Bedell, May 11, 1936; weight eight pounds."—Herman and Susie Huckabee.

Thanks to all who keep sending their remittances for the Advocate. How we do appreciate our faithful readers!

Mr. and Mrs. G. F. Ivey of Hickory will sail on June 17 to attend the World's Sunday School Conference in Oslo, Norway. They will be gone for six weeks. Mr. Ivey has been superintendent of First church Sunday school for many years.

The overlordship of the state is the way of dictatorship. Collective bargaining and co-operation are the ways of democracy. The two simply will not mix. One method or the other must dominate. But if we are to be a democracy we must not dismantel such drill grounds of self-government as our labor unions and farmers' co-operatives.—Glenn Frank.

Some days ago Mrs. Jesse L. Sherrill died in a Statesville hospital. She was the widow of the late J. L. Sherrill, who died suddenly four years ago. She was the daughter of Rev. Mr. Green, a Baptist minister, and leaves four sons and four daughters. She had been a member of Broad Street Methodist church, Statesville, for many years. Her husband was sheriff of Iredell county about six years ago.

The depression and panic will repeat if we have the competitive and acquisitive motive. On Sundays we are Christians, but on week days we are pagan. To help the poor there is no way but co-ordination and co-operation. There are two types of poor: the pauper, due to physical, mental, or moral weaknesses; and the proletariat. Proletarianism has four characteristics: insecurity, dependency, lack of credit, unemployment.—Toyohiko Kagawa.

Just a note to report a typographical error—at least an error of some kind. It was reported in the Advocate of June 4 that Faison-Kenansville charge had only paid $80.73 on the general and conference collections this year. The amount should be $180.73. I have receipts, and all dated before June 1. When we gather at New Bern you can count on Faison-Kenansville charge 100 per cent. We expect to pay everything in full one month before conference just as we did last year."—F. B. Joyner.

"We recently closed a ten days' meeting at Midway church on the Swansboro charge. Brother C. J. Andrews of the Maysville charge assisted us in a most acceptable manner. Interest and attendance were good. We plan to have home coming at Queens Creek church the fourth Sunday in June. Brother T. B. Hough of Garner is to preach in the morning and Brother W. A. McGirt, lay leader of the Wilmington district, is to speak in the afternoon, followed by a memorial service conducted by Mrs. Lillian Russell Ray of this charge. Beginning Monday night, June 29, Brother J. F. Herbert of Rockingham is to be with us for our revival at Swansboro church. We have placed a new roof on Queens Creek and Midway churches free from debt, and are now in plans to cover the church and parsonage at Swansboro. At our district conference we were grateful to report one-half of our conference collections paid."—C. W. Barbee, Pastor.

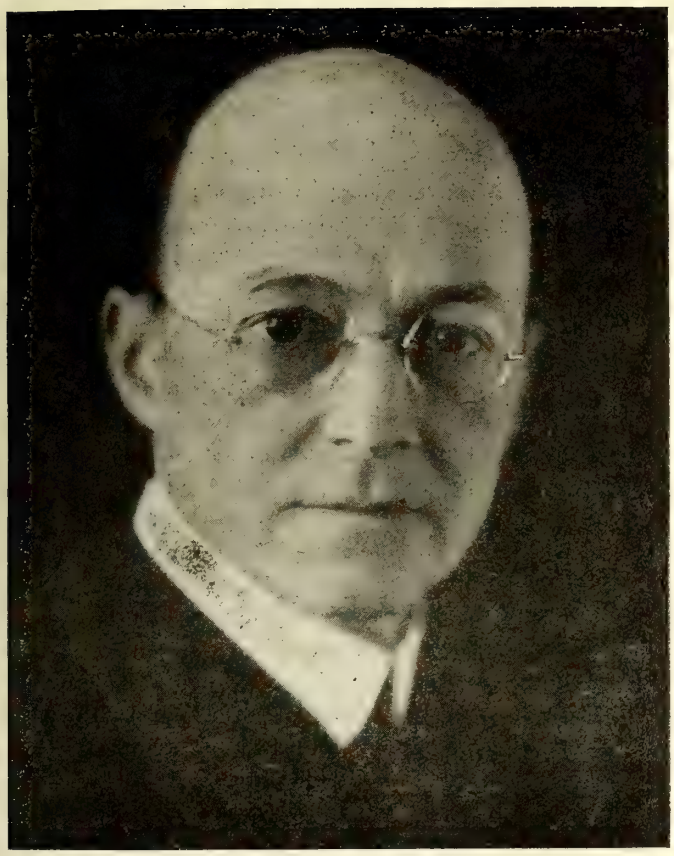
"My cousin, Rev. J. F. Herbert of Rockingham, conducted our revival at Franklin. The services ran from May 17 to May 27. There was children's service each morning, and a service for all each night. The preaching was compelling. Large congregations attended. The church is definitely benefited as a result of the services. Six fine young men have been received on profession of faith since the meeting, and a group of boys and girls is to be received later."—C. C. Herbert, Jr., Pastor.

"At the call of our district president, Mrs. H. B. Porter, the Durham district ministers' wives met for their spring meeting in the parsonage at Mebane on May 27. Twenty-three members were present. After the business session each one was asked to tell her name and where she lives, and to relate some incident in her life as a minister's wife which gave her pleasure or that she thought was interesting. These experiences were very entertaining as well as interesting and helpful. The following officers were elected: Mrs. H. B. Porter, president; Mrs. C. D. Barclift, secretary; Mrs. D. A. Clarke, treasurer."—Mrs. C. D. Barclift, Sec.

The ministers' wives association of the Statesville district met at the home of the president, Mrs. J. W. Hoyle, Jr., in Statesville, May 22, a p. m., for its first official meeting. Twenty active and five superannuate ministers' wives were present. The object of this association as adopted in the constitution and by-laws is to promote acquaintance, unity and fellowship among the wives of the ministers of the district ,to co-operate with the women of the local churches in the general upkeep of the parsonages and grounds, and to make each parsonage a home where the spirit of Christ is manifest. The meetings are to be held quarterly and announcement of each will be made in the Advocate. After the business a delightful social hour was conducted by Mrs. C. N. Clark of Statesville, and delicious refreshments were served by the hostesses, who were Mrs. J. W. Hoyle, Jr., Mrs. C. N. Clark, Mrs. A. L. Aycock, Mrs. W. Q. Grigg and Mrs. J. G. Winkler.



RECEIVES DEGREE AT DUKE
Hon. Sai-Ke Alfred Sze, Chinese Ambassador to the United States, LL.D.



REV. JAMES H. STRAUGHN, D.D.
President General Conference of M. P. Church. Doctor Straughn will speak at Green Hill, near Louisburg, July 1

Benjamin Franklin Martin, Fayetteville, N. C., was one of the 133 members of the senior class of the Jefferson Medical College to receive the Doctor of Medicine degree Friday at the 111th annual commencement of the college. Dr. John H. Finley, associate editor of the New York Times, delivered the valedictory address. Prior to graduation Dr. Martin received an appointment as resident phyisician at Gallinger Municipal Hospital, Washington, D. C. He went to the Jefferson Medical College from Duke University where he received his Bachelor of Arts degree. Dr. Martin is the son of Rev. and Mrs. W. C. Martin. They attended the graduation exercises and expect to return to Fayetteville today. Dr. Martin will accompany them for a short visit before going to Washington.—News Ledger (Philadelphia).

"Sunday, May 31, was a red letter day at Trinity Methodist church, Southport, when a memorial in the form of auditorium lights for the church were presented by the family of the late J. B. Ruark, honoring him, and beautifying the church, one who was a loyal member and faithful worker in this church. Attorney Robert Ruark of Raleigh, eldest son of the deceased, presented the gift and Attorney C. Ed Taylor, chairman of the board of stewards, accepted it on behalf of the church. Rev. E. M. Hall conducted the dedicatory service. Rev. Henry G. Ruark, grandson of Mr. J. B. Ruark, delivered the sermon, and the choir rendered special music under the direction of Mrs. E. M. Hall. On last Sunday night Rev. H. L. Hendricks, pastor of Fifth Avenue church, Wilmington, closed a series of evangelistic services here. Brother Hendrick's messages were characterized by force, clearness and spiritual power, and won for himself a warm place in the hearts of our people. The church has received a spiritual uplift and bids him God's speed."—E. M. Hall.

METHODISTS TO HOLD CONFERENCES AT GREEN HILL AND HIGH POINT COLLEGE

United young people's conferences of the Methodists of the state are being arranged, one to be held at Green Hill, near Louisburg, on July 1, and one at High Point College, July 2. The Methodist Protestant, the Methodist Episcopal, and the Methodist Episcopal Church, South, are joining in these for fellowship and co-operation as we face the future. Dr. James H. Straughn, president of the Methodist Protestant General Conference, is to be the chief speaker at each of these assemblies. Other speakers, including the young folks, are to be heard, the entire program to be announced later. All are requested to bring baskets that a picnic dinner may be enjoyed together. Good fellowship and mutual acquaintance are to be stressed at both these conferences.

The conference at Green Hill, near Louisburg, is at a Methodist shrine, this being the house in which the first conference of organized American Methodism assembled in April, 1785, just following the "Christmas Conference." The morning service will begin at 11 o'clock, with Dr. James H. Straughn and Dr. J. H. Barnhardt, presiding elder of the Raleigh district, as the chief speakers. In the afternoon the Young People's Assembly of the North Carolina conference in session at Louisburg College will have an important part. But it is expected that the open air gathering under those ancient oaks will be the feature of the day. Rev. E. H. Davis, "the lord of the manor," will give royal welcome to this spot made sacred by his forbears for nearly two centuries.

The conference at High Point the next day, July 2, will be very similar to the one on July 1 at Green Hill. Programs of both will be released later.

The special committee of the Commission on Methodist Co-operation appointed at our last conferences have in charge all details of these meetings which were ordered to be held during this year. "S. W. Taylor C. W. Bates, W. J. Plint, W. A. Stanbury, and the chairman of the commission, M. T. Plyler, who was named chairman of the committee," were to have charge of all arrangements.

All our Methodist people would do well to make the most possible of these gatherings for fellowship and brotherhood.

DR. W. W. PEELE'S MOTHER DEAD

Mrs. Leonora Gibson Peele, 79, mother of Dr. W. Walter Peele, pastor of First Methodist church, Charlotte, died about six o'clock Tuesday morning, June 9, at her home in Scotland county, two miles from Gibson, after an illness extending over several years.

The funeral services were held at ten o'clock Wednesday morning at the old home near Gibson, N. C. Rev. A. M. Jones of the Bennettesville circuit will officiate. Burial will take place in the family burying ground on the Peele plantation.

Mrs. Peele, widow of Andrew Peele, was a native of Marlboro county, South Carolina, daughter of the late Juble Gibson and Mary Adams Gibson. She is survived by her daughter, Mrs. Miranda Lytch of Gibson, and six sons: Dr. W. Walter Peele of Charlotte, Rev. F. B. Peele of Selma; Rev. C. E. Peele, pastor Main Street Methodist church, Columbia, S. C.; D. D. Peele, dean of Columbia College, Columbia, S. C.; Raymond Peele, a teacher at Goldston, N. C., and Mack Peele of Gibson.

"Can Democracy and Excellence Be Reconciled?"

The Baccalaureate Address Delivered by President Few Last Sunday Morning in the Chapel of Duke University

President Few's address was the first of two addresses delivered in the university chapel last Sunday as a part of the second day's program at Duke's 84th commencement. Dr. Frederick W. Norwood of London, England, delivered the commencement sermon at 8:30 o'clock.

"Democracy is at least theoretically, as Pasteur said of it, still that form of government which leaves every citizen free to do his best for the common welfare," said Dr. Few. "Can we in this country reconcile this democracy of opportunity and the excellence of achievement that will make it possible for America to endure or make its permanence really worth while? Can democracy and excellence exist side by side? Can the doctrine of the open door be reconciled with this doctrine of the strait gate?

"My faith is that it can be; that this vast experiment in democratic government being tried out on American soil these hundred and fifty years need not fail; that excellence and democracy might here be reconciled, and this Republic not only endure but ever remain as a guide and inspiration to free peoples everywhere.

"While this faith in the Republic needs rekindling for all of us, we must recognize that the way ahead is not easy. It is time for all high-minded people to be earnestly concerned about the welfare of the country and to 'take thought' for it."

The Duke president then directed the attention of the graduates in a consideration of three phases of the topic question—in government, in religion, and in education.

"The universality of the Christian religion is the foundation stone of modern democracy as we have until now known it," Dr. Few continued. "We had to expect and we are now seeing, in democratic countries, a fuller emergence of the people in governmental controls of all kinds. A real democracy of political thought is arising in all democratic governments, and in the end it might make for a larger good to a larger number, but this will depend.

"The Napoleons and the Alexanders, and their like, have always had a brief, even if sometimes a glorious, day. While there are such in our time who will have their fling, I am predicting that there will still be rough sledding in the world for the Caesars, the Kaisers, and the selfish manipulators of men.

"The great men of the future in a democracy that can endure may be expected more and more to have leadership among men because of what he is, rather than by means of control over them through compulsion; he will lead because of his winning character and the righteousness of his appeal and not by holding men in the bondage of some sort of power derived through birth, position, or the authority that resides in office of whatever kind.

"That is, greatness will tend, I think, to lose its pagan element and have more of a Christian meaning. 'Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant'—this completes the charter of democracy; and without it democracy would not be worth while or enduring.

Mass Judgment

"We may look for wider social sympathies than ever known before. From the individualism that formerly belonged to civilization we are now apt to move towards a community of feeling, a nation-wide, even a world-wide thinking in chorus. There may grow up a respect for this mass judgment that would make it difficult to breed and sustain individual men with the courage to stand alone."

Dr. Few suggested, however, that too great respect for mass judgment and too much intellectual and emotional instability in democratic leadership might deprive a people of legislators who dare to vote against party instructions and who will stand firmly for their convictions though it mean the end of their political careers. In this connection he made complimentary reference to Senator F. M. Simmons, Duke alumnus.

"Courage and moral energy under trying circumstances is the glory of our republic," he continued, "and to foster these qualities ought to be a main concern of all civilization. To be in intimate sympathy with the people and unselfishly devoted to the common good, and yet to be strong enough to tell majorities truths they do not wish to hear, and to be willing to take the consequences —here lies greatness in a democracy; and here the highway of opportunity for the individual.

"The perils along the way of government by a democracy are recognized by all thoughtful people; this was true even before the doubts and confusions of the past 20 years. So long as politicians coddle the worst elements for votes and the newspapers appeal to the slums for readers we should not be comfortable or even too confident about the future of democracy if divorced from excellence.

"With the passing of religious authority, Christianity and culture must learn to live comfortably together; true religion and the scientific spirit of investigation must go hand in hand, and produce the tonic power, the stimulating air in which the prophets and saints, fundamental thinkers and inspiring leaders might live and grow.

Colleges Produce Leaders

"If we are to preserve a kind of government that will endure and will continue to insure the greatest good to the greatest number, and if we are to keep alive the ideal of a religion that comprehends the whole of life, both results will come in part at least from the sort of men and women the colleges send out.

"One reason for not taking too gloomy a view of America is the democratic character of its institutions of education, the persistence through them of the traditions of excellence, and the survival of colleges through hard times and through all kinds of hard circumstances. I believe that colleges and college graduates will contribute with ever-increasing strength towards the reconciliation of excellence and democracy. But how can they best go about this?

"Can we provide educational opportunities for everybody and at the same time keep a kind of education that will give the best to the intellectually abler and more ambitious students?

"It is going to be necessary, in my opinion, for the colleges and maybe the high schools by a well developed system of selective admission to assure themselves of bet-

ter selected and therefore fitter human material for their beginning classes. There is no good reason now why every high school graduate, even though he may have only been able to squeeze through an approved high school and receive its diploma, should therefore be automatically admitted to college.

"There are not too many students in college, or in high school, but there are many who do not belong there, at least unless they had come there through a more exacting process of admission. Such reform would at once tend to imrove the quality of school and college education and lower its cost.

"The youth of a democratic country should be taught to realize the necessity to earn the right to the best that education and life have to give. A sound civilization cannot be built by generations that have had schooling without cost to themselves or their parents, without any great effort on their own part, and without any sense of obligation to repay the debt they owe to society by their own efforts and achievements in school and afterwards in life.

"This is not the way to build a great civilization but the certain way to build a race of half-educated and sometimes half-respectable pan-handlers, and at the worst or dinary vagabonds and even criminals. But I repeat with all possible emphasis that it is the solemn obligation of education to make its opportunities full and rich and keep the door of opportunity wide open to all boys and girls who will really avail themselves of the opportunity.

"Schools and colleges must seek to improve the quality of education and therefore must provide more adequate personal contacts—contacts between teachers and students, and among the students themselves; and for this we shall need good living conditions, good social equipment, good teachers, and a right proportion of teachers to students. This will manifestly require not less money but more.

Higher Cost

"To provide this without making education an intolerable burden I feel sure that it will be necessary to raise college tuition fees very materially. Well equipped colleges, especially well equipped universities with graduate and professional schools, must have costly plants, well paid teachers, and a much higher proportion of teachers to students than has often been the case heretofore. This makes teaching so expensive that even with much increased tuition charges the student will still pay only a part of the cost of his education.

"There is an increasing number of patrons of colleges who are able to pay a considerable part of the cost of educating their children, and they ought to pay.

"I believe it is going to be found necessary to distribute the ever-growing burden of higher education in some such fashion as I have outlined; and I am glad to observe that this idea is finding an increasing acceptance by those who are trying to think through our educational problem.

"The immediate and urgent need is to adjust and coordinate all our educational institutions, whether supported by philanthropy or by the direct taxes of the peopeople, so that they may be used to the best possible advantage for our total educational task. A next step in the education for a new era will be, I hope, a demand upon us not only to make education better in itself but more effective—that we make it actually take effect in the lives and in the characters of a larger proportion of our students and our graduates.

"The surest, indeed the only, way to make conditions better is to improve the human quality of civilization; that is, to lift the intelligence and especially the moral character of the people themselves. The need is not so much for a method as for a spirit that would animate all schooling processes and for a pattern of education that might be followed through all its stages.

"This defining of education to include the whole human being lifts teaching into a greater art in which perfection is as well worth striving for as in architecture or poetry and makes the cause of education a veritable crusade in which all high-minded people can believe with the whole heart and serve with unstinted devotion; and thus do each his part toward making a world that would sustain a civilization with really great and enduring qualities.

"I am not only giving you precepts today, but I am setting an example. Especially at a time like the present, what I am saying will be liable to misjudgment and even perversion; but I have sufficient faith in the people to risk telling them the truth even though they may not wish at the time to hear it. I am all the more bold to do this because I am convinced that without some such reforms the Republic as we have inherited it will not endure.

"Finally, each of you covet earnestly for yourself the best gifts. Strive for excellence even though it may dwell among the rocks and to attain it you must be willing to wear out your very soul. Never be ruled by a spirit of exclusiveness. Trust yourself rather to the impulses that arise out of the naturalness and humanity of a sincere man, to the promptings of a heart that seeks the widest good and loves the widest joys. Above all, never doubt that it pays to struggle to be the noblest you can be."

ANOTHER RADICAL IDEA TRACED TO WESLEY

Let no Methodist minister or layman think this proposal of salary adjustment either radical or foreign to Methodist practice. Prior to 1860, every Methodist minister, whether pastor of a local church, presiding elder, bishop or superannuate, received, in addition to his shelter and table and traveling expenses, exactly the same "allowance"—$100 if single, $200 if married, with extra provision for children. Not all were frontiersmen, but democracy was paramount in their thinking. Perhaps, the spirit of John Wesley will haunt us until we approach again the practical brotherhood of the early Methodist Episcopal Church.—Prof. Murray H. Leiffer.

DOINGS AT GLEN ALPINE

1. Substantial increase in pastor's salary.

2. Extensive improvements on the parsonage.

3. Enlargement of the educational program of the church school.

4. Organization of a young woman's circle in the missionary society.

5. Salaries, assessment for general and conference work, Children's Home, paid for half year.

6. Assessment for district work paid in full for year.

7. The Easter season brought us eight infant baptisms, nine additions on profession of faith. Total additions to date 22.

M. F. Moores.

Duke Closes 84th Commencement

Duke University's 84th commencement came to a dramatic close Monday at the moment of sunset when the black-gowned graduates but a short time before had received their diplomas in picturesque graduating exercises at the stadium. Degrees were conferred upon 649 persons, including honorary degrees, the largest number in the university's history.

The last day of the finals program was a busy one for all concerned, the candidates for degrees and the host of parents and others who had come to see them given their hard-won diplomas, the great throng of alumni and alumnae who invariably make up a large part of the commencement attendance, and several thousand Durham people and other visitors.

In the late morning the commencement address by Ambassador Alfred Sze of China, who received one of the university's honorary degrees, was heard by a large assembly. Afterwards the annual alumni-alumnae luncheon was held at the university Union, an occasion that was marked by numerous speakers and many significant statements, particularly announcements by Dr. R. L. Flowers concerning the university's objectives and needs looking toward the 1938 centennial celebration of the origins of Trinity College.

Ambassador Sze, who marched to the auditorium in company with Ambassador Josephus Daniels, American representative to Mexico, spoke on "The World Peace," and made a profound impression with both the earnestness of his presentation and the intelligence of his views upon international affairs. Recognizing that an acutely alarming international crisis is at hand, Ambassador Sze called for the strengthening of the League of Nations and the abiding by all nations to international treaties.

The presence of two ambassadors, a noted English clergyman, the presence of alumni from overseas, and the awarding of degrees to five students from other countries combined to give the day's program an international aspect and to focus attention to the institute of international relations which began its session at night.

The candidates for the 642 degrees, hooded and gowned, the members of the faculties of the various schools in the university, attired in vari-colored robes, and university trustees and officials formed the procession which at 5:15 o'clock in the afternoon marched from the center of the university campus to the stadium, treading with measured steps what was for many of the graduates the last academic mile, to the accompaniment of "Dear Old Duke" as played by Anton Brees on the carillon.

The large stadium audience, seated in the north curve of the big horseshoe, remained standing while the candidates, faculty members and trustees marched to their seats. Invocation was offered by Dr. Elbert Russell, dean of the school of religion; and the Wiley Gray orator and President Few spoke before degrees were awarded.

Charles M. McCallister, Youngstown, O., as Wiley Gray orator, spoke on the subject, "In Defense of the Last Generation." The 1936 class of college graduates, he said, is not holding out its collective palm for success to be placed in it. "Our fate, as they call it, is our challenge," he declared; "and in spite of any opinions to the contary, we proudly assert that we have backbone enough to drive forward to a dignified and satisfying goal."

Following the presentation of academic degrees, the seven honorary degrees were conferred.

The stadium exercises were concluded in the early evening dusk with appropriate music by the choir.

The Alumni Meet

We are indebted to the News and Observer for the following story of the alumni luncheon at 1 o'clock p. m. Monday:

"Plans for the centennial celebration in 1938 to mark the founding of Union College, Trinity College, and Duke University developed, were presented by Dr. R. L. Flowers, vice president of the university, and were approved by the alumni association.

They call for the raising of a centennial fund which will be used to meet the need for additional dormitories, enlarging the university library building, art galleries, scholarships, and research endowment. Dr. Flowers said that the governing bodies and administrative officials of the university do not wish to build Duke up into a big university with a huge student body, but pointed out that the present plant has already been outgrown and that more buildings are urgently needed. Before the alumni association went on record as endorsing the centennial program, Mrs. J. Henry Highsmith, presenting the class of 1906, announced that the class has agreed to raise $5000 to endow a scholarship and has already pledged $2500.

The Rev. A. J. Hobbs, president of the association, presided over the luncheon meeting, which was given over largely to brief speeches by alumni. Most of them were of the 'I like to remember kind.'

Louis I. Jaffee, editor of the Norfolk Virginian-Pilot, took light-hearted exception to a statement made by President W. P. Few in his address to the graduates Sunday that 'so long as politicians and the newspapers appeal to the slums for readers we should not be comfortable or even too confident about the future of democracy if divorced from excellence.'

'Would it not be better,' he smilingly asked Dr. Few, 'if the universities would show us the way to eliminate the slums rather than suggest that newspapers forget about them? And as for demagogues, some of them graduate from our best universities. Some of them have Ph.D. degrees, I believe. Some from Harvard'—he paused—'and some from Duke.'

The audience took the remark as a thrust at Dr. Ralph W. McDonald, who received his PhD. from Duke, and laughed—but rather uncertainly.

Dr. Sze, in turn, replied to Jaffee, who had said that when he was at Trinity 25 years ago he had heard commencement speakers say that the hope for peace in the world depended upon the training colleges and universities gave their students. 'And not long afterwards we were embroiled in the World War.'

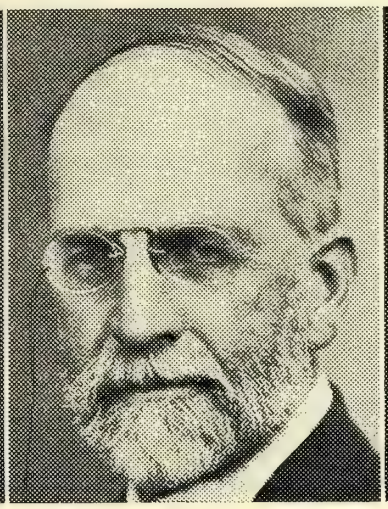
The ambassador declared that in spite of the danger of war he is optimistic enough to believe that the world will yet find a way out of turmoil and that the schools and colleges will lead nations to peace.

Other speakers were Dr. Frederick W. Norwood, London preacher, who delivered the baccalaureate sermon Sunday; Mrs. A. S. Trundle of Wilmington; president of

RECEIVED HONORARY DEGREES AT DUKE'S 84TH COMMENCEMENT



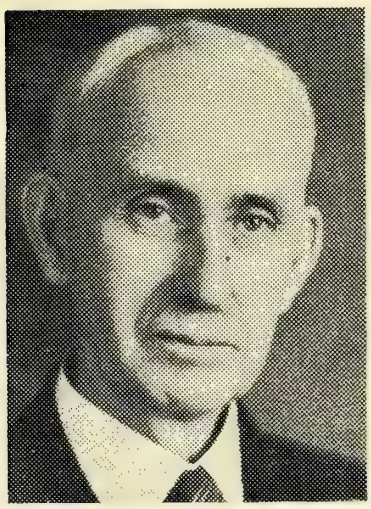
Jesse Lee Cuninggim, D.D.



Robert Emory Blackwell, LL.D.



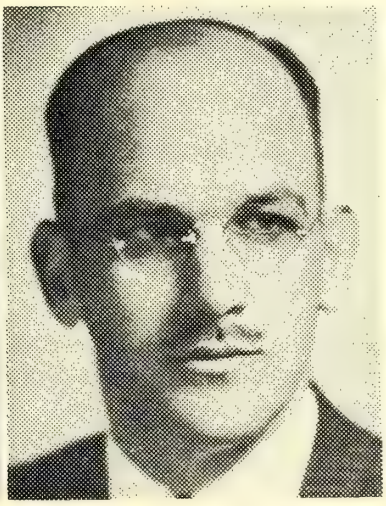
Hardin Franklin Taylor, Sc.D.



Henry Nelson Snyder, LL.D.



Charles Clinton Weaver, D.D.



Edwin McNeill Poteat, Jr., D.D.

the alumnae association, Mrs. E. L. Hillman; and Dr. Few, who said that he believes the response to the centennial fund will be generous on the part of those people who realize that 'what is needed in the Southeast is one of the ranking endowed universities of the country.'

Officers Elected

J. L. Horne, Jr., Rocky Mount publisher, was elected president of the association. Other officers are: Allen Gwynn, Reidsville, first vice president; A. S. Brower, Raleigh, second vice president; P. Frank Hanes, Winston-Salem, third vice president; alumni members of the athletic council, H. G. Hedrick, Durham; T. G. Stem, Oxford; Luther Ferrell, Winston-Salem; and H. R. Dwire, Durham.

Alumnae association officers were elected as follows: Mrs. C. L. Read, Zebulon, president; Mrs. I. C. Moser, Asheboro, first vice president; Miss Lorraine McGlone, Pine Bluff, Ark., second vice president.

The final event on the program was held in the University Stadium when Dr. Few presented diplomas to the members of the graduating classes. The only speaker was Charles M. McCallister of Youngstown, O., a senior, who delivered the address which won him the Wiley Gray oratorical contest. His topic was 'In Defense of the Lost Generation.'

At the close of the exercises the members of the senior class lowered the class flag, the traditional ceremony which at sunset brings to a close their college careers."

This marked the end of a most successful year for the university. The one event to which the administration is looking with eager expectation is the centennial celebration of the beginnings of Duke in 1838. These next two years will be given to the one effort to make this first hundred years a notable event.

Seven Receive Duke Honorary Degrees

Honorary degrees were conferred upon seven persons late Monday afternoon in the closing exercises of Duke University's eighty-fourth commencement. Those honored and the degrees conferred upon them are: Henry Nelson Snyder, president of Wofford College, LL.D.; Jesse Lee Cuninggim, president of Scarritt College, D.D.; Robert Emory Blackwell, president of Randolph-Macon College, LL.D.; Hardin Franklin Taylor, '13, of New York, president of Atlantic Coast Fishery Company, inventor of a process of freezing which has revolutionized the fishing industry, Sc.D.; Charles Clinton Weaver, '05, presiding elder, Greensboro district, M. E. Church, South, former president of Rutherford College, Davenport College, and Emory and Henry College, D.D.; Sai-Ke Alfred Sze, Chinese ambassador to the United States, LL.D.; Edwin McNeill Poteat, Jr., pastor Pullen Memorial Baptist church, Raleigh, for 12 years in China as a missionary, D.D.

The Carolinas Meet the Challenge

Four New Missionaries Before January 1

Each of the four conferences in the tenth episcopal area will send out a new missionary and provide his full support commencing January 1, 1937. This is the good news that I want to bring to you from the meeting of the Board of Missions in Nashville. It is the finest and most encouraging step that has been taken by any conference or group conference since the depression.

We had been talking about it ever since the presiding elders met in Charlotte in February. Everywhere I met with hearty encouragement as the subject was discussed. Enthusiasm for the idea grew with each passing month. Finally, in April I wrote each presiding elder in my four conferences for his feeling about it. They all said: "Go ahead, we are back of you." So I did do what I know the Lord wanted me to do. I promised to make possible the sending of four new missionaries to the field. That is, I promised that you and I together would do it.

The Need Is Acute

Ten years ago we had 200 missionaries on the field. Today we have 102. Our opportunity was never greater and the laborers never fewer in modern times. The fields are calling for recruits to their shattered ranks. But the income of the board made the sending of a single new missionary impossible. Could we stand still until the debt was paid and the church increased its benevolent giving? No, something must be done promptly to meet the situation. These four conferences now undertake this glorious forward step.

The amount required is from $1600 to $1800 for each missionary. That means each conference will raise that amount before January 1. How will it be raised? I do not know exactly. I just believe the Lord wants us to do it and there are enough good men and women in the Carolinas who want to have a share in it. There will be no quotas on any district or church or individual. It is to be a love gift laid on the altar by willing people who want to see something concrete and definite done about the missionary situaation.

Dr. Cram and Dr. Wasson in Nashville are lining up the new missionaries. They know we want only the best. They have promised to let us approve them. They hope to have them ready to go this fall and be on the field by January 1. Four new missionaries! That will send a thrill to many a lonely discouraged worker in a field across the sea.

Some Definite Information

Several special words I would like to say:

1. This must not touch regular benevolences. We want no dollar that belongs to your benevolent budget.

2. We want all the money in hand when the men go —on or before January 1.

3. I hope to have some if not all of these men visit the conference supporting them. As soon as they have been approved in Nashville you will know all about it.

4. Every presiding elder and every preacher is a representative of this missionary special. The lay leaders will be in on the enterprise from the start.

5. A treasurer will soon be appointed in each conference to handle this fund. In the meantime I am asking each presiding elder to accept contributions and keep a record.

6. Reports will be made from time to time in the Advocate as to the progress of the fund.

7. Remember—no pressure is to be put on anybody. If you don't want to share in this, no one will urge it on you. But I have the largest faith that it will be done. The Southern Baptists are sending out forty new missionaries this year. Cannot Southern Methodism send out ten? The Carolinas say she can and they are doing their part. Already some of the district conferences couldn't hold back and just had to raise some at their meetings. That's fine.

Yes, I'll take a check from anybody, any time, anywhere, for any amount and give you a receipt for it and write you a nice letter in addition. We are going over the top on this object in a way that will surprise the most optimistic. See if we don't.

Yours in His name,

Paul B. Kern.

WINSTON-SALEM DISTRICT CONFERENCE

The forty-sixth session of the Winston-Salem district conference was held at Kernersville Methodist church May 6 and 7. The conference was opened with worship led by the presiding elder, Rev. C. M. Pickens, who spoke on the theme of "The Centrality of Christ in the Life of the Church." Rev. R. A. Smith was elected secretary.

During the morning reports from preachers and lay leaders were heard. When the report from the Walkertown charge was called for it was suggested that greetings be sent to Rev. F. O. Dryman, who had been forced to relinquish his work on account of illness.

Rev. M. T. Plyler made a fine report for the North Carolina Christian Advocate and urged all members of boards of Christian education as well as members of boards of stewards to become subscribers.

The morning session was concluded with a strong address by Dr. J. M. Ormond of Duke University on "The Rural Church." The address revealed an intimate acquaintance with the problems of the rural church, and the speaker made a strong appeal for a more aggressive attitude on the part of the rural churches toward the general program of Methodism.

In the afternoon the chair presented Cale K. Burgess, who spoke in behalf of the United Dry Forces. He urged all preachers to get behind the movement.

H. G. Allen made an appeal in behalf of the Conference Brotherhood and stated that a five-year plan was being projected to make the organization more effective.

Dr. L. L. Gobbel spoke in behalf of Greensboro College and called attention to the fact that the college was "the first college for women in the world chartered by Methodists." He urged preachers and laymen to assist in presenting the college to the interested public.

Dr. Eugene Coltrane spoke in behalf of Brevard College. He mentioned that 37 students from this district were at Brevard College, and gave some interesting insights into the work of this institution.

Rev. L. B. Abernethy was heard in behalf of the conference board of missions and the Chatham hospital. O. V. Woosley spoke in behalf of the Children's Home and

gave a number of interesting sidelights on this valuable institution. Mrs. J. G. Sterling gave a comprehensive review of the woman's missionary work, and Miss Margaret Gray was heard on the children's work in the district.

On Thursday morning the committee on recommendation for admission into the conference on trial recommended Paul R. Taylor. He was subsequently unanimously recommended by vote of the conference.

Miss Blanche Gluck, district secretary of the young people's work, gave a resume of the young people's activities in the district. She spoke of the revival being held by the Forsyth county young people's union with Rev. Paul Hardin preaching. Mr. Hardin later spoke on young people's attitude toward evangelism and indicated that he was very much encouraged by what he had recently seen of this activity.

Miss Sara Key, of "Sunny Acres Fresh Air Home" at Lewisville spoke on the work being done at this place.

The executive secretary of Christian education, Rev. Carl King, was heard in an interesting summary of his work, and called attention to outstanding events in the calendar for the remainder of the conference year.

L. A. Reynolds made a report on the district parsonage. This was filed with the secretary.

Lexington was decided upon for the meeting of the next district conference.

L. A. Reynolds reported names of laymen nominated by Paul Evans, district lay leader, as assistants, namely, Frank Stith, J. E. Smith, A. E. Brannock.

Rev. E. P. Billups, conference host, spoke of the cooperation of the Moravians in making preparations for the conference. Before the conference closed Rev. John R. Church preached a strong sermon on "The Evangelistic Emphasis in the Ministry."

The following were elected delegates to the annual conference: Ira G. Shamel, O. V. Woosley, Leon Cash, C. C. Ausband, C. C. Smithdeal, Frank Stith, Mrs. J. G. Sterling, Miss Blanche Gluck, L. A. Reynolds, R. B. Miller, G. V. Fulp, C. V. Pegram, J. F. Spruill, C. M. Peeler, C. H. Trantham, J. E. Lambeth, R. C. Rapp, C. E. Shell, Paul F. Evans, J. E. Perryman, A. C. Smith, J. F. Johnson, J. E. Smith, J. F. Hanes, W. J. S. Walker.

R. A. Smith, Secretary.

MT. AIRY DISTRICT CONFERENCE

At two o'clock in the afternoon of May 26 the Mt. Airy district conference was opened with a heart searching sermon by Rev. A. C. Gibbs, presiding elder of the district. His text was "As my Gospel holds" (Moffatt). He urged the pastors in his district to re-examine the gospel they were preaching, and examine themselves to know if their gospel is a living, vital, experimental gospel. He earnestly called upon the pastors to see to it that their gospel messages be vitalized by the spirit of Jesus, and that their lives be such as to give a holy color to their preaching.

After the sermon the roll was called and the conference got down to a busy afternoon. The several committees were appointed and their duties taken up with dispatch.

The following visitors were present for the afternoon and were introduced to the conference by the presiding elder: Mr. O. V. Woosley, Winston-Salem; Miss McKee, Greensboro College; Rev. J. S. Gibbs, pastor First Street, Albemarle; Mr. Clay, Mrs. Dobson, Mrs. Gentry.

Mr. Woosley brought greetings and a lively report from our Children's Home. Miss McKee represented the cause of Greensboro College in a forceful manner.

The cause of the Golden Cross was presented by Rev. L. B. Abernethy, Golden Cross director.

After three representatives had spoken the remainder of the afternoon was given chiefly to reports from the pastors in the district. These reports were very gratifying. Almost every pastor reported above 50 per cent of benevolences already sent in and several pastors reported 100 per cent in already.

At 8 o'clock p. m. the conference heard a very able and challenging sermon by Rev. A. C. Waggoner, pastor of Spray charge. He read the fourth chapter of Corinthians and used as his subject, "Doing the Impossible." He challenged the Christians to be different from the world and follow Christ—to separate themselves from the world for the sake of the kingdom and cause of Christ.

Wednesday morning the devotions were led by Rev. G. R. Stafford, pastor of Jefferson charge. After the devotions Rev. A. C. Gibbs resumed the chair and continued with hearing reports from the pastors. When the pastors had all reported the conference heard W. H. Worth, district lay leader, give his report on lay activities for the past year.

The presiding elder presented Dr. A. W. Plyler, who spoke for the Advocate, Duke University, and also urged the speedy union of Methodism.

Dr. Coletrane, president of Brevard College, was on hand and very interestingly espoused the cause of Brevard College.

The climax and high spot of the day to which the conference had been looking forward was reached when, at 11 o'clock, Dr. C. C. Weaver, presiding elder of Greensboro district, delivered one of his biggest sermons. "The Human Need" was his subject. "Christianity," he said, "sees humanity today as Jesus saw it: a groping, fumbling ,disquiet, void humanity; a humanity that feels deeply a something lacking, needing something, but doesn't know what it needs or how to find it. Christian religion offers just what our humanity needs, and how to get it. It offers two things in our human affairs: (1) Some kind of faculty as a key to the entangles of human relationships; (2) A spiritual power that will redeem life and keep it from becoming small and cheap, that power which gives abundant life. Religion raises one above the groveling to mastery, to love—man was made for heaven."

After the sermon the conference was invited out under the trees where a bountiful feast awaited. After lunch the conference met again and finished with reports from committees and other items of business with final adjournment at 4:20 p. m.

The committee on local preachers failed to hand their report to the secretary, so those looking for the account will receive the report in a later issue of the Advocate.

The conference granted Hardin Atkins Johnson from the Mt. Airy circuit license to preach.

Delegates to the annual conference: C. P. Smith, Mrs. N. M. Pickett, T. P. Shinn, R. B. Adkins, Mrs. J. L. Woltz, W. S. Reich, L. F. Amburn, E. C. Foy, Professor L. S. Weaver, Mrs. J. R. Marion, Mrs. M. E. Wolfe, W. H. Jones, Mrs. N. L. Mast, W. H. Worth, Prof. W. D. Halfacre, Lee Black, Jeff Stanbury. Alternates: C. M. Harris, Emory Price, W. R. Kiger, Mrs. R. C. Freeman, J. M. Parker, J. E. Roe, Don Horton.

T. H. Houck, Secretary.

OF THE 642 CANDIDATES FOR DEGREES AT DUKE UNIVERSITY, THE FOLLOWING WERE FROM NORTH CAROLINA

Bachelors of Art: Margaret Inez Abernethy, Durham; Edna Gertrude Adams, Durham; Ida Shaw Applewhite, Halifax; Inez A. Beane, Durham; Elihu B. Bernstein, Burlington; Nellie B. Bishop, Durham; James C. Black, Durham; U. Benton Blalock, Jr., Wadesboro; James K. Boling, Siler City; Nannie Viola Bowles, Timberlake; William F. Bowman, Aberdeen; Ruth F. Bowman, Mount Airy; J. Max Brandon, Jr., Catawba.

J. Grayson Brothers, Wilmington; Barbara Marian Browne, Hickory; Eleanor W. Bruton, Biscoe; Walter P, Budd., Jr., Durham; Kathlyn H. Buice, Charlotte; Richard McD. Cann, Greensboro; Skinner Chalk, Jr., Morehead City; Annie Laura Chalker, Durham; Helen G. Chandler, Broadway; Gwendolyn G. Clark, Durham; Lillian E. Collins, Durham; Gerald R. Cooper, Durham; Ernest Cruikshank, Raleigh.

James M. Daniel, Henderson; Archie Y. Eagles, Wilson; Dorothy Louise Edwards, Durham; Sara Louise Falls, Shelby; Leonora B. Fanning, Asheville; Ellen C. Farnum, Asheville; Annie Frances Farthing, Raleigh; Margaret E. Franck, Durham; Edwina Gidney, Shelby; Lula Page Gooch, Henderson; Evelyn G. Goode, Statesville; Mary Jane Goode, Lincolnton; Johnnie T. Greene, Durham; H. Grady Hardin, Lake Junaluska; Henry L. Harris, Albemarle; James M. Hatch, Jr., Charlotte.

Nancy G. Haywood, Concord; Mary Elliott Henderson, Hickory; Joseph S. Hiatt, Jr., Lenoir; E. Marvin Hoyle, Durham; Robert T. Hoyle, Durham; Nancy R. Hudson, Greensboro; Catherine Elizabeth Isenhour, Durham; Lucille C. Ivey, Hickory; Mary Frances Ivey, Durham; Margaret Izard, Durham; Kathryn Virginia Johnson, Lexington; A. Carl Lee, Jr., Charlotte; William A. Lewis, Durham; Mary Frances Linney, Boone; Robert A. Little, Lincolnton; James R. Lowe, Elon College.

William B. MacWhirter, Charlotte; Robert Lester Mallard, Pollocksville; Paul F. Maness, Yanceyville; Hazel L. Mangum, Rougemont; O. DeWitt Mann, II, Whitakers; L. E. Maxwell, Pink Hill; Roswell D. McClelland, Asheville; Marian T. McClenaghan, Raleigh; John R. McCrary, Jr., Lexington; Benjamin F. Meacham, Roberdell; M. Rachel Meetze, Charlotte; Robert P. Miller, Lincolnton; Rom F. Moser, Zebulon; George W. Nance, Asheville; Annie Laurie Newsom, Durham; Jean W. Ogburn, Durham; James W. Ouzts, Jr., Marion; Jack Ward Page, Rowland; Constance Patten, Fayetteville; Hubert C. Patterson, Jr., Albemarle; Ruth E. Patterson, Durham; Clifford W. Perry, Winston-Salem; Elizabeth W. Pierce, Weldon; James M. Pigford, Wallace; Nettie H. Pinnix, New Bern.

DeWitt K. Pittman, Morven; Mern Plyler, Durham; Rufus Heflin Powell, III, Durham; Mary E. Propst, Concord; William P. Ricks, Rocky Mount; Ralph L. Rockett, Gastonia; Philip M. Russell, Durham; R. Thornton Rutherford, Jr., Charlotte; David N. Saleeby, Monroe; Frances Scales, Stoneville; Joe A. Scales, Monroe; Mary C. Secrest, Monroe; Patricia M. Sills, Nashville; Charles Sinclair, Jr., Carthage; Rachel Sink, Lexington; Beattie A. Sisk, Durham; Frank J. Sizemore, High Point; (Mrs.) Elizabeth Flowers Smith, Durham; (Mrs.) Lillian Jones Smith, Durham; Remus John Smith, Durham; Thornton B. Smith, Durham; Hilda Spence, Goldsboro.

Eleanor D. Stevenson, New Bern; Eleanor G. Trowbridge, Weaverville; William L. Venning, Jr., Greensboro; John M. Webb, Durham; Robert M. Whitley, Jr., Stantonsburg; Luther K .Williams, Durham; Mary Ethel Williams, Wilmington; Melvin J. Williams, Durham; William E. Woodruff, Winston-Salem; James C. Wren, Siler City; William N. Yelverton, Eureka; Esther Zuckerman,, Durham.

Bachelors of Science: Nancy Barbee, Durham; Harry Roush, Winston-Salem; Harold K. Terry, Bahama; John C. Watson, Jr., Charlotte.

Bachelors of Science in Electrical Engineering: Warren P. Armstrong, Fort Bragg; Lloyd P. Julian, Durham.

Bachelor of Science in Nursing: Matilda Holeman, Durham.

Bachelor of Science in Medicine: Joseph McKinney Ivie, Leaksville.

Masters of Arts: Ruth C. Allen, Raleigh; (Mrs.) Virginia Kirk Baker, Mebane; Wita A. Bond, Rocky Mount; Donovan S. Correll, Winston-Salem; Bessie Covington, Red Springs; Sarah Elizabeth Culbreth, Henderson; William M. Hart, Charlotte; Ernest C. Hester, Durham; David Jaffe, Durham; Philip M. Kirk, Mocksville; Catharine H. Lyon, Charlotte; Ruth A. McLean, Raleigh; Eleanor M. Markham, Durham; Banks J. Peeler, Burlington; Maybelle Poovey, High Point; Ellen G. Ward, Durham; Alice Washburn, Bostic; Clara Frances Whitney, Hickory.

Masters of Education: Edwina Deans, Wilson; James H. Mitchell, Franklinville; Leo K. Pritchett, Banner Elk; Burton G. Stewart, Durham.

Bachelors of Divinity: Robert M. Bird, Durham; Earl H. Brendell, Greensboro; Ray S. Cody, Albemarle; William F. Eaker, Lawndale; Lester S. Furr, New London; Nicholas W. Grant, Garysburg; Hurlan E. Jones, Liberty; Louis A. Mayo, Durham; Clifford H. Peace, Gibsonville.

Bachelors of Laws: Semeon B. Davis, Roxboro; W. A. Leland McKeithan, Aberdeen; John A. Myers, Oxford; Paul D. Robersonville; E. Hoover Taft, Jr., Greenville; Walter M. Upchurch, Jr., Durham; Francis E. Walker, Durham.

Doctors of Medicine: Frank W. Buckner, Davidson; Charles F. Chunn, Asheville; Herbert J. Fox, Franklinville; Harry Rolf Germer, Durham; George T. Harrell, Jr., Asheville; H. Patterson Harris, Jr., Southport; George K. Massengill, Jr., Raleigh; C. Arthur Willis, Candler.

Graduates in Nursing: Ona Maude Cates, Mebane; Mary Elizabeth Corbett, Kinston; Mary Emily King, Magnolia; Virda L. Parks, Kernersville; Sarah Elizabeth Strother, Waxhaw; Elizabeth May Thompson, Durham; Alice Rosabelle Wehunt, Cherryville; Mary C. Williams, Greensboro; Dorothy Mae Wilkinson, Ridgeville.

Doctors of Philosophy: Donald Charles Agnew, Raleigh; A. B. Park College, A.M. Duke. Dissertation: The Effect of Varied Amounts of Phonetic Training on Pirmary Reading.

Marcus E. Hobbs, Wilmington: A.B., A.M. Duke. Dissertation: The Determination of the Dielectric Constants of Certain Gaseous Substances.

James W. Jacockes, Jr., Asheville; B.S. Union University. Dissertation: The Determination of the Dielectric Constants of Certain Dilute Non-Aqueous Solutions.

Thomas Earl Jordan, Tyner.. B.S. Atlantic University; M. S. University of Richmond. Dissertation: An Investigation of the Reaction of Certain Acyl-Aldoximes with Bases.

Frederick Harold McCtucheon, Durham; B.S., M.S. North Dakota Agricultural College. Dissertation: Hemoglobin Function during the Life History of the Bullfrog.

Jasper E. Morgan, Durham; B.S. Wake Forest College; A. M. Duke. Dissertation: Cosmic Ray Shower Production in Various Elements.

J. Gaither Pratt, Winston-Salem, A.B., A.M. Duke. Dissertation: Experimental Investigations of Discriminative Learning in Rats.

Earl V. Pullias, Durham; A.B. Cumberland University; A. M. University of Chicago. Dissertation: Disparity in Results from New-Type or Objective Tests Constructed to Measure the Same Abilities.

James N. Truesdale, Durham; A.B., A.M. Duke. Dissertation: A Comic Prosopographia Gareca.

METHODISM IN TROUTMAN

We are still plodding along but not breaking the speed limit. However, in spite of sickness and the loss of three of our best men, two by death and another moving away, we are making some progress.

Last February, Brother O. A. Murdock passed away, leaving a vacancy that will be hard to fill. He had been a leader in Troutman's Methodism for years. He put his time, money, prayers, heart and soul into the church. He was a trieless, self-denying worker and was one of the best stewards I ever saw. It was due largely to his untiring zeal and effort that we have been able to reduce the church debt here nearly $10,000 in the last two and one-half years. But his days of labor and toil are over and he rests from his labors, and his works here will live on as a monument to his faith and love for God's cause.

Only a few weeks later Brother T. L. Ervin, one of God's noblemen, passed away. Brother Ervin's health had been poor for years and like many others had suffered financial reverses, but nevertheless he kept his faith fresh and his hope bright unto the end of a glorious testimony. He also put much time and labor and money into Troutman's new Methodist church.

We are now losing Brother R. H. Kale, one of Troutman's leading and most highly respected citizens. He has been loyal and faithful to the church; has stood by faithfully through the financial depression, using his influence, time and money to help his church meet her financial obligations. We shall miss him and our prayers shall follow him to his new field of service.

One has said God buries his workmen but carries on his work. God in his goodness let these good men stay with us through the thick of the battle and make it possible for those left behind to carry on the work to completion and victory.

We still have some good faithful loyal souls who are going to labor on until the debt is all paid and the congregation free from debt, and I hope free in Christ Jesus to work, pay, pray until there shall come to Troutman's Methodist church a great heaven born, heaven sent revival of religion that will save people from their sins.

We have just recently succeeded in refinancing our church debt with our Board of Church Extension. So our total indebtedness now is $4800. And this will be paid by the help of God and faithfulness on the part of his people.

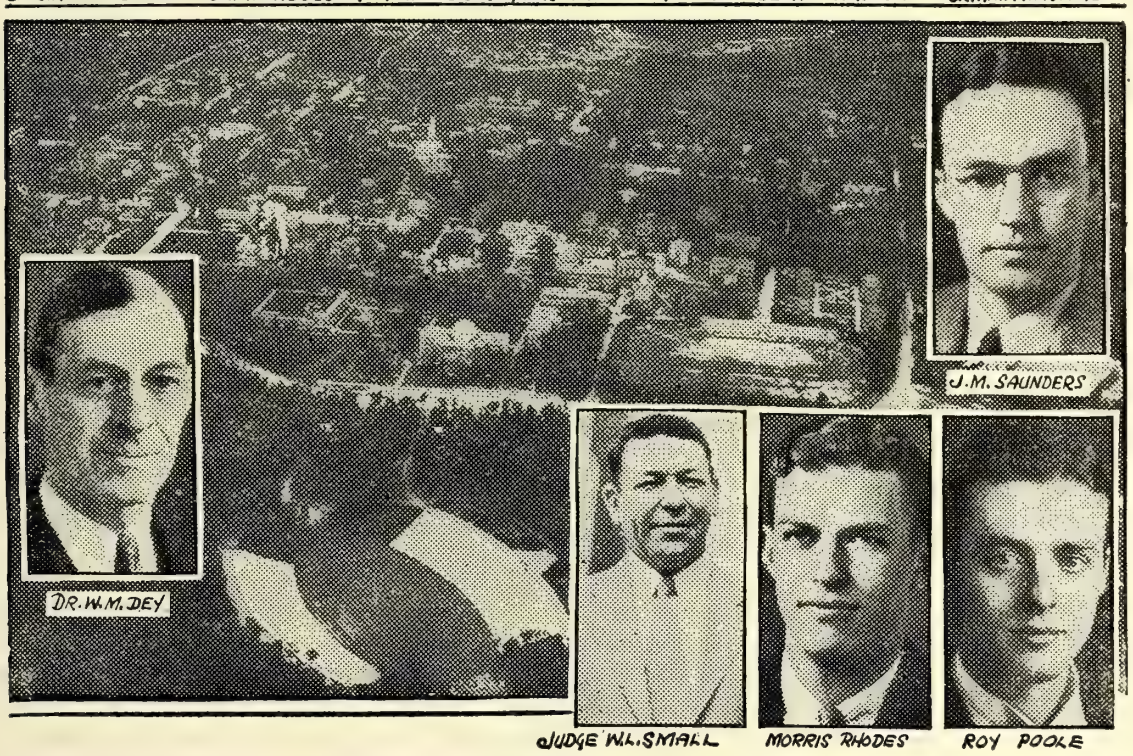
J. W. Combs, Pastor.

OLD AGE PENSIONS WILL SURELY COME

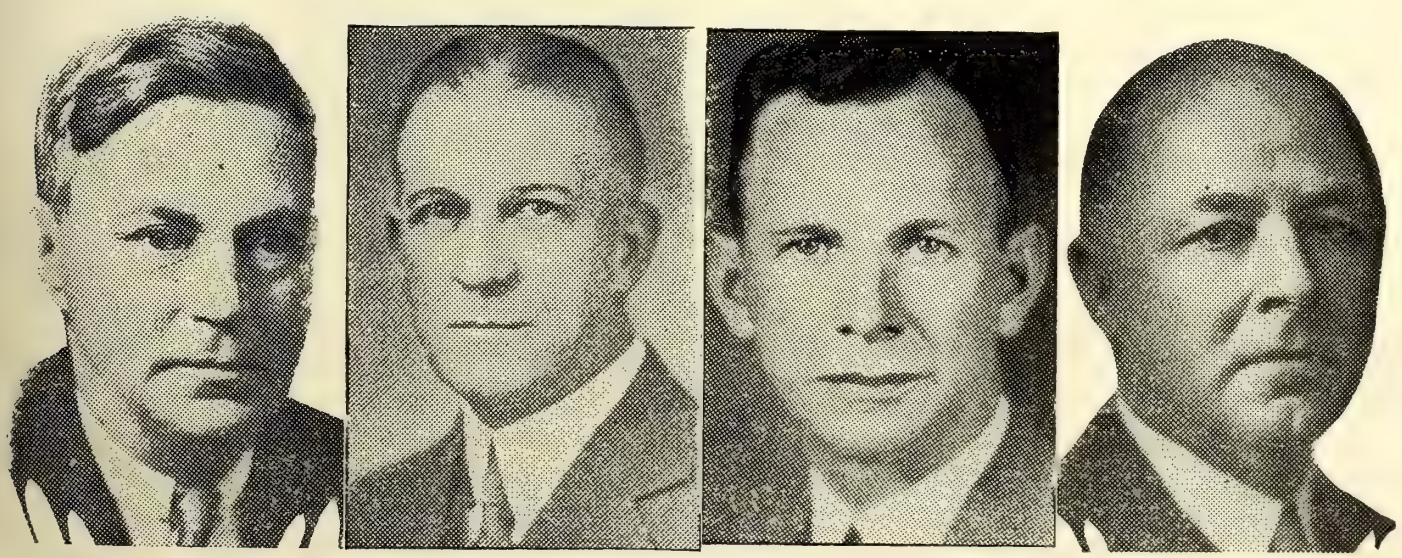
There are in the United States 3,500,000 people who are dependent and who are over sixty-five years of age; they must be cared for in poor houses, or by a pension. The pension is by far the most humane as well as the most economical method, and the only other alternative is to let the aged poor starve in our streets.—Father B. Siedenburg, S. J., of Detroit University.

PROMINENT FIGURES IN COMMENCEMENT OF UNIVERSITY OF N. C.





A near record class of more than 400 graduates were awarded diplomas at the closing exercises here Tuesday evening of the University of North Carolina's 141st commencement. Dr. John W. Studebaker, United States Commissioner of Education, delivered the baccalaureate address, after which he and five of the graduates, leaders in their class, participated in a panel discussion during which the five seniors submitted a program for the future development of the nation. Governor J. C. B. Ehringhaus presented the diplomas. Following a concert by the University Band, the academic procession, in caps and gowns, formed at the west gate of Kenan Stadium and marched to seats in the beautiful outdoor arena. Administrative Dean Robert B. House presided and President Frank P. Graham delivered a brief parting message to the graduates.



The honorary degree of doctor of laws was conferred on four men pictured above at the graduation exercises of the University of North Carolina's 141st commencement Tuesday evening. The recipients (left to right) were: Dr. R. D. W. Connor, United States Archivist, formerly head of the Department of History in the University of North Carolina; Judge Michael Schenck of the North Carolina Supreme Court; Dr. P. P. McCain, superintendent and medical director of the North Carolina Sanatorium; and H. H. Bennett, Chief of the Soil Conservation Service of the United States Department of Agriculture.

Rehabilitation Through Rural Resettlement Work

By ALVA W. TAYLOR

A million farm families have lost their hard earned possessions because of the depression and gone down in the scale of their living. The farm owner has become a tenant, the tenant a share cropper, the cropper a day laborer or a dispossessed man seeking a dole or work relief. A human interest drama lies in the story of the half million that have become the beneficiaries of rehabilitation through the work of the Rural Resettlement Administration.

"I was crawlin', now I'm walking," said one of them. He had received a loan at low rate of interest, worked hard, paid most of it back, will repay the remainder this summer and be "on his feet." "We would have been on relief," said another, "but now we are making our own way and with self-respect." "With self-respect" means something next to life itself to an independent American farmer. "This man had lost heart and begun drinking," said a supervisor last December, "but he has straightened up since we started working with him. He has paid back already most of his loan, his wife has canned over 800 quarts of fruit and vegetables and his family will be well fed this winter." "Last summer we had more to eat than we had ever had in our lives," said a share cropper with eight children, "and its all due to your (the Rehabilitation supervisor) advice and help." He was one of those hard working thousands who know nothing of scientific farming.

Here are a half million American farm families who were defeated by depression, many of them further thrust down by drought and the misfortunes of illness, who are being given a chance to help themselves and to keep their self-respect. Many families are saved from the onus of charity, many discouraged fathers from drink, mothers from melancholy and children from the loss of family morale. "He had become sour and indifferent," one supervisor reports on a client; "now with this assistance he is bright and happy—he has the first peace of mind he has known since the depression began." "Isn't it great that Uncle Sam will consider a little fellow like me and save my team and make it possible for me to make a good crop," said a young farmer. "If he will just keep it up another year or two until I am back on my feet, some day I'll loan him money."

None of these hard working sons of the soil were loaned much—usually from two to three hundred dollars—but it saved them their work team, or from a mortgage or tax foreclosure, or enabled them to buy the seed and fertilizer required, or fed their family through the winter and until a garden and crop could be grown. It was the lift that pulled them out of the quicksand of poverty and defeat. It is relief but it is not charity. It is the relief a bank loan might have offered in normal times when misfortune struck; but under depression they had no credit at the bank and could not get the loan. Uncle Sam is taking a chance on them; and Uncle Sam is just you and I and a hundred million others who are fellow men and fellow Americans. We will lose the money on some of them, but had we not risked it on them we would have had to give it to them as relief and much more of it. Those who supervise the work agree that at least 300,000 of them will pay it back and if this summer's crop and prices bounce the national farm income up another billion, another 100,000 may be added to that number.

The method pursued is to make a case study of the family in need, loan them an amount sufficient to supply the absolute necessities required to give them a chance to work out their own salvation under an agreement that they will accept the skilled supervision of a farm supervisor and domestic advisor. The supervision is a "farm agent" trained in scientific farming and the domestic advisor is trained in domestic economy. The supervisor helps find a good piece of land if his client has none, perhaps arrange the contract of rental, advises regarding crops, their cultivation and sale, then if necessary arranges for a readjustment of the loan for another year. The domestic advisor looks after the household economy in like manner. She advises regarding gardening, canning, budgeting and all else that helps the housekeeper to make ends meet and pay back the loan. The saving in interest alone represents a large sum in the total help given this half million, for no one can borrow money so cheaply as can our Uncle Sam, and he asks no profit when he reloans it to his children in distress. In a multitude of cases the supervision is worth more than the loan, for it is inevitable that those less efficient are among the first to lose out in a depression.

The writer tramped around Ireland back in the old landlord days, then went back ten years later to see what was happening under the land purchase act. He wrote on the first trip of "slums in the country" and on the second of "the greatest act of social and economic regeneration in modern history." The Irish cotter was lifting himself out of his poverty. John Bull, so long his enemy, had become his friend, had helped him purchase his "holding" at low interest and on payments that were less than his rentals had been. Ownership was "turning sands into gold," as an English landlord had once said it would when he, like a few of his kind, plead the tenants cause.

Since the Irish land act was passed thirty-five years ago the increase of tenantry in the United States had become one of the deplorable trends of our times. When the depression began more than 40 per cent of all our farmers rented their land; today doubtless nearly one-half of them do so. It was the independent farm household that characterized the making of free, democratic America. The increase in tenantry means a decline from that guarantee of economic democracy toward peasantry. In the South the tenant tends to become a share-cropper, the share-cropper a serf, and the system tends to pull down farm income. When depression comes a million families are catapulted into the ranks of the dispossessed.

This problem is one that rises above party or presidency. Efforts to relieve it began before the New Deal was inaugurated and will continue even if the New Deal is ended. Older lands, like Denmark, Ireland and Czechoslovakia, have found a way to retrieve it and America will find a way. We have the benefit of their experimentation; the fundamentals of their method has been proven. All the people, as represented in their government, united

to buy the land, loan the tenant its price at low interest rates, amortize the payments over a long period, furnish supervision for better farming and provide against speculation in land prices. Rehabilitation is a constructive relief measure. Resettlement is a reconstruction of farm life tenantry to ownership. But that is another story which we may tell later.

ON LAYING DOWN HIS PEN

Permit the editor, who this day is writing his last editorial, to speak for once in the first person singular.

I came to this office as assistant to Dr. James M. Buckley, and served in that capacity until the resignation of Dr. George P. Eckman in 1915, at which time the Book Committee chose me to fill out his term. Successive general conferences from 1916 to 1932 have confirmed this choice. Now, on my own motion, I step aside for a younger and well-equipped man.

As editor of an "official" paper I should like to place on record the fact that never in these years have church officials ,high or low, attempted to direct, control, or influence in any improper way the editorial policy. This is perhaps contrary to what is generally believed, but it is the crystal truth.

In my time The Christian Advocate has gone through many changes. Amateur reformers of the church press have repeatedly made it their guinea-pig. But despite many inoculations by surveyors, costly medication by contributing editors, it continues to enjoy the more or less abundant life and to covet it for others. In the first quadrennium the less expensive process of having the editorial board select the material which is carried by all the editions has given such general satisfaction that it gives promise of having come to stay.

My incumbency also synchronizes with a period in which the church and organized religion have to a considerable and alarming extent lost the central position in American life which was long theirs. With that serious lapse has come a lessened interest in church attendance, in the church school, and in religious literature, including church periodicals. Many denominational weeklies have been blighted by this change of climate. This sturdy paper, now closing the first decade of its second century, has survived all these vicissitudes. Should the long-hoped-for "winter of discontent" be made "glorious summer" by the sun of the revival, which was so confidently predicted at Columbus, this paper is in good position to render enlarged service.

Space forbids me to set forth the thoughts and emotions which throng at such a time, but I cannot close without an expression of sincere gratitude to the many readers who have assured me of their appreciation of the paper, to the church which has so long afforded me this opportunity, to those who have been my loyal helpers, and above all, to the Master in whose name and for whose sake the service has been rendered. James R. Joy.

THE WAYNESVILLE DISTRICT CONFERENCE

The thirty-eighth session of the Waynesville district conference convened at Union church on the Macon circuit, near Franklin, N. C., Wednesday, May 20, at 9 o'clock, with the presiding elder, Rev. W. A. Rollins, in the chair.

This was a very unusual conference; no finer spirit of optimism could have been found. The business of the conference was handled with spirit and dispatch. The conference, being of one day's duration, was divided into two sessions.

1. In the morning session the pastors briefly but pointedly reported the most outstanding accomplishment of their work thus far. They reported a good increase in members received on profession of faith. The finances seemed to be about equal to that of last year. The morning session was interspersed by the following speakers: Rev. L. B. Abernethy, representing the Golden Cross and the conference mission board; Rev. C. C. Herbert, Jr., representing the North Carolina Christian Advocate and the Conference Brotherhood; Rev. Jesse G. Wilkinson, represented the Conference Board of Christian Education; Dr. E. J. Coltrane, president of Brevard College, and Mr. Odell Salmon represented the Children's Home in a most personal and delightful way.

The following were elected as delegates to the annual conference: Mrs. E. L. McKee, J. R. Long, W. E. Byrd, H. T. Sloan, J. P. Matheson, Mrs. F. E. Branson, R. A. Aiken, James Atkins, J. R. Boyd, R. D. Coleman. Alternate delegates are: J. S. Conley, J. W. Addington, Glenn Boyd and S. E. Varner.

Miss Lura Wright was confirmed as the Golden Cross director. J. R. Long was re-elected district lay leader with W. E. Byrd and H. T. Sloan as associate lay leaders.

At the noon hour the entire conference was fed picnic style under the shade of some stately oaks. The table groaned under its load, and every one thoroughly enjoyed this gracious token of Macon's Methodist hospitality.

2. The afternoon session convened at 2 o'clock and was given over to the reports of the various committees. The conference adjourned at 3:30 o'clock with everyone in high spirits over the day's work and with greater determination to finish a good year's work. The entire conference expressed its appreciation for the wonderful hospitality and fine entertainment provided by the pastor host, Rev. J. B. Tabor, Jr., and his people with the assistance of the many friends in the community. It was a splendid job.

The next conference is to be held at Long's Chapel, Lake Junaluska. J. H. Carper, Secretary.

LIVES THAT PLEASE GOD

The generality of Christians, after using some prayer, usually apply themselves to the business of their calling. Every man that has any pretense to be a Christian will not fail to do this; seeing it is impossible that an idle man can be a good man—sloth being inconsistent with religion. But with what view, for what end, do you undertake and follow your worldly business? "To provide things necessary for myself and my family." It is a good answer, as far as it goes; but it does not go far enough. For a Turk or a heathen goes so far—does his work for the very same ends. But a Christian may go abundantly farther. His end in all his labor is to please God; to do, not his own will, but the will of Him that sent him into the world —for this very purpose, to do the will of God on earth as angels do in heaven. He works for eternity. He "Labors not for the meat that perisheth" (this is the smallest part of his motive) ,"but for that which endureth to everlasting life." And is not this "a more excellent way"?—Sermon on The More Excellent Way, Wesley.

North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

DURHAM DISTRICT MEETING

Members of the woman's missionary societies of the Durham district met at Mebane Methodist church May 27 for the annual meeting, with Miss Florine Robertson, district secretary, presiding.

The session was opened by the singing of hymn, "O Zion, Haste."

Mrs. J. W. McIntyre of Mebane delivered the address of welcome; Mrs. D. A. Clarke of Siler City made the response.

The minutes of the 1935 session were read by the secretary.

The pastor of the church, Rev. T. R. Jenkins, conducted the devotional service.

Reports were then made by the zone chairmen as follows: Reporting for Alamance, Mrs. T. R. Jenkins; Caswell, Mrs. M. W. Siddle; Chatham, Mrs. J. F. Starnes; Durham, Mrs. J. C. Dailey; Orange, Mrs. R. E. Warren; Person, Mrs. Mamie Merritt. These reports were excellent and showed the increasing interest in the work.

The anthem, "Thanks Be to God," was beautifully rendered by the Mebane choir.

Mrs. E. L. Hillman, Trinity church, Durham, delighted her hearers with a splendid talk on peace, saying that "peace is the most important phase of Christian social relations."

Miss Elizabeth Morris of Franklinton, N. C., the new superintendent of publicity, urged the women to send accounts of missionary activities to her for the woman's page in the North Carolina Christian Advocate.

Mr. L. H. Allison of Durham presented the work of the Golden Cross.

An impressive report of the annual conference was given by Mrs. J. M. Ormand, and Mrs. C. E. Parker, returned missionary to India, spoke of the inspirational phase of the conference programs.

The following visitors were introduced by Mrs. A. M. Gates: Rev. J. F. Starnes, Rev. I. L. Parrish, Mrs. B. F. Boone, Miss Amma Graham, and Mrs. Childs of the North Georgia conference.

Miss Florine Robertson expressed her appreciation to the women for their wonderful co-operation during the year, saying how pleased she was to have the Korean urn again in the district. This was awarded for the efficiency standard of the Durham district.

Mrs. J. D. Lee, chairman of Christian social relations, gave her report and delivered prizes to those in the district who excelled in the conference contest in temperance education. Louise Spear, Finley Spear of Chapel Hill, Marvin Siddle of Yanceyville, Robert Cook of Graham, were winners in the poster contest; Elise Olive of Cedar Grove, Carolyn House of Chapel Hill, winners for poems. Each of these received a new one dollar bill. Certificates for excellence in Christian social relations work were awarded to the following auxiliaries: West Durham, Orange Grove, Trinity church.

Mrs. Nicks of Hillsboro made a plea for subscriptions to the World Outlook.

Mission study was given by Mrs. F. D. Hedden, Durham, who spoke of the Lilly Moore Everett Study Jewel, stressing that a greater effort be made in this very important work.

Mrs. W. W. Stedman of Moncure presented the work of her department in an impressive way.

Mrs. E. L. Hillman of Durham reported for the young women's circles; other leaders of young women gave interesting reports of their groups.

The Scarritt Associate Plan was explained by Mrs. W. L. Ellzey of Carrboro.

Mrs. Wilson expressed the appreciation of the women to Mrs. A. M. Gates for her untiring and self-sacrificial work in the conference.

Group conferences and discussions by Rev. I. L. Parish. Mrs. Sturdivant conducted the memorial service for those who have joined the choir invisible since the last meeting. Fitting tributes were paid these faithful women.

Miss Robertson spoke of our pledges for the year and asked that everyone go back to their task with renewed effort.

Mrs. N .H. D. Wilson of Chapel Hill presented certificates of life membership as follows: Caswell zone gave one to Mrs. M. W. Siddle, retiring zone leader; Carr-Prospect society gave one to Jessie Harris Wade, baby, of Mebane, R. 3; Durham district gave a baby membership to Anne Carolyn King, daughter of Rev. and Mrs. H. K. King, Front Street, Burlington; and Mrs. Wilson herself gave one to Jane Eleanor Ellzey, daughter of Rev. and Mrs. W. L. Ellzey, Carrboro.

Mrs. H. K. King of Burlington took her listeners on an imaginery trip to the Orient, giving a vivid word picture of life in the countries in which they traveled.

Mrs. B. F. Boone, conference superintendent of study, presented certificates to 30 auxiliaries who reported having had the three classes of required study.

The special music for the afternoon was a duet, "Ivory Palaces," effectively sung by Mrs. T. R. Jenkins and Mrs. W. E. Alley.

A feature of the afternoon session was a talk by Mrs. A. M. Gates, conference president, who spoke of the jubilee of the organization of home missions. She called for a renewed warmth of heart in each individual and a passion to share Jesus Christ.

Cedar Grove, Orange county, invited the meeting for 1937, and the invitation was accepted.

The conference was asked to stand in appreciation of Miss Robertson's untiring work as district leader.

A fitting close for this day's program was the pageant, "The Trail," given by Miss Dorothy Hammer and a group of children from Front Street church, Burlington.

The meeting adjourned with prayer and the benediction by the pastor, Mr. Jenkins.

The Christ of the Mount contains a missionary's description of a volcanic eruption and earthquake in the New Hebrides. A volcano a few miles away was in eruption, and the air was charged with fear at the possibility of an earthquake.

"Each laid hold of his most prized possession ready to rush to the seashore to be evacuated in the waiting boats. The expected happened. The whole hill against which the city was built was split wide open. Part of the city was submerged and the sea began to boil. Everybody fled to the shore. As the last boat was about to draw out, they yelled to a woman who stood holding a bag of yams to leave the yams and jump into the boat. They could not take both. She stood hesitant for a moment, then refused to give up her yams, and the boat pulled out. They got away just in time, for the land sank into the sea; and the last thing they saw was the woman going down under the water, still clinging to her yams."—From The Christ of the Mount, by E. Stanley Jones. Copyright 1931. By permission of The Abington Press.

We laugh at that woman and call her a fool. She lived for a bag of potatoes, and she died for a bag of potatoes, and we don't consider that worth dying for. "Is not the life more than meat and the body than raiment?" Yet what are we living for? Maybe not a bag of potatoes, but is it a tobacco crop, or a mercantile business, or a place in an office? Is that worth dying for? What is worth dying for? Held in the last stages of a wasting disease, one would not hesitate to sell all he had in an effort to prolong his life; obviously, then, things are not worth dying for, since they are not more valuable than a person's life. So why live for things and give them such an important place in our scheme of living?

"The angels from their throne on high
Look down on us with wondering eye,
That where we are such passing guests
We build such strong and solid nests,
And where we hope to dwell for aye,
We scarce take heed a stone to lay."

The new electric refrigerator was turned on after two-year-old Jewell Ann was in bed. Next morning when she came down stairs she heard the refrigerator motor running and with a perplexed look gazed around the room. Finally she spied the refrigerator and located the sound.

"Mother," she exclaimed, "the new refrigerator likes us so well it's purring."
—Boston Globe.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"Oftimes the way is dreary and rugged
seems the road;
Oftimes I'm weak and weary when bent
beneath some load;
But when I cry in weakness, 'How long,
O Lord, how long!'
Then Jesus takes the burden and leaves
me with a song."

WAYNESVILLE DISTRICT MEETING

Mrs. T. A. Case, Sec.

The woman's missionary societies of the Waynesville district met in annual session in the Methodist church of Murphy on Tuesday, May 5, with Mrs. F. E. Branson of Canton, district secretary, presiding. The opening devotional service was conducted by Rev. W. A. Rollins, presiding elder of the district. This was followed by an anthem rendered by women of the Murphy choir.

After Mrs. E. B. Norvell of the hostess auxiliary had welcomed the ladies and a representative of the Franklin auxiliary had responded, the district secretary gave her report. It was encouraging, showing that there had been an increase in the accomplishments of the society during the year 1935.

Mrs. C. C. Weaver, conference president, brought a very interesting and inspirational report from the Council meeting held in Dallas, Texas. She told her audience about the messages of many of the fine speakers who were on the Council program, among whom were Kagawa, the great Japanese Christian leader, and Dr. Charles W. Gilkey, dean of the University of Chicago chapel and professor of preaching in the divinity school. Other outstanding features of the Council meeting which she mentioned were the jubilee luncheon, travelogues by missionaries present, and the sacred Sunday evening service during which 12 girls from Scarritt College were consecrated.

Beautiful and impressive was the pledge service conducted by Mrs. P. N. Peacock, conference treasurer. While the audience sang, two young ladies, robed in white vestments and bearing lighted candles, came down the aisles, put the candles in brass candlesticks which had been placed on each side of a brass bowl on a table in front of the altar, and stood at the ends of the table. After Mrs. Peacock had led in prayer and red several selections from the scriptures, she made a short talk in which she reminded her audience that "giving is more blessed than receiving," and urged that time and service, as well as money, be pledged to the missionary cause. As the secretary read the names of the auxiliaries, a representatives of each came forward, read appropriate quotations from the scriptures, and presented the pledge, at the same time placing a card with the amount of the pledge on it in the bowl. The pledge service was concluded with a prayer by Mrs. Peacock.

During the afternoon session Mrs. Frank Siler of Lake Junaluska, former teacher at Wesleyan College, and greatly beloved, consecrated Christian worker, brought a jubilee message in which she spoke of many of the pioneer missionary workers and the lessons that should be learned from them. One of these, she said, was that each person should ask, "Lord, what wilt thou have me do and be?" and, after hearing the one voice, should follow its guidance in spite of any adverse criticism. Mrs. Siler also urged that each person do one job in the missionary society and find somebody else for others, thus giving more people the opportunity of spiritual growth through serving.

During the business session Mrs. Weaver and Mrs. Peacock presented ideas, suggestions and helps for carrying on the missionary work. After the presentation of the World Outlook by Mrs. J. R. Ashe, four Bryson City ladies sang a quartette, which expressed in a unique manner the worth and appeal of this magazine. While an offering was being taken Miss Mildred Akin played a violin solo.

Mrs. George Hampton of Canton read the report of the Courtesy committee, in which deep appreciation was expressed to the Murphy auxiliary for its gracious hospitality, the special music, and the lovely lunch; and to the conference officers, our district secretary and others for their efforts in making the program interesting and valuable.

As the last feature of the meeting the young women's circle of the Murphy auxiliary presented a pageant, "The Challenge of the Cross," which brought a very forceful and inspiring message. The audience was as one in expressing enjoyment and appreciation of this pageant.

THE SCHOOL OF CHRISTIAN LIVING

Dear Fellow Workers:

The School of Christian Living under the auspices of the committee on Spiritual Life and Message and the Bureau of Christian Social Relations will be held at Scarritt College, September 16-20.

Those privileged to attend are: Members of the Council committee on spiritual life, the chairmen of the conference committees on spiritual life or their alternates, the members of the five committees of the Bureau of Christian Social Relations and the conference superintendents of Christian social relations or their alternates.

Invited to be associated with these groups will be officials of the board of missions, members of the Scarritt College faculty, and those missionaries and deaconesses who will be attending Scarritt College during the fall quarter.

A registration fee of two dollars should be sent as early as possible to Miss Daisy Davies, 1066 Spring Street, N. W., Atlanta, Ga.

The school will open at nine o'clock Wednesday morning. All who attend are expected to arrive in time for the opening service and remain through the closing service on Sunday night. Each one is asked to notify May Ora Durham, Scarritt College, of the time of her expected arrival. Each person must bring sheets, pillow case and towels.

The joint committee has made financial provision for the entertainment of all who attend for the five days, and the conference societies are asked to pay the registration fee and travel expense for their two representatives. We suggest that those coming from the same section form groups to come by automobile if possible ,and thus lessen the expense.

Bishop Paul B. Kern, Dr. Lester Rumble and Dr. A. E. Barnett, assisted by other speakers, will lead in the interpretation of the principles of Jesus in terms of Christian living today. There will be periods of presentation, of discussion and study, alternating with periods of meditation and of worship. There will be opportunity for rest and recreation on the beautiful college campus and the nearby parks.

Time has been allotted to the conference leaders in these two departments and to the committees of the bureau for conference and discussions of their lines of work.

In prepartion for this meeting all are asked to read The Basic Beliefs of Jesus by Bishop Kern. It should be secured from the Methodist Publishing House in Nashville. In ordering the book state that you are to attend this School of Christian Living that you may have a possible reduced price. (List price, $2).

You may secure from the Literature Depository, Nashville, a free copy of The Collapse of Cotton Tenancy which should be read in preparation for discussion of practical problems. A rereading of Christianity and Industry in America by Dr. Taylor will be found most helpful. All are advised to secure the packet on "Consumers' Co-operatives" from Literature Depository; price 25 cents. Later we shall recommend some inexpensive pamphlets on the social problems of the South.

This school is a realization of several years of prayers and planning. We feel that no conference can afford to be without representation and ask that earnest daily prayer be made that this retreat-school may be effective in permeating our life and work.

Daisy Davies,
Bertha P. Newell,

For the Committee on School
of Christian Living.

N. C. Board of Christian Education
REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

North Carolina Conference CHRISTIAN ADVENTURE ASSEMBLIES

For Boys and Girls Ages 12-15

Theme: "Comrades of the Way"

LOUISBURG CHRISTIAN ADVENTURE ASSEMBLY

Louisburg College, June 25-29, 1936

Dean ..... Rev. R. E. Brown

COURSES AND INSTRUCTORS

What It Means to Be a Church Member—Rev. R. W. Bradshaw.

Jesus and His Relations with Other People—Mrs. C. L. Read.

Choosing Our Heroes—Miss Frances Newsom.

Our Mexican Neighbors—Mrs. C. L. Read.

Materials of Worship—Miss Frances Newsom.

What Alcohol Does to Us—Rev. R. E. Brown.

WHITE LAKE CHRISTIAN ADVENTURE ASSEMBLY

Marshburn's Beach Hotel, White Lake
July 13-17, 1936

Dean ..... Rev. M. W. Lawrence

COURSES AND INSTRUCTORS

What It Means to Be a Church Member—Rev. R. W. Bradshaw.

Jesus and His Relations with Other People—Mrs. L. M. Hall.

Materials of Worship—Miss Elizabeth Oliver.

Getting Along with People—Rev. R. W. Bradshaw.

What Alcohol Does to Us—Rev. M. W. Lawrence.

Our Mexican Neighbors—Mrs. L. M. Hall.

MURFREESRORO CHRISTIAN ADVENTURE ASSEMBLY

Chowan College, Murfreesboro
July 20-24, 1936

Dean ..... Rev. B. B. Slaughter

COURSES AND INSTRUCTORS

Our Mexican Neighbors—Mrs. B. B. Slaughter.

What It Means to Be a Church Member—Rev. R. W. Bradshhaw.

Choosing Our Heroes—Rev. R. E. Walston.

How Can I Know I Am a Christian—Rev. B. B. Slaughter.

DAILY SCHEDULE

7:15- 7:40—Morning meditation.
7:45- 8:10—Breakfast.
8:30- 9:20—First class period.
9:20-10:20—Group games.
10:20-10:50—Assembly.
10:50-11:20—Committee meetings.
11:20-12:20—Second class period.
12:30- 1:00—Dinner.
1:30- 2:30—Rest hour.
2:30- 4:00—Interest groups.
4:00- 5:00—Recreation.
6.00- 6:30—Supper.
7:30- 8:30—Evening program .
9:10- 9:20—Prayer groups.
9:30—Taps.

WHO SHOULD ATTEND

Any boy or girl in our conference who is between the ages of 12 and 15 (inclusive) is eligible to attend one of the Christian Adventure assemblies. Intermediate departments or classes may send delegates. In churches where there is no organized intermediate work, the church as a whole would be making a very worth while investment if it could make possible this rich experience for one or more of its intermediate boys and girls. Every delegate will be expected to participate in all the features of the assembly program and to co-operate fully in promoting the proper Christian atmosphere.

WHEN TO ARRIVE AND LEAVE

Registration will be held at Louisburg College Tuesday afternoon, June 25, from two to five o'clock, at Marshburn's Beach Hotel, White Lake, Monday afternoon, July 13, from two to five o'clock, and at Chowan College Monday afternoon, July 20, from two to five o'clock. All delegates should plan to arrive at either place not later than 5 p. m. on the opening day of the assembly.

The Louisburg Assembly will close at 2 p. m. on Monday, June 29, the White Lake Assembly at 2 p. m. on Friday, July 17, and the Murfreesboro Assembly at 2 p. m. on Friday, July 24, so that all delegates may be ready to leave at that hour on the dates indicated.

WHAT TO BRING

Delegates are expected to bring bed linens, towels, pillows, and soap, and also their Bibles. Bring bathing suits and tennis racquets.

COST

The cost of each of these assemblies will be $6 per delegate, $1 of which is for registration fee and must be sent in at once. The other $5 is to be paid upon arrival at the assembly. In addition, the necessary books will cost approximately 75 cents per person.

WHAT THE MEMPHIS CONFERENCE MEANT TO ME

I think that for me the most thrilling and inspiring thought that the conference brought me was a realization of the universal or world-wide desire and need to work together with Christ.

There were young people there from 19 states in our country, as you know. Cuba, Korea, Japan, China, Belgium Congo, and Poland were all represented. There were American negroes and Indians, Mexicans from Texas, too, I think. All these came there for the same purposes that our North Carolina young people went. We wanted to learn how to face life with Chrsit, how to serve him in the world today—however imperfectly we do it.

This seeing of young people, many of them future leaders of the Christian world, from East and West and North and South, with faces black, white, red and yellow, and all co-workers with Christ—it shames me when I see the little that I do, to think of all these others over all the world striving to "Face Life with Christ."

The whole conference was extremely interesting to me. I was so glad to see and talk to Walter Towner—he has the kindliest face in the world—and to hear all the magnificent speeches we heard. Much I could say about the conference, but the world-wideness of the program was the inspiration to me.

Alice W. Wilder.

CHURCH BOARD OF CHRISTIAN EDUCATION

A church can do its best work only when it has a responsible group making plans for the Christian education of its children, young people, and adults. In the Methodist Episcopal Church, South, this responsible group is the board of Christian education.

Suggestions as to ways of carrying on the work of the board will be gladly furnished upon request. Write to Rev. R. W. Bradshaw, Box 647, College Station, Durham, N. C., or the General Board of Christian Education, 810 Broadway, Nashville, Tenn.

God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how. —Beecher.

Life was not given us to be all used up in the pursuit of what we must leave behind us when we die.—Joseph May.

A good man doubles the length of his life; to look back with pleasure on our past life is to double it.—Latin.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MRS. J. D. McSWAIN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

CAMP DELLWOOD FOR BOYS JUNE 20-27

More than a thousand bulletins announcing Camp Dellwood for Intermediate boys and girls have recently gone to ministers and superintendents of young people's divisions throughout the conference. Before these programs were mailed, a general announcement in the Advocate had attracted considerable attention.

Gilreath G. Adams, Jr., First to Register

On May 22 G. G. Adams, Jr., sent his one dollar registration fee and enrolled for camp. Gilreath has attended intermediate and young people's assemblies practically every year of his life, but he is now of an age when he can register and participate in his own right. We welcome this son and grandson of the parsonage as our first camper and venture to say that his younger brother, Nelson, will join him in this camping experience within the next year or two.

W. J. Miller, Jr., and Billy Wilkinson, Concord

Our second person to register is another son of the parsonage. W. J. Miller, Jr., was enthusiastic about the camp from the day he learned about it. He immediately went to work on his friend. Billy Wilkinson. Billy was easily won. As soon as Billy's father gave his consent, W. J. Jr., and Billy presented the case to Brother Walter Miller, in order to settle the matter, called the conference office by long distance and registered two more boys for Camp Dellwood. Keep the good work going, boys, and bring some other fellows from Concord!

Richard Smith, Rockingham

Richard Smith of Rockingham writes and says: "Please send to my address information about Camp Dellwood as I wish to attend a summer camp. I am 13 years old and am in the eighth grade." Programs have been sent to Richard and it is hoped that his registration card will be received soon. We are counting on you, Richard!

Lanier Ogburn, Kobe, Japan; 205 S. Myers St., Charlotte

Lanier Ogburn, cousin of G. G. Adams, Jr., is also interested. A letter from his father indicates that Lanier will be with us. We welcome our friends from far and near!

Billy Moore, Salisbury

Billy Moore, 724 Church St., Salisbury, has registered for camp. Billy Armstrong, friend of Billy Moore, is also contemplating the camping experience. Within the next few days these two boys will most likely bring other friends to the conference office to register.

F. C. Smathers, Weaverville

F. C. Smathers, counselor, writes that "delegates from Weaverville will register early next week from Camp Dellwood. We have stimulated quite a bit of interest already, and we are looking forward to camp."

Fletcher Nelson, Rutherfordton

Fletcher Nelson has requested more information about Camp Dellwood and has indicated that Rutherfordton will be represented in this new venture for intermediates.

Edgar H. Nease, West Asheville

The pastor and counselor of intermediates in West Asheville have been interested in and have been sponsoring camp from its beginning. We are sure to have several delegates for both camps from West Asheville.

CAMP DELLWOOD FOR GIRLS JUNE 27-JULY 4

One bulletin carries the same general information for both camps. A careful reading of the program gives practically all the information needed concerning the camp. It is hoped that intermediate girls, 12 to 16 years of age, throughout our conference will respond as readily to this opportunity as the boys are doing.

Miss Carmen Frye, Boonville

Miss Carmen Frye of Boonville is alert to the possibilities of camping for girls. In her letter she says, "I am writing you in regard to the camp at Dellwood, June 27-July4. I should like to have any information concerning the necessary clothes, etc., the girls will need to carry along. Just any information will be appreciated." The information has been sent. Who will be the first girl to register?

Lucile Fletcher, Boonville, First Girl to Register

Information has just been received from Miss Carmen Frye stating that "I am making application for Lucile Fletcher to go to Camp Dellwood." We welcome you, Lucile, and hope you will register your best friend also."

The Centenary Church Bulletin Winston-Salem

"Camp Dellwood for boys will be open June 20-27 and Camp Dellwood for girls June 27-July 4. These camps are under the direction of the Conference Board of Christian Education and are designed to provide a camping experience under Christian leadership for boys and girls 12-16 years of age. The camp is located about five miles beyond Lake Junaluska. The cost is $8 per week. The staff of adult leaders includes an approved Red Cross life saver, a nurse and other leaders of activities. Since the camp will accommodate only 50 people, those who are interested should register at once."

Vacation Church Schools

Vacation school work is on the increase by one to two hundred per cent this year, it now appears. About 150 churches have already indicated a purpose to hold a school this season. Some have held their schools, some are now in progress and a great number are being planned for the weeks just ahead. We rejoice in the progress noted in the type of work done as well as in the large number of children being reached.

First Church, Marion

Miss Janie Tucker, the director of the vacation school at Marion, has sent us the first report received this season. This church enrolled 67 pupils of 4-14 years of age. One significant fact noted is that five of the six teachers were regular church school teachers.

Trinity, Kannapolis

We had a very happy visit in the school now in progress in Kannapolis. We found Rev. N. C. Williams, Mr. Cochran, the superintendent, Miss Dora Zimmerman ,the director, and all the workers and children happy in the good work under way there. The beginner, primary and junior groups are engaged in those things that promote friendliness, good will and a deeper love for God and all peoples. The intermediate group studying, "What About Alcohol?" is making experiments to learn what alcohol does to the body and arranging attractive posters setting forth interesting facts discovered.

From the Centenary Bulletin, Winston-Salem

"The dates for our vacation church school are June 15-26. This will be the twelfth consecutive year that our church has provided this additional opportunity for children to participate in this fine work. At present only three departments have been planned—the beginner (four and five years), the primary (6, 7, 8), and the junior (9, 10, 11 years). However, if there are a sufficient number of boys and girls 12-14 years who are not going away for camp, we shall provide an additional department for these. Definite announcement will be made next week about this department.

"Plan now to send your children to the vacation church school."

Mt. Zion, Statesville District

Brother E. M. Avett writes from Cornelius saying, "Please send us blanks for report on vacation school—we are having an excellent school." Increased interest in this phase of our program is most encouraging this year. Many schools are now in session throughout the conference.

Clyde Church, Clyde

Plans are under way for a vacation church school to be held at Clyde in July. The workers in this church will have a training class, "Children's Work in the Small Church," with Miss Dora Zimmerman as teacher. Following three or four evenings of study, the teachers will then enter into the work of their vacation school. This seems to be a most constructive approach to this type of activity. Mr. J. C. Haynes is superintendent, Brother M. E. Leftwich, pastor.

EXHIBIT OF ADVOCATE CAMPAIGN FOR NEW SUBSCRIBERS

These reports are for full year subscribers at rate of $2.00 a year; ½ means a six months subscription. Notify this office when there are errors. A * indicates that a new full year subscription has been received for every 50 members of a church. This gives each church a chance to get on the honor roll.

NORTH CAROLINA CONFERENCE

Durham District

Front Street, H. K. King	9
Duke Memorial, H. C. Smith	5
S. Alamance, J. A. Tharpe	3½
Rougemont, E. H. Measamer	3
Carr, J. A. Martin	2
Webb Avenue, R. G. Dawson	1
Cedar Grove, S. F. Nicks	1
Milton, A. M. Williams	1
Person, E. B. Craven	1
Long Memorial, B. P. Robinson	1
Leasburg, D. D. Traynham	1
Bynum, J. F. Starnes	1
Stem, J. W. Lineberger	1
Hillsboro, F. A. Lupton	½
Mt. Tirzah, B. H. Black	½

Elizabeth City District

*Plymouth, C. T. Thrift	11½
Wanchese, W. N. Vaughan	11½
Washington, E. J. Rees	7
*Kitty Hawk, M.R. Gardner	7
Edenton, G. W. Blount	3½
Moyock Mem., E. G. Overton	4
Murfreesboro-Winton, E. W. Downum	4
First Church, H. I. Glass	4
G ates, J. M. Jolliff	3½
Hertford, D. M. Sharpe	2
Ahoskie. J. L. Smith	2
Roper-Creswell, W. J. Watson	1½
Mattamuskeet, J. T. Stanford	1
Aulander, J. T. Draper	1
Windsor, E. N. Harrison	½

Fayetteville District

***Sanford, C. B. Culbreth	50
*Carthage, E. C. Durham	16
Laurel Hill, W. F. Elliott	14
Fayetteville Ct., P. D. Woodall	8
Troy, W. R. Royall	6
Biscoe, W. F. Trawick	5
Hemp, I. J. Strawbridge	4
Caledonia, M. C. Ellerbe	3½
Fairmont, J. E. Blalock	2
Aberdeen-Vass, L. M. Hall	1
Glendon, L. M. Chaffin	1
Maxton, P. O. Lee	1
Rockingham, J. F. Herbert	1
St. John-Gibson, J. H. Buffaloe	1
Stedman, R. E. Atkinson	½
West End, W. B. Cotton	½

New Bern District

*Morehead City, B. H. Houston	13
Mt. Olive Ct., W. C. Benson	12
Pink Hill, H. M. McLamb	6
Beaufort, C. T. Rogers	5
Newport, M. W. Warren	3½
Greenville, G. R. Combs	3
Aurora, H. R. Ashmore	3
Fremont, E. R. Shuller	2
Pamlico, W. A. Tew	1½
Dover, E. L. Hill	1
La Grange, L. L. Smith	1
Vanceboo, T. E. Davis	1

Raleigh District

*Middleburg, D. A. Petty	26
*Creedmoor, E. D. Dodd	16½
Central, S. J. Starnes	14½
Youngsville, H. E. Lance	6½
First Ch., Henderson, R. E. Brown	8
Franklinton, E. D. Weathers	5
Oxford, L. B. Jones	4½
Lillington, N. M. Wright	4½
Fuquay, J. C. Williams	3½
Cary-Apex, B. F. Boone	3½
Dunn, J. A. Russell	3
Selma, F. B. Peele	2
Bailey, W. G. Farrar	1
Benson, W. C. Merritt	1
Louisburg, O. P. Fitzgerald	1
Mamers, J. V. Early	1
Edenton, Street, E. C. Few	1
Smithfield, J. H. Lanning	1
Erwin, Frank Culbreth	½
Epworth, W. H. Brown	½

Rocky Mount District

Bethel, W. L. Clegg	7
Enfield-Whitaker, R. L. Jerome	4
Wilson, A. J. Hobbs	3
Farmville, J. C. Wooten	2
Littleton, W. T. Phipps	2
Northmapton, I. T. Poole	2
Scotland Neck, D. L. Fouts	1
Seaboard, L. A. Watts	1
Rich Square, E. C. Crawford	1
S. Rocky Mount, J. P. Bross	½

Wilmington District

Grace, F. S. Love	14
*Whiteville, J. H. Miller	10½
*Lumberton Ct., N. B. Strickland	7
Wallace-Rose Hill, E. C. Maness	7
Faison-Kenansville, F. B. Joyner	5½
Jacksonville-Richland, H. L. Davis	5½
Southport, E. M. Hall	5
Bladen, W. R. Stevens	3½
Epworth, O. L. Hathaway	3
Tabor City, N. B. Johnson	2½
Shallotte, W. R. Hardesty	2½
Maysville, C. J. Andrews	1½
Warsaw-Magnolia, W. F. Walters	1½
Clinton, R. F. Munns	1
Garland, F. V. Spence	1
Hallsboro, C. N. Phillips	1
Lumberton, T. G. Vickers	1
Trinity, Walter Patten	1
Town Creek, J. C. Harmon	½

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central, L. D. Thompson	36½
Candler, T. A. Groce	9½
Laurel, A. A. Somers	3½
Hendersonville, E. K. McLarty	2
Hot Springs, R. M. Varner	1½
West Asheville, E. H. Nease	1
Sandy, R. P. Gibbs	1
Saluda-Tryon, L. R. Akers, Jr.	½
Swannanoa, M. B. Clegg	½

Charlotte District

**Belmont Park, E. M. Jones	44
*Myers Park, R. L. Ownbey	21
First Church, W. W. Peele	20½
*Hickory Grove, A .A. Kyles	10½
Waxhaw, W. T. Albright	8
Homestead-P. Grove, O. L. Brown	4½
Monroe Ct., W. C. Dutton	2
Peachland, G. N. Dulin	2
Central, Monroe, W. R. Kelly	2
Hawthorne Lane, L. B. Hayes	1
Prospect, P. T. Dixon	1
Weddington, T. J. Huggins	1
Matthews-Indian Trail, J. O. Ervin	½
Trinity-Derita, J. E. Youtz	½

Gastonia District

*Bradley Mem., H. F. Duncan	11½
Central, R. M. Courtney	10
Mount Holly, J. G. Huggins, Jr.	9
Kings Mountain, E. W. Fox	8
Polkville, V. B. Harrison	6
Smyre, P. W. Townsend	5½
*Cramerton, C. F. Womble	4
West End, J. E. McSwain	3½
Lafayette St., F. H. Price	3½
Crouse, A. L. Latham	2½
Lincolnton, A. L. Stanford	2
Belmont—Main St., C. P. Bowles	2
Park Street, G. E. White	1½
Goodsonville, R. L. Forbis	1
South Fork, G. L. Wilkinson	½
Belwood, W. L. Scott	½
McAdenville, C. M. Smith	½
Main Street, C. E. Rozzelle	½
Lincoln Ct., W. B. Shinn	½

Greensboro District

*Proximity, John Cline	14
College Place, B. C. Reavis	6½
Asheboro, H. P. Powell	5½
West Market, W. A. Stanbury	4
Ward St.-Archdale, J. W. Groce	4
Centenary, M. T. Smathers	3
Stokesdale, J. E. B. Houser	2½
Bessemer, W. G. McFarland	1
Main Street, J. P. Hipps	1
Mt. Pleasant, D. R. Proffitt	1
Reidsville Ct., T. V. Crouse	2
Randolph, G. W. Williams	1
Guilford, E. H. Brendall	1
Farmer, L. A. Bennett	½
West Greensboro, G. W. Vick	½
Summerfield, J. N. Snow	½
Gibsonville, Frank Phibbs	½

Marion District

*Marion, J. W. Moore	16½
N. Forest, J. M. Varner	3
Morganton Ct., J. M. Brandon	3
Bostic, W. J. Hackney	1
Burnsville, J. L. Reynolds	1
Rutherfordton, Fletcher Nelson	1
Spindale, F. J. Stough	1
Mill Spring, R. H. Kennington	1

Mount Airy District

*Spray, A. C. Waggoner	9
*Leaksville, W .O. Goode	7
*Stoneville-Mayodan, R. M. Hardee	8½
Draper, T. B. Johnson	5
Sparta, A. B. Bruton	3½
Dobson, C. W. Russell	3½
N. Wilkesboro, R. B. Templeton	3
Mt. Airy Circuit, J. L. Ingram	2
Creston, A. G. Lackey	1½
Jonesville, P. L. Smith	1
Yadkinville, I. L. Sharpe	1
Rockford Street, H. R. Cornelius	1
Warrensville, T. H. Houck	½

Salisbury District

Forest Hill, W. J. Miller	10½
First Church, W. A. Newell	5
Harmony, R. H. Taylor	4½
Norwood Station, A. P. Ratledge	4½
Kannapolis, N. C. Williams	3½
Gold Hill, C. S. Plyler	2½
New London, W. L. Lanier	2½
Albemarle, First Ch., J. S. Gibbs	2
Albemarle, G. B. Clemmer	2
Park Avenue, E. L. Kirk	2
Kerr St., J. P. Hornbuckle	1½
Badin-Tabernacle, Elzie Myers	1½
Woodleaf, C. A. Morrison	1
Albemarle Ct., R. L. Bass	1
China Grove, C. B. Newton	½

Statesville District

*West View, C. W. Kirby	7
Catawba, G. W. Clay	3½
Mount Zion, E. M. Avett	3½
Broad St., Wilson Nesbitt	2
Statesville Ct., W. Q. Grigg	2
Central, W. A. Kale	2
Whitnel, Ebenezer Myers	2
Taylorsville, J. W. Vestal	1½
Maiden, R. E. Hunt	1
Olin, J. J. Edwards	½
Race Street, A. L. Aycock	½
Elmwood, C. R. Ross	½
Hiddenite, E. D. Ballard	½

Waynesville District

**Cullowhee, C. G. Hefner, Jr.	11
Sylva, T. R. Wolfe	3
Hayesville, J. H. Green	2½
Macon, J. B. Tabor, Jr.	2
Whittier, F. E. Hartsfield	1½
Brevard, J. H. Brendall, Jr.	1
Junaluska, J. H. Carper	1
Delwood, H. D. Jessup	½

Winston-Salem District

*Central Terrace, R. H. Caudill	8½
*Erlanger, D. H. Rhinehart	8

(Continued on page 31)

Chaplains for Future Wars Organized

W. J. Honeycutt, pastor of the Coleridge charge and a student at Duke University, was elected chaplain-in-chief of the recently formed chapter of the Chaplains of the Veterans of Future Wars at Duke University. The chaplains will deliver sermons, pep talks, and funeral orations for veterans of future wars, under the provisions of the platform adopted at the meeting.

The Duke group is believed to be the second chapter of the Chaplains of the Veterans of Future Wars. The first group was organized a few days ago at Boston University Theological Seminary. The newly formed chapter have already wired a petition to the national office of the Veterans of Future Wars at Princeton University, offering their services and asking for a charter.

Honeycutt, who is secretary of the Southern Interseminary movement, has already dispatched letters to the theological schools throughout the South, asking for student support.

The following platform was adopted by the Duke group on Thursday night:

1. To make pep talks to the Veterans of Future Wars in order that it may not take so long for them to realize the "truth" that they are engaged in doing "God's work" while murdering the enemy.

2. To preach sermons to the Veterans of Future Wars, so that their ideals may never fall below those of Christ, as they blast, bomb, and bayonet their Christian foes.

3. To start preaching funeral orations now so that those who, in spite of Divine Providence, are dismembered by cruel enemies may hear of the "Christlike service" they will have rendered. In this way it will be possible to give individual orations upon the virtues of dying for one's country, even on foreign soil. This is in preference to being one of a wholesale lot that is dumped and covered over, with only the phrase of "poor devils" as oration and epitaph.

4. To institute semi-annual memorial days for the unknown soldier, in which all Veterans of Future Wars will participate. Then each may dream that he may be the one of whom such noble words are spoken and to whom such reverence is given. Attempts will be made to secure a national politician to speak. In this way the Veterans of Future Wars may learn of the contribution to the progress of civilization that is made by the youth who give their lives for "the cause" while the "statesmen" at home give their very life's blood sitting in swivel chairs and complaining of the noise in the streets caused by unprecedented business.

A group of undergraduates at Duke are planning to organize a chapter of Veterans of Future Wars, to include corps of engineers, diplomats and treaty signers, publicists, perhaps a department of intelligence; and, for the women, a nursing corps and a home fire division.

BROTHER ALFRED H. GUY MAKES ENQUIRY

To Dr. Thrift's interrogative article in April 30 Christian Advocate, which insisted that the world is gowing worse, may I add one other question If it is true that the world is growing worse, can the church and the ministry best help a sick world by continually declaring that it is sick and actually cursing it for being in that condition? Or would our efforts be more fruitful and Christlike if we sought to bring about better conditions by first studying the cause and then seek to alleviate those conditions through a sympathetic understanding, with true Christian love as our guide?

I am a young local preacher and I am tremendously interested in the youth of today. I have been actively engaged in young people's work for some ten years, and I know that the evils of youth are not entirely the fault of youth. And I know that most young people are deeply concerned about their spiritual welfare. One of the main troubles is that they are afraid to go to the average minister with their problems for fear they will be condemned for their honest views. If we as ministers would seek to understand the problems of modern youth and use our position and influence to sympathetically and lovingly guide youth through the perils that all young people must pass, we would see that we ourselves have been, in a large measure, to blame for the ills of youth.

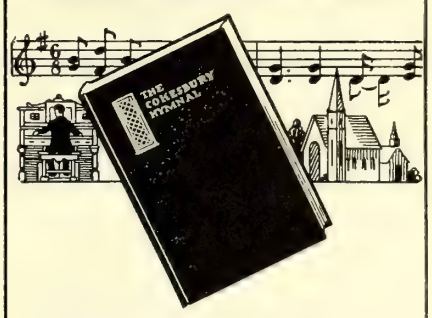
BREAKING THE NEWS GENTLY TO JOE

In St. Joseph, Mo., jailed on a charge of theft, Joe Taylor was handed a letter from home:

"Dear Joe: Someone stole the door off your house. The cow has been poisoned, and the plaster in two rooms upstairs has fallen down. A man came and said you promised him he could have twelve quarts of peaches. I gave them to him. Did you promise him? Some people are living in your other house and won't pay rent and won't get out. Someone stole the top off the stove and broke two windows. Your cross-cut saw is gone and so is that gallon of sorghum I'd have written sooner to tell you they stole your last four chickens, but I couldn't find a stamp. The moths are in the clothes and two blankets. Both children have mumps. Harry says he will sign your bond if the weather fairs up."—Unidentified.

Think of thy present life as though thou wilt live forever, and of thy life hereafter as though thou wilt die tomorrow.—Gabriol.

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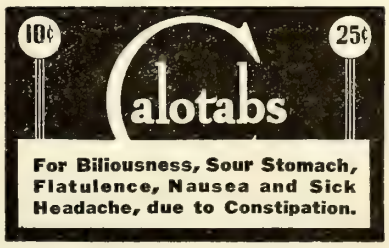
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Sunday School Lesson

JUNE 14

By Prof. Rollin H. Walker

Jesus Crucified

Scripture—Luke 23:33-46

When they were nailing Jesus to the cross he kept saying, "Father, forgive them, they know not what they do." And we can believe that this prayer has a far wider reach than to the rough executioners who were driving the nails, and reaches even to us in our stupid malpractice in dealing with sensitive souls, and our tragic blindness to the great opportunities to do good that God is constantly putting before us. In view of our own sins, woe be unto him who is not praying the same prayer for all who do him harm!

In the accounts of the execution of Jesus all four Gospels maintain an almost taciturn reserve. There are no exclamations, no bursts of horror or of tears. It is as though one were telling of the hanging of his mother. It would be too terrible to exclaim about. It behooves us to follow the example of the evangelists in our treatment of the horrible scene.

We cannot, however, forbear noting that one of the worst elements in the sufferings of Christ is the mockery of the clergy. The chief priests and scribes made a joke of his sufferings. They exclaimed, "He saved others, himself he cannot save." The scribes were what we would now call professors of biblical literature, and the writer of these words being of the same profession is moved to much heart searching in the presence of the fact that one may spend his life in the study of Holy Scripture and yet be capable of exulting over the sufferings of Christ. The fact that a man is closely identified with religion and is found continually in the church both as a hearer and a teacher of the gospel, is no proof that in his heart he is not as far from Christ as the east is from the west.

The rude soldiers took the cue from the ecclesiastics, and they made sport of Jesus as the king of the Jews. Thus around the cross there was a carnival of mockery. Even one of the poor wretches who was being crucified with Jesus caught the contagion of contempt, and reviled him, saying, "If thou art the Christ save thyself and us."

A Symbol of Great Possibilities

But if the scene is a symbol of the terrible possibilities of the human heart for insensate cruelty, it is also a symbol of the fact that often among the criminal classes there are men with great possibilities for good. The other bandit rebuked his fellow, saying, "Dost not thou even fear God, seeing thou art in the same condemnation, and we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing a miss." And then he said, "Jesus, remember me when thou comest into thy kingdom." Note that he did not say, Rabbi. They were too close together in suffering for formality. He called our Lord by his first name. But, wonder of wonders, he addressed him as a coming king. If there ever was a man who seemed to be a failure, it was Jesus dying on the cross, and yet this bandit addresses him as a successful man! "Remember me when thou cometh into thy kingdom." What put it into this poor wretch's head to believe that Jesus was still victorious?

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PROTECTION AGAINST OLD AGE

We know from personal experience that when we find ourselves in desperate situations—and certain things must be true if life is not to go out in darkness—our eyes are often opened to see that beyond a doubt they are true. And then, too, as Jesus suffered and prayed for his enemies there was about him a certain majesty. We do not mean that there was a visible halo around his head as the painters used to imagine, but simply an ineffable spiritual glory that would make its impression on any sensitive soul. The chief priests and the scribes, of course, were wholly calloused against the impression, but the thief was still responsive to the majesty of Jesus. It is a blessed evangel that it was given to a dying criminal that day to have of all men the most vivid faith that the cross was the prelude to glory.

Jesus answered the man's request by saying, "Verily, this day shalt thou be with me in paradise." Note the verily. Jesus' old positiveness is still with him. It has not lessened in the least. His old habit of faith in the kingdom of God as something not in the future but at hand, is still maintained. "This day," said he, to his fellow sufferer, "shalt thou be with me in paradise." And so Jesus entered into glory in bad company. And thank God! He has kept bad company ever since. If it were not so, where would we be?

Help Comes from the Father

Luke tells us that at the last moment Jesus gathered up all his energy and said in a loud voice, as his final testimony to the world, "Father, into thy hands I commend my spirit." No man had ever been in a situation where it was so hard to call God a father, for his Father had left him helpless in the hands of his enemies. His reward for utter faithfulness had been the apparent desertion of God, so that he had cried out, "My God, my God, why hast thou forsaken me?" And yet at the last the grace of God had reenforced him, and in absolute faith in the goodness he surrendered up his spirit. And since then through all the centuries in every baffling experience that seems to deny God's goodness, grace is supplied through him to say, Our Father, and to trust his love and care.—Northern Advocates.

WHEELBARROW SAINTS

One of the quaint old preachers,
  Out of the long ago,
Gave us the taking title
  For people who vex us so.
"Wheelbarrow saints," he called them,
  Because, like the one-wheeled cart,
They only go when you push them,
  When somebody makes them start;
And they stop when you drop the handle
  Wherever they chance to be;
It's back-breaking work to make them go,
  And they soon are upset, you see.

Give me the horse with mettle,
  Though only a stage horse, he;
Or the engine's boiling kettle,
  That Watt had the wit to see;
Or the fire of the flashing trolley,
  Or the whirring wings of the air;
But spare me the people who never go
  Unless they are pushed with care;
The "wheelbarrow saints" of the church,
  The shirks of the school and and shop;
The folks who are harder than stumps
    to start,
  And quicker than leaves to drop.

—Robert Whitaker.

You may perhaps, "Well, you can always turn off your radio," and individually that is true; but what you can't individually turn off is its influence upon the minds and the tastes of the masses. —Ernest Bernbaum, in Illinois Alumni News.

Life is not simply something which is capable of being enjoyed, but something capable of being improved, and the greatest of all pleasures is to work for its improvement.—A. M. Fairbairn, D.D.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... ..... (here designate the bequest) .....

The prolonged drought has retarded our vegetables very materially. At this writing the fields are dry and parched. We are working and hoping that we will have an abundance of vegetables when we can get a sufficient amount of moisture. It has worked a great hardship on us not to have had an abundance of vegetables during the last month or two.

* * * *

The annual meeting of our board of trustees will be held in the office of the superintendent on Tuesday morning, June 16. Indications are that we will have a large attendance of the members of the board. Our North Carolina conference feels proud of the outstanding men and women who compose the board. I do not believe there is another board of any institution in the state that outranks the Methodist Orphanage board. Their devotion to the interest of our children is all that could be asked.

* * * *

In last week's Advocate I had a strong appeal for Octagon soap coupons. These coupons are a veritable gold mine, and will turn thousands of dollars into the Methodist Orphanage treasury if the missionary societies, Sunday schools and churches will get solidly and enthusiastically behind the undertaking. Several workmen are busy repairing our cottages, and I am confidently expecting to pay for this work from Octagon soap coupons. May I beg all the organizations of our conference to co-operate with me in this undertaking!

* * * *

I want to thank every Sunday school and church in the North Carolina conference which remembered our fatherless children on the fifth Sunday. Since practically all the Sunday schools in the conference have ceased making monthly contributions to the Orphanage, it is imperative that every Sunday school make a special contribution to the Orphanage the four fifth Sundays in the year. All the churches are requested to take a free will offering for the Orphanage each fifth Sunday. There are great possibilities in this plan. I congratulate the North Carolina conference upon its decision to request all the Sunday schools to make free will offerings to the Orphanage on fifth Sundays.

Because of featuring certain matters on the Orphanage page for the past two weeks, we did not have space to publish other items. For the above reason we could not publish an account of the visits of Mrs. Rives and the singing class to the following churches: Raeford, Camp Ground on Fayetteville circuit, Lillington church, Salem church on Oxford circuit, Cokesbury and Middleburg churches on Middleburg circuit, and Caledonia and East Laurinburg churches on Caledonia circuit. For the same reason I could not write about my visits to the Durham and Elizabeth City district conferences, where I received a most cordial welcome. I was also denied the privilege of writing about my visit to Linden, where I preached the commencement sermon for the Linden high school.

ARE YOU ABLE?

(Note: To our dear pastor: In gratitude for your fine sermon on the subject, "Are You Able," on April 19, 1936. Signed Elta Blanchard. April 25, 1936).

If his strength and love we know.
Are you able to know
His voice you so long to hear?
Its blessing flows
In night's repose
When you feel His presence near.

Are you willing now to speak
A word of kind affection?
Joy always seeks
The one who speaks
Kind thoughts of recollection.

Are you able to forget
A word unkindly spoken?
Peace ever lives
When one forgives
A word unkindly spoken.

Are you able for the strain
Of burdens that come and go?
Yes, you're able;
Yes, I'm able;
If His strength and love we know.

WHAT TO DO—FOR SALVATION AND SHARING

What must I do—not only "to be saved"—but to share in the great spiritual adventure of the race."

First, it is my duty to help hand on "the best we know" and have received from the past, to coming generations.

Second, it is my duty to remain within the fellowship of the religious society to which I now belong, as loyally as I can, and bring up my children within it.

Third. it is my duty to get on beyond the merely critical attitude of the observer, get off the sidelines and into the game, stand up and be counted when the time comes.—Frederick C. Grant.

Little Donald was crying because his daddy took the string off his little kite to use for a fishing line. He ran into the house and said:

"Mother, the next thing, daddy will take the baby and use her for a fishing worm."—Indianapolis News.

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Manlike, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.


Mrs. Barbara Spears

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DAISY FLY KILLER

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

TALKING TO GOD

Our boys and girls, as well as our entire family, have become very anxious about the weather situation. No rain of any consequence has fallen at the Children's Home in over two months. Of course our vegetable crop has been seriously affected; in fact we do not now have any vegetables. The boys have set out sweet potato and tomato plants over and over again and yet there is no stand. They have cultivated and recultivated the dust only to see the plants wither away. But they still have faith. They have been talking to God about sending them some rain. Every evening over 300 youngsters have asked the heavenly Father to send rain to the Children's Home and to exerybody else. Yesterday afternoon a light shower came. We are confidently looking for additional showers.

FILLING THE MILK BOTTLE

Our little boys and girls in our two primary departments, some seventy of them, have been very much interested in filling two little milk bottles full of pennies and nickels as they give their offering on Sunday mornings. Of course our children do not have much money, particularly the younger members of our family who are not on our honorarium list because of not having grown to the working age. But from gifts sent them and from little earnings they can make they are filling the milk bottles and are doing it with a lot of joy and satisfaction. When the bottles are filled they will be turned over to the Winston-Salem milk and ice fund to be used for securing milk for the underfed babies in Winston-Salem. In fact the little youngsters have become so much interested that they have gone up and interviewed Mr. Shaver, our dairyman, as to what a cow would cost, thinking that perhaps some day they may be able to buy a cow to give milk for needy babies. The bottles are well over half full.

NOTEWORTHY ACHIEVEMENTS

Following high school graduation last Friday evening, at which time a number of our youngsters completed their courses in the Reynolds high school, we called our high school family together in our own school building for making such adjustments as would be necessary for our summer program of work. Among other things we had a good time recounting noteworthy achievements for the past nine months. Many good records were made. One member of the family recounted, among other accomplishments, that our athletic teams won six orphanage championships, the varsity boys having won the championship in football, basket ball and baseball, the varsity girls having won the same trophy in basket ball, the 100 pounders and the 80 pounders won the orphanage championship in football. In fact it was recounted that all the possible championships were won. It was also recounted that only one out of a hundred high school pupils had failed of promotion.

WELL QUALIFIED

Miss Virginia Booze, a former member of our family, has just graduated with honor from Greensboro College with an A.B. degree. She is anxious to become a teacher of public school music. We confidently believe that she will



Satisfactory

make good in this field. Miss Tressie Mae Cashion graduated in May from Appalachian State Teachers' College and thereby earned the right to secure an A-grade certificate for teaching primary children. Miss Cashion is considering several opportunities for a teaching position. Both these young women are well qualified and will undoubtedly make good.

HE LANDED

Mention was made some weeks ago of Gene Ogburn's graduation from Duke University in business administration; that he was anxious to be connected with some good business enterprise. Gene's record at the Children's Home was such as to vouch for our giving him a good recommendation. He and Mr. Sulon B. Stedman, my old time friend, have entered into a contract for Gene's becoming identified in a responsible way with the Stedman Manufacturing Co. of Asheboro, a concern that makes about a million handkerchiefs a week. Gene will have more to do than blow his nose.

HE WANTS A TYPEWRITER

"Dear Pop: The election was held this morning and I was unanimously elected editor of our college paper. Miss Evelyn Swaringen, daughter of O. A. Swaringen of Concord, whom you surely know, was elected associate editor by unanimous vote. We hope to have a better paper than has previously been possible to have. I earnestly desire to secure work at something during the summer profitable enough to get a typewriter for my work next year." So writes Odell Salmon who has spent five quarters of good work at Brevard College. If somebody has a typewriter he would like to give to a deserving boy, a boy who will use it to beat the keys long and late, please get in touch with the Children's Home.

WHAT DOES HE LOOK LIKE?

Harold Bean, whose picture is herewith presented, is sponsored by the Catawba-Caldwell young people's union. A group of junior young people at Whitnel recently sent us a nice check to be used in providing Harold's clothing. They expressed a desire to have Harold's picture and to see what he looked like. It was sent them. Harold is such a satisfactory boy and has such satisfactory sponsors that we are presenting his likeness to the readers of the Advocate as well as to his Statesville district friends. Harold will be 13 years of age the 14th day of June and has just been promoted to the seventh grade.

HE GOT RESULTS

G. W. Clay, Jr., the 11-year-old son of Rev. G. W. Clay, pastor of Catawba circuit, loves the Children's Home. His mother is a mighty good product of the Children's Home. On last fifth Sunday young Clay spoke as follows to his Sunday school: "May brings us another fifth Sunday, a Children's Home Sunday. Our Children's Home at Winston-Salem belongs to us. There are there 355 boys and girls and there are 170 other boys and girls on the Children's Home mothers' aid department. The Children's Home's chief aim is building good character in boys and girls who will come back to help and bless their churches and their communities. Your liberal support will be appreciated by 525 anxious boys and girls." Young Clay's speech brought a good offering which has since been received.

HONOR ROLL

The dry weather has not dried up our honor roll recruits, thank goodness. The following charges with their pastors are listed as having paid their ten per cent apportionment in full:

Main Street, Belmont, Rev. C. P. Bowles.

Bethel-Fair Grove, Rev. R. E. Ward.

First church, Waynesville, Rev. R. S. Truesdale.

McAdenville, Rev. C. M. Smith.

Coburn Memorial, Salisbury, Rev. A. C. Swafford.

Helton, Helton circuit, Rev. J. O. Cox.

Department of Religious Education of Brevard College

By REMBERT D. McNEER

Having been the head of the department of Religious Education in Brevard College since soon after it was opened I think it well to give an account of my stewardship.

When I arrived the only courses in this department that had been started were those in "Knowing the Bible." All other courses had to be arranged, and in their arranging much care and consideration was given to the needs of the students, the best interests of the churches with which the students may be connected ,and to see that the courses offered are up to the standards of the best college curriculum. Suggestions from the college department of the General Board of Christian Education of the Methodist Episcopal Church, South, were followed with only minor changes to meet the local situation. Some things had to be tried out before their value could be determined. Now, all courses of this department listed in the 1936 catalogue have been given and their value proved.

One thing of special importance that was worked out with the general board was the correlation of the courses offered at Brevard with the Standard Leadership courses of the general board. Now Brevard students taking the courses in the department of religious education are asked if they desire the leadership training credits. If they do their grades are sent to Nashville and the credits secured for them without extra cost. Some of the courses offered here carry two long course credits from the general board. About 40 per cent of the Brevard College students are not Methodist and only a few of these ask for the credits. Nevertheless, with the completion of this quarter's work the total of credits in the standard training curriculum earned by Brevard students will be more than 600. This likely makes Brevard College the largest training school for Christian workers in the Western North Carolina conference.

A brief review of the courses offered may be of interest. A working knowledge of the Bible is deemed necessary for those who are to be considered educated and intelligent Christians. The courses on "Knowing the Bible" meet this need. In these courses the student reads the Bible and is given such information concerning it as will make its meaning clear and the whole purpose of the different books understood. These courses are required of all students for graduation. Three other courses for more intensive study of the Bible, or parts thereof, are offered: "The Prophets of Israel," "The Life and Teachings of Jesus," and "The Life and Epistles of St. Paul." To give a broad understanding of church school work the course on "The Principles of Christian Education" is offered. Every Christian should know something of the records of Christianity. This is supplied by the course on "Church History." There are two approaches that every person must make. These are to God and to his fellow man. The course on "Worship' 'is to aid in the former, and that on "Christianity in Practice" the latter. All of these courses together cover the field of Christian education as well as it can by a one man department.

There are other fields of activity usually entered by those teaching courses in religious education, such as leading the campus religious activities and making contacts with surrounding churches. I have been denied the privilege of these by lack of financial support. It is impossible to keep a family of five on a thousand dollars and even all of that not paid. That has made it necessary to limit my strictly college work to the class room in which I have been carrying the maximum load limit. The result is that I have devoted half my time to teaching and the other half to making a living. I believe in the eight hour day for workers. I doubly believe in it; therefore I double the day and work two eight hours each day.

Last year I made a few trips to surrounding places and churches; but I could not spare the money for this even though the time was on Sunday. For this reason I am a stranger in your midst.

Having to live a mile from the campus and with such a little time at my disposal I have been unable to cultivate the friendship of the students or lead their religious activities. However, until recently, when we were denied the privilege of a campus vesper service I took the lead in it.

Having spent 25 years in the pastorate where social privileges were abundant and religious leadership my joy, the greatest trial of my present position is for my family and I to be unable to join in the social life of the college and to take the religious leadership thereof. This has practically become intolerable. It is all due to the lack of adequate financing of the college. If the good preachers of the Western North Carolina conference could see the situation as I have experienced it, they would certainly raise at once an adequate endowment for the department of religious education of Brevard College and thereby allow me, or my successor, to do all the work that should be done.

The life of the ancient Christians was the world-conquering power of their witness. Restore that life in the church of Christ, and she will be able to restore wonders as of old.—Adolphe Monod.

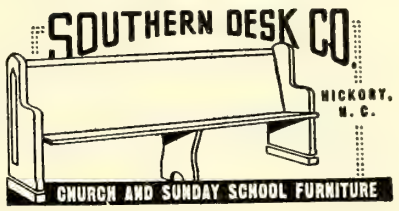
The cord breaks at last by the weakest pull.—Spanish

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Children's Storyland



RAMEY AND THE HONEYSUCKLE VINE

By Etta W. Schlichter

Ramey had to be still all day on account of his stone bruise. His mother brought him a paper and pencil so he could write down any interesting things he saw to show to Miss Alden, his teacher.

The first thing he wrote down was about a song-sprarrow that sang, "Sweet—sweet—very merry cheer."

While he was looking for something else that was interesting, his mother went out and gathered a spray of honeysuckle and brought it in.

"What does the honeysuckle spray look like?" she asked.

"Why," said Ramey surprised, "just like it always does."

"Yes," said mother, "but suppose I couldn't see it. How would you tell me it looks so that I should know?"

Ramey thought a bit, and then said, "It has ten leaves. Two of them sit together on the stem."

"In pairs," said mother.

"Yes. And then there's a bare space on the stem and then two more—I mean, another pair. And it's that way all the way up. And the top pair is the littlest. Oh, yes, and between the pair of leaves there's a weeny-teeny pair of leaves, and between these little leaves are the flowers."

"And what about the flowers?" asked mother.

"The top ones are white," said Ramey. "And there are two yellow ones."

"The yellow ones are fading," said mother "They are old and will soon drop off. What else do you see?"

"The flowers look like cups stretched out very long," said Ramey, "and they have a feather edge. And they smell very sweet."

"That's a good description," said mother. "Now look at the vine and see what else you see."

Ramey was puzzled. "Nothing but the vine all covered with flowers," said he, "and a whole lot of bees buzzing round."

"Why do you suppose the bees are there?" asked mother.

"I know," said Ramey, getting excited. "They're gathering nectar. Miss Alden told us. But where is the nectar?"

"In the long cups,' 'explained mother. "The bee has a probocis."

"Why," laughed Ramey, "just like an elephant!"

"Yes," said mother, with a smile, "but not so big or it wouldn't go down into the cup to draw out the nectar."

"Is the nectar what the bee lives on?" asked Ramey.

"It carries the nectar to the hive to make it into honey."

"I saw a lot of bee hives," said Ramey.

Mother went to the cupboard and brought out a covered dish. In it was a pound of honey in the honeycomb.

"What does that look like?" she asked.

"A whole lot of weenty-teenty pigeonholes in a desk," said Ramey.

"Yes. The bee makes the pigeonholes of wax. Then the pigeonholes are filled with honey. Sometimes the bee-keepers put man-made pigeonholes into the hives for the bees to use. These are made of parafin, but this one the bees made themselves. After the honey is out of the wax, the wax is useful for several things."

"I know," said Ramey. "To put on irons to make them smooth. And what's that piece in your work-basket for?"

"Sometimes we wax thread to make it strong and to keep it from knotting."

"I wish I could see the bees make the honey. Did you ever see inside of a hive?" asked Ramey.

"No," said mother, "but bees live, as we say, in colonies. In each hive will be three kinds of bees. One bee is the queen and she has a longer body than the others, so you can easily tell her, and she is the ruler of the hive. If she were gone, the bees would not stay. Then there are the workers, the female bees that make the honey. And then there are the male bees, called the drones. After a while, when the workers find that the drones do not help, they get rid of them. Only the busy workers are allowed to stay in the hive."

"Is that why you say sometimes you're busy as a bee?" asked Ramey.

"Yes," said mother. "The bee is very useful, too. It has supplied people with delicious honey for hundreds and hundreds of years. Should you like a spoonful now? I know you'll be glad to learn these little lines about the bee, too:

'How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower!'"

—Zion's Herald.

THE CARRIER PIGEON

(Dedicated to "Cher Ami")

By Helen Bruce Moss

When he was dying in the bitter fight
He placed his treasured pigeon on his hand;
She only gave, before she launched in flight,
The coo that alone he could understand.

He watched her as she rose above the dust
With steady wingbeats, and he breathed a prayer;
The blazing sun shone on her burnished rust
As she mounted higher in the air.

She did not know that in her single strength
Was placed the message that could conquer death;
She did not know that her success, at length,
Would bring the aid to save his fleeting breath.

She only knew the clear sky overhead,
She only knew the turmoil that had come,
She only knew that to which she sped
Was rest, was peace, love and her happy home.

So higher, higher to the glossy blue
She rose, and in her heart was born
A song, and faster then she flew
As thought the alien sharpshooters to scorn.

And then, far from the horrors of the war
She found her long-sought rest and ceased to fly;
But that pure heart surely some day will soar
To her true home beyond the limits of the sky.

—Zion's Herald.

THE ELECTRIC EEL

It is generally known that there are fish in the ocean that, when they "light up," resemble a passenger ship at dinner time. What is not so well known is that the eel carries more electricity than anything else that swims.

And at least one variety of eel puts the electric apparatus to very practical use. He touches his prey with his head and his tail at the same time. A circuit is formed and the dinner is cooked; very modern methods!

There are supposed to be about fifty different kinds of fish that are capable of giving electric shocks, but the eel is decidedly the most powerful in this way. It carries the strongest battery ever found in the ocean.

The only close contender for the eel's honors is a kind of catfish living in the lower Nile and the rivers of tropical Africa. It is only three feet long and not pugnacious in general bearing. But dan-

ger lurks beneath the placidity, for this creature generates a current of 450 volts —enough to "knock out" any man!

Is it actual electricity that fish carry? I have been asked. Yes, says science, adding that it excels the kind made by the best of man's efforts. A point of superiority consists in the fish's electricity being heatless. Man has been searching for this secret a long time; he has even examined and analyzed the luminous fishes—without discovering their secret. —E. U. Eubanks, in Religious Telescope.

A BASKET OF CORN

By Kate Derryberry Leeper

"This is a tiresome job," grumbled Jerry, as he shelled the yellow kernels from the long ear of corn. "I don't see why the Indians ever wanted to discover corn, anyway."

Daddy picked up another big yellow ear and began to remove the small, imperfect grains from the ends. He and Jerry were shelling seed corn, and he always did the "nubbing," and "tipping," because that was harder, leaving the rows of smooth, even grain along the center of the cob for Jerry to shell. He smiled at his twelve-year-old son.

"I remember I used to feel that same way, Jerry," he remarked, "especially along about the middle of March, when the ground began to warm up and the fish began to come up the creek from the river! It's pretty hard for a boy of your age to see all that I see in a basket of corn."

"All that you see in a basket of corn," wondered Jerry. What do you mean by that?"

"Well, pick up a handful of kernels from this basket where I'm shelling the imperfect grains that aren't fit to plant —what do you think we'll do with that?"

"Feed it to the chickens," replied Jerry promptly.

"Right. Now when I look into this basket I see a nestful of big brown eggs that our Plymouth Rocks will lay. As I gaze a little longer, I can see scrambled eggs, and stuffed eggs, and angel food cake—for mother makes lots of good things out of eggs."

Jerry looked up with a twinkle in his eye. "And don't forget the boiled custard—that's best of all, and it takes lots of eggs; I know, for I've helped mother beat them."

"That's right. And there's a baked hen in that basket, too, and a turkey for Christmas. Can you think of anything else?"

Jerry pondered a moment. "I see some shiny quarters, for we'll have lots of eggs to sell when the pullets eat all this corn and begin to lay. And quarters mean new dresses for mother and Polly and Jane, and maybe something for you and me, too!"

Daddy laughed. "You're finding a lot in that basket. Now, let's look in this one. This is the corn we're going to plant. First of all, see plenty of work."

"Yes—but just think, daddy, in a few months we'll be eating roasting ears!"

"Good old corn on the cob! And corn fritters, that's what I like for breakfast. And think of the things made from corn —corn meal mush, and hot muffins, and—"

"Fried ham!" shouted Jerry. Daddy pretended not to understand. "I don't see where ham is coming from—"

"From pigs! We feed the corn to pigs and they make the hams!"

"This game is worse than chain letters," said daddy. Let's call quits!"

"You're just afraid I'll beat you," boasted Jerry. "I can think of more and more things that corn is used for. To feed the mules ,and ponies, and racehorses!"

"And it's turned into oil for salad dressing, and into cornstarch. And remember it takes factories and mills to make these things, and that means jobs for many people, and other factories to make machinery used in the mills."

"It's all tied together, isn't it, daddy, the different things that people do?"

"Yes, indeed. We on the farm need the articles that are made in the factories; and people in cities need the food and grains that are raised on the farm."

Jerry peered into the basket of golden grain. "I'll bet the Indians would have been surprised if they could have seen all those things coming from their little stalks of maize. Let's tell Jolly and Jane tonight, and see what they can think of."

"We'll finish this bushel and then have refreshments. Something you forgot to mention, but corn helps make it."

"What?" demanded Jerry.

"A glass of milk!" said daddy, laughingly.—Sentinel.

CHILDREN'S SAYINGS

Little Archibald had had his first arithmetic lesson that morning, and was telling his mother that if he had two apples and some one gave him two more he would then have four apples.

"Now, then," said his mother, "if you had three bananas and I gave you three more, how many would you have then?"

"Oh, we haven't done bananas yet, mummy," said Archibald.—El Paso World News.

* * * *

Teacher: "Tommy, when was Rome built?"

Tommy: "In the night."

Teacher: "Why do you make such an answer?"

Tommy: "You said yesterday that Rome wasn't built in a day."

* * * *

Father (to Mary after her first week in school)—Your writing is terrible. I don't see how the teacher ever reads it.

Mary—Well, that's all right. I can't read hers either—so now we're even.—Christian Science Monitor.

* * * *

Little Joan acknowledged a gift from her Aunt Josephine:

"Thank you for your present. I've always wanted a pincushion, but not very much."—Christian Science Monitor.

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THE LORD is my shepherd not want.
2 He maketh me to lie d green pastures: he leadeth m the still waters.

North Carolina Christian Advocate

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

A. W. PLYLER, M. T. PLYLER .....Managers

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June 25-July 5—St. Paul, Minn.
July 9-19—Corbin, Ky.
July 23-August 2—Wilmore, Ky.
August 3-16—Mendon, Ohio.
August 18-23—Balls Creek Camp, N .C.
August 28-September 6—Salem, Va.
Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
THIRD ROUND

June

Cedar Grove, Prospect, 3 14
Bynum, Ebenezer, 11 20
Orange-Carrboro, Orange, 11 21
Leasburg, Salem, 3 21
Mt. Tirzah, New Bethel, 11 27
Person, Oak Grove, 11 28
East Roxboro, 7:30 28

July

Mebane, 8 1
Milton, Connelly, 11 5
Graham-West Burlington, W. Burlington, 7:30 5
Duke Memorial, 8 7
Roxboro, 8 8
Chapel Hill, 8 9
Durham Ct., Pleasant Green, 11 12
Webb Avenue-Holt's, Webb Avenue, 8 12
Front Street, 8 15
Yanceyville, Shady Grove, 11 16
Siler City, First Church, 11 19
Moncure, Osgood, 3 19
Pittsboro, Pleasant Hill, 11 25
Bahama, Mt. Tabor, 11 26
Andrews-Massey, Soapstone, 3 26
Duke's Chapel, 7:30 26

August

South Alamance, Clover Garden, 11 2
Lakewood, 8 2
Trinity, 8 4

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

June

Chowan, Evans, 11 and 1 20
Kennekeet, Salvo, 11 21
Hatteras, Frisco, 8 21
South Mills, Sharon, 11 and 1 27
Kitty Hawk, Duck, 11 28
Moyock, Memorial, 8 28

July

Pasquotank, Hall's Creek, 11 and 1 3
South Camden, Perkins, 11 5
Currituck, Hebron, 8 5
Hertford, 8 8
Gates, Philadelphia, 11 and 1 11
Edenton, 11 12
Ahoskie, Colerain, 3:30 12
Murfreesboro-Winton, Union, 8 12
City Road, 8 15
Chowan, Evans, 11 and 1 18
Roper, Mackey's, 11 19
Columbia, Holly Grove, 3:30 and 8 19
First Church, Elizabeth City, 8 22

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

June

Laurel Hill, Sneads, 11 21
Hamlet, 8 21
Hemp, Smyrna, 11 28
West End, Marcus, 3 28
Mt. Gilead, 8 28

July

Jonesboro, Poplar Springs, 11 5
Person Street-Calvary, Gardner's, 3 5
Laurinnburg, 8 5
Fayetteville Ct., 8 6
Carthage, Cameron, 8 8
Wadeville, Sardis, 11 12
Ellerbe, Jones Springs, 3 12
Troy, 8 12
Hay Street, 8 15
Rowland, Centenary, 11 19
Goldston, Cumnock, 3 19
Broadway, Memphis, 11 26
Aberdeen, Roseland, 3 26
Glendon, Fair Promise, 8 26

August

Raeford, Parkers, 11 2
Red Springs, Centenary, 3 2
Rockingham, 8 2
Parkton, Marvin, 11 30
Maxton, 8 30

September

Piedmont, Pee Dee, 11 6
St. John-Gibson, St. Johns, 3 6
Roberdel, Steel's Mills, 8 6
Biscoe, 8 9
Stedman, Bethabara, 3 13

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

June

Tar River, Ebenezer, 11 14
Clayton, night 14
Smithfield, 11 21
Newton Grove, Ebenezer, 3 21
Selma, night 21
Raleigh, Epworth, 11 28
Raleigh, Jenkins Memorial, night 28

July

ebulon, Wendell, 11 5
Franklinton, Wesley, 3 5
Youngsville, Bunn, night 5
Louisburg, 11 12
Creedmoor, Grove Hill, 3:30 12
Henderson, First Church, night 12
Fuquay, Cokesbury, 11 19
Cary, night 19
Oxford, night 22
Bailey, Mt. Pleasant, 11 26
Garner, night 26

August

Oxford Ct., Shady Grove, 11 1
Four Oaks, Saunders, 11 2
Mamers, 3 2
Benson, Elevation, 11 9
Lillington, Parkers Grove, 3 9
Princeton, Micro, 11 16

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

June

Robersonville, Hamilton, 8 14
Elm City, Zion, 11 21
Nashville, Maple Creek, 8:30 21
Bethel, 8 21
Kenly, Lucama, 8 23
Norlina, Zion, 11 27-28
Warren, Bethlehem, 3:30 28
Weldon, 8 28

July

Garysburg, Oak Grove, 11 5
Littleton, Bethel, 3:30 5
Warrenton, Hebron, 8 5
Rich Square, Pinners, 11 12
Scotland Neck, 8 12
Conway, Severn, 11 19
Northampton, Rehobeth, 3:30 19
Roanoke Rapids, 8 19
Rosemary, New Hope, 3:30 26
Seaboard, Sharon, 8 26-27

August

Rocky Mount Ct. 2
Enfield, Central Cross, 3:30 2
Halifax, Ebenezer, 8 2
McKendree, Conetoe, 11 9
Tarboro, 8 9
Stantonsburg, 11 16
Farmville, 8 16
Walstonburg, 11 23
Clark Street, 8 23
South Rocky Mount, 11 30
Spring Hope, ...30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

June

Elizabeth, Singletary, 10 a. m. 14
Bladen, Live Oak, 3 14
Maysville, Tabernacle, 11 21
Swansboro, Oak Grove, 3 21
Jacksonville-Richlands, Richlands, night 21
Chadbourn, Fair Bluff, 11 28
Lumberton, Chestnut Street, night 28

July

Roseboro, Halls, 11 5
Wilmington, Trinity, night 5
Epworth-Wesley, Federal Point, 11 12
Wallace-Rose Hill, Charity, 3 12
Town Creek, Delco, 11 19
Tabor City, Zion, 3 19
Garland, Epworth, night 19
Fairmont, Bethesda, 11 26
Lumberton Ct., Buies, 3 26

August

Shallotte, Sharon, 11 2
Southport, night 2
Burgaw, Watha, 11 9
Faison-Kenansville, Friendship, 3 9
Warsaw-Magnolia, Magnolia, night 9
Brunswick, Union, 11 16
Carvers Creek, Council, night 16
St. Pauls, Regans, 11 23
Scott's Hill, night 23

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

June

Hendersonville, 11 14
Biltmore, 8 14
Oakley, 11 21
Fletcher-Mills River, Horse Shoe, 2:30 21
Flat Rock, Edneyville, 11 28
Acton, Acton, 8 28

July

Sandy, Big Sandy, 11 5
Asheville C., Emma, 3 5
Laurel ,Mt. Pleasant, 11 12
Leicester, Leicester, 8 12
Fairview, Sharon, 11 19
Saluda-Tryon, Tryon, 8 19
Central, 11 26
Black Mountain, 8 26

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

June

Brevard Street, 11 14
Belmont Park, night 14
Marshville, Wingate, 11 21
Hickory Grove, night 21
Bethel-New Hope, New Hope, 11 28
Morven, Sandy Plain, 2:30 28
Wadesboro, night 29

July

Thrift-Moores, Moores, 11 5
Big Spring, night 5
Ansonville, Concord, 11 12
Lilesville, 2:30 12
Polkton, Wightman, 11 11
Peachland, Fountain Hill, 2:30 11
Monroe, Central, 11 26

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

June

Cherryville, First Church, 11 14
Cherryville Ct., Mary's Grove, 2:30 14
Gastonia, Smyre, night 14
Lowesville, New Hope, 11 and 3 20-21
Lowell, South Point, 11: 21
Gastonia, Maylo, night 21
Stanley, 11 28
Rock Springs Ct., Mt. Pleasant, 2:30 28
Gatsonia, East End, night 28

July

Kings Mountain, 11 5
Bessemer City, night 5
Polkville, Clover Hill, 11 11
Cramerton, 11 12
Dallas, Puett's Chapel, 3 12
Gastonia, Trinity, night 12
Belwood, Palm Tree, 11 18-19
South Fork, 3 19
Crouse Ct., 11 26
Lincolnton Ct., Marvin, 3 26
Gastonia, Bradley Memorial, night 26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
THIRD ROUND

June

Coleridge, 11 and 2:30 14
Highlands, 7:30 14
Liberty, 11 and 2:30 21
Pleasant Garden, 11 and 2:30 21
Wesley Memorial, 7:30 21
Mt. Pleasant, 11 and 2:30 28
Gibsonville, 11 and 2:30 28
Ward Street, 7:30 28

July

New Hope, 11 and 2:30 5
Randleman, 11 and 2:30 5
Asheboro, First Church, 11 12
Farmer, 11 and 2:30 12

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
THIRD ROUND—IN PART

June

Marion Ct., Glenwood, 11 14
Cross Mill, Capernium, 3 14
Marion Mills, Clinchfield, night 14
Micaville, Celo, 11 21
Bald Creek, Borings Chapel, 3 21
Burnsville, night 21
McDowell Ct., Bethel, 11 28
Table Rock, Linville, 3 28
Valdese, night 28

July

Rutherfordton, Gilboa, 11 5
Gilkey, Mt. Hebron, 3 5

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
THIRD ROUND

June

Rockford Street, 11 14
Mt. Airy Ct., Imogene, 3 14
Ararat, Chestnut Grove, night 14
Sparta, Piney Creek, 11 21
Laurel Springs, Mt. Zion, 3 21
Helton, Greenwood, night 21
Danbury, Pine Hall, 11 28
Sandy Ridge, Snow Hill, 3 28
Walnut Cove, Palmyra, night 28

July

Spray, 11 5
Stoneville-Mayodan, Stoneville, night 5
Leaksville, night 8
Elkin, 11 12
Ronda, Maple Springs, 3 12
Jonesville, Longtown, night 12
North Wilkesboro, 11 19

Yadkinville, 3 19
Dobson, Siloam, night 19
Mt. Airy, Central, 11 26
Pilot Mountain, Whitakers, 3 26
Madison, night 26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
THIRD ROUND

June
Pastors' School 14
Norwood Ct., Randall, 11 20
Concord, Harmony, 11 21
Mt. Pleasant, Mt. Pleasant, night 21
Granite Quarry, Providence, 11 28
New London, Bethel, 3 28
East Spencer, Main St., night 28

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

June
Statesville Ct., Midway, 11 21
Whitnel, Zion, 3 21
Granite Falls, night 21
Hickory, Westview, night 24
Hickory, First Church, 11 28
Newton, night 28

July
Davidson, Fairview, 9:45 5
Olin, Snow Creek, 3 5
Hiddenite, Liberty, 11 12
Lenoir Ct., Olivet, 3 12
Lenoir, First Church, night 12

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

June
Webster, Webster, night 14
Robbinsville, Robbinsville, night 14
Glenville, Glenville, 11 21
Highlands, Horse Cove,, 3 21
Fines Creek, Cattaloochee, 11 28
Delwood, Maple Grove, 3 28
Clyde, Harmony, night 28

July
Sylva, 11 5
Andrews, night 5
Franklin Ct., Snow Hill 12
Bryson City, night 12
Cullowhee, 11 19
Hayesville, Myers Chapel, 3 26
Murphy Ct., Peachtree, night 26

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

June
Thomasville Ct., Pleasant Hill, 3 14
Walkertown, 11 21
Mocksville, night 21
Ogburn Memorial, Shiloh, 3 28

ADVOCATE CAMPAIGN
(Continued from page 22)

Farmington, H. C. Freeman	6
Advance, F .E. Howard	5
Centenary, G. Ray Jordan	4½
Reeds, McRae Crawford	3½
Forsyth, E. W. Needham	2½
Doubs, C. E. Williams	1½
Welcome, P. R. Rayle	1½
Burkhead, G. A. Stamper	1
Grace, O. B. Mitchell	1
Hanes-Clemmons, C. F. Tate	½
Kernersville, E. P. Billups	½

RESOLUTIONS OF RESPECT

We, the members of the Archdale missionary society, wish to express our deep sorrow at the death of our beloved member, Vera Flynt.

To know her meant to love her and to become her friend. She was called from this earth by her heavenly Father on the 13th day of November, 1935. At her passing the husband lost a faithful and loving wife, the daughter a kind and patient mother, and our community a good neighbor and sincere friend.

In recognition of what she has meant to our missionary society, be it resolved:

First, That in the passing of Mrs. Flynt we have lost a loyal and devoted member.

Second, That our sincere sympathy be expressed to the bereaved husband and little daughter.

Third, That a copy of these resolutions be spread upon the records of our missionary society of the Archdale M. E. church, and a copy be furnished the N. C. Christian Advocate.

Mrs. B. F. Rogers,
Mrs. I. K. Purvis.

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IN MEMORIAM

POE—Rev. Levi H. Poe, local preacher, passed to his reward on April 11, 1936. He was a brother of the late E. J. Poe, who was a member of the W. N. C. conference. Brother Poe was a faithful and useful member of Fair Grove church. He was 80 years of age at the time of his death. R. E. Ward, P. C.

BUTLER—Mrs. Sallie Butler, age 73, died at the Masonic Home in Greensboro on March 18, 1936. Funeral services were conducted at Marvin church by the pastor and the Rev. J. D. Bundy, a former pastor. A beautiful tribute to Mrs. Butler was paid by Mr. Frank Bennett, superintendent of the Masonic Home. Deceased is survived by three daughters: Mrs. B. C. Glover, Charlotte; Mrs. C. C. Jackson, Florida; Mrs. Mary E. Herring, Clinton; two brothers and a sister, C. D. and A. B. Williamson, Parkton, and Mrs. Jennie Starnes, Fayetteville. C. P. Womack, P. C.

BOWERS—Martin M. Bowers, one of Burnsville's oldest citizens, died Friday, May 1, 1936, at the home of his son, J. C. Bowers, of that township, aged 88 years. He had been in failing health for some time. The funeral was held Sunday afternoon at Hopewell chhurch by Rev. G. N. Dulin and Rev. P. H. Brittain, with interment following in the church cemetery. Mr. Bowers was a son of Wiley Bowers and Mrs. Polly O'Neil Bowers. His wife was Mrs. Jane Bowers, who died a number of years ago. He is survived by the following children: Mrs. W. F. Kiker, Polkton, Route 2; Mrs. M. E. Carpenter, Kannapolis; Mrs. Fred Sweatte, Hamlet; J. Fulton Bowers, W. Risden Bowers, Millard T. Bowers, James W. Bowers, Joseph C. Bowers. There is also one sister, Mrs. W. H. Helms of Hamilton, Tenn.

RESOLUTIONS OF RESPECT

Whereas, God in the exercise of his infinite wisdom has called from our midst Brother James S. Armstrong to his heavenly home.

And whereas, we bow humbly to the will of Him who doeth all things well, and believe it to be his purpose that we should remember those among us who have kept the faith and fought a good fight and who have wrought manfully to further the teachings of Jesus Christ in thought, word and deed during their sojourn among us.

Therefore be it resolved by the board of stewards of the First Methodist church of Lincolnton, N. C., in meeting duly assembled:

That in the passing of our brother, James S. Armstrong, the First Methodist church of Lincolnton, N. C., has sustained the loss of one of its most devoted and faithful members, the official board of said church has lost one of its wisest counselors and consecrated stewards, who rendered unselfish and Christian service for a long number of years with unswerving devotion and loyalty to the cause of Jesus Christ and the furtherance of the kingdom of God; that the town, county and state have lost a just and upright citizen whose life has been an inspiration and wholesome influence to all who knew him.

That a page in the minute book of this official board be set apart for the purpose of spreading thereon these resolutions to the end that the departure of our good brother shall not go unnoticed but that the footprints of his consecrated life made upon the sands of time shall be remembered.

That a copy of these resolutions be sent to the local newspapers, to the N. C. Christian Advocate, and to his aged father as the representative of his surviving family.

Unanimously adopted in regular meeting by the board of stewards, First M. E. Church, South, Lincolnton, N. C., May 11, 1936.

Dr. I. R. Self,
Sheldon M. Roper,

IN MEMORIAM

Mrs. Emma Hunter, who for many years was a faithful worker in Hay Street church missionary society, has been called to her reward. Like her Master, she "went about doing good," serving her church in every way she could. For several years she served the conference as district secretary for the Fayetteville district. She visited the sick, helped the poor, gave sympathy to those in sorrow and trouble, and was ready at all times to give a smile and a helping hand wherever needed. She will be sadly missed, but our loss is her gain.

As a missionary society we wish to express to her family our deepest sympathy. We thank God for her beautiful life; we feel that the influence of that life of sweet and willing service will always be an inspiration to us who loved her.

Therefore, we wish a copy of this tribute to be placed on our minutes, one sent to her family, and one to the North Carolina Christian Advocate.

Mrs. N. H. D. Wilson,
Mrs. J. P. Ewing,
Mrs. T. H. Sutton.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom has taken Mrs. Fannie Wood Steele from our midst, March 15, 1936; therefore be it resolved:

That our church and missionary society have lost one of their most faithful and devoted members.

That the sudden removal of such a life leaves a vacancy that will be deeply realized by all and will prove a serious loss to our church and community.

That we are thankful for her life and pray that it will inspire us to a nobler life with Christ.

That a copy of these resolutions be sent to the remaining brother and sister, a copy be sent the local papers, a copy be sent the N. C. Christian Advocate, and that a copy be recorded in the minutes of our woman's Bible class and the missionary society.

Mrs. George Entwistle,
Mrs. W. P. Webb,
Mrs. George Steele,
Mrs. Will Steele,
Mrs. Fred Dickinson.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has called from among us our friend and co-worker, the wife of our pastor, Mrs. J. A. Dailey; be it hereby resolved:

First, That we deeply feel the loss of her, although we had not known her for very long. But her memory we shall cherish; that we shall miss her presence and kind and loving interest in the Ladies' Aid Society of our church.

Second, That we bow our heads in humble submission to an all-wise God, who doeth all things well.

Third, That our sympathies go to the dear ones who are left to mourn her death, and may the guiding spirit of God sustain them.

Fourth, That a copy of these resolutions be sent to the family, the North Carolina Christian Advocate, The Gates County Index, a copy be spread on the records of the Ladies' Aid Society of Kittrell's Methodist Episcopal Church, South, at Gates.

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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, JUNE 18, 1936 Number 25

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The Supreme Significance of Worship

Adopted by the General Conference of 1936

WORSHIP is the highest experience of human personality. It calls into action man's utmost resource of intellect, conscience, and heart. It nourishes the vital union between him and his Maker. It is creative, energizing all human endeavor and achievement. Its human springs are in the mind's own deep sense of the Infinite, but its quickening flame is of the Creator Spirit Himself. The rush of modern life, and its tendency to preoccupation with outward values and excitements, are serious obstacles to worship. The stilling of this clamor is necessary to that awareness of the Infinite which is the essential of worship.

We observe with concern the contemporary tendency to multiply formal expressions of worship under conditions not permitting either sufficient time, or the emphasis upon great truths so necessary to the development of the mood of adoration. Both because of its power to bring quietness, and because the fellowship of the Christian congregation greatly enriches and strengthens the individual's own aspiring efforts, Christian men are under obligation to give a central place to public worship in their life's program and loyalty.

We call upon our ministers, as leaders of public worship, which has given and must continue to give a commanding place to the teaching of the Word of Truth, to accept their responsibility to be masters in this field. In this sphere the minister, as an interpreter of spiritual truth, has the right and the obligation to speak with a note of certitude.

RESOLVED, That the foregoing statement be printed in the Book of Discipline as the first item under Chapter V, page 646; that it be given special publicity in the church press; and that the church school leaders and editors be requested to give enlarged emphasis, in teaching materials, to this truth of the primacy and centrality of public worship in the total life of the church.

RESOLVED FURTHER, That we add a new section under Paragraph 115, Section IV, Sub-section 5, "From Church School Superintendent," as follows:

Strike out item (7), "Average Attendance," substituting the new fourfold inquiry appended below.

(7) Attendance:

a. What is the average attendance at the church school?
b. What percentage of the officers and teachers are in regular attendance upon the worship of the sanctuary?
c. What percentage of members of the school are similarly in attendance?
d. What can be done to increase these percentages?

Daniel L. Marsh, Chairman.
C. C. Jenkins, Secretary.

SAVE JUNALUSKA CAMPAIGN!

$5,000 SUBSCRIBED! Great Encouragement!

On last Monday morning the director of the campaign received a subscription of $5,000 from a member of the Executive Committee. This subscription was made on condition that the whole amount be raised by August 15, 1936. This magnificent subscription has put fresh hope and heart into the campaign.

EMERGENCY SUBSCRIPTIONS TO SAVE JUNALUSKA

W. A. Lambeth, the director of the campaign, has requested this paper to open its columns for subscriptions from loyal Methodists east of the Mississippi to save the Assembly at Lake Junaluska from the hammer, and we are cheerfully doing it. $105,000 must be raised before August 15, 1936!

The subscriptions will be printed each week in these columns, just as in time of flood or tornado. After each issue, the money and the printed list will be sent to the official treasurer of the campaign, Mr. S. C. Kirkman, Treasurer, care of Wachovia Bank and Trust Company, High Point, N. C.

HAWTHORNE LANE LEADS!

Last Sunday afternoon Rev. L. B. Hayes sent the Campaign Director the following telegram: "Hawthorne Lane's quota raised. Check ready."

The following wire was dispatched on Monday: "Your wire gratifying and enheartening. Your church leads the connection."

Mr. S. C. Kirkman, Treasurer, received the check in High Point on last Tuesday morning.

On Hawthorne Lane's bulletin for last Sunday the following was printed: " 'Junaluska, Lake more fair than woman's eyes; Junaluska, Shine into the sunset skies.' Founded by sainted men like Bishop James Atkins; great evangelist, George R.Stuart; great laymen, John R. Pepper; well-known leader, Dr. Frank Siler, whose wife wrote the above verse. Promoted more recently and transferred to our church by such men as J. B. Ivey and E. A. Cole, President of the Board of Trustees. Furnished information, inspiration, and salvation to tens of thousands of people, young and old, for twenty years. Built a $2,000,000 religious center in a strategic location; raised the standard of living in a vast section. Present need: $105,000 with which to pay a $400,000 debt. The Plan for our Conference is, 9 gifts of $1,000 each and 9 of $500 each, and an amount equal to nine per cent of the Pastor's salary in in each church to be paid by July 15. This church-wide movement is led by Dr. W. A. Lambeth of High Point and sanctioned by every Bishop and Board in the Church. Hawthorne Lane's part is $324 to be raised at once, and any other gifts which our laymen may be free to make."

THE FUTURE OF JUNALUSKA

When the Methodist Church obtains an unincumbered title to the Assembly at Lake Junaluska, that place will become more popular than it has ever been. With more persons present, the additional revenue will justify the putting on of even better programs.

It may be that the Western North Carolina Annual Conference can meet at the Lake hereafter from year to year and thus take the load of entertaining off certain local churches.

When our Church secures full legal possession of the property, then more of our Methodist people will buy lots and build houses there. Many Methodist people declined to build summer homes there in the days when the Assembly was a private corporation, because they did not feel secure about the Assembly's future.

With the unification of three branches of Methodism just around the corner, Lake Junaluska is likely to become not merely the summer capital of Southern Methodism, but the summer capital of American Methodism. Many Northern Methodists and Methodist Protestants will be sure to seek Junaluska in the summer time.

The most entrancing view in the Great Smoky Mountains National Park is only eight miles distant from Lake Junaluska. This point is reached through Soco Gap. The government says that five hundred thousand people entered this park in 1935, even if it has not yet been officially opened. The highway to the eastern entrance of this park passes right by Lake Junaluska. Many of the increasing number of American tourists will be Methodists, and some of them will see the beauty of the Lake and stop there for a time. While Bishop Atkins, Bishop Cannon, George Stuart, and John R. Pepper built the Assembly at a secluded point in the mountains, the world is about to make a beaten track to our door!

W. A. Lambeth, Director.

SOUTH CAROLINA YOUNG PEOPLE HEARD FROM!

After speaking recently to the Young People's Organization at the Lander Assembly, Greenwood, South Carolina, Bishop Kern was asked to speak again and requested to talk about the Junaluska emergency. After his talk these South Carolina young people took up a generous collection for the campaign. The check has already reached S. C. Kirkman, the official treasurer of the campaign, High Point.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 81 GREENSBORO, N. C., THURSDAY, JUNE 18, 1936 Number 25

Science has done many things to soften the hard conditions of life, and labor saving inventions have been liberators from toil. But with these and that new interest on the part of society to save itself from grinding poverty, there is still the age old cry for human sympathy and for those treasures that come out of kind hearts that are more than coronets.

✧ ✧ ✧

Youth knows not the doubts and questionings of age. Then the visions beckon and the angels are on the ladder of the skies, but with the years come the struggles and misgivings of life. Wrestling with the divine antagonist through the long night of darkness belongs to the hard, cruel experiences of the years. Fortunate are they whose faith fail not before the break of day.

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The man with brazen effrontery who is invariably nosing into other people's affairs should have the following lines written upon his forehead:

"There was a young man of Montrose,
Who had pockets in none of his clothes.
When asked by his lass
Where he carried his brass,
He said: 'Babe, I pay you through the nose.'"

✧ ✧ ✧

Why do the good suffer and the bad go free is one of the anxious questionings of the centuries. Not far do we go on life's road until these perplexities seek answer. Young people often say religion counts for nothing and God does not care or else these things would not be. As they go farther into this mixed world the perplexities increase and the darkness deepens. Faith fails and prayer seems to be an empty cry. Fortunate are they who can walk hand in hand with Jesus, willing to go with him all the way, "sure that the way of the Cross leads home." He never promised escape from sorrow and suffering, but he did give us assurance of ultimate victory over there. They that bear the cross shall wear the crown.

A liquor barrel is a treacherous steed for a candidate for public office to ride in North Carolina. Our good state put this horse out of the running several years ago to the tune of 184,000 votes. And if we get another chance at the old "hoss" we will make it 200,000 so the figures will be easy to remember.

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"If, as a nation, we are to overtake the potentialities of security and abundant life for millions, we must learn to think and act in terms of the common welfare of all. In these days of blatant nationalisms and imperialisms clashing once more, few even of the blindest require the truth of that alternative, 'Learn to say WE or perish.' It is just as painfully true within political borders, in the economic and social life of a people. In every direction we see the human devastation coming from an economic way of life which could not, or would not, say 'we' in any clarity and volume convincing enough to save itself."—Luccock.

✧ ✧ ✧

Will prayer in time of drought bring rain? This question provokes more than one answer. Some say yes, others with equal assurance answer no. Still others with an air of mental superiority say that it is nothing more than an outgrown superstition. To us it seems to be one of those things that we cannot prove or disprove. But prayer when related to weather has about as good a record as mathematics or politics. Mr. Wallace, our secretary of agriculture, had his brain trust a few years ago to figure out how many little pigs should be murdered and how many acres of corn should be ploughed up in order to adjust supply to demand. But those hot winds of the Middle West when the rain clouds had fled away upset all Mr. Wallace's figures. In North Carolina a month or so ago men said we must turn to the state government for help to reduce the tobacco crop. But a rainless May was more effective than political pull. It's all right to talk about the weather, but to do much about it is an altogether different matter.

No Mention Made of Liquor

HAS it come to pass that the political platforms are to make no mention of the liquor issue which is ever before the American people? For years we had much to say of this evil and treated it as one of the vicious curses of the land. Four years ago came a demand for the repeal of the 18th amendment, the result of which is well known in every state of the American Union. The one theme at present might well be "The Failure of Repeal."

Liquor is now in the saddle, riding rough shod over the land. Urged on by greed the distiller and the brewer are spending millions to fasten this curse upon the people. They intimidate politicians, foster the rum trade, stimulate the appetite for drink, and make regnant poverty and crime at a time when much is being said of social betterment and the more abundant life. It is the old paganism of eating and drinking with the enthronement of lust and greed as the effort continues to build a nation in blood, the forces of iniquity being dominant with the people. For back of war and liquor ever more are appetite and greed—appetites of the flesh and the greed for gain. Remove these for once; then the people would be free from these two curses of mankind.

This present effort for social justice puts the emphasis too largely on the material. We always stress the situation by telling how 95 per cent of the wealth is in the hands of five per cent of the people—implying of course that the equal distribution of material things would bring in a more perfect social order. Such a civilization is not Christian; it is a brick and mortar civilization. The kingdom of heaven is more than meat and drink. Jesus let it be known that he was more than a divider of estates in a material order.

With him the material is so entirely incidental to life and the kingdom that he put the stress upon the things of the spirit. This is the real essential. If we fail to do this, prophets and crusaders against social injustice, against war and the liquor trade are out of the question. Prophets of righteousness and crusaders for peace and temperance have little concern for the material. Just now politicians and some preachers have been brought to a standstill. They are opportunists ready to compromise with alcohol and with those who profit by the debauchery it inevitably produces. The politicians are dumb as the nation makes traffic of human vice and wickedness. Profit and appetite are master words with them as they face the human misery incident to alcohol and war.

In all this let's be practical even as citizens of the state and nation and refuse to put in public office men who are the allies of liquor. There are men who seek the aid of the liquor vote to put them in office. Vote for dry men for office and none other. Vote as you pray and as you talk.

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Ambassador Daniels at Lake Junaluska

LAST Sunday morning Hon. Josephus Daniels, ambassador to Mexico, delivered the opening address of the Methodist Assembly at Lake Junaluska, where he owns a summer home.

In the course of his address he took occasion to say: "This assembly is worth a million dollars to western North Carolina," and he urged its liberal citizens to join with Methodists in other parts of the country to remove the burden of debt so that the assembly could in a larger way fulfill its high mission. He predicted that when the magnificent entrance and parkways to the Great Smoky Mountain Park, situated a short distance from Waynesville, are completed the visitors to this section would be counted by the millions. "The dream of that park has been with me," he said, "in all the years since I was privileged in 1887 to join with citizens from all the Appalachian states to inaugurate the movement which now will soon make western North Carolina the Mecca of the eastern section of the United States."

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Poor Dad

A METHODIST pastor by the name of Thomas J. Johnston of Charlton City—wherever that is—has paid his respects to "Fathers' Day" in the following monosyllabic discourse:

We have had Mothers' Day. And now, according to schedule, it will soon be Fathers' Day. But, pray tell, why make poor dad more ridiculous than he already is? Mothers' Day is a soul-stirring success. And Children's Day is likewise a great success. Then we poke in a terribly misplaced Fathers' Day, doomed to failure from the very start because of the time it is put. Fathers' Day, trailing along just behind Mothers' Day, is a pathetic anti-climax. Then warm summer weather has already begun to empty our churches. Instead of honoring dad, the day, as placed, tends to make dad ridiculous. If we want to have a successful Fathers' Day, it must be placed six month away from Mothers' Day. It should be ob-

served in the fall, just when we are starting to mobilize the manhood of the church and of the community for the rugged things of life and for the kingdom of God.

Whether Mr. Johnston does poor dad justice or not we will never undertake to say. But we submit that dad makes a better showing than a bridegroom is able to do at the wedding. For months before his wedding day the prospective bridegroom treads upon the stars and life with him is the proverbial "sweet song." But as the day approaches for him to "walk the last mile" sleep refuses to linger upon his eyelids, and day by day he becomes more and more disqualified for the ordinary routine of life.

Who ever heard of a man calling for some one to help him to dress for the electric chair? But the shakey bridegroom must have help even to button his collar and to adjust his tie. The victim on his way to the "chair" has the clergyman to walk by his side, but in the case of the bridegroom the clergyman becomes the executioner while this poor fellow leans heavily upon the arm of some dear friend called his "best man." The bridegroom unnoticed slips in at a side door while the bride preceded by her flower girls and ring bearer advancing as a queen up the main aisle of the church becomes the cynosure of the admiring throng.

Fathers' Day may make "dad" ridiculous, but not so ridiculous as a wedding day makes the bridegroom.

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To Own or Not to Own a Home

FREQUENT are the lamentations in the public prints that so many of our people do not own their own homes. This is true and it is an unfortunate state of affairs because home owners are necessary to build a great and stable civilization. But poverty is not the only cause, in fact we doubt whether it accounts primarily for lack of home ownership.

It will surprise any one who will examine the facts to find how many families own automobiles who do not own the houses in which they live. And any man who can own and operate an auto can in a few years pay for a house in which to live, if he is willing to forego the pleasure of a car.

This is a situation to be deplored, but we know no remedy. For the gas habit is as hard to break as the liquor or dope habit. Gasoline intoxicates people to an alarming extent, while there is nothing worse than a mixture of gasoline and alcohol.

Who Made The Christian Century Guardian of Methodist Polity?

FROM repeated effusions in the pages of The Christian Century one is led to think that this "Undenominational Journal of Religion" issued weekly in Chicago is not very highly pleased with some details of the plan of union now in process of adoption by the three branches of Methodism in the United States of America.

We now recognize but do not regret our error. The mistake on the part of the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, was that they failed to send emissaries to Chicago for such instructions as would have guaranteed the adoption of a plan which if not in harmony with the plan of the ages would have harmonized with the will of The Christian Century. But it is now too late to rectify the terrible blunder that disturbs the Chicago journal. Nevertheless, it is actually amusing to see how The Christian Century delights at times to meddle into other people's affairs.

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The Stirred Spirit

WHENEVER a man can say things better than we can, the only wise thing to do is to let him have the floor. So in this instance we are giving our neighbor, the editor of the Southern Christian Advocate, a bugle blast on a mighty important subject. Listen to his ringing tones:

"Who gets anywhere in life or death without a stirred spirit? The unstirred spirit is the colorless spirit. Men move forward by heart throbs. The old Greeks were powerful in intellect and profound in their emotional life. The Hebrews used their hearts probably more than any other race. And two out of six of the world's greatest men were Hebrews. The stirred spirit of one man launched the Crusades. The stirred spirit of Luther gave to the world Protestantism. The stirred spirit of Wesley changed the heart of two continents. Our nation is becoming pretty well supplied with knowledge; we need leaders to move us to do what is right. If a man cannot feel greatly, he cannot act greatly. What meant the bloody drops of sweat in the shade of the olive trees in the Garden of Gethsemane? How profound, how consuming, think you was the feeling, the emotion, of Jesus when he cried out, 'Remove this cup from me'?"

People and Things

Gov. Alfred M. Landon was born in a Methodist parsonage at West Middlesex, Pennsylvania. The house was then occupied by Landon's maternal grandfather, who was a Methodist pastor. The building is still a Methodist parsonage. This candidate for the presidency is a member of the church of his mother and his grandfather.

Rev. O. J. Jones, pastor of the Jamestown-Oakdale charge, has closed a successful revival at Oakdale, where Rev. John Cline, pastor of Proximity, Greensboro, preached two weeks, closing Saturday night of last week. There is reported 75 conversions and reclamations and 20 additions to the church. A new Epworth League is to be organized as a result of the revival.

Ralph E. Johnson, evangelistic singer, young people's and children's worker, has been very busy this year in meetings in Virginia, West Virginia, Kentucky, Oklahoma and Texas. He has several engagements in the Western North Carolina conference this summer—at First church, Marion, July 19 to August 2; Thomasville, August 2 to August 16; Mocksville, August 23 to September 6; East Marion, September 6 to 16.

"A good report comes of a very successful eight-day revival at Archdale, Davidson county, led by Rev. O. P. Ader, assisting Rev. Roy T. Houts, pastor. The preacher was here among his kinfolks and childhood friends. Fine audiences attended each service to the last one which filled the house to overflowing. The church was truly revived, many reconsecrating their lives anew to Christ. A class of 16 new members was added to the church.

"The junior department of the China Grove Methodist church recently finished a unit, not on Mexico, but on Japan, which they had just started last year when the paralysis quarantine began. New interest and better attendance were realized. It was a joy to see how deeply interested the boys and girls were in collecting things for posters, also in collecting things which were made in Japan. At the close of the course a Japanese tea was given. Japanese refreshments were served in Japanese fashion. The parents and grandparents were the invited guests. The climax of the whole event was to have with us and to hear Dr. and Mrs. Foust from Catawba College, who have given 31 years of service in Japan."—Supt. Children's Division.

"On Saturday morning, May 9, Brother W. L. Gaskill passed into the realm of those who have kept the faith. For nearly half a century Brother Gaskill was a faithful member of the Hatteras church. He and his good wife kept an open house, and their home was a preacher's home. He had friends in every walk of life. He was often urged to represent his county and state in Congress, but preferred the happiness of his home to state affairs. He was a Mason, Woodman, and a member of the I. O. O. F. His passing is mourned by all who knew him. Brother Gaskill was charge lay leader and chairman of the board of stewards of his church. He was interred in the family cemetery. We realize that his passing is a great loss to us, but we are thankful to God for the life of such a personality."—John R. Poe, P. C.

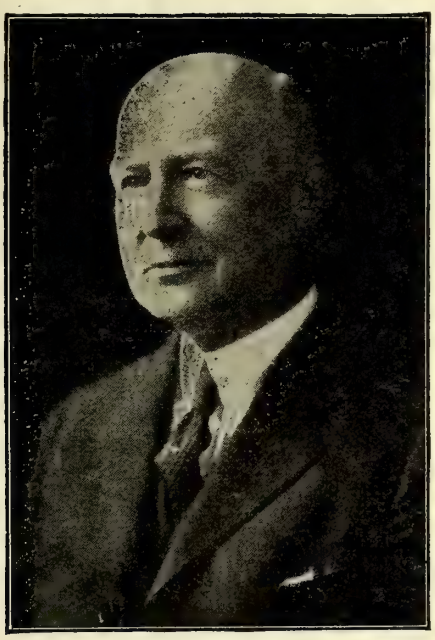
"We closed a splendid meeting in our church here in Taylorsville on Sunday evening, May 31. Rev. J. H. Armbrust of Hickory did the preaching in a most excellent way. We had splendid attendance both morning and evening. Our people here are not many in numbers but great in spirit. They give many evidences of their interest in the church and concern about the pastor and his family. The last addition to the parsonage for the comfort and convenience of the minister's family is a brand new Kelvinator."—J. W. Vestal.

"Hawthorne Lane Methodist church has taken in 82 members; paid several hundred dollars on repairs and on church debt; paid all salaries and claims to date, including $1000 on conference benevolences; paid Children's Home and district parsonage fund in full; liberal Golden Cross offering; furnished the church with new hymnals; raised its full quota for the Lake Junaluska fund easily and with good cheer. Church School Day yesterday was carried out with an inspiring spirit. The congregation shows indication of abiding loyalty to the church and the spiritual things for which it stands."—Church Secretary.

"We have had a good revival of religion at Whitnell, one that has helped the church very much and resulted in about 25 professions of religion, and the last night, May 31, I received 20 members on profession of faith. Dr. Andrew Johnson, D.D. Ph.D., of Wilmore, Ky., one of the general evangelists of the M. E. Church, South, and a member of Kentucky conference, did the preaching. Dr. Johnson is a wonderful preacher of the word and a great teacher of Bible truth. I have other interesting items, but this has gotten longer than I aimed it to be."—E. Myers.

Dr. W. A. Stanbury and Mrs. Stanbury left Greensboro early last Tuesday morning for New York, where on Wednesday they embarked upon the Berengarad for Europe, with plans to be away six weeks. They will visit England, Scotland, Norway, Sweeden, Germany and France. Their prime objective is the World Sunday School Convention in Osla, Norway, which is to be in session six days. Dr. and Mrs. Stanbury will return upon the Queen Mary and expect to reach New York July 27. In their party will be among others Mr. and Mrs. J. B. Ivey of Charlotte, N .C., and Mr. and Mrs. George F. Ivey of Hickory, N. C.

"The Wadesboro Methodist church is now in the midst of its first daily vacation Bible school, which is meeting with unusual success. Started with 80 pupils and has increased daily until we are now using 23 teachers and helpers, men and women. Mrs. Chas. Allen is the very efficient superintendent of this particular school. Mrs. C. P. Robinson, Mrs. L. G. Atkinson and Mrs. R. B. Jones are in charge of the beginners, primaries and juniors, respectively, and each has a splendid corps of assistants. Miss Josephine Kiker has charge of all assembly programs. The junior boys are doing some excellent carpentry work and we have to force them to leave the church at the end of each day's session. As for the pastor, he's having as much fun as any of the rest of the kids!"—Paul Hardin, Jr.



DR. JAMES R. JOY

Who at the last General Conference retired as editor of the Christian Advocate (N. Y.) after half a century in newspaper work. He has been one of the great religious editors of his generation and proved an eminently worthy successor to Dr. J. M. Buckley.

"At 6:45 p. m. June 3, 1936, Rev. Fred L. Kiker and Miss Thelma Little were united in marriage at the parsonage at Peachland, the ceremony being performed by Rev. G. N. Dulin and witnessed by a group of friends and relatives. Mr. and Mrs. Kiker are at home on Marshville, Route 2, where Fred is operating a store and filling station."—G. N. Dulin.

While it is true, as always happens in periods of economic stress, that the ugly head of prejudice rears itself occasionally in this land, American soil is unsuited to its growth. This monster can thrive only in the midst of darkness and falsehood, and perishes when exposed to the light of free speech, free assembly, and a free press. —Louis J. Moss.

At the commencement of Emory University, Atlanta, Ga., 280 degrees were awarded members of the senior class, and honorary degrees were conferred upon Bishop Paul B. Kern, Greensboro, N. C., (LL.D.); Dr. John W. Langdale, N. Y., book editor of the Methodist Episcopal Church (Litt.D.); and Dr. Dumas Malone, Washington, D. C., (Litt.D.), editor of the Dictionary of American Biography and director of the Harvard University Press.

Mrs. L. C. Philips of Asheboro sends us the following interesting note: "Mrs. M. M. Miller of Asheboro, N. C., the mother of Grady Miller ,is now 91 years old and has never let her subscription to the Advocate get past due many days. She has not been in bed sick in forty years. She is a grand old lady." More than thirty-five years ago when pastor in Asheboro I knew and esteemed this good woman. Grady was then a little boy. This note of Mrs. Phillips will be of special interest in Greensboro and Chapel Hill, where Grady has a host of friends. He taught music in the city schools and directed the West Market choir. For several years he has taught in the University but continued to direct the choir in West Market church. This fall, to the regret of his friends here, he will move to Long Island, N. Y., where he has a choice position in that select suburb of New York City.

A SUNDAY AT MYERS PARK, CHARLOTTE

It was my privilege and joy last Sunday to worship with the Myers Park congregation and to fill a long standing promise to preach for Dr. R. L. Ownbey, the pastor. The congregation was large and good to look at in that beautiful church and the occasion delightful in all particulars to the visiting minister.

A feature of the service was the baptism of the pastor's little granddaughter, Sydnor Ownbey, daughter of Dr. and Mrs. E. Sydnor Ownbey of Birmingham-Southern College, Birmingham, Ala. Dr. Ownbey is professor of English in that institution.

Dr. R. L. Ownbey is greatly appreciated by his people at Myers Park. They have goon reasons to think well of him. And the pastor is delighted with his church. All appears to go well at Myers Park.

Last week Dr. Ownbey's daughter received her M.A. degree at Vanderbilt University and her father had just returned from Nashville where he attended commencement. He is this week teaching a course in the Methodist pastors' school in Mississippi.

LOFTIN-PEACE MARRIAGE IN THE DUKE UNIVERSITY CHAPEL

Miss Francis Gray Loftin of Greensboro, N. C., was united in marriage to Rev. Clifford Hinshaw Peace of Stony Point, N. C., Thursday afternoon, June 11, in the Duke University chapel with Dr. Gilbert T. Rowe the officiating minister. About 125 kinfolks and friends witnessed the ceremony. It goes without saying that the marriage was beautiful in the Duke chapel. A marriage could hardly be otherwise in such a beautiful sanctuary.

After the ceremony Mr. and Mrs. Peace left for a trip through western North Carolina, after which they will be at home in Stony Point, N. C., where Mr. Peace is pastor of the Methodist church.

Mrs. Peace is the younger daughter of Mrs. Jennie Newsome Loftin, of 307 Tate street, and the late Rev. Arthur Gray Loftin, a Methodist Episcopal minister in the Western North Carolina conference. She was graduated from Greensboro College a year ago and has been a member of the faculty of David Caldwell school.

Mr. Peace, a native of Trinity, where his parents, Mr. and Mrs. June Peace, live is now serving as pastor of the Methodist Episcopal church in Stony Point. Before entering Duke University, he attended Weaver College and in 1932 was graduated from High Point College with a bachelor of arts degree. Last week he received his B.D. degree from Duke University.

BISHOP MOUZON TO DEDICATE KADESH CHURCH

Sunday, May 28, at 11 a. m. Bishop Edwin D. Mouzon will preach the dedicatory sermon at Kadesh Methodist church, Belwood, N. C.

We extend a cordial invitation to our friends to worship with us on that day—and a particular welcome to the former pastors—Rev. A. A. Surratt, M. B. Clegg, D. H. Rinehardt, John H. Greene, J. W. Fitzgerald and E. E. Snow. Your presence will contribute to our joy and happiness. W. L. Scott, Pastor.

DEBT REDUCED FROM $150,000 TO $65,752

From the bulletin of June 7 we gather the following facts concerning the debt of Dilworth church, Charlotte, N. C.:

"The finance committee desires to inform our membership that the refinancing of all the church debts was completed on the first of June. All former obligations were paid from the proceeds of the new loan of $67,000. This new five per cent loan is payable as follows: $8,500 before May 15, 1937; $8,500 during the second year ending May 15, 1938; and the unpaid balance at that date will be payable in monthly installments. Subsequent to completion of the refinancing, all collections received to date on subscriptions to the New Debt Retirement Fund were paid on account of the new loan. Today the whole debt against our church property stands at $65,752.81. Another milestone of material progress in our financial program has thus been reached. We should all rejoice in this achievement. This debt 12 months ago stood at $150,000."

A Biographical Sketch of Francis Poythress

By C. T. THRIFT

Francis Poythress was appointed second man on the Carolina circuit in 1776. He was a native of Virginia; inherited a large estate from his father, and when a young man was very much dissipated. A reproof from a good woman made a wonderful impression upon him, and he at once began to seek the salvation of his soul. Under the preaching of Rev. Devereux Jarrett he was brought to a practical saving knowledge of the saving power of the gospel. Having determined to devote himself to the work of the ministry, he was admitted on trial in the traveling connection in 1776, and began his career as an itinerant preacher on the Carolina circuit with Edward Dromgoole and Isham Tatum.

W. C. Doub in "Centennial of Methodism in North Carolina" says of him: "Our pioneer work called out no one probably more remarkable than Francis Poythress. From the many prominent appointments he filled, he must have occupied a high position in the esteem and affections of the pioneer church." (p. 61).

He traveled on circuits in North Carolina, Virginia, and Maryland until 1786, when he was appointed a presiding elder. He traveled on large districts until 1797, when it became necessary, "from excessive labors, occasioned by the most fatiguing travel and hardships," for him to take a supernumerary relation. As a presiding elder he was pre-eminently successful. He presided over the annual conferences in the absence of the bishop for a number of years while he was in Kentucky. He was held in very high esteem by Bishop Asbury, and was nominated by him at one time for bishop. One has said, "Poythress is to the Southwest what Jesse Lee was to New England—an apostle."

In 1800 he returned to North Carolina and was appointed to a district reaching from Swannanoa on the west to Mattamuskeet on the east, embracing 15 circuits. This proved too much for his already enfeebled constitution.

"Here he suffered greatly from depression of spirits, occasioned by a total prostration of the nervous system; but he kept on laboring until his mind and body were reduced well-nigh to a common wreck."

He returned to Kentucky and tried to serve for another year, but the fire of genius and intelligence that once shot from his eye was gone. But he had never faltered during a ministry of 24 years. He had been a hero who pressed the battle on many a well-fought field. He had been a good soldier of the Cross bravely enduring its toils and hardships.

In Rev. J. B. Dinley's "Sketches of Western Methodism" are some of the reminiscences of Francis Poythress from the pen of Rev. Thomas Scott, a personal friend, from which I select the following: "Brother Poythress was grave in his deportment, and chaste in his conversation, constant in his private devotions, and faithful in the discharge of his ministerial duties. . . . As often as practicable he visited from house to house, instructed and prayed in the family. . . . He was unwearied in his effort to unite the traveling and local ministry as a band of brothers, so that their united efforts might be exerted in furthering the cause of God. . . . The education of the rising generation he deemed to be intimately connected with the interest of the church, and the result of that conviction was the erection of Bethel Academy. The conversational powers of Brother Poythress were not of a high order, yet when he did engage in general conversation he maintained his part with propriety, evincive of an extensive knowledge of men and things. His range as a preacher was not much above mediocrity. He was, however, sound in the faith, in doctrine, in purity. He was —if we rightly remember—about five feet eight or nine inches in height, and heavily built. His muscles were large, and when in the prime of life, we presume, he was a man of more than ordinary muscular strength. He dressed plainly and neatly. His general appearance was such as to command the respectful consideration of others. He possessed high, honorable feelings, and a deep sense of moral obligations. In general he was an excellent disciplinarian. . . . The last time we saw him was in the fore part of the winter of 1800. The balance of his mind was lost, and his body lay a complete wreck. His labors in the church militant were at an end, but the fruits of his labors still remain."

Francis Poythress lingered on the shores of time under this dark cloud until about 1818, near Lexington, Kentucky, when his spirit returned to God who gave it.

Note—his sketch is based on Grissom's History of Methodism in North Carolina.)

LET'S SEND JOHN W. MOORE CRUSADING AGAINST LIQUOR

Why do we write a head line like this about one of the eminently successful pastors of our Methodism? The answer is found in what O. V. Woosley said about his speech at the Marion district conference. This story was on the Children's Home page recently, but we reproduce it in this place in order that people may read it twice. Woosley writes:

"My mother died when I was six years old and I was left with a drunken father. My father was plenty good when he was sober, but when he was drunk he was terribly bad. I was soon placed in another home where for 16 years I was a part of the organization that handled a government distillery. I know all the details connected with making liquor, how it was sold and how it was stole. I was a part of it for a long time. I did not drink because someone had to stay sober in order to run the business. I was an agent in the selling of forty thousand gallons from a stamped barrel that held at one time only forty-five gallons, the entire forty thousand gallons being sold under the forty-five gallon stamp." From this beginning of his analysis of the making, the handling and the results of liquor was masterful and created a profound impression upon the congregation.

Golf is like a love affair. If you don't take it seriously, it's no fun. If you do take it seriously, it breaks your heart.

It is claimed that a real politician seldom dies. Once in a while, though, his term expires.—Norfolk Ledger.

THOSE MINISTERS' WIVES ADD TO THE WEALTH OF OUR COLUMNS

Mrs. Emmett K. McLarty, Jr., editor, sends us the following:

A Letter From Jane

Dear Syb:

A mother told me several days ago that she had one big regret when she reviewed the childhood days of her children. At the time she had so weighed herself down with a feeling of responsibility for rearing them well and with fretting over small problems that she did not really enjoy those precious early years. Now she feels that she lost one of the biggest joys life can bring by not keeping her perspective in balance.

Isn't it a pity that in so many ways we fail to catch the joy of living, because we overshadow it with magnified difficulties and over-emphasized responsibilities? That sort of distorted outlook makes Joy and Responsibility competitors, when they should be companions.

During spring cleaning the Philosopher in Ebony who helped me wash wood work imparted this bit of wisdom that is rather apropos: "Missus, de trouble wif mos' of us is we take our troubles to de Lawd—an' den we brings 'em back again! Now dat's jes' too much worry-ation." Yours for less "worry-ation,"

Jane.

Suggestion From a Church Bulletin

While rummaging through my desk, I found a bulletin—yes, a church bulletin!—quoting some very beautiful lines of poetry by the "Atheist" Swinburne. And my attention was fixed, not on the tolerance of the church today nor the beauty of the poem, but rather in wondering how Swinburne would like even such mild aligning of himself with Christianity—twentieth century Christianity.

He refused to align himself with a nineteenth century religion that made him think of the Christ as "the pale Galilean" who "made the world gray with his breath" --a religion that had become so "respectable" that it had no more life than a tomb. The Christianity of his time was so weak in spirit that Swinburne could gain from it no higher conception of God than one "who hath made all thing to break them."

Shelley, likewise, half a century before refused to be catagoried as a Christian and preferred the title "atheist." Said he of Christ in Prometheus Unbound:

> "His words outlived him, like swift poison
> Withering up truth, peace, and pity.
> . . . . . .
> Mark that outcry of despair!
> 'Tis his mild and gentle ghost
> Wailing for the faith he kindled."

And yet the "atheist" himself, in thought, and in life (I am aware of the Harriet episode!) was a Christlike man.

I question whether many of the "atheistic" signs of our times are really Godless. Perhaps we, too, in our age and way, are making "atheists" of many who have a clearer conception of Christ's principles than we, because they do not fit into the mold we have made for Christianity during this century. Oh, why cannot we emanate such a warm, vital spirit in our living that Christ will live again indeed and none will feel the need of radical non-professing to keep themselves from deadly hypocrisy?

I wish we could truthfully disprove to Christ that "the present is spread like a pillow of thorns for thy slumberless head' 'and declare with sincerity of our present Christianity:

> "To Truth its state is dedicate
> And Freedom leads it forth, her mate;
> A legioned band of linked brothers
> Whom Love calls children."

M. H. M.

Wives of Gastonia District

The preachers' wives of the Gastonia district met with the preachers in their regular monthly meeting in June. This meeting was held in Dallas with Rev. and Mrs. R. L. Young acting as hosts. Almost half of the women of the parsonages in the district were present and enjoyed a day of unusual good fellowship and helpful discussion.

The women shared with the preachers the hour of the morning worship in which Rev. H. F. Duncan brought an inspiring message on the quiet life taken from the life of the apostle Andrew. Afterward Mrs. E. E. Williamson, district director of the Preachers' Wives Association, led the women in a round table discussion of affairs of interest to all ministers' wives. Such topics as the permanent beautification and improvement of parsonage property, the visiting of the sick and shut in members of the preachers' families, the helpfulness of contacts with the other preachers' families and many other matters of common interest were freely discussed. The time allotted to this separate meeting ended all too soon and every woman present felt that she had gained in courage, in joy, and in friendship because of the time spent together.

The good women of the Dallas church, who are working heroically to reduce the debt on their splendid building, served a splendid dinner to all present. The preachers and their wives were slow to leave the place of meeting because the fellowship with one another and with the women of Dallas held the group until they were forced to leave in order to meet other appointments.

YOU CAN FIND YOUR WORK ANYWHERE

If you cannot on the ocean sail among the swiftest fleet,
Rocking on the mighty billows, laughing at the storms you meet;
You can go among the sailors, anchored yet within the bay,
You can lend a hand to help them as they launch their boats away.

If you are too weak to journey up the mountain steep and high,
You can linger in the valley as the multitudes go by;
You can chant in happy measure as they slowly pass along,
Though they may forget the singer, they will not forget the song.

If you cannot in the conflict prove yourself a warrior true,
If where fire and smoke are thickest there's no work for you to do;
When the battlefield is silent, you can go with gentle tread,
You can bear away the wounded, you can cover up the dead.

If you cannot in the harvest garner up the richest sheaves,
Many a grain both ripe and golden which the careless reaper leaves,
You can glean among the briars growing rank against the wall,
And it may be that the shadows hide the heaviest wheat of all.

If you have not gold and silver ever ready at command,
If you cannot to the needy reach an ever open hand,
You can visit the afflicted, o'er the erring you can weep—
You can be a true disciples sitting at your Saviour's feet.

Do not then stand idly waiting for some nobler work to do
For your heavenly Fatner's glory; ever earnest, ever true,
Go and toil in any vineyard, work in patience and with prayer;
If you want a field of labor, you can find it anywhere.

—Contributed by W. A. Betts.

The Old Frontier

By EZRA M. COX

"Will you be back before Saturday?"

This question was asked by a minister's wife in Montana. Her husband was starting on a trip for the purpose of calling on some of his parishioners in the north end of his parish.

"I will try to get in Friday, if it is possible.

This question and answer seem rather strange when we learn that the conversation took place on Tuesday. The parish under visitation was bigger than the state of Connecticut. The planned trip was to be between five and six hundred miles. There were about sixty families to call upon. There were, at last census, 1648 people living in this parish of over 5000 square miles, and the Methodist minister knew every one of them by name and called on them at least once a year.

The word frontier is no longer found in any modern geography map, but you cannot dispose of a condition by leaving the name off.

Out in our West and up in Alaska are vast regions still to be reckoned with, places and conditions of great diversity which are calling for heroic effort on the part of the missionary minded in our church.

We still need to reflect that a great state like Arizona with its 113,000 square miles has fewer people than the District of Columbia with its 62 square miles. Arizona, with its five big government water projects will, in a very short time, double its population. This new population will be won by the church that is ready to move in with the new immigrants, as the Methodists were in the days of the Old Frontier.

Alaska's wealth makes her a great magnet for every type of wanderer and seeker after riches. It has suffered from the exploiter for two generations. There is also a native population made up of Indians, Eskimos and half-breeds who have been ill-treated by white men. Before much progress can be made, years of hate and exploitation must be erased. The native remembers his peaceful, simple life before the white man came with greed in his heart and a gun in his hand and spoiled his paradise.

There are lumbering regions once occupied by our traveling sky pilots, now withdrawn for lack of missionary funds. In this field alone 300,000 men need the gospel.

There are over 350,000 Indians, who once owned America, now housed on small reservations.

The Indians have already been a religious people. Their ceremonials have been a genuine expression of their religious experience. Our religious endeavors among the Indians have not met with a large success. However, if we can consider the state of the Indian mind, we are then able to see why our work is slow.

Suppose we change places with the Indians for a moment! Suppose some powerful race of another color comes with guns and overpowers us; takes our land and forces us to live on reservations under their care. It would be easy to tell our state of mind. Consider our children, who would be born on these reservations. Members of a subservient race, they would listen to the older people tell of the days of past greatness, before the coming of a more powerful people. What would our children think?

While we were living in such a condition, suppose the missionaries of this conquering race came and told us that they had a religion better than ours? Would we be very quick to accept it?

Our missionary work among the Indians calls for the most humble, consecrated devotion we have. We, as a church, must be vicarious and atone for the sins of our race. We must demonstrate the type of righteousness that will prove our religion is superior.

Utah with its half million Mormons still calls for continued, consecrated evangelistic missionary effort to carry forward our program.

The Southwest with its 1,500,000 Mexican population, doing the hard labor of that vast region has been one of the fruitful fields of our missionary work.

The Orientals on the Pacific coast are blessed with a youth movement of their American born. Breaking with homelands across the sea, these young people are sympathetic with our Methodist work.

Buddhist priests have come to this country to try to gain a foothold in America through former supporters. Buddhist temples have been erected on the Pacific coast, one costing over $100,000. They are establishing schools. This movement must be met here in our America.

The Old Frontier still calls for circuit riders, who will ride the trails, preaching, teaching, and establishing churches. Our work has suffered greatly under a failing missionary budget. The needs are lost sight of when work is discontinued, but we cannot erase a need by ceasing to record it. The missionary opportunities of the Old Frontier still call and wait for the great Methodist missionary-born church to rise and meet them.

CHURCH MEMBERSHIP FORGES AHEAD

Churches in the United States continue to increase in membership, according to the Christian Herald Annual Report of Church Statistics, appearing in the July issue of that magazine. The report was prepared by Dr. George Linn Kieffer, president of the American Association of Religious Statisticians and statistician of the National Lutheran Council.

In 1935, churches and religious bodies in the United States showed a total gain in membership of 670,801, and a gain in "adult" members—13 years and over—of 538,800, according to the report. This is a gain for the year of 1.08 per cent, compared with a total gain in population for the U. S. of only 0.71 per cent. The average annual gain in membership during the past nine years has been 1.66 per cent, while the average population gain for the same period has been just 1 per cent. This refutes the statement often made that the church is declining.

The Baptists, with a gain of 163,318 in 1935, led all the Protestant denominations. The Methodists are next, with 91,069, and the Lutherans a close third, with 86,088. Other notable increases were the Disciples of Christ, 12,698; the Assemblies of God, 11,505; Church of the Nazarene, 7,742; and the Evangelical and Reformed, 6,212. Most of the other denominations showed some increase, and where losses took place they were small.

The Baptists also lead all Protestants in total membership, with 10,191,697. The Methodists, with 9,067,561, are second, and the Lutherans, with 4,568,300, are third.

The Roman Catholics, with an "adult" membership of 14,797,479, a total membership of 20,609,302, and a total gain for the year of 210,793, are still the largest religious body in the U. S.

The total all-purpose contributions made by church members in 1935 amounted to 12.10 per capita, as against $12.07 in 1934—a gain for the first time since 1930. The 31 largest bodies report property holdings of $2,636,964,-492, while the 24 largest report indebtedness of $250,-970,509, bearing out the contention that the church is one of the most solvent institutions in the country.

The report proves conclusively, according to Dr. Kieffer, that the church is neither financially nor spiritually bankrupt.

DEDICATION OF NEW LONDON CHURCH NEXT SUNDAY

The formal dedication of New London Methodist church in Stanly county will be on Sunday, June 21, at 11 o'clock Prof. J. M. Ormond of the Duke University staff and head of the Duke foundation for rural churches, will deliver the morning sermon and conduct the official dedication service which will follow.

At the evening service a former pastor, Rev. J. N. Wise of Shelby, will preach. Mr. Wise served the New London congregation during the construction of the new church, completing his four years' work there in 1933. An impressive devotional program has been arranged for both morning and evening services.

The New London Methodist church is regarded as one of the most beautiful and impressive rural religious structures in the Western North Carolina conference. The building was begun in March, 1931, and completed in August of the same year. The cost of the structure was approximately $20,000, with a grant of $4000 being obtained from the Duke foundation. The remainder was raised by the congregation with slightly more than 100 members.

The indebtedness when the church was completed amounted to but $2000. This had been reduced to $1200 with the ending of the last conference year, at which time a concerted drive was put on by the congregation and the balance of indebtedness removed in full. Since then plans have been going forward for the dedication.

The New London church is of gothic design, having a dual tower front and is finished with artistic face brick. There is a spacious entrance with lobby in front, and a side entrance for the church school department. The roof is green, high grade composition. The interior of the building is especially beautiful and impressive, with exposed rafters overhead and a skeleton effect of huge truss beams done in a rich, brown finish to harmonize with the their wood work. Panelled cellotex ceiling is used throughout, the overhead so constructed as to produce fine acoustics. The auditorium is fitted with gothic art memorial windows, with windows of harmonizing colors in the front towers. The walls throughout are plastered, sand finished; the floors of natural riff pine. Comfortable oak pews of modern design complete the auditorium, which has a seating capacity of about four hundred, including the balcony.

The educational wing, arranged for departmental work, has five assembly rooms with adjoining class rooms. Two new pianos have recently been installed in the children's and young people's divisions. The church school has an enrollment of 135 members.

The basement is spacious, housing a modern heating unit with air-conditioning facilities to maintain a comfortable temperature in the building during winter and summer. Provisions have been made in the basement for later expansion to include a kitchen and dining room.

The building is situated in the heart of New London on a large corner lot fronting Main street. The grounds have been beautified with evergreens and flowering shrubs, and the lawn grassed and well kept.

Rev. Walter Lee Lanier is the present pastor of the church ,while J. Wallace Ivey is general superintendent of the church school.

The board of trustees is composed of Dr. J. A. Allen, H. W. Culp, W. C. Pennington, J. Wallace Ivey and M. D. Elliott. These, in addition to Otha Crowell and Mrs. A. T. Nash, compose the board of stewards.

The New London church was organized in 1889. Part of the original building, which had been added to in later years, was still being used by the congregation during construction of the new church.



The New London Methodist Church. Rev. W. L. Lanier, Pastor

THE WAY OUT

We are fast coming problem-minded. We select big themes—race, war, sex, industrialism or internationalism, or other of the age-long, world-problems of the world. We have made surveys, formed programs, organized additional agencies, promised theories as though these problems can be solved in mass and in the intellectual realm alone. There is much truth in the warning of Herbert Spencer: "Ideas do not govern and overthrow the world: the world is governed or overthrown by feelings, to which ideas serve only as guides. The social mechanism does not rest finally upon opinions; but almost wholly upon character."

There is no quick and easy way in which these problems may be met and a new and ideal social order brought into the world. The world cannot be driven by theories and by doctrines. We cannot deal alone with theories and with inanimate matter. False hopes of a millenium have been aroused or the problems loom so cold and vast and apparently insoluable that all hope of solution is banished. Thought has been centered too largely on outward appearances.—H. H. Sweet.

METHODIST YOUNG PEOPLE FORWARD TOGETHER

Under the auspices of the Commission on Methodist Co-operation rallies are to be held of all Methodist people at Green Hill and High Point Colege, with special stress upon a forward movement for the young people.

Rev. J. H. Straughn, D.D., president of the General Conference, Methodist Protestant Church, will be the chief speaker at Green Hill (near Louisburg) July 1, and at High Point College, July 2. A full and varied program has been arranged for both days. These will be highly worth while. But of equal interest will be the basket dinner served and the good fellowship among the Methodists of all ages and conditions gathered from far and wide. Since Green Hill is within the Raleigh district, Dr. J. H. Barnhardt and his people are expected to act as sponsors for the day.

At present we are able to give an outline of the exercises for both days, July 1 and July 2.

Tentative Program for Railies Under the Auspices of the Commission of Methodist Co-operation

July 1: Green Hill House (Near Louisburg, N. C.)

11:15. Song service (old time Methodist hymns).

11:15-12:00. Address, Rev. J. H. Stranghn, D.D., president of the General Conference, Methodist Protestant Church.

12:00. Song.

12:05-45. Address, Rev. J. H. Barnhardt, D.D., presiding elder Raleigh district, Methodist Episcopal Church, South.

12:45-2:00. Dinner and fellowship.

2:00-2:15. Song service. (Old time Methodist hymns).

2:15-2:45. Address, Mr. Henry Powell, Henderson, N. C. "In My Name Build."

2:45. Songs. In charge of Young People's Assembly (in session at Louisburg College, June 30-July 3).

2:50-3:25. Address. Speaker from Young People's Assembly.

3:30. Adjournment.

July 2: Municipal Lake and High Point College

4:00-4:15. Song service. (Old time Methodist hymns, under direction of Rev. E. Lester Ballard).

4:15-4:45. Address, Rev. R. M. Andrews, D.D., President North Carolina Annual Conference, Methodist Protestant Church.

4:45. Song.

4:45-5:20. Address by representative of the Blue Ridge-Atlantic Annual Conference, Methodist Episcopal Church.

5:25. Adjournment.

Supper and fellowship at the lake. Evening service at High Point College.

7:45. Song service.

8:00-8:35. Address. Speaker to be announced. "In My Name Build."

8:35. Song.

8:40-9:30. Closing address, Rev. J. H. Straughn, D. D, President General Conference, Methodist Protestant Church.

Opponents fire their small shots against the great Rock of ages, and their little pellets fall flattened, and only scale off a bit of moss gathered there.—Alex. Maclaren

METHODISM AND THE LIQUOR VOTE

The Methodist Church is against liquor and has been from the beginning of Methodist history. Every general conference of every branch of Methodism upon all occasions speaks emphatically against this curse of mankind. All the annual conferences in every part of the world set themselves in opposition to the drink evil. The voice of all Methodist bishops everywhere is as the voice of one man against King Alcohol and all his wicked works. If there is a Methodist preacher on the face of the earth in league with liquor we have no knowledge of such a man.

Furthermore, no layman can make liquor, sell liquor or drink liquor without being out of harmony with the rules of his church. In a word, the Methodist Church in every part of the world is hostile to the liquor traffic and the drink evil.

For eighty-one years this Advocate has stood four square with the Methodist Church on this question, not simply because it is the fixed policy of our church, but because we believe the church in its stand is exactly right and in harmony with the word of God.

And in this hour of crisis in North Carolina it becomes the members of the Methodist Church to see that men who are in league with liquor and the legalized liquor traffic are not elected to public office in North Carolina. Any man who declares for the legalization of the liquor trade or its manufacture in any part of our state has no right to expect the suffrage of anti-liquor people and should not have it.

It would be a fine thing if 500 Methodist preachers next Sunday would preach 500 sermons on the wickedness of the liquor traffic and the evils of strong drink, thereby arousing the people to a sense of their duty as Christian citizens.

HAWORTH–FOWLER NUPTIALS

At 8 o'clock Friday evening, June 5, Miss Lucile Haworth of High Point and James Wiley Fowler of Greensboro were married in the Springfield Friends church, southeast of High Point near the city limits. Invited guests filled the big colonial church to witness the beautiful and impressive ceremony. Miss Clara I. Cox, the pastor of the church, assisted by Dr. W. A. Stanbury, pastor of West Market Methodist church, Greensboro, officiated. The Quaker ceremony in which the couple administer their own vows was used.

Immediately after the marriage ceremony Mr. and Mrs. Chester C. Haworth entertained with a largely attended reception at the home of Mrs. Dora E. Richardson south of High Point, honoring Mr. and Mrs. Fowler, the bride and bridegroom.

Mrs. Fowler, a young woman of unusual personal charm, is the daughter of Mrs. Smythie Haworth Butler of Danville, Ind., and the late Mr. Haworth. Mrs. Fowler was educated at Catawba College, Woman's College of the University of North Carolina and Indiana State Teachers College. For the last two years she has been a member of the High Point junior high school faculty.

Mr. Fowler, a native of Monroe, N. C., is the son of Mr. and Mrs. James Wiley Fowler, Sr., of Charlotte, N. C. He was educated at Wingate Junior College and Duke University, where he received his bachelor's degree. Mr. Fowler is director of educational activities at West Market Street church. The West Market people are very fond of Mr. Fowler and doubtless will now appreciate him even more than ever as one stroke of good fortune is frequently followed by another.

Mr. and Mrs. Fowler have returned from their wedding trip and are now at home in the West Market parsonage at 1000 West Market street while Dr. and Mrs. Stanbury are in Europe this summer.

We have finally become mentally, if not almost actually, dependent upon government. We should not become impatient with our progress and abandon our own energy, intelligence, and ability, which after all, are the best tools available, and turn the whole job over to government.—Herman Fakler.

MISS ANNETTE HARRIS SHINN IS ELECTED ASSISTANT LIBRARIAN OF GREENSBORO COLLEGE

Miss Annette Harris Shinn of Norwood was elected assistant librarian of Greensboro College by the executive committee, meeting recently in the office of Dr. Luther L. Gobbel, president of the college. Miss Shinn, who succeeds Miss Manie Maynard, will assume her duties at Greensboro College at the opening on September 9.

Miss Shinn was graduated from Greensboro College in 1928, receiving the A.B. degree magna cum laude. Since then she has taught in the public schools of the state and taken graduate courses at Columbia University and Emory Universtiy, receiving the A.B. degree in library science from the latter institution. She is the daughter of Mr. and Mrs. J. F. Shinn of Norwood.

The executive committee also elected Miss Margaret I. Ludwig to the position of assistant professor of public school music and instructor in piano. Miss Ludwig, who has been on the staff of the college for the past seven years as teacher in public school music methods, will not only continue her work in the field of public school music but will also teach the piano pupils in the college's piano normal department formerly taught by Miss Catherine L. Wallace.

Dr. R. A. Schoonover, who has served as college physician for a number of years, was re-eleced at the recent meeting.

Most of the members of the faculty were elected by the board of trustees at their meeting in April. One of two vacancies and additions to the faculty yet to be filled will be filled by the executive committee later.

Seven student leaders of Greensboro College are representing this ancient Methodist institution at the Y. M. and Y. W. C. A. Student Conference at Blue Ridge, including Miss Alma Cade of Wilmington, president of the Y. W. C. A. at Greensboro College; Miss Elizabeth Dellinger of Stanley, business manager of the Glee Club and Collegian; Miss Eleanor Hearon of Marshville, treasurer of the Y. W. C. A.; Miss June Parker Wren of Siler City, secretary of the Y. W. C. A.; Miss Cornelia Edens of Rowland, vice president of the Y. W. C. A.; Miss Irma Smith of Leaksville, president of the Athletic Association; and Miss Helen Whitley of Kannapolis, president of the Students' Association.

Miss Cade, leader of the delegation, passed through Greensboro this morning on her way to Blue Ridge.



REV. J. L. RAYLE
Pastor of Maylo Station, Gastonia. His board is 100 per cent.

ALL KINDS OF PEOPLE

The grizzled old Pullman porter came down the aisle of the coach carrying an ordinary clothes basket in which he had a two-weeks-old baby. A small boy and a smaller girl were in attendance, but he had lost the mother. The porter acted like a motherly old hen with a brood of chickens. He asked a youth to give up his seat so that he could set the baby and one child in it. And he took another seat that was vacant except for a suitcase for the other child and for the young mother, who came running and all out of breath. The man whose suitcase he had moved returned furious. The porter tried to explain that the young mother was traveling with a baby only two weeks old and with the other young children. But the man seized his suitcase and took the porter's number, declaring that he would report him. "And I've come two thousand miles," said the young mother.

Before the porter jumped off the moving train he had two addresses which would put a quietus on the furious man with the suitcase if he ventured to carry out his threat. The other passengers showed every desire to help the mother.

The writer learned that the young mother had come from northern Minnesota, not far from Winnipeg, and that she was going to Middletown, Conn., where her husband had secured work. He has enough faith in human naure to believe that if the furious man had sensed the situation he would have behaved differently. He has a notion that the man may be heartily ashamed of himself already. But what a jolt is ahead of him if he attempts to molest a courteous lod porter for intelligent, effective service of an overburdened little woman with children!—Christian Leader.

SUPPOSE THIS CIVILIZATION WERE TO BREAK: SO WHAT?

When talking of war the fear is expressed that the next war will destroy civilization. I don't think any of us are very much in love with this civilization if it is based on might not right. If civilization means that the stronger should trample on the weak; if the idea of service to mankind is absent; I should not be sorry if it were destroyed and a new order were built on its ruins.—W. H. Hammond, President of the Rotary Club of Bombay, India.

MILLIONS FIND IT'S FASTER!

Millions are finding Bromo-Seltzer stops headaches *faster!* Does more for you—things many remedies can't do. Quiets the stomach, soothes nerves. Reduces excess lactic acid in the blood, helps restore alkaline balance. You feel keener, more alert for work and play.

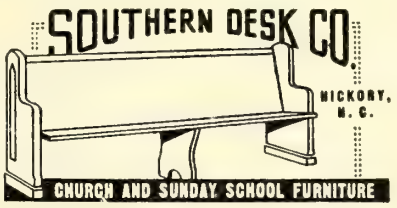
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For over forty years children's diarrhea, sour stomach, gas colic and intestinal disorders have been successfully treated with an old family doctor's prescription known as Ante-Fermen. These disorders usually result from sour, half-digested food passing into the intestines. This sour, fermenting mass acts almost like poison in irritating and upsetting the little digestive system.

Ante-Fermen quickly gets at the cause of the trouble by neutralizing the acid condition, soothing the raw irritated surfaces, and stimulating the secretory glands so as to bring action of the stomach and bowels to normal.

If you would like an attractive 95-page book of favorite songs and poems absolutely free, just send your name and address on a post card to Ante-Fermen Co., Dept. A, Columbia, S. C.



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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

"Wherever you ripe fields behold,
Waving to God their sheaves of gold,
Be sure some corn or wheat has died,
Some saintly soul been crucified;
Some one has suffered, wept, and prayed,
And fought hell's legions undismayed."

NEW BERN DISTRICT MISSIONARY MEETING

The auxiliaries of the New Bern district met in annual session in the Morehead City Methodist church June 5, with Mrs. Gertrude Matthews, district secretary, presiding. Mrs. H. J. Faison led the opening devotional. A beautiful memorial to Mrs. Flora Kendall, our beloved former leader, was read by Mrs. L. D. Giddens.

Mrs .Matthews' message was encouraging and inspiring and set the goal for the year. Zone reports showed progress with Wayne county leading in the number of auxiliaries to reach the efficiency aim.

The program was in the form of reports from our mission fields: Miss Elizabeth Sneeden presenting Brazil, Mrs. W. C. Chadwick reviewing the 50 years of home mission work, and Miss Elizabeth Lamb our own communities. Rev. B. H. Houston, pastor of the Morehead City church, led the noon worship and presented Rev. T. M. Grant, who preached a short but forceful sermon on the real mission of the church.

Mrs. Matthews, on behalf of the district, presented a life membership certificate to Mr. Grant, the presiding elder of the district. Life memberships were also presented to Robert Safrit,III, by his grandmother, Mrs. H. J. Faison, and to Barbara Lou Batchelor by Mrs. A. W. Baker in honor of her grandmother, Mrs. J. H. Woodard.

Awards of honor roll ribbons, study certificates, Christian social relation certificates, temperance contest prizes and World Outlook trophy pictures proved interesting features of the day. To the Central zone went the Brazilian flag for organizing the most new auxiliaries. This flag had been given to the district by Mrs. Elizabeth Sneeden.

The report of the courtesy committee, read by the chairman, Mrs. W. L. Loy, expressed the genuine appreciation of the conference for the careful attention to every detail making the meeting at Morehead City pleasant and helpful.

During the summer our conference president, Mrs. A. M. Gates, may be reached by mail addressed to Waterford, Conn., R. 1. Wherever she may be, our work is still on her heart and in her prayers; let us remember her, too.

"Thou sundered far, by faith we meet
Around one common mercy seat."

A woman who had recently been converted in India was approached by a skeptic, who scoffed at her new faith, asking if there were not enough gods and goddesses in her own religion. "Yes," she replied, "but none of them ever died for me."

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark 16:20.

ELIZABETH CITY DISTRICT MEETING

On May 20 the Elizabeth City district conference was held in Epworth Methodist church, Winfall, with Mrs. J. L. Delaney, district secretary, presiding.

The meeting opened with the singing of "Jesus Calls Us," after which the Rev. J. W. Dimmette, pastor of Perquimans charge, led the devotional service. To the cordial welcome extended by Mrs. J .G. White and Mrs. J. W. Dimmette, Miss Doris Jones of Manteo, responded.

As the roll was called, each of the zone leaders made her report. Mrs. Winslow of Winfall sang "Shall I Empty Handed Be?" Then the pastors who were present and the presiding elder of Elizabeth City district were presented. Following this Mrs. B. B. Slaughter gave an interesting account of our home mission work. A report of the annual conference in Durham was given by Mrs. Clyde Smith of Pantego.

A talk by the Rev. R. H. Lewis, emphasizing the need of missionaries in the Orient, was followed by a descriptive account by Mrs. Lewis on the Koreans and their customs. Mrs. Lewis displayed some beautiful handwork and Korean trinkets.

The noon hour devotional period was conducted by Mrs. Dimmette.

At the beginning of the afternoon session Mr. Bradshaw made an interesting talk. Mrs. Margaret White asked that all churches send her any material of any historical nature. Mrs. Delaney called attention to the World Outlook and to some posters.

Mr. Lewis then gave some intimate views of Korean life, again presenting the urgent call of the Orient for Christian workers.

Mr. Smith, a former pastor, made an interesting talk on temperance, asking the question, "What is the matter with the church—have we been let down or have we let ourselves down?" He stressed the need for right voting.

Mrs. Sheep of Elizabeth City presented the banner to Dare county for having the largest number present. Certificates for mission study were presented, ten auxiliaries receiving honor badges.

The suggestion of Mrs. Hawkins that the smaller churches entertain the zone meetings and the larger churches be responsible for the district conferences—taking it alphabetically—was favorably received, and Ahoskie was set as the place of the next meeting.

Mrs. T. W. Costen presented certificates of Christian social relations to auxiliaries having earned them.

The spiritual message on Pentecost, emphasizing the need of vital Christian experience, which Mrs. E. J. Rees brought, fittingly closed the conference.

SUPPLIES NEEDED

Supplies needed and places of need: Bethlehem Center, 388 Brush St., Mrs. A .M. Chreitzberg, Supt., Spartanburg, S. C. Sheets, towels, old cleaning rags, canned Carnation milk and canned soups for kindergarten lunches); second hand clothing for adults and for children of all ages, shoes, children's and youths' story books, crayons for kindergarten, thread (spool) for sewing classes, scraps for quilts, material for sewing school, remnants, chalk, etc. They can always use money.

Vashti School, Miss Daisy Ritter, Supt., Thomasville, Ga. Sheets for three-quarter beds, table napkins, material for dresses, material for slips, tablets, pencils, and notebook paper.

Send all supplies to institutions and report what you have sent to Mrs. Wm. L. Knight, Supt. Supplies, Weldon, N. C.

ZONE MEETING HELD AT WINDSOR

A zone meeting comprised of the missionary societies of the Methodist churches of Windsor, Williamston, Plymouth, Roper, Columbia, Creswell and Holly Springs convened with Windsor Methodist church recently. There was an all day session with intermission for luncheon. Mrs. L. L. Gibbs, the zone leader, from Columbia presided. The morning devotional was conducted by Rev. E. H. Harrison and the afternoon devotional by Mrs. E. J. Rees. The greetings from Windsor were extended by Mrs. M. B. Gilliam. Outstanding in the morning session was the report by Mrs. W. C. Chidwick of the Council meeting in Dallas, Texas. In the afternoon session a very interesting number was a paper on world peace by Mrs. M. G. Garrett of Columbia. Among the prominent visitors present were: Mrs. J. L. Delaney of Winfall, district secretary; Mrs. Gertie Matthews of New Bern, district secretary; Mrs. E. J. Rees of Washington, district superintendent of spiritual work, and Mrs. W. C. Chadwick of New Bern, conference secretary. The next meeting will be held at Holly Springs.

Mrs. W. H. McClees, Sec.

Generalities are often dangerous, but it is safe to generalize about housing in the United States. One third of the population lives in houses dangerous to health, safety, and morals.—Senator Robert F. Wagner.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

PLANNING YOUR VACATION?

Methodists should plan to visit the beautiful assembly grounds of their own church this summer: Mount Sequoyah—in the Ozarks; Lake Junaluska—in the Land of the Sky.

In these delightful places one may combine pleasure with profit—enjoy a vacation and secure inspiration—have fun abundant and pursue courses in religion. There will be three outstanding events:

Junaluska Summer School, June 11-July 22

Full college, graduate and professional credit will be given by Duke University for courses in Botany, Economics, Education, English, Political Science, and Religion. Call this to the attention of all teachers. Address Dr. Paul N. Garber, Dean, Duke University, Durham, N. C.

Leadership School and Missionary Conference, Lake Junaluska, August 4-18

At beautiful Lake Junaluska the courses and addresses will be better than ever before—more varied—suited to the varying needs of the thousands who will visit the Southern Assembly.

For further information and complete programs address Dr. Elmer T. Clark or Mrs. Helen B. Bourne, Doctors' Building, Nashville, Tenn.

SALISBURY DISTRICT MEETING

Thursday, March 14, marked the date of the annual meeting of the woman's missionary societies of the Salisbury district with the auxiliary at Epworth church in Concord being the hostess for the day. The meeting was in charge of Mrs. Z. V. Moss, district secretary, and the morning worship period was conducted by Rev. I. L. Roberts, pastor of Epworth church, who gave an impressive and inspiring message. A vocal solo by Miss Ollie Fink added to the impressiveness of the occasion.

Mrs. K. A. Shinn of China Grove was chosen secretary. A fitting message of welcome was given by Mrs. W. J. Miller, with response by Mrs. Shinn. After the organization Mrs. P. N. Peacock, on behalf of the auxiliaries of the district presented Mrs. Moss with a life membership certificate and pin, which showed the esteem in which she is held in the district, and also their appreciation of the splendid service that she has rendered as secretary. Mrs. Moss in a very brief message thanked the women for their thoughtfulness of her, but her countenance expressed more than words her joy at being thus remembered.

The district secretary's report was encouraging and showed another year of active and successful service by the auxiliaries which make up the district.

Mrs. W. P. Moore of Salisbury, district spiritual life leader, was most interesting as she gave the report of her year's work, which had been quite successful. She stressed the Morning Watch and asked her hearers the question: "What are we doing to increase the spiritual life of the church?" She set as a goal the conversion of some person during the year and called attention to two scripture references stressing the power of believing prayer and the power of definite prayer.

She gave also the report of the Rowan county zone, of which she is chairman. The district felt most fortunate in having as special guests Rev. and Mrs. Snead Ogburn of Japan, who are at present at home on furlough, and it was a pleasure to have them address the meeting. Mr. Ogburn spoke especially of the work in the school at Kwansei Gakuin, Methodism's largest school in Japan, where he is teacher. He traced the beginning of the school under Bishop Lambuth to its present with a million yen for endowment, 3000 university students, 900 young men in the middle or high school and 150 teachers. He called attention to some of the forces operating for and against the school, designating militarism as one of the trials, and asserting that "the greatest thing we can do is to pray for Japan."

Mrs. Ogburn told interestingly of her work and spoke especially of the enlistment of the Japanese cooks in a Bible class taught by herself and other missionaries.

The report of the 1936 Council was given by Mrs. W. R. Harris, conference secretary, who brought out many of the high lights of that great occasion when the leaders of our woman's work gathered in annual session to plan for larger and greater services and to review the labors of the past year. She brought excerpts from a number of important messages from the Council speakers, told of the consecration service, fellowship dinner with its home mission program, and gave some of the goals for the present year, urging the societies to larger efforts. A most impressive and important part of the morning's program was the pledge service conducted by Mrs. P. N. Peacock, conference treasurer. After a beautiful solo by Mrs. Hobary Morton of Albemarle, "I Gave My Life for Thee," Mrs. Peacock read part of the third chapter of John and stressed the duties of the missionary women as stewards of Christ, calling attention to the new obligation the conference has assumed in the new missionary to Africa, Miss Lorena Kelly. Following her appeal, two young women of the Epworth Y. W. circle entered dressed in vestments and placed the lighted candles in the candlesticks which had been placed for them on the table, centered by a silver bowl. As the name of each society was called the representative came forward and after repeating an appropriate scripture verse placed a card bearing the amount of promised pledge in the bowl. It was a most impressive occasion and all felt the sacredness of the hour.

Following a bountiful lunch served in the dining room of the church, the afternon session opened with a devotional by Miss Janet Stroud of Mt. Olivet church, who spoke on the marks of discipleship, using part of Mark as her scripture lesson.

Zone reports of the Stanly county and Cabarrus county zones were given by Mrs. J. D. Bivins and Mrs. W. L. Hutchins, chairmen, and were interesting and encouraging.

The World Outlook was presented by Mrs. Carl King of Salisbury, who urged more subscriptions and a wider reading of this important periodical, which is so necessary to the missionary work.

Mrs. W. L. Hutchins presented the work of the Christian Social Relations department and told of the daily vacation Bible school to be conducted at an early date.

As always Mrs. George Hoyle, conference superintendent of children's work, was interesting in the presentation of her department ,and urges to greater interest and co-operation with the children in their efforts to success.

The supply department was represented by Mrs. W. J. Miller, who stressed the value of this department, calling attention to the coupons and other ways in which we may serve.

The closing number of the day's program was a rounding up of the miscellaneous things needed to be stressed and which did not have a special place on the program, and this was in charge of Mrs. W. R. Harris.

Benediction by Rev. I. L. Roberts closed the enjoyable and helpful day.

HOW THE CHURCHES GAVE

The United Stewardship Council reports the gifts for religious purposes of the leading denominations in the United States for the year 1935. Per capita gifts for all purposes of some of the larger denominations were as follows: United Presbyterian Church, $21.56; the Presbyterian Church in the United States, $19.03; the Presbyterian Church in the United States of America, $18.56; Methodist Episcopal Church, $14.15; Methodist Episcopal Church, South, $9.36; the Northern Baptist denomination, $11.34; the Southern Baptist denomination, $5.76. The largest per capita gift of any denomination listed is that of the Church of the Nazarene, $26.77. The lowest is that of the Southern Baptist denomination, $5.76. The total gifts for all purposes of twenty-five denominations listed were $304,692,409.21.

True religion is not a burden that weighs men down, but wings that lift men up. Of old the mystic said, "By my God I leap over the wall."—L. L. Cowen, in The Upper Room.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

ONE THING AFTER ANOTHER

The first thing attempted this morning was the writing of this week's Advocate notes. The first sentence had not been dictated before things began to happen demanding immediate attention. This beginning has had a whole day's continuance. There has not been another time when one could "take my pen in hand to let you know that I am well and hope you are the same." Now the day is far spent, the office closing hour is at hand, and at least one fellow is exceedingly tired. But our weekly letter to our friends must be written. So we will write of one thing after another, but not of the same type of things that have happened one after another during the day.

A GLORIOUS RAIN

For over two months no rain of any consequence fell at the Children's Home. Our lawns were parched, our fields were dry and our vegetables were burned up. A field in which 18 bushels of Irish potatoes were planted, from which a yield of some 200 bushels was expected, brought forth 23 bushels. No rain fell on the plants after they came up until the time they were dug. Some ten of our 80 acres of corn had been planted. No soy beans have been sowed. The second cutting of alfalfa did not materialize. But a wonderfully fine rain fell last Friday afternoon. To be sure, it fell very rapidly and alot of it ran away, but enough stayed to change the complexion of things. Our farm boys have since been working long and late. How fine and glorious is a rain after a two months' drought!

A HAND SQUEEZER

Cometh one, Bobby Kinch, who deposeth and saith that one Thomas Belk did wilfully and maliciously squeeze his hand with such pressure as to cause him to give up the only dime he had. Bobby, who has within the last year evolved from the cry-baby stage, was quite a bit concerned about the loss of his dime. When young Belk was called in to be questioned he avered that Bobby owed him a nickel and that he had been owing the money so long he thought he was justified in not only getting the nickel, but enough to cover interest on the debt. So he squeezed the dime out of Bob. There being some difference of opinion as to the genuineness of the debt, a jury of junior boys was summoned and the evidence presented to them. Their verdict was that Tom should return to Bob the dime and that Bob, in the light of everything, did not owe Tom anything. One time when a hand squeezer squeezed too hard.

A HALLELUIAH TIME

Some days ago the writer attended a big banquet held on the first floor of Calvary church, High Point. It was the culminating event of an attendance contest between the men's Bible class and the women's Bible class of that growing and enthusiastic church school. In the three months' race the men had won over the women and the women were giving them a good feed and at the same time challenging them for another three months' race. The women admitted that that one class of women could not do it, but two classes of women could and two classes would. The men accepted the challenge and they are off to another race. Rev. S. M. Needham, the pastor, is teacher of the men's class and two



He goes places

mighty good women are teachers of the women's classes. Well over 400 attend this church school every Sunday, half of these being men and women. Wonderfully fine things are happening at Calvary, High Point.

ALWAYS DOING SOMETHING

Eugene Gilliland, a five-year-old member of the baby cottage family, is always into something. If it is not good it is just too bad, he is into it anyhow. Eugene, whose picture, taken over a year ago and herewith presented, can think of more adventures to attempt and more dares to risk than one would imagine of a youngster of his age. Our challenge is to direct this initiative and this daring, and some challenge we have. Young Gilliland is sponsored by the high school department of Centenary, Winston-Salem, a bunch of enterprising youngsters.

INNER WORKINGS

Supt. Zeb Faulkner of Central, Monroe church school, writes as follows: "Mrs. W. J. Rudge, superintendent of our adult division, had on last fifth Sunday the boys and girls of our intermediate department to demonstrate the excellent articles which were written by your boys and girls and published in the April number of the Home Chronicle, beginning with "Streamlined Bill," by Jim Edwards; "Girl Scouts," by Lucille Fowler; "Our Club," by Rosa Floyd; "Farm Boys," by Bobby Templeton; "Boy Scouts," by Lonnie Austin; "Our Teachers," by Margie Floyd; "Our Pets," by Charles Armstrong; "Highway Accident," by Edward Doggett; "Nicknames," by Blanche Wadford; "Literature Booklets," by Elnora Hege; and "Fiddling Around," by Robert Griffin. The reading of these well prepared articles by our boys and girls and the timely remarks on each of Mrs. Rudge gave our adult division a better understanding of the inner workings of our Children's Home and helped them to realize that the boys and girls there are just normal children, just as we have in our homes, and that you and Mrs. Woosley, as foster parents, are confronted with the same problems that they themselves have, and that you are called upon to weep with those that weep and rejoice with those that rejoice." The offering that followed this program amounted to $30. Kind reader, take notice of that.

HONOR ROLL

The ten per cent apportionment honor roll still lives. To be sure, the dry season has worked a hardship on its quantity, but the quality is still good. Attention is called to the fact that Hickory Grove, Charlotte district, with Rev. A. A. Kyles as the systematic and energetic pastor as director has succeeded in paying its apportionment in full.

COLLEGE GRADUATES

The bulletin of Centenary, Winston-Salem, lists each year those included in its membership who have graduated from college. Among those listed in last Sunday's bulletin were the following from the Children's Home:

J. Hulon Cox, Medical School, University of North Carolina.

Gene Ogburn, Duke University.

Virginia Booze, Greensboro College.

Tressie Mae Cashion, Appalachian State Teachers College.

Sara King and Elma Freeman, Brevard College.

A GOOD FRIEND

Miss Elizabeth Whisner, superintendent of Coburn Memorial church school, Salisbury, in writing about the raising of their entire ten per cent apportionment, adds these lines: "I have secured 12 one-year subscriptions to the Home Chronicle for which $3 is enclosed. I hope to get more subscriptions but wanted to send these right away. I am asking that you start these subscriptions with the April issue which contains the little article on 'Streamlined Bill.' One of our ladies said that it in itself was worth the price of the paper. Be sure that Clyde Miller and Ned Kearns get the April issue."

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

The long looked for showers of last week have revived our truck farm. With favorable seasons during the remainder of the summer and fall, I trust that we may be able to have an abundance of fresh vegetables. So far the supply has been almost negligible, the prolonged drought having seriously damaged the early crops.

* * * *

The ten stone benches given to the Orphanage by Misses Louise and Nina Newton and Benjamin Newton are greatly enjoyed by our children. They have been placed about over the campus under the shade trees and add considerably to the appearance of the campus. We appreciate the gift more because the donors were reared in the Methodist Orphanage.

* * * *

Beginning the first of July Mrs. Rives and the singing class will be out practically two and a half months among the churches of the conference. I trust the visits of Mrs. Rives and the class will be made a church-wide occasion for each charge. Judging from reports which are coming to me from the preachers and church members, I do not hesitate to say this is the best program that Mrs. Rives has ever put on. My earnest prayer is that the sacred concerts given by the class in the various churches throughout the conference will prove an inspiration and a blessing to all who attend the services.

* * * *

The first Sunday afternoon in this month I had the privilege of preaching the commencement sermon at Mingo high school in Sampson county. There were about 20 in the graduating class. The large auditorium was filled to overflowing with interested friends. On my way to Mingo I stopped for the morning ing service at Divine Street Methodist church in Dunn, where I heard a most helpful sermon from Rev. J. A. Russell. Brother Russell is in the midst of his third year in this important church and occupies a unique place in the hearts of all his members. On my return home from the Mingo high school service, I paid a short visit to the Falcon Holiness Orphanage where 40 odd children are being trained.

* * * *

Next week I expect to begin publishing letters from our boys and girls who graduated from high school the last week in May. These letters breathe a genuine spirit of gratitude for all that has been done for them while members of the Methodist Orphanage family. There were 18 who graduated this year —six boys and 12 girls. Four of the girls have entered Miss Hardbarger's Secretarial School here in Raleigh, and will prepare themselves to become self-supporting in the near future. Several of the boys and girls want to go to college next if they can borrow funds for that purpose. Prof. J. O. Sanderson, principal of our school, and his fine corps of teachers deserve great credit for the splendid work they did this past school year. Professor Sanderson has plans on foot to make the school next year even better than it was this year.

* * * *

The class has recently had two Wednesday evenings on Rev. B. F. Boone's work, giving concerts at Apex and Cary. Sunday we were with Rev. B. O. Merritt. His charge is Tar River circuit. We had an appointment at Plank Chapel in the morning. I was impressed with the spiritual atmosphere I find in their large church school. Mr. Fuller is superintendent of the school. We had a delightful visit in the home of our friends, Mr. and Mrs. T. E. Gill. The evening service was at Kittrell church. Here the congregation was also large. This is a charge that pays out in all church finances and very much interested in the uplift of their people.

It was pleasant to be in the home of Mr.and Mrs. Charles Smith for the evening.

This was a rainy evening, but our services went on nicely. We appreciate the thoughtfulness of Mr. and Mrs. Merritt and their congregations.

Mrs. Nellie B. Rives.

A NEW STORY PAPER

The young folks of the church will be much interested to hear about the new story paper which is to come from the press in October. The name which has been chosen for this publication is Cargo. While the imagery suggested by this title brings to mind such interesting items as ships of the air carrying the mail of the world, the importance of Cargo is not limited to the name which appears at its masthead. In fact, its readers will find that no title can suggest all the important features which this weekly is to carry. To introduce it we must merely suggest that Cargo be examined by the young people of the church.

Sample copies will be available early in September. Detailed information concerning this new publication can be secured from the Methodist Publishing Houses at Nashville, Tenn., Richmond, Va., and Dallas, Texas.

Generosity will always have its place, but not as a substitute for justice.—Linton B. Swift, director Family Welfare Association of America.

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The Old Reliable Remedy
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MALARIA
A Good General Tonic
Which Helps
Restore Strength
Used for 65 Years

HARGRAVE
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COL. A. H. CAMDEN, B.A.
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Doctors will tell you that Yerkes Palatable Prescription with Malt and Hypophosphites, and containing a solution of an extractive from fresh Cod Livers will help the body to regain strength and energy and resist infection. It is an excellent tonic to rebuild healthy vitality after illness.
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Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

For Local Irritation
to quickly relieve the stinging torment, women use mild, soothing
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N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

YOUNG PEOPLE'S ASSEMBLY

Rev. Walter Towner of Nashville, Tenn., will bring the opening message to our Young People's Assembly at Louisburg College on Monday evening, June 29. All delegates should plan to reach Louisburg not later than five o'clock Monday afternoon so that they may be properly registered in time for the evening service.

Bishop Paul B. Kern will arrive at Louisburg Tuesday, June 30, and will address the assembly on Tuesday and Wednesday evenings.

Dr. Enmei Yue, a native Chinese woman doctor, will be with us for the entire time of our Young People's Assembly. Dr. Yue will address the assembly on Thursday evening, her address being a part of the missionary program under the direction of Rev. H. K. King of Burlington.

Miss Courtney Sharpe of Lumberton will address the assembly Wednesday morning on the subject of "Building for Peace."

On the closing day, Friday, July 3, Rev. Walter Towner will conduct the consecration and communion service.

REGISTRATIONS OPENED

As announced in the assembly publicity, registrations for the Young People's Assembly at Louisburg College are now open to all churches, regardless of quotas. Any church has the right now to send in as many registations as it desires to send, these registrations to be accepted in the order received until we have filled all places at Louisburg College. The registrations are coming in daily, and it is suggested that those desiring to attend the Young People's Assembly, June 29-July 3, send their registration fees of $1 each immediately to Miss Sara Spruill, Goldsboro, N. C.

FIRST TO REGISTER

Mary Ada Cox and Virginia Potts of Mt. Olive are the first two intermediates to register for the Christian Adventure Assembly, which will be held at Louisburg College, June 25-June 29. A large number of registrations are being received for this assembly, which will open on Thursday afternoon, June 25. There is no limit placed on the number of delegates that may be sent to this assembly. Registrations should be forwarded immediately to Mrs. Earl W. Brian, College Station, Durham, N. C.

WHITE LAKE ASSEMBLY

The five following boys and girls from Richlands are the first to be registered for the White Lake Christian Adventure Assembly: Grace Francks, Elaine Rand, Margaret Mills, Bill Nicholson, Arthur Clay.

Rev. O. L. Hathaway has registered six intermediates from the Epworth-Wesley Memorial charge for the White Lake Assembly. These delegates are: Charles Hatchell, Madeline Hill, Aline Huffman, Catherine Bradshaw, Lillie Mae Blake, Catherine Stanton.

Many resigtrations for this assembly, which will open on Monday afternoon, July 13, at Marshburn's Beach Hotel, White Lake, are being received each day. All intermediates who wish to attend this assembly should send in their registration fees of $1 each promptly to Mrs. Earl W. Brian, Durham, so that they may be assured of a place in this assembly.

DON'T FORGET MISSION PLEDGE

All delegates to our Young People's Assembly are reminded that the mission special pledge for this year should be paid in full by the time this assembly meets on June 29. In case this money has not been sent in to the treasurer, Miss Hilda Lee Heatwole, Burlington, please bring it to the assembly. All delegates are requested also to come prepared to make a pledge to the mission special for the new year. These pledges will be taken at the close of the assembly, and it is most important that every church represented at the assembly be prepared to make its pledge then.

CONWAY RALLY

Beginning at three o'clock Saturday afternoon, June 20, a rally for the young people of the Halifax and Northampton unions will be held at Conway.

The meeting will open with a devotional, followed by a business session of the Northampton union. Under the direction of Miss Janet Rawlings of Weldon there will be given a clever presentation of our Young People's Assembly plans. Rev. W. C. Wilson, district director ,will be present and will present the young people's mission special.

The latter part of the afternoon session will be spent in group meetings as follows:

Executive Officers—Mrs. Earl W. Brian.

Worship Committee—Rev. R. L. Jerome.

Evangelism Committee—Rev. E. B. Fisher.

Missions Committee—Rev. W. C. Wilson.

Citizenship and Service Committee—Rev. R. W. Bradshaw.

Recreation and Leadership Training Committee—Mrs. J. O. Long.

At the evening service Rev. L. A. Watts of Seaboard will conduct the opening devotional, and the principal message of the evening will be brought by Rev. R. W. Bradshaw.

DUKE FOUNDATION MEN

Our board of Christian education is glad to announce that we shall have the services of the four following young men in our summer training program: W. D. Andus, McMurray Richey, R. S. Lee, and John B. Bennett. These young men are well trained and prepared for the work which they shall do in our conference this summer, and we heartily recommend them to our ministers and people. A complete schedule of our summer program will be printed in next week's Advocate. The schedule for the first two weeks is as follows:

W. D. Andrus—Jacksonville-Richlands, "Life of Jesus."

McMurray Richey—Hertford, Vacation School.

John B. Bennett—Roseboro, "Meaning of Christian Religion."

R. S. Lee—Mamers (first week), "Meaning of Christian Religion"; Moncure (second week), "Meaning of Christian Religion."

DISTRICT VISITATION

In keeping with our plan of attempting to serve local charges by conducting church or charge institutes wherever possible, the conference secretary spent the week of May 24-May 30 in the Elizabeth City district. The presiding elder, Mr. Slaughter, had worked out with his preachers a full program for the week, and practically every point in the upper part of the district was reached. Sixteen charges were visited, and in most cases the leaders in the work of Christian education in the local charges met with the pastor and the secretary to work out plans for improving the work in the local charge. Free, full and pointed discussion of local problems made these meetings of real value.

In addition to visiting local churches the secretary had an opportunity to attend meetings of the Albemarle and Gatesville young people's unions. Both of these meetings were well attended, and the interest shown by the young people was a source of inspiration. The Albemarle union has been recently reorganized and is making real headway under the leadership of Miss Dorothy Hurley, president, and Mr. John Shannonhouse, adult counselor. The meeting of the Gatesville union was a reorganization meeting, and plans were made for regular meetings in the future.

VACATION SCHOOL AT WILSON

First church, Wilson, closed a successful ten days' vcation school with a service of worship and sharing.

The beginner children, under the direction of Mrs. Phil Sewell and Miss Hula B. Leach shared songs learned during the school. A member of the junior group gave a resume of the work of their group which was carried on under leadership of Mrs.Jeannette Grainger.

Miss Gertrude Flowers, director of the school, reports a total enrollment of 72 pupils, 40 of whom made a perfect attendance.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

CAMP DELLWOOD FOR BOYS JUNE 20-27

Registrations for Camp Dellwood are coming in right along by telephone and by mail. Indications now are that the camp will be filled with advance reservations by the opening day. Information received from Mrs. L. E. Perry at Dellwood is to the effect that everything at the camp is in readiness for our boys to arrive.

Edward Hartman, Salisbury

Edward Hartman, 321 West Elm Street, Salisbury, called by telephone this morning to reserve his place at camp. Edward is from the intermediate department of Coburn Memorial church.

Donald Rabon, Salisbury

Donald Rabon is another intermediate boy from Coburn Memorial. Donald also registered by telephone today. Donald and Edward are cousins and have planned their vacation together. These boys are hoping to register other boys from their church.

Intermediate Boys, Central, Spencer

Seventeen fine intermediate boys at Central, Spencer, listened with interest and asked questions about Camp Dellwood yesterday. Two or three members of this group are sure to be on hand when the camp opens.

First Church, Salisbury

Brother A. S. Jones, general superintendent, has made special inquiry about Dellwood and promises to have his intermediates represented on the opening day.

CAMP DELLWOOD FOR GIRLS JUNE 27-JULY 4

Inquiries and registrations are also being received from intermediate girls. Camp Dellwood has been operated as a private camp for girls during the past nine years and is well equipped in every respect for a fine program of activities for girls.

Central, Spencer

Miss Gladys Holt, counselor, and Miss Elizabeth Davis, teacher, of intermediate girls at Central, Spencer, have created considerable interest on the part of their girls. They hope to have several enrolled within the next few days.

Lucy Lee Howell, Cherryville

The morning mail brings a registration from Mrs. W. C. Howell, Cherryville, for her daughter Lucy Lee. Mrs. Howell, an enthusiastic worker with young people, writes that others will probably register from their church within the next few days.

Betty Jo Reinhardt, Cherryville

They come in pairs! Mrs, Howell also sends registration card for Betty Jo Reinhardt and says that she and Mrs. Reinhardt hope to take the girls to camp.

Send Registrations

All registrations for boys or girls should be forwarded to Carl H. King, Box 828, Salisbury, at once. All applications will be accepted until the camp is filled. Registration fees will be returned in case we have no more room.

CHURCH SCHOOL DAY

Every arrival of the mail brings a request for Church School Day programs or a report on the observance. Ninety-three schools have reported a program and a total offering of $955.52. Nearly two hundred other schools have planned for this occasion and will report later.

Central, Spencer

Central, Spencer, reports a good program and an offering of $5.16. M. L. Kiser is superintendent of the church school.

Sandy, Asheville

Rollin P. Gibbs has personally directed this special observance in each of his churches and reports an offering of $6.86 from his charge. This is perhaps the first time in the history of the Sandy circuit that this has been done. Those who keep in touch with this circuit know that many other worth while achievements are also being realized under the direction of the pastor.

First Church, Hickory

First church, Hickory, sends us an offering of $15. Thanks to Brother Ivey, the pastor, and the people of this church school for joining the list of contributions to this cause this year.

Sharon, Shelby Circuit

Sharon church school, with a membership of 120 pupils, observed the day with an appropriate program and received an offering of $4.97. If many of our stronger schools would respond as liberally as Sharon our goal would be realized without difficulty.

West Market, Greensboro

The church bulletin from West Market carries an interesting account of this special occasion. The offering amounting to $25 shows a decline of $16.71 from last year.

Centenary, Winston-Salem

The general superintendent, Dr. R. A. Smith, reports an offering of $208.41, which is an increase of $78.30 over last year. Again we thank the people of Centenary for this liberal contribution.

Triplett, Mooresville Circuit

Triplett continues to show an interest in the cause of Christian education by the special observance and a liberal offering of $6.40.

Wesley Memorial, High Point

The Advocate of last week carried a full account of the program for Church School Day at Wesley Memorial. The offering on this occasion was $60, an increase of $40 over last year.

Clark's Chapel, Clyde

Reports from training schools, Church School Day, Home and Foreign Missionary Enterprise indicate that Clark's Chapel is on the job for the cause of Christian education. The offering this year amounted to $6.50.

First Church, Lenoir

First church, Lenoir, reports a program and offering of $23. Thanks to Brother Hiatt, the superintendent, and the church school for joining our list of contributors to this cause this year.

H. A. Dunham, Treasurer

Frequently a check or money order is sent to the conference offices. All contributions should be sent directly to Mr. H. A. Dunham, Asheville, N. C. A copy of programs given or comments about the success of your observance are always welcomed at the conference office.

NEW USE FOR AN OLD INSTITUTION BALL'S CREEK CAMP GROUND

Under the efficient leadership of George Hood and Gladys Heffner, district directors, more than 50 young people from the Marion and Statesville districts gathered at Ball's Creek Camp Ground, May 15, 16, 17, for study, recreation and Christian fellowship. In addition to classes and recreational features, J. G. Winkler, George W. Clay, G. G. Adams, W. A. Kale, Fletcher Nelson and J. W. Hoyle, Jr., gave inspirational messages of the finest type.

H. M. Wellman and the people of his charge entertained the group in a fine way. Those who attended were generous in their praise of Brother Wellman, Brother Hood and Miss Heffner for this wholesome and helpful retreat.

ASHEVILLE DISTRICT WORSHIP RETREAT

Under the direction of Elizabeth Myers, district director, and J. B. McLarty, E. H. Nease, Teague Hipps and Mrs. Peggy Cook, a group of young people from Asheville held a worship retreat at Lake Junaluska May 23-25. Following the theme "I will lift up mine eyes unto the hills" these young people also report an excellent retreat.

CONGRATULATIONS TO DR. OWNBEY MYERS PARK, CHARLOTTE

News was received this week that Dr. Ownbey's book, "The Christian's Religion: Its Meaning and Mission," has been translated into Chinese and is being used in the training schools of China. This book, first published in 1932, has had a wide circulation and a second edition was printed last year.

Sunday School Lesson

JUNE 21

By Prof. Rollin H. Walker

Jesus Exalted

Scripture—Luke 24:36-53

The salutation of the risen Christ to the disciples in the upper room did not have the ecclesiastical sound that it has to us. One hears it frequently in the Ghetto today. "Peace be unto you" was an ordinary greeting, like our "good evening." But as with everything that Jesus said, it had on his lips a deeper meaning. We are told that the disciples were terrified and affrighted, and supposed that they beheld a spirit. They took the loving Saviour for a ghost! They were like thousands of young men today who, when he comes to them with his gracious offer to make their lives count big in the world, recoil as though his invitation were a summons to slavery.

But Jesus calmed the fear of his disciples. "Handle me," says he, "for a spirit hath not flesh and bones as ye see me have." And then he tells them that his sufferings were only a part of the inevitable process presupposed by the whole course of the Old Testament revelation. All the heroes of the past had entered into power and influence through much tribulation. Moses came nigh to stoning at the hands of those whom he had delivered from bondage. Great prophets like Amos, Hosea, Isaiah, and Jeremiah, who now reign in history as the mouthpieces of the Most High, were all objects of contempt and persecution. They entered into glory and influence through the vale of tears. Hence it behooved the One to whom they all pointed as the consummate flower of divine revelation, not only to suffer, but to suffer more than they all.

The record says that he opened their minds that they might understand the scriptures. It was a foreshadowing of the illumination which the Holy Spirit graciously gives to humble and persistent students of the scriptures today. What a wonderful experience that is, reading a dull chapter of the Bible and then seeing it suddenly burst into flames like a Sinai on fire!

The crucifixion of Jesus had seemed to put an end to him. It had seemed to deprive him of all significance for the people of Israel. But the risen Christ says that, on the contrary, it was just the beginning. His sacrificial death was a message for the whole world. Repentance and remission of sins is to be preached in his name unto all nations.

We note that the message of salvation is not merely a message of good advice, but a message of forgiveness. To proclaim a mere set of moral precepts to men is like assuming that the chief need of a hospital with its wan patients, prostrate with heart disease, paralysis, and the like, is a teacher of gymnastics. Men need first the healing touch and the reassuring smile of a forgiving God.

But the apostles were not yet ready for this great task of evangelizing the world. The opening up of the scriptures which flashed upon them in that hour of vision was only the beginning of a process which must be consummated after much prayer and waiting upon God. "Tarry ye in Jerusalem" was the message ,"until ye be endued with power from on high." They were to receive the power not in some sheltered and pleasant retreat, but amid the glaring eyes of the priests and Pharisees who had murdered Jesus, and would murder them on the slightest provocation. This is where we are always to expect to receive the power, just where the situation is most difficult, and the coming of the power seems most impossible.

And we are told that Jesus led them out as far as Bethany, and lifted up his hands and blessed them, and while he blessed them he parted from them. Their last glimpse of him was an act of benediction.

What does the church mean by the ascension of Jesus? The church believes with steadfast faith in the ascension of Christ. Indeed, he has been ascending all these ages higher and higher in authority and power. Every rolling century places him on a more exalted throne. The disastrous results of every experiment in departing from his teaching makes us more certain that Jesus was right. Every time a man or a group or a nation is brave enough to carry his teachings into life, it becomes manifest that God is pleased, for he pours out a blessing such as there is not room to contain it. And that makes us sure that when the whole world gets courage to obey him, the glory of God will be so manifest that everyone will see that Jesus is King of kings and Lord of lords.

We are told that the apostles returned from the Mount of Olives with great joy. And no wonder, for the worst had suddenly been turned into the best, and the dark and hopeless tragedy of his crucifixion had become the revelation of the infinite love of God for them and for all men. If our hearts are not often filled with a great joy, it behooves us to ask ourselves what part it is of the message of Jesus that we do not believe, for how can a man really believe that One as kind and gracious as Jesus sits on the throne of the universe and go about in sadness and depression?—Northern Advocates.

The most valuable possession which Christianity holds for me is this conviction: That the task is unfinished, that the conflict is still one, and that it is my business to invest my life in such a way as to make true the dream of the Son of Man.—Edward A. Steiner.

Freedom is something which can be had only as individuals participate in winning it.—John Dewey.

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Children's Storyland



THE OLD PANTRY

By Lydia Lion Roberts

"Now that we have all these new closets I shall not need the big inconvenient pantry any more," said Mrs. Grant. She looked around the farmhouse kitchen with a pleased smile. Red-and-white curtains hung at the windows, a new red-and-gray oilcloth covered the old floor, and two chairs painted gray with red trimmings made the room a cheerful place. Between the windows were the shining new closets with smooth shelves and glass doors.

"What are you going to use the old pantry for?" asked the 11-year-old Trudie.

"Oh, mother, may we have it?" asked her brother Ted eagerly. "You said our games and books were all over the house."

"Books! We could use the shelves for our books," said Trudie excitedly.

"We could turn the pantry into a library," added her brother. "It is big enough to hold some chairs."

"And we wouldn't be in your way and yet we would be handy if you wanted us," urged Trudie.

"But the shelves are rough and the paint is cracking," said Mrs. Grant.

"Dad will help us fix it and we'll help him." said Ted.

"Wouldn't it be fun to have a library all our own?" said Trudie. "It is too bad it is so far to the public library, but anyway it is open only two days a week."

"Carl and Leonard might come over here and read in our pantry library if we have one," said Ted.

"Bertha and Arlene might lend us some of their books and take some of ours," said Trudie.

"Oh, I know a fine idea!" Ted jumped up so quickly that his chair fell over with a bang. "Let's make the pantry into a real library and ask all our friends to bring some books for it. The public library is so far that none of us can get enough books."

"You can be librarian and give out the books," planned Trudie. "I'll write the names of the books on slips of paper and you can write down the name of the one who borrows a book."

Mrs. Grant smiled at the children's eager faces as she said, "We will ask dad what he thinks of the idea when he comes home to dinner."

"Well, well, what a funny idea!" said Mr. Grant when Ted and Trudie had both tried to talk to him at once. "Who ever heard of books in a pantry!" You will be putting the kitchen stove in the attic next thing. A pantry is for food."

"You said the other day that a good book is a good meal," said Ted.

"So it is, so it is," agreed his father. "If you both help me and work real hard and—" He stopped and smiled.

"Hurrah! He says we can do it." Ted had seen the "Yes" look in his father's eyes.

"May we begin now? What color shall we paint the shelves? How many books will the pantry hold? Is there room for my little desk in front of the window?" Trudie stopped for breath.

"Whew! You can ask questions faster than any one I know," said Mr. Grant.

"The little desk! Dad, that is a good idea," said Ted. "We can keep the library slips in it, and paper and ink, too, because we shall want to send for catalogues to tell us about new books. We can keep all our supplies in the desk."

"We will start work tonight," said Mr. Grant.

"Shall we keep this a secret or tell the others about it?" Ted asked his sister as they went upstairs.

"Let's tell them so they can look forward to it," decided Trudie.

"If we get ten children to lend ten books each to our library, we shall have a hundred books," said Ted thoughtfully.

"We can put these books down in the cellar that we have read over and over," said Trudie, and dad and mother will give us some."

On a Saturday afternoon two weeks later there were ten children waiting on the doorsteps of the Grant's home.

"We will now open the Red and Gray Library," said Ted, coming to the door.

"Oh! Oh! This is wonderful," cried one of the girls as Trudie led the way.

The old pantry never would have known itself. The walls and shelves had been painted gray. Each shelf was bright with the gray covers of the rows of books. A simple white curtain edged with red hung at the window and in front of this was a small gray desk. Two red chairs and a long gray stool were placed convenient to the shelves.

"We have almost two hundred books here," said Ted proudly. "The shelves are marked so we can find poetry, games, biographies, or stories easily."

"May we really take some of these books home?" asked the smallest girl. "I haven't been over to the big library yet because I can't go alone and daddy doesn't have time to take me."

"You may take two books right away and when you bring those back you may have two more,' 'said Trudie. "Here are some of the stories I used to read. I know you will like them."

"Won't it be great to have all these books to read through the stormy winter days?" said Leonard.

"My uncle said he would send us some more books if we wanted them," said Bertha.

"I'll bring over some more books," said a big girl. "I didn't know it was going to be such fun to have a library of our own."

"I hope the Red and Gray Library keeps growing and growing until it fills the whole big pantry from floor to ceiling," said Carl earnestly.

"We might have a book club and make scrapbooks of pictures and clippings about the books and their authors," said Arlene. "We could meet once in two weeks all winter long."

"Yes, and we could have a library meeting to talk over the books we like best and plan how to get new ones," said Ted.

"This new old pantry will be the jolliest place in town," said Carl, and the others agreed.—Zion's Herald.

THE USEFUL DRUMMER

By Clara Rader

Woodpecker is a drummer,
A gay, wee drummer is he;
  Wearing his bright red cap,
  Tapping his rappety-rap-rap,
On telephone pole or tree.

Woodpecker is a worker,
Though he drums so merrily,
  He's tapping for sleeping bugs,
  He's rapping for worms and slugs;
Oh, a useful drummer is he!

—Our Dumb Animals.

CHILDREN'S SAYINGS

While at tea the young hopeful left his spoon in his cup. His mother corrected him for his table manners, saying, "Billy, I always thought that teaspoons lived in saucers, not in cups."

"So they do, mummy," he replied, "but they sometimes go upstairs for a bath."—Montreal Star.

* * * *

A little girl sitting in church watching a wedding, suddenly exclaimed:

"Mummy, has the lady changed her mind?"

"What do you mean?" the mother asked.

"Why," replied the child, "she went up the aisle with one man and came back with another."—Atlanta Constitution.

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June 25-July 5—St. Paul, Minn.
July 9-19—Corbin, Ky.
July 23-August 2—Wilmore, Ky.
August 3-16—Mendon, Ohio.
August 18-23—Balls Creek Camp, N .C.
August 28-September 6—Salem, Va.
Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
THIRD ROUND

June

Bynum, Ebenezer, 11 20
Orange-Carrboro, Orange, 11 21
Leasburg, Salem, 3 21
Mt. Tirzah, New Bethel, 11 27
Person, Oak Grove, 11 28
East Roxboro, 7:30 28

July

Mebane, 8 1
Milton, Connelly, 11 5
Graham-West Burlington, W. Burlington, 7:30 5
Duke Memorial, 8 7
Roxboro, 8 8
Chapel Hill, 8 9
Durham Ct., Pleasant Green, 11 12
Webb Avenue-Holt's, Webb Avenue, 8 12
Front Street, 8 15
Yanceyville, Shady Grove, 11 16
Siler City, First Church, 11 19
Moncure, Osgood, 3 19
Pittsboro, Pleasant Hill, 11 25
Bahama, Mt. Tabor, 11 26
Andrews-Massey, Soapstone, 3 26
Duke's Chapel, 7:30 26

August

South Alamance, Clover Garden, 11 2
Lakewood, 8 2
Trinity, 8 4

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

June

Chowan, Evans, 11 and 1 20
Kennekeet, Salvo, 11 21
Hatteras, Frisco, 8 21
South Mills, Sharon, 11 and 1 27
Kitty Hawk, Duck, 11 28
Moyock, Memorial, 8 28

July

Pasquotank, Hall's Creek, 11 and 1 3
South Camden, Perkins, 11 5
Currituck, Hebron, 8 5
Hertford, 8 8
Gates, Philadelphia, 11 and 1 11
Edenton, 11 12
Ahoskie, Colerain, 3:30 12
Murfreesboro-Winton, Union, 8 12
City Road, 8 15
Chowan, Evans, 11 and 1 18
Roper, Mackey's, 11 19
Columbia, Holly Grove, 3:30 and 8 19
First Church, Elizabeth City, 8 22

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

June

Laurel Hill, Sneads, 11 21
Hamlet, 8 21
Hemp, Smyrna, 11 28
West End, Marcus, 3 28
Mt. Gilead, 8 28

July

Jonesboro, Poplar Springs, 11 5
Person Street-Calvary, Gardner's, 3 5
Laurinnburg, 8 5
Fayetteville Ct., 8 6
Carthage, Cameron, 8 8
Wadeville, Sardis, 11 12
Ellerbe, Jones Springs, 3 12
Troy, 8 12
Hay Street, 8 15
Rowland, Centenary, 11 19
Goldston, Cumnock, 3 19
Broadway, Memphis, 11 26
Aberdeen, Roseland, 3 26
Glendon, Fair Promise, 8 26

August

Raeford, Parkers, 11 2
Red Springs, Centenary, 3 2
Rockingham, 8 2
Parkton, Marvin, 11 30
Maxton, 8 30

September

Piedmont, Pee Dee, 11 6
St. John-Gibson, St. Johns, 3 6
Roberdel, Steel's Mills, 8 6
Biscoe, 8 9
Stedman, Bethabara, 3 13

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

June

Smithfield, 11 21
Newton Grove, Ebenezer, 3 21
Selma, night 21
Raleigh, Epworth, 11 28
Raleigh, Jenkins Memorial, night 28

July

ebulon, Wendell, 11 5
Franklinton, Wesley, 3 5
Youngsville, Bunn, night 5
Louisburg, 11 12
Creedmoor, Grove Hill, 3:30 12
Henderson, First Church, night 12
Fuquay, Cokesbury, 11 19
Cary, night 19
Oxford, night 22
Bailey, Mt. Pleasant, 11 26
Garner, night 26

August

Oxford Ct., Shady Grove, 11 1
Four Oaks, Saunders, 11 2
Manners, 3 2
Benson, Elevation, 11 9
Lillington, Parkers Grove, 3 9
Princeton, Micro, 11 16

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

June

Elm City, Zion, 11 21
Nashville, Maple Creek, 8:30 21
Bethel, 8 21
Kenly, Lucama, 8 23
Norlina, Zion, 11 27-28
Warren, Bethlehem, 3:30 28
Weldon, 8 28

July

Garysburg, Oak Grove, 11 5
Littleton, Bethel, 3:30 5
Warrenton, Hebron, 8 5
Rich Square, Pinners, 11 12
Scotland Neck, 8 12
Conway, Severn, 11 19
Northampton, Rehobeth, 3:30 19
Roanoke Rapids, 8 19
Rosemary, New Hope, 3:30 26
Seaboard, Sharon, 8 26-27

August

Rocky Mount Ct. 2
Enfield, Central Cross, 3:30 2
Halifax, Ebenezer, 8 2
McKendree, Conetoe, 11 9
Tarboro, 8 9
Stantonsburg, 11 16
Farmville, 8 16
Walstonburg, 11 23
Clark Street, 8 23
South Rocky Mount, 11 30
Spring Hope, ... 30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

June

Maysville, Tabernacle, 11 21
Swansboro, Oak Grove, 3 21
Jacksonville-Richlands, Richlands, night 21
Chadbourn, Fair Bluff, 11 28
Lumberton, Chestnut Street, night 28

July

Roseboro, Halls, 11 5
Wilmington, Trinity, night 5
Epworth-Wesley, Federal Point, 11 12
Wallace-Rose Hill, Charity, 3 12
Town Creek, Delco, 11 19
Tabor City, Zion, 3 19
Garland, Epworth, night 19
Fairmont, Bethesda, 11 26
Lumberton Ct., Buies, 3 26

August

Shallotte, Sharon, 11 2
Southport, night 2
Burgaw, Watha, 11 9
Faison-Kenansville, Friendship, 3 9
Warsaw-Magnolia, Magnolia, night 9
Brunswick, Union, 11 16
Carvers Creek, Council, night 16
St. Pauls, Regans, 11 23
Scott's Hill, night 23

The law of the survival of the fittest would be a fine rule if you really know who was fit to survive.—Paul De Kruif, in "Why Keep Them Alive."

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ASHEVILLE DISTRICT

Walter B. West, P.E., 20 Watauga St., Asheville, N. C.

THIRD ROUND

June

Oakley, 11 21
Fletcher-Mills River, Horse Shoe, 2:30 21
Flat Rock, Edneyville, 11 28
Acton, Acton, 8 28

July

Sandy, Big Sandy, 11 5
Asheville C., Emma, 3 5
Laurel ,Mt. Pleasant, 11 12
Leicester, Leicester, 8 12
Fairview, Sharon, 11 19
Saluda-Tryon, Tryon, 8 19
Central, 11 26
Black Mountain, 8 26

CHARLOTTE DISTRICT

J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.

THIRD ROUND

June

Marshville, Wingate, 11 21
Hickory Grove, night 21
Bethel-New Hope, New Hope, 11 28
Morven, Sandy Plain, 2:30 28
Wadesboro, night 29

July

Thrift-Moores, Moores, 11 5
Big Spring, night 5
Ansonville, Concord, 11 12
Lilesville, 2:30 12
Polkton, Wightman, 11 ..... 1f
Peachland, Fountain Hill, 2:30 11
Monroe, Central, 11 26

GASTONIA DISTRICT

Claude Moser, P.E., 606 South York St., Gastonia, N. C.

THIRD ROUND

June

Lowesville, New Hope, 11 and 3 20-21
Lowell, South Point, 11: 21
Gastonia, Maylo, night 21
Stanley, 11 28
Rock Springs Ct., Mt. Pleasant, 2:30 28
Gatsonia, East End, night 28

July

Kings Mountain, 11 5
Bessemer City, night 5
Polkville, Clover Hill, 11 11
Cramerton, 11 12
Dallas, Puett's Chapel, 3 12
Gastonia, Trinity, night 12
Belwood, Palm Tree, 11 18-19
South Fork, 3 19
Crouse Ct., 11 26
Lincolnton Ct., Marvin, 3 26
Gastonia, Bradley Memorial, night 26

GREENSBORO DISTRICT

C. C. Weaver, P.E., 122 Kensington Road, Greensboro

THIRD ROUND

June

Liberty, 11 and 2:30 21
Pleasant Garden, 11 and 2:30 21
Wesley Memorial, 7:30 21
Mt. Pleasant, 11 and 2:30 28
Gibsonville, 11 and 2:30 28
Ward Street, 7:30 28

July

New Hope, 11 and 2:30 5
Randleman, 11 and 2:30 5
Asheboro, First Church, 11 12
Farmer, 11 and 2:30 12

MARION DISTRICT

P. W. Tucker, P.E., Marion, N. C.

THIRD ROUND—IN PART

June

Micaville, Celo, 11 21
Bald Creek, Borings Chapel, 3 21
Burnsville, night 21
McDowell Ct., Bethel, 11 28
Table Rock, Linville, 3 28
Valdese, night 28

July

Rutherfordton, Gilboa, 11 5
Gilkey, Mt. Hebron, 3 5

MOUNT AIRY DISTRICT

A. C. Gibbs, P.E., Mount Airy, N. C.

THIRD ROUND

June

Sparta, Piney Creek, 11 21
Laurel Springs, Mt. Zion, 3 21
Helton, Greenwood, night 21
Danbury, Pine Hall, 11 28
Sandy Ridge, Snow Hill, 3 28
Walnut Cove, Palmyra, night 28

July

Spray, 11 5
Stoneville-Mayodan, Stoneville, night 5
Leaksville, night 8
Elkin, 11 12
Ronda, Maple Springs, 3 12
Jonesville, Longtown, night 12
North Wilkesboro, 11 19
Yadkinville, 3 19
Dobson, Siloam, night 19
Mt. Airy, Central, 11 26
Pilot Mountain, Whitakers, 3 26
Madison, night 26

SALISBURY DISTRICT

Charles S. Kirkpatrick, P.E., Salisbury, N. C.

THIRD ROUND

June

Norwood Ct., Randall, 11 20
Concord, Harmony, 11 21
Mt. Pleasant, Mt. Pleasant, night 21
Granite Quarry, Providence, 11 28
New London, Bethel, 3 28
East Spencer, Main St., night 28

STATESVILLE DISTRICT

John Hoyle, Jr., P.E., Statesville, N. C.

THIRD ROUND

June

Statesville Ct., Midway, 11 21
Whitnel, Zion, 3 21
Granite Falls, night 21
Hickory, Westview, night 24
Hickory, First Church, 11 28
Newton, night 28

July

Davidson, Fairview, 9:45 5
Olin, Snow Creek, 3 5
Hiddenite, Liberty, 11 12
Lenoir Ct., Olivet, 3 12
Lenoir, First Church, night 12

WAYNESVILLE DISTRICT

W. A. Rollins, P.E., Waynesville, N. C.

THIRD ROUND

June

Glenville, Glenville, 11 21
Highlands, Horse Cove,, 3 21
Fines Creek, Cattaloochee, 11 28
Delwood, Maple Grove, 3 28
Clyde, Harmony, night 28

July

Sylva, 11 5
Andrews, night 5
Franklin Ct., Snow Hill 12
Bryson City, night 12
Cullowhee, 11 19
Hayesville, Myers Chapel, 3 26
Murphy Ct., Peachtree, night 26

WINSTON-SALEM DISTRICT

C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem

THIRD ROUND

June

Walkertown, 11 21
Mocksville, night 21
Ogburn Memorial, Shiloh, 3 28

No nation can face the future with confidence when 5,000,000 of its younger citizens are forced to loaf, loiter, or to roam.—Dean Edmonton, University of Minnesota.

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IN MEMORIAM

DICKENS—Mrs. Willie Dickens died on April 28, 1936, age 88, at her home near Littleton. She was the oldest member of Tabor church, very faithful and true. She was a devout Christian and greatly loved by all who knew her, but suffered greatly in her declining years. She is survived by her five children—M. I., W. T., Mrs. J. P. Chichester and Mrs. R. L. Keeter of Littleton; also J. W. Dickens, Portsmouth, Va. She had 13 grandchildren and 17 great-grandchildren. Many have already risen up and called her "blessed."

J. Bascom Hurley, P. C.

KEETER—R. Lee Keeter, a member of Tabor Methodist church, Halifax charge, died at his home in Littleton on May 1, after many months of suffering. He was 71 years old. Those of the family surviving him are: His wife, Mrs. Mrs. Belle Dickens, and three sons, Durwood, Leaman and Russell, of Littleton; three sisters and four brothers, Mrs. Sam Allen of Warrenton, Mrs. Tom Pierce of Roanoke Rapids, Mrs. E. B. Collier of Littleton; R. P., C. R., Ralph, and Emmett K., Franklin, Va., and Roanoke Rapids, respectively. Brother Keeter was a good man. He was ready to go. May God comfort the loved ones.

J. Bascom Hurley, P. C.

CLINE—Laban W. Cline, a good man and faithful member of Fair Grove church, passed to his reward on September 21, 1935. At the time of his death he was 89 years of age. A little over five months later on February 29, 1936, Mrs. Sarah S. Cline, his companion, was called to her reward. She was 83 years of age at the time of her death. She had been a member of Fair Grove church since girlhood and the oldest member when called away. They had lived together for 65 years. They were devoted to each other. It was a blessing to be in their godly home. R. E. Ward, P. C.

NEWMAN—John Anderson Newman was born May 21, 1896, and died May 3, 1936. He is survived by his widow, Elizabeth Townes Newman, and two children. In the passing of Mr. Newman the community has lost one of its most highly esteemed citizens, the church has lost one of its most loyal members, and his family feel very keenly the break in a happy Christian home. At the time of his death he was superintendent of the Milton Methodist Sunday school. His body was placed in the Milton cemetery. The funeral service was conducted by his pastor, assisted by Rev. Lacy Burns, and Rev. N. R. Claytor, pastor of the Presbyterian church.

A. M. Williams, Pastor.

KIRBY—G. W. Kirby, Jr., of Bolivia, N. C., died on Monday afternoon, June 1, 1936, aged 65 years.

Mr. Kirby had been a member of the Methodist church the greater part of his life, and had also been a member of the Junior Order from its organization at Bolivia. He had long been a patient sufferer, being partially helpless for some time prior to his decease. Before his passing he made the remark that he was ready to go, and this assurance was naturally a great comfort to loved ones and friends.

He was laid to rest in Chapel Hill cemetery near Shallotte, N. C., the funeral services being in charge of Rev. G. C. Worthington of Shallotte Methodist church, a boyhood friend of the deceased. He spoke touchingly of his friend and impressively referred to the importance of being prepared for the great change from time to eternity.

Mr. Kirby is survived by his wife, a daughter, Mrs. H. G. Malpass of Hopewell, Va.; three sons, R. T., A. Z. and Kirby of Tamaqua, Pa., and O. R. Kirby of Atlanta, Ga.; Mrs. M. F. Hewitt, a sister, and two other sisters, Mrs. A. L. Savage of Richmond, Va., and Mrs. J. A. Arnold of Southport, N. C., besides other relatives. Heartfelt sympathies go out to loved ones and friends.

F. H. Willard.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to take from us Mrs. O. C. Hinson, one of our much loved and most loyal members, who passed to her reward on April 4, 1936, we, the members of the missionary society shall miss her prayers and her interest in our work and her presence with us. Therefore be it resolved:

First, That while we feel deeply our loss, we bow in humble submission to Him who doeth all things well.

Second, That we strive to emulate her fine Christian character.

Third, That we extend our heartfelt sympathy to her bereaved family, and pray that God's richest blessings may abide and comfort them, and that her life and spirit may prove an incentive and an inspiration to them as they pass on the upward way.

Fourth, That we dedicate to her memory a page in the minutes of our missionary society of Cramerton Methodist church, and direct that a copy of these resolutions be furnished the family, also that a copy be sent to the Christian Advocate for publication.

Mrs. C. F. Womble,
Iva B. Thornburg,
Mrs. C. E. Hovis.

RESOLUTIONS OF RESPECT

The members of the missionary society of Sharon M. E. church wish to express their appreciation of the life and character of one of their most faithful members, Mrs. Ridie M. Jordan, who departed this life April 16, 1936. Therefore be it resolved:

First, That in the going of Mrs. Jordan, our missionary society and church has lost a loyal and faithful member.

Second, That we extend to the bereaved family our deepest sympathy and pray that our Lord will comfort and bless them.

Third, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, and to our local paper, and a copy to be spread upon the minutes.

Mrs. L. D. Garriss,
Mrs. M. B. Garriss,
Mrs. M. N. Carpenter,
Miss Johnnie Bottoms.

RESOLUTIONS OF RESPECT

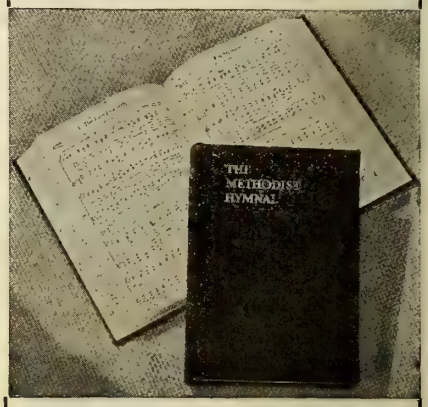
We, the members of the Alice McFarland Missionary Society of Central Methodist church, Mebane, N. C., wish to pay tribute to one of our faithful members, Mrs. W. C. Wilkerson. She proved to be a loyal and faithful member, always ready and with a happy smile did and gave beautifully to all causes for the church and society. Therefore be it resolved:

First, That we extend our deepest sympathy to her bereaved family; that while we grieve with them, we also rejoice with them in the memories of a beautiful and useful life of Christian service.

Second, That a copy of these resolutions be placed on the minutes of our society, a copy sent to the N. C. Christian Advocate, and a copy to the family.

Mrs. J. E. Shaw,
Gertrude Stanfield,
Mrs. C. S. Loftis.

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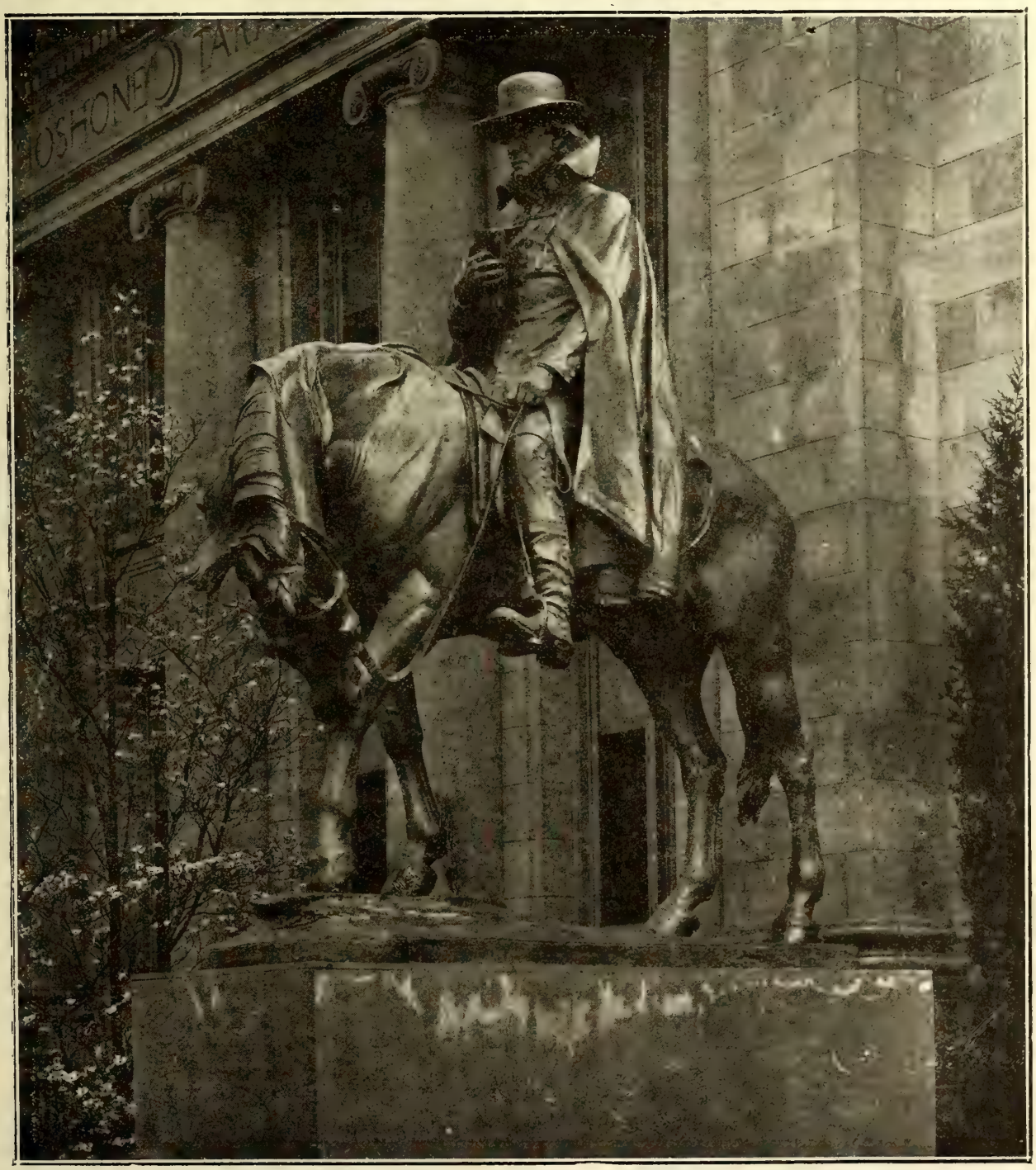
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Volume 81 GREENSBORO, N. C., THURSDAY, JUNE 25, 1936 Number 26

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America's Most Famous Founder and Builder of Country Churches . . Francis Asbury

SAVE JUNALUSKA CAMPAIGN!

W. A. LAMBETH, Director
Wesley Memorial Church
High Point, N. C

S. C. KIRKMAN, Treasurer
Care of Wachovia Bank and Trust Company
High Point, N. C

Continued Encouragement!

Last week an individual subscription of five thousand dollars was reported. This week the Campaign reports a subscription of one thousand dollars from a loyal and generous layman of Charlotte. In addition, this layman has given the Campaign moral release from a five thousand dollar note which was given him by the old Assembly. Both the subscription and the release are conditioned, however, on the Church getting possession of the Assembly as a result of this Campaign.

A loyal Methodist in Concord, who has for many years stood under the causes of Southern Methodism, has sent in his subscription for five hundred dollars. May continued length of days be given him!

From W. A. Betts, Bamberg, S. C.:

"Your great undertaking for the purchase of Junaluska for the promotion of our Lord's kingdom among Methodists and their friends deserves the fullest collaboration of our people in so worthy an endeavor. Though my superannuate purse is 'pinched' I am asking that you use the inclosed offering for helping along the cause."

What Can Methodist Women Do?

Mrs. Ella Clyde of Greenwood, South Carolina, an eighty-year-old summer favorite at the Colonial Hotel at Lake Junaluska, recently turned over to James Atkins, Jr., at the Lake, one hundred and eighty dollars which she had solicited from eighty-five people in Greenwood, South Carolina. Methodists, give this young-spirited woman a hand!

Dr. T. A. Smoot, Norfolk, Va., published in his bulletin last Sunday interesting and convincing facts about the emergency at Lake Junaluska. He reports, also, that special envelopes will be distributed in each church throughout the Norfolk district on the first Sunday morning of July and that the people will be asked to bring in their offerings to save Junaluska on the following Sunday.

Presiding Elders! Preachers!

In your next form-letter or on your next bulletin, please include an item about the emergency at Junaluska!

Whether you have a bulletin or not, please say something about the "Save Junaluska Campaign" in your pulpit next Sunday morning! Unfortunately, not all our people read the North Carolina Christian Advocate. They must hear the news by word of mouth. Please extend my feeble voice!

Carl Goerch, a good Baptist, is our friend, too! Read next week's issue of "The State" (Raleigh, N. C.) and see what he says about Junaluska!

SAVE JUNALUSKA NOW OR NEVER!

By Bishop Edwin D. Mouzon, D.D.

We have heard before that Lake Junaluska was in peril. We had hoped that somebody would save it. But now or never Junaluska must be saved. We have only until August the fifteenth to save the honor of the church and to keep for our use and benefit "the Summer Capital of Methodism."

All the bishops of the church, the Board of Christian Education, the Board of Missions, the Board of Lay Activities, and all who are concerned for the welfare of the church are deeply interested in the determined last effort to save this institution for our people young and old. I call on every pastor to assist. I beg every layman to cooperate. I urge all young people to rise and in all their meetings talk and plan to save Junaluska. And I beseech our women, without whom we can never do anything as it ought to be done, to organize for the rescue of Junaluska which has meant so much in the life of the young people of our Methodist homes.

Should Junaluska be lost, what use would the Mission Building be to the Board of Missions and our missionaries on furloughs? Should Junaluska be lost, of what service would the valuable properties of the Board of Christian Education be to our young people and Christian workers trying to fit themselves better for Christian service? Should Junaluska be lost, what would be done with the summer cottages our people have built for recreation, good fellowship, and spiritual opportunities for their children? Should Junaluska be lost, how unfortunate would be our retired ministers who have at great sacrifice built there quiet homes for their last days! Should Junaluska be lost, there would be no place in the southeastern section of the church to put on the summer program of Methodism!

Junaluska must not be lost. Let us rise as one man and save Lake Junaluska!

Saving Lake Junaluska is of prime importance just now. The North Carolina Christian Advocate is setting a good example as well as rendering a fine service in giving so much space each week to this campaign. What would be the result were each and every Methodist to show such wonderful co-operation for the next few weeks! Go thou and do likewise. Let every Methodist be found faithful to the call of this hour.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 81 GREENSBORO, N. C., THURSDAY, JUNE 25, 1936 Number 26

The man who looks backward and walks backward, if he moves at all, cries: "The old ways are best, let's change nothing." The men we call radicals cry: "The new ways are best, let's change everything." St. Paul said: "Prove all things. Hold fast to that which is good." We like Paul's way best of the three.

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Political campaigns are made up largely of ballahoo and abuse. The Republicans are guilty and the Democrats are none the less guilty. It is strange that sensible men should adopt this method as the way to settle affairs of state. But with all its absurdity these are a thousand fold better than Hitlerism or the ways of any other dictator, where the will of one man is law. The democratic form of government is cumbersome and sometimes funny, but in the end it gets results that are for the public good.

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Some of the daily papers, and weekly papers, too, in North Carolina are getting into the state campaign. We like to see this because it reminds us of old times when every editor carried a long dirk in his boot leg and a bowie knife in his belt. An editor "in them days" was on one side or the other. He never parked on the political fence. He was at all times ready to give a blow for the faith that was in him. It begins to look like those good old days are to come back.

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Some among us would have the church keep silent, if not retreat, in this day of social and religious chaos, when religion must save us, if saved at all. Why not learn the lesson of the trying days of the Revolutionary War? At that time many deserted their posts and sailed away to Europe, but Francis Asbury stayed at his post. He is honored and revered today while others are forgotten. Shall we who claim Asbury learn the lesson and lead on in this day as we become a united Methodism? The church of God and those who are willing to follow Christ can save the day. Shall we go with Him?

Following the gathering for fellowship of Methodists at Green Hill on Wednesday, July 1, there will be held on Sunday, July 5, an all day assembly at Prospect church, a mile distant, to foster the enterprise for building the Green Hill-John King Memorial church to commemorate the life of these pioneers. All former pastors have an invitation to be present.

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Francis Asbury, the prophet of the long road, made possible the country church as we have known it. His appearance on our front page this week is most appropriate as the Methodists gather next Wednesday at Green Hill, where this weary itinerant so often found shelter and rest as he led in the conquest of a continent. Still he calls as his spirit marches on.

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Let North Carolina Methodism lead the way in making the country what it ought to be and can be made. While faint hearts in other sections of the country are bemoaning the deplorable condition of the country churches, let the Methodist preachers of North Carolina press the battle, marching all the time from one conquest to another while their songs of joy abound. We want to see North Carolina a pace setter for all the rest.

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The summer revival meeting will soon be at hand. Most of these meetings are in July and August. Make them great occasions. There are great opportunities in the country church when the farmers are not pressed with work and the whole family can take a week off to attend church. The children and young people are on hand as well as the older folks to enjoy these occasions. Why not make them great rallying times for God and the church. A pastor who will treat lightly these country revivals is blind to the interests of the kingdom of God and to his own interests. Brother, get out this summer and campaign for righteousness and the salvation of all the people.

When Will the People Rule?

OUR theory is that the people bear rule but in practice the executive is the ruler. So has it been the the last few years as the Congress—the representatives of the people—has surrendered to the dictates of the White House. In all our history the executive has made wars and directed the armies on the battle field, though our theory is that the people rule.

Judge Florence E. Allen speaking last week before the three summer institutes at Duke pointed out that the first document to make war and peace the business of the people, instead of kings, was the constitution of the United States. Prior to that document war was an executive matter. Since then, in theory at least, it has been a matter to be decided by the legislative branch of the government. Not until the peace-minded people have spoken can the people control the acts of government.

The noted speaker deplored the fact that manyof the more than 100 instances of United States intervention in Central and South American countries have in reality been wars, though not known as such because not authorized by Congress. "Up to the time of the last administration the United States, through its armed intervention was making the equivalent of war by executive order," she declared. Such campaigns were permitted because the peace-minded people of the United States had not spoken.

Commenting on the numerous official declarations and treaties against war which have been made by all leading nations, Judge Allen said: "The time has come when the so-called Christian nations of the world signatory to the pact of Paris should teach the pact of Paris in the schools as they teach the Lord's Prayer and the beatitudes. By teaching youth that we have renounced war we will control the acts of government.

"The task of the ordinary citizen," Judge Allen concluded, "is to teach the coming generations that the rules of right and wrong can be applied in every situation, to teach the race that law can be substituted for armed force in the settlement of international discords; great gains have been made in this direction since the World War."

Let the campaign for peace continue to be carried to the people and we will cause our congressmen to give heed to the people's wish rather than to listen to the war lords at Washington and surrender to that powerful lobby backed by the war and navy departments in the national capital. As Judge Allen suggests, let the peace pact of Paris be taught the children the same as we teach the beatitudes and the Ten Commandments and the Lord's Prayer.

The Annual Conferences Begin to Vote

THE Baltimore conference of the Methodist Episcopal Church was the first to vote on church union and the vote stood 202 for union and two against. The Baltimore Methodist Protestant conference after a long discussion in which the members surveyed all aspects of the question, took the vote and there were only six against union in that big conference. The Vermont conference of the Methodist Episcopal church voted 74 for union and nine against. The New England Southern conference was as follows: Lay conference—yes, 69; no, 1; total, 70. Annual conference—yes, 77; no, 7; total, 84.

If this ratio should continue till the end of the voting, the situation will be gratifying indeed, and from reports that have reached us from different sections of the three branches of the church concerned we expect this first balloting to be highly representative. Not a man or woman or child in the two North Carolina conferences of the Methodist Episcopal Church, South, so far as we know, has uttered a word of objection to the plan of union.

Of course some man whose life and thinking is in the objective case will be heard from sooner or later. For the millenium is not yet.

God and Man Working Together

THE churches have come a long way since a prominent churchman said to William Cary, as he pleaded for the conversion of the heathen, "Sit down, when God wants to convert the heathen he will do it without your help or mine." God's plan of work is by human co-operation. Few if any Christians or other people of average intelligence question this widely accepted truth. God does not sow the farmer's seed or thresh his grain. He does not dig any man's potatoes. God gives the sunshine and the rain. The summer rains and the winter snows go into making the fruits of the orchards and products of the fields. But the toil of husbandmen must enter therein also. The same is true in the evangelization of the world if we are fortunate enough to "Come rejoicing bringing our sheaves with us."

Let All the Conferences Act

OUR position is that the union of American Methodism which is now in process should be completed with the least possible delay. The Methodist Episcopal and the Methodist Protestant General Conferences have approved and the annual conferences of both churches are now in process of approval. Those which have acted have registered heavy votes in favor of union. Why then should our church delay action on the plan of union?

The annual conferences of the Methodist Episcopal Church, South, should act in their next sessions and this should be followed by a special session of the General Conference to be held early in 1937. In the event the annual conferences fail to act this year a special session of the General Conference should be held at an early date to approve the plan of union and, at the same time, to make provision for the Organizing Conference. Then the next round of annual conferences, following the session of the General Conference, could pass on the plan and also elect the four hundred members composing the Organizing Conference as called for by the plan of union.

This course of procedure will enable our church to take action for union concurrently with the other two Methodisms and thus enable with the least possible delay the consummation of union. This is an end much to be desired. For in all three of the churches there will be the **status quo**, awaiting union. This will mean hurtful delay before we can make adjustments necessary for aggressive advance.

Every one here in North Carolina where the three churches are at work side by side know that it will be for the good of all to begin these adjustments with the least possible delay. We are not willing that the Methodist Episcopal Church, South, shall contribute to this delay. In fact, we should be leading such a great forward movement here in the state as was never known in all the years of our history. Let us not be a party to delay, but set ourselves for conference action at once to secure the long looked for union of American Methodism.

The Three Institutes at Duke

THE three summer institutes held at Duke University in June of each year had more than six hundred in attendance this year and the general consensus of opinion was that never before has there been such a varied and satisfactory program offered. The personnel of all in attendance contributed much to the success of the occasion.

Dull and unresponsive indeed must be any one who did not feel that the call is urgent for us all to do more to bring in a better day. Surely the Carolinians present must have felt the urge to make this state a leader for God and humanity.

Shall We Trifle With Opportunity?

EVERY one who heard the discussions at the recent Duke institutes must have had a feeling of regret that we let slip so many golden opportunities for high and holy service in this our day and generation. To be a bit more specific, we certainly are not measuring up in the work of the country church. When it comes to the industrial centers, a start has not even been made to meet in an effective way the situation in our mill communities.

On the farms are the homes and in the country churches are the families which constitute the head-springs of religion in America. The city churches and the dense masses of the city fail at this point. It rests with the rural church to preserve the home as we know it, to keep alive the family, and to keep fresh and strong the head-waters of religion. In the crowded cities the family life perishes and the churches live by the increment of those who come from the villages and country places of our land. Even in our own state, with no big cities, many of our town churches rely on the influx from the country.

It certainly is passing strange that so many Methodist preachers who owe all they have and are to the country home and to the country church think they can count for little until they get into the city. As a matter of fact they are leaving behind the finest field of opportunity to keep fresh and strong the streams of life and religion that has made the America we know. The farms and country churches must keep alive the family and in so doing keep flowing the currents of vital religion. The real work for preserving the family and for national redemption is being done in the country among the people who live close to the soil and are in touch with nature and the God of nature. Eighty-five per cent of the men who reach a place of leadership in cities walk into these centers from the villages and country places of the land. The country churches are at the sources. There the big work for God is being done.

People and Things

Lift the church board of Christian education to the level of the board of stewards by making it 100 per cent for the Advocate.

"Things that have been at Cornelius: A meeting at Mt. Zion in which Rev. W. L. Hutchins did as fine preaching as we are privileged to hear. A vacation church school well conducted by our own teachers. Eleven received into the church June 7. Attended the pastors' school at Duke and got more than I could bring home. What say?"—E. M. Avett.

Rev. W. Arthur Barber offers you choice of two cottages at Lake Junaluska at exceptionally moderate rental: Cottage one block back of Terrace Hotel, four rooms; or cottage just one block up hill directly facing the open air auditorium, seven rooms. Completely furnished, and with use of row boat and private boat house. Address the Assembly office for further information.

"We arrived at home from our stay at Hot Springs, Arkansas, on Wednesday night, June 17. I am feeling much more fit for my work. We enjoyed the Advocate very greatly while we were away. Please change my address back to Stantonsburg, N. C. We had a royal welcome when we got home. A part of this welcome was a most generous pounding by the Stantonsburg church. It is a joy to serve these people, even in the fifth year."—S. E. Mercer.

Rev. R. J. Barnwell, pastor of Cross Mills church, closed a most successful revival Wednesday night, June 17. He was assisted by Rev. J. P. Hipps of Main Street, High Point. Brother Barnwell received nine new members last Sunday. As many or more joined the Baptist church. The Baptists are strong in that community. Brother Hipps is reported to have done fine work as he is accustomed to do. This is Brother Barnwell's third year and the work goes well in all departments. He has received 49 new members in his last three revivals.

"Miss Dorothy L. Pearce and Dewey W. Coggins were quietly married the 13th instant in the home of Mr. Fred P. Ingram, English street, High Point, Rev. J. W. Frank, a relative of the groom, officiating. The bride is the attractive daughter of Mr. and Mrs. R. L. Pearce of Sophia, Randolph county. Mr. Coggins is the youngest son of Mr. and Mrs. J. T. Coggins of High Point. Mr. and Mrs. Coggins are making their home with the groom's brother, Mr. J. W. Coggins, 407 Jones street, High Point. They are members of Old Union M. E. Church, South, near Randleman."—J. W. Frank.

Rev. E. L. Kirk, pastor of Park Avenue church, Salisbury, presses the battle constantly. As an example of last week's activities he received nine new members into the church last Sunday. The church school is pushing ahead to the goal of 500 in attendance. "Personal Evangelism" is the subject at the Wednesday evening services with forty in attendance frequently. The church debt is being paid. Last Sunday the young people elected delegates to the Young People's Assembly at Lake Junaluska. Brother Kirk never ceases to carry on for the N. C. Christian Advocate and almost weekly sends in renewals.



MRS. E. L. McKEE OF SYLVIA

The only woman ever to serve in the Senate, will return next winter for a second term. Mrs. McKee is a prominent church leader and efficient in all other good works.

Last week Gypsy Smith celebrated his diamond jubilee and many expressions of appreciation came to him. Messages came from the Archbishop of Canterbury and from the British Prime Minister, Hon Stanley Baldwin, himself the grandson of a Methodist minister. On Thursday evening a great public testimonial meeting was held at Central Hall, Westminster. The speakers at this meeting were David Lloyd George, G. Campbell Morgan, Canon "Dick" Sheppard, and F. Luke Wiseman. These testimonials came to the man who was born in a Gypsy camp and was converted when a lad in his 'teens and who is today about the best known evangelist in the world. He will be in Dallas and other cities of the Southwest next fall.—Southwestern Christian Advocate.

"We have had six weeks of evangelist work on the Hot Springs charge with quite gratifying results. A two weeks' vacation Bible school at Hot Springs, the enrollment being 97. We are to have a Bible school at all of our churches before the vacation time is over. Recently our church school at Hot Springs enjoyed a delightful picnic at the recreational park in Asheville. It was interesting to watch the youngsters have a good time. We trust as a result of this picnic there may be an increase in attendance in our church. Sunday, the 28th, we are to observe charge church school day at Antioch, a beautiful little country church located six miles from Hot Springs on highway 70. An all day service, picnic dinner. Rev. Mr. Nease, West Asheville, is to be our speaker. Come and enjoy the day with us. The second Sunday of July we are to begin our summer revival meeting at Antioch."—Robt. M. Varner, Pastor.

METHODISTS GATHER AT GREEN HILL

Wednesday, July 1, will be a great day for Methodists at Green Hill, one mile south of Louisburg. More than 150 years ago the men on horseback came to Green Hill's home for conference. Next Wednesday, Methodists of every class and clan will assemble on these grounds for fresh inspiration, new outlook and fine fellowship—recalling the past and facing the future.

Methodist Protestants and Methodist Episcopals will all be one as they sing together, eat together and, with the young people, face the future together. Preachers, laymen and lay women—women with well filled baskets —will be there to join in the festivities of the day at this Methodist shrine. This is to be the greatest day Green Hill has ever known. On this day we are to mark with a white stone the record of this historic spot.

Rev. E. H. Davis writes that he is doing all possible to give welcome for the day. Announcements have been made to the people of that section to come with their baskets well filled. That is fine, but not enough. People from all the central and eastern sections of the state are expected to come prepared to make the day a glorious success. What is a 100 miles or more in this day of the automobile! Especially for a gathering of Methodists of every name and order. Do not forget July 1, 1936.

The more than 300 of the Young People's Conference in session at Louisburg College will have charge of the afternoon program. Brother Bradshaw and Mrs. Bryan will see that this goes over big. To these young people gathered from far and wide, Dr. Straughn will bring greetings.

Such a program is appealing. Singing the old hymns together, eating together, holding fellowship together, with Methodist young and old people, too, will do much to send us all out to conquests bigger and better than those won by the men who rode with Francis Asbury—and shall forever ride.

A similar rally will be held at High Point College Thursday, July 2.

The programs of both meetings follow:

Program for Rallies Under the Auspices of the Commission of Methodist Co-operation

July 1: Green Hill House (Near Louisburg, N. C.)

11:00-11:15. Song service (old time Methodist hymns).
11:15-12:00. Address, Rev. J. H. Straughn, D.D., President of the General Conference, Methodist Protestant Church.
12:00. Song.
12:00-12:15. Greetings. Dr. W. P. Few, Duke University.
12:15-45. Address, Rev. J. H. Barnhardt, D.D., presiding elder Raleigh district, Methodist Episcopal Church, South.
12:45-2:00. Dinner and fellowship.
2:00-3:00. In charge Young People's Assembly. Songs, addresses and greetings from Dr. Straughn.
3:00-3:30. Address, "In My Name Build." Mr. Henry Powell, Henderson, N. C.
Adjournment.

July 2: Municipal Lake and High Point College

4:00-4:15. Song service. (Old time Methodist hymns, under direction of Rev E. Lester Ballard).
4:15-4:45. Address, Rev. R. M. Andrews, D.D., President North Carolina Annual Conference, Methodist Protestant Church.
4:45. Song.
4:45-5:20. Address by representative of the Blue Ridge-Atlantic Annual Conference, Methodist Episcopal Church.
5:25. Adjournment.
Supper and fellowship at the lake. Evening service at High Point College.
7:45. Song service.
8:00-8:35. Address, Rev. Frank Jordan, Charlotte. "In My Name Build."
8:35. Song.
8:40-9:30. Closing address, Rev. J. H. Straughn, D D., President General Conference, Methodist Protestant Church.

DR. WILBUR F. TILLETT

Early on the morning of June 4 came the tidings of the passing of Dr. Wilbur Fisk Tillett, full of honor and years, at his home on the campus of Vanderbilt University, in Nashville. He was born in Henderson, N. C., August 25, 1854, educated at Trinity College, Randolph-Macon College, Princeton University, and Princeton Theological Seminary. Licensed to preach by the Virginia conference at the age of twenty-four, he began his long period as a servant of the church. Dr. Tillett was twice married and is survived by his only child, Mrs. Henry Smith of Florida.

After a short period in the pastorate, he was appointed chaplain at Vanderbilt University in 1882; the next year he began his career as a teacher, and in 1886 was made dean of the school of religion. From 1886 to 1919 he was dean and vice-chancellor, and to this work he gave his life and exerted his great influence as a teacher of the coming generation of Southern Methodist preachers. In 1919 he became dean emeritus, but continued his teaching until this year. In 1914 he undertook the reorganization of the school of religion, making it interdenominational. During the closing years of his life he kept close watch over the interests of this school, so dear to his heart.

Dr. Tillett was honored in 1933 by Vanderbilt for his fifty years of service in the institution. At this time his portrait was presented to the university. The portrait, an expression of the devotion of his thousands of students all over the world, was presented by Bishop Paul B. Kern, his former pupil. Dr. Tillett used these anniversaries to express in poems his grateful appreciation for his friends and for opportunities for service. These were usually printed in the Christian Advocate, to which he was a loyal friend.

Dr. Tillett served his church with whole-hearted devotion, and held many positions of responsibility. During the years that he was connected with Vanderbilt University he annually received from his conference his appointment as "assistant pastor of West End Methodist church," Nashville, and to this church he gave valuable assistance. He was a member of five General Conferences of Southern Methodism, a member of the General Board of Education, and served the church in many other capacities. Dr. Tillett was probably the only American Methodist who had been a member of three commissions charged with the duty of making the official church hymnals. He was editorial secretary of the committee that prepared the Southern Methodist hymnal, which preceded the Methodist hymnal, only recently succeeded by the new hymnal. He prepared annotated editions of the hymnals and was an authority on hymns and hymn writers. He himself wrote a number of fine hymns.

Dr. Tillett's contribution to education and to Christian thought is preserved in the books which he found time to write. Notable among these are Our Hymns and Their Authors, Personal Salvation, The Hand of God in American History, The Hymns and Hymn Writers of the Church, The Paths that Lead to God, and Providence, Prayer, and Power.

At the death of his beloved wife last year, friends of Dr. Tillett marveled at his composure. But he assured them that she was ready to go, and added: "I also am ready." Such was his triumphant faith in the goodness of God.—Christian Advocate.

What If We Lose Junaluska?

By BISHOP PAUL B. KERN

"If we lose Junaluska"—one does not like to ask that question or even contemplate it. And yet we shall never exert ourselves enough to save it, unless we see clearly what its loss will mean to Southern Methodism. This is a matter that will have to be considered not by that comparatively small minority who "go to Junaluska" or have property there. Whether we want it to be or not, the question is before the Methodist Church as a church. It vitally concerns our entire Methodism and that at last comes home to each of us.

I have been asked dozens of times within the past few weeks: "Are we going to save Junaluska?" I have answered promptly: "We have got to save it. There is no use talking anything else. Methodism cannot forfeit her great Assembly. But it can be saved only in case everybody does his part." And that is what just now we need to see. It is manifestly impossible for one man to see everybody. There must be a mighty co-operative will upon the part of preachers and laymen everywhere to do this and to do it now.

But to return to our question: what if we lose Junaluska? Well, in the first place, we shall go back on that fine, generous body of men who dreamed this dream for the church and invested sums of their own money running into hundreds of thousands of dollars in the enterprise. Let us remember that no one of the original promoters ever made a dollar out of the enterprise. All they got was the chance to work hard and put up a lot of their own money. I estimate that the church or interested individuals have put over $600,000 into the Junaluska Assembly. This does not include the value of the privately owned homes and hotels. This will all be largely, if not completely, valueless if we fail. For $105,000 we can save all that and our honorable obligation to a host of men and women who sacrificed to build the Assembly.

Then, if we lose it we shall have no central gathering place for our summer assemblies, our great church-wide conferences in the summer. As someone said, if we lost Junaluska we should have to start in to build another one somewhere. With unification in the offing, Junaluska offers the one logical gathering point for the church in all this section of the country. Try to think our summer program of the church without "the summer capital of Southern Methodism" and it won't think. It is essential—and that is all there is to be said.

Then again we have offered land for sale and many lovely cottages have been built around that lake. Quite a few superannuated ministers and some of our missionaries have chosen this spot for their last home on earth. If we fail, the lake will be drained and sold off for farm land or the whole property of the Assembly will be sold to a secular amusement company and you can imagine what that will mean to those good folks and also to the Board of Missions and the Board of Christian Education which have properties there dedicated to the cause of education and inspiration.

Once more, if we lose Junaluska we lose the chance to make it what we all want it to be—a well-managed, popular Christian assembly ground where our people can come at little expense and enjoy the great programs and build a fine ideal into their children and youth. We all know there have been features of the management in other days that have vexed and irritated some folks. Maybe justly so. The institution has had a hard fight for its life. But once free from debt, it can be dedicated to the great purposes that were in the minds of its creators and are so easily achieveable if we can reorganize the details of its management.

Finally, if we lose Junaluska, we shall be the humiliated objects of a great and very deserved amazement on the part of the people of the South. The Presbyterians have a great and successful assembly at Montreat and the Southern Baptists carry on at Ridgecrest. If we fail and give up our incomparably more beautiful grounds at Lake Junaluska, the people everywhere will wonder. And you and I know what they will wonder.

No, we shall not lose Junaluska. We shall save it for the glory of the church and the honor of God.

SAVE JUNALUSKA!

By Bishop William N. Ainsworth

The church has received rich benefits from the Lake Junaluska Assembly during a period of more than twenty years. Now that it has been overtaken with financial difficulties we cannot afford to let it go. If we did, we would be under the necessity of starting all over at some other place and at a cost several times as great as the moderate sum that will now relieve Junaluska of all its debt. There is no other place so woven into the affections of the Methodists of the southeast.

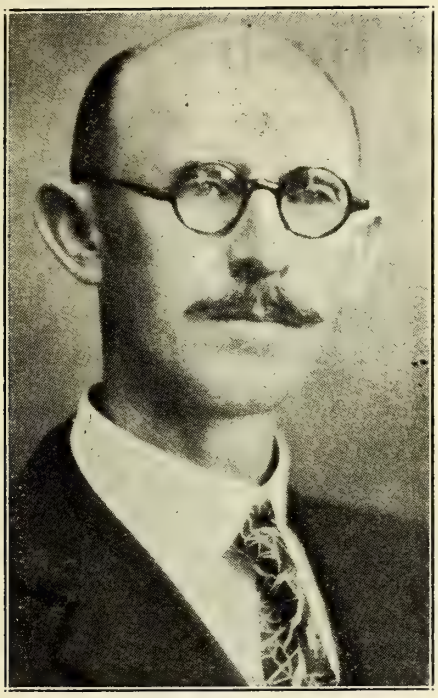
Southern Methodists must save Junaluska. Summer vacation is a changeless habit and we need a place where wholesome influence will nurture and not destroy religious life. We need our training schools and great summer assemblies and it is unthinkable to carry on without Junaluska. Everybody to the rescue! Promptly and it can be done!

SPOILING THE SERMON

The sermon had closed with an impressive climax. Its theme had been lifted heavenward on the wings of poetry and song by the united voices of all the congregation. The sound of the great amen had passed from the soul of the organ and entered into ours. We stood with bowed heads and eyes closed waiting for the seal of the message; listening for our pastor's words as he invoked upon us in parting the blessing of God. Then we heard his voice, but its tones were not those of a priest but of a business man. It was a very worldly and emphatic voice which said:

"Don't forget to take a card at the door announcing our series of Sunday evening lectures on 'The Great War,' illustrated with stereopticon."

The spell was broken. Maybe the minister pronounced the benediction in due form after that. Nobody knew. And it did not make any difference. The time for it had passed.—Independent.



REV. G. W. FINK
Pastor of Westfield Station, Concord.
His board is 100 per cent.

BIGHAM–HUNEYCUTT

In the Huntersville Presbyterian church Tuesday evening, June 16, Miss Mary Oleta Bigham became the bride of Rev. W. J. Huneycutt. Rev. J. G. Grice, the bride's pastor, assisted by Rev. R. F Huneycutt, father of the bridegroom, were the officiating ministers. The church was artistically decorated with palms, ferns and southern smilax, interspersed with lovely baskets of white lilies. Cathedral candles burned in candelabra from which showers of swansonia and fern were suspended.

The bride was given in marriage by her father, L. S. Bigham. The bridegroom had as his best man Rev. Clifford H. Peace of Stony Point. Egbert F. Kumm, brother-in-law of the bride, and Willis Huneycutt, brother of the bridegroom, were ushers. The bride's only attendant was her sister, Mrs. Cale Gibson, who wore a semi-afternoon dress of blue mousseline de soie with blue picture hat, and carried an arm bouquet of pink roses and delphinium.

The bride wore a white dress of peau d'ange lace made on princess lines with long tight sleeves and Queen Anne collar caught with clusters of pearls. The turban was of white tulle with a circular band of seed pearls. She carried a shower bouquet of bride's roses and lilies of the valley. For traveling the bride wore a sheer navy suit with white accessories.

Mrs. Huneycutt is the youngest daughter of Mr. and Mrs. L. S. Bingham of Huntersville. She was graduated from the Woman's College of the University of North Carolina. She has a host of friends in the county, where she has been a member of the public school faculty for the past two years.

Rev. Mr. Huneycutt is the son of Rev. and Mrs. R. F. Huneycutt of Southmont, and is pastor of the Methodist church at Coleridge. He received his bachelor of science degree from Davidson College, and is a candidate for the bachelor of divinity degree from Duke University, where he is the retiring president of the school of religion. He is also serving as secretary of the Southern Interseminary movement.

After a short wedding trip Mr. and Mrs. Huneycutt will be at home at Coleridge.

THE MARION DISTRICT CONFERENCE

The forty-fourth session of the Marion district conference was held at Table Rock high school building May 31-June 1. The conference was opened with worship led by the presiding elder, Rev. P. W. Tucker, who then presented Dr. A. W. Plyler, who preached an inspiring sermon on "Planting the Mustard Seed."

In the afternoon the conference was delighted with the excellent program given by Rev. G. F. Hood, the district director of the young people's work, and his fine group of young people from all parts of the district. The theme of the program was "Sharing the Task."

Following this Brother G. B. Howard, the district lay leader, was called to present his work. After making a fine and inspirational talk, Mr. Howard introduced Mr. Charles Erwin of Forest City, who made a wonderful address on "Facing the Problems of Today."

At eight o'clock p. m. the conference heard a very challenging sermon by Dr. A. M. Proctor of Duke University on "Building on Good Foundations."

Monday morning the conference devotions were led by Rev. F .R. Barber of the Avery charge. After the devotions Rev. P. W. Tucker resumed the chair and continued with hearing the reports from the pastors.

Miss Nellie McKeel spoke in behalf of Greensboro College. She represented the college in a very interesting way.

Dr. A. W. Plyler spoke for the Christian Advocate. He spoke of the fine response people are giving to the Advocate.

Dr. L. B. Abernethy was heard in behalf of the Golden Cross and the Chatham Hospital.

O. V. Woosley represented the Children's Home and told us some of the fine things the Home was doing for those who are looking to it for their chance in life.

The following visitors were present and were introduced by the presiding elder: Rev. W. H. Groce, Asheville; J. G. Wilkerson of the conference board of Christian education; R. J. Parker of the Texas Mexican Mission conference.

The high spot of the conference was the reading of the report brought in by a committee appointed in the beginning of the year, called the "Committee on Study and Information."

Cecil Linwood Heckard and George Mareece Carver were recommended for admission to annual conference.

The following delegates were elected to the annual conference: Mrs. J. W. Ouzts, Mrs. Fred Proffitt, Mrs. G. Franklin, A. F. Hunt, A. F. Padgett, J. S. Morgan, C. V. Lael, Mrs. Max Brandon, C. P. Whisnant, Eugene Allison, G. H. Blanton, Mrs. J. F. Alexander, and C. C. Blanton. R. J. Barnwell, Sec.

REV. R. J. LOUGH DIES IN NORFOLK

Rev. R. J. Lough, pastor of Currituck circuit, North Carolina conference, died in a Norfolk hospital Tuesday, June 16, 1936, and the funeral services were held on Thursday from the Methodist church at Winsteadville. The Rev. B. B. Slaughter, presiding elder of the Elizabeth City district, officiated, and was assisted by the Rev. J. M. Culbreth, presiding elder of the Rocky Mount district, and the Rev. E. G. Overton of Moyock.

Brother Lough was a native of Franklin, Va., and had been a member of the North Carolina conference since 1920. Bath, Hookerton, Grifton, Person Street, Calvary, and Milton were among the charges he had served before going to Currituck.

Surviving are the following children: G. K., G. S. and R. J. Lough of Elkton, Va.; Maurice Lough of Asheboro; Rev. J. S. Lough of Doreun, Ga.; Mrs. George W. Wyatt, Jr., of Fort Lee, N. J.; Mrs. Lewis Satterfield of Milton; Mrs. E. B. Parker of Lake Wales, Fla.; Mrs. Jesse L. Overby of Poplar Branch, and Mrs. E. M. Gorham of Winsteadville.

RICHARD B. BOREN

Richard B. Boren, aged 73, slipped away May 21, 1936, in the eventide of a most beautiful and useful life. He went late in the morning without saying goodbye to anyone, but all knew whither he journeyed for all his life he had been making preparation to enter that house not made with hands but eternal in the heavens.

Brother Boren was a business man of the first rank. For 42 years he took the clay of Chatham and Guilford counties and so blended them that when they were made into pipe and burned, they became more lasting than iron. The worth of this work was acknowledged by the public and the business grew to large proportions. Today it is one of the big businesses of the state The honor for the development of the Terra-Cotta business goes to the Boren brothers, but Richard holds a leading role.

Brother Boren was faithful and devoted to the church. He not only gave of his means but also of his time to any enterprise of the church that made for progress. He was a lifetime member of Muir's Chapel M. E. Church, South, of the Guilford College community, where he was born and where he lived and builded not only for time but for eternity.

The relationship of Brother Boren to the community and to the church was splendid, but that he sustained to his family was most beautiful. He was a faithful husband and loving and kind father. His home was like the one we sing about, "where seldom is heard a discouraging word and the sky is not cloudy all day."

The entire community will miss Brother Boren, but to the family, who will miss him most, we extend our sympathy and prayers.

The Board of Stewards of Muir's Chapel Church.

An Idyll of the Bush

By DR. F. W. BOREHAM

I was journeying in the express from Melbourne to Sydney. In running through the rural districts of Victoria, a thing happened that charmed and captivated me. The express was gliding slowly past an up-country siding. Not a house was in sight. Suddenly I heard a tremendous shouting. Looking out, I saw a small boy in a blue jumper and a wide-awake hat standing by the siding with his hands to his mouth, yelling at the pitch of his voice: 'Paper! Paper! Paper!'' Some of the passengers instantly flung up the windows, and threw out copies of the journals and magazines they had discarded. And, as I looked out of the carriage window, I saw the little fellow—his face wreathed in satisfied smiles—gather up the papers, tuck them under his arm, and set off along the tortuous and dusty track among the trees towards the little settlement of which I could just see the smoke over the distant hills. Now this, as I have said, greatly interested me, and plunged me into a whirl of pleasant thought. Why did the people of that small settlement want the paper, and send the boy down to the express to shout for it? Why could Bulman's Gully not be satisfied with Bulman's Gully? Why could Horseshoe Creek not be content with Horseshoe Creek? Why do they want the paper?

I will tell you. A man wants his paper because he wants the world, the whole world, and wants it every day. Away there at Horseshoe Creek, a bushman may sit outside his lonely humpy, but his heart hungers for Europe and Asia and America and Africa, and for all the scattered islands of the rolling seas. He wants the Equator and he wants the Poles. He craves for the Atlantic and he thirsts for the Pacific. He must feel the throb of all your revolutions and tumults; he must know all your inventions and discoveries; he must read of all your sports and politics; he must peer into all your courts and cabinets; he must follow all your travelers and explorers; he must keep in touch with all your commerce and your industries; he must see the list of your births and deaths. He hates to feel that any stick or stone or straw has really eluded him. He must have it all, all, all; and he must have it all, all the time. It is a fearful and a wonderful thing—this insatiable craving of the human heart for the whole wide world.

As I watched that little urchin from outback, setting off along the dusty and rut-riddled track with his papers, I saw all the nations on the face of the earth tramping in stately and imposing procession along that lonely path. It was one of the most gorgeous pageants upon which I have ever gazed. Here were sturdy little Japanese and tall sinewy Red Indians; slant-eyed Chinese and massive South Sea Islanders; muffled Esquimaux and turbaned Hindus; coal-black Hottentots, olive-skinned Syrians, and white men of every race and tongue. Yes, white men and black men, brown men and yellow men, pale men and swarthy men; men of the city and men of the woods; men from the deserts and men from the snows; men of all tribes and tongues, of all latitudes and languages, swept in their millions past the swaying blue-gums and vanished over the ridge. I beheld splendid empires, ancient dynasties, rising republics, all pouring their pulsing life, by means of these newspapers, into every little hut and homestead in that isolated settlement. It was grand!

And when the boy in the blue jumper had vanished, I saw two things. I saw the meaning of that great word: ''He hath set the world in their heart.'' He has so made me that I feel instinctively that I belong to every other man, and every other man belongs to me.

And something more I saw! For man is made in the image of God. This human hunger for the world is but the reflection of the divine hunger for the world. ''God so loved the world!'' the world! the world! He loves it, loves it all, loves it all the time, and wants it for himself. When the church comes to understand the love with which God loves the world, the hunger with which he craves for it, she will be restless and ill at ease until all the great empires have been captured, until every coral island has been won.—The Baptist times.

CHESTERTON DIES

The greatest literary protagonist of the Catholic Faith in our day, Gilbert Keith Chesterton, died this week. A genius with a unique talent for paradox, Chesterton never wrote without point or for the mere display of literary ability. His was a consecrated talent, consecrated to revealing anew the beauty, the strength, and the everlasting truth of the Catholic religion to a generation in which these eternal verities were no longer held in high regard.

As his friend Fr. Peck wrote, in The Living Church of December 28, 1935: ''Chesterton's essays are sometimes like earthquakes and sometimes like pantomimes, in that manner; but they always mean something. The merely literary people stand aghast at literature which is full of the thunder of crusade. The merely academic are puzzled by a profundity which can speak with the rushing mighty wind of laughter. He has outwritten the scribes and out-argued the pundits. They cannot understand that one who can do these things can also enjoy a glass of beer, chat on equal terms with a bus-driver, and confess his sins to an obscure priest.''

Chesterton died in the Roman Catholic obedience, which he embraced some years ago. He was a loyal son of his adopted church, but unlike most converts he never said a spiteful word about the Anglican Church, which nurtured his budding genius. And many feel that his greatest achievements for the Faith were wrought during his Anglo-Catholic days.—The Living Church.

GETTING—GIVING

Permit me to speak as freely of myself as I would of another man. I gain all I can (namely, by writing) without hurting either my soul or body. I save all I can, not willingly wasting anything, not a sheet of paper, not a cup of water. I do not lay out anything, not a shilling, unless as a sacrifice to God. Yet by giving all I can, I am effectually secured from ''laying up treasures upon earth.'' Yea, and I am secured from either desiring or endeavoring it, as long as I give all I can. And that I do this, I call all that know me, both friends and foes, to testify.—Sermon on The Danger of Riches, Wesley.

Maryland Conference Debate on Methodist Union

From the first announcement of the passing of the overture from the General Conference to the annual conferences for adoption of the Plan of Union for the merging of the Methodist Epicopal, the Methodist Episcopal Church, South, and the Methodist Protestant Church, the interest of the church centered in the session of the Maryland annual conference and all wondered just what the conference would do. The Maryland conference is the oldest annual conference, the largest, and the conference covering the widest and most diversified area. When the union is consummated the churches now composing the Maryland conference will be in at least five annual conferences. This will mean the breaking up of life fellowships for the ministers and no one could contemplate this severance of conference relationships without heartache. For a century there has been active competition between the various Methodisms of this territory and during that time many have been the bitter strifes. One wondered if a real spirit of union could be secured. One was sure that if the difficulties in the way of union in the Maryland area could be overcome the union would be possible anywhere. The members of the conference approached the order of the day set for the discussion with keen interest and some concern. The time was the afternoon and evening of Friday, June 12.

The main floor of the Alumni Hall of Western Maryland College was crowded at the hour of debate. President E. A. Sexsmith announced that ample time would be taken for everybody to be heard, but that fifteen minute limit to speakers as provided in the Manual would be observed. Dr. J. H. Straughn read the Overture, gave a few minutes to explaining some of its salient points and moved its approval and adoption. A motion was immediately made that the matter be deferred for one year and that the churches be asked to advise and instruct the delegates in the matter. The president ruled that this was out of order as the president of the General Conference had twice decided that the matter must be determined by the annual conferences in accordance with the constitution of the Methodist Protestant Church in which there is no provision for a referendum. An appeal was taken from the decision of the president who was sustained by a rising vote so overwhelming that a count was not necessary. This opened the debate on the subject.

The debate lasted from two in the afternoon until nearly midnight. There were thirty-two participants in the debate. Only three ministers spoke against the adoption of the plan of union. Many of the laymen spoke in favor it and the writer does not recall any opposition to it on the part of any layman. The other ministers all favor of it and the writer does not recall any opposition but for the most part expressing personal convictions. While there was evidence of much clear and cool thinking with farsighted vision of the future, the debate almost turned into an old-fashioned experience meeting and men told of how God had saved their souls in the Methodist Protestant Church, how they loved the old church and of their willingness to sacrifice the identity of the institution to which they had given their hearts for larger things. There were moments of high feelings and exalted vision. One wondered if he were in an annaul conference in the midst of a debate or in a class meeting. There was no rancor, no sign of bitterness, no personalities and the finest spirit throughout the debate. With absolute impartiality and patience Doctor Sexsmith resisted every call for the question and insisted that every man who wanted to speak might be given his hearing.

The roll call was made for the vote at eleven-thirty at night. A number of the delegates had retired but in the main the conference and the audience had remained through. The vote of every minister and delegate was recorded and the answers to the voice of the secretary came with glorious monotony. The result was announced 210 for and 8 against the adoption of the overture. Of this number 2 ministers and 6 laymen voted in the negative. Immediately upon the announcement of the vote, and the president's ordering the secretary to notify the president of the General Conference of the action, the great congregation sang "Praise God from whom all blessings flow." The closing prayer and benediction were offered by Dr. H. L. Elderdice.

Space will not permit (with this issue of the paper already made up) the comments which the editor would like to make, nor has it allowed the details which we would have like to put in this hurried account. We left the meeting feeling that we had been in a revival. We know that we are in a revival. When the strong and independent men of the Maryland conference are able to debate such an important question with such a fine spirit we know that God is working in our midst. The unanimity and the unselfish attitudes revealed in this discussion, which will mean so much to all of us, indicates a new and glorious spirit in this old conference and that we have recovered something of magnificence in the soul that we now consecrate to the united Methodism.—Methodist Protestant-Recorder.

AN ENEMY OF SOCIALISM AND COMMUNISM

The cause of our present distress can be attributed to the separation of business from ethics, to the antagonism between capital and labor, to the enormous concentration of power and ownership in the hands of the few, to the anti-social distribution of income, and to an inadequacy of consuming power among the workers. A legal limit should be set for dividends, the surplus to be shared, in large part, by the workers and consumers. In this way there would be a wide distribution of private property. Unemployment would be reduced and, instead of conflict, a beneficial parnership would result between economic classes.—Rev. William C. Bolger.

Of what use will a mind, enlarged and refined in all possible ways, be to me if my religion be a deserted pilot, and morality a wreck? In Paris I saw my smallness against fate, I felt how small I was, I saw there was a crack in life itself that also went through me.—General Suts and the Peace Conference.

There was never a time when man was so competely the master of things around him as he is today, and there never was a time when he was so completely the slave of things of which he was the master as he is today.—Dr. John Gass.

History of Kipling Methodist Church

Olive Branch Methodist church was founded about the year 1862. The first church services were held in an old log school house about a mile west of Kipling. Rev. Anderson Betts was the pastor and the first members to put their names on the church book were five women, as follows: Nancy Cofield, Martha Spence, Polly McKinney, Effie McDaniel, and Flora Collins, all of whom are remembered by the oldest people in our community. During the next revival a group of 16 women joined; among this group was Mrs. Barbara Trulove, who is the only surviving member at this time. This old school house with no windows was used approximately seven or eight years and a one-room church was built; this was built by having planks nailed perpendicularly. During revivals a brush shelter was built at the front to provide room for the large congregation and the visiting colored people. The second pastor was Rev. Isaac Avent.

In 1885, a plot of one acre was given to the church by Mr. Daniel Green for a cemetery and Mrs. Liza Bradley was the first person buried there. Her husband, Alex Bradley, was second, and the same cemetery is the community's burrying ground at the present time.



About the year 1896 the church was turned to face the road, the boards taken off and weather boarded, ceiled, and painted. This was used until 1918 ,when it was torn down and a larger structure built, and eight Sunday school rooms were added in 1924.

A ladies' aid society was organized about 1920 and the church was carpeted, a kneeling pad was furnished, chairs bought, stoves and a lighting system installed by the society. A number of other small things were given by the society, which will take too long to name.

On February 28, 1934, while heating the church for a funeral, it caught fire from a stove flue and the church was burned, with only $2500 insurance, which was insured by the Epworth League. The following Sunday services were held at Lafayette School building and a business meeting called, at which time D. R. Smith offered a site in Kipling for the new building, and it was gladly accepted. Work began immediately, and after the month of April the building was well under way. Services were then held regularly in the basement weekly. It was at this time that the name—Olive Branch—was changed to Kipling Methodist Church. The work still progressed and the church was almost completed, except the main auditorium, when on January 23, 1935, it was mysteriously destroyed by fire. This happened on Thursday morning and on the following Monday night the pastor, Rev. J. C. Williams, with a few of the most competent members met at D. R. Smith's store to discuss plans for a place to worship. Although this was the second church within eleven months to burn, and their only hope for help was based on the $5000 insurance, they decided to build again. More subscriptions were promised that night and soon the work of removing the burned debris was begun.

The Chalybeate Springs Baptist church very cordially offered their church to us. We gladly accepted and never a church was more hospitable. We met regularly in this church until the first Sunday in May of 1935—exactly one year ago today. How happy we were to be settled again on our old grounds!

Today there is a total membership of 208 in the Kipling Methodist church. In your mind contrast this with the just five (5) members of the old Olive Branch church.

We realize that it has taken exerted effort and worthy cooperation of the members of this church. Of the 208 members, 145 have donated. There have been 227 who have donated, who are not members of our church. This shows their Christian spirit and interest, and the members of Kipling Methodist church wish to take again this opportunity to thank them, who have helped to make the present place of worship possible. The church has received money from the following organizations:

The Duke Endowment	$1500
North Carolina Mission Board	500
The Home Mission Board	500
Cokesbury Missionary Society	5

The church can never forget the faithful work of the Ladies' Aid Society. They have contributed approximately $1500 to the church. Surely never a group of women has been more loyal or trustworthy to a cause.

The following ministers served on this charge between the years 1862-1936: Rev. Anderson Betts, Rev. Isaac Avent, Rev. Mr. Scroggs, Rev. Mr. Lowe, Rev. Mr. Greening, Rev. Mr. Thompson, Rev. L. M. Chaffin, Sr., Rev. Pink Ray, Rev. Calvin Plyler.

1890, Rev. E. Pope; 1894, Rev. B. B. Holder; 1895, Rev. A. J. Parker; 1896, Rev. B. B. Holder; 1897, Rev. Mr. Stamey; 1901, Rev. Mr. Townsend; 1902, Rev. Mr. Wallace; 1903, Rev. G. W. Starling; 1904, Rev. Mr. Buffaloe; 1908, Rev. E. R. Welch; 1909, Rev. T. J. Dailey; 1910, Rev. L. M. Chaffin, Jr.; 1914, Rev. Mr. Joyner; 1915, Rev. S. A. Nettles; 1916, Rev. M. W. Dargin; 1917, Rev. E. C. Maness; 1919, Rev. Ernest Wellman; 1920, Rev. E. W. Downum; 1921, Rev. W. A. Piland; 1926, Rev. K. F. Duvall; 1928, Rev. E. C. Maness; 1932, Rev. Mr. Midgette; 1933, Rev. J. C. Williams.

We have asked Prof. J. M. Ormond to deliver our sermon at this event—the dedication of the Kipling Methodist church.

(Read on day of dedication, first Sunday in May, 1936).

The day of dedication was a high and notable day for all this section, especially so for all who knew Olive Branch church through the years. The record of the past was made possible by the faith and devotion of a few in its early days. In more recent years a larger group had not lost the inspiration of the record made by this faithful few.

The two fires had tested the metal of the present generation. Had there not been a few leaders of unusual calibre this day of dedication had not been. All honor to that true man of God, Rev. J. C. Williams.

AN OLD TIME DISTRICT CONFERENCE AND THE NEW CONFERENCE BY ONE OF THE OLD TIMERS

I have been to two district conferences this year, and am contrasting now with the day long ago when we held a district conference at Waxhaw. You may not have been pastor at the time, but thereabout. The conference opened up on Wednesday night with a big sermon by one of the best preachers. They had been driving in all the afternoon. Our two delegates were from Charlotte—Brother Holder and Brother Skinner. We deliberated and organized all day Thursday. Friday we heard Dr. Kilgo for two hours on Christian education, and Dr. Dred Peacock one hour on perpetual motion, which he defined as the Yankee's inventing tricks up north and selling them in the south. Bishop Kilgo was there and preached on Sunday; his subject was the Devil. That was away back yonder when we had a devil and a hell to contend with. The bishop said that the devil did not do any hurt until he embodied himself—meaning that he had to get into people before he could trouble the waters much. We stayed the four days and made it count.

Now what do you think, when I got over to Weaverville the other morning Brother Walter West had already heard the pastors' reports and was ready to introduce the visitors and elect the delegates to the annual conference. This over in time for Dr. E. K. McLarty to preach a great sermon on "The Abundant Life." Dismissed for lunch, and it was there in abundance. He heard the visitors on education, colleges, universities, Children's Home, hospitals and what not, all in 20 minutes or about, and everyone was well informed and did not need longer spellbinders. The quarterly conference journals examined and other matters looked after and all off for home long before night.

Not satisfied with one, we drove to see what Claude Moser was doing with the Gastonia district. His men all had their balance sheets in hand and read right out in the meeting, and their reports were worth while. Claude had everything well in hand and knew what it was all about.

He may have had more people present than Walter had, but Walter matched him good on the noon day spread. They both went good for this advanced day. There were five times as much money represented in automobiles on the yard as we raised for all purposes in the Charlotte district in that far off day. If we are as fast for the next 35 years as we have come the past 35, we will be holding district conference by correspondence at the expiration of the period.

H. C. Byrum.

GRADY DAWSON UNION MOVES FORWARD

The Grady Dawson Union, which is composed of the young people of the Clinton, Roseboro, and Garland charges, had a very interesting and enjoyable meeting at Centenary church on the Garland charge Friday evening, June 5. More than a hundred young people and their leaders were present.

A well prepared devotional program was held in Centenary church. Following this several talks were made by different members of the union. On to Louisburg was the keynote of each of these talks, which were made by young people who had attended one or more sessions of the North Carolina Conferference Young People's Assembly.

At the conclusion of the regular program Miss May Marshburn, president of the young people's division at Centenary church, arose and made a short talk in which she urged the young people to support the Grady Dawson Union. Also, she expressed her appreciation for the interest and enthusiasm which had been manifested in the meeting at Centenary church and gave the members of the union a cordial invitation to come back to Centenary whenever they would. At this point the program was turned over to Miss Verna Peterson, the chairman of the social committee of the union. She invited all who were present to go over to the lawn of the Franklin high school, which is located across the highway in front of Centenary church. There Miss Peterson, ably assisted by Misses Blanche and Mildred Pearson, directed the young people in a series of games and stunts which were enjoyed by all. After about an hour of good fellowship and recreation, the members of the union were invited into the home economics department of the Franklin high school, where refreshments were served.

I feel sure that every one enjoyed this meeting. The next meeting will be held in Clinton. Watch the Grady Dawson Union grow in power and influence!

F. V. Spence, Pastor.

NORTH CAROLINA CONFERENCE

Comparative statement, by districts, of receipts on benevolences for the past quadrennium, up to June 1 of each year:

June 1, 1933—	
Durham	$1,048.20
Elizabeth City	1,901.59
Fayetteville	1,120.46
New Bern	689.86
Raleigh	1,351.79
Rocky Mount	1,294.36
Wilmington	859.78
June 1, 1934—	
Durham	676.52
Elizabeth City	2,346.30
Fayetteville	1,290.03
New Bern	1,828.92
Raleigh	1,761.93
Rocky Mount	803.53
Wilmington	1,678.77
June 1, 1935—	
Durham	1,752.09
Elizabeth City	4,522.36
Fayetteville	2,616.53
New Bern	3,757.00
Raleigh	4,304.15
Rocky Mount	2,262.75
Wilmington	2,769.49
June 1, 1936—	
Durham	4,361.83
Elizabeth City	3,959.17
Fayetteville	4,386.66
New Bern	4,087.41
Raleigh	5,065.32
Rocky Mount	2,991.10
Wilmington	2,459.74

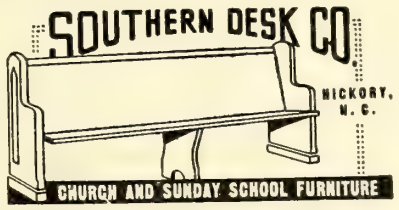
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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

We are wondering how many of our women really read this page. A big enveiope of material sent in this week by Mrs. Plyler is rather crushing evidence that some of them don't.

World Outlook reports now go to Mrs. B. C. Thompson, Norlina, N. C. Reports of publicity superintendents come in to me—Route 1, Franklinton, N. C.

In sending in your report or material of any kind for this page, please see that sufficient postage is on all envelopes in order to avoid delay and inconvenience. Also please be specific, giving names of places and initials or full names of persons. C. E. M.

The women of Stem met on June 3 for the purpose of organizing a woman's missionary society. Mrs. F. D. Hedden was present and helped with the organization.

Elected officers are: President, Mrs. P. H. Stem; vice president, Mrs. J. H. Lineberger; recording secretary, Mrs. J. K. Watkins; treasurer, Mrs. Lucy Washington.

Superintendents are: Mission study, Mrs. J. W. Lineberger; supplies, Mrs. R. I. Broughton; Christian social relations, Mrs. L. W. Hall; publicity and World Outlook, Miss Bessie Mangum.

Miss Florine Robertson, Durham district secretary, announces that the challenge given the district secretaries last year by one of her members is renewed for this year.

The lady, who remains incognito, will give a World Outlook subscription to each new society organized from 1936 conference to 1937 conference in the district organizing most new societies in this time.

Rocky Mount won this unique challenge last year with nine new societies. Who will win this year? It is certainly worth working for in every way.

Members of the Hebron auxiliary in the Durham district met with Mrs. S. J. Smith for the June meeting. After the devotional by Mrs. Smith and a reading from the Outlook by Mrs. W. B. Warren, the women of the society discussed "The Church and Disadvantaged Communities." The auxiliary was represented by four members at the district meeting held in Mebane in May.

The May meetingof the woman's missionary society of the Lillington Methodist church was a very interesting one. There were two guest speakers for the afternoon. Mrs. Russell of Dunn spoke on "Service." Mrs. Baker, also of Dunn, our zone leader, gave a vivid description of the Durham conference. Both talks were interesting and helpful.

Under the leadership of Mrs. C. E. Hornaday as president, the missionary women of Edenton Street church, Raleigh, are going forward. During the first quarter there were 44 new members added. An outstanding piece of work done was the organization of two new young women's societies. Realizing that the young women of the church had no part in the great missionary program, these two new groups were organized under the efficient leadership of Mrs. E .C. Few.

The Rose May Butler group composed of 21 young ladies meets in the afternoon. This group also clothes an orphan. The Evelyn Dacus group is composed of 19 young girls and meets in the evening. In addition to their missionary pledge they are also undertaking local work.

These young women are vitally interested in the work of their societies and keen interest and enthusiasm is shown in all their meetings.

"We have lost the eternal youthfulness of Christianity and have aged into calculating manhood. We seldom pray in earnest for the extraordinary, the limitless, the glorious. We seldom pray with real confidence for any good to the realization of which we cannot imagine a way. And yet we suppose ourselves to believe in an infinite Father."

"According to your faith be it unto you," is the word spoken by Jesus Christ, and if faith has its reward in material things, how much greater will be the reward in the spiritual realm. "Faith," said Saint Augustine, "is believe what we do not see ,and the reward of this faith is to see what we believe."

The Lord promised to bring the children of Israel from bondage in Egypt unto a goodly land, a land flowing with milk and honey; however, the Israelites lacked faith, and none of those who doubted ever entered the land of promise. Forty years of weary wandering in the wastes of the wilderness, which gradually became their grave as one by one they died, instead of the happiness and abundance of the land which the Lord designed for them to possess. "According to your faith be it unto you."

When Joshua was leading the Israelites into the land of Canaan, the Lord said to him, "See, I have given into thine hand Jericho, and the king thereof and the mighty men of valor." The city was theirs already, depending upon their faith to take possession. This time the children of Israel believed the word of God, and according to directions, they marched around the walls still bravely standing and defying any attack. Then at the appointed time, the people gave the shout of faith, and they saw the walls fall flat. "According to your faith be it unto you."

With the whole Bible as a record that "there hath not failed one word of all his good promise," it surely seems that we should obey God's commands and claim his promises.

A very wealthy business man hastening to keep an appointment one day had his life saved by a poor old cobbler. He stopped long enough to get the cobbler's name and address and to give him a check for a large sum of money. The days passed and the check did not come in; so taking time off from his work, the rich man went to the address given him by the cobbler. There in a dingy, musty little room he found his rescuer. The old man was glad to see him, and he pointed proudly to the check that had been given him, framed in a tin frame on the wall. The rich man explained that it was a check for such a sum that would enable him to leave his dark quarters and spend the rest of his life in comfort and security. After expressing again his gratitude that his life had been saved, the business man returned to his work. Having waited yet longer for the check to come in, he went again to visit the cobbler, and there he found the check still in the tin frame on the wall. He remonstrated with the old man and asked why he had not cashed the check. The cobbler replied: "You said it was for such a sum, and I have never heard of so much money. I don't believe one man can have as much money as that."

So we live dingy, narrow lives, hampered by the limitations of our weakness, when we have in our possession the promises of One who "is able to do exceeding abundnatly above all that we ask or think" because "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The check made out to us is written in the life blood of an only begotten Son and places at our disposal the power that created the universe. "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do. According to your faith be it unto you." Have we faith enough to cash our check?

PRAYER

Almighty God, from whom all thoughts of truth and peace proceed, kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth: that in tranquility thy kingdom may go forward till the earth be filled with the knowledge of thy love: through Jesus Christ our Lord! Amen.

The Bible is the love story of the Lord of life, who meets us in the beaten highway of history, telling us all that is in his heart.—Professor Nash.

I fear, as I fear nothing else, a Bible which nobody reads.—Canon J. G. Simpson.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

MESSAGE FROM MISS KELLY

Knowing the great interest of our missionary societies in Miss Kelly, our new missionary, we are devoting the major part of our space this week to a letter from Miss Kelly, which we are sure will be read with deepest interest.

M. E. C. M., Wembo-Nyama,
Luscambo, Congo Belge, Africa.
April 8, 1936.

Dear Friends:

At last I have reached my destination in the heart of Africa. It is wonderful to be here. But before I tell you how nice it is on the mission, I want to share with you some of the interesting experiences of my journey here.

I arrived in New York Thursday, September 26, where I met my traveling companion, Miss Mary Foreman, a missionary from Africa who was going to Belgium to study a few months. Together we made our final preparations for sailing. Having seen our baggage safely on the boat, we had a few hours free. So about six o'clock Mrs. J. W. Perry, Miss Foreman and I met the "S. S. Hamburg" and greeted the three missionaries from Africa who arrived on that boat, Misses Edith Martin and Dora Armstrong and Mrs. E. S. Smith. Later Miss Foreman and I went to our boat, and though we had no friends present to wave goodbye to us as we walked up the gangplank, we received them after entering our cabin. My, what a good time I had receiving mine—through letters, telegrams, candy and flowers! Crossing the Atlantic was an entirely new experience to me, but a most delightful one. We spent one day in Southampton, England, but made no other stops until we reached Antwerp, Tuesday, October 8. The Methodist preacher there met us at the boat and helped us to go through the routine of having our baggage investigated by customs officers, etc. A help indeed, since we knew little about the language.

I spent three and a half months in Belgium studying French with private lessons from a Belgian professor—a splendid teacher, who also helped me to make general preparation for the work in the Congo. I lived with the preacher's family, French speaking people, and found in their midst a real home in a "strange land."

* * * * * *

Though our church in Belgium has been started only since the war, it has made much progress and we now have 21 churches, 15 pastors, approximately 11,000 members, 45 per cent of which are converted Catholics. Three or four of the preachers have been Catholics. Seventy per cent of the population of Belgium is Catholics, 25 per cent Free Thinkers, and only five per cent Protestants. So you see there is a real field for service in that country. During my stay in Belgium I made many delightful contacts with African missionaries from other denominations, representing not only different denominations but other countries and languages.

* * * * * *

From Antwerp to London

In order to be with missionaries all the way to the point at which I was to be met by a member of our own mission I had to go to England. So on January 28 sailed from Antwerp for London—landed next morning about six o'clock, but by the time me got through customs and rode about an hour and a half on the train, it was 8:30 when we really reached the city of London. I found a taxi, went to the hotel and by 11 o'clock had finished all my preparations for sailing.

Places of Interest Visited

What do you suppose was the first place of interest I visited? London Bridge; then the great Tower Bridge; the Tower of London, erected by William the Conqueror, but now used as a barracks—the place where the Crown Jewels of England are kept (one of the crowns with 6170 diamonds in it and the Royal Sceptre with a diamond weighing 516½ carats). Never have I seen anywhere a church so wonderful as St. Paul's Cathedral, which I visited, and which the Wesleys attended regularly. Westminster Abbey, I think, is far more beautiful than St. Paul's on the exterior but not so attractive on the interior; but what a center of interest for the entire world because it is the shrine of some of the world's greatest men. Rudyard Kipling was buried there a few days before we arrived, and in the center of the nave of the church is the grave of the great missionary to Africa, David Livingstone, with these words carved on his tomb: "All I can add in my solitude is, 'May heaven's richest blessings come down on everyone, American, English or Turk, who will help to heal this open sore of the world.'"

Visit to the Home and Chapel of Wesley

None of the places visited were as interesting to me as the home and chapel of John Wesley, and I can hardly realize that I have seen those sacred places and actually been within their walls. I have walked up the sidewalk to the front door of his house; visited the study; stood in his bedroom and entered his prayer room! In his study I saw his study chair, so built that he could sit with one limb on each side of it, just as he did when on his horse. Instead of sitting with his face to the front of the chair, he sat with it toward the back of it, to which was attached a board on which he could rest his book as he studied. His alarm clock still hangs on the wall of this room.

The chapel is a very beautiful church with colorful windows and marble pillars. The pillars were given in 1891, the centenary of Wesley's death, by various Methodist churches of the world. His pulpit now stands in the center in front of the church. I visited the small graveyard behind the church and saw the grave of this great man, and in the cemetery across the street from the church I saw where his mother is buried.

Off to Africa

We sailed from England Friday, January 31, on "S.S. Llanstophan Castle" for Africa. Except for some rough sailing the first few days of our journey we had a delightful voyage all the way to our African port—Lobita Bay. I enjoyed the fellowship of ten other missionaries on board. Each morning before breakfast a group of us met for our Bible study together. Each Sunday morning and evening a worship service was held, with the morning service led by the captain. The evening service was entirely in the hands of the missionaries. We arrived at Lobita February 17, started on our train journey, and on Saturday, 22, completed it at Lulua Care in the Congo, where we were met by friends who took us on by car. Wednesday, February 26, we reached my destination—Wembo-Nyama. I am indeed happy to be here. Sometimes it seems almost like Paradise with the palm trees waving back and forth; birds singing, flowers blooming, the lucious fruits plentiful; hospitality of the missionaries generous, and the love of the natives overflowing abundantly. But I am happiest because I know I am where God wants me to be. I am now studying the language and am enjoying visiting various departments of the work here on the field.

Our church is rendering a splendid service among these people and you would be thrilled to see the program of work which you are helping to promote here.

The field is white unto the harvest and more workers are needed. Won't you pray earnestly that we who are on the field may serve in the most effective manner in presenting to these fine people Jesus Christ, the giver of eternal life. Sincerely, Lorena Kelly.

GOD IN THE STILLNESS

"At the mouth of the Mersey river, a little way out from Liverpool, there is a bell deep down in the water that is always ringing. The man relating this says he was a passenger on a boat that passed over it but he heard none of its music. He was on the deck among the hum of men's voices. Had he withdrawn from his companions to a little cabin and put his ear to a delicate instrument and listened he, too, would have heard it."

"Be still and know that I am God."

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

HARD TO LIVE UP TO

Every spring I positively resolve that I am not going to worry about the weather during the summer, that whether it rains or not I shall not worry, since in the long run everything will come out all right. But that resolution is hard to live up to. It has been very dry so far this summer. The Children's Home has this year gone into the farming business on an enlarged scale. We have increased our overhead expenses in order to make the farm yield more and thus better serve our increased family. We expected to have fifty acres in growing vegetables, eighty acres in corn, seventy acres in soy beans and peas and twenty-five acres in luxuriant alfalfa. Due to the dry weather none of these expectations has materialized. The first cutting of alfalfa was short and the second cutting has not grown. Not nearly all of the planting is done and that which was done has not come up, even a second planting, in some instances. The foregoing statement applies to our home farm. A similar situation prevails at the Davie county farm. We have this week sowed fifty acres in soy beans. All of us are watching every cloud to see what it is going to do for us.

OUR HELPERS

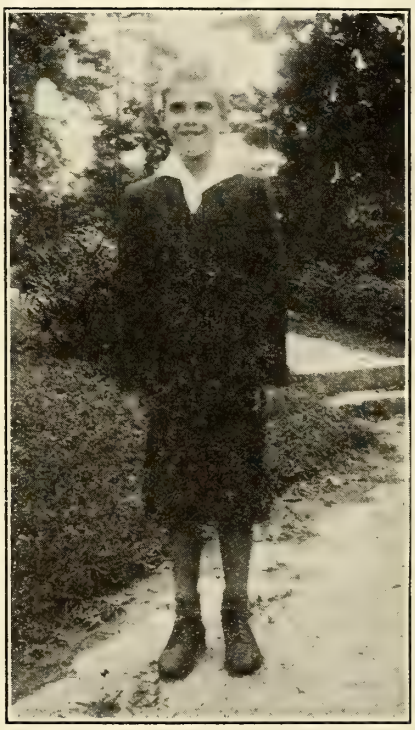
Not all of the reports are in from the May fifth Sunday. Remittances are coming in from day to day. The May fifth Sunday returns are not nearly as good as those of March but they are welcome just the same. Every little bit helps. We want our helpers to know that their help is greatly appreciated and that it will be wisely used. We are all in a great co-operative enterprise, that of helping one another in the raising of boys and girls into fine and useful men and women. Let none of us grow weary in well doing.

AN INSPIRATION

It is a real inspiration to note the fine way in which our boys and girls are tackling their work assignments. Since the fifth of June when the high school turned 100 of our boys loose they have assumed their work challenges with vim and vigor. Most of the boys are out in the open with bare backs and have developed a tan that in some instances is almost black. They are making the dust fly and if the rain will come they will bring on a lot of vegetation that will be a joy to behold. The girls are singing as they work away in the industrial building and in the kitchens and dining rooms and other places where girls can work to a good advantage. These are honest-to-goodness work days with us.

VACATION DAYS ARE COMING

Our boys and girls are looking forward with much anticipation to the last two weeks in July and the first two weeks in August when the vacation season will be observed. It is expected that each youngster will have a two weeks' vacation. Plans are being arranged for about half the boys and girls to be away in late July and the other half in early August. Only about half of the family will have invitations from friends and relatives to come spend two weeks with them. The other half must be provided for in some way. Due to the infantile paralysis scare no vacations were granted last summer. It has, therefore, been two years since our youngsters have had the thrill of packing up to go away to see folks.



A boy with "A" grade

THE OLD SWIMMING HOLE

There is more real joy packed in our swimming pool in one day than in any other instance this scribe has ever noted. Our swimming schedule is so arranged that every youngster has a half an hour of fun each day, except Sunday and Monday when the pool is cleaned out and aired out, splashing or swimming, depending on ability, about in the liquid wetness. The swimming pool is not only the center of interest and joy, but affords a great recreation and development opportunity for growing boys and girls.

ANOTHER CAR OF COAL

Our boys have to unload and haul about 16 cars of coal each year to the various storage bins located under our buildings. We have often remarked that the coming of these cars of coal seem to hit us at the most inopportune times. But such has not been the case this summer. They have come when we had time and talent for their handling. The way the boys take hold of the dirty job is a positive indication of their willingness to do hard tasks. They soon become as black as night. But what does that matter since they are "helping the Home!"

THE ROSE BOWL

In a given area of our truck farm there is a field that gracefully inclines from three sides towards a low level space at the bottom. The boys have named this area "The Rose Bowl." Each year the basin of this bowl is planted in beans in rows so thick that the beans cannot fall over, since there is another bean stalk in the way. The basin is of course more moist than other areas and this year, as in other dry years, has served to give us a fairly good supply of string beans. The sides of the Rose Bowl have been nicely terraced and between these terraces are curving rows nicely planted in sweet potatoes. So the Rose Bowl is now giving us beans and later on, we trust, will give us sweet potatoes. These edibles are more important to us than roses—as much as we like roses.

HE MADE "A" ON EVERYTHING

On this page is presented the picture of Billy Crews, who recently was promoted with honor to the fifth grade. His report shows that he made "A" on everything. Billy is one of the errand boys here at the office. It does not matter how much interested he gets in the reading of a story, he very willingly jumps up to run an errand when an errand is needed to be run. Billy was ten years old the first day of May. He is sponsored by the Harding Bible class of First church, Charlotte, the fine class of women which has done so many fine things for the Children's Home.

ROLLED SLEEVES

It is not an uncommon sight to one passing the infirmary to note a long line of children with a sleeve rolled up ready to take their turn at being inoculated against diseases. Dr. R. L. Carlton of the city health department and his assistants are serving our family mighty well in giving such vaccines as will prevent the visit of dreaded sicknesses. Already this summer have our children's teeth been treated and now we are in the process of treating their bodies. We are working that old ounce of prevention with all the poundage at our command.

Little Jimmy—Mother, can me and Billy have some cake?"

Mother—Not unless you ask gramatically, dear.

Little Jimmy—Well—Mother, may I have some cake?—Mutual Magazine.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

Most of the members of our graduating class have left the Orphanage. Four of the girls are taking a business course in Raleigh. A number of the boys and girls expect to take a business course or go to college next September, while others have already gotten jobs. It is very interesting to know that we have very little difficulty in securing jobs for practically all of our boys and girls who graduate from high school. One of our boys secured a very good job over 40 competitors. The splendid record that practically all of our boys and girls are making after leaving the Orphanage is highly gratifying to us.

* * * *

On last Tuesday the board of trustees of the Methodist Orphanage met in annual session in the superintendent's office. There were present 21 of the 24 trustees. This large attendance is an index to the deep and abiding interest that the trustees have in the welfare of our home. In addition to the routine business, the trustees planned to expand the Orphanage facilities for caring for more children. The board of trustees and the superintendent were enthusiastic over giving more of our children vocational training. It was the unanimous feeling of the board that the Orphanage should have larger financial backing from the conference. The board was very much disappointed over the fact there was a seven thousand dollar shortage on the Orphanage apportionment last year, while all other benevolences were paid in full. A committee was appointed by the board to call upon the bishop, pastors and churches to give their support to the cause of our fatherless children. The trustees are in full sympathy with the whole program of our church and feel that the Orphanage should not be side-tracked, and are appealing to every agency of our church to rally to the support of our cause so that proper consideration may be given our 313 children.

* * * *

Rev. J. R. Edwards, who is pastor of Mt. Gilead Methodist church, was attending summer school at Duke University. The class visited his church yesterday. We were very happy to carry our message to these friends. Mr. Armstrong took the place of his pastor nicely in the opening exercises. Mrs. L. P. Byrd, who is a good friend of Mr. Barnes and the Orphanage, invited me to her home for dinner and she accompanied us to our next appointment, Little River church, where Rev. S. Bagby is pastor. He, too, was away for the summer school. This was our first visit to this church. Many were there for the service.

Having only two appointments for this day, we were home in the evening by 8 o'clock. Some of the ladies, led by Mrs. Hoover, had a nice lunch packed for us. This the children enjoyed when we stopped and spread lunch in a nice little nook on a side road. Thanks to the people at both churches for their kindness.

Mrs. Nellie B. Rives.

SEE PEOPLE AS PEOPLE AND YOU WON'T KILL

Yes, what we want is a vivid sense of persons, of men and women like ourselves who love as we love, who labor anxiously as we do, who fret and fear, sorrow, rejoice, hope and pray.

We want to see men and women with their sweet and sad memories, their buried romances, frustrated dreams, their hearths and homes about which gather all that is precious and dear in life—who are, at those hearths, trusted and loved by a God-given few.

We are to see humanity as persons with immortal souls to save, souls set in lustful bodies and imperfect conditions, for whom Christ died.

And we are not to allow these homely and intimate pictures of them to be eclipsed by pictures of them as Jews or Gentiles, black or yellow, of this class or that. Nationally we should lose our hysterical fears if we saw nations like that; and domestically we should shed our bitterness, angers, and thirsts for revenge.—A. E. Whitham.

TIMELY AND INTERESTING

"A Steward in the Methodist Church," by G. L. Morelock. Cokesbury Press. Price 50 cents.

The book title and the name of the author insure a timely, readable volume. For of recent years the Methodist steward has come steadily into his own as an important factor in the on-going of the work of the church. The author, George L. Morelock, general secretary of the boad of lay activities, has brought to his task a rich store of personal experience as a steward himself, and years of training in the business of developing efficient laymen and in leading his church to a greater appreciation of and greater use of the lay forces.

Joe was taking his first train ride. When the conductor yelled "Tickets!" Joe handed his over.

But when the candy man came along, bawling, "Candy! Candy!" Joe clapped his hand to his pocket.

"Nossir!" he mumbled as best he could with a full mouth. "You can have my ticket, but you can't get my candy, too."—El Paso World Herald.

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Are you tired and cross? Ready to cry at the least provocation?



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Are your nerves all on edge? Take Lydia E. Pinkham's Vegetable Compound. Its soothing action quiets quivering nerves. You will eat better, sleep better, look better. Probably it will give you just the extra energy you need.

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says Mrs. Ann Hamilton of Indianapolis, Indiana. "I had to work long hours in a factory to support my three boys. Your medicine built me up, gave me restful sleep and quiet nerves."

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MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

ON TO LOUISBURG!

Less than a week remains now until the opening of our Young People's Assembly at Louisburg College on Monday, June 29. Registrations are literally pouring in every day, and indications are that we shall have a record enrollment this year. Applications are being considered in the order received, so all those desiring to attend this assembly should mail their registration fees at once to Miss Sara Spruill, Goldsboro, N. C., in order to be assured of a room at the assembly.

The assembly will open Monday afternoon, June 29, and will close Friday, July 3, at noon. All delegates are asked to plan to arrive not later than five o'clock on Monday afternoon. Rev. Walter Towner of Nashville, Tenn., will be the principal speaker at the opening service to be held on Monday evening.

FAYETTEVILLE DISTRICT LEADS

It is significant that the Fayetteville district, the home district of our conference vice president, Linwood Blackburn, has at the present time the largest advance enrollment for the Young People's Assembly of any district in the conference. Evidently Linwood, as well as the district director, Albert Thompson, has been hard at work in encouraging attendance at this assembly. During the past few weeks Mr. and Mrs. Albert Thompson have been tireless in their efforts to advertise the assembly and secure a large attendance from their district, and the advance registrations indicate their work has not been in vain.

YOUNG PEOPLE'S BANQUET

The young people's department of St. Paul church, Goldsboro, recently entertained at a banquet honoring the 19 members of the department who graduated from Goldsboro high school this year, the college students who had returned home, and two newly-wed couples. Rev. and Mrs. O. W. Dowd were included in the honored group, since they were celebrating their 15th anniversary. A surprise feature of the occasion was the announcement of the approaching marriage of George Baker, a member of the department, and Miss Florine Jeffreys of Fremont.

The nautical idea was carried out in the decorations and in the program. Guests were welcomed at the door by two "sailors," who helped them "come aboard" by means of a gangplank. Girls from the senior class in the intermediate department, dressed as sailors in white slacks and wearing sailor caps, served. The central table decoration was a ship model, and other ships were placed about the room. The Goldsboro high school colors of blue and white were used. The programs were fastened together with minature cotton rope which had an anchor tied to one end, and a life-saver (candy) to the other end.

Richmond Smith, department vice president, served as captain, or toastmaster. Toasts were offered to the high school graduates, the college students, the stewards and stewardesses (teachers), and to the "bridal sweets."

The climax of the program was a talk by Linwood Blackburn, appropriately called "The Captain and the Crew." He stressed co-operation among various groups in the church, and co-operation with the plan of our heavenly Captain.

About 75 people were present.

ROCKINGHAM AND WHARTON IN THE LEAD

According to the latest report from the secretary, Miss Sara Spruill, Rockingham church in the Fayetteville district and Wharton church on the Grimesland charge, New Bern district, have tied for first place in the number of delegates registered in advance for the Louisburg Young People's Assembly. Since many churches in the conference have not sent in registrations for the delegates allowed them, these two churches have been granted their requests and all of their delegates have been properly enrolled and admitted. Any other church in the conference that desires to send more than its quota of delegates may now send in the registrations of all extra delegates, and these will be accepted just as long as the room lasts at Louisburg.

OBSERVATION VACATION SCHOOL

A new feature in connection with the pastors' school this year was the observation vacation church school, which was held at West Durham Methodist church, June 7-14, with the West Durham church, the North Carolina and Western North Carolina conferences and the North Carolina pastors' school as co-operating agencies, and Miss Barnett Spratt of Nashville, Tenn., director of vacation church school work for the General Board of Christian Education, director of the school.

The purpose of the enterprise was primarily to provide more time for accomplishing the purpose of the West Durham church for its children, as well as to give pastors and other interested workers an opportunity to observe various activities including work, study, worship and play planned and carried on by the teachers and children.

Miss Corinne Little, director of children's division, Western North Carolina conference, was supervisor of the primary group and was assisted by Miss Mary Lee Starling, director of the children's division, Durham district, Mrs. Robert Umstead, Lakewood church, Durham, and Mrs. Frank Green, Duke Memorial church, Durham. The unit used with this group was "Learning About Our Church" by Fraser.

Miss Spratt supervised the junior group with Mrs. H. E. Spence, Duke Memorial church, Durham, and Miss Frances Goodwin of West Durham church, Durham, assistants, the text used with the juniors being "The Land Where Jesus Lived," which was written by Miss Spratt.

The intermediate department was supervised by Miss Reba Cousins, Durham district director of young people's work, with Miss Elizabeth Minness of the West Durham church acting as secretary. The course used was "The Church" by Lobingier.

A total of 61 pupils were enrolled in the school, 52 of whom attended two or more sessions, with 28 making a perfect record of attendance. Since the enrollment was limited to the membership of the West Durham church, it was felt that this was a gratifying percentage of the pupils enrolled in the various departments of the school.

One hundred and eleven persons observed in the school, 46 of the observers attending two or more sessions, with 23 Duke school of religion men and 12 pastors among the number. The total number of churches represented, exclusive of those with which the Duke students are affiliated, was 30.

At the close of each session conferences were held with teachers and observers to analyze and evaluate the work of the session, and to give guidance to workers who are planning schools in their local churches.

Observation schools are becoming increasingly popular and helpful providing, as they do, opportunity for workers to observe experienced teachers at work with children.

ENFIELD ORGANIZED

Under the leadership of the pastor, Rev. R. L. Jerome, the young people of the Enfield church were recently organized into a young people's division. Following a supper meeting at the church, at which 20 young people were present, the organization was set up with these officers:

President—Almeda Vick.
Vice President—Patricia Sullivan.
Secretary—Eunice Cuthrell.
Treasurer—Walter Garnett, Jr.
Worship Chairman—Mattie Batts.
Missions Chairman—Ruth McDaniel.
Evangelism Chairman—Louise Andleton.
Recreation Chairman—Cleo Matthews.
Publicity Supt.—Walter Garnett, Jr.
Adult Counselor—Mrs. R. L. Jerome.

With such excellent leadership this newly organized young people's division at Enfield is well on the way towards making itself a vital part of the church and rendering a real service to the young people of the community of which it is a part.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

WEDDING BELLS

On March 23 Miss Agnes Peacock was married to James David McSwain of Winston-Salem. At that time Mrs. McSwain offered her resignation to become effective on that date or as soon thereafter as her successor in the work could be selected. On May 6 at a meeting of the executive committee of the conference board of Christian education in Charlotte Mrs. McSwain's resignation was presented. In accepting the resignation the secretary of the board was requested to write Mrs. McSwain expressing appreciation for her service.

Letter of Appreciation

Franklin, N. C., May 6, 1936.

Mrs. James D. McSwain,
Box 828, Salisbury, N. C.
Dear Mrs. McSwain:

To the meeting of the executive committee of the board of Christian education in Charlotte on May 4 Mr. King tendered your resignation as office secretary, to become effective June 15. In accepting the resignation the committee instructed me to write you a note of appreciation on behalf of the board for the thoroughly excellent service you have rendered in the years you have served the board.

Glowing words of tribute were spoken concerning your splendid work. The members present agreed that much of the credit for the successful activity of the board in the years past was due to your efficiency as the office secretary. You may be sure that you have warm friends in the persons of the members of the board, and that our appreciation for the way you have handled the many trying details of your position is deep and genuine.

Our regret at losing you from the staff is, of course, tempered by our joy at thinking that you are entering into happy married life. Our best wishes for many years of happiness in the future are yours, as well as our thanks for the years of efficient service in the past.

Sincerely yours,
(Signed) C. C. Herbert, Jr.,
Secretary.

At Home in Greensboro

After ten years of faithful, efficient service Mrs. McSwain left the conference office on June 15 for Greensboro. Friends throughout the conference will be interested in knowing that Mr. and Mrs. McSwain are now at home, 208 South Edgeworth Street, Greensboro.

MISS RUTH BOWMAN, MT. AIRY, JOINS THE CONFERENCE STAFF

On May 6 the executive committee of the conference board of Christian education elected Miss Ruth Bowman, Mt. Airy, to succeed Mrs. McSwain in the conference office. Miss Bowman began her work on June 15. During the past four years Miss Bowman has attended Duke University, where she graduated on June 9, **magna cum laude.** As president of the Conference Young People's Organization, Ruth is well known to the young people and their leaders in Western North Carolina. Her friends will be interested in knowing that after the Young People's Assembly, July 6-11, she will also serve as conference director of young people's work.

ASHE COUNTY FELLOWSHIP MEETING

Sunday, May 31, it was my privilege to meet with the pastors and church workers of Ashe county in their county-wide fellowship meeting at Warrensville. Rev. G. R. Stafford, a former classmate at Duke, presided. Five of the six pastors in the county were present. These were A. G. Lackey, J. O. Cox, J. M. Green, G. R. Stafford and T. H. Houck.

The chairman called for reports from each of the pastors and church school superintendents. Items of interest were presented by each, and the value of this fifth Sunday fellowship meeting was apparent, even to an outsider. Especially helpful is this sharing of successes and failures among the pastors and leaders. I once had a whole county and a sizeable portion of two others under my care and was denied the privilege of fellowship with other Methodist ministers in the county. How it would have cheered my heart in those days to have attended such a fellowship meeting.

In the closing hour of the session opportunity was given for me to present the work of the board of Christian education and to discuss the value of the vacation church school and church school evangelism.

Jesse G. Wilkinson.

GROWING ON THE JOB

In addition to the regular pastoral duties one of our ministers has spent considerable time in studying Christian education by the correspondence method during the past winter. This thoughtful and aggressive minister writes the following good news to the conference office:

"Under separate cover I am returning the book, 'New Trails for the Christian Teacher,' which I had borrowed from your library. All this past winter I have been working on the course, 'Principles of Teaching Religious Education' from Central University. It has proven most enjoyable and practical as well as most helpful. As I see it, the way out is by means of the religious education route. I believe it the most permanent method of evangelism. I believe it now more than ever, since I have made this recent survey, and read so many fine books on this subject. I have been in conference about eight years and I have been trying to be a teaching preacher. Prior to my entering the ministry, I taught school for five years, this experience ranging from the grades through high school. For the past two years I have been teaching a Bible course here in our high school. This has been a most happy experience. That I may be able to be of greater service to my several churches, I would like to prepare to give the course, 'The Life of Christ.'"

The man who grows with his job will be ready for a bigger job when the time comes to move. It is interesting to know that several presiding elders are looking for men of this type at the present time!

CONGRATULATIONS TO WESLEY

It is of considerable interest to workers in Christian education to know that Miss Clarice Bowman, Mt. Airy, has recently accepted the position as director of Christian education at Wesley Memorial church, High Point. Since graduating from Duke in 1931, Miss Bowman has had graduate study in religious education and has served as director at Plymouth Congregational church, New Haven, Conn. We welcome her back to North Carolina and congratulate the Wesley Memorial church school in having her leadership.

CAMP DELLWOOD FOR GIRLS JUNE 27-JULY 4

When this issue of the Advocate reaches its readers Camp Dellwood for boys and girls will be nearing its end and our intermediate girls will be preparing for their trip to the camp. At the time of this writing the following girls are registered:

Lucille Fletcher, Boonville.
Mildred Whitner, Route 2, Shelby.
Nell Webb, Box 368, Shelby.
Lucy Lee Howell, Cherryville.
Betty Jo Reinhardt, Cherryville.
Evelyn Gobbel, Spencer.
Doris Mendenhall, Spencer.
Julia Tinsley, Spencer.
Catherine Young Spencer.
LaVerne Cornelison, Spencer.
Lane Porter, Franklin.
Dorothy Sloan, Franklin.
Ruby Alice Spinks, Connelly Springs
Carol Snider, Robbinsville.
Ruth Elliott, Robbinsville.
Eileen Pittillo, West Asheville.
Betty Russell, West Asheville.
Elizabeth Maney, West Asheville.
Norma Johnson, West Asheville.
Dorothy McElwain, West Asheville.
Helen McCall, West Asheville.
Omelia Robinson, Weaverville.
Dorothy Johnson, Weaverville.

"Belief and energy must be correlated. Convictions and conduct must be brought into harmony. Youth must not only know what is right; youth must do what is right."—Sherwood Gates.

Sunday School Lesson

JUNE 28

By Prof. Rollin H. Walker

Jesus Meeting Human Needs

Scripture—The Acts 10:38

Our Lord came to a dissolute and depressed world. "Deep loathing and sated lust made human life a hell." And he inspired men with a great hope that this might be a better world. "Repent," said he, "for the kingdom of heaven is at hand. God will forgive you." We see this all through his ministry. A sinful woman came into the house of a Pharisee to anoint his feet with her ointment, but before she had done so, she washed them with her tears of gratitude. Here was a man who held out hope for her, and did not despise her as utterly lost (Luke 7:36-50). He knew that she could be saved by the healing love of the Father.

All his miracles of healing conveyed to men the sacrament of reconciliation with God. When the leper heard him say, "I will, be thou clean," he felt in his soul not merely that his leprosy was cleansed, but that God had forgiven his iniquities. Indeed, when the paralytic was let down through the roof, before Jesus healed his body he said, "Man, thy sins be forgiven thee"; as though forgiveness was the one chief thing he was eager to impart, and as though it was a partof the process of healing his body (Luke 5: 17-26). And at the end the risen Christ inspired the apostles to go out and preach the gospel of repentance and the forgiveness of sins (Luke 24:47). As often as they met together, they were to take the sacrament symbolizing the blood of the New Testament which was shed for many unto the forgiveness of sins (Luke 22:14-23). Christ came not merely to hold before men a great ideal, but to cure the rooted perversions of their nature, to give them an antitoxin for the pervasive and poisonous infections that paralyze the will, cloud the mind, and impede every motion toward God as with a dreadful moral arthritis. This is the very heart of the gospel. Jesus does more than teach men: he cures them. And his cures extend to all their ailments, whether physical or psychological.

Religious Ideals Revolutionized

Jesus revolutionized the popular ideal of the religious life. Most men had felt that to be saved one must enter upon a long course of discipline, do this and do that, and at the end of this hard and repressive process he might hope to earn salvation. Jesus taught on the contrary, that God was seeking men. The Son of man came to seek and to save that which was lost (Luke 19:1-10). He spoke the parable of the lost sheep and the lost son to show that heaven was watching with inexpressible eagerness for the first wistful longing of the sinner for the Father's house, and was ready to run and welcome him like the father in the parable (Luke 15:3-32). Hence, according to Jesus, religious duty was simply to accept the salvation of God, and then out of overflowing gratitude to love one's fellow sinners and seek to be as merciful to them as God has been to us.

Jesus bound men together with the cords of love. He taught the respectable to see the good in the publicans and the outcasts. He went home to dinner with Zacchaeus to the disgust of the Pharisees who despised all publicans, and he even made a publican one of his apostles. More than that, he overreached the boundaries of nationalism. A man belonging to the despised race of the Samaritans is held up as the ideal neighbor (Luke 10:25-37). A centurion of the Roman army of occupation is pointed to as the supreme example of faith (Luke 7:1-10). And Jesus proclaimed that his death is to have a world significance. This gospel, said he, is to be preached in all nations. In place of seeking first the kingdom of Israel and despising other nations, the Jews are taught that the best way to serve their own people is to seek the good of all men. "Seek ye first," said he, "the kingdom of heaven" Luke 12:31), the universal reign of brotherhood.

Every Man Helping in the Task

Every man is to have a part in this glorious world enterprise. Every humble drudging task is to be dignified as a part of the work of conquering the world for Christ. Indeed, we are to vie with one another in their efforts to perform the lowliest task, for by this means alone they could become great in the kingdom of heaven.

And Jesus not only linked all the activities of a man with a great world enterprise, but he linked men's deeds to an immortal future. He brought life and immortality to light through his gospel, and thus illuminated the darkest mysteries of human experience. The starving Lazarus at the gate of the rich man is taken by the angels to the great feast in heaven and put in the place of honor next to Abraham (Luke 16:22). And on the journey toward the better country man is to have the immeasurable and inexpressible comfort of prevailing prayer (Luke 11:1-13; 17:5-6; 18:1-8). He is told to pray without ceasing, and he is assured that his heavenly Father is more willing to hear than earthly parents are to give good gifts to their children. Nay, more, in his time of weakness he is able by his faith to move mountains, for the power of Christ will re-enforce him.

How appropriate is this lesson for the confused, chaotic days in which we live! —Northern Advocate.

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PROTECTION AGAINST OLD AGE

JERUSALEM'S CONQUEROR DIES DISILLUSIONED

First it was Lawrence of Arabia who died embittered by the knowledge that the war which he fought, and in which he led his comrades to their deaths, had been betrayed by an unworthy peace. Now it is Allenby, conqueror of Jerusalem and Lawrence's wartime chieftain. The press tells at great length of the career of Field Marshal Viscount Allenby, "the last crusader," the victor over the Turks, who, after his great victory on the storied plains of Megiddo, entered the Holy City through the Jaffa gate on foot. Allenby was, with the exception of Lawrence, the one British military leader who came out of the war with a reputation for genius at warfare. (Part of his genius lay in his ability to recognize the value of Lawrence, and use him). But not so much is said of his years following the war. First as military commander in Palestine, later as high commissioner in Egypt, later still as a retired military man in England, he brooded on the events which had followed the period of his conquests. Finally, only about two months ago in his rector's address at Edinburgh University, he blurted out what seemed to him the truth: "The glory of conquest is departing. Its gains are Dead Sea fruit; its legacy bitter memories alone." For him, the "last crusade" led to the Dead Sea.—The Christian Century.

COULD THIS BE REFERRING TO THE TOWNSEND PLAN?

The business of the world would not go on very well if suddenly we took out of it the men who had passed their sixtieth birthday, for then we should take out the experience and the mature judgment which steady action.—Henry Ford.

Children's Storyland



ROBIN IN THE RAIN

By Carrie Belle Boyden

Robin stood at the window looking out at the dripping trees. Little rivulets were running down the window-pane making dirty streaks on the glass. It reminded her of her little brother's face; he was crying because he could not play outdoors.

Robin began to sum up her own grievances that morning. Her mother was ill in bed; her father was working on an out-of-town job; Freddie, her small brother, was cross with a hard cold; she was getting behind with her school work because of sickness at home, and most of all, she was twelve years old today and had been promised a party on her birthday. Instead, here she was at home —and even the weather was weeping. That thought made Robin laugh a little, but it was a sorry little laugh. Anyway, if she laughed maybe the weather would too, sooner or later.

"Robin," called her mother, "will you please fill my hot water bottle again?"

When Robin returned to her mother's room, Mrs. Wilson said: "Mother hasn't forgotten what day this is. I am sorry that I am ill and that daddy is away, but before the day is over perhaps something nice may happen."

Tears filled Robin's eyes, but she smiled them back. Mrs. Wilson continued: "I have just been thinking about twelve years ago today when you were a tiny little baby. It was raining just like this and I was watching the raindrops tinkle against the window-pane. Suddenly a little robin flew down to the window sill and hopped up and down chirping so cheerily. We named you Robin for you are such a cherry little person."

Robin laughed. "Well, I must hop out into the kitchen and cheer up Freddie and do the dishes and clean up the house. If you want me, just—warble." And with bright eyes Robin flew out into the kitchen.

She gave Freddie a pan of dried beans, a spoon, and a few small glass jars to fill, and he was soon busy and happy. She fixed a pan of fluffy suds and the dishes were soon shining and bright. Then she got out the old cook book and looked up custards. In another hour a row of yellow custards were cooling on the rack. When noon came she prepared for her mother a dainty tray with a bowl of soup, toast, and a custard, adding a few nasturtiums in a slender glass vase.

After lunch she put Freddie to bed for his afternoon nap, put the house in order ,and then sat down with a book. A little later a neighbor dropped in to call on Mrs. Wilson. She complimented Robin on being such a capable little nurse and said that her mother looked better already. Then she added: "I'll be glad to stay here a couple of hours and let you run across to see my girls for a while. They ought to be home from school any minute now."

Robin's mother told her to run along. "Put on your pink flowered dress," she said. "You might as well wear it, for it is washable."

It took Robin only a few minutes to brush her curly hair and slip into the new dress. She decided that she had the best mother in the world, even if she was sick.

On reaching the house across the street, Robin rapped lightly and then walked in. She called "Dorothy—Marian," but no one answered. "Probably they haven't got home yet," Robin thought. "Or maybe they are stopping at one of the girls' houses." She was disappointed, for the house seemed very quiet and lonely. "Not even a cat for company," she thought. But she picked up a magazine and was soon interested in a story.

Then, all of a sudden, the door burst open and in rushed a regular cyclone of girls who pounced upon her and danced her around the room shouting, "Happy birthday!" When Robin regained her breath she realized that she was having a surprise birthday party, and her eyes shone. Dorothy told all the girls to be seated and then she brought in a large family umbrella. Presenting it to Robin, she asked her to open it. Robin did so, and out fell a shower of little packages filled with handkerchiefs, perfume and other dainty things a girl loves.

After a few games, Marian and Dorothy opened the dining room door and there was the table all set with silver and flowers. In the center was a large white birthday cake with twelve pink candles marching around it. From a freezer full of ice cream in the kitchen Marian and Dorothy served the plates, while Robin carefully cut the big birthday cake. There never was such a soft, fluffy, delicious cake as that was, Robin thought, and no one ever had a lovelier birthday party. The girls were so dear, tellnig her how they had missed her.

By this time the sun was shining and all the world was beautiful. The other girls escorted Robin home, helping her carry the gifts, and a generous piece of cake for her mother and Freddie.

After Robin had shown her mother all the gifts that the big umbrella had held, she was told to look on the hall table. Opening a package that the postman had brought, she found it contained a beautiful book of myths and old legends bound in blue and gold which her father had sent.

When Robin went to bed she thanked God for her lovely birthday. She reviewed the whole day in her mind from its rainy beginning to its sunshiny end, and she thought: "How foolish it is to pity yourself! For something nice is sure to happen, soonor later, and this time it was—sooner."—Zion's Herald.

THE CALL OF THE BOY

By Charles C. Keith

We have heard about tariff and taxes,
  And problems of ruling the state;
We know all about parties and platforms,
  And politics little and great.
But midst all the din and confusion
  Of struggle for riches and joy
Have you heard the new note that is sounding?
  Have you heard the call of the boy?

Louder and louder we hear it,
  A cry from the homes that we view,
A call from the men in the making
  Commanding attention from you.
It tells of the training of leaders
  And this is the call we enjoy;
It tells of defeat at the outset,
  'Tis a pretty grim call from the boy.

It shows us a home life repulsive,
  Made worse by the demon of drink,
With children existing, not living,
  What chance for a boy do you think?
Yet bravely he battles—a hero,
  And greets us with manifest joy
When we conquer the pride that is stubborn,
  And answer the call of the boy.

The scene of our story has shifted,
  It is night, and a boy has left home;
He meets the gang down at the corner
  Where evils unspeakable roam.
Then actions take place that are tragic,
  For wild, reckless pleasure decoys;
And souls that were white have been darkened,
  'Tis a pitiful call from our boys.

And we who are grown must remember,
  When tempted to watch them askance,
That most boys who go wrong are not vicious,
  And all that they ask is a chance.
Just a chance to make good in the battle,
  Amid all the strife and the noise,
They are pleading for this—will you grant it?
  Will you answer the call of the boys?

—Industrial School Journal.

North Carolina Christian Advocate

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July 9-19—Corbin, Ky.
July 23-August 2—Wilmore, Ky.
August 3-16—Mendon, Ohio.
August 18-23—Balls Creek Camp, N .C.
August 28-September 6—Salem, Va.
Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
THIRD ROUND

June
Mt. Tirzah, New Bethel, 11 27
Person, Oak Grove, 11 28
East Roxboro, 7:30 28

July
Mebane, 8 1
Milton, Connelly, 11 5
Graham-West Burlington, W. Burlington, 7:30 5
Duke Memorial, 8 7
Roxboro, 8 8
Chapel Hill, 8 9
Durham Ct., Pleasant Green, 11 12
Webb Avenue-Holt's, Webb Avenue, 8 12
Front Street, 8 15
Yanceyville, Shady Grove, 11 16
Siler City, First Church, 11 19
Moncure, Osgood, 3 19
Pittsboro, Pleasant Hill, 11 25
Bahama, Mt. Tabor, 11 26
Andrews-Massey, Soapstone, 3 26
Duke's Chapel, 7:30 26

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

June
South Mills, Sharon, 11 and 1 27
Kitty Hawk, Duck, 11 28
Moyock, Memorial, 8 28

July
Pasquotank, Hall's Creek, 11 and 1 3
South Camden, Perkins, 11 5
Currituck, Hebron, 8 5
Hertford, 8 8
Gates, Philadelphia, 11 and 1 11
Edenton, 11 12
Ahoskie, Colerain, 3:30 12
Murfreesboro-Winton, Union, 8 12
City Road, 8 15
Chowan, Evans, 11 and 1 18
Roper, Mackey's, 11 19
Columbia, Holly Grove, 3:30 and 8 19
First Church, Elizabeth City, 8 22

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

June
Hemp, Smyrna, 11 28
West End, Marcus, 3 28
Mt. Gilead, 8 28

July
Jonesboro, Poplar Springs, 11 5
Person Street-Calvary, Gardner's, 3 5
Laurinnburg, 8 5
Fayetteville Ct., 8 6
Carthage, Cameron, 8 8
Wadeville, Sardis, 11 12
Ellerbe, Jones Springs, 3 12
Troy, 8 12
Hay Street, 8 15
Rowland, Centenary, 11 19
Goldston, Cumnock, 3 19
Broadway, Memphis, 11 26
Aberdeen, Roseland, 3 26
Glendon, Fair Promise, 8 26

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
THIRD ROUND

June
Seven Springs, Zion, 11 27
Snow Hill, Tabernacle, 11 28
Hookerton, Maury, 3:30 28

July
Grifton, Edwards, 11 3
Ayden, 11 5
Jones, Oak Grove, 3:30 5
Ocracoke-Portsmouth, Ocracoke, 7:30 7
Dover, Asbury, 11 12
La Grange, Trinity, 3:30 12
New Bern, Centenary, 8 15
Aurora, Bonnerton, 11 17
Oriental, Kershaw, 11 19
Pamlico, Alliance, 3:30 19
Kinston, 11 26
Pink Hill, Woodington, 3:30 26
Straits-Harlowe, Tuttle's Grove, 11 31

August
Newport, Bethlehem, 11 1
Greenville, 11 2

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

June
Raleigh, Epworth, 11 28
Raleigh, Jenkins Memorial, night 28

July
ebulon, Wendell, 11 5
Franklinton, Wesley, 3 5
Youngsville, Bunn, night 5
Louisburg, 11 12
Creedmoor, Grove Hill, 3:30 12
Henderson, First Church, night 12
Raleigh, Edenton Street, night 13
Fuquay, Cokesbury, 11 19
Erwin, Angier, 5 p. m. 19
Cary, night 19
Oxford, night 22
Bailey, Mt. Pleasant, 11 26
Garner, night 26
Raleigh, Central, night 29

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

June
Kenly, Lucama, 8 23
Norlina, Zion, 11 27-28
Warren, Bethlehem, 3:30 28
Weldon, 8 28

July
Garysburg, Oak Grove, 11 5
Littleton, Bethel, 3:30 5
Warrenton, Hebron, 8 5
Rich Square, Pinners, 11 12
Scotland Neck, 8 12
Conway, Severn, 11 19
Northampton, Rehobeth, 3:30 19
Roanoke Rapids, 8 19
Rosemary, New Hope, 3:30 26
Seaboard, Sharon, 8 26-27

August
Rocky Mount Ct. 2
Enfield, Central Cross, 3:30 2
Halifax, Ebenezer, 8 2
McKendree, Conetoe, 11 9
Tarboro, 8 9
Stantonsburg, 11 16
Farmville, 8 16
Walstonburg, 11 23
Clark Street, 8 23
South Rocky Mount, 11 30
Spring Hope, ... 30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

June
Chadbourn, Fair Bluff, 11 28
Lumberton, Chestnut Street, night 28

July
Roseboro, Halls, 11 5
Wilmington, Trinity, night 5
Epworth-Wesley, Federal Point, 11 12
Wallace-Rose Hill, Charity, 3 12
Town Creek, Delco, 11 19
Tabor City, Zion, 3 19
Garland, Epworth, night 19
Fairmont, Bethesda, 11 26
Lumberton Ct., Buies, 3 26

August
Shallotte, Sharon, 11 2
Southport, night 2
Burgaw, Watha, 11 9
Faison-Kenansville, Friendship, 3 9
Warsaw-Magnolia, Magnolia, night 9
Brunswick, Union, 11 16
Carvers Creek, Council, night 16
St. Pauls, Regans, 11 23
Scott's Hill, night 23

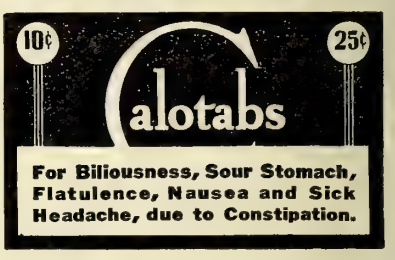
Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

June
Flat Rock, Edneyville, 11 28
Acton, Acton, 8 28

July
Sandy, Big Sandy, 11 5
Asheville C., Emma, 3 5
Laurel ,Mt. Pleasant, 11 12
Leicester, Leicester, 8 12
Fairview, Sharon, 11 19
Saluda-Tryon, Tryon, 8 19
Central, 11 26
Black Mountain, 8 26







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CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

	June
Bethel-New Hope, New Hope, 11	28
Morven, Sandy Plain, 2:30	28
Wadesboro, night	29
	July
Thrift-Moores, Moores, 11	5
Big Spring, night	5
Ansonville, Concord, 11	12
Lilesville, 2:30	12
Polkton, Wightman, 11	1f
Peachland, Fountain Hill, 2:30	1f
Monroe, Central, 11	26

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

	June
Stanley, 11	28
Rock Springs Ct., Mt. Pleasant, 2:30	28
Gatsonia, East End, night	28
	July
Kings Mountain, 11	5
Bessemer City, night	5
Polkville, Clover Hill, 11	11
Cramerton, 11	12
Dallas, Puett's Chapel, 3	12
Gastonia, Trinity, night	12
Belwood, Palm Tree, 11	18-19
South Fork, 3	19
Crouse Ct., 11	26
Lincolnton Ct., Marvin, 3	26
Gastonia, Bradley Memorial, night	26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
THIRD ROUND

	June
Mt. Pleasant, 11 and 2:30	28
Gibsonville, 11 and 2:30	28
Ward Street, 7:30	28
	July
New Hope, 11 and 2:30	5
Randleman, 11 and 2:30	5
Asheboro, First Church, 11	12
Farmer, 11 and 2:30	12

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
THIRD ROUND—IN PART

	June
McDowell Ct., Bethel, 11	28
Table Rock, Linville, 3	28
Valdese, night	28
	July
Rutherfordton, Gilboa, 11	5
Gilkey, Mt. Hebron, 3	5

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
THIRD ROUND

	June
Danbury, Pine Hall, 11	28
Sandy Ridge, Snow Hill, 3	28
Walnut Cove, Palmyra, night	28
	July
Spray, 11	5
Stoneville-Mayodan, Stoneville, night	5
Leaksville, night	8
Elkin, 11	12
Ronda, Maple Springs, 3	12
Jonesville, Longtown, night	12
North Wilkesboro, 11	19
Yadkinville, 3	19
Dobson, Siloam, night	19
Mt. Airy, Central, 11	26
Pilot Mountain, Whitakers, 3	26
Madison, night	26

SALISBURY DISTRICT
Charles S. Kirkpatrick, P.E., Salisbury, N. C.
THIRD ROUND

	June
Granite Quarry, Providence, 11	28
New London, Bethel, 3	28
East Spencer, Main St., night	28

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

	June
Hickory, Westview, night	24
Hickory, First Church, 11	28
Newton, night	28
	July
Davidson, Fairview, 9:45	5
Olin, Snow Creek, 3	5
Hiddenite, Liberty, 11	12
Lenoir Ct., Olivet, 3	12
Lenoir, First Church, night	12

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

	June
Fines Creek, Cattaloochee, 11	28
Delwood, Maple Grove, 3	28
Clyde, Harmony, night	28
	July
Sylva, 11	5
Andrews, night	5
Franklin Ct., Snow Hill	12
Bryson City, night	12
Cullowhee, 11	19
Hayesville, Myers Chapel, 3	26
Murphy Ct., Peachtree, night	26

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

	June
Ogburn Memorial, Shiloh, 3	28

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IN MEMORIAM

ELMORE—Mrs. Maud Della Elmore, wife of Clarence R. Elmore, died in the Burrus hospital, High Point, June 13, 1936, at the age of 37 years, 11 months and 18 days. She leaves her husband; one daughter, Marcial Elmore; her parents, Mr. and Mrs. F. W. Russell of Randleman; five brothers and two sisters, and one grandparent, Mr. E. C. Burgess of Asheboro. She had been a faithful member of Proximity Methodist church and was a much beloved Christian woman. She was laid to rest in the cemetery at Randleman after a service conducted by her pastor and Rev. J. H. West in the presence of a large assembly of sorrowing friends. We shall see her after a while.

WHITSON—Sister Arabella Pearce Whitson was born April 10, 1861. At the age of 12 she joined the Methodist church, and for 63 years remained a loyal and faithful member.

On October 26, 1882, she was married to Rev. J. W. Whitson, and for over 53 years they traveled together life's long road. Three children came to bless this union—Macon, the captain of the ferry boats plying between Norfolk and Portsmouth; Antley Elvira, who died some years ago, and Samuel Pearce, the present superintendent of Sharon church school.

For several years she followed her husband on several charges in the itinerant ministry until her failing health compelled him to retire. On April 9, 1936, after a long illness in which she bore with noble fortitude the pain of much suffering, her soul slipped its moorings from the shores of time and put out for the other shore. Her long Christian life was beautiful and sublime in its influence upon her home, family and friends.

Lewis Edward Sawyer.

GAITLEY—Willie Isaac Gaitley was born in Richmond county March 13, 1862, and died in Maxton April 11, 1936. Some 35 years ago he moved to Maxton and has lived in or near most of the time since. He engaged extensively in farming and was considered one of the best in that section of fine farmers.

My life became linked with his when I was his pastor. He was a member of the church at Maxton, contributing liberally according to his means and serving faithfully as steward. In my third year there I was desperately ill for many weeks; he was a near neighbor, and a blood brother could not have been kinder.

He is survived by his wife, Mrs. Ella Louise Van Hook Gaitley, and three daughters, Misses Carrie, Ethel and Pansey.

For a long time he had been an invalid and his going, though sudden, was not unexpected. The passing of my friend grieves me greatly, but I hope to see him again in our Father's house of many mansions. N. H. D. Wilson.

RESOLUTIONS OF RESPECT

One of the events lying across the pathway of every human being, but which always challenges the attention and serious thought of every sober-minded person, is death. We almost involuntarily ask, Why? We are not perplexed by this question if and when we can contemplate that the rays of the setting sun cast a long shadow back over an active, well spent, ripe life, sweetened by oft communion with his Lord and his fellowmen. Such was the death of Dr. G. B. Patterson. We are consoled by the thought that he has entered into a well deserved rest. He had strong convictions, and was always ready to do battle for them because he thought they were right.

In the passing of Dr. Patterson, Hay Street church has lost one of its most faithful and loyal members, one who had gladly rendered active and devoted service to it through a great number of years as a member of this board. We will sorely miss his always alert and sound judgment, and know that he found joy and consolation in being able to pass his work on into the hands of his own sons and daughters as his immediate successors.

Whereas, we, his co-workers, appreciated Dr. Patterson's life and services, both as a citizen and a member of this church, and desire to make a permanent record of same, along with our profound sense of loss in his going. Therefore be it resolved by the board of stewards of Hay Street M. E. Church, South, in meeting assembled:

First, That the board of stewards of Hay Street church, as well as the whole church and community, have sustained a severe and far-reaching loss in the death of our friend and brother.

Second, That we extend to his bereaved children and loved ones our very deepest sympathy in their great bereavement, and commend them to the loving care of Him who can and will strengthen and bless them in their trouble.

Third, That a copy of these resolutions be spread on the minutes of our board, a copy sent to the family, and a copy be sent to the North Craolina Christian Advocate for publication.

By R .W. Herring,
Chm. Committee.

RESOLUTIONS OF RESPECT

We, the members of the Helen Harrison missionary auxiliary of Maury Methodist church, wish to pay loving tribute to our loyal co-worker and first president, Mrs. C. E. Spivey, who departed this life May 30, 1936; therefore be it resolved:

First, That we bow in submission to God's will.

Second, That we are grateful for her years of service, the influence of her Christian life, and her unwavering devotion to her church and her missionary society. Her absence leaves a vacancy that will be hard to fill.

Third, That we hereby extend our sympathy to the bereaved husband and relatives and commend them to that Source from which she drew her spiritual strength.

Fourth, That a copy of these resolutions be sent to the husband, a copy to each of the local papers, a copy to the North Carolina Christian Advocate, and a copy recorded in our minutes.

Mrs. J. B. Frizzelle,
Mrs. H. J. Hagan,
Mrs. S. M. Hardy,
Mrs. R. E. Mayo.

IN MEMORIAM

Funeral services for Mrs. Margaret Gibbs, 71, Lake Landing, N. C., were conducted at Amity church April 30. Floral tributes were many and beautiful.

Mrs. Gibbs was faithful to her church and was a charter member of the Ladies' Aid Society.

She is survived by two sons, Mr. O. B. Gibbs, Lake Landing, and Mr. Jule Gibbs, Farmville; two brothers, Mr. John Gibbs and Mr. Walter Gibbs, Lake Landing; one half-brother, Mr. Ed Gibbs, Bath, and several grandchildren.

Mrs. J. E. Mann.
Mrs. W. O. Cox,
Mrs. R. E. Carter.
Committee.

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15Oct36

Lloyd George at Gipsy Smith's Diamond Jubilee Celebration in London

"He is," continued Mr. Lloyd George, "one of the most remarkable men of his generation. I come from a country where in my young days the great preacher was the hero in every household. It was to them we owed most. Since those times the hero-worship has been shifted from the pulpit to the screen. I belong to those less enlightened and more primitive days (Applause). I am here as a relic of that generation (Laughter). Other speakers are more competent than I to speak of the work the evangelist has done, but I know he conducted one of the most successful missions in my constituency. A man who can carry to the hearts of millions in his time the noblest and most hopeful message ever delivered to mankind on earth must have made a deep impression and had a great influence on the life and character of his generation. He has attracted greater attention than any speaker of his day. If I were lost in the wilds of western America or in the bush of Australia where they have never heard of British politicians (Laughter), and I did not know what to do, I would go to the first squatter's or miner's hut and I would knock at the door and say 'I am an old friend of Gipsy Smith' (Laughter). He would say, 'What—do you know him?' and I would say, 'Why, he used to visit me in a place called Downing Street where I served a long term of very hard labor (Much laughter). He was kind to me then and was one of the few men who believed at that moment I was not past praying for, (Laughter). Then the squatter would say, 'Come in my friend, and do and have whatever you like!' (Applause). Now what is the secret of Gipsy Smith's power? I have been reading an extraordinarily interesting book, "Press, Pulpit and Pew," by "H.M." of the Methodist Recorder, and that truly says the Gipsy has the rare and divine gift of simplicity. The greatest preacher this world has ever seen was understood by the common people. They therefore heard Him gladly, and, thank God, they are hearing Him gladly today. I am glad you look so fit, Gipsy, and that you are carrying your message to a world which stands more in need of it than ever—a world nearer the brink and the abyss than I care to think; a world where wrong is bold, daring, reckless, and, unfortunately, triumphs; where righteousness is timorous, faint-hearted, fearful, inept! (Applause). This is the world that needs to be saved. The great struggle of twenty-years ago seems to have left mankind with a tired heart (Hear, hear). The devil is tireless! We need Gipsy Smith to go on grappling with him. We need Gipsy Smiths in religion, in politics, in economics and in international affairs (Applause). You say the Gipsy is a man of extraordinary personality. That is true. You say he is a man of genius. That is true. I would rather acclaim him tonight in the old and fine Scriptural phrase: 'There was a man sent by God' ("Hallelujah!") and his name was Gipsy Smith" (Applause).

—The Methodist Recorder.

SAVE JUNALUSKA CAMPAIGN!

W. A. LAMBETH, Director
Wesley Memorial Church
High Point, N. C

S. C. KIRKMAN, Treasurer
Care of Wachovia Bank and Trust Company
High Point, N. C

First Church, Wilson, First in North Carolina Conference and Second in the Connection!

The Rev. A. J. Hobbs, pastor of the First Methodist church of Wilson, has sent a check for $216 to S. C. Kirkman, treasurer, this being the six per cent quota in his fine and generous congregation.

Hurrah for the co-operation of our preachers in this dire emergency! How many other charges in North Carolina will report by next Monday that their quotas have been raised and sent in to the treasurer?

Virginia Conference

How encouraging it has been this week to read the letters which the presiding elders of the Virginia conference have sent to Bishop Mouzon! These letters express the desire to give the fullest co-operation to the plan proposed for raising the money. In most of the districts, Junaluska Day will be observed, with a collection taken, in all the churches, on the twelfth of July. A hand-wave of appreciation to Bishop Mouzon and the presiding elders of the Virginia conference!

First Church, Salisbury

On last Sunday morning the following item, written by the Rev. W. A. Newell, pastor, appeared in the bulletin at First church, Salisbury:

Lake Junaluska

The Methodist Church is engaged in a heroic attempt to save Lake Junaluska. It will require $105,000 to do this work. This will clear the indebtedness and give the church clear title to all the property. The property is worth several times this amount.

Our own Bishop Paul Bentley Kern is head of the committee having this important matter in hand. Our own Dr. William A. Lambeth is in charge of the campaign. We know and love them both. We should give them our ardent support in the great work they are doing.

Lake Junaluska serves the entire church east of the Mississippi River. Here the great conventions of the church are held and it is the Southern Capital of Methodism. The imminent union of all Methodism will add to its tremendous importance to the united church.

Lake Junaluska is the gateway to the Great Smoky Mountain Park. This fact will draw many thousands to this lovely region and will add to the popularity of Lake Junaluska.

Over $600,000 has been spent upon this property. Prior to this time it has been held by private interests. These men have carried on because of their love of the church. They have reached the limit of their resources. It has been sold under mortgage. We must redeem it. It will then be the property of the church and no private interests will own a single dollar of the stock.

Bishop Kern says: "We have got to save it. There is no use talking anything else. Methodism cannot forfeit her great Assembly. But it can be saved only in case everybody does his part. If we should lose Junaluska we should have to start to build another somewhere. No, we shall not lose Junaluska. We shall save it for the glory of the church and the honor of God."

The members of First church should make a liberal offering for this great enterprise. Let's get together and lend a hand.

Another Good Woman!

Mrs. Frank Siler, who lives at Lake Junaluska, recently handed thirty dollars to Mr. James Atkins, Jr., at the Lake. Some of this she solicited, and some of it she gave! She is the widow of a preacher who loved Junaluska and built a cottage there for their last home on earth!

Denominational Pride

The Baptists of North Carolina have an Assembly at Ridgecrest which is paid for and out of debt! The Presbyterians have an Assembly at Montreat which is paid for and out of debt! Both the Baptists and the Presbyterians have a right to be proud of their summer meeting places.

The success of the Baptists at Ridgecrest and of the Presbyterians at Montreat now makes the Methodists hang their heads in denominational shame! If the Methodists do not now save Junaluska, they will hereafter be embarrassed when they drive to Asheville by way of Ridgecrest and Black Mountain. Montreat is so near to Black Mountain that a passer-by can hardly fail to think about the beauty of the stone hotel there and the elegance of the surroundings.

If we lose Junaluska, few of us will be willing to drive from Asheville to Waynesville hereafter, because we know that we shall have to pass the old Assembly grounds with the beautiful lake. It will then hurt us to recall that the Electric Cross once stood on a high promontory there and made us all think of the Sea of Galilee and Mount Calvary.

If the other denominations can have summer assemblies, surely the Southern Methodists can, too!

W. A. Lambeth.

It is only six weeks till the $105,000 must be paid if we save Junaluska. Let's move with haste to the completion of this task. It does not take long for six weeks to slip away in midsummer.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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What is the cynic worth anyhow? Why not answer that he puts a bright spot in a drab world when he constructs a sentence like the following: "The two quadrennial American political lunacies have come to their bedlam end."

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If you love the sea stay off the big ships. They cross too quickly. Instead of four days take eight to cross the Atlantic and you will know the real joy of a sea voyage. Too much haste destroys the pleasures of life on "the wide expanse of old ocean."

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The negro spiritual runs: "Standing in need of prayer, standing in need of prayer; Lord, it's me, standing in need of prayer." But Rev. Marshall Shepherd, who prayed at the Democratic convention in Philadelphia while Senator Smith of South Carolina "took a walk," says, "It's Senator Smith who is standing in need of prayer." It appears to us there is one other Smith "standing in need of prayer."

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Why will not those who are so eager for the coming of a system of regimentation of life such as prevails over the seas take up their abode in Russia? They remind us of the ingrates who spend their days villifying the church, yet they are eager to share the benefits the church brings. They are on a level with those preachers who eat the bread of organized Christianity as they berate the paganism of the present social order.

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The corn and cotton will soon have been "laid-by" and in consequence the rush of farm work will be past till early autumn. Now the revival meeting! At the district conference a majority reported, "We have not held our revivals yet and haven't received many into the church so far." Dearly beloved, the time is at hand to reap, you yourself being judge. "What will the harvest be?" May the reaper come rejoicing bringing his sheaves with him.

"The Lord was not in the wind." We believe the Good Book says "whirlwind." If so, what difference does it make, for it was only wind. The whirlwind is only a straight forward wind that "goes round and round," like modern music. The point is that the Lord is not in the wind even if it emenates from the "sacred desk," unless accompanied with ideas.

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Certain decisions, such as whom one is going to marry or what one's life work is to be, are the most important things of life. But how about the daily decisions of life that have to be made from hour to hour? The standards of values that we set and the choice of the things that count are of daily moment. One may be an Esau, concerned about the present moment's gratification; or one may be a Jacob, able to take the long look, and able to see the angels on the ladder of the skies.

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Have you heard this story by Mark Twain? Even so, it is good enough for a second reading. Here it is: "Boys, I had great presence of mind once. It was at a fire. An old man leaned out of a fourth-story window calling for help. Everybody in the crowd looked up, but nobody did anything. The ladders wern't long enough. Nobody had presence of mind—nobody but me. I came to the rescue. I yelled for a rope. When it came I threw the old man one end of it and told him to tie it around his waist. He did so and I pulled him down."

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We are most tolerant of ourselves but fearfully exacting of others. A case in point: An enthusiastic pastor dogmatically declared from his pulpit that the recent nomination of the President was tatamount to an election. This enraged some of his best paying Republicans and it did the same for certain Democrats who have no use for a President that makes "industrial dictators of brewers and distillers." We are not even tolerant enough to allow others the privilege of disposing of their opinions if perchance they run counter to our notions.

Dr. Otterbein at Duke University

DR. F. W. Otterbein, pastor North Austin English Evangelical Lutheran church, Chicago, brought most interesting messages to the Duke institutes this June. The hour he told the story of his church and its work and growth was brim full of interesting suggestions as well as the disclosure of the marvelous record made for more than a decade in that section of Chicago.

This church at the present time numbers nearly five thousand members, and three services are held each Sunday to three different congregations. The sermon and the service are the same for each congregation. One congregation gives place to another—the third service being held at 12:30. The church seats about 2500.

Dr. Otterbein preaches each Sunday a gospel sermon in which he strives to make each one present feel that it was good to be present. He would have each as he passes out into the world to experience something of the power of the gospel in his own life. Those added to the church each year on confession of faith runs with fine regularity from two to three hundred members. The Sunday services are at the center of the work being done, but of equal moment is the wonderful organization that keeps in such intimate touch with the people of that section of the city. To tell of this would be a long story—too long for this place.

The hundreds of volunteer workers used in such a fine and effective way count for much. Without these the church would be powerless.

Then think of a church in which all the officials are present at every service on Sunday, and no one ever misses a business meeting. This is demanded of each one when he accepts official position. (Of course sickness or death excuses one). True, this church does not have such large official boards as do many—it has no dead heads.

We have often insisted that our Methodist churches with half the number of stewards would be better off than they are with so many who have no sense of official obligation. Many will not even take the church paper, much less count on attending all the official meetings.

Were we to exalt official position and seek for a loyal and informed leadership, we could lift the rank and file of our churches.

But this would call for work, devotion and unceasing prayer on the part of the pastors. At the close of Dr. Otterbein's portrayal of this church, its organization and the work demanded of each from the pastor on down the line, one of the preachers present remarked, "Too much work in such as that for me."

Again and again have we wondered what would happen here in North Carolina were each pastor in town and country to go about his work with one-half the zeal and energy characteristic of Dr. Otterbein and his people; this state would soon blossom as the rose. A revolution would result in the moral and religious life of our people. To do church work in North Carolina is child's play compared with such work in Chicago. Most of our people are not aware of what would result were they to give God half a chance in their lives as they set themselves to do exploits in making the kingdom come. Otterbein had a great lesson for all who heard and will heed.

Hot Weather Chatter

ALFRED EMANUEL SMITH in his Washington speech last winter to the Liberty League banquet said something about taking a walk at political conventions. The remark not only caught the ear of the newspaper boys, but the politicians seemed to put it away for future use. Even Senator Borah, great man that he is in certain respects, came near taking a walk at Cleveland because he failed to get the nomination for President of the United States. And he may yet "walk."

But the most amusing instance of "taking a walk" is the case of Senator Smith of South Carolina, who walked out on Rev. Marshall Shepherd, while acting chaplain at the Philadelphia convention. Instead of remaining to pray, Senator Smith walked out to "cuss," declaring with emphasis that he did not want a "nigger" praying for him. Ex-Governor Cole Blease, also of South Carolina, is reported to have approved most heartily what Senator Smith did.

It is of interest just here to keep in mind that both of these distinguished South Carolinians are good, loyal Methodists. Mr. Blease so wrote it in Who's Who in America, which shows that he is not ashamed of his church. Senator Smith has done likewise. In fact, Senator Smith is a son of a Methodist minister, had a brother who was a useful pastor in the South Carolina conference. Bishop A. Coke Smith, brilliant preacher and one of the most lovable men of all the bishops of the

Methodist church, was a brother of Senator Smith.

We mention these things to show that Methodist people constitute an endless variety in almost every particular. About eight years ago when a goodly number of Methodists could not vote for Governor Alfred E. Smith, there were partisans of Mr. Smith who said that they intended to leave the Methodist church. It was a rash threat that we never could quite understand, for the Methodist church has in it all sorts of people. A man, no matter what he may think or do, does not need to depart from the Methodist fold in order to find congenial company. We have them all.

"Hit the Line Hard"

THIS is an admonition of the gridiron. The football player understands what it means. St. Paul looking at the race track said, "So run that ye may obtain." If Paul were alive today we are sure that he would be an ardent football fan and two pet phrases with him perhaps would be, "hold the line" and "hit the line hard."

We think that every school set for the training of Christian ministers should make football a required course and if a young man did not have enough energy and grit to play the game in a creditable fashion let this disqualify him for a degree. No, we have not gone crazy! We are only trying to get rid of laziness and "sissiness" in the Christian ministry and the disposition to look for the places that are easy. There are no easy places for leaders in the kingdom of God.

A Tax on Fools

WE hear quite a bit these days about taxes: sales taxes, income taxes, surtaxes, taxes on real estate, and so on. But why not a tax on fools? It has been tried and not a few are for it now, but so far the fools appear to be in the minority.

Two hundred years ago when lotteries became a national menace in England, Henry Feilding wrote the following:

"A Lottery is a Taxation
Upon all the Fools in Creation;
And Heav'n be praised,
It is easily rais'd,
Credulity's always in Fashion:
For, Folly's a Fund,
Will never lose Ground,
While Fools are so rife in the Nation."

A Crown for the Country Church and the Country Home

BY their fruits ye shall know them" applies to country churches and country homes as well as to apple trees or peach trees. The following is a striking example of what Methodism owes to the country church and the country home. This is from Zion's Herald:

"My mother seems to have had an ambition to rear an annual conference," remarked a preacher-educator well known in our Methodism. The home was on a farm in southern Indiana. Nine boys of this household grew to manhood, and six of them became Methodist ministers. Drs. M. M. Bovard and F. D. Bovard founded the University of Southern California. Dr. F. D. Bovard became editor of the California Christian Advocate, and corresponding secretary of the Board of Home Missions and Church Extension. Dr. M. Y. Bovard gave a lifetime to the pastorate, including missionary service in Africa and India. Dr. G. F. Bovard was the first graduate of the University of Southern California, and later served for twenty years as its president. Dr. C. L. Bovard was a member of the Montana conference, serving as college president and district superintendent. Dr. William S. Bovard has had a long career as pastor, educator, and corresponding secretary of the Board of Education of the Methodist Church. The neighborhood Methodist church was a center of interest for the Bovard children from their earliest memories. The Bovard home was a place of entertainment for many a Methodist minister, and when the presiding elder had to be taken from one point to another on the circuit, one of the boys was delegated for the welcome task. Table talk in the home was always appreciative of the church, and the church paper came weekly.

Simple Arithmetic in God's Hand

IF we mistake not it was Dr. E. Y. Mullins, president of the Southern Baptist Seminary at Louisville, Ky., who gave God's way of adding, subtracting, multiplying, and dividing. It ran something like this: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added to you." Such is God's addition. God's subtraction is: "From him that hath not, shall be subtracted that which he seemeth to have."

God's application of the ways of the multiplication table is as follows: "He that supplieth seed for the sower and bread for food shall multiply your seed for sowing that you being enriched in everything may abound into every good work."

An example of God's division occurred on the mountain side when the loaves and fishes were distributed to the multitude after Jesus had said, "Divide this among those of the multitude."

People and Things

"Announcing the arrival of Mary Margaret, on June 24, 1936, Mission Hospital, Asheville, N. C."—Mr. and Mrs. Ernest C. Widenhouse.

"I am writing to say that Rev. and Mrs. W. E. Tabb will arrive in New York July 6 and we expect them in Lenoir the 10th. They were expected to arrive before this date but were detained longer than they expected." —E. Myers.

Miss Laura Nell Thrift, youngest daughter of Rev. and Mrs. C. T. Thrift, graduated with the bachelor of arts degree at the American Conservatory of Music in Chicago the 16th of June and is now with her parents in Plymouth.

Rev. T. V. Crouse began revival services last Sunday at Bethlehem church on the Reidsville circuit. The beginning of these services promised a most successful meeting. Rev. John Cline, pastor of Proximity, Greensboro, will do the preaching, which is a guarantee that it will be well done. The services will continue through next Sunday and perhaps longer.

Dr. L. B. Abernethy was the guest preacher at College Place church, Greensboro, last Sunday morning. His subject was temperance and the evils of the liquor traffic. His discourse was illuminating and impressive. In a most attractive manner he presented this subject, timely and always important, to the intensely interested congregation.

"Camp Free: Date, August 2-9. Workers: Revs. J. A. Taylor, Helen G. Vincent, chief preachers; others to assist. Dining room will be operated by party on business plan apart from camp's force. Meals ready any time at small cost. All parties look out for their sleeping quarters. Many are coming. Meet us there. Address A. Burgess, Connelly Springs, N. C."—Jim Green, Supt.

"The Gold Hill charge is proud of the fact that it is out of debt. There was a mortgage on the parsonage, but that is all paid and there is no indebtedness on any of the property now. We are beginning a series of vacation Bible schools on the charge that will result in a school at each of the four churches, and we are to have four Cokesbury schools on the work also. Our people have already taken 16 credits in standard work this year. Liberty church has the official board on the 100 per cent list for the Advocate. Really, these folks are moving out and along."—Chas. S. Plyler.

Miss Sallie Lou MacKinnon, secretary of foreign missions, woman's work, Methodist Episcopal Church, South, will make an official visit to Methodist missions in Europe, according to authorization of the executive committee of the board of missions. The foreign missions secretary is scheduled to sail July 1 on the steamship "Normandy" and will be busy with official duties in Belgium, Poland and Czechoslovakia until about the first of September. She expects to return to the States early in September. While in Europe Miss MacKinnon will attend annual conference sessions at Prague, Czechoslovakia, July 16-19; and Katowice, Poland, July 23-26. She will accompany Bishop Arthur Moore on an official itinerary and will speak in behalf of woman's missionary work at the conference sessions.

We shall not love heaven more for loving earth less; the needful thing is not that we abate, but that we consecrate, the interests and affections of our life. Who can doubt that is the truest duty to God which permits us the most disinterested heart for each other; that the purest devotion which sanctifies and not chills our affections? —James Martineau.

The Rainbow church on the Hookerton charge is carrying out some fine resolutions this year. The stewards made a resolution to balance the budget each quarter. They paid the first 25 per cent of benevolences and salaries during the first sixty days after conference. For the second quarter they paid out in full before June 1, and threw in a fine pounding at the parsonage. Rainbow is an open country church with 334 members. Mr. J. L. Small is chairman of the board, and Mr. R. B. Hooker is secretary-treasurer. A successful choral class is now in progress at Rainbow with good enrollment and a fine teacher.

"Stony Point has given Mrs. Peace and me a most cordial welcome. This was climaxed by a generous pounding which we shall always remember with the deepest appreciation. Upon going to Stony Point two and a half months ago, the work of the church was found in a most acceptable condition, and we are still carrying on in the same splendid spirit which is coming to characterize the church. With this good start, and with the good record which the church set for itself last year back of us, we can do no less than finish the year with its program completed, and with every obligation met in full. We are saying, 'Hats off to the past and coats off to the future.'" —Clifford H. Peace.

"Cold Spring church on the Mount Pleasant charge in Cabarrus county is arranging for a home coming day on the first Sunday in July. Rev. W. A. Newell, pastor of First church, Salisbury, will preach at 11 in the morning. There is to be dinner served on the church grounds and a good social time following the morning service. A hearty invitation is extended to the Advocate to be here for the occasion. All former pastors are invited to be with us. We wish to extend to the preachers who have gone out from this community a special invitation to come and enjoy the day with us. To former residents of the Cold Spring community we are holding out the hand of welcome."—H. L. Powell.

The Rev. D. H. Tuttle, Smithfield's grand old man, celebrated his 79th birthday Wednesday, June 29, and members of his family from a distance were here for the birthday dinner. Visitors present included B. M. Tuttle of Angier, Mrs. L. L. Sloop of Spencer, Mrs. I. C. Moser and sons, Thad and Wescott of Asheboro. Last night members of the Methodist congregation here surprised Mr. Tuttle with a birthday party which was in the nature of a "shower," or in the vernacular of a Methodist preacher, a "pounding." The Rev. Mr. Tuttle has made his home here since he retired from the active ministry when he became 70, and his residence here is counted a blessing to the entire community. He numbers his friends by his acquaintances—and they are many for he is known throughout the county.—Smithfield Herald.

RECEIPTS FOR GENERAL CONFERENCE WORK FROM JUNE 1, 1936 TO JULY 1, 1936

Durham District

Bynum Charge	$ 30.00
Durham—Branson	50.00
Durham—Calvary	137.42
East Roxboro-Longhurst	15.00
Graham-West Burlington	48.17
Orange-Carrboro	10.00
Person Circuit	90.00
Total	380.59

Fayetteville District

Biscoe	20.00
Caledonia	5.00
Total	25.00

Raleigh District

Bailey Charge	16.00
White Memorial-City Road	13.00
Total	29.00

Wilmington District

Burgaw	36.00
Swansboro	1.00
Tabor City	40.00
Wilmington—Trinity	195.00
Total	272.00

Elizabeth City District

Aulander	22.25
Belhaven-Pantego	19.25
Columbia Circuit	90.00
Currituck Circuit	5.75
Dare Circuit	75.00
Edenton	25.00
Elizabeth City—First Church	300.00
Gates Charge	146.25
Hatteras	125.00
Kitty Hawk Charges	71.35
Manteo	20.00
Murfreesboro-Winton	21.00
Pasquotank	25.25
Roper-Creswell	133.62
South Camden Charge	61.65
Windsor	31.00
Total	1172.35

New Bern District

Mt. Olive-Calypso	75.00
Ocracoke-Portsmouth	20.00
Oriental	20.00
Pamlico	1.75
Total	116.75

Rocky Mount District

Conway Charge	125.00
Garysburg	150.00
Northampton Circuit	27.09
Rocky Mount Circuit	105.00
Stantonsburg Charge	25.00
Weldon Charge	400.00
Total	832.09

A TRIBUTE TO REV. R. F. TAYLOR

I have seen no account of the death of Rev. R. F. Taylor which occurred several weeks ago. I am sure it is an oversight of some one, as I know the editor would have put the announcement in the paper. Brother Taylor served this charge, namely, Ocracoke and Portsmouth, about 38 years ago, and greatly endeared himself to the people here. At the "home coming" last August he visited us again, and expressed to me a desire to come to us as our pastor again. In fact, he asked me to talk to Brother Grant, our presiding elder, about the matter, provided a change of pastors would soon occur. I little thought at the time he would be sent to us again, he being a superannuate. However, it seems that God's hand was to handle the matter. Brother Taylor came to us about two months after conference and energetically took hold of the work. He was feeble, and I saw his health would not permit him to continue long. He worked hard preparing his garden for planting, which I think was against him. We insisted that he rest. He remarked that he "had rather die here at work than anywhere." If it had not been for the insistance of the people and his wife, his request would have likely been granted. Brother Taylor was a good preacher; his poise, gestures, and manners were above the ordinary. He did not believe in show, neither did he practice it. Some may have thought him to be drastic in some respects, and that no doubt made him unpopular with some people on the charge he served.

I visited him frequently while here, just before he left the charge to go to the hospital. His afflictions seemed to sweeten his life. He told we where to look for him and to find him. He said there would be no lock on his door. We as a people deeply sympathize with his wife and relatives.

T. W. Howard.

MEETING OF PREACHERS' WIVES, AT ENGLEHARD, JUNE 2

The preachers' wives of the Elizabeth City district held a brief meeting at Englehard during the district conference.

Mrs. D. M. Sharpe reported fences repaired at Hertford and plans made for papering the parsonage.

Mrs. R. H. Lewis reported improvements made at Stumpy Point by putting in new window and door screens.

Mrs. E. J. Rees reported that $350 had been spent for repairs and furnishings at Washington.

Mrs. M. R. Gardner reported that the bath room at Kitty Hawk had been painted.

Mrs. C. T. Thrift reported continued cleaning and painting at Plymouth parsonage.

Mrs. E. G. Overton of Moyock presided. She urged that "we leave clean parsonages on moving, but not to wait to do our cleaning then, but rather make improvements all the while."

Mrs. Rees made a brief talk on The Work of a Minister's Wife. She said "we need not look elsewhere for a career, but by working with our husbands make it right in our own home."

Mrs. Slaughter reported the great time the ministers' wives had at the luncheon in Durham. She suggested that steps be taken to have the presidents of the various groups sent as delegates to the annual conferences.

Those present were Mesdames Rees, Slaughter, Overton, Draper, Sharpe, Gardner, Lewis and Thrift.

Mrs. C. T. Thrift, Acting Secretary.

STANLEY JONES TO BE IN SOUTH AFRICA

Dr. E. Stanley Jones of India will be in South Africa from July 8 to August 21, where he will meet ministers of all denominations, speak to business men, editors, teachers, and attend meetings for the native and Indian communities. He will sail from Capetown for New York on August 21, arriving September 7 on the Queen Mary. On September 13 he goes to Toronto to take part in the National Preaching Mission, remaining there until he goes to Pittsburgh, September 17. From there his National Preaching Mission engagements take him to all parts of the United States.

TREASURER FOR SPECIAL MISSIONARY FUND

I am glad to announce that Mr. G. B. Howard of Spindale, N. C., has accepted the treasureship of the special missionary fund with which to send out a new missionary before January 1. All amounts raised in the Western North Carolina conference should be sent direct to Mr. Howard.

I hope within a few days to announce the treasurer for the fund in the North Carolina conference.

Paul B. Kern.

DR. D. M. LITAKER TO HOLD REVIVAL MEETINGS

I will be available for revival meetings this summer and fall. Since my superannuation last conference I have substituted for pastors as they have needed me. I shall be glad to continue to do this as occasions arise.

D. M. Litaker,
108-112 Law Bldg., Charlotte, N. C.

Why Save Junaluska?

FROM BISHOP A. FRANK SMITH

The "Save Junaluska Campaign" is one that enlists the immediate response of our people everywhere. While Junaluska primarily serves our constituency east of the Mississippi, yet it has been a source of comfort and inspiration to thousands west of the river, and has been for a quarter-century the pride of all Southern Methodism. It has served as a model of what the summer assembly, devoted to religious purposes, can be and do among our people. Were it to be lost to the church now it would remove from us an institution that has become an integral part of our machinery, and nothing save another Junaluska could supply the lack that would follow. Junaluska must be saved:

(1) Because the summer vacation idea is a part of American life. Multitudes of our own people are going somewhere every summer. Is there to be nowhere for them to go save to isolated spots, or to modern pleasure resorts? The church has an obligation to discharge just here, no matter what the cost may be. Such an institution as Lake Junaluska combines the vacation and recreational need with the cultural and spiritual need in such fashion that one returns home, after an outing spent there, refreshed in body and renewed in mind and soul.

(2) Because of the unusual beauty of the region surrounding Lake Junaluska. A more delightful spot for a summer assembly cannot be imagined. It is certain, if Junaluska be lost, that another assembly will in time be provided to fill that need in the life and program of the church which only such an institution can fill. And it is difficult to believe that another such as Junaluska can be found, anywhere east of the river, wherein both natural beauty and accessibility are combined as they are there.

(3) Because of the large investment and extensive improvements at Junaluska, and the relatively small amount necessary to liquidate the indebtedness. To raise the $105,000 needed in this campaign is to do the most economical thing conceivable.

The executive committee is to be congratulated upon their wisdom in securing Dr. W. A. Lambeth to direct the campaign. He assumes his task at the call of the church, reinforced by the unanimous request of the College of Bishops. That he will wisely direct the campaign is beyond question. That the church may respond to his appeal, let us all devoutly hope and pray. That Junaluska will be saved we do not doubt for a moment.

FROM MRS. EDGERTON

There are many reasons why I think Junaluska should be saved, but there are three reasons in particular which seem to me of special significance at this time.

First, Junaluska stands out as a training agency, not only for the workers in our church schools and for our preachers, but especially for our young people. No other place east of the Mississippi combines to such a remarkable degree excellent spiritual training with wholesome recreation and fellowship as does Lake Junaluska. For the sake of the youth of our church, if for no other reason, we simply cannot afford to lose Junaluska. Our young people need it, and because they need it, our church needs it.

Second, Junaluska stands out as a kind of retreat, a home, for our preachers who have given their lives in devoted, unselfish service to the church. It is at Junaluska that these superannuated preachers, these servants of God, find a home in their declining years. Shall we deny them this haven of rest? Surely the church will answer "No." For the sake of our preachers, who look to Junaluska as a home, we must save it.

Third, with the union of three branches of Methodism almost an assured fact, Junaluska will stand out as the summer capital of our united Methodism. Now of all times we cannot afford to lose this summer capital.

But mere talk about saving Junaluska will not do the job. Let us not wait until the last minute to save it. Now—not tomorrow—is the time to begin. And every loyal Methodist will want to have at least some small share in this enterprise.

What will you do about it NOW?

Mrs. N. E. Edgerton, Raleigh, N. C.

FROM BISHOP McDOWELL

Dear Lambeth:

Do not let Junaluska come to grief. It is worth too much in a half dozen ways to allow it to close or pass into other uses. There are memories of things that have been said there in Christ's name that would have no home if they were driven from the lovely lake. There are relationships reaching round the world that would cause pain in many lands if now they had to be snapped or rooted up. And there are generations of high influences lying ahead in the years that are coming that must have their chance to live and some to flower.

Just personalize Junaluska for a little while in your minds. Do not think of it as an institution or an enterprise. Think of it in personal terms, personal relations, and personal meanings. Think of its meaning for the Master of mountains and lakes. The loss of the property would be bad business since so small a sum will save it. But the loss of the idea, the hope, the spirit, the wealth of influence would be irreparable. I think the Master of the future would not like to have us let this power get out of our hands and his.

William F. McDowell.

FROM JOSEPHUS DANIELS

My Dear Dr. Lambeth:

I have just returned from a visit to Lake Junaluska and was gratified to learn of the excellent prospects for a fine season.

I was more than ever impressed with the beauty of the place and with the opportunities to make it a great clearing house for Methodist thought and action. It would be, to quote the language of a distinguished Englishman, "Worse than a crime—it would be a blunder"—if the Methodists should lose that magnificent place by failure to raise the money necessary to pay off the debt and give it wings.

Junaluska has been hampered by the burden of debt. If that is removed and the management is free to go ahead with the progressive steps necessary without the hampering of debt, it will become as important to our part of the world and as valuable as the early chatauqua was in New York years ago.

With the improvement in roads and the facilities for entertainment in Junaluska, it can be made the Mecca not only for Methodists in our part of the country, but for many others who are interested in the vital problems of this drifting day.

I wish you the largest measure of success. I am certain that if the members of our church could appreciate the importance and the necessity of the appeal you are making, they would rally from the Mississippi to the ocean.

Josephus Daniels.

DR. E. L. STAMEY'S NEW BOOK

"Re-Echoes of Faith" by Dr. Enoch L. Stamey, Greensboro, N. C., is fresh from the Nashville, Tennessee, Publishing House M. E. Church, South.

In the "Foreword" the author says in part: "We should study the doctrines of the Bible in connection with our wonderful advancements along other lines, for a church without doctrines is like a vessel at sea without chart and compass. . . "

Dr. Stamey discusses or states briefly the great doctrines of Christianity, as: "The Triune God," "The Bible," "Sin," "Personal Devil," "Freedom of the Will," "The Holy Spirit," "Conviction," "Repentance," etc.

In presenting a comprehensive view of the fundamental doctrines, Dr. Stamey states the facts of doctrine and experience first in prose, then in poetic lines.

The author has thus condensed into a small volume, in clear language and attractive style, timely facts adapted to aid in thoughtful devotional study of the truth underlying Christian doctrine and experience.

Dr. Stamey devotes a chapter on "Outstanding Sermons" recalled, a chapter on "Other Lyrics," and a closing chapter on "After-thoughts" about "A New Day."

"Re-Echoes of Faith" is well written, thoughtful and sound. Read it.

S. B. Turrentine.

THE COST

Trailing down the Appian Way of time that bends
And dips beneath the shadows of years long past;
Discounting the enchantment that distance lends,
Men have learned to count the cost, at last.

Hushed homes, seared souls, white crosses in review,
Stand like stark fire swept pines along the way—
Grinding down the brave who fought—enriching few—
War, grim spectre of greed and hate, has had its day.

Unfurl to the breeze the battle flag of peace,
And beside the tomb where stricken nations lay,
Spike the guns; let firing cease,
And gently lay the god of war away.

Clyde H. Ellison.

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(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

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THREE CHEERS FOR McLARTY

With the mercury playing around the century point and most people panting for breath Dr. E. K. McLarty, pastor at Hendersonville, mailed us a letter that contained 22 new subscribers and a check for $44 to pay for the same.

This prince in Israel has made a record that any pastor should covet. But the story is not yet all in. He says that there will be others to send a little later, but he did not explain whether or not he was waiting for the weather to warm up. Thank you, Dr. McLarty.

The Child Forgotten, the Nation Falls

By O. P. ADER

Nations, like the sun, rise, shine and set. History tells a tragic tale of peoples trekking down the westward trail to darkness and to dust. Back of the fall of Babylon, Greece, and Rome was moral decay; and back of that spiritual death and moral decay was the neglect of parents to teach the laws of righteousness to their children. Tradition tells us that old Jerusalem fell because fathers forgot the children, failed to educate them properly, and left them to grow up without the knowledge of God and of his laws. When Judea was shuddering to her fall Jehovah spoke to her in solemn warning: "Remember ye the law . . . Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." This is the last word of the Old Testament.

Here you have a hint of Israel's trouble, and the cause of her downfall, fathers forgetting the children.

"Ill fares the land, to hastening ills a prey,
When wealth accumlates and men decay."

America, richest nation of earth, is notorious for her lawlessness; and in America the heart of the children is turned from their fathers because the heart of fathers is turned to money-making. land-grabbing, pleasure-seeking, and joy-riding, to the neglect of their children. Derelict fathers and mothers in America are making a divorce record that brings her to the brink of the abyss that swallows up decadent nations. America needs that special prophet that heaven promised the Hebrew people.

Did the prophet promised old Judea ever come? Jesus came, and some recognized him as "Elijah the prophet." Jesus certainly turned the heart of fathers to the children as no other prophet has ever done. He so attracted little ones to him that mothers brought their babes for him to lay his hands on them and bless them. Older ones who had neglected the children now objected to mothers' bringing the little ones to him; but with all such Jesus was and is and ever will be "much displeased." The first sin of fathers is to turn their hearts to other things and neglect their children; the second sin of fathers is to object to pastors and teachers' showing such interest in their children as to bring them to Christ and into the church; and the third sin of fathers is that which offers some irrational excuse for neglecting the children and causes the little ones who believe in Christ to "stumble."

Deny, if you will, the evolutionary theory that man lived for untold ages in a lower form of animal life before Jehovah "breathed into his nostrils the breath of life and he became a living soul," and yet we face another fact or theological theory, that man must to this day receive the breath of the Spirit, and be born again, to be truly a son of God; and we face a second theological theory, that man has a tendency to revert to his "primitive state" and become "carnally minded," or animal minded. Here is a singular agreement between science and Scripture. The best time to breathe the breath of the Spirit into man is in his infancy or early childhood. Hence Jehovah commanded Hebrew parents to have his law in their hearts and to breathe it into the hearts of their children, talking of it when they lay down and rose up, talking of the law of Jehovah when they sat in the house and when they walked by the way with their children; writing it between their eyes and upon their hearts, writing it upon door-posts and gate-posts, so that the laws of heaven should be graven upon the hearts of the children. Obeying this divine command, Hebrew homes brought up the finest types of spiritual-moral manhood that this world ever looked upon—men of the Spirit, prophets, saints, sages whose light has shone through all the ages. But when Hebrew fathers forgot their noblest treasures, their children, soon the nation died of heart failure, a fatal moral disease.

The cancer of carnality is eating out the moral and spiritual life of America. Who is to save this beloved land now languishing in lust and lawlessness? The man that shall save America is not the soldier, though he make for her the supreme sacrifice; not the sailor, though he bring treasures from the seven seas; not the statesman, though he give to her good government; not the man of science, though he excel an Edison in beneficent discoveries; not the physician, though he heal millions of their ills; not the philosopher, though he surpass Plato in reasoning power; not the poet, though he sing sweeter songs than all the masters have ever sung; not the orator, though he speak with the tongues of angels; not the artist, though he paint pictures that reveal new worlds of beauty; not the architect, though he build for every man a royal palace—the man who saves America must be that Prophet of Jehovah who turns the heart of fathers to the children and the heart of children to their fathers. That Prophet stands before us in the person of Jesus, and every pastor who seeks with him to turn the heart of fathers to the children is helping to save America.

It is easy and delightful to work with father and mother to save the little child from going down into the ditch; but after it goes down and its life on earth is lost in sin, then it takes violent energies to rescue a few of such from the insanity of sin. Save the child and you save a life; rescue a soul after its earthly life has been spent in wickedness, and what have you? Can a soul that spends its days working against its Saviour and helping Satan to capture all his friends find much pleasure in heaven at last? The best and biggest work any pastor ever did is when he saves a child!

God of America and Father of all mankind, help us to be faithful pastors and true prophets of thine and to turn the heart of fathers to the children!

NO DENOMINATIONAL PREFERENCE

Although, therefore, every follower of Christ is obliged, by the very nature of the Christian institution, to be a member of some particular congregation or other, some church, as it is usually termed; (which implies a particular manner of worshipping God; for "two cannot walk together unless they be agreed";) yet none can be obliged by any power on earth, but that of his own conscience, to prefer this or that congregation to another.—--From Wesley's sermon on The Catholic Spirit.

WAR IS COLLECTIVE HOMICIDE

Never, in speech or writing, have I said that war is collective murder. I call it what it is, viz., collective homicide. Don't you know the difference between murder and homicide? Murder is a sin and a crime, by common consent the very worst moral transgression there is. But homcide is morally colorless. Homicide may be accidental, without the least imputation of guilt. Homicide may be legally mandatory, as in capital punishment. Homicide may be more or less justifiable or excusable when committed in personal self-defense. The distinction between murder and homicide is clear, broad, unmistakable, vital, and you do me great wrong to ignore it.

Tomorrow is Memorial Day. Do you think I impute murder to the brave men who went forth to battle in obedience to the command of their government, went forth with the blessing upon them of their religious guides—blind guides, shallow and muddled—went forth convinced that they were servants of righteousness, doing the will of God? Never for a single moment have I regarded them as murderers. I yield to none in honoring their courage, their self-sacrifice, their loyalty to their duty as they saw it.

My habit of designating war by a realistic and precisely accurate term, collective homicide, has been deliberately cultivated. The word war has become euphemistic through association with brass bands and buttons, with military parades, with flags and banners, with monuments, with gold stars and rolls of honor, with eloquent orations and sermons ,with cherished traditions of heroic forbears. And euphemisms are among the Devil's (capital letter) most effective instruments. Always to substitute for the word war the synonymous term collective homicide would greatly promote the good cause of peace. Thus a letter to the Hon. George H. Dern should be addressed to him as Secretary of Collective Homicide. This would help him to keep in mind the real nature of his job.—Henry W. Pinkham in Christian Leader.

THE LANDON WE KNOW

This is not a political paper. Therefore Governor Alf Landon as a candidate for the presidency is to us just one of our Methodist boys who has made good.

We Methodists, whether Socialist, Democrat, or Republican, are properly proud that he has been chosen by his party.

His simplicity of life, his integrity, his sincerity, his fine humaneness, are qualities as important to us as are his opinions. We know that he will not let us down.

Governor Landon is one of those rare men whose innumerable friendships are maintained without guile and without hypocrisy. His interest in common folk and common ways is not part of his make-up; it is part of his life.

Kansas Methodists honor him because of his affection for the church and its purpose. They know him as a working trustee of Baker University, and as the sagacious counselor of the church's leaders. They believe in him; even when, as may well be, some of them do not accept his political opinions.

There has been danger that the campaign would be turned over to conscienceless smearers of men's reputations and motives. The nomination of Alf Landon means, so far as his influence goes, that no man will be dishonestly or furtively or ungenerously assailed. He will use his position to assure a fair campaign, fought on real issues and honest principles.

The astonishingly swift growth of popular interest in him has turned on his life the pitiless microscope of the American newspaper, which can make molehills look like mountains, and a crease look like a chasm. And he came clean and whole to his day of triumph at Cleveland.

Landon as President? Well, that is yet to be determined; but Landon as citizen, churchman, and practical publicist has already a secure place in the hearts of his countrymen.—Christian Advocate (Kansas City).

AN APPRECIATION OF A TRUE PARSONAGE MOTHER: MRS. J. A. DAILEY

(An attempted reproduction of remarks made at the funeral service)

The life we recall in grateful memory has been so truly and nobly wrought out in deeds performed among us that words intended as eulogy are unnecessary. Days and powers well spent make the best and most enduring memorial. Our friend and loved one has lived well as a servant of the Father in all the spheres of her activity, has left in achievements the best eulogy, and has now gained the reward of those who keep faith to the end. With such a life fresh in memory, one prefers on an occasion like this to be regarded as attempting simply to speak in appreciation of some of the varied merits of this rich life.

Our friend was a fine product of one of our best parsonage homes and continued true to the best traditions of her home. In her marriage to one of our successful and honored pastors, she came to the responsibility and opportunity of making a parsonage home. In this she succeeded. It was my privilege in the student years to know the gracious influences of the home she made. In my first pastoral charge her mother and other relatives were members of the church. Knowing the saintly mother in her attractive, well-managed, hospitable home, one could see in the parsonage home of the daughter emulation of best ideals of the Christian home. Our friend also exemplified the qualities of a mother in Israel. Her children in heart and life rise up to call her blessed. Sucessfully diligent as the good house-wife described by the ancient sage, "her husband is known when he sitteth in the gates." Such ministry through the Christian home was carried to the communities blessed by the labors of this good woman and her husband in a partnership of service covering more than a third of a century. The good results of such vital service only eternity can reveal.

It is perhaps true to say that such achivements were wrought out amidst difficulties. It is for those who knew her more intimately to bear witness to the full measure of the problems involved in home making. All homes have them in the form of added burdens brought on through illness. This good woman so mastered herself and her work that one coming in from the outside was unaware of any extra tasks that came to the mother. One can surmise though that illness added the duty of nurse to that of mother and home-maker; possibly the mother also did the work of teacher. If this is true, yet in all of it there was such mastery as to give each part of the work performed the finish of excellence; there was the poise of one who had been made competent in a sense of the sufficiency on the support of everlasting arms; and there was an unfagging interest that found renewal a love that lives by serving. There was on her part no complaining; she was ever forgetful of self, except as she found her life in losing it for those she loved. She seemed always at her best; her best was that attained in the strength that faith in Christ supplies. Such living on her part made challenge of those about her, demanding that they, too, seek to find life and live it in its full tide.

Serving so well as she did as wife, mother, radiant Christion home-maker, our friend was also an active and constructive force in her church and community. Perhaps there never was a time in her life when she did not regard herself as belonging to the church. She loved the Master, his work, his ways. Public charity and social work are better organized now than in other years. The time was, and it is true now in some places, when much of the work classed as welfare work was taken in hand by the church. The wife of the pastor often carries with her husband much of this type of service. Our good friend, servant of the Master who is friend of the sick and needy, has left an unwritten record of loving service to others in the churches and communities to which she and her husband have gone through the years. She not only lived as a Christian neighbor but also stood for the type of social life in the community that would meet the test of Christian character. One judges as he calls up in review this fine record of vital service in consecrated Christian living that the "well done" of the faithful servant of the Master is the glad word of greeting spoken to her whose labors here are ended.

H. E. M.

Fayetteville District Bulletin

D. E. EARNHARDT, Editor, 1019 Hay St., Fayetteville, N. C.

S O S!

We must save Junaluska or Junaluska will disgrace us. We must save Junaluska because we need just such a place. We need to send our youngsters up there instead of to the beach nudist colonies. Our young people need to go up there and meet other young people who have a wholesome attitude toward religion.

* * *

E PLURIBUS UNUM

If all of us take part in redeeming Junaluska then Junaluska will be ours. If we sit back and let a few men buy it, then it will be theirs and just a few will run it. We have a chance now to make that institution a democratically owned and controlled project.

* * *

HARD-BOY RELIGION

In the log woods down on the Roanoke river they had a religion peculiar to their type. Unto this day I gather inspition from the memory of it. While old Stumpy was in the hospital with a broken back collections were taken by those rough-necks for Stumpy's family. One day "Grin" Lucas was beating up an undersized visitor who had come among us and old man "Grizzley" Freeman choked him off and said: "When we fight out here we fight fair." Oneday when a sad-faced fanatic came in to convert the crowd, I thought I saw more stability and positive goodness in them than I did in him. These fellows were short on side-stepping diplomacy, but they were long on honesty and integrity. Jesus ran up with a crowd like that and made disciples of them.

* * *

VETERANS

Ten years ago a railroad man reminded me that they treated their veterans better than the church did. This fact has been biting and pinching me. One year ago Bishop Kern told me to scamper around and see if I could work out some suggestion for improvement in our care for superannuates. I have traveled, talked, hoped, written, thought, determined, etc. I see some streaks of dawn but not full daylight.

* * *

A PREACHER SAID IT

A few days ago one of our preachers suggested a method of assistance to our claimants after this wise: Get fifteen or twenty of our charges to build and furnish a superannuate home in their own community and give the use of it to whatever retired preacher they might bargain with. I can see a lot of things in favor of this plan. It would benefit the superannuate by giving him a people and it would benefit the charge by adding a wholesome influence. This would have to be accomplished by appointing some brother to the job of suffering it through and working it out. The right man would do it in one year. What do you think of this? Write me your pro and con.

* * *

A COLONY

One man in the Fayetteville district is offering to give a farm to the conference for use as a preacher colony. This farm is located in our district and is only three miles from a good town. There is a possibility of obtaining a like amount of land at another place outside our district. When you come down to the practical working out of this colony proposition you find obstacles hard to surmount.

* * *

$100,000

It has been proposed we raise a conference endowment and let the income be added to the superannuate funds. This may be done by some unique method, but the same old campaigns in the same old way would not net enough to furnish the superannuates with fishing bait. And if you raised this amount it would not solve the problem.

* * *

PASTORS' SCHOOL

I have attended every day of every pastors' school for 18 years. I have received some of the credits and many of the discredits. It is my opinion that the one just closed was the best we have had. Twenty-two of the Fayetteville district preachers attended.

* * *

TEMPERATE DRINKING

A man asked me the other day if I knew where he could get a drink of liquor. I told him that I could get him some lye soap which would do the same work. Then I apologized to the lye soap, because that has cleansing properties and liquor lends itself to filth.

* * *

FRANK

He is a good-hearted boy and well behaved and he loves his father. But Frank is drinking and when he has liquor in him he is a fool and a degenerate and a bum.

* * *

JOHN

John's father had hoped that John would come back from college and take over the management of the estate. But when John came back from college he was drinking. He has been in trouble with the law and the old man has mortgaged the estate to keep the boy out of jail. I tried to comfort the father, but his reply was this: "If I thought God would forgive me I would commit suicide."

* * *

JANE

She is a pretty girl with a lot of personality. All the people in the village loved and respected her until she started drinking. I was at a ball game recently and saw her there with two married men. She had just enough liquor to make her feel right. Ordinarily Jane is a very quiet girl, but at that game she talked for the whole crowd. The things she said and did would have blushed the modesty of a goat. But where was her mother? She died the other day of a broken heart. Just before she went away she whsipered, "Come over here a minute, parson. Please pray for Jane. Pray till you know she is saved! Will you promise me? O God, how can I give her up?"

* * *

THEREFORE BE IT RESOLVED

In view of the fact that the highways are being transformed into slaughter houses and fathers are murdering their sons and sons killing fathers, and mothers are becoming drunken debauchees, it is imperative that our annual and district conferences get together and "whereas and therefore" and "we deplore" and "we view with alarm" and "we denounce" and "be it resolved" and then go home and vote for the wet candidate.

* * *

PROUD OF OUR HUMILITY

I saw some flies that would not speak to each other because they were so stuck up. I heard of a potato bug who was puffed up because his ancestors came over on a bag of potateos on the Mayflower. I saw a church where the people were so stuck up and puffed up that they greeted only their close friends and relatives and let the strangers walk out unnoticed. Those same people complained because their preacher was not drawing large congregations. The preacher might draw them for miles once and fill the church, but those sour mugs in the congregation would drive them away. But don't these people pray? Yes, they pray thus with themselves, "I thank thee, Father, that I am better than other people."

* * *

WINE FOR THE STOMACH'S SAKE

I heard a man complaining bitterly the other day because the preacher heaved a brick from behind the pulpit and hit him. I am sure there was a misunderstanding about that. The preacher was throwing at the devil and that brother was standing behind his satanic majesty; so when the devil ducked that brother came next.

* * *

GREEN PASTURES

We are having our district fish fry on Monday, July 6, at high noon. It will be at Lakeview near Aberdeen. Fayetteville district preachers and their wives and their children are invited.

EVILS OF DRINK MOUNT

By W. G. Calderwood

The repealists promised that the return of legal liquor would bring orderly control of sales, and a decrease in drinking and drunkenness with a natural reduction of crime. The voters now know that the repealists were wrong.

From New Hampshire comes the news that "the county houses of correction in the state have been crowded since repeal, and many courts have been informed that there is no more room to take care of added commitments."

Official records from Pennsylvania show an increase of 75 per cent in drunken driving, and the increase of cases of alcohol psychosis are bulging the walls of hospitals for the insane.

In West Virginia arrests for drunkenness show a gain of almost 100 per cent; revocations of driver licenses have rocketed 225 per cent, and traffic fatalities jumped up 37 per cent.

Virginia's prison population breaks all records. Arrests for drunkenness are up 59 per cent in Richmond, 99 per cent in Lynchburg, 139 per cent in Danville, and 330 per cent in Harrisonburg.

The number of auto licenses revoked in New York state soared 75 per cent. There were three "whoopee" murders during the winter holidays in Poughkeepsie, the county seat of President Roosevelt's home county. At the trial of one of the accused in the case of the tragic death of a nineteen-year-old girl who was attacked by two drunken men, the judge said: "Drinking of liquor inevitably accompanies crimes of this sort."

In Mississippi drunkenness ups 227 per cent in Jackson, the state capital, and 1483 per cent in Columbus, with an average of 184 per cent in eleven leading cities.

In Ohio public sentiment is already swinging back. Out of 125 places that voted on local option in 1925, 104, or 83.2 per cent voted dry as against 21, or 16.8 per cent wet.

If these conditions continue, prohibition is already on its way back.—Prohibition Facts Service.

"STOP SOCIAL CHANGE TALK?"—HERE'S A CHANCE TO ACT

Who ever heard of one who sold Insull stocks being turned out of a church for defrauding his fellow men?

Did any church ever show displeasure at any one of the numerous men who planned the large robberies of our people in the sale of worthless Spanish-American bonds and the worthless German bonds, as was brought out in a Senate investigation of a year ago?

So far as appears, the rascality of certain holding company officials as revealed in the recent investigation by Senator Black's committee has not roused any church to action. Doubtless many of them are church members.

In these cases there have been excellent opportunities for the churches to apply the social gospel of which we hear so much; let the churches put such men out of their communion; then they will be indeed a force for social betterment.

So long as the church keeps in its fellowship men whose business it is to rob their hard-earned dollars, not much attention will be placed in their talk of social service.—Biblical Recorder.

GOLDEN CROSS FUNDS

Received from the following charges of the Western North Carolina conference:

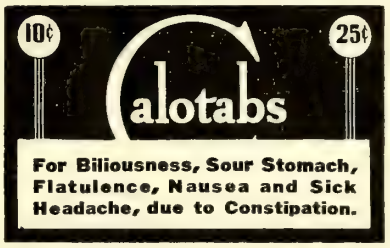
Asheville District	
West Asheville	$ 16.30
Hot Springs	9.50
Sandy Ct.	6.00
Total	31.80
Charlotte District	
Hawthorne Lane	89.09
Gastonia District	
Maylo	10.00
Myrtle Chapel	14.00
Lafayette St., Shelby	23.30
Total	47.30
Greensboro District	
Ramseur	10.00
Marion District	
North Morganton	3.10
Oak Forest	7.25
Marion Mills	14.00
Total	24.35
Mt. Airy District	
Boone	27.00
Stoneville-Mayodan	3.30
Rural Hall Sunday School	5.00
Elkin	533.75
Total	569.05
Salisbury District	
East Spencer	1.00
Forest Hill (Concord)	21.50
Total	22.50
Statesville District	
Bethel-Fair Grove	4.00
Lenoir	76.50
Granite Falls	19.11
Mt. Zion	11.00
Total	110.61
Waynesville District	
Fines Creek	2.00
Winston-Salem District	
Pine Grove	3.30
Cooleemee	34.50
Total	37.80

Supplementary Report

Peachland, Charlotte district	$ 1.50
Fountain Hill, Charlotte	1.50
Harmony, Charlotte	4.50
Park Street (Belmont), Gastonia	15.50
Forest City, Marion	10.00
Main St. (Gastonia), Gastonia	115.00
Franklinville, Greensboro	8.00
Doubs Ct., Winston	6.00
Central (Shelby) Gastonia	30.93
Crouse, Gastonia	20.00
Madison, Mt. Airy	8.05
Jamestown, Greensboro	3.00
Morganton Ct., Marion	13.00
First Church, Charlotte	275.10
Central (Shelby), Gastonia	30.93
Old Union, Grensboro	12.25
Total	524.33

A. F. Hartsell, Treas.

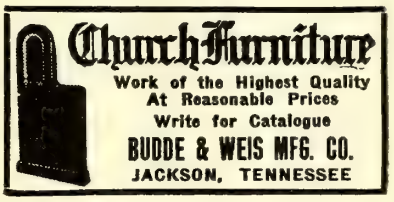




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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

To those interested in the study of Christian stewardship for more than mere study credit we are glad to recommend the book, More Than Money, by John D. Freman. In addition to other material we are using it in our Bible study class and find it very helpful. It may be purchased from the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.; paper, 40 cents; cloth, 60 cents. C. E. M.

"Ever of them who have largest dower
Shall Heaven require the more:
Our is affluence, knowledge, power;
Ocean from shore to shore
And East and West have in our ears said,
'Give us, give us your living bread,'
Yet we eat our morsel alone.

'Freely ye have received, so give,'
Bade He who hath given us all;
How shall the soul in us longer live
Deaf to their starving call,
For whom the blood of the Lord was shed
And His body broken to give them bread,
If we eat our morsel alone?"

"What do ye more than others?"—Matt. 5:47.

In the latter part of the twelfth century was born to a very wealthy family in Assissi, Italy, an only son whose coming brought great joy to his parents' hearts. Every care was taken that the boy should be nurtured according to the best that was known at that time. Elaborate plans were made for his future, and everything he wished for was lavished upon him. Then one day, just as he was coming into young manhood and it seemed that his parents' plans were nearing fulfillment, he was out riding when he saw a sight which made an indelible impression upon him. By the roadside sat a leper, loathsome and repulsive, with his stumps of hands stretched out for alms. Life had shown only its brightest side to the young man, and never had he seen such abject and distressing misery. He spurned the leper and turned away in disgust; but he could not forget the sight, and as it kept recurring in his memory, there came this thought with increasing insistence, "Why am I not a leper? I have had a happy childhood and youth; yet in what way am I better than the leper who has had such dreadful suffering?" Finally, having decided to renounce the wealth to which he was heir and leave the life he was leading to enter a monastery, he announced his resolution to his parents. Angry with disappointment, the father raged: who would carry on the noble name of the family? what of all the plans for the future? Such a course was unthinkable; he would erase the son's name from the book of the family lineage! In spite of all this, the son held to his purpose. He gave up the beautiful horse that he had delighted to ride, laid aside his finely made clothes and donned the coarsely woven robe of the monks. Thereafter his life was devoted to ministering to the lowly ,especially to the suffering. The purity of his life, the gentleness of his manner, and the sincerity of his interest won for him the confidence of the people of his day and endeared him to them all. The family name has long since been forgotten, but to every one today Saint Francis of Assissi stands as the most lovable, most Christ-like figure of the Middle Ages.

In the Hall of Science at the World's Fair at Chicago, among other things in the exhibit which showed A Century of Progress in Medicine were two diagrams before which a thoughful modern would pause. One showed the first abdominal operation, the other, a leg amputation. In those days there was no antiseptic and no anaesthetic—intolerable as such a condition seems to us today! The agony that the patients were suffering might be imagined from their facial expressions which indicated pain and distress in the extreme. Having seen this depiction of intense suffering and reflecting on the advance in medical science to the present, one must breathe a prayer of thanksgiving that those days are past and gone when nothing was known of asepsis or of that wonderful discovery for sufferers—anaesthesia.

Why are you living now instead of a century ago? What great promise did God see in you that made him place you in this good place at this good hour? What use are you making of advantages at your hand? There are still lepers in the world; but you are not one. There are still people whose slightest pain brings untold torture at the hands of witch doctors and medicine men, and a better day will never dawn for them until Christian medical missionaries carry the light. Are you helping to dispense the ministry of healing? "What do ye more than others?"

The only failure a man ought to fear, is failure in cleaving to the purpose he sees to be best.—George Eliot.

The Hertford county missionary group held its spring meeting at Union Methodist church June 5, Mrs. T. W. Sears, zone leader, presiding.

Rev. J. L. Smith, pastor of Ahoskie Methodist church, led the devotional. Mrs. R. A. Reede very graciously extended the welcome to the zone. Minutes of the last zone meeting were read. The president then called for reports from the different officers of the various departments, followed by reports from the active auxiliaries. The number from each of the auxiliaries were counted and Ahoskie led among visitors.

Mrs. J. L. LeLaney, district secretary, gave a very interesting address, after which Mrs. C. L. Roebuck beautifully sang "Raise Me, Jesus." Mr. R. H. Lewis, a returned missionary from Korea, gave an interesting talk on Korea, telling his experience, conditions and needs of Korea as he sees them. After this talk a very tempting lunch was served by the Union ladies and a social hour enjoyed.

The afternoon session was opened by singing "Publish Glad Tidings." The devotional service was led by Mr. J. W. Dimmette of Winfall, who gave a most interesting talk on stewardship. "Have Thine Own Way" was then sung. Mr. Lewis was asked to make another talk on Korea.

Mrs. J. W. Dimmette then brought us a spirtiual life message which aroused in each of us a greater desire to work for the Master. This was followed by the report of the courtesy committee in which appreciation was expressed to Union for its gracious hospitality.

After accepting the invitation of the Murfreesboro auxiliary to meet there next October the group was dismissed by Mr. Dimmette.

Mrs. E. N. Evans, Sec.

IN MEMORIAM

Whereas, God who worketh all things well, in his unerring and infinite wisdom has removed from or midst a beloved and appreciated member of Trinity church, Wilmington, N. C., and the missionary society thereof, Mrs. Ida L. Craig, who departed this life May 9, 1936;

And whereas, the members of the woman's missionary society feel deeply the loss of this lovely character, and wish to express our appreciation of her long life and service, not only to our church and society, but to our community as well; and in recognition thereof we record the following resolutions:

First, That her long and useful life of loving sacrifice has been an inspiration to all who knew her; her loyalty to the church and society unwavering; her faithful attendance always radiated an atmosphere of cheerfulness and good will, and that in her death our church and society have lost one of our most faithful and devoted members who will long be remembered.

Second, That we wish to extend our sympathy to the bereaved ones, and commend them to our heavenly Father, who is able to comfort and who will give rest from sorrow.

Third, That a copy of these resolutions be read at our next meeting and filed in the minutes of the society, a copy be sent to the North Carolina Christian Advocate, also a copy be sent to her sister, Mrs. Willsden.

Mrs. E. M. Westbrook,
Mrs. W. C. Davis,
Mrs. E. L. Mathews.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THE MOTORIST'S PRAYER

Rev. Frederick S. Fleming, D.D., rector of Trinity church in New York, is the author of the following prayer:

"Grant me a steady hand and watchful eye,
That no man shall be hurt when I pass by.
Thou gavest life, and I pray no act of mine
May take away or mar that gift of thine.
Shelter those, dear Lord, who bear me company,
From the evils of fire and all calamity.
Teach me to use my car for others' need,
Nor miss through love of speed
The beauties of the world; that thus I may
With joy and courtesy, go on my way."

NEW ORGANIZATION FOR GASTONIA DISTRICT

We congratulate Mrs. Wilbur Baber, district secretary, on her newest organization—Woman's Missionary Society at Mount Pleasant on the Denver charge. In response to invitation from Rev. and Mrs. M. A. Osborne, who are so interested in the woman's work, Mrs. Baber attended home coming day services at Mt. Pleasant church where, at the 11 o'clock service, she gave a talk on missions to a full church of interested listeners. At 2:30 with all the local church women in attendance, another meeting was held and the organization effected, with Rev. and Mrs. Osborne and Mrs. Tom Finger of Goodsonville being of great help to Mrs. Baber. Ten members were enrolled with the following officers: President, Mrs. A. L. Campbell; vice president, Mrs. Frank Robinson; recording secretary, Mrs. D. L. Howard; corresponding secretary, Mrs. Giles Drum; treasurer, Mrs. Arthur Robinson. We welcome this new group of workers.

The findings committee of the woman's missionary society of the Statesville district in the Western North Carolina conference, in its session may 12, 1936, submits the following report:

That the women of our axuiliaries find out how the candidates for public office stand on the great moral issues of the day and let them know that if they are to expect our support they must lend their influence for the enactment and enforcement of those laws which concern the high interest of our homes and society.

That we continue as one of the projects of the coming year the marking of our rural churches and beautifying of our church grounds.

That we co-operate with the colored women in carrying out their programs and missionary work in their churches.

That every church observe the fourth Sunday as missions day, take a collection for the Home and Foreign Mission Special, and see that it is sent to the treasurer of the board of Christian education, Mr. H. A. Dunham, Ashevlile.

That in each church school the study unit on missionary education of children be given and report made to Mrs. G. A. Hoyle, Shelby, N. C., before the last of June.

That each auxiliary appoint a spiritual life group leader and that she organize the spiritual life group in her auxiliary.

That each auxiliary strive to meet the conference standard in study which is one home, one foreign and one Bible study.

That all study books be selected from the current book list.

That since only 64 per cent of the auxiliaries in this district had any study last year, we urge the remaining 36 per cent have some study, thereby making it possible for the district to reach the 100 per cent standard.

That each auxiliary study "Women and Home Missions" by Noreen Dunn, in order that they may have some knowledge of the heroic souls of the yesterdays who laid the foundations of the missionary enterprise upon which we are building today.

That there be a Council class for those willing to do the advanced study.

That wherever needed the stronger auxiliaries furnish teachers for the weaker auxiliaries.

Inasmuch as our conference has assumed the support of our own missionary to Africa, Miss Lorena Kelley, we urge each auxiliary to make a substantial increase in its offering for connectional work. This increase is necessary because her salary is in addition to our conference pledge.

GASTONIA DISTRICT MEETING

Mrs. Fred Price, Secretary

The meeting of the woman's missionary societies of Gastonia district was held at Cherryville, May 15, with Mrs. Wilbur Baber, new district secretary, presiding.

The morning devotional was led by the pastor of the Cherryville church, Rev. E. E. Williamson.

We were fortunate to have so many visitors, who contributed to the day's program: Mrs. C. C. Weaver, conference president; Mrs. Geo. Hoyle, conference secretary of children's work; Mrs. J. W. Harbison, conference superintendent of supplies; Mrs. A. D. Abernethy, secretary Statesville district, and Mrs. C. E. Wakefield, secretary Charlotte district. The entire district rejoiced in the presence of Mrs. Joe Nixon, former district secretary.

Mrs. Steidley, through song and prayer, added to the spiritual atmosphere.

The report of the year's work was given by Mrs. Baber, who not only brought to us the encouraging accomplishments of 1935, but also pointed out the weaker points that need to be strengthened through more earnest effort.

Mrs. Hoyle stressed our responsibility as missionary women for the missionary education of our children, and urged that that responsibility be met through diligent and faithful work.

The memorial roll was called and following a moment of silent prayer, Mrs. Baber closed with the petition that our lives may be worthy of our task as we carry on.

The inspiration of the pledge service conducted by Mrs. Weaver, permeated the whole day. As each president placed her card (bearing amount of pledge to be raised by her auxiliary) and love offering for Miss Lorena Kelley, missionary to Africa, on the table, there came to us a clearer conception of what a consecrated life and money can do in the Master's name. The name of Mrs. Ivey Starnes, former secretary, was added to the memorial roll by the district, and a baby life membership was added by a member of the Cherryville auxiliary. Following a delightful lunch, the afternoon devotion was led by Mrs. C. E. Wakefield of Charlotte, representing the conference spiritual life committee.

A trio of girls from Cherryville church very cleverly presented the World Outlook in song. Upon the suggestion of Mrs. Abernethy an offering was taken for subscriptions to World Outlook to be sent to new societies—amount collected $11.50.

Mrs. J. W. Harbison emphasized the department of supplies, urging each auxiliary to make a contribution this year to at least one of the special objects to which our supplies are directed, and to more than one if possible.

Christian social projects were discussed by Mrs. G. G. Adams of Bessemer City, conference chairman of the committee on Christian citizenship and law observance. One of her suggestions was marking of rural churches in our conference, and importance of diligently teaching the evils of alcohol. Mrs. Weaver outlined "Our Goals for 1936," explained the efficiency aim and urged us to strive for a better year than we had in 1935.

Mrs. Joe Nixon thanked the district for the life membership certificate presented her during her illness. Rev. Claude Moser, presiding elder of Gastonia district, brought a message of encouragement, after which Mrs. Baber presented the certificate of honor to the auxiliaries.

Mrs. B. T. Morris of Gastonia led the consecration service, which closed the meeting.

Everyone knows by heart that an ounce of prevention is worth a pound of cure, but we believe it only after we are sick.—E. R. Cass.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

GRAND OLD MAN

My good friend, J. L. Nelson, a charter member of the board of trustees of the Children's Home, and throughout this entire period a most interested director and supporter of the work our institution has been doing, celebrated his eighty-fourth birthday Sunday, June 28. I had the pleasure of enjoying dinner with him and Mrs. Nelson, his son Andrew and his wife and their little four-year-old daughter Ann on this eventful day. The invitation included Miss Mary Bell, the director of our singing class, both of us being at Lenoir with our singing class boys and girls. Mr. Nelson's life has been despaired of a number of times during the last several years, but yesterday morning he was able to meet with the men's Bible class at First church, which class he served as teacher for some 40 years. He and the other members of the class had a memorable time as they recounted the many interesting and happy experiences attending the growth and increased service activities of this class. Brother Nelson showed his love for the Children's Home by attending the service last night and praying the closing prayer, thanking the heavenly Father for the work the Children's Home is doing and asking his continued blessings upon it. Truly J. L. Nelson is a grand old man.

FRANKLIN

It is not too late to tell about the most enjoyable trip our singing class had on a visit to Franklin Sunday, June 21. We left the Children's Home early Saturday morning and promptly at five o'clock in the afternoon we were at Franklin ,where Rev. C. C. Herbert, Jr., the beloved pastor, and a number of his choice people met us and took us into their homes. We had a delightful trip over, but we had a more delightful trip arriving. Sunday morning our boys and girls presented their program to a good congregation and after returning to the hospitable homes for lunch were on our way to the next point.

OVER THE NANTAHALAS

We were due to be at Bethel, Hayesville circuit, thirty miles across the Nantahalas, at 2:45 in the afternoon, so we hurried along when we could hurry, the ascent up the mountain having to be made in low gear. We crossed three gaps, each of which was over 3600 feet high, one being over 3800 feet. We arrived at Bethel on time and found Rev. John H. Green and a congregation that not only filled the church but all the space around the windows. The little congregation has been thoroughly revived under Brother Green's ministry and plans are being made for the construction of a nice, new rock church out on the new highway.

HAYESVILLE

Then we hurried ten miles on down to Hayesville, where at four o'clock our children rendered their program before quite an attentive congregation. Following the program the good ladies prepared a most sumptuous lunch which was enjoyed on the beautiful court house lawn in front of the church. Our stay at Hayesville, while short, was thoroughly enjoyable and we were happy to meet our Clay county friends. Brother Green and his people are doing things. High hopes are being entertained for a new church at Hayesville.



He is air minded

MURPHY

We then hurried down to Murphy, 20 miles away, where we enjoyed a good rest at Hotel Regal as the guests of the management of this good hotel. At 7.30, Central time, our children gave their fourth program of the day before a congregation completely filling the church. Since Miss Bell, our music teacher, came from Murphy the youngsters were anxious to show the benefit of her training. Following the service kind friends took us into their homes for rest and sleep. They gave us a good breakfast next morning and a fine lunch to be enjoyed on the way home. Our children have fallen very deeply in love with their good friends in Franklin, Hayesville and Murphy. Certainly they were lovely to us. We were deprived of seeing Rev. W. A. Barber, he being away on his vacation.

WHITNEL

Yesterday morning our singing class left the Children's Home at seven o'clock for a trip of nearly 100 miles to Whitnel to render a program at 9:45. We arrived on time and were met by Rev. and Mrs. Ebenezer Myers and a number of their good people. They have a most beautiful church and the people came out in goodly numbers. Brother Myers appears to grow younger in the great service he is rendering. Many evidences of progress and constructive growth were noted.

GRANITE FALLS

We had 30 minutes to get down to Granite Falls, ten miles away, for the rendering of our program at 11 o'clock. We were happily presented to a large congregation by their beloved pastor, Rev. M. Q. Tuttle. Following the program the good Granite Falls people gave us a nice free will offering and took us into their homes for lunch and rest. I had the great joy of dining with Mrs. D. H. Warlick and her daughter, my sister-in-law, Mrs. M. B. Woosley, and her interesting family. Of course I was reminded very vividly of the untimely death of my beloved brother. A nice new church school annex has been constructed at Granite Falls and many other evidences of improvement were noted. Brother Tuttle is concluding his quadrennium of service in a mighty good way.

EBENEZER

Rev. J. P. Morris and wife were there to welcome us and give us a good send-off. Our Ebenezer friends encouraged us greatly and sent us on our way rejoicing. Brother Morris assured us that the Dudley Shoals circuit would pay its Children's Home quota in full.

LENOIR

Then we came to Lenoir promptly at five o'clock, where Rev. Joe Hiatt and some of his choice people met us and placed us in their homes. How fine it was to enjoy their hospitality! The children came back to church at 7:30 at night refreshed and ready to render their program. At its conclusion Brother Hiatt presented an envelope which he told the children was a love note that could not be opened until we were across the Catawba river on our way home. Promptly after crossing the river the children found that the "love note" was a check paying Lenoir's ten per cent apportionment in full. A great cheer went up in the old bus as it rolled along on the homeward way. Lenoir is a mighty fine place to go to. The Children's Home has some very choice friends there.

GOOD HANDIWORK

The likeness of Lewis Bradfield is presented this week. He has become quite skilled at making toy areoplanes and gliders. In a recent contest open to all boys in Winston-Salem, Lewis won first prize with both his aeroplane and glider, the test being on the length of time each could stay in the air as sent by the hand of the boy who did the construction. Our entire family is very proud of Lewis and his accomplishment. Lewis is sponsored by the Ireland Bible class of West Market Street, Greensboro.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

Following a custom of many years I shall publish on the Methodist Orphanage page letters from the 18 boys and girls who graduated this spring. These letters breathe a spirit of genuine gratitude for what has been done for them by the North Carolina conference. I sincerely trust that all the friends of the Orphanage will read these letters, so that they will know how much our children appreciate the opportunities given them.

* * * *

If all our pastors will take a minute or two to announce to their congregations the importance of the Octagon soap coupon campaign that is now on foot, the Methodist Orphanage will receive three or four thousand dollars. The money from this source will enable us to complete the repair work on the buildings and to buy some much needed furniture. May I ask and urge the missionary societies, Sunday schools, organized classes and all church members to cooperate with us in making this undertaking a glowing success? I am counting on all the pastors to urge their congregations to do their utmost to send all available coupons from their pastoral charges.

* * * *

Dear Friends:

Eight years ago I came here as a tiny girl and have grown up with the surrounding of love and Christian training. I can look back on the vista of years with gratitude and appreciation to the ones who have been helping and guiding me in right words, deeds and actions. To them I extend my love and thank them for every effort they put forth for me.

First of all, I shall cherish the memory and love of a loving-like father, the superintendent, A. S. Barnes. He has certainly been a father to me during the past eight years. Next to Mr. Barnes, I extend my love and appreciation to various matrons and teachers who have taken an interest in my behalf.

And following these in my estimation I wish to thank the doctors and nurses for caring for my physical welfare. And also for the loving kindness of friends who have sent me boxes of clothes from tiny girl on up to my senior year.

To all these and others who have helped me, my heartfelt gratitude cannot be expressed in words, but I hope to prove that their love and kindness have not been wasted in befriending and helping me.

I am planning to travel onward and reach out for higher standards to prove that my training in this lovely Christian home has not been in vain.

Lucile Pepper.

* * * *

Dear Friends:

Every child longs for a home and love. I did. I found it at the Methodist Orphanage seven years ago. The best home I could have found was at the Orphanage. Here you find love, appreciation, co-operation, kindness and everything that goes to make home and life worth living. I have been so happy in the home and the friends in the North Carolina conference have done so much for me that it makes saying good-bye almost impossible. But now that I must, I wish to say thank you, to every person in the conference; you have done so much to make all parentless and homeless children here happy.

In thanking my many friends, I wish first to thank Mr. Barnes, who has been both father and friend—someone I could go to with my troubles and worries—for his kindness and help in everything.

Next I wish to express my appreciation to the woman's missionary society of the First Methodist church in Henderson. They have sent me my clothes during these years and have done so many things to make life happier and more pleasant.

For several years I have been in Mrs. Rives' cottage and she has done so much for me, set up so many high ideals for me to follow, that I will continue saying "thank you forever" to her. She has been a fine mother to me as well as a friend in need.

The doctors of Raleigh have certainly earned a large share of thanks for their fine service and undivided attention which they have shown me.

Several friends of Raleigh have done many nice things for us. I mention Mr. Enloe, Mr. Josephus Daniels, and the friends of Edenton Street to whom I say, "Thank you."

May my life be so lived that no one will be able to say, "She had the best training possible and now she has failed to use it to the best advantage."

Dorothy (Polly) Eason.

* * * *

On Sunday, June 21, we left for West End. We arrived in time to enjoy a part of the church school service, and I was well impressed with the splendid music and general air of enthusiasm in the work which has been so ably supervised by their superintendent, Mr. F. W. Von Cannon.

We gave our concert at the 11 o'clock service, which was attended by a large and appreciative congregation. Rev. W. C. Cotton, the pastor, was in charge and helped to make our visit a pleasant one. It was at this church we had the pleas-

(Continued on page 23)

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Manlike, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.


Mrs. Barbara Spears

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

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Conference Office Address: Box 647, College Station, Durham, N. C.

MURFREESBORO ASSEMBLY

Marie Dickens and Thomas Nethery are the first two intermediates to register for the Chowan College Christian Adventure Assembly at Murfreesboro. Marie and Thomas are from Halifax, Rocky Mount district.

Rev. B. B. Slaughter, presiding elder of the Elizabeth City district, will serve as dean of the assembly to be held at Chowan College, July 20-24. Assisting Mr. Slaughter in this assembly will be Rev. R. W. Bradshaw, Rev. R. E. Walston, Mrs. B. B. Slaughter, and Mrs. Earl W. Brian. An excellent program has been arranged for this assembly, and Dr. McCullock, president of Chowan College, and his co-workers have been most co-operative in helping us plan for this gathering. Indications are that there will be a good enrollment of boys and girls 12-15 years of age for this assembly. Those desiring to attend are requested to send their registrations to Mrs. Earl W. Brian, Durham, N. C.

TWO TRAINING CLASSES

Miss Bertha Baxley has reported to us the completion of one local training class in the Roberdel church, using the course, "Life of Christ," and the beginning of another class, using the course, "Life of Paul." In the first class there was an average attendance of 21, with 18 of that number receiving credit for completing the work. Miss Baxley indicates that there will probably be at least 20 persons who will complete the work for credit in the class using "Life of Paul." We congratulate the members of these classes, and record our appreciation of the good work of the teacher, Miss Baxley.

WHITE LAKE REGISTRATIONS

At the rate the registrations are coming in for the White Lake Assembly, we shall have the biggest assembly we have ever had at White Lake. This assembly will open Monday afternoon, July 13, at Marshburn's Beach Hotel.

Rev. M. W. Lawrence, district director of the Wilmington district, will act as dean of the assembly. Assisting him will be Rev. R. W. Bradshaw, Mrs. L. M. Hall, Miss Elizabeth Oliver, and Mrs. Earl W. Brian.

This assembly is open to boys and girls 12 through 15 years of age. All registrations should be sent promptly to Mrs. Earl W. Brian, Durham, N. C.

ST. PAUL TRAINING CLASS

An informal discussion group is to meet weekly at St. Paul church, Goldsboro, as a result of the desire of the members of the class taught by Mrs. Earl W. Brian last week. "Personal Religion" was the subject of the course, and members of the class want to continue the discussions about beliefs, the church, prayer, conversation, etc., that were begun during the six nights the school was in session.

Twenty-one young people attended the class during the week. Of this number 15 came at least three nights and were, therefore, enrolled, while ten were present throughout the week and did the required work for credit. The enthusiasm and interest of the young people in this class were most inspiring and encouraging.

CONWAY MEETING

Miss Mozelle Maddrey, publicity superintendent, has sent us the following account of the young people's rally held at Conway last week:

"The young people's division of the Northampton and Halifax unions met with the Conway division Saturday, June 20, at three o'clock. The meeting was opened with a devotional conducted by the Pleasant Grove division. Selma Pritchard, Mildred Parker, Poe Parker, and Herbert Britton participated in this devotional. Emeth Johnson of Conway extended a very cordial welcome, with Howard Bridgers of Woodland responding. Margaret Buie Garris and Peggy Gay of the Sharon division rendered special music.

"Following the business session, during which every division represented in the meeting gave a most interesting and encouraging report, Miss Janet Rawlings of Weldon, assisted by other members of the Halifax union, gave a skit of the Young People's Assembly. Mrs. Earl W. Brian spoke concerning the Christian Adventure Assembly at Chowan College, Murfreesboro, July 20.24. Rev. W. C. Wilson, district director, gave a brief and most excellent presentation of the young people's mission special.

"The remainder of the afternoon session was spent in group meetings with the following leaders:

Eexecutive Officers — Mrs. Earl W. Brian.

Worship Committee—Rev. R. L. Jerome.

Evangelism—Rev. E. B. Fisher.

Missions—Rev. W. C. Wilson.

Citizenship and Service—Rev. R. W. Bradshaw.

Recreation and Leadership—Mrs. R. L. Jerome.

At six o'clock the group meetings adjourned to enjoy a picnic lunch and recreation hour. Evening worship was called to order at 7:15 with Rev. L. A. Watts of Seaboard presiding.

The worship service was conducted by Connie Parker, Pauline Edwards, Bonnie Lee White, and Reed Harris. Hazel Madrey of the Severn division sang a solo. Rev. R. W. Bradshaw delivered an inspirational address as the closing feature of the meeting."

TRAINING SCHEDULE

Following is the training schedule for the weeks, July 5-August 23, the schedule for the first two weeks of the summer program having already been given on his page:

July 5-10

Rich Square—W. D. Andrews, instructor. "Life of Jesus."

Smithfield—McMurray Richey, instructor. Vacation school.

Moncure—R. S. Lee, instructor. "Meaning of Christian Religion."

Lillington—J. B. Bennett, instructor. "Life of Christ."

July 12-17

Rich Square—W. D. Andrus, instructor. "Life of Jesus."

Smithfield—McMurray Richey, instructor. Vacation school.

Lillington—J. B. Bennett, instructor. "Life of Christ."

July 19-24

Enfield—W. D. Andrus, instructor. "Educational Work of Small Church."

Enfield-Whitakers—R. S. Lee, instructor. "Educational Work of Small Church."

July 26-31

Enfield-Whitakers—W. D. Andrus, instructor. "Educational Work of Small Church."

Town Creek—McMurray, instructor. "Educational Work of Small Church."

Mattamuskeet—R. S. Lee, instructor.

August 2-7

Northampton—W. D. Andrus, instructor. "Eucational Work of Small Church."

Perquimans— McMurray Richey, instructor. Training class and vacation school.

Stumpy Point—R. S. Lee, instructor.

August 9-14

Northampton—W. D. Andrus, instructor. "Educational Work of Small Church."

Perquimans—McMurray Richey, instructor. Training class and vacation school.

Swansboro—R. S. Lee, instructor.

August 16-21

Fremont—W. D. Andrus, instructor. "Life of Christ."

Perquimans— McMurray Richey, instructor. Training class and vacation tion school.

Swansboro—R. S. Lee, instructor.

August 23-28

Fremont—W. D. Andrus, instructor. "Educational Work of Small Church."

Perquimans— McMurray Richey, instructor.

Kenly—R. S. Lee, instructor.

PLEASANT GROVE SCHOOL

Rev. W. G. Farrar has reported to us the organization of the Pleasant Grove church school on the Bailey charge. To Mrs. K. F. Lewis is due a large part of the credit for the organization of this school. At the present time there is an enrollment of 80 in the school, and indications are that there will be a continued growth.

W. N. C. Board of Christian Education
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THE YOUNG PEOPLE'S ASSEMBLY LAKE JUNALUSKA, JULY 6-11

When this Advocate reaches you over 400 young people from the western half of North Carolina will be sharing in mountain top experiences at the church's choice camping ground: Junaluska. Someone has said that an assembly should be a combination of a circus, a camp meeting, and a school. It usually turns out to be all three. The yearly meeting of the leaders of the Young People's Division purports to deepen the spiritual life of those who attend, and aid them in the Christian way of personal living; to increase the awareness of the sociality of our world; and to instruct in better ways of leading young people in the local churches.

The theme of the assembly this year, in harmony with that of the International Council, Christian Youth Building a New World, and reflective of the spirit of the Memphis conference, is "In My Name Build." Foundation stones are laid in the fourteen courses which have sound material and expert laying.

Study Courses

There is a course on the **Life of Christ**, designed to lead students to understand more vividly the personality of the Master and the meaning of his life. The course on **Living As Christians with Other Races** attempts to understand the causes and remedies for racial prejudices. It considers Jesus' teachings on the value of personality, the fatherhood of God and the brotherhood of man: what we can do about the problem.

Japan, the Key to the East plans to consider the strategic place of Japan in the Orient; the background of the Japanese people; the development in recent times in their social, political and religious life; the place of Japan in the Christian world brotherhood.

Alcohol and Ourselves brings out scientific facts about the effects of alcohol on man; a consideration of what young people can do in spreading information about alcohol and in promoting right attitudes in other young people. There is a course on **What It Means to be a Christian**, attempting to answer the questions: What determines whether a person is a Christian? What does it mean to be a Christian in the every day experience—at home, at play, at school, at work, with money, etc.

The ideas and purposes of Methodism are studies and special attention is given to the way in which the work of the church is organized and carried on in the course on **A Methodist and His Church. The Meaning of the Christian Religion** is an interpretation of the Christian religion, including the intensely personal matters of one's own beliefs as well as the areas in which those beliefs may channel in purposeful, productive living.

Administering Young People's Work in the Small Church is a study of the conducting of the young people's division, its relation to the church; duties of officers, teachers and division council; training leaders; use of building and equipment, materials, records and reports. **The Pupil** is a study of people—of what makes them behave as they do, their attitudes and feelings, why they are so different, and their need for growth in Christian living.

A most needed course is **Worship in the Small Church**, a study of the nature and meaning of worship, conditions under which effective worship takes place, and how to provide suitable worship services for the small church. **Administering the Union** considers the union's relation to local church; organizing the union; the work of the union, duties of the Union Council; planning the union meetings; how to initiate and promote union projects.

Evangelism and Church Relationships in the Young People's Division studies what evangelism is; co-operating in church's evangelistic program; evangelism in the department program; history and program of the church; securing new members; following up absentees, and home members; committee at work.

Missions and World Friendship gives a present-day interpretation of missions; missionary emphasis permeating the department program; home and foreign missionary enterprise; materials and methods of missionary education of young people; and the committee at work. The course on **Citizenship and Community Service** attempts to find the meaning of citizenship, its advantages and responsibilities; community conditions essential for Chrstian personalities; evaluation of community forces; methods of initiating and promoting citizenship and service projects.

Mr. Towner at Assembly

Teaching these courses are about a score of well trained, well equipped experienced workmen. The master-builder, Rev. Walter Towner, general board representative from Nashville, is the director of the young people's division for the entire church. The assembly is extremely fortunate this year to have Mr. Towner. In addition there are Mr. and Mrs. Vassar, from Greensboro College, as directors of the music; C. S. Kirkpatrick, N. Sneed Ogburn, W. Arthur Kale, Fletcher Nelson, Mrs. John F. Kirk, Mrs. Frank Spruill, M. Teague Hipps, Reid Wall, L. F. Tuttle, Luther A. Bennett, Walter L. Lanier, and Miss Clarice Bowman.

In addition there are among the counselors Miss Josephine Kiker, Mrs. Carl H. King, Miss Idalene Gulledge, Miss Clyde Norcom, Mrs. Fletcher Nelson, James McLarty, Frank Smathers, William Clayton, Frank Moore, George Hood, and Ismael House. Miss Suther Hildreth of Rutherfordton is assembly nurse.

A Day at the Assembly

A day at the Lake this week involves reveille, morning devotions, breakfast, class, business and forum, district meetings, classes again, committee meetings, lunch, quiet hour, interest group meetings, dinner, vespers, platform hour, fellowship hour, prayer group, and lights out.

Features

A sunrise service on the mountain above Camp Cheonda will be held Wednesday, led by Miss Idalene Gulledge.

Vespers, with young people participating, will be held out of doors, between two lodges, led by L. F. Tuttle, F. C. Smathers, and Reid Wall.

Boat rides on the Cherokee each evening will be delightful—if the weather is.

Fellowship hour (for those not on the boat) led by Mrs. D. D. Holt (nee Grace Sanders) assures the group of genuine fun.

The good-night prayer group will meet near the flagpole each evening at 10:30, led by Frank Moore.

A re-creative banquet promises much: Speeches on Getting a Hobby Horse and Riding It, Build Thee More Stately Mansions, etc.; decorations of building blocks and tinker toys; experiences in making things from scanty material, and well-planned music.

We hope to have Bishop Kern, who is living at the Lake, participate in the assembly program.

Interest Groups

For re-sharpening long nourished interests or creating new ones, groups on varied hobbies have capable leaders. There is star-lore (with a real telescope); music (especially vocal); folklore and games; poetry; excursions to points of local interest; poster-making; nature hikes, games, etc.

When the Assembly Is Over

The training and creative experiences afforded at the assembly planned with the local church in view: how much the assembly will have meant can be determined by the increased usefulness of the delegate to his own department. But he can be most effective with the full co-operation of the folks back home, their toleration, and their willingness to give some new ideas a trial.

It has been said that the strongest of all the motives that can change a man's life, within and without for his lasting good, is the love of God. If we could love God sincerely for twenty-four hours, we should be other men; we should be capable, spiritually speaking, of almost anything.—Canon Liddon.

Sunday School Lesson

JULY 5

By Prof. Rollin H. Walker

The Coming of the Holy Spirit in Power

Scripture—The Acts 2:1-11, 37, 38

Did It Happen?

The story of Pentecost, as we have it in the book of The Acts, is the most natural explanation of the beginning of that tidal wave of power that helped the apostolic church in the impossible task of convincing the hostile Jews and the proud Roman world that Jesus had risen from the dead. Of course the account may have been somewhat heightened as it went from mouth to mouth before it was put down, but that something extraorinary happened, there can be no doubt whatever. Indeed, if there were no story of unusual occurrences in connection with the day of Pentecost, we should have to posit them to account for what followed. The impression of a great light and a rushing sound is not incredible to those who make a scientific study of the psychology of religion. Such phenomena are not as rare as is supposed. The writer has known of somewhat similar cases.

May It Happen Again?

While we may not hope for the exact duplication of the phenomena of Pentecost, we all can confidently expect the essential elements of this experience. First of all, we may have a thrilled and exalted sense of the lordship of Jesus. We may know for ourselves and not for another that he reigns in power. This conviction may be so certain that we shall be inspired with a reckless courage to proclaim him at any cost, and we may have this courage tempered with the love that leads to serpentine wisdom. We may be inspired with a prophetic understanding of the needs of those about us. We also may have an emotional re-enforcement that will carry our message by the sheer momentum of a swelling tide of enthusiasm. And far more important than all, we may have those enduring fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, self-control. The man who says that these wonderful quickenings of mind and soul are not experienced today, betrays the fact that he does not zealously seek the society of the faithful.

What Are the Conditions?

What conditions did the apostles fulfill to make them capable of receiving and utilizing the great enduement?

It should be noted, in the first place, that the baptism did not come down upon blank ignorance. If it had, the apostles would not have known what to do with it. In order to interpret this experience, Peter needed to know biblical history and prophecy, and above all, the life and teachings of Jesus. We often see men who have a fiery and intense sense of God, but who are so ignorant that they do not know how to apply their new experience to life. Their religion burns out in emotional fireworks. This is not to discount emotion, but to note that emotion without knowledge and intelligence is a locomotive without a track. It simply burrows in the mud. It stops with the gift of tongues and does not go on to the interpretation of tongues.

If we compare Paul's treatment of the gift of tongues in 1 Corinthians 14, it becomes plain that it was not a miraculous power to preach in foreign languages. Of course high religious emotion is often in a way, intelligible. Principal Edwards of Cardiff told the writer that a sailor from the German fleet who came ashore during the great Welsh revival was soundly converted at one of the meetings, although he did not understand a single word of English. His mind was so well stored with the German catechism that he could interpret the meaning of the inspired singing and the rapt expression in the faces of those who bore witness to the grace of God.

But we notice that at Pentecost it was necessary at length for all to keep silent while Peter explained the phenomenon in coherent form. We infer, then, that the gift of tongues was an enduement that came down upon the disciples inspiring them with a vivid sense of God, and moving them to ecstatic exclamations of praise. But after the shouting, men of disciplined minds took a firm grip upon themselves and said, "What does this all men?" And then it was that their knowledge of the scripture and of the teaching of Jesus stood them in good stead.

Many an adolescent has a vivid experience of God which he cannot interpret or turn into sane conduct, because his parents have neglected his religious education, and because there is no sympathetic friend at hand who understands the phenomena of adolescent religious experience enough to show him the meaning of those mysterious currents of divine life sweeping over his soul.

We note again that these Christians held together; in fact, practically all the Christians in the world were in that upper room in perfect unity. What a Pentecost would come to the world today if all sects and divisions of Christians would love one another, learn from one another, and unite in co-operative prayer and effort. The imagination staggers in its attempt to visualize the mighty work that the Christian world could then accomplish.

Then, too, they all continued not only in prayer, but in steadfast prayer. We have not half utilized the mountain-moving power of persistent, united prayer. If any two of you, says Jesus, agree as touching anything, it shall be done to you. How much more if we all should agree.—Northern Advocate.

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Children's Storyland



CATHERINE'S MEDICINE

Catherine was very cross indeed. She cried when she was being dressed because mother put on a pink dress when she wanted blue. Then she cried because she could not go out until mother was ready to go with her, until Uncle Harry Doctor looked over the edge of his newspaper, and said to mother:

"Send her into my office after breakfast. I see she needs some medicine."

Then Catherine cried harder than ever, but Uncle Harry Doctor took her hand and led her into the office where he saw his patients.

"Dear me," he said as he looked at her and saw the marks of tears all over her face. "This is very bad. What was the matter with the pink dress?"

"I like blue better," sobbed Catherine.

"Mmmm," said Uncle Harry Doctor. "I think you need something to do. Why don't you play with Blinky and Pinky?"

"I don't want to play with them," pouted Catherine. "I want black kittens, not gray ones."

"Why don't you play with your dolls, then?" asked Uncle Harry Doctor.

"I haven't any nice ones to play with," answered Catherine. "Dorothy Rose has brown eyes, and I want them blue, and Margaret has a finger broken off, and Daisy needs a new wig.

"And I don't want to read any old books, either," she added before Uncle Doctor could speak. "I have read them all until I am tired of them."

"I see I have got to give you some medicine," said Uncle Harry Doctor gravely, "and although, like some of my other patients, you may not find it pleasant, I know it will make you well."

Then he took her by the hand and led her to mother.

"I find this little patient," he said soberly, "is suffering from a very common disease among families where there is only one little girl. She is suffering from 'surfeititis'! There is only one remedy I know for it. Put on her wraps, and we will collect all the things that make trouble and take them away."

"For good?" asked Catherine, a little bit frightened.

"Yes, for good," said Uncle Harry Doctor firmly.

Then he picked up the dolls.

"Oh, Uncle Harry Doctor!" cried Catherine, "not Dorothy Rose! I love her, really I do. Why, I couldn't let her go!"

"But her eyes are brown," said Uncle Doctor.

"I love them brown, really," pleaded Catherine. "If you will only let her stay, I will never, never wish them blue again."

"We will see," said Uncle Harry Doctor. "Perhaps she may come back, but we must put her in now. Here are the books, too."

Then, last of all, he picked up Blinky and Pinky.

"Oh, no, no, no," pleaded Catherine, gathering them in her arms. "Please leave them."

"Well," said Uncle Harry Doctor, reluctantly, "we will leave them today and see how the other medicine works. Now hop into the car, and away we go."

Usually Catherine was happy to ride with him, but today she didn't know just what was going to happen, so she sat very still until he stopped before the door of a poor little house, in a narrow street, and lifted out Catherine and the package that held the pink dress.

"Good morning," he called cheerfully. "Rose, this is a very sick little girl I have here with me. We have to cure her, however, and so she is bringing you this little package."

Rose opened it. "Oh, see, mother," she cried, "now I can go to school when I am well!"

Catherine would have liked to stay longer, but Uncle Harry Doctor whisked her away. There were so many places to visit. There was a sick little boy who lay all day in a bed with braces on, but who was made happy with a pile of books. Then there were two little girls who were glad indeed to get Margaret and Daisy, and did not seem to think they needed new fingers and wigs.

Last of all, Uncle Harry Doctor stopped before the door of a large building. "Catherine," he said, "the little boys and girls who live here have no fathers or mothers, and when they are sick there is no one to love and pet them. They have to stay in a ward by themselves, and sometimes they do not have any toys."

He led the way into a room where a litle girl with big blue eyes and long golden curls sat in a chair by the window.

"This is Ruth," he said; "she has been very ill, but she is better now and can look out of the window, but I think she is lonesome. Will you not lend her Dorothy Rose?"

Catherine looked at little Ruth. "How dreadful," she thought, "not to have any father or mother, and to be ill in such a dreadfully bare room!"

"Uncle Harry Doctor," she whispered softly, "I think I would like to give her Dorothy Rose. You see," she added, bravely choking back a little sob at the idea of parting with her, "I love Dorothy Rose dearly, but I have father and mother and you."

Then Uncle Harry Doctor left the two little girls together while he went to make more calls, and the two played happily together until he returned.

"I am all cured now," Catherine said, as she cuddled down in the seat of the car beside him. "May I come and play with Ruth again?"

"Yes, indeed," said Uncle Doctor. "I am glad you are all well. Now the only medicine you need is the kind that keeps you well."

The next morning was Catherine's birthday. There were lots of presents—new books she had never read, all kinds of toys, even a new doll that looked like Dorothy Rose, only she had blue eyes. "I shall call her Dorothy May," said Catherine.

"Now," said Uncle Harry Doctor, smiling, "mother, father and I have decided that yesterday you were sick with such a dangerous disease that we must not let it get you again, so we are going to give you some medicine that will keep you well all the time."

Going into the den, he brought out little Ruth and Dorothy Rose in her arms.

"You see," he said, "it is almost impossible for one little girl to escape having 'surfeititis,' so the best way is to have two little girls always, so little Ruth is coming to live here and be my little girl, and a little playmate for you."

"Oh," cried Catherine, "this is the very nicest present at all. She can wear my clothes and play with my playthings, and we can play games together. Yes," she added after a moment, "and she can have either Pinky or Blinky for her kitten, too."

"There," laughed Uncle Harry Doctor, "now I know my medicine was a success."—Leslie Blake, in Advance.

AT DUSK

By Ruth Stirling Bauer

How lovely is a tree at dusk
Rocking a cradle-nest,
How gentle are the winds that sing
The tiny birds to rest!

How beautiful are little lambs
Within a peaceful fold,
How kind the sky that spreads for them
Its canopy of gold!

How peaceful are the herds that lie
Among the grasses deep;
How wonderful that dusk should bring
This miracle of sleep!

—Our Dumb Animals.

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

A. W. PLYLER, M. T. PLYLER ..... Managers

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June 25-July 5—St. Paul, Minn.
July 9-19—Corbin, Ky.
July 23-August 2—Wilmore, Ky.
August 3-16—Mendon, Ohio.
August 18-23—Balls Creek Camp, N .C.
August 28-September 6—Salem, Va.
Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
THIRD ROUND

	July
Milton, Connelly, 11	5
Graham-West Burlington, W. Burlington, 7:30	5
Duke Memorial, 8	7
Roxboro, 8	8
Chapel Hill, 8	9
Durham Ct., Pleasant Green, 11	12
Webb Avenue-Holt's, Webb Avenue, 8	12
Front Street, 8	15
Yanceyville, Shady Grove, 11	16
Siler City, First Church, 11	19
Moncure, Osgood, 3	19
Pittsboro, Pleasant Hill, 11	25
Bahama, Mt. Tabor, 11	26
Andrews-Massey, Soapstone, 3	26
Duke's Chapel, 7:30	26

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

	July
Pasquotank, Hall's Creek, 11 and 1	3
South Camden, Perkins, 11	5
Currituck, Hebron, 8	5
Hertford, 8	8
Gates, Philadelphia, 11 and 1	11
Edenton, 11	12
Ahoskie, Colerain, 3:30	12
Murfreesboro-Winton, Union, 8	12
City Road, 8	15
Chowan, Evans, 11 and 1	18
Roper, Mackey's, 11	19
Columbia, Holly Grove, 3:30 and 8	19
First Church, Elizabeth City, 8	22

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

	July
Jonesboro, Poplar Springs, 11	5
Person Street-Calvary, Gardner's, 3	5
Laurinnburg, 8	5
Fayetteville Ct., 8	6
Carthage, Cameron, 8	8
Wadeville, Sardis, 11	12
Ellerbe, Jones Springs, 3	12
Troy, 8	12
Hay Street, 8	15
Rowland, Centenary, 11	19
Goldston, Cumnock, 3	19
Broadway, Memphis, 11	26
Aberdeen, Roseland, 3	26
Glendon, Fair Promise, 8	26

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
THIRD ROUND

	July
Grifton, Edwards, 11	3
Ayden, 11	5
Jones, Oak Grove, 3:30	5
Ocracoke-Portsmouth, Ocracoke, 7:30	7
Dover, Asbury, 11	12
La Grange, Trinity, 3:30	12
New Bern, Centenary, 8	15
Aurora, Bonnerton, 11	17
Oriental, Kershaw, 11	19
Pamlico, Alliance, 3:30	19
Kinston, 11	26
Pink Hill, Woodington, 3:30	26
Straits-Harlowe, Tuttle's Grove, 11	31
	August
Newport, Bethlehem, 11	1
Greenville, 11	2

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

	July
ebulon, Wendell, 11	5
Franklinton, Wesley, 3	5
Youngsville, Bunn, night	5
Louisburg, 11	12
Creedmoor, Grove Hill, 3:30	12
Henderson, First Church, night	12
Raleigh, Edenton Street, night	13
Fuquay, Cokesbury, 11	19
Erwin, Angier, 5 p. m.	19
Cary, night	19
Oxford, night	22
Bailey, Mt. Pleasant, 11	26
Garner, night	26
Raleigh, Central, night	29

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

	July
Garysburg, Oak Grove, 11	5
Littleton, Bethel, 3:30	5
Warrenton, Hebron, 8	5
Rich Square, Pinners, 11	12
Scotland Neck, 8	12
Conway, Severn, 11	19
Northampton, Rehobeth, 3:30	19
Roanoke Rapids, 8	19
Rosemary, New Hope, 3:30	26
Seaboard, Sharon, 8	26-27
	August
Rocky Mount Ct.	2
Enfield, Central Cross, 3:30	2
Halifax, Ebenezer, 8	2
McKendree, Conetoe, 11	9
Tarboro, 8	9
Stantonsburg, 11	16
Farmville, 8	16
Walstonburg, 11	23
Clark Street, 8	23
South Rocky Mount, 11	30
Spring Hope,	30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

	July
Roseboro, Halls, 11	5
Wilmington, Trinity, night	5
Epworth-Wesley, Federal Point, 11	12
Wallace-Rose Hill, Charity, 3	12
Town Creek, Delco, 11	19
Tabor City, Zion, 3	19
Garland, Epworth, night	19
Fairmont, Bethesda, 11	26
Lumberton Ct., Buies, 3	26
	August
Shallotte, Sharon, 11	2
Southport, night	2
Burgaw, Watha, 11	9
Faison-Kenansville, Friendship, 3	9
Warsaw-Magnolia, Magnolia, night	9
Brunswick, Union, 11	16
Carvers Creek, Council, night	16
St. Pauls, Regans, 11	23
Scott's Hill, night	23

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

	July
Sandy, Big Sandy, 11	5
Asheville C., Emma, 3	5
Laurel ,Mt. Pleasant, 11	12
Leicester, Leicester, 8	12
Fairview, Sharon, 11	19
Saluda-Tryon, Tryon, 8	19
Central, 11	26
Black Mountain, 8	26

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

	July
Thrift-Moores, Moores, 11	5
Big Spring, night	5
Ansonville, Concord, 11	12
Lilesville, 2:30	12
Polkton, Wightman, 11	18
Peachland, Fountain Hill, 2:30	18
Monroe, Central, 11	26

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

	July
Kings Mountain, 11	5
Bessemer City, night	5
Polkville, Clover Hill, 11	11
Cramerton, 11	12
Dallas, Puett's Chapel, 3	12
Gastonia, Trinity, night	12
Belwood, Palm Tree, 11	18-19
South Fork, 3	19
Crouse Ct., 11	26
Lincolnton Ct., Marvin, 3	26
Gastonia, Bradley Memorial, night	26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

	July
New Hope, 11 and 2:30	5
Randleman, 11 and 2:30	5
Asheboro, First Church, 11	12
Farmer, 11 and 2:30	12
	July
West Market, 11	19
Bethel-Grace, 7:30	19

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Proximity, 11 26
Summerfield, 3 26
West Greensboro, 7:30 26

August

Calvary, 11 9
Stokesdale, Mt. Tabor, 3 9
Glenwood, 7:30 9
Asheboro Ct., 11 16
Cedar Falls, 3 16
Coleridge, 7:30 16
Reidsville Ct., Salem, 11 22
Ruffin, Hickory Grove, 3 22
Pleasant Garden, Bethlehem, 11 23
Carraway Memorial, 7:30 23
Wesley Memorial, 11 30
Randolph, Farmer, 3 30

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
THIRD ROUND—IN PART

July

Rutherfordton, Gilboa, 11 5
Gilkey, Mt. Hebron, 3 5

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
THIRD ROUND

June

Danbury, Pine Hall, 11 28
Sandy Ridge, Snow Hill, 3 28
Walnut Cove, Palmyra, night 28

July

Spray, 11 5
Stoneville-Mayodan, Stoneville, night 5
Leaksville, night 8
Elkin, 11 12
Ronda, Maple Springs, 3 12
Jonesville, Longtown, night 12
North Wilkesboro, 11 19
Yadkinville, 3 19
Dobson, Siloam, night 19
Mt. Airy, Central, 11 26
Pilot Mountain, Whitakers, 3 26
Madison, night 26

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

July

Davidson, Fairview, 9:45 5
Olin, Snow Creek, 3 5
Hiddenite, Liberty, 11 12
Lenoir Ct., Olivet, 3 12
Lenoir, First Church, night 12

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

July

Sylva, 11 5
Andrews, night 5
Franklin Ct., Snow Hill 12
Bryson City, night 12
Cullowhee, 11 19
Hayesville, Myers Chapel, 3 26
Murphy Ct., Peachtree, night 26

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

July

Davie, Liberty, 11 25
Forsyth, Mt. Tabor 26
Advance, Cornatzer, 3 26
Cooleemee, night 26

August

Doubs, New Hope, 11 2
Lewisville, Sharon, 3 2
Ardmore, night 2
Denton, Clarksbury, 11 9
Trinity-Bethel, Trinity, night 9
Lexington, First, 11 16
Linwood, Linwood, 3 16
Erlanger, Erlanger, night 16

METHODIST ORPHANAGE
(Continued from page 17)

ure of meeting three Duke ministerial students who are located in that community for summer work. They were quite complimentary to the class concerning the work it is trying to do.

I had a pleasant little visit in the home of Mr. and Mrs. J. B. Von Cannon for dinner. It was here I met Mrs. Davis, their daughter, who has recently been bereft of her husband, leaving her with three lovely little girls. Ethel taught for us several years ago and endeared herself to us in the Orphanage.

From here we went to High Falls, where we gave our concert at the church which is on the Rev. L. M. Chaffin's circuit. Mr. Chaffin is a friend of my family—was the pastor of my father when he passed away. It was a great pleasure for me to be there and see the splendid work he is doing.

Mrs. Nellie B. Rives.



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JOHN W. SPEAKE, President, Greenwood, S. C.

IN MEMORIAM

YORK—This neighborhood was deeply saddened last Christmas morning by the death of our dear friend, Mr. Parzilla York, at the age of 72. He joined the Methodist church in Hickory in early life and always lived a religious life, being quiet, patient and a friend to evreybody. He attended regularly the church and Sunday school as long as able. His wife, who before marriage was Mary Jane Setzer, preceded him to the grave seven years. Since her death he made his home with is youngest daughter, Mrs. Wade Simmons, near Roseboro, N. C., who with one sister and two brothers, besides a host of relatives and friends mourn their loss. We thank God for the beautiful example he set before us, and hope to meet him "over there."

Mrs. A. S. Melvin.

RESOLUTIONS OF RESPECT

We, the members of Friendship Missionary Society and church, wish to pay tribute to our member and co-worker, Mrs. Sallie Lindsey Wakefield, whom God called home May 12, 1936. Therefore be it resolved:

First, That we acknowledge the wisdom and goodness of God in giving her many years of service to her church and missionary society.

Second, That we extend to her children our deepest sympathy and commend them to Him who careth for us all.

Third, That we shall miss her in our meetings and her willingness to do whatever she was asked to do.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate for publication and a copy entered in the minutes of our missionary society.

Friendship Missionary Society.

BOBBITT—Nearly two years have elapsed since the message came to me that my beloved friend, Dr. E. H. Bobbitt had been released from the sufferings and sorrows of earth to hear the Master's greeting, "Well done, good and faithful servant, enter into the joy of thy Lord." Many times my heart has yearned to write a few words as a memorial to him whom I loved so long and so well, but not until the present time have I made the attempt. Even now I hesitate to put into mere words a tribute to one so worthy of the best and depest eulogy the heart could offer.

Dr. Bobbitt was born in Granville county, North Carolina, April 13, 1853. Reared in a home of Christian influences, he gave his heart to God and became a deeply pious follower of the Master in early life. He chose as his profession one of the noblest, that of ministering to human sufferers. For many years he devoted himself to the practice of medicine and established a home in Franklin county, near Louisburg, N. C.

When quite young he was married to Miss Mary Elizabeth Boisseau of Danville, Va., a lady of unusual qualities of mind and heart. By this union there were two sons, Benjamin Boisseau and Emmett Edmund. The latter died of penumonia in his seventeenth year, leaving his devoted parents crushed with grief but looking ever to the Source of all strength and comfort. In a few years the broken-hearted mother followed her baby boy, leaving Dr. Bobbitt with a double sorrow on his brave heart. But he never murmured or complained; instead, he only doubled his energies in his Master's service. His older son in the meantime had removed to a distant state to engage in journalism; so Dr. Bobbitt was indeed alone. After a few years, however, he was married to Mrs. Annie Speed Clayton, another most excellent Christian woman, who made a loving and faithful wife until the time of his death, July 30, 1934. For three years or longer before the end, his health was very delicate, especially for the last 18 months.

When Dr. Bobbitt moved from his home at Cedar Rock to Franklinton, N. C., his beloved church (Belford M. E.) suffered a loss not to be replaced by any other, but he never ceased to feel a deep interest in her welfare. The last time this writer was with him he handed her a gift for "old Belford" with these words, "I want to help some in the work you are having done." He was always ready to contribute to a good cause and never turned a deaf ear to the appeal of the needy.

Dr. Bobbitt was unyielding in his convictions of right and justice, yet he had a heart as tender as a woman's.

He is "gone, but not forgotten." We miss him still, but we would not call him back from the mansions of glory to a place of suffering and sorrow. We are leaving him with Jesus, whom he loved and served and trusted to the end.

Pattie K. Boone.

IN MEMORIAM

We, the members of the Ladies' Aid Society of Plymouth Methodist church, wish to express our appreciation of the fine Christian character of our friend and co-worker, Mrs. Minnie Latham Wolf, who departed from us February 27, 1936. Through her death our church and society have lost a loyal and faithful member, the community a good neighbor and the family a devoted mother.

While we shall miss her gentle presence and friendly smile in our work and our meetings, we rejoice in the assurance that our loss is her gain; therefore we bow in humble submission to the will of Him who doeth all things well.

We extend to the beloved children our sincerest sympathy, commend them to the One who alone can comfort them, and request that a copy of this tribute be sent to the family, a copy to the North Carolina Christian Advocate, and a copy be recorded in the minutes of our society.

Mrs. J. W. Norman,
Mrs. Minne Johnson,
Mrs. Mittie Barden.
Committee.

RESOLUTIONS OF RESPECT

Whreas, our heavenly Father in his infinite wisdom has taken Mrs. Fannie Wood Steele from our midst, March 19, 1936; therefore be it resolved:

That our church and missionary society have lost one of their most faithful and devoted members.

That the sudden removal of such a life leaves a vacancy that will be deeply realized by all and will prove a serious loss to our church and community.

That we are thankful for her life and pray that it will inspire us to a nobler life with Christ.

That a copy of these resolutions be sent to the remaining brother and sister, a copy be sent to the local papers, a copy to the N. C. Christian Advocate, and that a copy be recorded in the minutes of our women's Bible class and the missionary society.

Mrs. Geo. Entwistle, Sr.
Mrs. W. P. Webb,
Mrs. George Steele,
Mrs. Will Steele,
Mrs. Fred Dickinson.

If Christianity is to win its way in the world it must be kept free from the world's ways.—Religious Telescope.

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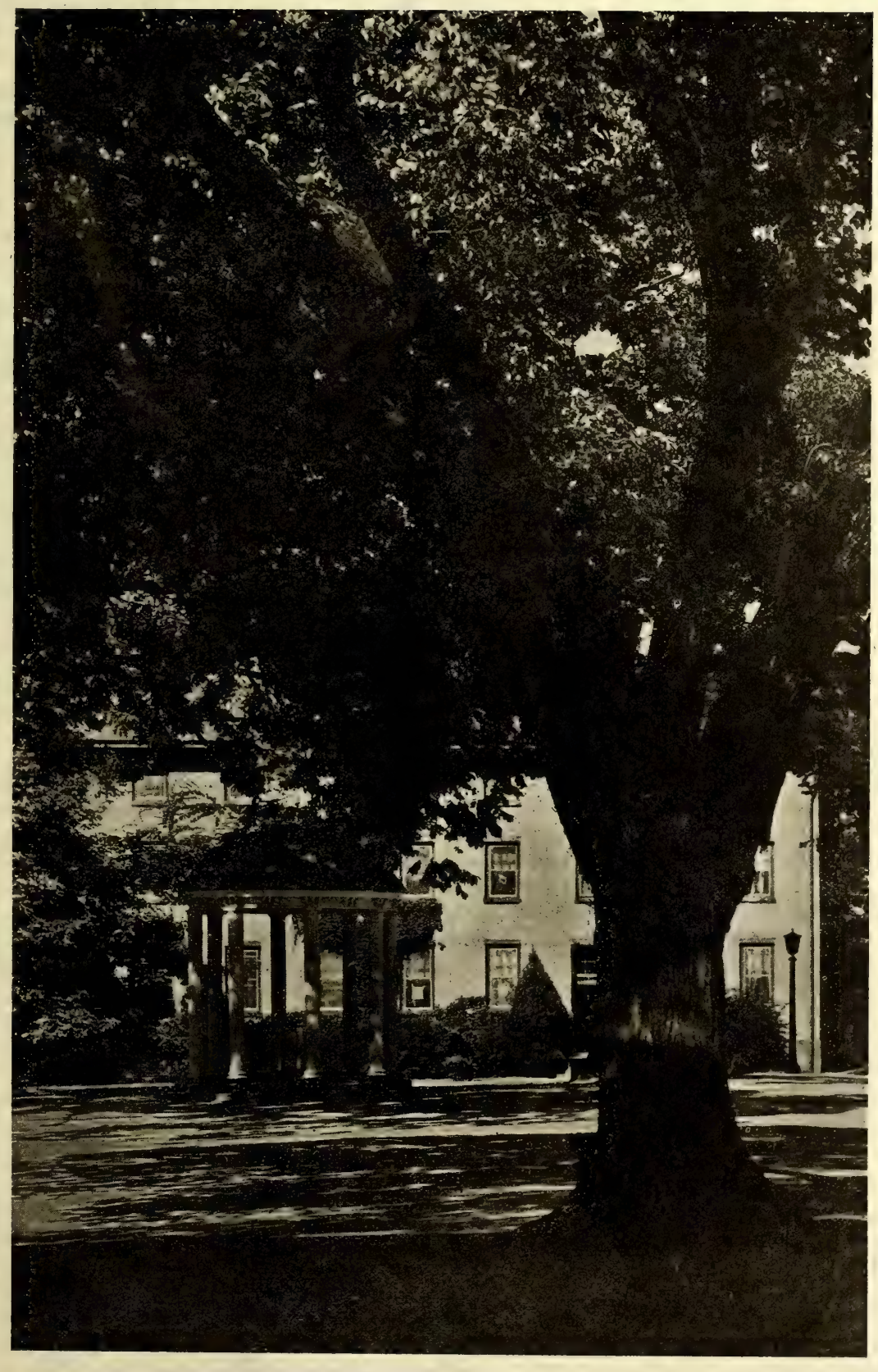
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J. H. SHUMAKER, *General Secretary*
Home Office: Association Building, 808 Broadway, Nashville, Tennessee.

NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, JULY 9, 1936 Number 28

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A Tree and a Well at Center Carolina Campus

Chapel Hill, North Carolina

SAVE JUNALUSKA CAMPAIGN!

W. A. LAMBETH, Director
Wesley Memorial Church
High Point, N. C

S. C. KIRKMAN, Treasurer
Care of Wachovia Bank and Trust Company
High Point, N. C

Junaluska Campaign Moves Forward

Everybody is interested in knowing just what progress has been made in the Junaluska Campaign which is now engaging major attention upon the part of our laymen and preachers. I am glad to send an encouraging report, to which I must add a most important word of frank urging.

Dr. Lambeth has been marvelously active. How he gets as many things done in the interest of this campaign as he does I do not see. He is literally working day and night. The publicity has gone out over the church through the papers and through the ordinary means of communication until the facts are available for anyone who wishes to discover what the situation is. Some money has already come in, some other substantial and generous pledges have been made. Now the time has come for concerted action upon the part of individuals and churches in the various conferences. There is little more than one month in which to work. August 15 will be here before we know it. We must grasp this thing and go forward with it.

Some of the brethren are asking how much might be expected from their congregations. We did not desire to fix rigid quotas, but we did suggest that in the Western North Carolina conference we should strive to make it 9 per cent of the pastor's salary; in the North Carolina 6 per cent; in the South Carolina conferences 3 per cent. If this is done wisely, Junaluska can be saved without any heavy burden upon anybody. We do not have any great big contributions up our sleeve. We are depending upon the church. Take your own way of presenting this matter, but do not fail to give your people a chance. We promise you that the future of this institution, once it is freed from the millstone of debt, will be such as to make it a blessing to hundreds of thousands of Methodists who have never even been within its gates. We must save Junaluska and we can do it if all of us will jump in and do our part. Send your money promptly to S. C. Kirkman, Treas., Wachovia Bank, High Point, N. C.

Paul B. Kern.

The Campaign Slogan

"A little from all, more from some, and much from a few." This is the financial slogan of the campaign to save Junaluska. It combines the good purposes of both the sales tax and the graduated income tax. The relatively small percentage of the pastor's salary is intended to collect a little from all, like the sales tax. The individual gifts requested, over and above the quota of the local church, are intended to get the money where the money is, like the income tax.

Both methods are needed, and will raise the $105,000.

W. A. Lambeth.

Telegram from Canton

You may count on Canton's quota in full.

(Signed) D. E. Camak.

Postal Card

Just a line to let you know that we raised our quota for the Junaluska campaign Sunday, and will send in same the first of August, $100.

Stark Jett, Jr.,
Martinsville, Va.

ELDER B. B. SLAUGHTER OF ELIZABETH CITY DISTRICT ACTS

"Save Junaluska": Let us do all we can to save Junaluska for our church. The working quota for our district is six per cent of pastors' salaries, or around $3,000. It might do good to call attention to this emergency in our announcements and bulletins, then see individuals personally and get what we can. Let us get something from each charge and send it, not later than August 9, to Mr. S. C. Kirkman, Treasurer, Wachovia Bank and Trust Co., High Point, N. C. The property will be foreclosed August 15 if the money is not raised. See Advocate for information.

SAVE JUNALUSKA

The Junaluska Assembly was first opened some 20 years ago. At once it became a famous gathering place for religious and educational conferences. Its popularity has grown with the improvement in transportation facilities. Fortunately for the cause, the Rev. W. A. Lambeth of the Wesley Memorial church, High Point, former pastor of Central Methodist church, Asheville, has been appointed director of the campaign, a church leader whose enthusiasm and organizing talent have already brought more than one important church enterprise of this kind to a successful conclusion.—Asheville Times.

A STANDING REQUEST FOR THE SUMMER

Be sure following the revivals and the training schools to make report to the Advocate number of additions to the church and the number of new subscribers to the church paper. Also give the boards of stewards and boards of Christian education 100 per cent for the Advocate.

A revival that does not enlist the officials that they may become better informed leaders will not count for much in the long run. We are anxious for the whole line to advance. Leaders who lead must know where they are going.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Who ever heard the late Will Rogers boast about being a self-made man? Who ever heard him talk of the tough times that he experienced in early life, or the hard knocks that he encountered? On the contrary, he seemed to accept each day as it came without boasting or complaining. Fine example, wasn't he?

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Honorable Clyde R. Hoey last Sunday taught his Sunday school class as usual in the Shelby Methodist church. When he gets to Raleigh the Methodists of Raleigh will do well to furnish the governor a Sunday school class or he may make week-end trips to Shelby to teach his class up there.

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"To hitch one's wagon to a star" does not imply that he is to travel some other than an earthly highway, neither does it imply that his wagon is to be a golden chariot or a Pierce-Arrow. The old familiar saying has to do with ideals and little more. The sailor must take counsel with the stars. All pilgrims of earth must hold fellowship with the stars; that is, they must dream of the imperishable and, also, strive to attain.

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What imaginative youth with sensitive spirit, who has heard the hymn of the thrush at eventide when the golden rays of the sunset lingered in the tree tops, does not remember those holy hours that taught him a love of nature, of God, and, especially, of birds. Such experiences make a man feel like he was born with a bird in his heart. And would it not be more in accord with the sentiments of our finer selves to believe that we are descended from birds, rather than monkeys? Anyhow, man relates himself to them in manifold ways. The stork brings us into the world. The owl that looks wise and says nothing symbolizes wisdom. While the dove is an emblem of peace. You need not fear to trust the man who is a true lover of birds and of little children.

To cherish the scenes of one's childhood, holding in memory the old familiar faces, enriches a people. For them memorial stones have a place in the land of their beginnings and then poets and orators are able to tell the story of their ancestors. We Methodists should not neglect our shrines. These will enable those who come after us to live nobly and to aspire greatly.

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Perhaps Time is the most ably and brilliantly edited weekly magazine on the American continent. Judging by the amount of liquor advertisements that have been displayed on its pages one would not think that the management has any prejudice against liquor or liquor drinking. In view of these facts the following paragraph becomes of unusual interest: "Soon the lobby of the Bellevue-Stratford and the stairs down to its bar were strewn with Democrats so deep in their cups that they could not reach their seats in Convention Hall. On the basis of liquor consumed, the Republican convention in Cleveland seemed, by contrast with the Democratic one in Philadelphia, to be a meeting of the W. C. T. U."

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The opportunists, those who seek immediate advantage with little regard for ultimate consequences, infest the land. This man is expected in political campaigns when individual advantage is sought. Sometimes we brand him a demagogue. Such do not constitute a peril. But when opportunism is made the policy of a state or nation we have need to fear. Worse than all is it for leaders in the church of God to cut and trim so as to comply with the demands of the age, especially when the stress is placed upon recognition and obedience to the world order. Such friendship with the world means enmity against God. The prophets, saints and martyrs have been so conscious of God that they feared not the face of man and they refused to surrender to the opportunists of their day.

Shall We Retard Methodist Union?

THE Methodist Episcopal Church, South, should accelerate the union of American Methodism rather than retard the union now under way. We should give careful consideration to this present situation in which we seem to be perfectly quiescent, no effort being made to hasten this consummation so much desired. Why should we not move to hasten the end?

The general conferences of the Methodist Episcopal Church and of the Methodist Protestant Church took action this past May and some of their annual conferences have acted since then, but nothing has been done by the Methodist Episcopal Church, South, and will not be done for two years—unless we take special action—since our General Conference does not meet until May, 1938. Once more we desire to repeat the position of this Advocate, which is that we should have a special session of the General Conference and that our annual conferences should vote on the present plan of union concurrently with the annual conferences of the other two Methodisms.

We insist that the bishops call a special session of the General Conference to meet in January or February of 1937 to approve the plan of union, and at the same time to take all necessary steps for the final consummation of Methodist union as provided for in this present plan before our three Methodisms. If the bishops should fail to give notice of their purpose to call a special session of the General Conference, then a majority of the annual conferences in their coming sessions should make the call. The other Methodisms involved ought to know that we are doing all possible to aid in the coming of the union of American Methodism. Reports have reached this office that our apparent want of action is not understood by some of our Methodist Protestant brethren.

We have heard of no one of our North Carolina Methodists who opposes union. More than this, little opposition has been expressed in all our Southland. Why then should we delay? Is it not the part of wisdom for us to act without delay? We do not wish to retard Methodist union. All know that it would be to the advantage of the three Methodisms working side by side here in North Carolina to begin the needed adjustments with the least possible delay. It seems to us that the press of our church has an obligation to their people to urge the consummation of Methodist union at the earliest day possible. Let the leaders act.

May 24, 1938, will be the two hundredth anniversary of the heart warming experience of John Wesley in Aldersgate Street, London. Why not move to this day for the final union of American Methodism? If our church will act now, this will be possible; but if we fail to act, this will be out of the question. The future beckons us to action.

Three Immediate Objectives

THE three objectives to which we Methodists should give attention just now are the saving of Junaluska, revivals and religious training in the country churches, and a more intimate fellowship with other Methodisms in this day of Methodist union. These ends should enlist all our people in town and country.

First, the people in every Methodist church of the state should be given an opportunity to make a contribution to the Junaluska campaign. The money received would help, but of larger consideration would be the new place given this Assembly in our churches. All our institutions should from time to time be brought squarely before our people. In most places this would be the first time such was done for Lake Junaluska. Then, too, we should strive to be able to meet any crisis heroically and victoriously. Such is the present call. Second, the country meeting and the efforts in vacation schools and teacher training ought to be more than the ordinary. Many pastors from the city churches can be brought into these meetings to the good of all concerned. In the country churches the real conquests for the family and the church are being made, many of which will tell mightily in all the after years.

Bear in mind that out here are the wellsprings of destiny. Out from these fountains in country life flow the currents that keep fresh and strong the American home and the American church.

Third, in this day of Methodist union, joint meetings should be held for a fuller acquaintance and a finer fellowship among Methodist people of all divisions. In village place and towns where the two Methodisms have churches, now and then a union evening service could be arranged that would bring joy to all. Some of these communities would profit by joint services for the entire summer. They would come to know each other better and to love one an-

other more. The Methodist Protestants and our own people should give special attention to this in all of Piedmont Carolina.

All together for saving Junaluska, for the redemption of country life and for the union of Methodism. Shall we not bend every energy to these objectives during the entire summer?

The Negro As a Source of Humor in the South

LE GETTE BLYTHE, literary editor of The Charlotte Observer, carried a story in last Sunday's Observer which serves to remind us that the sayings and doings of the Southern negro have been the source of much delicious humor that has enriched the life of our Southern people, both white and colored.

But here is Blythe's story:

Squire Smith down at the Law building was telling about the old negro mammy who lived down in the swamp country near the South Carolina coast. She had a great many children. One day one of these pickaninnies was walking along the edge of the swamp with several other negro children when an alligator grabbed him and made off. The other children fled screaming to the cabin where the old woman was busy just outside the back door washing clothes.

"Mis' Mandy, one er dem allygators done grab Rastus and et him!' 'one of the little negroes reported, breathless from the run.

Aunt Mandy raised her suds-covered arms from the tub, wiped them on her apron, mopped her steaming forehead.

"Lawd, Ah know'd hit, Ah know'd hit! Hain't I done been tellin' Sam som'p'in's been gwine wit' our chilluns!"

How Every Pastor Can Succeed or Fail

TO succeed he has only to preach short sermons and be a good pastor. To fail he has only to preach long sermons and neglect his duties as pastor. There are no exceptions to these rules.

Between these two extremes are all sorts of modified results. A man may do one of these and neglect the other and get on after a fashion, but he cannot do both and escape the end indicated. Furthermore, it does not improve the inferiority of an inferior sermon to double its length. It only doubles its inferiority; while a short sermon is good enough in itself without any extension.

To preach so as to get a verdict is of chief concern for the man in the pulpit, the same as it is with the lawyer at the bar. This means success for the lawyer and also for the preacher.

The Pope and the Movies

THOSE who know tell that the movie industry is one of America's industrial giants: Its capital investment is $1,750,000,000; each year it spends more than $110,000,000 on 6,000,000,000 feet of film which are seen in 13,750,-theatres by a weekly audience of 80,000,000 persons, who pay $1,540,000,000 annually for their seats.

Two years ago the Legion of Decency, sponsored by the Roman Catholic Church and that received the united support of the Protestant churches of this country, organized church members to boycott films considered offensive. The movie magnates took note of the threatened boycott and advanced the type of production. The Legion of Decency has done well and we are glad to give the Roman Catholic Church full credit for leading in the good work.

But Pope Pius finds that there is still a "lamentable progress of the motion picture art and industry in the portrayal of sin and vice," and he has addressed a papal letter to the church in this country that summoned the bishops of the United States to a "holy crusade against the abuses of the motion pictures."

For practical guidance in a drive to ban indecent films, the Pope recommended:

(1) That the bishops set up a national office to review all films and classify them. Diocesan committees would modify, according to local needs, the national standards. The list of films would be brought to the attention of the flock through the Catholic press.

(2) That the clergy obtain pledges from church members, particularly family heads, to stay away from films offensive to "truth and Christian morality." Movie theatres belonging to Catholic groups, and Catholics engaged in the film industry, would be pressed to co-operate in the church drive.

It goes without saying that the Protestant churches of this country will join heartily with the Roman church in its efforts to clean up the movies.

Where can we by searching find God? Anna Marriott of Victoria, British Columbia, gives an answer as follows:

"I sought Him in a great cathedral, dim
With age, where oft-repeated prayers arise,
But caught no glimpse of Him.
I sought Him then atop a lonely hill,
Like Moses once, but tho' I scanned the skies,
My search was fruitless still.
There was a little home where grief and care
Had bred but courage, love, and valiant will,
I sought—and found Him there."

People and Things

"Announcing the birth of Betty Frances, on June 30, 1936, Methodist parsonage, Roseboro, N. C."—Rev. and Mrs. A. L. Thompson.

The Colorado annual conference of the Methodist Episcopal Church voted June 18 on unification as follows: The ministers, 95 in favor, 5 opposed; the laymen, 62 for, none opposed.

"We have had three revivals on the Monroe circuit and more than 100 souls were saved. Fifty have been added to the churches, 35 by profession of faith and 15 by certificate. There are some more candidates for membership at Bethel, where we recently closed one of the greatest revivals in the history of the church. Fifty-nine precious souls were saved."—W. C. Dutton, Pastor.

Dr. Umphrey Lee, the dean-elect of Duke University School of Theology, Durham, N. C., was born in Indiana 43 years ago, but has lived chiefly in Texas. He is an A.B. of Trinity University and Ph.D. of Columbia, and since 1923 has been pastor of Highland Park church (Dallas) Methodist Episcopal Church, South. He has written a number of volumes and is a member of the editorial council of Religion in Life.—Wesleyan Advocate.

Mr. E. H. Bell, prominent layman, superintendent of Sunday school, member of board of stewards, member of choir, modest Christian leader, was buried from Hawthorne Lane church last Thursday, July 2. Dr. D. M. Litaker assisted the pastor. W. H. Halliburton succeeds him as general Sunday school superintendent at Hawthorne Lane, Charlotte.

"The woman's missionary society of Ebenezer church on the McAdenville charge has asked me to announce in the Advocate that the society wants to buy about 24 good second-hand pews. Perhaps some new church with new pews has such on hand; or perhaps some one can tell the society where such may be purchased. Those who are interested may communicate with Mrs. J. P. Horton, R. F. D., Mount Holly, N. C."—C. M. Smith.

"Bishop Kern has authorized me to announce that Rev. E. G. Overton has been appointed to take the supervision of the Currituck charge until conference. Brother R. J. Lough, before his death, had made arrangements with the Duke Foundation to have Rev. Malcom C. Reese assist him on the charge during the summer, and Brother Reese will continue on the charge until conference as assistant to Brother Overton."—B. B. Slaughter, P. E.

The Hawthorne Lane, Charlotte, bulletin last Sunday carried the following: "The pastor was especially pleased with the number attending and the interest shown in the joint quarterly conference at the First Methodist church last Monday night. He was able to report 81 members received into the church this year; a greate r interest shown in the public worship services, and all finances up to date, including salaries, conference collections, Children's Home, which is paid in full for the year, district parsonage fund, $622 spent on repairs and painting, $618 paid on the church debt, $122 paid and pledged on the Golden Cross fund for hospital support, and $324 on the Save Junaluska Campaign. This is probably the best report that our church has had for several years."



MRS. RUTH BRYAN OWEN
Minister to Denmark, who weds Captain Borge Rohde of the Danish King's Life Guards

Rev. and Mrs. R. Ernest Atkinson of Stedman, N. C., announce the marriage of their daughter, Daisy Gregory, to John McMillan, Jr., of Stedman, on July 25, 1935, at Dillon, South Carolina.

Miss Mern Plyler, daughter of Dr. and Mrs. M. T. Plyler, and a member of this year's graduating class at Duke, left the city on Sunday night for Endicott, N. Y., where she will spend three months taking training preparatory to accepting a position with the International Business Machines Corporation.—Durham Herald.

GREAT WORK AT RAMSEUR

Brother V. C. Marley this week sends check for $39 to pay for renewals and new subscribers to the North Carolina Christian Advocate. The members of the board of stewards are all subscribers.

This is a greatly appreciated work that the Ramseur church has done in July. We trust that it will be an inspiration to other churches and they will do likewise. Let's make these summer months fruitful for the Advocate.

We noted in the list of subscribers the name of Rev. J. L. Pope, pastor of the Baptist church, and Rev. J. W. Williams, also a Baptist minister. This is fine. We are greatly heartened by the support we receive from our Baptist friends in all parts of North Carolina.

Again we thank Brother Marley and all his co-workers at Ramseur for what they have done.

NORTH CAROLINA METHODIST LEAD

Last year at West Market Street church the three Methodisms assembled, looking to Methodist union. Such men as Bishops Wm. F. McDowell, Paul B. Kern, President G. I. Humpheys were heard. The day was one of pleasure and profit. This year, following the action of the conferences of the Methodist Episcopal and the Methodist Protestant churches in favor of union, two conferences of the three Methodisms were held for fellowship and for cultivation of the forward look. The first was on July 1 at Green Hill (near Louisburg), where the first conference of American Methodism was held in April, 1785, and the second was on July 2 at High Point. At both these gatherings Dr. J. H. Straughn, president of the General Conference of the Methodist Protestant Church, was the chief speaker. Dr. W. P. Few and Bishop Paul B. Kern also spoke at Green Hill before noon. The Young People's Assembly had charge in the afternoon, with Mr. Henry Powell of Henderson the speaker.

We trust the young people in many sections of the state will join in meetings stressing the forward look of youth essential to the coming of actual Methodist union. They can lead in this endeavor.

At the High Point meeting in the afternoon Dr. G. R. Brown of the Methodist Protestant Church and Dr. W. J. Plint of the Methodist Episcopal Church spoke. Following supper together Rev. Frank Jordan of Charlotte and Dr. J. H. Straughn were heard. Both these occasions proved to be a delight as well as helpful in setting the pace for others of a similar nature as we go on in the good work of welding into a unity the 333,000 Methodists of the three Methodisms of the state.

Dr. C. W. Bates of Winston-Salem was in charge and presided at the High Point assembly as did Dr. M. T. Plyler at Green Hill the day before. Both of these meetings, representative of the three Methodisms, were sponsored and arranged for by the Commission on Methodist Co-operation in North Carolina. This commission has been functioning for nine years.

Again North Carolina leads. Nowhere else since the two general conferences acted have we noted an effort on the part of the three Methodisms to assemble in favor of Methodist union. Without boasting, we would like to say to the Methodists of the South that where the Methodists of North Carolina sit is the head of the table.

YOUNGSVILLE CIRCUIT TAKES THE PALM

What an inspiration to us all! Youngsville circuit is one of the weak circuits of the state. The six churches break the record by each one of the stewards being a subscriber to the Advocate. Rev. H. E. Lance and Brother J. H. Fuller set themselves to this end and the work was done. What has been done on the Youngsville can be done on almost every other charge, if a few will say it must be done.

If we can once get our pastors convinced that not much headway can be made until we have a better informed lay leadership something of marvelous import will take place. Our Methodist system encourages preachers to move on, hoping to find better workers elsewhere, instead of making persistant efforts on their part to grow them. We insist that our big work for the future is with the boards of stewards and the boards of Christian education. Were these to become 100 per cent for the church paper a better day would dawn—not this year, but in the years ahead. This is a symptom of success. Good for Youngsville circuit. We want a picture of J. H. Fuller, but we are more anxious for such workers.

PROSPECT'S MOST INSPIRING SUNDAY

Last Sunday at Prospect church (near Green Hill) a formal move was made for a memorial church to do honor to Green Hill and John King, two Methodist pioneers of this Louisburg section of the state. Under the direction of Rev. E. H. Davis and Rev. H. E. Lance, pastor of Youngsville circuit (Prospect being one of the churches of this charge) an all day service was held. The crowd, the dinner and the work of the day proved to be most satisfactory.

The proposition for a new church was presented and a start was made for the building. Piedges taken amounted to more than $1000, these to be paid in cash; this takes no account of the contributions to be made in lumber and other material.

Rev. M. T. Plyler spoke at the morning hour and Rev. J. M. Ormond in the afternoon.

That there should be a Hill-King Memorial church at this early center of Methodism goes without saying. The memories of these two men should be kept fresh and green. Why not North Carolina Methodism see that a church here is of such type and equipment as to rank with the Pilmoor Memorial at Currituck? This is working a revolution by doing a fine work in that section where the first Methodist sermon was preached in the state. To this end we should work for the new church at Green Hill.

MAKE THE DAYS COUNT

Commencements are over, the summer institutes have ended and the big work of the summer lies before us. True, some of our preachers and laymen are away on vacation, a few having crossed the water, but the big majority are at home and on the job. The best work of the year will be done in the country places this summer.

This Advocate never lets up through the summer months. We work harder during these weeks than any other time, for it is more difficult to run a newspaper in the dull season when so little of a public nature is doing. This summer with the special demands upon the Methodists, we expect to keep especially active. More than three thousand statements with information have gone out to delinquent subscribers and this week we are starting to send information to the pastors that will be of value to them in the work before us. We are sure they will work with us in this.

So many demands have been made of the pastors the first half of this year that the usual attention has not been given to the church paper. The next few weeks the Advocate hopes to take its place along with the other interests crowding upon us. Keep an eye on the reports from week to week.

NOTICE TO PASTORS

A number of pastors have requested lists of Advocate subscribers in their charges. That all the pastors may be able to check their lists for renewals and new subscribers up-to-date lists are going out just as fast as we can forward them.

Why Save Junaluska?

FROM DR. FEW OF DUKE UNIVERSITY

Dear Dr. Lambeth:

I have read your many admirable statements about Lake Junaluska Methodist Assembly and the importance and urgency of the campaign you are now in the midst of. I am a bit late with mine and I am putting first one thing about Junaluska that your other endorsements have not emphasized.

Church obligations of a good many kinds have taken me to Lake Junaluska each summer now for twenty-two years. I have come away each summer with an increased sense of the value of a place like that. The providing of any kind of wholesome entertainment for American people, especially wholesome entertainment during the summer vacation, is a genuine benefaction. We need to pay more heed to our leisure and the leisure of our children. Satan finds some mischief still for idle hands to do. I came to Junaluska one year after two weeks spent at perhaps the largest and most typically Southern resort place in the South. While life there may be wholesome, there are easy temptations to debilitating diversions; and the moral atmosphere at Lake Junaluska is so much more stimulating that the difference was really staggering. This experience made me more than ever appreciate the immeasurable possibilities for good that may lie in a great summer place here in the South, where our families can go and where there are no diversions in which our young people of all ages cannot feel free to engage.

Despite misfortune after misfortune, Junaluska has grown rapidly and if it can this summer be relieved of its present distressing situation, I feel sure that it is destined to have a large influence on Southern civilization. It was established primarily for Methodists and deserves the hearty support of Methodist people as well as that of others interested in Southern civilization. Junaluska must be saved to the Methodist Church and its causes, and to the causes of civilization in the part of the country where it is located.

It is not only a place for recreation and culture, it is an educational institution. Its function, to be sure, is not the creation of knowledge and its dissemination through the prolonged processes of formal education; but its function is rather the wider distribution of knowledge, just as important as the other with possibilities of reaching a larger number of people.

It seems now almost certain that the pending plan for the unification of the three branches of American Methodists will be carried through without undue delay, and this would make Junaluska Assembly the only institution of that kind in this whole Methodist area.

The Assembly is on the edge of the Great Smoky Mountain National Park with the great scenic highway leading to the park nearby. This national park, being near the centers of population, will be visited by more tourists than any other of the national parks in America. And this will give an added value to the Junaluska property as well as largely increase its opportunities for good.

Under Methodist auspices and encouragement many of our people have built homes at the Lake and the church has an obligation to them. Lake Junaluska Southern Assembly has always been known as a Methodist enterprise. The Board of Missions owns buildings and grounds which cost $157,000. The General Board of Christian Education has buildings, equipment, and land that cost $86,000. There is much other valuable property there that the church must hold. Throwing all this away would be disastrous in its effects on church morale. We need to acquire not the habit of failure but the habit of success. Strength to you and to all others who will come now to the help of Junaluska!

For more than twenty years I have done what I could and will continue to do what I can for the promotion of Lake Junaluska and the great causes it is set to serve. W. P. Few.

PART OF EDITORIAL IN CHARLOTTE OBSERVER

North Carolina Methodists have undertaken a challenging task in trying to raise more than $100,000 with which to save to themselves and their future summer assembly use the beautiful grounds in the mountains which they call Junaluska.

They are making effort to put over this concentrated drive by the middle of August, which calls all the more for intensiveness of their energies.

The money is needed to cancel out a first mortgage on the handsome properties to which the Methodists hold title and thus relieve the assembly grounds of all outstanding liabilities.

Fortunately, for the cause, Rev. W. A. Lambeth of High Point, has been put in high command and he has the necessary energy, influence and capacity for organization which will be required to make a triumph of this movement.

Dr. Lambeth has been busily engaged for some time with this movement and so far has the groundwork well in hand.

The achievement at which the Methodists of the state are aiming in this effort is worthy of their zealous interest and support.

Lake Junaluska is not only one of the loveliest spots in our mountains, but as a summer assembly ground for Chrsitian conferences under the auspices of this denomination, it has attracted national attention.

It would be a calamity to the Methodists were they to see all of the labor of past years come to sudden end with failure to take this expensive and valuable property out of peril of loss.

JUNALUSKA MUST NOT BE LOST

By Carl Goerch in "The State"

The Methodists of North Carolina are busy.

Any group of people endeavoring to raise $105,000 between now and the 15th of August is bound to be busy.

This good-sized sum of money is being raised for the purpose of settling in full with the first mortgage creditors who have claims against the Lake Junaluska property and to give full and complete ownership of the Assembly to the Methodist Episcopal Church, South.

You see, Lake Junaluska is the summer meeting place of the Methodists. They go up there in large numbers every summer and have a big time. Prominent personages from all sections of the country deliver lectures, there are schools in which instructions are given in various departments of church work, and there also is plenty of social activity.

The Baptists have Ridgecrest and the Presbyterians have Montreat. And now ,if the Methodists should have to lose Junaluska, it would be sort of a slam against the followers of John Wesley.

Therefore, under the leadership of Dr. W. A. Lambeth of High Point, a determined effort is being made to raise the $105,000. Not only will this take care of the first mortgage, but it also will legally and automatically cancel all other debts of the Assembly, the total of which is around $250,000. Other creditors have agreed to such a course of procedure.

The situation is a serious one. As Bishop Mouzon said recently: "Should Junaluska be lost, what use would the Mission building be to the Board of Missions and to our missionaries on furlough? Should Junaluska be lost, of what service would the valuable properties of the Board of Christian Education be to our young people and the Christian workers trying to fit themselves better for Christian service?"

FROM MRS. WEAVER

We realize that the big task of this section of the Southern Methodist Church right now is the saving of Lake Junaluska.

The women of the church are interested in it, because of the opportunity which is given them for conferences, and especially because it furnishes a wholesome place for our young people. The whole family can find rest, recreation, and inspiration under ideal conditions there. For these reasons, I hope that the women of the Western North Carolina conferenec especially will give the movement their encouragement. May I say to them through you: "If your pastor seems indifferent, suggest to him that your church ought to do something about it; if he is interested, encourage him and offer help to him."

Junaluska is at our door. This conference must not fail to do its share. Mrs. Charles C. Weaver, President,
Woman's Missionary Society, W. N. C. Conference.

RHODES SCHOLAR TO DIRECT DUKE RELIGIOUS ACTIVITIES

Merrimon Cunninggim of Nashville, Tenn., a Rhodes scholar at Oxford University, has been named to serve as director of religious activities at Duke University. He will have charge of co-ordinating the work of various religious activities on the Duke campuses, and will serve as counselor in student religious activities.

Mr. Cunninggim is a graduate of Vanderbilt University, and received his M.A. degree from Duke in 1933. It was while at Duke that he received the Rhodes scholarship. He has been studying at Merton College of Oxford.

Both at Vanderbilt and Duke Mr. Cunninggim distinguished himself in scholarship and athletics. He holds several tennis titles, and has been a member of the Oxford tennis team.

The new religious director is the son of Dr. J. L. Cunninggim, president of Scarritt College, who received the honorary degree of doctor of divinity from Duke University last month.

More than 25 religious denominations were represented in the undergraduate student body for 1933-36, and 14 separate groups conducted programs of a religious nature during the year. A. A. Wilkinson, Director.

Why Disturb the Dust of Peter Stuart Ney?

A Charlotte Observer staff writer, Tom Watkins, has an interesting story in Tuesday morning's paper of this week telling of the effort to clarify one of America's greatest mysteries by going into the grave of Peter Stuart Ney in the old Third Creek Presbyterian church yard east of Statesville. The effort is to determine definitely that Peter S. Ney was really the famous Marshal Ney who served under Napoleon. On his death bed, Peter Stuart Ney told friends, "I am Marshal Ney of France."

For a second time arrangements are being made to exhume the remains in this grave to see what can be done to solve this historic mystery. Well do I recall the story of the opening of that grave more than five decades ago. The traditions of this man of whom so little was known were many that lingered in all that section of the state. Men who had been taught by this wonderful teacher loved to narrate incidents of his life. I heard much and read no little of what was written of him, including Weston's **Historic Doubts.** It was all most fascinating. But with the reading of "The Papers of Archibald Murphy" a few years ago, I became convinced that this story of Peter Stuart Ney was simply another historic myth.

I am giving excerpts from two letters, and also the Editor's note, in Volume I, pp. 353, 362, 363, of "The Papers of Archibald D. Murphy," edited by William Henry Hoyt, A.M., and published by the North Carolina Historic Commission.

To Colonel William Polk
Hillsborough. 25th Feby, 1827

Dear Col:

* * * * * * * * * * * *

I have engaged a French Gentleman to aid me in the Military Part of my Work. He is a Nephew of Marshal Ney, who came to America after the Battle of Waterloo, and who, to gain Subsistence, is keeping a small school in the County of Iredell, in perfect Obsecurity. He is an elegant Scholar and Draftsman, has fine Intelligence, and having lost his Fortune and his Hopes, seeks now only for a bare Competency. He has seen much Service, and as he is fond of Reading and writes well, he will be very useful to me. He will come and reside with me in the Summer, when his School is out.

As I intend to dedicate my work to you, I will thank you for any Hints that you may give as to its plan, etc.

Yours truly and Affectionately,
A. D. Murphey.

Col: William Polk
(Address: Raleigh)

To Colonel William Polk
Haw River. 22nd August 1827

Dear Col:

* * * * * * * * * * * *

I wrote to you that I had engaged a Gentleman to assist me in the Military Part of the Work in which I am engaged. I was misinformed as to his Character. He is not a Frenchman, but a well educated, intelligent Scotsman by Birth, who did not go to the Continent Until he was eighteen Years of Age. His Name is Ney, and he was recommended to me as the Relative of Marshal Ney. He tells me that he is not a Relative. He has been a good deal in Service. And I find him much more valuable than I should probably have found him, had he been a Frenchman. He writes for me, reads extensively, collates Facts and arranges Materials with great Judgment.[1]

[1] This seems to clear up the mystery surrounding this much discussed school teacher. Books have been written to prove that Marshall Ney, through the aid of the soldiers detailed to executie him, escaped death in Paris in 1815, came to America, and assumed the name of Peter Stuart Ney. Rumors that he survived were long afloat. P. S. Ney appeared in South Carolina in 1819, and from that time until 1846, when he died, taught school in the Carolinas and Virginia. He resembled Michel Ney in appearance and character, had a very circumstantial knowledge of the Napoleonic wars, spoke French fluently and occasionally, when intoxicated, declared that he was the Marshal. But the "bravest of the brave" had little education, whereas the school teacher taught successfully Latin, Greek, and higher mathematics, wrote English and Latin poetry and was an expert stenographer. Michel Ney, born in the German town of Sarrelouis, was fond of using the German language and ignorant of English. P. S. Ney, on the other hand, does not seem to have spoken German, and he spoke English with a Scotch brogue. Men who knew him say that he looked like a Scotchman. He told several persons that his mother was Scotch and that her name was Catharine Isabella, facts which do not accord with the accepted records of Marshal Ney's genealogy. If he was Marshal Ney, the general amnesty granted in France long before his death to political offenders would probably have induced him to return to France. Marshal Ney's family has declared him to be an imposter. His assertions as to his identity with Marshal Ney were doubtless due to vanity excited by drink. Many circumstances indicate, however, that he was an exile. He seemed to be an honest man, and was loved by his pupils. The late Rev. Jas. A. Weston, who investigated this question for many years and was convinced that P. S. Ney was the Marshal, wrote me on Nov. 11, 1904 (before I found Judge Murphy's letters to Col Polk): "I hope you will be able to find some reference to Peter S. Ney in Judge Murphey's correspondence. Evidently they were warm friends. I doubt not Judge Murphey knew who he was." Dr. Weston also quoted a letter of P. S. Ney showing his friendship for Murphy. See Weston, **"Historic Doubts as to the Execution of Marshal Ney;** Rev. J. L. Gay, **The True Story of Marshal Ney and other Notable Frenchmen who have found an Asylum in America** (St. Louis n.d); T. Buerbaum, in **Charlotte Observer,** June 13, 1909; H. Niessen, **Marschall Ney. Ein Lebensbild** (Sarrelouis, 1902), pp. 116 **et seq.**; G. C. Genet, "A Family Record of Ney's Execution," in **The Century,** July, 1896; **Notes and Queries** (London), 10th series VIII. (1907) 288 **ibid,** IX (1908) 229; Draper MSS., Series R.R. (10 vols), State Historical Society of Wisconsin; P. S. Ney to George Bancroft (?) Jan. 12, 1846, in Henry R. Schoolcraft MSS Library of Congress; P. S. Ney to James Madison, Oct. 1, 1831, in James Madison MSS., Library of Congress.

Could a clearer case be made out against Peter S. Ney being the celebrated Marshal Ney? Rev. James A. Weston, who made such an extensive investigation of this question, felt certain that Judge Murphy knew who Peter S. Ney was. (This was before the Murphy Papers were published). Sure enough Murphy in the letters quoted confirms the convictions of Weston and he tells us that Peter S. Ney was a Scotsman by birth and that Ney himself said that he was not a relative of Marshal Ney.

I have read much from the pens of those who hold to the conviction that Peter Stuart Ney was Marshal Michel Ney, "the bravest of the brave," but no one of them, so far as my observation goes, has made reference to the records given above. Surely Archibald D. Murphy could speak with authority. In each of his varied fields of activity as legislator, lawyer, judge, teacher, and writer, he was eminent. The testimony of such a man is to be relied upon—especially so in regard to Peter S. Ney.

Why not dismiss this myth and let the ashes of Peter Stuart Ney rest undisturbed. **Resquiescat in pace.**

M. T. P.

The Man Who Built His House on a Rock

(Matt. VII:24-26)

By REV. B. A. YORK

The Religion and Welfare Committee has issued a call for strengthening and undergirding the moral and spiritual forces of the nation. Well they may. Roosevelt, Babson, and Dr. Ellis say character is essential to the welfare and safety of our nation. The late Mr. Gladstone, England's greatest statesman, was eminent for his Christian character. Mahatma Ghandi of India says character is essential to the prosperity of a nation. Shakespeare said, "He who steals my money steals trash, but he who filches from me my character steals that which neither time nor money can redeem."

In the sermon on the mount, Christ speaks of fruit trees, good and bad. A good tree bears good fruit, a bad tree, bad fruit. He makes it plain that an outward profession is not sufficient. There must be a regenerated heart and a living faith in Christ, the Rock of Ages. With this life, the love of Christ constrains us to do good works, to do the will of God. Christ says, "Not everyone that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven." A rock is a symbol of strength, security, and permanency. "He is our munitions of rocks, our Fortress and Refuge," "The Rock That Is Higher Than I," "The Great Rock in a Weary Land," "The Rock of Ages, Cleft for Me." He is the lofty Petra upon which is erected the Acropolis, the citadel of His church.

Christ is the cornerstone which the builders rejected. "Thou art Petros, or Peter, and upon your declaration that I am the Son of God, will I build my church, and the gates of hell shall not prevail against it." The wise man built his house on a rock; the foolish man built his on the sand. The one withstood the storms; the other went down to destruction.

Foundation

We are all builders for time and eternity. A solid foundation means security; a sandy foundation means loss. The wise man's house stood secure against the storms and floods, and he was safe; the floods swept away the house on the sand, and the foolish man suffered loss. The prophet Isaiah, hundreds of years before Christ, said, "Behold I lay in Zion a stone, a tried stone, a precious cornerstone, a sure foundation." There is no other name given whereby we may be saved, except the name of Jesus.

"Jesus, the name high over all,
In Hell or earth or sky,
Angels and men before it fall,
And Devils fear and fly."

Church membership, forms and ceremonies, honesty, morality are good; but they will not do for the foundation of our faith.

"I dare not trust the sweetest frame,
But wholly lean on Jesus' name;
On Christ the solid rock I stand;
All other ground is sinking sand."

In building the United States Mint in Philadelphia the workmen dug deep until they struck solid rock upon which they laid the foundation, and when the machinery is in operation not a tremor can be felt in that wonderful building. So in building our character, if we would be safe from the floods and storms of life, the crisis of death, and the fires of the judgment, we must lay our foundation on the Rock, the Rock of Ages, Christ Jesus, the Lord.

Building

Having laid our foundation on Christ, the Solid Rock, we must build our house, our character, with the best material, gold, silver, precious stones, that our works may abide the fiery day of judgment. If we build with sorry material, such as hay, wood, stubble, we may be saved, but our works will be destroyed. We would have no star in our crown of rejoicing in that great day. We are admonished to grow in grace and the knowledge of our Lord and Saviour, Jesus Christ. The Apostle Peter says, "Add to your faith virtue, to virtue knowledge; and to knowledge temperance, to temperance patience, to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love." Only character endures.

"A builder builded a temple,
He wrought it with grace and skill;
Pillars and grains and arches
All fashioned to work his will.
Men said, as they saw its beauty,
'It shall never know decay;
Great is thy skill, O builder!
Thy fame shall endure for aye.'

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Was a child's immortal soul."

WORSHIPPING IN THE OPEN

A certain doctor said recently: "I quite agree that we could worship God in the field and woods, but my observation is that the people who cry for it most don't do it Most people gain everything else but worship from their experiences in the open.

"The average man needs a more closely defined worship. He needs the liturgy, the music, the admonition of the minister, the quietness of arranged prayer periods before he really begins to see God. Turning him loose in the open is like turning primary children loose in a historical museum expecting them to learn all about the forces which have shaped the world. I believe in the ministry of air and recreation, but have still to prove to me that the average person uses such periods to find God.—Religious Telescope.

Our affection must reach out even toward people whom we have never seen. This is the spirit underlying all our missionary work. It is the spirit also which cares even for enemies, and sees hope for every man.—Floyd W. Tomkins.

REPORT OF THE ELIZABETH CITY DISTRICT CONFERENCE

The Elizabeth City district conference convened at Englehard in Hyde county, Tuesday, June 2, at 9:30 o'clock. The presiding elder, Rev. B. B. Slaughter, presided and all were pleased with the well planned program covering a two-day session.

More than 250 attended the conference, which was conducted in the high school auditorium. A splendid spirit of optimism prevailed throughout the conference which was divided into three sessions.

On Tuesday morning the conference was opened by a devotional service conducted by Rev. B. B. Slaughter. The pastor, J. T. Stanford, extended greetings. All were delighted with the humorous manner in which he presented some interesting facts relative to that particular section of Hyde county. "Believe it or not," but Mr. Stanford told the conference that he had actually seen, at one time, a flock of swan five miles long flying over Mattamuskeet Lake near Englehard.

The pastors' reports showed progress in the various charges and stations and proved that the work of the church was going forward in the Elizabeth City district. The following speakers were introduced: Mr. Allison represented the Golden Cross, Rev. A. S. Barnes the Orphanage, Dr. M. T. Plyler the North Carolina Christian Advocate. Dr. Plyler also addressed the conference on the cause of Christian education. Rev. T. M. Grant, presiding elder of the New Bern district, spoke on behalf of the superannuate endowment, making an earnest plea that we should support these pastors who have spent their lives in the service of our church.

The following visitors were introduced: Rev. L. C. Larkin, pastor of Centenary church, New Bern, and Mr. Ormond of Richmond Seminary.

The entire conference enjoyed the dinner and refreshments served by the ladies of the church.

The afternoon session convened at 2:30 o'clock. Devotional service was conducted by Rev. W. N. Vaughn. Dr. A. D. Wilcox addressed the conference, representing Louisburg College. Mrs. J. L. Delaney, district secretary of the woman's missionary society, told briefly about the work of this organization. At the request of Mrs. Delaney, Rev. J. W. Sneeden read the report of the committee on missions. Reports from the pastors followed. The report on temperance and social betterment was read by Rev. C. T. Thrift.

On Wednesday evening the auditorium was filled with an appreciative congregation to hear the sermon delivered by Rev. A. E. Brown. Mr. Brown delivered an inspiring message on a very unusual theme, "The Hands of Jesus." The following hymns were sung with enthusiasm: Publish Glad Tidings; Lead On, O King Eternal; O Zion, Haste.

The third session convened at 9 o'clock on Wednesday morning, June3. The devotional service was led by Rev. J. A. Dailey. This session was taken up primarily with addresses by laymen of the district. The names of these speakers and the subjects on which they spoke are as follows: J. B. Leigh, "Christian Stewardship"; Hon. A. P. Godwin, "The Benevolent Dollar" and "Temperance and Social Betterment"; C. G. Morris, "The Laymen and the Church." The report of committee on finance was read by J. W. Foreman. The report on Christian education was read by Rev. H. I. Glass.

Rev. E. G. Overton gave the final report on "Evangelism and Church Relationship."

The fellowing were elected delegates to the annual conference: Carl Farrow, W. J. Woodley, C. G. Morris, Mrs. Clyde Smith, Z. W. Evans, A. P. Midgette, A. B. Hooper, A. P. Godwin, Roy Midgette, John R. Jenkins, Jr., Miss Mary Pruden, W. H. Burgess, W. H. McClees, Mrs. D. M. Sharpe, L. Y. Gray, W. H. Harrison, S. W. McKeel, J. T. Morgan. Alternates. D. L. Berry, F. D. Wilson, Bob Gaskins, Mrs. F. N. Mullen.

The characters of the following local deacons was passed: J R. Jolliff, Earl Meekins, K. R. Pugh, R. B. Young, J. M. Whitson.

Mr. James Hardy Overton, Jr., from the Moyock charge was unanimously elected to receive license to preach.

The following were recommended for admittance on trial: John R. Poe, J. D. Robinson, Matt Gardiner.

A. P. Godwin was elected district lay leader with Z. W. Evans, J. B. Leigh, C. J. Morris, associate lay leaders.

On motion the secretary was ordered to send a message of appreciation to Rev. A. W. Price, a superannuate preacher who now resides at Avon, N. C.

The fact finding committee reported that $5617 had been paid on benevolences, which is approximately 47 per cent of the total amount assumed.

The next conference will be held at Pilmoor Memorial church, located in Currituck county, on the Moyock charge.

M. W. Maness, Secretary.

A BLIND MAN ON WAR

Here is what an English soldier blinded in the World War writes about his attitude toward war. It is reported in The Inquirer of London:

Shutting one's eyes will never convey what it really means to be blind, because you always know that you can open them again and see the world once more.

I am one of those 15,000 blinded men who lost their sight in the Great War. The tap, tap, tapping of our sticks can be heard in many lands, as we grope our way through a midnight darkness, such as our heavenly Father had never made.

Few of us poor chaps would have whimpered over our tragic fate if it had only helped to make that warless world which was so grandiloquently promised to us all.

Peace will never, never come upon this demented, suffering, war-cursed earth by blinding, mutilating or killing one another, says the tap, tap, tapping of my stick. No, it says, it can only be brought about by helping one another; and what we ought to kill is all our selfishness and greed, and all our bitterness and hate. When that is done, says my stick, then there will be no more heaps of dead and dying human beings, and shrieks and groans and curses as if from hell!

That, and much more, is what the tap, tap, tapping of my stick says to me, and I should like all the statesmen of Europe to hear it.

Maybe some of your readers will think that I am mad and ought to be put away into a mental home; but my stick tells me that it is not I who am insane, but the great dark world around me which my sightless eyes cannot see.

Only love will keep the commandments. Fear will only fear to be found out—and will take its chances.—Author Unknown.

EXHIBIT OF ADVOCATE CAMPAIGN FOR NEW SUBSCRIBERS

These reports are for full year subscribers at rate of $2.00 a year; ½ means a six months subscription. Notify this office when there are errors. A * indicates that a new full year subscription has been received for every 50 members of a church. This gives each church a chance to get on the honor roll.

NORTH CAROLINA CONFERENCE

Durham District

Front Street, H. K. King 9
Duke Memorial, H. C. Smith 5
S. Alamance, J. A. Tharpe 3½
Rougemont, E. H. Measamer 3
Carr, J. A. Martin 2
Webb Avenue, R. G. Dawson 1
Cedar Grove, S. F. Nicks 1
Milton, A. M. Williams 1
Person, E. B. Craven 1
Long Memorial, B. P. Robinson ... 1
Leasburg, D. D. Traynham 1
Bynum, J. F. Starnes 1
Stem, J. W. Lineberger 1
Hillsboro, F. A. Lupton ..... ½
Mt. Tirzah, B. H. Black ..... ½

Elizabeth City District

*Plymouth, C. T. Thrift 12
Wanchese, W. N. Vaughan 11½
Washington, E. J. Rees 7
*Kitty Hawk, M.R. Gardner 7
First Church, H. l. Glass 6
Murfreesboro-Winton, E.W. Downum 4½
Moyock Mem., E. G. Overton 4
Edenton, G. W. Blount 3½
G ates, J. M. Jolliff 3½
Hertford, D. M. Sharpe 2
Ahoskie. J. L. Smith 2
Roper-Creswell, W. J. Watson 1½
Mattamuskeet, J. T. Stanford 1
Aulander, J. T. Draper 1
Windsor, E. N. Harrison ..... ½

Fayetteville District

***Sanford, C. B. Culbreth 50
*Carthage, E. C. Durham 16
Laurel Hill, W. F. Elliott 14
Fayetteville Ct., P. D. Woodall ... 8
Troy, W. R. Royall 6
Biscoe, W. F. Trawick 5
Hemp, I. J. Strawbridge 4
Caledonia, M. C. Ellerbe 3½
Fairmont, J. E. Blalock 2
Aberdeen-Vass, L. M. Hall 1
Glendon, L. M. Chaffin 1
Maxton, P. O. Lee 1
Rockingham, J. F. Herbert 1
St. John-Gibson, J. H. Buffaloe..... 1
Red Springs, L. T. Singleton 1
Stedman, R. E. Atkinson ..... ½
West End, W. B. Cotton ..... ½

New Bern District

*Morehead City, B. H. Houston ... 13
Mt. Olive Ct., W. C. Benson 12
Beaufort, C. T. Rogers 7
Pink Hill, H. M. McLamb 6
Newport, M. W. Warren 4½
Greenville, G. R. Combs 3
Aurora, H. R. Ashmore 3
Fremont, E. R. Shuller 2
Pamlico, W. A. Tew 1½
Dover, E. L. Hill 1
La Grange, L. L. Smith 1
Vanceboo, T. E. Davis 1

Raleigh District

*Middleburg, D. A. Petty 26
*Creedmoor, E. D. Dodd 16½
Central, S. J. Starnes 14½
First Ch., Henderson, R. E. Brown 8
Youngsville, H. E. Lance 7½
Fuquay, J. C. Williams 6½
Franklinton, E. D. Weathers 5
Oxford, L. B. Jones 4½
Lillington, N. M. Wright 4½
Cary-Apex, B. F. Boone 3½
Dunn, J. A. Russell 3
Selma, F. B. Peele 2
Bailey, W. G. Farrar 1
Benson, W. C. Merritt 1
Louisburg, O. P. Fitzgerald 1
Mamers, J. V. Early 1
Edenton, Street, E. C. Few 1
Smithfield, J. H. Lanning 1
Erwin, Frank Culbreth ..... ½
Epworth, W. H. Brown ..... ½

Rocky Mount District

Bethel, W. L. Clegg 7
Enfield-Whitaker, R. L. Jerome ... 4
Wilson, A. J. Hobbs 3
Farmville, J. C. Wooten 2
Littleton, W. T. Phipps 2
Northmapton, I. T. Poole 2
Scotland Neck, D. L. Fouts 1



REV. H. E. LANCE

Pastor of Youngsville circuit. All six churches of his circuit are 100% for the church paper, each steward at every church a subscriber

Seaboard, L. A. Watts 1
Rich Square, E. C. Crawford..... 1
First Church, G. W. Perry 1
S. Rocky Mount, J. P. Bross ..... ½

Wilmington District

Grace, F. S. Love 14
Trinity, Walter Patten 11
*Whiteville, J. H. Miller 10½
*Lumberton Ct., N. B. Strickland .. 7
Wallace-Rose Hill, E. C. Maness... 7
Faison-Kenansville, F. B. Joyner.. 5½
Jacksonville-Richland, H. L. Davis 5½
Southport, E. M. Hall 5
Bladen, W. R. Stevens 3½
Epworth, O. L. Hathaway 3
Tabor City, N. B. Johnson 2½
Shallotte, W. R. Hardesty 2½
Maysville, C. J. Andrews 1½
Warsaw-Magnolia, W. F. Walters.. 1½
Clinton, R. F. Munns 1
Garland, F. V. Spence 1
Hallsboro, C. N. Phillips 1
Lumberton, T. G. Vickers 1
Town Creek, J. C. Harmon 1

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central, L. D. Thompson 36½
Hendersonville, E. K. McLarty... 23½
Candler, T. A. Groce 9½
Laurel, A. A. Somers 3½
Hot Springs, R. M. Varner 1½
West Asheville, E. H. Nease 1
Sandy, R. P. Gibbs 1
Flat Rock, R. G. McClamrock 1
Saluda-Tryon, L. R. Akers, Jr. .... ½
Swannanoa, M. B. Clegg ..... ½

Charlotte District

**Belmont Park, E. M. Jones 44
First Church, W. W. Peele 23½
*Myers Park, R. L. Ownbey 21
*Hickory Grove, A .A. Kyles 10½
Waxhaw, W. T. Albright 8
Homestead-P. Grove, O. L. Brown 6½
Monroe Ct., W. C. Dutton 2
Peachland, G. N. Dulin 2
Central, Monroe, W. R. Kelly 2
Weddington, T. J. Huggins 2
Hawthorne Lane, L. B. Hayes ... 1
Prospect, P. T. Dixon 1
Dilworth, G. T. Bond 1
Matthews-Indian Trail, J. O. Ervin ½
Trinity-Derita, J. E. Youtz ..... ½

Gastonia District

*Bradley Mem., H. F. Duncan 11½
Central, R. M. Courtney 10
Mount Holly, J. G. Huggins, Jr. ... 9
Kings Mountain, E. W. Fox 8
Polkville, V. B. Harrison 6
Smyre, P. W. Townsend 5½
Lafayette St., F. H. Price 4½
Maylo, J. L. Rayle 4½
*Cramerton, C. F. Womble 4
West End, J. E. McSwain 3½
Crouse, A. L. Latham 2½
Lincolnton, A. L. Stanford 2
Belmont—Main St., C. P. Bowles.. 2
Park Street, G. E. White 1½
Goodsonville, R. L. Forbis 1
South Fork, G. L. Wilkinson ..... ½
Belwood, W. L. Scott ..... ½
McAdenville, C. M. Smith ..... ½
Main Street, C. E. Rozzelle ..... ½
Lincoln Ct., W. B. Shinn ..... ½
Bessemer City, G. G .Adams ..... ½

Greensboro District

*Proximity, John Cline 14
College Place, B. C. Reavis 6½
Asheboro, H. P. Powell 5½
West Market, W. A. Stanbury 4
Ward St.-Archdale, J. W. Groce ... 4
Centenary, M. T. Smathers 3
Stokesdale, J. E. B. Houser 2½
Bessemer, W. G. McFarland 1
Main Street, J. P. Hipps 1
Mt. Pleasant, D. R. Proffitt 1
Reidsville Ct., T. V. Crouse 2
Randolph, G. W. Williams 1
Guilford, E. H. Brendall 1
Farmer, L. A. Bennett ..... ½
West Greensboro, G. W. Vick .... ½
Summerfield, J. N. Snow ..... ½
Gibsonville, Frank Phibbs ..... ½

Marion District

*Marion, J. W. Moore 19
N. Forest, J. M. Varner 3
Morganton Ct., J. M. Brandon 3
Glen Alpine, M. F. Moores 1½
Bostic, W. J. Hackney 1
Burnsville, J. L. Reynolds 1
Rutherfordton, Fletcher Nelson... 1
Spindale, F. J. Stough 1
Mill Spring, R. H. Kennington 1
Valdese, G. F. Hood ..... ½

Mount Airy District

*Spray, A. C. Waggoner 9
*Leaksville, W .O. Goode 7
*Stoneville-Mayodan, R. M. Hardee 8½
Draper, T. B. Johnson 5
Sparta, A. B. Bruton 3½
Dobson, C. W. Russell 3½
N. Wilkesboro, R. B. Templeton.. 3
Mt. Airy Circuit, J. L. Ingram ... 2
Creston, A. G. Lackey 1½
Jonesville, P. L. Smith 1
Yadkinville. I. L. Sharpe 1
Rockford Street, H. R. Cornelius.. 1
Warrensville, T. H. Houck ..... ½
Laurel Springs, J. C. Swaim ..... ½

Salisbury District

Forest Hill, W. J. Miller..... 11
*Westford, G. W. Fink 9½

Kannapolis, N. C. Williams	7½
First Church, W. A. Newell	5
Harmony, R. H. Taylor	4½
Norwood Station, A. P. Ratledge	4½
Gold Hill, C. S. Plyler	3
New London, W. L. Lanier	2½
Albemarle, First Ch., J. S. Gibbs	2
Albemarle, G. B. Clemmer	2
Park Avenue, E. L. Kirk	2
Kerr St., J. P. Hornbuckle	1½
Badin-Tabernacle, Elzie Myers	1½
Woodleaf, C. A. Morrison	1
Albemarle Ct., R. L. Bass	1
China Grove, C. B. Newton	½

Statesville District

*West View, C. W. Kirby	7
Maiden, R. E. Hunt	4
Catawba, G. W. Clay	3½
Mount Zion, E. M. Avett	3½
Broad St., Wilson Nesbitt	2
Statesville Ct., W. Q. Grigg	2
Central, W. A. Kale	2
Whitnel, Ebenezer Myers	2
Taylorsville, J. W. Vestal	1½
Olin, J. J. Edwards	½
Race Street, A. L. Aycock	½
Elmwood, C. R. Ross	½
Hiddenite, E. D. Ballard	½

Waynesville District

**Cullowhee, C. G. Hefner, Jr.	11
Sylva, T. R. Wolfe	4½
Hayesville, J. H. Green	2½
Macon, J. B. Tabor, Jr.	2
Whittier, F. E. Hartsfield	1½
Junaluska, J. H. Carper	1½
Brevard, J. H. Brendall, Jr.	1
Delwood, H. D. Jessup	½

Winston-Salem District

*Central Terrace, R. H. Caudill	8½
*Erlanger, D. H. Rhinehart	8
Farmington, H. C. Freeman	6
Advance, F. E. Howard	5
Centenary, G. Ray Jordan	4½
Reeds, McRae Crawford	3½
Forsyth, E. W. Needham	2½
Welcome, P. R. Rayle	2½
Doubs, C. E. Williams	1½
Grace, O. B. Mitchell	1½
Burkhead, G. A. Stamper	1
Hanes-Clemmons, C. F. Tate	½
Kernersville, E. P. Billups	½

THE RETURN TO RELIGION

Henry C. Link. Macmillan, 1936. $1.75

"The finest book on practical psychology I have ever read," says William Lyon Phelps. In addition, as is suggested by the title, it is a book of noteworthy significance to the person interested in the progress of religion.

Preachers have felt for some years that this generation was largely if not scornful at least patronizing in its attitude toward the Christian faith. "The scientific mind" has been the yardstick by which everything was measured, and it left little place for a vital religion. It is reassuring to take up a modern book written by a prominent psychologist (the author is director of the Psychological Service Center, New York Ctiy) and hear him advocate a return to the historic Christian faith, and to affirm that he himself, after twenty years of agnosticism, has started back to church.

The significance of this book lies in the thesis that "the findings of psychology in respect to personality and happiness" are "largely a rediscovery of old religious truths." After a number of years of speaking for and believing in our faith in the face of a growing agnosticism fostered by the findings of the scientists, is the church now entering upon an era in which the scientist, and especially the psychologist, will be its most helpful ally? If this book speaks for the trend of thinking among the psychologists that is true.

The author appiies his principle to a wide variety of interests in life. He ranges from going to church to playing bridge and dancing, from rearing children to social planning, from love and marriage to what he calls the "vice of education."

Although the book is fascinating and no end encouraging to one interested in helping people to be religious, nevertheless one puts it down with the feeling that there is something inadequate about it. A person should be religious, says this psychologist. Why? Because religion is necessary to a well-rounded personality. One should go to church. Why? Because it is an irksome duty, and it does one good to perform irksome duties. He has many good things to say about Jesus, but the highest praise is that "he was extrovert to a degree which few can hope to achieve." In the chapter on "Social Planning" he leaves much to be desired, simply taking the position that there is nothing whatever wrong with the present system, only with the individuals in the system. When religion reforms the individuals no further reformation will be necessary, he states; and, in point of fact, such pronouncement on social change as a resolution voted by the General Council of the Congregational and Christian churches entitled "Social Gospel and Economic Problems" "seems to me diametrically opposed to the teachings of Jesus," and "is a perfect example of defeat and inferiority." He states that the doctrines of Christ were concentrated on the individual and not on a new social order, as can be observed "by the most casual student." With regard to his insight into what Jesus' actual teachings were, the reader has the feeling that the author is himself "the most casual student."

However, there is much good religion in the book, as well as some good hard sense. Particulraly in the last chapter on "The Abundant Life' is this true. Not by having the things we want, not by having a minimum salary of $2500 a year for every family and a college education for every youth is the abundant life to be found. And concerning such descriptions of the means to happiness he says: " . . . these definitions have one point in common. They all define the abundant life in terms of dollars and the things which money will buy. Such an ideal of the abundant life, from my experience with individuals, is the most disastrous and destroying ideal which could possibly be offered. . . . Happiness never resides in what an individual has, but always in what the individual is."

To any Christian preacher who is eager for his age to be receptive to his faith, this book is a great encouragement. I believe it is a significant work.

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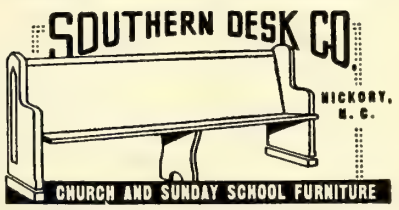
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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

"Dig channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

But if, at any time, thou cease
Such channels to provide,
The very fonts of love to thee
Will soon be parched and dried.

For thou must share if thou wouldst keep
That good thing from above;
Ceasing to share, you cease to have—
Such is the law of love."

For their June meeting the members of the Jennie Simmons auxiliary of Pantego met in the home of Mrs. Temperance Wilkinson.

Since Bethany, Belhaven, and Pantego have been made one charge, the Bethany and the Belhaven auxiliaries were guests of the Pantego society at this meeting, and 45 ladies were present.

Mrs. Clyde Smith, president of the Jennie Simmons auxiliary, welcomed the visiting auxiliaries; then at the request all stood, joined hands, and sang "Blest Be the Tie That Binds."

The routine business was transacted. As the secretary called the roll, each member answered with a missionary verse.

The subject of the lesson was The Church at Work.

Mrs. J. W. Sneeden led the devotional period, using as the Bible lesson Esther 4:13-17, and calling attention to the beautiful character of Esther.

Mrs. Temperance Wilkinson gave a meditation, The Least of Us, and Miss Elizabeth Sneeden read ten missionary motives whcih were very interesting.

Six different members read a leaflet developing the subject.

Mrs. Smith's report on the annual conference at Durham brought to her hearers some of the inspiration and enthusiasm she had received.

Mrs. Swindell and Mrs. Davenport told about the district meeting at Winfall.

Some questions on the woman's mission work by Mrs. M. T. Plyler were asked by the president and answered in turn by the three auxiliaries present.

After singing Take My Life and Let It Be, all bowed for a few moments of silent prayer and reconsecration. Several offered sentence prayers and the president closed with prayer.

Philippians 4:13 was repeated in concert as a benediction.

"What do ye more than others? "Matt. 5:47.

During a visit to Canon City, Colorado, D. L. Moody was to speak at the penitentiary on Thanksgiving Day. The governor of the state having heard this, wrote to Mr. Moody, inclosing a pardon for a woman who had already served three years of her ten-year sentence. To be the bearer of good news to the prisoner who knew nothing of her coming good fortune pleased Mr. Moody greatly. His address finished, Mr. Moody drew out the document ,stating that he held in his hands a pardon for one of the prisoners before him. The strain caused by the announcement was so great that Mr. Moody dared not go on with further remarks as he had intended. He called the woman's name and bade her come forward and accept the governor's Thanksgiving gift.

Overcome with emotion, the woman at first was unable to comply; then, sobbing and laughing, she went to receive her pardon.

One of Hudson Taylor's Chinese converts, exceedingly happy in his newfound knowledge of God and his love, before rushing away to tell others the good news, stopped long enough to say to Mr. Taylor:

"How I wish my father could have heard what you have told me! He always said there must be such a God, but he didn't know how to find him, and he died without knowledge about him. If you had only come sooner! How long have you known this wonderful story?"

Shamefacedly Mr. Taylor answered that his people had known it for several hundred years.

Pain and utter astonishment were in the face of the Chinese as he exclaimed, "And you are just coming to tell us now?"

You might have come into the world in darkest Africa or in the squalor and filth of some part of China where you would have known nothing of the love of God expressed in the gift of Jesus who made a perfect and acceptable sacrifice for your sins. Why did God favor you graciously in that you weren't? "What do ye more than others?" You hold the writ of pardon for your sins and for the sins of missions who do not know of the release that is theirs if they will accept it and believe in Christ the Saviour. Are you eager to give them a knowledge of the new life that Jesus offers to their despairing hearts? Are you concerned about enlightening those who search blindly for such a God as ours and don't know how to find him? "What do ye more than others?"

A faithful missionary in Korea sat by the bedside of his dying wife who had been his loyal co-worker during their 15 years in the foreign land. Longing to comfort her husband in the crushing hour of parting, the dying woman said to him: "Do not grieve for me, my dear. You'll get me back; you'll get me back."

A month later, the grief-stricken missionary sat by the same bedside, this time watching as the spirit of their only child, a lovely four-year-old boy, prepared for its heavenward flight. Again the father's spirit was overwhelmed, and the little fellow in an effort to console him said:

"Don't cry, daddy, don't cry. I see a great shining light. Oh, daddy, it's muvver, it's muvver. I want to go, I want to go. But don't cry, don't cry, daddy. You'll get me back; you'll get me back."

Later as the stricken father was riding in the funeral train behind the body of his dead son, he heard the voice of a woman weeping. Presently the voice of another Korean woman said, "Why are you weeping?"

The sorrowing woman answered: "I am weeping for the foreigner who has lost his little boy."

"Don't weep for the foreigner; weep for yourself, woman," came the reply. "You have lost a little girl, and you will never get her back. I have lost a little boy, and I shall never get him back. But let me tell you something. These foreigners have a strange way of getting back their dead."

Yes, thank God, we believe our dead are not lost to us; we'll get them back, for they are being kept safe till our coming.

But there are still missions who have never heard of the many mansions in the heavenly Father's home above and to whom death means eternal loss; and as the bereaved father placed a fair lily upon the coffin of his little child, he bowed his head and consecrated himself anew to the task of giving the hope of eternal life through Christ to the heavy-hearted ones upon whom starless night had fallen as they laid their dead away.

You might have been one to whom death means "good-bye" forever instead of **"Auf Weidersehen"**; God must have thought that surely you'd tell others the glad story of the happy reunion of his faithful ones in the heavenly home when he entrusted you with the wonderful news. Are you proving true to your trust? Was God's confidence in you well placed? "What do ye more than others?"

If happiness be the end of life, life in this world is a great and manifest falure. But if it be something more—if it be to train the soul in reverence and faith and obedience to God—then with much that is dark, we have some light on our way through the mysteries that surround us.—John Kerr.

He (Jesus) had come to loose every yoke, to give life, to bring life, to be life—because he had life, life in its fullest sense. For, contact with him gives life; to the diseased, health; to the spiritually dead, the life of the soul; to the dead in their graves, the life of resurrection.—Edersheim.

No one is so much alone in the world as a denier of God.—Richter.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

OUR ANNUAL REPORT

We congratulate Mrs. J. Frank Spruill, our conference recording secretary, on our 1936 annual report, which is not only attractive in appearance, but filled with much that is most valuable and of importance to our missionary women. The compilation of an annual report means hours of painstaking work, and Mrs. Spruill has shown herself most efficient in this "work of love" for our conference each year, for which we are greatly indebted to her.

The 1936 report is dedicated to the 12 missionaries sponsored by our conference, 11 of whom are from our own conference. A picture of our newest missionary, Miss Lorena Kelly of Africa, occupies a prominent place on the first page. We would urge each auxiliary president to set aside one monthly meeting to a study of this record so full of information and value in the promotion of our woman's work.

INSTITUTE FOR COLORED CHURCH WOMEN

By Mrs. L .V. Scott

The Winston-Salem institute for colored church women of all denominations was held at Bethlehem House in Winston-Salem, June 2-5, each evening from 8 to 10, with 25 in attendance—85 per cent being present for each session, equipped with note books and pencils. The evenings' devotionals were conducted by Mrs. O .P. Ader and Mrs. J. A. Talbert, each of whom gave messages of interest from the New Testament. Miss G. J. Willoughby of Teachers' College, Winston-Salem, taught a course on Child Care, and Mrs. L. W. Kyles, wife of a colored bishop in Winston-Salem, gave a course on the Old Testament.

Mrs. J. G. Sterling, in a most interesting manner, gave a course on Organization and Administration of the Woman's Missionary Society. The recreational periods were in charge of Miss Marian Brincefield, superintendent of Bethlehem House.

The institute was sponsored by the Bethlehem House Board, with Mrs. L. V. Scott, president of the board, in charge, assisted by a committee composed of Miss Margaret Gray, Mrs. M. D. Stockton and Miss Margaret Wood.

Mrs. C. C. Weaver, conference president, was present one evening with words of encouragement and giving expression of her hope that Bethlehem House would become a real Christian training center. The colored women of the institute were so anxious to improve themselves and so appreciative that they asked for a continuance of the institute each year. Perhaps this is only a small beginning, but it marks, at least, one step toward the goal: "Our Bethlehem House—A Christian Training Center."

BUREAU OF CHRISTIAN SOCIAL RELATIONS

The conference Bureau of Christian Social Relations which was formed at Concord at the 1935 annual meeting, with a capable chairman for each of the projects, has done most effective work during the year and the results of its labors have been most gratifying. Some of the outstanding achievements have been the temperance contests waged last year in the various districts, bringing before our people through the declamations of our boys and girls the evils of intemperance and our responsibilities as Christians to wage a war against intoxicating drinks; the study of local societies of the cause and cure of war; the presentation of peace programs in many of our churches and the co-operation of our superintendents of C. S. R. with the county leagues for peace; the contact with girls in our industrial center seeking work, and helping them to find a church home and adjust themselves to their new environment; the progress of the work at our Bethlehem House in Winston-Salem and the marking of many of our rural churches as well as the organization of some rural societies. These chairmen: Mrs. G. G. Adams, of Christian citizenship and law observance; Mrs. Reid Wall, international relations; Mrs. H. W. McCain, industrial relations; Mrs. L. V. Scott, interracial co-operation, and Mrs. John Cline, rural development, have been busy in the work assigned to them and look forward to bigger and better achievements in their fields of service this year.

STATESVILLE DISTRICT MEETING

Mrs. Kathryn Jones Winkler

The 1936 session of the Statesville district woman's missionary conference was called to order May 12 at 9:45 o'clock in Bethel church, Hickory, by the district secretary, Mrs. A. D. Abernethy.

Following the devotional conducted by Rev. R. E. Ward the committees for the day were appointed. Mrs. Guy Fry welcomed the conference and Mrs. M. Q. Tuttle responded.

Speakers for the day were: Mrs. J. A. Young of Newton, who spoke on Christian Social Relations; Rev. N. S. Ogburn of Japan, who spoke on his work there; Mrs. J. W. Hoyle, Jr., of Statesville, who conducted the afternoon devotional; Mrs. George Hoyle, conference superintendent of children's work, who presented her work and also the baby division and supplies departments; Mrs W .I. Pitts of Lenoir, who presented the World Outlook; Mrs. C. N. Clark, conference superintendent of study, who discussed her department of work; and Rev. J. S. Hiatt of Lenoir, who brought a most inspiring missionary sermon during the 11 o'clock hour. A beautiful message in song by Mrs .Glenn Long, accompanied by Mrs. Claude Simpson, was given at the close of the morning session.

The day was filled with good things. We were most happy to have our conference president, Mrs. Weaver, with us. Her mesage from the Missionary Council and her plea for Miss Kelly make a very deep impression upon the conference. During the pledge service which Mrs. Weaver conducted the 17 auxiliaries present pledged on the budget $2047, love offering $188, and special gifts $55.

The report of the committee on findings composed of Mrs. C. N. Clark, Mrs. C .W. Kirby and Mrs. J. W. Hoyle, Jr., was given and the conference asked that this report be sent to the Advocate.

The conference will meet at Highland, Hickory, in 1837.

THAT 4TH SUNDAY COLLECTION

Our church and its agencies have arranged a program each fourth Sunday in order that missionary interests may be stimulated, missionary information given ,and missionary money collected. There is probably not program of the church more valuable than this. Sunday schools, summer conferences, hospitals, kindergartens, high schools and colleges, evangelists, native workers, social workers, social service centers, vacation schools, training schools, etc., are among the things listed that are being promoted in a dozen foreign lands. Missionary money raised on the fourth Sunday is expended wisely and well. It is doing incalculable good in promoting our program both at home and abroad.

The sad situation that confronts us is this: A shamefully large number of our schools are not observing the day at all. In many instances the observation is only perfunctory and there is little motivation and consequently little good accomplished. In some cases the day is observed only to meet disciplinary requirements and the money diverted (perhaps a better word would have been "misappropriated") to pay the janitor, meet the orphanage assessment, buy coal or new books, or whatever is needed locally. Would it not be a task worthy of our adult classes to see to it that this program shall be observed and the money rightly directed?

What does the church stand for? It stands to offer men Christ; to tell men that way of life is possible by which they become sons of God; that life can be victoriously lived; that Christ offers a reinforced personality, an inward serenity, an infectious gaiety, an outgoing love which would invite the whole world not into a system of belief primarily, but into an experience which spells the mastery of the art of living.—Missionary Review of the World.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

ANNIE'S ANSWER

Human nature is much more prone to call upon divine providence for help in time of adversity than in time of prosperity. Oftentimes our wants overbalance our gratitude. Our entire family became very much exercised during the past three months over the extreme drought which prevailed. Practically every member of our family was reminding his heavenly Father of our need for rain and asking that it be sent. Prayer got to mean a great deal more to us than before. Now that the rain has come our children are talking to the heavenly Father in terms of grateful thanks.

In Mrs. Woosley's primary department yesterday the theme of discussion was that of talking to God. The little youngsters were expressing their opinions very freely when little seven-year-old Annie held up her hand and with childlike faith said, "Last night after I had talked to God and then got up in my bed I could hear him talk to me just as plainly. The other girls said it was not so, that it was just the wind blowing, but I believe it was God talking. It made me feel so good."

TAKING A WALK

There are many calls upon one who has the responsibility of directing a family as large as ours and of directing the activities of an institution whose demands are as many as ours. At times a fellow feels like he has about reached the breaking point. When numerous instances of annoying circumstances have to be reviewed and his nerves are pretty well strained it has been the custom of this scribe to get out and take a walk. He either goes to where the little baby cottage family is playing or out on the farm where the growing crops bring a refreshing reaction to an overworked nervous system. So far this summer there have not been any growing crops to refresh one, so the walk has been confined to more restricted areas. Now that the rains have come and the crops are growing one can take a walk to the crops with pleasing satisfaction. The taking of a walk not only helps the walker, but also those with whom the walker comes in contact.

FOURTH OF JULY

Independence Day was a day of genuine celebration at the Children's Home. Not only were most of our cottages decorated with flags but the face of every youngster was decorated with joy and satisfaction since all work schedules, except those absolutely necessary, were done away with. Our youngsters were permitted to sleep an hour later in the morning and to enjoy the fellowship with one another during the day. In the late afternoon picnic suppers were provided, each cottage group selecting the place for its picnic. When nightfall came family devotions were observed and then the youngsters stayed up later than usual listening to the election returns. Our family was very much interested in recounting the origin of Independence Day and what it means today.

HOEY ADMIRERS

For the past several months our boys and girls have frequently asked who this scribe favored for governer. They were hearing a great deal about it and



Donald loves Doodle

naturally wanted to know what their foster dad thought about the matter. He told them about his long acquaintance with Clyde R. Hoey, beginning with his first election to the state legislature before he was twenty-one years of age. He told them about his having to stop school at twelve years of age, then going to work in a printshop and growing up to be a useful young man in Cleveland county.. The youngsters became very much interested in a fellow who was that sort of a boy, and some restraint had to be put on them lest they become very partisan. When the Hoey headquraters here in the city began giving out those caps with the inscription "Use Your Head and Vote for Hoey" on them, they could not restrain their enthusiasm any longer and so they wore the caps. Now it seems that every frying-size boy on the campus wants to write a note congratulating Mr. Hoey on his nomination.

PLAYED WITH DOODLE

The picture this week is that of Donald Crook, six years of age, who came to the Children's Home from Union county two years ago and who is sponsored by the good women of the Social Service Circle of First church, Salisbury. Some weeks ago Rev. A. C. Waggoner came over and asked for a boy to come play with his little boy for awhile. We let him take Donald. Yesterday we received the following letter from Donald:

"Hey! I am coming back after I get my night shirts made. I'll bring something back to Daddy Woosley. I'll come back and hug your neck. I have got some new suits. I have been playing with Doodle Waggoner. Thank you for letting me come over here. Tell Miss Harbour I'll be back. I love you."

SECOND TRIAL

We have dug our first crop of Irish potatoes. We expected to harvest 1000 bushels. We got 127 bushels. No rain fell on our Irish potatoes from the time they came up until the vines dried up. But we will try again this year. We have bought over $100 worth of seed harvest potatoes and expect to plant them along one of the little streams that runs through our premises. If the weather becomes very dry we will do all we can at irrigation. We can't get along without Irish potatoes, so we are making our second trial.

GIFT FROM PROVIDENCE

Methodist Children's Home has just received an unqualified gift of $10,000. That figure sounds big, but O. V. Woosley, superintendent, states that the rain which fell a week ago and the excellent showers of the past 48 hours are practically certain to mean that much or even more to the Home in the same thing as cold cash. Every year the institution produces between $25,000 and $30,000 worth of farm, truck garden and dairy comestibles and foodstuffs which are consumed by the big Home family. The recent rains came just in time to ward off disaster. Crops had been burned unmercifully until the showers started but are "humping themselves" now.—Winston-Salem Sentinel.

HONOR ROLL

Our ten per cent apportionment friends are absolutely indispensable to our welfare. This is our main source of support from our Methodist friends. The congregations having paid their apportionment in full since last report, together with their pastors, are herewith listed:

Westford, Concord, Rev. G. W. Fink.

First Church, Lenoir, Rev. J. S. Hiatt.

Bethel and Myers Chapel, Hayesville circuit, Rev. J. H. Green.

Staley, Liberty circuit, Rev. Silvester Higgins.

That man is to be feared who fears not God.—Turkish.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

I am asking every pastor in the North Carolina conference to announce to his congregation the importance of the Orphanage campaign for Octagon soap coupons. If all of our pastors will prevail upon their church members to co-operate with us in this undertaking, we can raise three or four thousand dollars between now and conference with which to repair and furnish a number of our cottages on the campus. The need is so imperative that our pastors and church members will give us their enthusiastic support.

* * * *

Kind reader, do you realize that it takes two hundred dollars each day to meet our operating expenses? In fact it takes just a little more than that for us to break even each day. Very few dollars are coming to the Orphanage now, but our expenses are running at the rate of two hundred dollars per day whether we get anything or not. These bills must be paid and the children must be fed, clothed and trained. If our operating expenses for the past year had been the same as other orphanages with the same number of children in the two Carolinas, it would have cost the North Carolina conference $6000 more than it did cost. These are not my figures, but the statement from the Duke Endowment report, which tabulates the operating expenses of all the orphanages of the two Carolinas. These facts reveal to our pastors and church members that we are conducting the Orphanage just as economically as possible. In view of these facts, no one can charge us with extravagance because our annual expenditures are $6000 less than they would have been had our per capita cost been on an average with the other large orphanages in the two Carolinas.

* * * *

My Dear Friends:

Twelve years ago as a tiny tot I came to this beautiful home, and I have been blissfully happy since the day I arrived. My every need and care have been provided for, and I have indeed found the love and tenderness that every child in an individual home will find.

Rev. A. S. Barnes has been a father to me the years I have been here; the matrons have always been understanding and sympathetic in the little troubles and worries which come to every normal boy and girl. Under the guiding directions of the wonderful teachers which I have been fortunate to have, I have obtained a well-developed mind. Twice a year the woman's missionary society of the Methodist church in Weldon has made it possible for me to get many lovely clothes. The doctors of Raleigh have watched my health with the greatest of interest and care.

I think I am indeed blessed and fortunate to have all these many wonderful blessings, and I wish to thank the North Carolina conference for the great work it is carrying on for such boys and girls as I was the day I arrived here.

Yours sincerely,
Donnie Mae Farmer.

* * * *

There are choice souls in every community in which we visit. Many friends we make today drift away tomorrow from us. In our rush in life we may fail to keep in touch with them, yet they serve a purpose of helping us to a higher life. Friends make life worth living. God will keep us fit to make and hold them if we will only do our part.

Our visit to Rev. T. G. Vickers' church in Lumberton was a joy. Mr. Vickers and his people make us feel they are close friends to us—our Orphanage and Mr. Barnes, our superintendent. We are happy to visit with them. I had a delightful visit in the home of Mr. and Mrs. Fred Townsend and Miss Allen. I spent the night there. Mr. and Mrs. Vickers were over to dinner with us in the evening; after this we had a most pleasant drive, friends calling later on in the eevning. I enjoyed my charming hosts. It was a pleasure to be in the ladies' class in the church school and enjoyed the excellent teacher, Mrs. King. In the afternoon we hurried away to Centenary church on Rev. J. C. Whedbee's charge and for the evening at Rowland. Mr. Whedbee is doing a good work; if we judge by his large congregation which greeted us. I was entertained in the home of Mr. and Mrs. B. C. Edens nicely. I find in this concert work I am frequently regretting I can't stay to see and know the choice spirits more.

Mrs. Nellie B. Rives.

LIKE SEEKS LIKE IN CHURCH AND COMMUNITY

Race prejudice thrives on confused thinking. We doubt if a Tagore, a Gandhi, a Kagawa, or any one of the statesmen, literati, or princes of India or Japan, or of any non-Caucasian people, would be resented if they elected to live among us in Cragmont. Our dislike for undersirable types is not racial but cultural, and we should think again concerning what precisely it is that our people do want to exclude. If lines must be drawn at all let them be drawn culturally, damning no man upon the accident of his birth, claiming nowhere any race's inherent superiority, but raising a cultural barrier which is against no class or race but only against undesirable types.—Property Owners in Berkeley, Cal.



FOR BAD STOMACH AND DYSENTERY

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To relieve that sour, sickening upset stomach, and to check the pain and distress of dysentery and diarrhea, you need a real doctor's medicine. Insist upon Ante-Fermen, for Ante-Fermen is the proven prescription of an old family physician, and has been giving relief to stomach and bowel sufferers since the days of your grandmother. The way it takes hold of sick stomach, giving immediate relief, is astonishing. Ante-Fermen's nine ingredients are well known to every physician, and work together to neutralize acidity, destroy bacteria, soothe inflamed intestines, and restore normal action of stomach and bowels.

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Conference Office Address: Box 647, College Station, Durham, N. C.

LOUISBURG ASSEMBLY

The Young People's Assembly at Louisburg College opened Monday, June 29, with an enrollment of 267 students and 30 faculty members. The delegates represented 155 churches. There were, in addition, 16 adults who attended classes and 80 visitors.

Dr. Walter Towner, the general board representative, made the keynote address of the assembly at the opening session on Monday night. His subject was "In My Name—Build," which he interpreted to mean "Intelligently and with love—control." Bishop Paul B. Kern, the first bishop ever to be present at this assembly, spoke on Tuesday night on the subject, "The New Adventure," and again on Wednesday night on "What Comes After Freedom." The peace talk was made by Miss Courtney Sharpe of Lumberton, who spoke on Wednesday morning on "Building for Peace."

The young people were very fortunate this year in having as directors of music Mr. and Mrs. Walter Vassar of Greensboro College. Mr. Vassar led the music in all of the worship services, and trained an assembly choir to aid on the programs. The morning watch and vesper services were each planned to interpret some phase of the assembly theme, "In My Name—Build." They were led by the class on worship as a part of their work.

The courses offered by the assembly this year were under the new system of credit for the diploma for Christian workers. The courses and instructors were: A Survey of the Bible, Rev. W. L. Clegg; Life of Christ, Rev. H. G. Ruark; Living as Christians with Other races, Dr. Arthur Raper, Atlanta, Ga.; Alcohol and Ourselves, Rev. M. W. Lawrence; What It Means to be a Christian, Mrs. H. B. Baum; A Methodist and His Church, Rev. J. G. Phillips; Administering the Union, Rev. Walter Towner, Nashville, Tenn.; Worship in the Young People's Division, Miss Reba Cousins; Evangelism and Church Relationships in the Young People's Division, Rev. E. B. Fisher; Missions and World Friendship in the Young People's Division, Rev. H. K. King; Recreation and Personal Development in the Young People's Division, Rev. Leon Russell. Two hundred and sixty students received credit on these courses at the close of the assembly.

The recreation of the assembly was under the direction of Rev. Forrest D. Hedden, who had planned a comprehensive program for the entire period. A novel feature of the recreation was the interest groups, or hobby groups, which were held each afternoon. The groups and leaders were: Stars, Rev. W. F. Elliott; Folk Games, Reba Cousins and Sara Spruill; Choral Singing, Mr. and Mrs. Walter Vassar; Dramatics, Prof. H. E. Spence; Story-Telling, Mrs. E. L. Hillman; The Orient, Rev. H. K. King and Dr. Yue; Poetry, Eva Gantt. These groups also participated in the evening social activities by leading a "sing" and a story-telling and poetry hour. Dr. Spence, with the help of his group in dramatics, gave a "radio' 'drama, Elijah. Provision was made for table games, quoits, and croquet courts. The annual faculty-student baseball game once more proved the students to be the better players. A most enjoyable feature of the recreational program was the reception that was held on Monday night in the parlor of the college.

The report made by the treasurer, Miss Hilda Lee Heatwole of Burlington, showed that the year 1935-36 had been a very successful one in the missions work undertaken by the young people. The report on the amount paid in by districts follows:

Treasurer's Report, August 1, 1935-June 30, 1936

District	Paid
Durham	$ 640.99
Elizabeth City	199.89
Fayetteville	305.31
New Bern	443.04
Raleigh	370.15
Rocky Mount	374.15
Wilmington	312.87
Total	2646.40

Amt. Fourth Sunday credit	$ 478.57
Amt. cash	2167.83
Total	2646.40

The missionary program at the assembly was made very interesting by the presence of Dr. H. K. King, a returned missionary, and of Dr. Enmei Yue, a native Chinese woman doctor, who has spent the past year in America studying. Dr. Yue spoke on the missionary program on Thursday, which was under the leadership of Dr. King and Miss Heatwole. After the program, the group visited a number of booths, representing foreign mission fields, which had been prepared by the missions class.

Linwood Blackburn of Fayetteville gave a report on the Memphis conference to the assembly, and expressed the hope that the inspiration of this conference would not be allowed to die out, but would continue to grow more meaningful with time. He also expressed for the group their appreciation of the work that has been done so generously and so well by Mrs. Earl W. Brian, who for the past five years has been the conference director of young people's work. Mrs. Brian is leaving at the end of the summer and her work will be taken over by Rev. R. W. Bradshaw, executive secretary of the N. C. conference.

On Wednesday morning the nominating committee presented their report and the following officers were elected for the new year:

President—Linwood Blackburn of Fayetteville.

Vice President—Hardy Loftin, Jr., of Kinston.

Secretary—Sara Spruill of Goldsboro.

Treasurer—Flora Thompson of Hamlet.

Publicity Supt.—Florence Steadman Cox of Mt. Olive.

Dean of Assembly—Rev. J. G. Phillips.

Another feature of the assembly was the newspaper. Heretofore the paper had been mimeographed, but this year the paper was printed, adding greatly to its value. Mention should be made of the book room, which was provided by a representative of the Methodist Publishing House.

The young people also took part in the meeting at Green Hill House by sending out their choir for special music and by presenting the old and new officers to the group assembled at this historic spot.

A great deal was added to the worship and inspiration of the assembly by the prayer groups which were held each night in the dormitories under the ledaership of members of the faculty. By these good-night services the students came close to one another and to their leaders.

A high spot of the assembly was the consecration and communion service which was held at noon on Friday, July 3, as the closing of the meeting. Dr. Towner, assisted by Rev. R. W. Bradshaw, administered the communion to the young people assembled in the Louisburg Methodist church. The new officers were installed at this time, and Dr. Towner made the closing address.

(Want of space forces the resolutions of the assembly to go over to next week).

SIX ENEMIES OF PEACE

1. The one who says, "I don't want war, but what can I do about it?"

2. The one who says, "I don't want war, but we must be 'prepared.'"

3. The one who says, "I don't want war, but there always will be war, it is man's nature to fight."

4. The one who says, "I don't want war, but I can't join any more peace groups."

5. The one who says, "I was asked to write to my senators, but I am not going to. That sort of thing does not do any good."

6. The one who says, "I don't want war, but I don't think military training in the schools does any harm. It is just 'good exercise.'"—Bulletin of the Webster Groves (Mo.) Peace Council.

As a nation we have yet to face squarely the problem of maintaing large numbers of people the cause of whose distress is unacceptable to us.—Dorothy C. Kahn, president American Association of Social Workers.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

THE CONFERENCE SCHOOL FOR CHRISTIAN WORKERS, LAKE JUNALUSKA, July 27-AUGUST 1

Worship

Dr. W. A. Smart, Emory University, Atlanta, will lead the worship service each morning from 8 to 8:30. Under the leadership of Dr. Ownbey, this feature was most successful last year. The coming of Dr. Smart assures us that the same high spiritual note will be maintained this year.

Discussion Periods

Twenty minutes will be given each morning for the presentation of vital parts of our conference educational program, such as alcohol education, childhood and youth week, missionary education, and Church School Day.

Bible Study

Dr. W. A. Smart will deliver six lectures on the Book of Hebrews. These messages have been scheduled so as to be available for every person attending the school. Bring your Bible and enjoy the instruction of one of our finest Bible teachers.

Conferences

Special conferences are planned for leaders of the various age group divisions to discuss problems and achievements in the program of Christian education for children, young people and adults.

Platform Addresses

The Council for Social Action will be in session at Lake Junaluska the week of the conference school. By co-operating with the program committee of this council, delegates to the conference school may hear Dr. H. P. Fairchild, Arthur S. Raper, and Bishop Paul B. Kern in the open air auditorium on Tuesday, Wednesday, and Thursday evenings.

Rest, Recreation and Banquet

The afternoons will be free for rest, trips of points of interest, golf, tennis, group games, boat rides, picnics and other activities according to the wishes of the persons concerned. On Friday evening the entire school will join in a Good Will banquet.

Schedule

The school begins on Monday and closes on Saturday morning, thereby making it possible for persons to leave home Monday and return on Saturday without missing a Sunday engagement. Delegates should plan to arrive at the Lake as early as possible on Monday and should go directly to the educational building for registration and room assignment.

Concerning Credit and Texts

Instead of blue seal and gold seal diplomas, a Christian Worker's Diploma or Diploma in Christian Education will be awarded on completion of a sufficient number of courses. These courses may be either long or short, provided a proportionate number of courses are taken in each group. If especially interested write the Conference Office for the latest catalogues. The Course of Study for Christian Workers (No. 750-B—Long Courses, or No. 753-B—Short Courses).

Many of the texts to be used in the conference school may be found among workers of each local church. Many persons may easily save the price of a text by inquiring about books before leaving home.

Expense

Because of special rates being offered it is possible to stay at Lake Junaluska from Monday till Saturday for $8.75. Since all major interests of the church are provided for, it is hoped that one or more automobile parties may be arranged from each charge.

Courses and Faculty

Courses will be offered for leaders of all age group divisions in the church school, for stewards, members of the missionary society, and for any growing Christian worker. Most of the teachers are well known in our conference: Miss Jennie Lou Milton, Nashville; Miss Elizabeth Jarrett, Richmond; Miss Constance Rumbough, Nashville; Mrs. Blanche Barringer Brian, Durham; Miss Ethelene Sampley, Savannah; Dr. G. L. Morelock, Nashville; Charles W. Phillips, Greensboro; and Dr. W. A. Smart, Atlanta.

For Further Information

Three thousand programs have been mailed to ministers and other leaders in the conference. Others who wish programs may receive them by writing to the Conference Office, Box 828, Salisbury..

What About Your Vacation School?

With the vacation season but one-third spent there is yet time for leaders to plan for a vacation church school to be held in late summer. However, experience argues convincingly that the best results of this work are found in those schools which allowed the teacher, in the weeks just preceding the school, to become thoroughly familiar with the teaching unit selected for her group, or the course; to make the necessary adaptations of the suggested plans to the needs of her own group; to assemble from the community certain things with which the children will work as they carry out their plans, and to gather some of the materials listed in her course that will greatly enrich her teaching. These things must be done prior to the first day of the school and they cannot be done in less than two or more weeks if one has other duties to carry. Give the teacher her course plans weeks in advance of your school!

Whatever the date of your school, please let us have a report of same as soon as it is over. Write this office for a form on which to report certain facts about your vacation school.

Schools Reported

From time to time as space here permits this page will carry some of the interesting facts given in these reports. Already we have more schools reported than we can list at this time, so watch for a continuation of this feature in future issues of this page.

Trinity, Kannapolis

Superintendent R. M. Cochran gives a most enthusiastic report of his second vacation school in which 135 pupils were enrolled. In part he says: "Our aim, to help boys and girls learn to plan together, to work together, to play together and to worship together in a more Christ-like way was realized to a large extent. On the following Sunday some of our regular workers commented on the noticeable difference they found in many members since the vacation school. As this is a good start I shall begin to make preparation early in the new church school year for another to be held next spring, if per chance I shall be chosen to carry on as general superintendent; if not, then I will make every effort to encourage a vacation school.

"To improve next year would be to begin earlier and enlist workers well enough in advance to prepare themselves and assemble materials to enrich the work..

"An unusual amount of interest was shown by the pupils and regular attendance was maintained. A program summarizing the things done in the school was well planned and given by the pupils on Friday night. A large number of our adult membership attended. Refreshments were served by the woman's missionary society.

"Progress has been made here, but I cannot be satisfied with anything less than continued improvement in helping boys and girls, men and women to grow in wholesome Christian experiences. I am putting my life into the cause.

"I have been using your office and the general board at Nashville frequently and I have received splendid co-operation. I greatly appreciate the valuable aids given from both sources and I shall call upon your office in Salisbury when in need of help in the future, if you will allow me to do so."

Mount Holly

Mrs. Clyde Hendrick, superintendent of the children's division, reports that 53 primaries and juniors in the Mount Holly school were very much interested and enjoyed the things they did. She adds: "We feel that this has been a most successful vacation church school and we are already making plans for one next year."

Sunday School Lesson

JULY 12

By Prof. Rollin H. Walker

Witnessing Under Persecution

Scripture: Acts 4:5-12; 1 Cor. 1:21-25

There is a story of a medieval pope who was showing a nobleman the Vatican treasury piled high with bags of gold. Said the pope, "The successor of Peter no longer needs to say, 'Silver and gold have I none.'" The nobleman answered, "And he is no longer able to say, 'Rise, take up thy bed and walk.'"

It was a good thing for the lame beggar at the beautiful gate of the temple that Peter had no money in his pocket. If he had, the apostle might have been contented to give him a coin. But he said: "Silver and gold have I none, but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk." That is the essence of the gospel message to us all.

When the lame man accompanied Peter and John into the temple, walking and leaping and praising God, the multitude were amazed and they crowded around the apostles. Peter therefore preached to them declaring salvation through the name of Jesus. It is to be noted that Peter's sermon was simply an explanation of something that God had done in their presence. The best sermons are always explanations of manifest facts. God pity the preacher who has a dead church for his only sample!

As Peter and John were thus addressing the multitude with powerful and converting effect, the religious authorities came upon them, jealous that those disciples of the Nazarene whom they had crucified should be the center of popular confidence and wonder. So they arrested them, and on the morrow, gathering together all the high dignitaries and all their family connection, and all the professors and highbrows, they set the apostles in the midst. Can you see the glaring eyes of these hard, bigoted, and murderous ecclesiastics? It had been easy for Peter and John to speak to the vast multitude after the miracle, but this was an audience to freeze the soul, paralyze the mind, and tie the tongue of humble fishermen.

As Peter began to speak, the record says he was filled with the Holy Spirit. The meaning, of course, is that at this terrible crisis he was suddenly conscious of a supernatural re-enforcement. Jesus had bidden his apostles not to worry if they were put on trial before the authorities. "I will give you a mouth and wisdom," said he, "that none of your adversaries will be able to gainsay." That promise was now being fulfilled, just as it has been fulfilled in endless succession through all the years.

The Spirit gave Peter reckless courage. What a contrast with his quailing before the question of a little girl a few weeks before! "Ye rulers of the people," said he, ". . . be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole."

To these dignitaries, accustomed to see accused men cringing and fawning before them ,the calm and reckless courage of Peter and John was startling. For a moment it hypnotized them. These fishermen, said they, are unlearned and ignorant men; how dare they speak with such audacious and fiery directness to us, the scholars and rulers of the people? And then all at once one of their number spoke up and said, "They make me think of Jesus; he talked in just that way."

Is there anything that confronts the modern witness for Christ that is analogous to this assemblage of the chief priests, the rulers, and the scribes? Alas, there is. In place of the scribes there are the self-conscious and patronizing intelligentsia whose obsession is that no one knows anything who does not use their academic jargon, and who from the standpoint of their essentially pagan philosophy sneer at the message of salvation through Christ.

Then there are those organizations and groups whose passionate and bigoted nationalism and fierce race pride make them brand as a traitor anyone who has an international outlook and an appreciative attitude toward men of other colors and races. And finally there are all those men whose wealth and official position are threatened by any suggestion of the introduction of the Golden Rule into our present industrial order; the men, in a word, who if Jesus goes up must go down. Their glaring eyes are directed with as much hate against any bold proclaimer of the Sermon the Mount as were ever the eyes of the chief priests and the scribes.

What is to be the policy of the witnessing Christian as over against these dignified doctors of the law and these portly possessors of the lion's share in all the good things of the earth? It is to be exactly that of Peter and John. There must be uncompromising witnessing for Christ and his way of life.

The preacher must make no nervous effort to adopt the vocabulary of the proud intellectuals, or to bolster up the gospel by arguments from prevailing philosophical fads. He must not in the least compromise with rulers either in the political or the financial world whose dominance rests upon greed. And he must be ready to take the conseqeunces. But above all things, he must beware of a message that is primarily scolding and abuse. The dominant note of the man who is full of the Holy Spirit is charity. The Christian witness must have torrential love for those to whom he speaks with surgical plainness, and he must forever remember Jesus as he prayed, "Father, forgive them; they know not what they do."—Northern Advocate.

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"NEVER HAD A CHANCE"

By John F. Cowan

"I'll trudge ten blocks out of my way to dodge the fellow who wants to whine in my sympathetic ear his "I never had a fair chance."

If I kept a harness store I'd be very happy to meet him—I'd like to sell him a rawhide whip to take out behind the garage and whip himself with for being such a nincompoop.

There's a coal-heaver in New York who has put on exhibition thirty much-talked-of paintings— Benito Quinquilla Martin—who has been sent by the Argentine government to study the painters of this country.

He taught himself while working as a longshoreman in Buenos Aires. He was a foundling child, adopted by a couple who earned a scanty living by a small coal business. His first designs were drawn on the walls with bits of charcoal—portraits of his comrades in toil. At twenty he had taught himself to read and write. Then he got his hands on a book of an artist.

You say, "But he had talent, genius." He had to make his chance, however, to learn how to read the book that inspired his genius.

Clarence D. Chamberlain, one of the three 1927 Atlantic fliers, says in his book, "Record Flights":

"Another idea prevalent is that the pilots who make these long flights are a breed apart, a small and select group of super-airmen—America has a thousand airmen capable of non-stop flight from New York to Europe, if the opportunity, the equipment and the patience and ability to learn and to prepare were also theirs."

Do you want to know how "Opportunity" fell on Lindbergh's neck?

"Oh, I know—sheer good luck."

Lieutenant Lester J. Maitland, United States of America, one of "Slim's" closest pals, tells this interesting story of how Lindbergh made his opportunity.

"Very few people knew what a hard fight Lindbergh had to get backing. He was a mail flyer, threatened with dismissal for his persistent habit of daring storms to put through the mails. The law of averages had prompted his superiors to fear he would come to grief in one of his daring flights.

"He got the 'hop-the-Atlantic' bug and made the rounds of the usual 'hope of aviators' with reputation for backing aviation stunts. After repeated failures he even went to the makers of a famous product to finance a flight to Paris in a plane bearing the name of their brand. He finally sat down and quietly studied the field, selecting a group of important St. Louis business men of civic pride. He coined the phrase, 'Spirit of St. Louis' to appeal to them."

It did; but Lindbergh had dug his chance out of hardpan.

Here in my country is a high school boy who has had to run a chicken ranch and care for an invalid mother for two years while carrying on his high school work. He captured his chance from the nests of eighty hens, giving from four to six hours a day to them. And he's going to make them pay his way through college, as another student made a cow educate him.

"I slipped once," owned Henry Snodgrass, known as "The King of the Ivories," for his wonderful piano broadcasting. "A wild party; a tough gang; too much drink—but that's all past. I took my medicine. The law said I owed society three years' hard labor. I paid the debt."

He made his chance in Jefferson City, where he became a member of the prison band. A concert was broadcast. He played so well that the governor, who listened in, became interested. Thousands of radio fans wrote of their enjoyment—8,000 letters, 4,000 telegrams, 300 long distance messages. And when he came out of prison his admirers chipped in $3,700 to set him up.

The woods are full of successes who have had no fat chance handed them on a silver tray. They had to get up early in the morning and turn up a chance. President Garfield once said: "Waiting for a chance to come is like sitting on a stump in the pasture and waiting for the cows to come and be milked."

Chances don't turn up—only poor relations and bad pennies do. The head of a certain great advertising agency had a chance to go to school only four years and that intermittently because of ill health. When he was eleven he struck out for himself, selling maps made by a small-town preacher in New York. From that he got into a newspaper office as errand boy, and fought every round of the ladder up, while the chaps who lament they never had a chance were waiting for the elevator to take them up.—Methodist Protestant Recorder.

DADDY

My Daddy is the finest pal
A fellow ever had;
And when I get to be a man,
I want to be like Dad.

He's just a dandy, good old sport.
He's just a great big boy.
His heart's as young as any lad's
And just as full of joy.

He understands and cares about
The little things I do
And never gets too busy for
A romp with me and Sue.

He sits right down upon the floor
And plays with her and me
And lets me ride upon his foot
With Sue upon his knee.

We run to meet him at the gate
And hug him good and tight;
And all together, in we march
With eyes and faces bright.

For Mother's waiting at the door
With open arms for Dad.
I've got the dearest Mother, too,
A fellow ever had.

Our house is not so very fine,
It's not so much for show;
But there is not a sweeter spot
In all the earth, I know.

For Mother, Dad and Sister Sue
Are all the world to me
And I mean everything to them.
We're happy as can be.

I'm glad that this is Daddy's Day.
It's fun to keep it, too.
We all have something nice for him,
Clean down to Baby Sue.

But every day is Daddy's Day
With Mother, Sue and me.
I hope your Dad is just as glad
As every Dad should be.

—David E. Guyton, in Western Recorder.

CHILDREN'S SAYINGS

There was some cold pudding at lunch time, and mamma divided it equally between Willie and Elsie. Willie looked at his pudding, then at his mother's empty plate.

"Mamma," he said earnestly, "I can't enjoy my pudding when you haven't any. Take Elsie's."—Exchange.

* * * *

Father: "Why were you kept in at school?"

Mike: "I didn't know where the Azores were."

Father: "In the future, just remember where you put things."—Boys' Life.

* * * *

It happened at a summer camp. One small boy asked another, "Is this the first night you ever slept in a tent?"

"I don't know—yet," was the uncertain reply.—Exchange.

North Carolina Christian Advocate

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North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
THIRD ROUND

July

Chapel Hill, 8 9
Durham Ct., Pleasant Green, 11 12
Webb Avenue-Holt's, Webb Avenue, 8 12
Front Street, 8 15
Yanceyville, Shady Grove, 11 16
Siler City, First Church, 11 19
Moncure, Osgood, 3 19
Pittsboro, Pleasant Hill, 11 25
Bahama, Mt. Tabor, 11 26
Andrews-Massey, Soapstone, 3 26
Duke's Chapel, 7:30 26

August

South Alamance, Clover Garden, 11 2
Lakewood, 8 2
Trinity, 8 4
West Durham, 11 9
Stem, Robert's Chapel, 3 9

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

July

Gates, Philadelphia, 11 and 1 11
Edenton, 11 12
Ahoskie, Colerain, 3:30 12
Murfreesboro-Winton, Union, 8 12
City Road, 8 15
Chowan, Evans, 11 and 1 18
Roper, Mackey's, 11 19
Columbia, Holly Grove, 3:30 and 8 19
First Church, Elizabeth City, 8 22
Aulander, Roxobel, 11 and 1 25
Hertford, 11 26
Williamston, Holly Springs, 3:30 26
Windsor, 8 26

August

Swan Quarter, Epworth, 11 and 1 1
Stumpy Point, 11 2
Mattamuskeet, Bethany, 3:30 2
Belhaven-Pantego, Bethany, 8 2
City Road, 11 9
Gates, Philadelphia, 3:30 9
Elizabeth City, First Church, 11 16
Perquimans, New Hope, 3:30 16
Washington, First Church, 11 23
Bath, Wares, 3:30 23

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

July

Wadeville, Sardis, 11 12
Ellerbe, Jones Springs, 3 12
Troy, 8 12
Hay Street, 8 15
Rowland, Centenary, 11 19
Goldston, Cumnock, 3 19
Broadway, Memphis, 11 26
Aberdeen, Roseland, 3 26
Glendon, Fair Promise, 8 26

August

Raeford, Parkers, 11 2
Red Springs, Centenary, 3 2
Rockingham, 8 2
Parkton, Marvin, 11 30
Maxton, 8 30

September

Piedmont, Pee Dee, 11 6
St. John-Gibson, St. Johns, 3 6
Roberdel, Steel's Mills, 8 6
Biscoe, 8 9
Stedman, Bethabara, 3 13

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
THIRD ROUND

July

Dover, Asbury, 11 12
La Grange, Trinity, 3:30 12
New Bern, Centenary, 8 15
Oriental, Kershaw, 11 19
Pamlico, Alliance, 3:30 19
Riverside-B'ton, Riverside, 8 19
Seven Springs, Zion, 11 25
Kinston, 11 26
Pink Hill, Woodington, 3:30 26
Straits-Harlowe, Tuttle's Grove, 11 31

August

Newport, Bethlehem, 11 1
Greenville, 11 2
Aurora, Bonnerton, 3:30 2
Grimesland, Wharton's, 11 16
Vanceboro, Chapman's, 3:30 16
Goldsboro Ct., Salem, 11 21
Goldsboro, St. Paul, 8 21
Morehead City, 11 23
Atlantic, Sea Level, 3:30 23
Beaufort, 8 26
Mt. Olive-Claypso, Calypso, 8 28
Mt. Olive Ct., Bethel, 11 29
Fremont, Yelverton, 11 30
Pikeville, Mt. Carmel, 3:30 30

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

July

Louisburg, 11 12
Creedmoor, Grove Hill, 3:30 12
Henderson, First Church, night 12
Raleigh, Edenton Street, night 13
Fuquay, Cokesbury, 11 19
Erwin, Angier, 5 p. m. 19
Cary, night 19
Oxford, night 22
Bailey, Mt. Pleasant, 11 26
Garner, night 26
Raleigh, Central, night 29

August

Oxford Ct., Shady Grove, 11 1
Four Oaks, Saunders, 11 2
Mamers, 3 2
Lillington, Parkers Grove, 3 9
Princeton, Micro, 11 16
Benson, Elevation, 11 23
Lillington, Parker's Grove, 11 30

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

July

Rich Square, Pinners, 11 12
Scotland Neck, 8 12
Conway, Severn, 11 19
Northampton, Rehobeth, 3:30 19
Roanoke Rapids, 8 19
Rosemary, New Hope, 3:30 26
Seaboard, Sharon, 8 26-27

August

Rocky Mount Ct. 2
Enfield, Central Cross, 3:30 2
Halifax, Ebenezer, 8 2
McKendree, Conetoe, 11 9
Tarboro, 8 9
Stantonsburg, 11 16
Farmville, 8 16
Walstonburg, 11 23
Clark Street, 8 23
South Rocky Mount, 11 30
Spring Hope, ... 30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

July

Epworth-Wesley, Federal Point, 11 12
Wallace-Rose Hill, Charity, 3 12
Town Creek, Delco, 11 19
Tabor City, Zion, 3 19
Garland, Epworth, night 19
Fairmont, Bethesda, 11 26
Lumberton Ct., Buies, 3 26

August

Shallotte, Sharon, 11 2
Southport, night 2
Burgaw, Watha, 11 9
Faison-Kenansville, Friendship, 3 9
Warsaw-Magnolia, Magnolia, night 9
Brunswick, Union, 11 16
Carvers Creek, Council, night 16
St. Pauls, Regans, 11 23
Scott's Hill, night 23

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

July

Laurel ,Mt. Pleasant, 11 12
Leicester, Leicester, 8 12
Fairview, Sharon, 11 19
Saluda-Tryon, Tryon, 8 19
Central, 11 26
Black Mountain, 8 26

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

July

Ansonville, Concord, 11 12
Lilesville, 2:30 12
Polkton, Wightman, 11 ..... 1[illegible]
Peachland, Fountain Hill, 2:30 ..... 1[illegible]
Monroe, Central, 11 26

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

July

Polkville, Clover Hill, 11 11
Cramerton, 11 12
Dallas, Puett's Chapel, 3 12
Gastonia, Trinity, night 12
Belwood, Palm Tree, 11 18-19
South Fork, 3 19
Crouse Ct., 11 26
Lincolnton Ct., Marvin, 3 26
Gastonia, Bradley Memorial, night 26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

July

Asheboro, First Church, 11 12
Farmer, 11 and 2:30 12

July

West Market, 11 19
Bethel-Grace, 7:30 19

Proximity, 11 26
Summerfield, 3 26
West Greensboro, 7:30 26

August

Calvary, 11 9
Stokesdale, Mt. Tabor, 3 9
Glenwood, 7:30 9
Asheboro Ct., 11 16
Cedar Falls, 3 16
Coleridge, 7:30 16
Reidsville Ct., Salem, 11 22
Ruffin, Hickory Grove, 3 22
Pleasant Garden, Bethlehem, 11 23
Carraway Memorial, 7:30 23
Wesley Memorial, 11 30
Farmer, 3 30
Randolph, 7:30 30

September

Ramseur, 7:30 2
Randleman, 11 6
Jamestown, 3 6
Centenary, 7:30 6
Main Street, 11 13
New Hope, 3 13
Asheboro, First Church, 7:30 13
Ward Street, Archdale, 11 20
Mount Pleasant, 3 20
College Place, 7:30 20
Gibsonville, 11 27
Guilford, Lee's, 3:30 27
Bessemer, 7:30 27

October

Reidsville, Main Street, 11 4
Liberty, 3 4
Highlands, 7:30 4

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
THIRD ROUND—IN PART

July

Rutherfordton, Gilboa, 11 5
Gilkey, Mt. Hebron, 3 5

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
THIRD ROUND

June

Danbury, Pine Hall, 11 28
Sandy Ridge, Snow Hill, 3 28
Walnut Cove, Palmyra, night 28

July

Spray, 11 5
Stoneville-Mayodan, Stoneville, night 5
Leaksville, night 8
Elkin, 11 12
Ronda, Maple Springs, 3 12
Jonesville, Longtown, night 12
North Wilkesboro, 11 19
Yadkinville, 3 19
Dobson, Siloam, night 19
Mt. Airy, Central, 11 26
Pilot Mountain, Whitakers, 3 26
Madison, night 26

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
THIRD ROUND

July

Davidson, Fairview, 9:45 5
Olin, Snow Creek, 3 5
Hiddenite, Liberty, 11 12
Lenoir Ct., Olivet, 3 12
Lenoir, First Church, night 12

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
THIRD ROUND

July

Sylva, 11 5
Andrews, night 5
Franklin Ct., Snow Hill 12
Bryson City, night 12
Cullowhee, 11 19
Havesville, Myers Chapel, 3 26
Murphy Ct., Peachtree, night 26

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

July

Davie, Liberty, 11 25
Forsyth, Mt. Tabor 26
Advance, Cornatzer, 3 26
Cooleemee, night 26

August

Doubs, New Hope, 11 2
Lewisville, Sharon, 3 2
Ardmore, night 2
Denton, Clarksbury, 11 9
Trinity-Bethel, Trinity, night 9
Lexington, First, 11 16
Linwood, Linwood, 3 16
Erlanger, Erlanger, night 16
Centenary, 11 23
Farmington, Smith Grove, 3 23
Central Terrace, night 23
Thomasville, Main, 11 30
Thomasville Ct., Unity, 2 30
Burkhead, night 30

September

Welcome, Midway, 11 6
Reeds, 3 6
Kernersville, night 6
Hiatt-Sedge Garden, Sedge Garden, 11 13
Oak Ridge, Community, 3 13
Green Street, night 13
Grace, 11 20
Bunker Hill, 3 20
Hanes-Clemmons, Hanes, night 20
Mocksville, 11 27
Davidson, Good Hope, 3 27
Walkertown, night 27

October

Ogburn Memorial, Ogburn, 11 4

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IN MEMORIAM

RESOLUTIONS OF RESPECT

It is with deep sorrow that we, the members of the missionary society of Central Methodist church, Raleigh, record the passing of our much loved friend and sister member, Mrs. A. W. Hackney. She gave the best she had to the church and was ever ready to lend a helping hand.

Therefore be it resolved that we, the members of Central auxiliary, feel that her life has been a benediction to us, and we thank God for her life; that we extend to her family our deepest sympathy and pray God's blessing on each of them. Be it further resolved, that a copy of these resolutions be sent to the family, a copy be placed in the minutes of our society, and a copy be sent to the North Carolina Christian Advocate.

Mrs. W. I. Wellens,
Mrs. W. B. Hall.

TRIPP—Funeral services for Mrs. H. E. Tripp of Clinton were held from the Methodist church last Sunday afternoon at 4:30. The services were in charge of Rev. R. F. Munns, her pastor, assisted by Rev. T. H. King, pastor of the Baptist church.

Mrs. Tripp died Saturday night, June 20, 1936, at about 9:30 o'clock. She had reached the ripe old age of 83. Mrs. Tripp was twice married. Her first husband was David John Bell of Morehead City, N. C. She later became the wife of Rev. H. E. Tripp of the North Carolina conference, who preceded her to the grave by 12 years. She was born at Pollocksville, Jones county, North Carolina. Surviving her are two sisters, Mrs. F. H. Foy of Pollocksville and Mrs. B. B. Barry of Sanford; also one daughter, Mrs. Claude Holliday of Clinton, with whom she lived since the death of her husband.

Mrs. Tripp was a faithful and loyal member of the Clinton Methodist church. She was loyal to her pastor and cooperated with him in the whole program of the church. Mrs. Tripp was quiet and unassuming. Her nature was not to be showy, but true and loyal, and steadfast. She possessed in a rare degree the quality of goodness. Clinton has lost a truly good woman. Those who came in contact with her are better for having touched her life. We shall miss her greatly.

R. F. Munns.

IN MEMORIAM

On May 30, 1936, God in his all-wise providence took from her earthly tabernacle one of the sweetest Christian characters it has been our privilege to know. Though she had been seriously sick, the news that Mrs. C. E. Spivey had unexpectedly passed away came as a severe shock to the community.

In her young womanhood, on the death of her mother, she was left to care for a large family of brothers and sisters. For several years she performed the duties of a mother and faithful daughter.

She had been a member of Mt. Herman M. E. church since childhood.

Thirty years ago she was happily married to C. E. Spivey. Their lives together were an inspiration of love and loyalty to God and to each other.

She was a faithful member of two missionary societies.

We, the members of Mt. Herman Missionary Society, feel our loss keenly, but bow in humble submission to the will of Him who doeth all things well.

She leaves a devoted husband, father, stepmother; five brothers, Messrs. Jas. Kerr of Greenville, E. C. Carr of Farmville, Leslie and Fred Carr of Green county and Frank Carr of Raleigh; four sisters, Mrs. Robert Joyner, Mrs. Willard Teel and Miss Hattie Carr of Farmville, and Miss Winnie Carr of Wilson.

To the bereaved ones we extend our deepest sympathy and pray that the Lord will bless and comfort them.

Funeral services were conducted by her pastor, Rev. Mr. Critcher of Snow Hill and Rev. Mr. Phillips of Hookerton.

Many floral designs were a tribute of love, the love and esteem in which she was held.

Mrs. Emma F. Jones, Pres.

IN MEMORIAM

Luther Albertus Dellinger, one of Iron Station's leading citizens, died February 21, 1936, in the 86th year of his life. He was a Christian, devoted to God, during the greater portion of his life. He served his church long and faithfully, giving to it more than half a century of labor, most of which was in some official capacity.

Brother Luther, as I loved to call him, although being technically a member of the Presbyterian church, was practically a member of the Methodist church also. He was a regular and faithful attendant and supporter of our church His immediate family is entirely Methodist. As far as I know, next to the Bible, Brother Luther loved to read the North Carolina Christian Advocate, which came to his home for many years. He is gone from us in body, but we feel his spirit still lingers in our midst. The remembrance of him is blessed.

"I cannot say, and I will not say
That he is dead. He is just away.
With a cheery smile, and a wave of the hand,
He has wandered into an unknown land.
And left us dreaming how very fair
It needs must be since he lingers there.

And you—O you, who the wildest yearn
For the old time step and the glad return—
Think of him fairing on, as dear
In the love of There as the love of Here.
Think of him still as the same, I say.
He is not dead—he is just away."

Oakley E. Croy, Pastor.

RESOLUTIONS OF RESPECT

Whereas, God in his unerring wisdom has taken from our midst our beloved friend and co-worker, Mrs. Lawrence Lanier; and

Whereas, her death was a lamentable shock to us all; therefore be it resolved:

First, That in the death of this good woman we, the members of the Woman's Missionary Society of Reeds M. E. Church, South, have lost a faithful friend, a fellow worker, and a devoted Christian.

Second, That we keep in memory her splendid spirit of co-operation and friendliness.

Third, That we make our will conform to the will of Him whose ways are ways of righteousness—whose paths are paths of peace.

Fourth, That we extend to her loved ones our undivided sympathy, praying God's blessing to rest upon them.
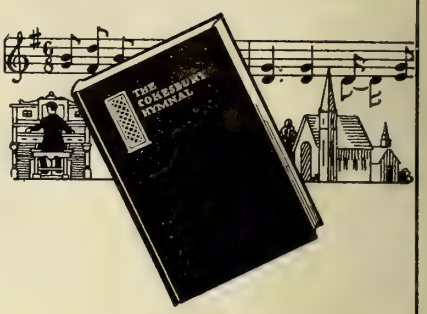
Fifth, That a copy of these resolutions be kept in the minutes of our society and that a copy be sent to the church paper.

"It's lonesome without you,
We miss you more each day;
For life is not the same to us
Since you have gone away.

"Your sweet smile will always linger,
Time cannot fade them, 'tis true;
Years that come cannot sever
Our beautiful memory of you."

Mrs. George E. Hunt,
Mrs. Frank L. Mock,
Mrs. Will Hunt.

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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, JULY 16, 1936 Number 29

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Program For Young People

Approved and Commended by the General Conference

I surrender my life to Jesus Christ and his way of living, and I enlist in his service.

I believe that it is the purpose of God to establish his kingdom upon the earth, in which all human relationships are controlled by the law of love, and I propose to live, so far as I am able, as if that kingdom were now here.

I will faithfully observe a "quiet time" each day for meditation and prayer.

I will regard my life work as my share in the building of God's kingdom.

I will choose my life work in accordance with what I can discover to be God's will, and not for personal gain.

I will practice restraint and self-discipline in all my personal habits.

I will keep my friendships on a high level, not conforming to lower standards, but helping to lift the standards of my group to the best that I know.

I will serve Christ through the Christian church, doing all that I can to make it the effective instrument that it must be if the world is to be made truly Christian.

I will oppose war and the war system and will work ceaselessly for the establishment of peace.

I will treat those of all races as my equals and brothers.

I will refrain from the use of alcoholic liquors in all forms and will work to rid the world of the liquor traffic.

I will give myself to the creation of economic and social conditions wherein every member of society shall have opportunity to earn a livelihood for himself and those dependent upon him and wherein every member of society shall have a sufficiency to meet his economic and cultural needs.

I will use my leisure for recreations which are wholesome and which enrich and uplift personality, and will refrain from amusements which degrade personality.

I will give of my time as far as possible to working for the building of a Christian world, in personal work, public speaking, circulating literature, and in every possible way evangelizing for Christ.

I will give sacrificially of my earnings and substance to support the enterprises which are working to build a Christian world.

SAVE JUNALUSKA CAMPAIGN!

W. A. LAMBETH, Director
Wesley Memorial Church
High Point, N. C

S. C. KIRKMAN, Treasurer
Care of Wachovia Bank and Trust Company
High Point, N. C

Great Encouragement!

Another subscription of five thousand dollars has come in! This came, like the other one, from a distinguished family of North Carolina.

Quota Subscribed!

A wire on Monday from the Reverend R. K. King of Burlington, N. C.:

"Front Street quota subscribed. Fund will be sent August first or before."

At Junaluska on last Sunday the Reverend J. H. Carper handed me a slip reading as follows:

"Long's Chapel, Lake Junaluska, quota raised. $126.00."

While sending in a most liberal personal subscription, much more than the quota of his church, Mr. H. A. Dunham of Asheville, North Carolina, writes:

"Haywood Street will pay nine per cent of the pastor's salary, or $190."

Dr. H. I. Glass, pastor of First church, Elizabeth City, sent the Advocate Tuesday morning the following telegram:

"Our quota for Junaluska subscribed with a margin."

Hip, hip, hooray! Hurrah for our side!

S. C. Kirkman, treasurer, has received from Billy Burke a check of thirty dollars, this representing an offering taken last week during the Western North Carolina Young People's Assembly at Lake Junaluska.

Please Raise Your Quota, Methodist Preacher!

Unless the quotas are raised by our preachers, Junaluska will certainly be lost! Sufficient individual subscribers of large amounts simply cannot be found between now and the fifteenth of August. How I hope the presiding elders will encourage the preachers to raise their quotas during the next two weeks! Brother preachers, please let me make you realize that the Junaluska emergency will succeed or fail according to whether or not you raise your quotas.

If there are certain scattered charges where quotas simply can not be raised, please send in what you can raise after having done your best! In other words, please do not give up before you try! W. A. Lambeth, Director.

From Bishop Dobbs of Shreveport

June 25, 1936.

My Dear Doctor Lambeth:

Enclosed please find a small check in token of a large appreciation of the values which I see in the Assembly grounds.

In saving this property we are conserving something which can not be duplicated. It is one of the "institutions" of the Southeastern States.

Its history, its worth today, and its possibilities for the future make necessary our united purpose and effort to secure it for the entire connection.

I work with you and also pray for the success of the campaign under your direction and leadership.

Hoyt M. Dobbs.

GIFTS FROM UNEXPECTED SOURCES

During this campaign I have been equally surprised and delighted at receiving contributions from unexpected places as I have been disappointed and displeased at not receiving contributions from places where I thought I had a right to expect them.

After I had spoken in the Buncombe Street church of Greenville, South Carolina, a gentleman came forward and gave me a twenty-dollar bill for Junaluska. He is not a member of that church; he is a Baptist. However, he said that he was born in sight of Lake Junaluska and that he wanted to help in this emergency!

Immediately after the service I was called to the telephone. A gentleman at the other end of the wire said: "I listened by radio to what you said about Junaluska just now. While I am a Baptist, I want to give some money to help save the place. Who is your treasurer?" When I thanked him and gave him the name of S. C. Kirkman, Treasurer, High Point, N. C., I asked him what his business is. He replied that he is a linotype man on the Greenville News.

At Lake Junaluska on last Sunday morning, I received a special delivery letter from R. Murphy Williams, pastor of the Presbyterian Church of the Covenant, Greensboro, N. C., saying:

"I like your motto:

'A little from all,
More from some,
And much from a few.'

So, to show my interest, I am enclosing a check which I wish you would use in furthering your goal. My heart is bigger than my purse."

Dear brother preacher, please present the matter to your congregation. Baptists, or Presbyterians may be present whose contributions will give you a very pleasant surprise!

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 81 GREENSBORO, N. C., THURSDAY, JULY 16, 1936 Number 29

It would seem that most men would rather go to Congress than to heaven, judging by the number of candidates to succeed Congressman Warren of the First district of North Carolina should the present incumbent go to a lucrative position in Washington. Great are the allurements of Washington!

✧ ✧ ✧

Let the people of North Carolina make ready to demand of their candidates and cause them to make reply as to whether they are going to put the state in the liquor business. Beer has not done all that was claimed for it. Strong liquors have failed to work reform. Are we going to put this state in a class with the flooded commonwealths of the nation? Let the legislators and the candidates for governor give answer.

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With the urgent demands upon us and the spirit manifest by our young people and older heads, we feel that this summer and fall are to be the best we have known for years. Some in the town will groan and sweat but out in wide open spaces and the shady retreats of country and village life something is going to happen. Especially true is this whenever there are alert and helpful leaders. Such leaders are sure of a following. Make the test if in doubt.

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During the five days at Philadelphia, with the oceans of talk and floods of oratory by day and by night, the reporters who went through it all say that never during all that orgy was there a sentence that made reference to the repeal of the 18th amendment. It is most startlingly strange. This one thing that was to make for the welfare of the nation, the one promise kept with much enthusiasm, was passed over in silence with no one to claim the glory. Surely something is happening in this nation in this day when liquor, gambling and unrighteousness are to the front. Alas! Poor John! Is there none but brewers and distillers to do him reverence? Yes, the mammon worshippers bow low.

What are we going to do about the long list of churches that each year report no addition of new members? These are dying churches. Are we going to let them die? If there be such a church on your charge, brother pastor, and you are unable to do anything to remedy the situation, why not send for some man like John Cline, follow his instructions and hold a big revival that would mark a new day for this dying church, dying on account of neglect.

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On a recent trip we met with men from other states who marvel at the wonderful progress we have made in the work of the country church. Our usual reply is that we have only made a beginning. It doth not yet appear what we shall be. We have around two hundred well trained and devoted young preachers who succeed in both town and country. They are going to bring in a new order. The one work before us just now is to develop well informed laymen. At present this is our missing link. Why not set ourselves in earnest to this task? Then other states will be more and more impressed with our advance in church work and we be able to rejoice in work well done.

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When his house is afire a man is expected to sound the alarm for the bucket-brigade or for the hose-wagon. Water is the prime need. Just then is no time to recall history or to talk about the plans and the builders who had a part in the noble work. Putting out the fire is of first concern. Money is now the immediate concern at Junaluska. One would conclude from some of the articles written that past history and the visions cherished for the future are the only concern. Get the hose on the fire! The romance of the past and the prospects of the years can then enlist the historian and the poet. A pile of ashes makes slight appeal to either of these. The alarmist is in order just now to arouse our people to the peril of our holdings on the Lake in our beautiful mountains. Let all get busy.

Care for the Essentials of Life

ALMOST every man who speaks upon the subject of human betterment in our state makes much of a united effort on the part of all for the welfare of North Carolina. Our marvelous resources and the character of our people are urged as elements most essentail in making a state able to take front rank in the life of the nation.

Too often the stress is laid on the material. Some are careful to insist that education go hand in hand with material conquest. But this does not gain the emphasis that went with the efforts of those who built the Republic. They stressed honor, integrity of character and devotion to home and family life. The church, the school and the home were counted among the essentials of every people. A bold and heroic peasantry were the pride of the nation.

The wailing pessimism of this present day arises out of the inequality of material things. The implication is that only by dividing up our holdings can we hope for the continuance of a free and victorious people. Social adjustments, rather than sobriety, righteousness, integrity of life, are the big consideration with the present leaders of the church of God. Certainly we can not expect men of affairs and leaders in statecraft to go ahead of the spiritual leaders of a people. The men who minister around the altars of a people should speak the master word for each and every generation. Were they to lead in the new life the big hue and cry about this present new deal would fall into the discard.

Dr. S. Parkes Cadman

EARLY Sunday morning, July 12, Dr. S. Parkes Cadman, 71, died in the Champlain Valley Hospital, Plattsburg, N. Y., following a week's illness with peritonitis which developed from a ruptured appendix. An emergency operation had been performed the Monday before after he had been stricken ill Sunday evening while delivering an address on peace in the Methodist church of Plattsburg.

Among the eminent Christian ministers of this country Dr. Cadman for more than a generation has stood in the front ranks. For years he has been in constant demand as preacher and lecturer and never failed to measure up to the requirement of the hour. He led as a radio preacher and all those who came after him were following where he led. He was the author of numerous books, but he excelled in sermons and public addresses before an audience and over the radio.

His gifts by nature were many, but his greatest was a practically unlimited capacity for long and successful toil amid the multitude of duties that demanded his attention. The amount of work he did in his three score and ten years is truly wonderful.

He has been pastor of Central Congregational church, Brooklyn, since 1901. Was president of Federal Council of Churches of Christ in America 1924-1928, and radio minister of same since 1928. He has served as special lecturer at Yale Divinity School; Shepherd lecturer Bangor Theological Seminary; Earl lecturer University of California; Cole lecturer Vanderbilt University. He is the author of thirteen or more books, and some of these volumes are of many pages. Seventeen of the leading colleges and universities of America honored him and themselves by conferring honorary degrees upon this eminent apostle of Jesus Christ and devoted servant of his generation. Truly, the lad of the coal mines of Shropshire, England, has been crowned with many crowns.

Where Dictators Rule Laughter Departs

NOBODY laughs in Russia except some of the children who are too young to understand what it is all about in that godless and god-forsaken land where mankind lives on a level with the beasts of the field.

A student corps at Heidelberg has been banned for four terms because of disrepect to Hitler. The students discussed loudly in a restaurant the correct manner of eating asparagus—especially how Der Fuehrer eats it.

You are not allowed in Germany to laugh at Hitler, and what else is there to laugh at unless it be the goose-stepping soldiers or the crowds giving the facist salute. If there is laughter in Germany under the present rule it does not so appear to the traveler, no matter how much he mingles with the people.

Whether the Italians under Mussolini have put on the sober mein of their northern neighbors who are cursed with the rule of dictators we do not know, not having been in that country, but it is a safe guess that eventually, if not now, humor and every sign of its presence will be a thing of the past with the Italians.

Dr. Ralph McDonald As Editor

THE papers report that Dr. Ralph W. McDonald, one of the candidates for governor in the recent Democratic primary in North Carolina may enter the newspaper game. The report is interesting to say the least, and in this connection we recall what Bishop John C. Keener once said:

"Almost everybody imagines he can run a store and be an editor. I thought so once, but after more than thirty years of observation and some experience in this line, it now distresses me to see one attempt to start a paper. If to live by the skin of one's teeth; if to have mighty sweats; if to see all things in the light of an editorial paragraph; if to make all correspondents sooner or later cool friends or active opponents; if to grow empty year by year and day by day until you feel—in fact, know—that you are to everybody a sounding brass and tinkling cymbal!— If this is the thing to be sought after, then turn editor or publisher for a church paper and you will have the opportunity"

You will observe that Bishop Keener was writing about a "church" paper and what he says does not apply to McDonald's venture. We on our part adroitly adopted this plan of procedure to get everybody interested in reading what Keener really said a long time ago about a church paper.

Some More Political Ballyhoo

JAMES FARLEY says that he doubts whether the Republicans will carry a single state in the November election. Hamilton, who occupies in the Republican party the same position that Mr. Farley does in the Democratic party, except as to that little matter of Postmaster General, declares that the Democrats will not carry a single state in the approaching presidential election.

Which are we to accept as a true prophet, Mr. Farley or Mr. Hamilton? Any sane man or woman will answer, neither. Both these gentlemen are well aware that their claims are not in accord with the facts or even present prospects. It is only so much political ballyhoo.

We are well aware that neither facts nor figures nor common sense are half so effective with a large part of the American population as noise, appeals to mob psychology, the ability to arouse the passions and prejudices of people, and other temporary expedients. But for the life of us, we cannot understand how such absurd claims as Mr. Farley and Mr. Hamilton make can be to the advantage of either.

Boys and Girls Who Seek to Enter College

OUR interest just here is not centered upon those young people who find the way wide open for their entrance to college halls. These without concern are only waiting the day to roll around when they can matriculate and enter upon the week of freshman orientation.

Our concern is about those bright, ambitious boys and girls who have dreamed of college and of an adequate preparation for life, but do not know where to find the money to pay their bills, even to enter college, much less to pay the expenses of the years ahead. These excite our interest and sympathy. And we are more deeply concerned about the girls than the boys, for a boy who has the stuff in him can somehow make his way, but it is not so with the girls in many instances.

Dear reader, if you wish to invest your money for the surest and best returns put some of it in such lives. Keep your eyes and ears open these days and see if you cannot find some girl who is in every respect worthy of your aid. At the same time do not overlook the deserving poor boys. Here is your best and biggest chance to render a service that will yield a hundredfold in return.

Editor Rowland Receives An Insult

LAST week's issue of the Richmond Christian Advocate contains the following:

"The other day this editor opened a letter marked 'Personal.' The first thing he read was the beginning of a message some promoter wants to get over. It said: 'A liar shall never enter the Kingdom of Heaven.' Now, why send an editor a message like that and mark it 'Personal'? We didn't read another line."

We are very much interested in the experience of our friend over in Virginia's ancient capital, and we are glad to report that while all sorts of charges have been brought against us, no one has been quite so "personal."

Why not revive the ancient code of "dueling"? This might at least result in the elimination of the word "personal."

People and Things

ANNUAL CONFERENCE DATES

Western North Carolina, Salisbury ..... October 29
North Carolina, New Bern ..... November 19

"A very successful co-operative Bible school has just closed at Henderson, the First Presbyterian church, M. P. and M. E. meeting at First Methodist for the sessions. There were 160 registered pupils with a faculty of 20. The school ran for two weeks."—R. E. Brown.

"July 26 will be home coming day at Fountain Hill church on the Peachland charge; August 16, home coming at Hopewell; August 30 at Harmony; September 6 at Peachland. These mark the beginning of the revivals at these places."—G. N. Dulin.

Miss Mary Bell, who for eight years has been the music teacher at the Children's Home, Winston-Salem, has resigned. Superintendent O. V. Woosley desires a good woman who can teach piano, public school music and qualified to direct the Home's singing class to take her place.

Liquor, restaurant, and hotel men are alarmed at the number of towns and counties in wet states that have gone dry under local option laws. The prohibitionists, confident of more victories, are looking forward to the day when they can sing, "Happy Days Are Here Again!" —Business Week.

Rev. John Cline and his people at Proximity, Greensboro, will observe "home coming" the fourth Sunday in this month. Rev. P. L. Shore, a former pastor, will preach at 11 o'clock, after which dinner will be served in the grove near the church. All former pastors, members and friends of the church are cordially invited.

"I am authorized by Bishop Paul B. Kern to announce that Rev. J. F. Jackson has been appointed to supply McKendree circuit, succeeding Rev. W. D. Yarborough, who has accepted a position with the public school at Pinetops. Mr. Jackson assumed his new duties July 5, and has made a highly favorable impression upon the people."—J. M. Culbreth.

Rev. J. O. Ervin, pastor of the Matthews-Indian Trail charge, writes us the following interesting and appreciated note which has in it tones of joy and conquest. Listen to this itinerant: "Thank you, sir, for your interest in my good health. I am going strong again; have been in ten states since I saw you last and preached a number of days for the Revs. G. C. and E. L. Ervin, my sons in northwestern Missouri. Had a fine trip and a pleasant visit with the youngsters. They are doing splendidly in that great country."

A personal note from Mr. J. B. Ivey of Charlotte, N. C., informs us that he and his party are having a delightful time touring England, Scotland and certain sections of Europe. With Mr. and Mrs. J. B. Ivey of Charlotte are Mr. and Mrs. George F. Ivey of Hickory, N. C., and Dr. and Mrs. W. A. Stanbury of Greensboro. There are representatives from other sections of the South, but we do not have their names. The World Sunday School Convention in Oslo, Norway, was one of the places visited. The party will return on the Queen Mary, reaching New York the morning of July 27.

"We recently held our revival in Swansboro church for a period of ten days. Brother J. F. Herbert of Rockingham assisted us. He is an earnest and capable worker and rendered a very valuable service. We also held a vacation school in this church with attendance and interest very good. We feel that our community has been greatly blessed."—C. W. Barbee, Pastor.

"We are quite busy now 'regenerating' our church building, Centenary, New Bern. Very little has been done since the construction of the church in 1905. We expect to invest around $8000 in putting the church and church building in good condition. This includes replacing the hot air furnace with a modern low pressure steam boiler system."—L. C. Larkin.,

Rev. H. P. Powell, pastor of First church, Asheboro, was the preacher last Sunday morning in West Market Street church, Greensboro. His sermon was admirable. With ease and telling emphasis he delivered a simple gospel message that made a profound impression upon the congregation. It is wonderful how people appreciate the old story of Jesus and his gospel when presented without show or pretense.

"Rev. Cuyler Freeman Heath, pastor of the West Burlington M. E. Church, South, helped Rev. J. K. Worthington in a rural meeting at New Hope at Ganselanding for a week and one day. The meeting was the best one in many years. Fourteen converts and eight joined the church. Rev. Mr. Heath was staying at his cottage at Ganselanding during the meeting."—Miss Myrtle Pierce.

Extensive preparations are being made for the assembling of all the conferences in the state of Texas at Houston, November 4-8. Bishop H. A. Boaz and Bishop A. Frank Smith are in charge of these five conferences. It is understood that all the effective bishops of our Methodism will be in Houston during the week. A great program of historical and inspirational addresses is being arranged for. Besides the regular lay delegates of each conference, there will be a multitude of visitors. There will be a united ordination service and the five conferences will assemble at one time for the reading of the appointments. It will be one of the greatest gatherings of Methodists our church has ever known.—Christian Advocate.

"The Mt. Pleasant church has just closed a very successful vacation Bible school. Under the leadership of our new pastor and his efficient wife this, our first vacation school, was launched. The enrollment for the ten days was around 70, most of whom received attendance certificates. Three courses were taught to children from the ages of four to 14. The juniors were taught a course on alcohol and the primary and beginners were taught of friends in other lands. An interesting feature of the junior course was a lecture by Dr. E. L. Stamey of Keely Institute on the effect of alcohol on the body. The school closed with a picnic on Friday afternoon. At the Sunday morning service following a program of songs and memory work was given. A display of hand work was exhibited for parents and friends. Twelve young people from the junior class were received as members of the church at this service. We feel that the school has meant a great deal to the children, teachers and church as a whole."

"Hotel and restaurant men, there's danger ahead," warns the Ahrens Publishing Co. through its trade magazines. The drys are working "quietly and insidiously" to reachieve national aridity. In the wet states of Florida, Massachusetts, Minnesota, Missouri, Maine, New Hampshire, New Jersey, New York, Ohio, Vermont, there are now 105 dry counties, 677 dry towns—all dried up by local option.—Business Week.

The Guilford County Sunday School Convention, for all denominations, will be held in Frieden's Lutheran church on Thursday, July 30, 1936, with morning, afternoon and night sessions. The theme this year is "A New Church for the New Day." There will be addresses, discussion groups, and special music at the morning and afternoon sessions. There will be discussion groups for everyone and on every division of the Sunday school. At night there will be an interesting religious dramatization. The night session will be especially in the interest of young people's work, but adults as well as young people are invited to attend. Between the morning and afternoon sessions there will be a fellowship dinner on the grounds. Everyone is asked to come and bring baskets.

"On Sunday, June 21, 1936, God called Mr. C. F. Bland of Greenville from his labors on earth to be with him. Mr. Bland lived in Washington for quite a number of years, and served on the board of stewards. He moved to Hendersonville in 1916. He was very active in the church and Sunday school and did a great deal toward building a new $150,000 church there. He was liberal with his money and time in the Lord's work; he was a splendid Sunday school teacher, always attended prayer meeting, often conducting the same. In 1931 he moved to Farmville and in early '33 moved to Greenville, where he at once placed his membership. Since that time he has been a member of the choir, Baraca class and board of stewards. He has attended the conference of N. C. or W. N. C. each session for over 30 years, and I believe that he was acquainted with most every Methodist preacher in North Carolina. We shall all miss him, but if we hold to the faith as he did we shall some day join him. His wife is one of the finest Christian women that it has ever been my privilege to know."—J. C. Waldrop.

"Sunday, July 5, became a memorable day for the people in the Sandy Cross section of Nash county, N. C. About 200 people assembled in the forenoon in time to participate in the services of a well prepared program and to listen to the appropriate addresses chosen for that purpose. Welcome address was delivered by Miss Elanor Bane; address by Mr. David Collins; address to the young people by Prof. A. R. Flowers; address by Rev. W. R. Hale, and the music by the Cotton quartette, preceding the devotional hour and receiving candidates into the church at 11 o'clock, conducted by the pastor, was an inspiration to those present. After the lunch hour on the grounds we reassembled for the layman's hour by Mr. C .S. Bunn, whose address on the responsibility of the laity was well in keeping with the needs of the age. Following Mr. Bunn's address was the short, spicy address of a former pastor, Rev. W. G. Farrar, on the worth of words. Then Miss Eleanor Bone made a very inspiring address on 'The Value of an Organization in a Church for Its Young People,' which brought to a close with praise and prayer a very enjoyable occasion at Sandy Cross Methodist church, near Nashville, N. C."—Miss Eleanor Bone.

"You will be glad to know that the Haywood Street Methodist church has raised its nine per cent quota of the pastor's salary for the 'Save Junaluska Campaign.' You will also be interested to know that this nine per cent was raised within the board of stewards of our church. In addition to this nine per cent we are planning to take an offering from the entire church for this fund. I am confident there will also be one or more contributions from individuals in our church. We are planning to take this special offering some time between now and August 2. I am proud that Haywood Street church is the first in the Asheville district to raise its nine per cent quota and I believe it stands third in North Carolina Methodism."—E. E. Snow, Pastor.

"Vacation Bible school at Trinity church, Kannapolis, opened June 1, closed June 17. Was in session ten days (20 hours). The teachers were: Beginners, Mrs. B. W. Durham, Mrs. Bryan Tyson, Mrs. John Tucker. Primaries, Mrs. H. B. Robertson, Mrs. M. J. Hall. Juniors, Mrs. John Matthews, Miss Helen Whitley, Mr. Carson Williams. Intermediates, Mrs. W. J. Bullock, Mrs. Dazil Bolick. Officers: Pastor, Rev. N. C. Williams; general superintendent, R. M. Cochran; Supt. children's division, Mrs. Parker Hartsell; director vacation school, Miss Dora Zimmerman; beginner superintendent, Mrs. J. F. Kuthan; primary superintendent, Mrs. F. P. Price junior superintendent, Louis Fields; intermediate superintendent, Miss Mary Virginia Leazer. Courses of study: Beginners, "Our Happy World"; primaries, "Children of One Father"; juniors, "How Nations Share"; intermediates, "What About Alcohol?" Attendance: Beginner 18, primary 41, junior 55, intermediate 26. Special work and activities: Memorized hymns; made posters and booklets; played games of foreign lands; table etiquette was developed through the serving of lunches and refreshments (beginners); a Japanese tea party (primaries); picnics, swimming parties, etc.; alcoholic experiments; collected foreign objects; a play and dramatization (intermediates). Our chief purpose in this vacation Bible school has been to develop a Christian character through study and recreation."

NEW TYPE FOR THE ADVOCATE

At considerable cost the Advocate will be supplied with new type that will be more attractive and easier to read. This will be especially true of the eight point type and we believe our readers will appreciate what we are doing.

It is our constant effort to improve not only the appearance of the paper, but to add in every way possible to the quality of the North Carolina Christian Advocate.

TREASURER FOR SPECIAL MISSIONARY FUND

Mr. W. L. Knight of Weldon, N. C., has accepted the treasureship of the Special Missionary Fund in the North Carolina conference. All amounts raised or contributed by individuals should be sent directly to him.

Paul B. Kern.

ELIZABETH CITY IN FRONT RANKS

First church, Elizabeth City, reports its quota. Fine! Of the leading churches of the state, this is farthest away from Lake Junaluska, being in the Albemarle section. Why not all the other churches in between follow the lead of First church, Elizabeth City? Fill in the five hundred mile gap with cheering reports.

A Marvelous Day in the Smoky Mountains Park

A motor cade of sixty-six cars left Waynesville Friday morning, July 10, 1936, carrying the members of the North Carolina Press Association for a day in this wonderful land that must ultimately be known in song and story. The movement for this park began thirty years ago, but the actual purchase and development is of only a few years.

My Good Fortune

I count myself fortunate to have been assigned a seat in a car with Mr. John T. Needham, chief ranger of the park, and Mr. W. L. Hardin, private secretary of Congressman Zeb Weaver. The one had general and technical knowledge of the park and the other knew the history and traditions of this section. So I gained more information than usually comes to one on a trip in such a region.

No effort is here made to tell in detail the incidents of the day or to describe the park. A description of the Grand Canyon always fails; so must any attempt to tell of the glories of the Appalachian Park. Perhaps one could make better headway here with a kodak than one could in the chasm of the Colorado, for there are so many charming nooks and turns in the park, but neither of these wonders lend themselves to the kodak or to the pencil of the casual observer.

From Bryson City to Gatlingburg

The road from Bryson City to Gatlingburg, Tenn., bisects the park in almost equal parts. Ten miles from Bryson is the Cherokee reservation on the N. C. edge of the park, the same as is Gatlingburg on the Tennessee side; so this drive is about 35 miles in the park, passing through the Newfound Gap on the state line at an elevation of 5045 feet.

The new driveway of some nine miles from Newfound Gap to Clingman's Dome was opened up last November. A marvelous outlook is this at an elevation of 6311 feet —the highest driveway east of the Mississippi. From the Gap to this point the tarvia is yet to be spread. The width of the drive and the strong stone walls of the turns make driving a delight, even at this altitude.

This road from the Gap to Clingman's Dome is largely within this state, following the line rather closely and, at times, it gets into Tennessee.

The Appalachian Trail on the crest of that range marks the state line. Small squares painted white on the trees in view of each other ,and also small metal markers attached to the trees, make clear the trail. Though this trail is on the crest of this range, at one point near Newfound Pass it goes through a stone culvert of the highway.

Mr. Needham says the virgin forests are about equally divided between the two states; the same also being true as to the acreage of virgin forests on both sides of the Bryson and Gatlingburg highway.

Three Features of the Trip

The stop on the ample spaces at Newfound, with the refreshments served; the hour's stay at Clingman, where the photographer did his work for the group which enlisted more general interest than that vast outlook; and in addition the luncheon and Indian ball game at Cherokee, were the three chief events for those of the motorcade.

The heat of the open field in that valley where is located the Indian School did much to mar the occasion. At many points in the nation 100 to 105 degrees were registered. No one knows what it was out on that ball field. But we did not falter or fall by the way. Many others as well as I had been waiting for years to see one of these Indian games. A player tossing the ball to one of his own men reminds of basket ball; the open field running suggests football; and the stick used recalls shinny; but the other features were unique. For instance, a player puts the ball in his mouth entirely out of sight and he runs until thrown and forced to pass it to another. Action at time is furious and rough, but the game has an inherent weakness for spectators in that the ball is so small that it is difficult "to follow the ball."

The heat forced most of the crowd to leave before the game was over. The group was anxious to see Waynesville and to get some of the cold drinks and "eats" so courteously served to all. The drug stores were more attractive than the glorious panorama spread before the eye earlier in the day.

Evening at Waynesville

Bryson City and Sylvia had provided the most satisfactory lunch at Cherokee. Then it remained for Waynesville to make every one a debtor at the annual convention banquet. The five course dinner, with fried half chicken and all else needful, met all requirements of a crowd with sharpened appetites. Celebrities were present in droves, headed by governor-designate, Clyde Hoey. Some of these were heard, others simply recognized.

Waynesville has come to enjoy a most fortunate situation with the opening of the Great Smoky Mountain National Park. The National Park-to-Park highway opens up the way to the great centers of population. I feel sure that even Waynesville and other peoples along the border of this National Reserve do not begin to appreciate this day of their opportunity.

One Place Loomed Large

All day from every vantage point, I saw in my mind's eye the ever increasing streams of cars coming from all points of the compass, rolling on over these well kept roads, destined to publish to all the world the charms of the rhododendron in this picturesque and romantic land. And I also kept questioning myself, "Will the Methodists be wise enough to save and develop their Assembly grounds so advantageously placed in the midst of a situation and near the highways along which the millions will pass in the long reach of the years."

About the same time men began to dream of this national park, a few leaders began to cherish dreams of this Assembly grounds. Some headway on both projects have been made, but we are only in the beginning with both of them. The next thirty years, with the start already made, should see marvelous developments of both. Above all is needed constructive and wise management and a few men who are ready to lead on in a big and unselfish way. Put aside all who have selfish ends to serve and close the ears to the croakers and the fault-finders. Only men who can catch the vision of the glory of the mountain top can bring into full fruition the Lake Junaluska Assembly and the Great Smoky Mountain National Park. M.T.P.

LAMBETH WINS AT LAKE JUNALUSKA

Last Sunday morning Dr. W. A. Lambeth appeared in the auditorium of Lake Junaluska in the interest of the Assembly, telling of the "Save Junaluska Campaign." Never have we heard him speak more effectively. How the cause could have been more superbly presented we do not know.

Dr. S. O. Kimbrough, presiding elder of the Birmingham district, led the prayer. Then Bishop Paul B. Kern in a few clear sentences stated the present legal situation and urged every one to do all possible in the present campaign, saying that he himself had just sent out a plea to each pastor and presiding elder in his episcopal area. (This covers North and South Carolina). In this he urged each man to aid in the work in his charge.

Following this introductory statement by the bishop, Dr. Lambeth lost no time during the next fifty minutes in arraying facts, in giving vivid glimpses of the past and in making tender personal appeals. He was most happy, at the opening, in making appeal to Birmingham to remember George R. Stuart in this hour, and also to Memphis to do something in memory of John R. Pepper. These two noble spirits in the early days had cherished and led in the building of the Assembly as no other men had done. How touching was this appeal to those who recalled the days when these two men were such familiar figures at Lake Junaluska! This was a great hour.

As the nation sweltered, the crowd sat in breathless silence, calm and cool there on the lakeside. Here and there a corpulent sister used her fan for a first few minutes; soon this sense of need passed. A number of states were represented. Could there have been a liberal representation from all the states east of the River what an impulse would have come to the movement as they returned to their homes in the South.

We are sure that some of our Methodist papers have not become aware of their opportunities to aid in this cause by informing and inspiring their people. The time is short; the cause is urgent; the opportunity is great. Why not the leaders of our Zion everywhere lead in the "Save Junaluska Campaign" and have a part in the victory of August, 1936?

W. A. Lambeth is leading in a fine way, but no one man can do this job. This was not expected when the bishops called him to the task. Why not catch step?

DUKE DAY A BIG SUCCESS

Duke Day, observed once a year at Lake Junaluska near the close of the summer school, has become a feature of the Assembly. This year the school went 25 per cent beyond the enrollment last year, having had a steady growth under the leadership of Dr. Paul N. Garber. With his usual energy and enterprise, and the loyal help of those associated with him, special preparation had been made for Duke Day Monday of this week.

The more than abundance of "eats," with ham and fried chicken as the "mainstay"; the most excellent program rendered; the good cheer so abundantly manifest; and the enthusiasm of the entire community for the success of the occasion made this a delightful evening for the more than four hundred present.

The music, vocal and instrumental, with such soloists as Mrs. H. E. Myers, who is so much esteemed by all, could not have been possible without the finest co-operation. Dr. W. K. Green and President W. P. Few were the chief speakers, but not all. Paul N. Garber directed the exercises, Henry R. Dwire presented the speakers, Frank Ferguson, Jr., represented the Haywood County Association, and W. A. Rollins led the devotions; all these being Duke men highly esteemed for their good works.

Moving pictures, "A Year at Duke" and "The Trail of the Circuit Rider," closed the evening. Had these not pleased the crowd would not have stayed with them. Certainly, the entire Duke contingent had every reason to be pleased with Duke Day this year at Lake Junaluska.

With the new era expected for this assembly and the steady growth of the summer school under the wise management of Dr. Paul N. Garber, and the cordial good will and fine community co-operation, Duke Day must become a chief event each year for all of Western North Carolina.

CHANGE OF DATES OF ANNUAL CONFERENCES IN THE TENTH EPISCOPAL AREA

On account of the embarrassing drought conditions prevailing in certain portions of my episcopal area I have decided to make the following revised schedule of annual conference meetings for this fall:

Upper South Carolina—October 22. (Unchanged).
Western North Carolina—October 29.
South Carolina—November 12.
North Carolina—November 19.

I wish to emphasize the fact that these changes are made for this year only and that unless unusual conditions prevail the regular schedule will be observed in the fall of 1937.

I regret that it was impossible to accede to the request of a number of brethren in the Upper South Carolina conference for a later date. It was not a question of favoring one conference over another, but conditions at certain local points entertaining conferences and unalterable commitments in my own personal schedule made any schedule other than the above impossible. I trust that these adjustments will prove advantageous to many charges which are embarrassed by unusual crop conditions. Let all of us pull together now in every conference for 100 per cent on everything. Paul B. Kern.

WE DO NOT PREACH ENOUGH SALVATION

We offer men a personal salvation that will save them in another world and make them decent in this, but we do not offer them economic salvation or salvation from war. If we make force the ultimate basis of society we must be ready to use it. And to be prepared to use it in a democracy such as ours we must create fear in order that the people will vote the necessary taxes to provide for defense. And as a means of creating this fear we propagandize our schools under the guise of patriotic education. We thus create an atmosphere in which it is impossible to build up a public sentiment willing to apply the principles of love and good will. We cannot build on force and on good will at one and the same time.—Dr. Elbert Russell, Duke University.

A Philadelphia teacher is described as having "taught the same class for 57 years." This is probably the record for backwardness.—Springfield Union.

Religion Begins at Home

By E. C. FEW

Religion begins at home. If it is real and worth having it begins in your heart and life and mine. Long distance, impersonal religion is helpless to transform and save our world. Saving religion must start with us and in us and then like leaven it will spread ultimately to the uttermost parts of the earth. Much is being said these days about proper international relations. Men and women by the multiplied thousands in this country and in other lands are greatly agitated as to world peace and brotherhood. For this attitude on the part of so many people all right thinking persons should be grateful. It is hardly possible that too much is being said or done about issues that are world-wide in their scope. But it is altogether probable that much too little is being said and done about religion beginning at home. One may talk glibly of bringing about a peaceful world and securing fair dealing for all nations, and then live at odds with one's neighbors and in defiance of fair and just dealings in one's business transactions. "First cast out the beam out of thine own eye."

Before he heard God's distinct call to minister unto others, the prophet Isaiah had his own inner life renovated. Likewise, before we have gracious religion to offer a whole world we must be completely possessed by the religion we claim. If our religion is to be shared far and wide, it must run deep within our souls and characters. We must live it here and now. With us religion must begin at home.

Most people are not in the least fearful when they speak of all nations as one brotherhood. Here they are dealing with a subject so broad that they are confident that they need not worry for a long time, yet that brotherhood is to actually become a reality. It is one thing to indulge compassionate speech about the millions in China, but quite a different propositoin to do something for the few Chinese that happen to live in one's community. The vast majority of us will never see the millions in China. Therefore, no matter how sore their wants our sympathies are not to be sounded out as we behold their miseries. However, we do witness the needs of our brethren here where we live, not only the needs of our Chinese brethren but of our American brethren also. For us opportunities are dawning each day to begin our religion at home and help those at our very door. This is not an argument for doing something for those in other lands. Rather it is an argument for doing something for those of other lands by beginning here. In many cases the neglect of others is not confined to impoverished ones in countries across the seas, but embraces both those across the seas and those on this side.

What a blessed world ours would be if nations ceased exploiting one another and dwelt together in the spirit of mutual good will and helpfulness. Instead of distrust, hate and warfare, universal peace prevailed, how utopian would be man's earthly residence. And let us hope and pray for a warless world and dare to believe that such a thing is possible. Yet it is easier to calmly dream of peace for all nations than it is to carry so fairly with our fellowmen that we remain always on peaceable terms with them. To be an ardent advocate of world peace and at the same time a continuous disturber of peace at home is about as harmonious procedure as that of the father who severely whipped his son for using a slang expression and all during the administration of the punishment the parent was making the air blue with vulgar oaths. Again let us remind ourselves that religion begins at home.

Some years ago we fought a great war in order to make the world safe for democracy. Now it is to be wondered just how vitally concerned we are about making our streets, highways and even our homes safe for the lives of our own children.

In the year 1935 in the state of North Carolina 1095 men, women and children were killed in motor vehicle accidents, which is an average of three for each day in the year. In addition to those killed a daily average of from 35 to 40 men, women and children were injured by automobiles. Last year throughout the United States 36,000 persons were slaughtered by automobiles and over one million were injured. In this country last year one life was snuffed out every fifteen minutes and one injured every twenty-nine seconds through auto mishaps. The Travelers Insurance Company is responsible for the information that practically two-thirds of all automobile accidents in the United States in 1935 were due to the mistakes of drivers.

To be sure these facts are astounding. But what is to be done, and how may human life be more adequately protected on our streets and highways? It is believed that the answer lies in education, training and control.

The item of control is the mammoth one in determining the safety of our streets, highways and homes. If our streets and highways are to be made safe, there must be exercised not only the control of cars but the control of self. For our homes to be made safe for our children there must also be the control of self. Automobiles do not deliberately go out to execute a smash-up. They are either guided or misguided by some human hand. To guarantee the safety of himself and others the driver of an automobile needs to control the car and still more important, to control himself. The lack of self-control causes one to disregard the rights of others, exhibit stupid recklessness and stoop to wild dissipation. When one loses control of self, one is apt to lose control of an automobile. Because of the lack of self-control, one becomes infuriated toward other automobile drivers whom one is meeting or passing and often commits an unwarrantable offense against them such as crowding them off the road when meeting them or swinging into them in passing. Self-control makes one careful for the rights of others, and always ready to give the other fellow his half of the road.

Lack of self-control stirs one up to take all kinds of risks such as daring speed and charging around corners and blind curves. Self-control leads to caution and to observance of the highway sign popular a few years gone by, "Drive carefully, for you may meet a fool just around the curve."

Much of the lack of control of automobiles on our streets and highways is attributable to the fact that at the steering wheels are those who are under the influence

of strong drink. Oh, of course, if they were questioned they would probably disclaim the slightest intoxication and insist that they were temperate drinkers.

In a recent issue of the Reader's Digest there appeared an arresting anonymous article written by a woman who had been reared to accept drinking as a matter of course, but who had resolved to quit it forever. This woman gave it as her deliberate conviction that there are no temperate drinkers now-a-days, but that everyone who takes a drink of an intoxicating beverage is to an extent affected by it. She went further and stated that there was a time when men did practically all the drinking. Now, however, it is different. Both men and women are drinking—men and women of all classes. Some wag has said that one should be hesitant these days to in any way snub a woman when she asks a light for her cigarette because that woman is perhaps somebody's mother. It is beyond the humorous, it is pathetic and tragic, that modern women who are clamoring for strong drink are also somebody's mothers. In that both men and women are drinking in their homes and elsewhere, the woman writing anonymously in the Reader's Digest draws the conclusion that numbers of American homes are no longer safe places in which to rear children. Self-control on the part of parents will do much toward converting mere houses into Christian homes, and the exercise of self-control on the part of the driving public will radically reduce the number of wrecks on our streets and highways.

Nations are looked upon with a degree of scorn when they refuse to observe solemn treaties. Nations are expected to be law-abiding. But how about individuals? Thoughtlessly do they break traffic and parking rules and consider that they've done nothing amiss. Apparently anything they can get by with is legal.

Then, too, there seems to be a tendency widely prevalent among men and women which causes them to want something for nothing. Therefore, various games of chance are countenanced and children are encouraged to be dishonest. Small boys winning money illegally are congratulated by their parents.

Surely we desire a world made safe, we would have universal peace, we admit that nations should be law-abiding and law-loving. However, we have begun the effective conquest for all these attainments only when we have enthroned the lofty and the good in our own heart of hearts. Truly religion does not end at home, but just as truly it does begin there.

HOMER, SOCRATES AND JESUS

We are often told that personality is the product of three elements—the physical, the mental and the moral. Homer, I suppose, more than any man who ever lived, represents the physical at its best. His limpid and flowing verse, vibrant with the nobility of life and the heroism of death, pulsating with the romance of love and adventure, contest and conquest, valor and victory, has never been surpassed in the annals of literature. Students are at the age where they ever respond to the Homeric appeal. Glowing with health, tingling with exuberent spirits and the urge to action, they glorify the delights and activities of the body, as indeed they should.

Socrates is the master mind of the ages. He is perhaps the wisest man that ever lived. Professors past the spontaneity and flush of youth often exalt the cultivation of knowledge as the aim and end of education. To be intelligent is the **summum bonum** of life.

Jesus is the supreme master of morals, the ineffable teacher of service through faith and love. If the past ten years have taught me anything, they have taught me that greater than the cultivation of the body and greater than the cultivation of the mind is the cultivation of the human heart for human service. To me the supreme task of education is to exalt the ideas personified by Homer, Socrates and Jesus.

Forever abideth Homer, Socrates and Jesus—these three—but the greatest of these is Jesus.—Hamilton Holt in Advance.

HOW OUR COLLEGES CAME TO BE

When Boston was only six years old, $1,000 was appropriated to the seminary at Cambridge now known as Harvard University. Some years after, each family gave a peck of corn or a shilling for its support.

In 1700, ten ministers brought together a number of books, each saying as he laid down his gift, "I give these books for the founding of a college in Connecticut." It was the beginning of Yale College.

In all new states, as emigration went forward, our pioneer fathers laid down a few log sills. The people brought their frugal offerings and their willing hands and raised the walls of their dreams.

The hunger for education has widely responded. Ease, leisure, comfort, convenience, have not been required.

There was a young fellow who came out of his hill country in the South, swung up the college campus path, and, facing the president in his office, made his purpose known.

"Young man," said the head, "I am very sorry. We cannot take you. Positively we do not have another room, not even a bed."

The youth straightened his tall frame and answered, "Mr. President, I did not come here to get a room, nor a bed. I came here to get an education." Thus we have had to continue building in every land where the church has gone.—I. B. Holman, in Christian Advocate.

THOROUGHNESS

"What's worth doing is worth doing well." Slovenly work is not well-pleasing to any master and least of all to our God. Ought not a Sunday school teacher to be as faithful, as punctual, and as well-prepared as a day school teacher? One serves the municipality and the other serves God. Ought God's work to be neglected? Ought not a man who has assumed official position in a church be as faithful in the discharge of his duties as the clerk in the store, or the officer of state? Christianity is being retarded by the negligence and unfaithfulness of its adherents far more than by the opposition of its enemies. The keen-eyed skeptical world is reading us, not the Bible. We are God's witnesses and unless we witness by our living to the saving and keeping power of Jesus Christ, the world will not be convinced that Christianity is of God. Remember that the Judge will never say "Well done, thou good and faithful servant" to any who have not been good and faithful servants. What will he say to you?—The Watchman-Examiner.

Funny, how those out of office know how to solve the nation's problems.—Florida Times-Union.

EDITORIAL FROM NEWS AND OBSERVER

The appeal of Methodists to save Junaluska from the burden of its debt comes appropriately at a time when the excellencies of this summer church retreat are most apparent.

"Look unto the hills, whence cometh our strength," wrote the psalmist. In the great religious centers of the mountains, Methodists, Baptists, Presbyterians and Episcopalians have laid out, for purposes beyond the narrow considerations of denominations, summer assembly grounds where clergy and religious-minded laymen may meet and may gather each summer fresh inspiration in their propagation of the gospel of the good life.

From purely selfish state considerations, these assembly grounds are of vital importance to North Carolina. Through them thousands of people are brought into North Carolina each year, and by them North Carolina has become favorably known to those who otherwise might have identified it only as a colored area on a big map.

The appeal of Junaluska, therefore, is an appeal to the whole state without respect to denominational affiliation.

Not only would its loss represent a distinct humiliation and a reverse to progressive church work in North Carolina, its sacrifice would deprive North Carolina of an important economic asset.

CHAS. W. TILLETT, SR.

A unique and brilliant barrister has gone from us He excelled in the law and he excelled elsewhere. He was not at home amid the commonplace. The conventions and limitations of a world which much of the time is drab and dull could not contain Charles W. Tillett.

He had a conscience and he had courage. These are worthy of special mention in a day when so many men both in high station and low have neither. At times like a Greek or Latin deity he hurled thunder and lightning from his clenched fists, but these were not intended to hurt any man, but simply to clear and purify the intellectual and moral atmosphere, and he never failed to rejoice in his success in these works of purification.

We were very fond of this gifted individualist who refused to be regimented. We enjoyed listening to the reverberations of his thunder and to behold the glitter of the brilliant sentences that composed his well known phillipics that have found a place in many libraries.

Peace to the memory of this brilliant dean of the Charlotte bar, the son of Rev. John Tillett, as brave an itinerant Methodist preacher as ever rode in the train of Francis Asbury, and a brother of Dean Wilbur F. Tillett, a truly great man among American educators and scholars, who a few weeks ago closed his illustrious career on earth.

LISTEN TO THIS

The church has become dainty and over-refined, detached and politely secluded. Once she was robust, gastric, elemental, and fecund. Nowadays, there is too much lavender and old lace decorum, and not enough outcry and hard breathing, from babes, artists, and strong men. Once the people brought the very loaves and wine from which the priest and deacons took a portion for the oblation. It was not thought amiss for fishermen to bring some of their fresh catch to the very chancel, where their ship-models swing, and home-made devices of thanksgiving hung for a time upon the wall. The guilds had their shields in sight. Craftsmen filled the holy place with the beauty and strength of their own handiwork.

There was no gap between religion and everyday life. On the contrary the blessing of religion was sought and bestowed upon every normal phase of living.

Can the gap be closed? It can, though we are moderns and not medieval. With all our modern handicaps—the greatest of which is a false inhibitive notion—we can restore the church to her rightful place as the focus of the corporate life of her people. To bring this to pass we need to burst free from fettering ideas which are pagan, and empower ourselves with the glorious and generous sanctions which we find in the nature of our Lord, when he made all common things holy.—The Living Church.

A PLEA FOR A SPECIAL SESSION OF OUR GENERAL CONFERENCE

Prof. F. S. Aldridge asked me to make a five mniutes' talk on Methodist Union at the Sunday school hour last Sunday morning. Since this was my first invitation to speak before any assembly at the Lake, I counted it a high privilege to say my first word there for this cause of such concern to American Methodism. A brief five minutes allowed only enough time to make a plea for a special session of our General Conference at an early day.

The Methodist Protestants find that the seeming failure of our church to act is being used by some of their people who oppose union as an evidence that the Methodist Episcopal Church, South, is not favorable to the union of American Methodism. As a matter of fact, if there is any real opposition in the Southern Church to this present plan, it has not appeared.

This Advocate has been urgent for no delay—that is, not to wait until the regular session of the General Conference two years hence. I was delighted to hear men from other states, following my plea last Sunday morning, say that they were with the North Carolina Christian Advocate in its plea for early action. M.T.P.

NOT DUKE UNIVERSITY BUT VANDERBILT

In last week's Advocate appeared a news item from the Wesleyan Christian Advocate, which among other things contained these words: "Dr. Umphrey Lee, the dean-elect of Duke University School of Theology, Durham, N. C." It should, of course, have been "Vanderbilt University, Nashville, Tenn." How the proof reader failed to detect such an oversight is beyond our comprehension. But every proof reader to his chagrin knows how it is and how such mistakes are the first thing he sees after the paper is off the press.

A number of friends brought the oversight to our attention, which is a fresh proof that people read the Advocate with care.

The web of our life is of a mingled yarn, good and ill together; our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not cherished by our virtues.—Shakspeare.

Recently a bunch of Hungarian miners stayed in a hole until their wages were raised. We shall have to do the same.—Thomaston (Ga.) Times.

DIVISION OF FINANCE OF THE BOARD OF CHURCH EXTENSION

For several years requests have reached the Board of Church Extension for financial plans and campaign methods to raise church debts. There are such differences in the needs of churches that stock plans will not suit all places. The need seems to be for a representative of the board to visit the community, study the special problems and the financial resources of the congregation where there are debts and then in co-operation with the presiding elder, pastor and officials lead the church to pay the debt in full or so largely reduce it as to relieve the congregation from embarrassment. To meet this need the board at the annual meeting April 28 established a Division of Finance. The objectives of the Division of Finance are as follows:

1. To raise church debts.

2. To assist churches in adopting adequate financial plans both for raising church debts and meeting other financial obligations necessary to a well rounded church program.

3. To stimulate and revitalize the spiritual life of the congregation.

We are glad to announce that the board has secured the services of Rev. B. L. Pool of the Texas conference to represent the board in this new division of finance. He has had fine success in church building, raising church debts, and in setting up proper financial programs for the churches of which he has been pastor. We suggest that pastors and officials of churches where there are debts get in touch with the Board of Church Extension so that the Division of Finance through its representative may plan to co-operate with them in a proper financial set-up to reduce or pay the debt in full.

The salary of the representative of the board will be paid by the board.

Address all letters in reference to the Division of Finance to The Board of Church Extension, 1115 Fourth Ave., Louisville, Ky.

T. D. Ellis, Secretary.

PROGRAM METHODIST STUDENTS AT WOMAN'S COLLEGE

To the third quarterly conference of College Place church Miss Idalene Gulledge, Wesley Foundation director, made a report of the work that had been done among the Methodist students on the Woman's College campus during the college year 1935-36. College Place church, diagonally across the street from the college campus, serves as headquarters for the Wesley Foundation program and activities. The two conferences of North Carolina, as well as the General Board of Christian Education, give financial aid to the work. For these reasons the entire church in North Carolina has an interest in the work of College Place church.

Starting with less than 100 students at the time of its organization seven years ago, the Wesley Foundation at Woman's College has now grown until its activities embrace the lives of about 500 Methodist students. One-third of the student body at Woman's College have stated a Methodist denominational preference. With representatives from 84 of the 100 counties in North Carolina and 14 other states, the Methodists have the largest denominational group at the college. The Methodist membership extends from Florida to Maine and from North Carolina to Missouri.

To meet the needs of the Methodist students, the Wesley Foundation endeavors to promote all that is of significance and value in the attainment of higher standards of Christian living, to interpret the true meaning of religion, to make more vital the spiritual life of all its members, and to train intelligent Christian leaders. To fulfill the purpose of the organization in planning and carrying out the Foundation program, there is a council of five elective officers and nine chairmen of activities. The members of the council for 1935-36 are: Evelyn Cavileer of Upper Montclair, N. J., president; Louise Goodman of Concord, first vice president; Dorothy Gaskins of Asheville, second vice president; Ruth Gill of Kittrell, secretary; Magdalene Brummitt of Oxford, treasurer; Ruth Dennis of Marshall, worship chairman; Jean Graham of Rowland, music chairman; Lorena Strohm of Annapolis, Md., service chairman; Margaret Messer of Bryson City, study training chairman; Martha McRae of Charlotte, recreation chairman; Bill Goodman of Concord, poster chairman Sarah Ambrose of Jacksonville, president of Wesley Players; Sarah Virginia Dunlap of Wadesboro, freshman representative; Nelle Sturkey of Lexington, reporter. The council meets for an hour each Monday to prepare the week's program.

Students are encouraged to attend the church services. The pastor, Rev. B. C. Reavis, keeps in mind the religious needs of the students in his pulpit ministry.

GOLDEN CROSS REPORT W. N. C. CONFERENCE

Rehobeth S. S., Gastonia district	$ 6.37
Biltmore, Asheville	2.19
Burkhead, Winston-Salem	50.60
Rutherford College, Marion	8.25
Montmorenci, Asheville	6.00
Statesville Ct., Statesville	20.00
Rural Trinity, Charlotte	9.50
Bethel, Charlotte	8.71
Mt. Tabor, Winston-Salem	6.27
Central (Concord), Salisbury	15.45
Clark's Chapel, Waynesville	10.50
Central (King's Mt.) Gastonia	22.40
Spindale, Marion	14.25
Smyre, Gastonia	53.00
Total	233.49

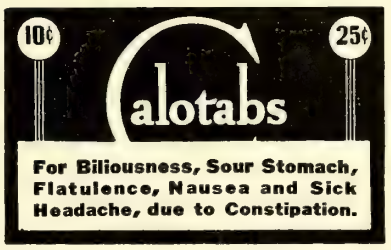
A. F. Hartsell, Treas.

Dear Tom—

What a headache when I woke up! And enough work to do to fill in a 20-hour day. So I dropped in at the drugstore. "What," sez I, "is the quickest way to stop my headache—settle my stomach—quiet these quivering nerves?" The clerk suggested Bromo-Seltzer. He was right. Works faster than anything else I've ever tried!

Y'rs, *Jerry*





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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

SPIRITUAL LIFE AND MESSAGE

We are again asking every auxiliary president to please secure at least two or three women in her group to pray definitely for themselves, the auxiliary and the church. Pray for a revival—for the power of the Holy Spirit to guide and to empower for the work our Lord has given us, and for which he will hold us responsible. Our church leaders have been faithful in that they have so often called to our attention the need and the remedy for the need. Please consider prayerfully the following—and may every member of our conference help by way of the throne of God:

In March, 1923, the following paragraphs closed a letter from the bishops of our church to: "The Ministers and Members of the Methodist Episcopal Church, South:

"We, will not forget that, however wise, important, and necessary our plans may be, only power from on high can make us sufficient for these things. No human skill or culture can be substituted for the presence and power of the Holy Spirit. 'Not by might nor by power, but by my Spirit, saith the Lord.'

"Methodism's contribution to Christendom and to the world has been through its evangelistic passion, its revival power, and its glowing spiritual life. When these pass from the primary thought, the central place, the supreme emphasis of Methodism, Methodism loses its way and its distinctive life and service. John Wesley not merely held revivals, he was a revival. For 50 years continuously, uninterruptedly, his revival fires burned and Methodism had light for the world. Methodism will continue to have light so long, and only so long, as its revival fires burn. Let all the people join in our cry to God: 'Will thou not revive us again that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation."

From our Council:

"There has been a growing conviction among some of the leaders of the woman's missionary society that the great missionary enterprise which has been projected around the world is lacking in spiritual dynamic within the membership of the society itself; and that we 'cannot go forward until we go deeper.' . . .

"The leadership of the woman's missionary society of our own church has not been alone in feeling this great challenge. Other persons in this and other lands, in our own and other churches, have become aware of the same great need. This call has been significant. On all sides one hears and reads about 'group' and 'fellowship' meetings that have thi deepened life as their only goal. Such meetings have done for many people what was done by the old-time Methodist class meeting. Many have gone much further, seeking a new reality in religious experience and a new sense of direction. . . . Any group of people earnestly seeking the spirit and way of Jesus will transform their whole surroundings.

"Aims and plans. As the Council committee sat together in their retreat that which they desired to bring to pass emerged with added force: A new spiritual experience for Council, conference, and auxiliary members; a renewed power for the larger program of work now before the women of the church, a sufficient spiritual dynamic to back the world missionary enterprise. The committee was convinced that this power could be realized best through groups meeting together just as this committee was meeting—making confession of personal and corporate needs and seeking together through prayer and conversation to understand these needs and the power of God which can meet them. These groups of women in every church, if in earnest, could revolutionize the church and bring to pass mighty things in the world. . . ."

We shall do well to heed the following statement that has been used in both issues of "Suggestions for Spiritual Life Groups" sent out by our Council committee:

"For just in so far as we place the purpose and the course of action of our life in the main stream of God's great purpose for the world, we link the weakness of our human resources with the immeasurable strength of God himself."—Henry P. Van Dusen.

From our conference president's message for 1935:

"While we are projecting plans and programs to hasten the coming of Christ's kingdom by a study of the needs of the masses we must not lose consciousness of the fact that the kingdom, like the church, and the state, is made up of individuals. In all of his ministry we find Jesus dealing directly with individuals and that is the method available to you and to me. What would happen in the North Carolina Conference if each of the ten thousand members of our society should this year win one individual to a life hid with Christ in God; Bishop Quayle once said. 'Some man or woman stands on everybody's road to God.' I wonder whether you and I are serving as guide-posts or as stumbling blocks."

From the General Committee on Evangelism of our church:

"The Upper Room" for July, August and September, 1936, brings the following appeal. May God help us to heed the warning and to be sure that by our daily living we are witnesses unto our Lord.

"The church has never faced a more urgent need for an aggressive program of evangelism than it does at this moment. Neither has the individual Christian ever faced a more challenging opportunity to serve than he does just now.

When Phillip found Jesus, his first thought was to go and bring Nathanael to him. It would mean a new day for the church if that spirit could be burned into its very soul. We will never have a revival of the magnitude needed until we recognize the responsibility of every individual believer for reaching unsaved souls with the gospel. Soul winning is our supreme responsibility as disiciples of Jesus. Without the evangelistic passion we fail to reproduce the mind of Jesus and are out of step with his redemptive purposes.

May the readers of The Upper Room enter into a covenant with God to seek an enriched personal life through a close daily walk with him; and may we pour out our hearts in supplication and prayer for an enduement of power from on high which will make us effectual witnesses of the things of God."

At our conferenc at Elizabeth City in 1935 we requested all members to use "The Upper Room." Many in our conference use it for family worship and find help, others use it for guidance and agreement in prayer every day, even though they cannot have a meeting; others discuss the lessons that they find most helpful. It will be helpful for leaders of newly formed prayer groups.

Our Church School Lesson for July 5 with the home readings make a good foundation study for the coming six months' lessons. The Golden Text gives us definite instructions:

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8).

Will you, if not already a member, join that great throng around our Father's throne pleading for an outpouring of the Holy Spirit, and see that "The purpose and the course of action of uor life" shall be in agreement with God's plan for the world?

Elizabeth Lamb,
Chm. Conf. Com.

Man's life means tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties, death, the sod, God!—Joseph Cook.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW ORGANIZATION, ASHEVILLE DISTRICT

We congratulate Miss Amy Hackney, secretary of Asheville district, on her new organization at Snow Hill church on Sunday afternoon, June 28, 1936, with fourteen members and the following officers: President, Mrs. C. W. Gibbs; vice president, Mrs. Blanche Fletcher; corresponding and recording secretary, Mrs. F. F. Wright; treasurer, Mrs. C. M. Cole; Supt. of publicity and World Outlook, Mrs. Glenn Fletcher; Supt. of study, Mrs. Annie Cole; Supt. Christian social relations, Mrs. Clyde Fowler; Supt. of babies, Mrs. W. F. Wright; Supt. supplies, Mrs. Rachel Cathey; Supt. local work, Miss Ada Robinson; secretary children's work, Mrs. Jennie Robinson; assistant treasurer, Mrs. Beulah Trull. Our best wishes are extended to this new woman's missionary society.

NEW YOUNG WOMAN'S CIRCLE AT LENOIR

The young women of the First Methodist church of Lenoir met at the parsonage on Friday evening, June 12, to form the seventh circle of the missionary society of that splendid church. Miss Louise Parker was named chairman of the circle, and it is hoped that at the next meeting each member will bring a guest or new member. At the close of Friday's meeting delicious refreshments were served by Mrs. J. S. Hiatt and her daughter, Ruth, hostesses for the evening.

MRS. C. C. WEAVER ADDRESSES METHODIST GROUP

Celebrating its home mission jubilee, the woman's missionary society of the First Methodist church, Lenoir, held a meeting at the church on Monday evening which was followed by a tea honoring Mrs. C. C. Weaver of Greensboro, and former president of Lenoir, who is conference president, and was guest speaker of the evening.

In the vestibule of the church the members and guests were welcomed by Mrs. J. N. Todd, Mrs. J. L. Nelson, Mrs. L. S. Spurling and other members of the church committee.

The meeting was presided over by Mrs. W. I. Pitts, president of the local society, and was opened with a devotional period in charge of the pastor, Rev. J. S. Hiatt. A lovely vocal duet was sung by Miss Loreta Smith and Miss Betty Story, accompanied on the organ by Mrs. A .G. Foard, Sr.

Reports from the various circles and other matters of business were discussed, after which Mrs. A. G. Foard, Sr., organist, and Mrs. Paul Yarborough, pianist, rendered a lovely duet.

Mrs. A. D. Abernethy, secretary of the Statesville district, introduced Mrs. Weaver, who made a splendid talk on her trip to the Missionary Council held in Dallas, Texas, in the early spring. She used incidents at the convention to vividly picture the impressiveness of the convention. She also emphasized the importance of saving souls and the happiness obtained through service. Mrs. Weaver told much of the Methodist missionaries and about the lovely services dedicating the lives of young women who had finished their training and were ready to leave for the foreign fields. She closed with prayer for those who are willing to hasten the coming of His kingdom by sacrificing the comforts of home to save those who have not yet learned of Him.

The tea followed the program. The first receiving line was made up of Mrs. W. I. Pitts, Mrs. C. C. Weaver, Mrs. A. D. Abernethy, Mrs. J. S. Hiatt, and the Rev. Mr. Hiatt. In the hall leading to the ladies' parlor several of the past presidents of the local society greeted the guests. Among these were Mrs. Mark Goforth, Mrs. F. J. Mooney, Mrs. J. N. Todd, and Mrs. C. E. Corpening.

In the ladies' parlor Mrs. J. C. Guire and her committee, assisted by the members of the young women's circle, served dainty cookies and punch from a table covered with a lovely white cloth and centered with an arrangement of lilies and babies breath. On each end of the table were large punch bowls and numerous silver trays of cookies were placed on the table. The main auditorium and parlor were beautifully decorated with vases of mixed flowers.

The circle chairman said the goodbyes to the guests.

CHARLOTTE DISTRICT MEETING

Mrs. J. E. Yountz

At ten a. m. on the morning of May 22 the annual meeting of the W. M. societies of the Charlotte district was held at Hawthorne Lane church, with Mrs. C. E. Wakefield, district secretary, presiding. The meeting opened with devotional by Rev. L. B. Hayes, pastor of Hawthorne Lane. The Ascension reading was read responsively and closed with the reading of the last chapter of Matthew. Mrs. Geo. I. Ray, president of the hostess auxiliary, extended an enthusiastic welcome, responded to by Mrs. Wakefield. Following came the report of the district secretary, which was one of the best reports of several years and showed among the outstanding accomplishments of 1935 that our district paid the conference pledge in full and led in subscriptions to World Outlook.

Names of the members of the district who have died during the year were read and prayer was offered by Rev. J. B. Craven, presiding elder of Charlotte district. Pages for the day were introduced with the following visitors: Mrs. C. C. Weaver, conference president; Mrs. W. W. Hagood, vice president; Mrs. L. E. Brown, Supt. Christian social relations; Mrs. George Hoyle, Supt. children's work; Mrs. Wilbur Baber, secretary Gastonia district, and Rev. and Mrs. N. S. Ogburn, missionaries from Japan.

Among the many interesting talks of the morning was that of Dr. J. B. Craven on "Christian Missions," who brought out the suggestion that missions should be the first thing to think about—that our emotions should be stirred by the Great Commission and that we need to preach to the coming ages, concerned with things of the future and not with things of the past.

Rev, N. S. Ogburn brought a splendid message of Japan, presenting the origin and work of the Japanese churches, exhorting his hearers to a greater spirit of sympathy and love to our neighbors in the Far East.

Mrs. A. J. Hagood in a temperance talk made an earnest plea, urging all missionary women to vote against liquor, and suggested that all churches sponsor a temperance contest among the young people. The World Outlook was ably presented by Mrs. A. L. Southerland and an offering was taken to place subscriptions in new societies.

Mrs. C. C. Weaver brought the message from the Council, giving the outstanding and important events of the great meeting of Southern Methodist women. She spoke of the wonderful messages from the prominent speakers present and of the travel talks of those who have recently visited our work in foreign lands. She told us of our newest missionary to Africa, Miss Lorena Kelly, urging each auxiliary to make a pledge on Miss Kelly's salary of $900.

After the societies represented had made their pledges it was found that $6368 had been pledged on conectional work and $360 on Miss Kelly's salary, with 16 societies not represented.

Mrs. N. S. Ogburn told of the Christians in Japan and the fine Christian qualities they possess.

The Christian social relations department was represented by Mrs. Onilee R. Brown, who spoke interestingly on the work of the department.

Goals for 1937 were given by Mrs. Weaver, who urged an increase in membership during the second quarter and the importance of all women of the church being enlisted in the missionary society.

Council certificates were awarded—Monroe two, Wadesboro one.

The 1936 meeting will be held in Monroe.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

FACING THE FUTURE

The Children's Home's 1936 graduating class is herewith presented. The class is unusually small, due to the placement of a number of its membership in other situations during their high school careers. The group does not include Fred Smith, who went to live with his mother a year ago but who graduated this year. Neither is the likeness of Bill Brooks presented since he is only graduting at the end of this week, he having had to go to the Reynolds high school summer school in order to complete his course.

The eleven members of this class have spent a total of 101 years at the Children's Home, a little over nine years per member. Each member of the class is anxious to do something worth while and thus be an assurance to themselves, a service to others and a joy to the Children's Home.

Macie Austin came to the Children's Home from Norwood January 12, 1925. She is now visiting in Stanly county, after which she will return to Winston-Salem for taking a course for becoming a beautician.

Hattie Blackwell enrolled from Cullowhee August 30, 1930. She is spending the summer in Charleston, South Carolina. In September she will enroll in the Western North Carolina Teachers College at Cullowhee for further training. Hattie expects to become a teacher.

Weldon Darnell was enrolled July 20, 1925, from Winston-Salem. He is at present acting as a counselor in the Mount Mitchell Camp for Boys at Burnsville. He expects to enter Duke University in September and is headed towards becoming an athletic director.

Lena Mae Davis was admitted June 28, 1924, she having previously lived near Asheville. She is at present taking a business course in Asheville preparatory for becoming a stenographer.

Mary Griffith entered from Mount Airy August 29, 1927. She is now enrolled in the summer sessions of Brevard College. She expects to prepare herself for teaching primary children.

Ruby Lee Jones entered from Greensboro July 15, 1921, fifteen years ago. She is at present looking after two lovely children in a mighty good home in Raleigh.

Blanche Owen came to the Children's Home October 14, 1928, from Haywood county. Blanche is now taking training in the Haywood County Hospital at Waynesville.

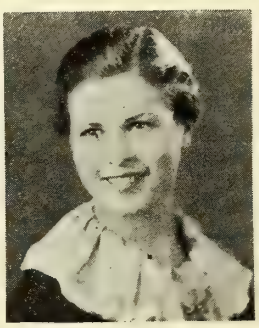
Rachel Sloan entered from Alexander county April 2, 1928. Rachel is still with us, serving as supply matron. She hopes to continue her business course and secure a stenographic position.

Dorothy Simmons came from Charlotte September 3, 1932. Dorothy is now located with relatives in Charlotte. She expects to go in training at the City Memorial Hospital, Winston-Salem, next February, she not being eligible for admittance earlier because of not yet having reached her eighteenth birthday.

Mary Summey came from Erlanger, near Lexington, August 11, 1926, following the death of her mother. After two years she returned to her father, he having remarried. She was readmitted into the Children's Home at the death of her father in 1931. Mary is now living at Forest City with relatives preparatory to entering college in September.

Eleanor Westall came from Black Mountain August 7, 1926. She is now living with relatives in Black Mountain and plans have been perfected for her going in training at Biltmore Hospital, Asheville, in early September.

Children's Home 1936 Graduating Class



Macie Estelle Austin



Hattie Bird Blackwell



Weldon Tolliver Darnell



Lena Mae Davis



Mary Griffith



Ruby Lee Jones



Blanche Rebecca Owen



Rachel Adeline Sloan



Dorothy Frances Simmons



Mary Elizabeth Summey



Eleanor Eulalia Westall

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

For the next few weeks I shall have very little space to write about my visits, since we are devoting most of the Orphanage page to publishing the letters of our graduating class.

* * * *

The Methodist Orphanage appreciates very much the efforts that many of its friends are putting forth to collect Octogan soap coupons. There is no better season than now to collect and send in tens of thousands of coupons from various charges throughout the conference. We are counting on all our friends to rally to our support along this line as well as along other lines.

* * * *

The first Sunday in July I had the privilege of worshipping with the Hope Mills congregation at the eleven o'clock hour where Brother C. P. Womack is pastor. In the afternoon I was at Tabor on the Steadman charge with Brother R. E. Atkinson. At each of these places I was glad to represent the Methodist Orphanage. I had never visited either of these churches before. It is my desire to visit many other churches during the summer and fall where I have never had the pleasure of representing the Orphanage.

* * * *

Mrs. Rives and the singing class left July 6 to fill engagements which will continue to the middle of September. I sincerely trust that the pastors and churches will make the visits of the singing class great occasions by having large and representative congregations from their entire charges. A number of the pastors and church members have written me that this year's sacred concert is decidedly the best that Mrs. Rives has ever given. I bespeak for Mrs. Rives and the class a most successful tour throughout the bounds of the North Carolina conference.

* * * *

As the time draws near for me to leave this beautiful place which has been my home for the past seven years, my thoughts turn to the many privileges and advantages I have had. We do not realize what a blessed home we have had until the time approaches when we must depart.

First, I want to say that I could not have had a better, more understanding man to take the place of father than our superintendent, Mr. Barnes. He is always kind and understanding in all our troubles as well as our pleasures. Mr. Barnes and his staff of workers deserve all the appreciation I can give them for making me into the girl I am today. May I not disappoint them for all the care and worries they have had over me.

We have a graduate nurse at our home who with the help of our Raleigh doctors have looked after my health with the best of care. We have never had any illness, physical or mental, which was not treated with the best of care, both medicine and otherwise.

To the teachers of the Orphanage school I wish to say "Thank you" for the education you have given me. I could not have had better, more understanding teachers than they, or any that I could have liked better.

I wish to thank the ladies' missionary society of Clinton, N. C., for providing me with beautiful, serviceable clothes twice each year. One of my greatest pleasures through the years has been to open the boxes they sent me. I only hope they realize what gratitude and appreciation I bear them, because I can never express it in words.

Not just to the people I have mentioned I wish to say thanks, but to all you friends of the conference who have made this home possible.

Christine Southerland.

* * * *

Even though I have lived at this Orphanage only a few years, I realize and appreciate the innumerable advantages which it provides for us. There are many opportunities which are not available from the outside, and the spirit of reverence, co-operation and loyalty between the boys, girls and faculty members make this an ideal home. The Christian atmosphere which surrounds our every day life is the predominant factor in the rearing of our children. Each and every child here is fully appreciative of the many benefits and opportunities that he receives.

I wish to express sincere appreciation and devotion to this Orphanage and all its friends and supporters for the maintenance of such a wonderful home for so worthy a cause.

I wish to show my own love and appreciation for our beloved superintendent, Rev. A. S. Barnes, who by his kindness and consideration has won the hearts of every person here. His keen understanding and his high and noble religious principles have made him loved by all.

I would like to show my gratitude to Mrs. Elise Clark and Miss Lillian Jordan for their noble and beneficial influence upon my life since I came here a few years ago. By my association with them I have been influenced into the path of righteousness and in-

(Continued on page 23)

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MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

MURFREESBORO ASSEMBLY

On July 20 our third Intermediate Assembly of the summer will be held on the Chowan College campus at Murfreesboro, N. C. This assembly is planned primarily for the Elizabeth City district intermediates and those of other districts in the northeastern part of the state, although the assembly is open to any intermediates in the conference.

The Chowan College campus offers a delightful setting for an assembly, and a nice swimming pool will add to the recreational part of the week's activities. A strong faculty has been provided to take care of the class work. We feel very fortunate in having Rev. B. B. Slaughter, presiding elder of the Elizabeth City district, as dean of the assembly. His experience in assembly work, his interest in young people, and his fine personality make him just the person to lead in our assembly program.

Since the printed program of this assembly was sent out a change has been made in one course. Rev. R. E. Walston, district director of young people's work of the Elizabeth City district, will offer the course "What Alcohol Does to Us" instead of the course "Choosing Our Heroes," as announced in the printed folder.

It was necessary to return the applications of many who wished to attend the White Lake Assembly on account of a lack of facilities for the large number who applied. We hope that those who could not get to this assembly will consider the possibility of attending the assembly at Murfreesboro, and, if the travel is not too great, will make plans to come there. We have plenty of room, a fine program, and are looking forward to a great assembly.

LET US KNOW

Fine reports are coming to the conference office concerning vacation schools held and Church School Day observances, and we are greatly pleased with and encouraged by these reports. If you have not yet reported for your church, we hope you will let us hear from you right away. We shall be glad to send vacation school report blanks on request. Send Church School Day offerings to Rev. C. K. Proctor, Oxford, N. C. Send items of interest with reference to any part of your work to the conference office.

TRAINING SCHOOLS

Reports from the young men sent out by our office for training school work indicate that some very satisfactory results are being achieved. They report that interest is good and a high type of work is being done. One unusual report received from R. S. Lee for his school at Mamers, Rev. J. V. Early, pastor, showed that out of an enrollment of 18 in the class, 18 received credit for the work done. In addition, there were several young people under the age limit who attended every class session and did the assigned work who could not receive credit on account of the age requirement.

The schedule of our instructors for the week of July 19 is as follows:

Enfield—W. D. Andrus, instructor. "Educational Work of Small Church."

Whitakers—R. S. Lee, instructor. Course to be decided.

Halifax—McMurray Richey, instructor. "Life of Jesus."

WHAT ABOUT MISSION PLEDGE?

Although we are gratified over the excellent report which our treasurer made concerning payments on our Young People's Mission Special for this year, we realize that there are still a few churches in the conference that have not paid their pledge in full. We are most eager that all these pledges be sent in to the treasurer, Miss Hilda Lee Heatwole, Burlington, N. C., before August 1, at which time the books for this year will be closed and the new treasurer will begin her work. If you have not paid your pledge, will you not send it at once to Miss Heatwole? We are counting on you!

ATTENTION, BOARD CHAIRMEN

A new leaflet, The Board of Christian Education in the Small Church, (No. 504-B) is just off the press. As chairman of your board you have without doubt realized the importance of the work of a board of Christian education is called upon to do. This leaflet offers suggestions as to how the work of your church can be carried on more effectively. This leaflet is free and may be ordered in any quantity needed from General Board of Christian Education, 810 Broadway, Nashville, Tenn.

SPECIAL SERVICES AT CARY

Special young people's services were held in the Cary church every night last week, under the leadership of the pastor and his wife, Rev. and Mrs. B. F. Boone. On Monday evening the services began an out-of-doors vesper service. On Tuesday evening the presiding elder of the Raleigh district, Rev. J. H. Barnhardt, was the speaker. Mrs. Earl Brian brought a message to the young people on Wednesday evening, following which an informal social hour was enjoyed on the church lawn. The district director of young people's work, Rev. C. W. Robbins of Raleigh, was the speaker for Thursday evening, and the closing consecration message was brought Friday evening by Rev. E. C. Few of Raleigh. There was a good attendance at each of these services, and the interest shown by the young people was most inspiring.

RESOLUTIONS ADOPTED BY THE LOUISBURG ASSEMBLY

The following resolutions were adopted by the assembly:

We, the members of the Young People's Assembly of 1936 wish to go on record as making the following resolutions:

1. That to Mrs. Earl W. Brian, our beloved director, we wish to express our love and our sincere appreciation of her untiring efforts in our behalf. We regret very much that she is leaving the conference work. We wish her to know that our love will follow her and we intend to claim her still as our own.

2. To Rev. Walter Towner, our General Board representative, who has endeared himself to us all, we express our appreciation for the help and inspiration of his presence.

3. To the speakers, including our own Bishop Paul B. Kern, and our distinguished visitor, Dr. Enmei Yue, we wish to express appreciation for the inspiration that has come to us during these days together.

4. To our dean, Rev. J. G. Phillips, and our executive secretary, Rev. R. W. Bradshaw, who have given their time, thought, and prayer not only during the assembly, but throughout the entire conference year that this assembly might mean much for young people of the North Carolina conference, our heartfelt thanks.

5. To the faculty and staff who have labored so diligently, that we might be better workers, goes our sincere gratitude.

6. To the officers, headed by our president, Netta Cook Robertson, who had so large a share in making our assembly a success, we express our heartfelt gratitude.

7. To Mr. and Mrs. Walter Vassar we wish to express our sincere gratitude for their skillful leadership of our music.

8. To our host church and Louisburg College our appreciation for the many things they have done to make our stay pleasant and comfortable. Our appreciation goes also to the janitors whose work has added to the success of the assembly.

Last, be it resolved that the work of this assembly shall not end with its closing, but that the inspiration gained here shall find expression in our increased efforts for more effective work.

Eve Gantt, Publicity Supt.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

CATAWBA COUNTY TRAINING SCHOOL

Leaders from First church, Newton, Maiden and from the Catawba charge met for six evenings to study "The Missionary Education of Children" and "Guiding Young People in Worship." W. M. Smith, Geo. W .Clay and R .E. Hunt brought their leaders and joined with them in studying ways for the improvement of work with their children and young people. Dr. J. W. Young and Brother R. P. P. Wilkinson, general superintendents at Newton and Maiden, also attended every session of the school.

TRI-CITY TRAINING SCHOOL—LEAKSVILLE, SPRAY, DRAPER

The Tri-City training school for Christian workers was held in the Spray Methodist church the last of May with courses on "The Missionary Education of Children," "Senior-Young People's Department Program" and "Teaching Adults," taught by Miss Corinne Little, Mrs. J. F. Kirk and Chas. W. Phillips. While attendance was not quite up to the record of last year when this group had one of the best three-teacher schools in the conference, the report indicates that fine results were realized.

MAIN STREET, REIDSVILLE

Information received indirectly in conference office is to the effect that the rebuilding of the church school plant is moving along at a rapid rate. Main Street church school expects to occupy its new quarters by conference with all bills paid. Brother H. G. Allen is completing his third year, during which time he has proved to be an aggressive and constructive leader.

EDEN CHURCH, STOKESDALE CHARGE

The presiding elder of the Greensboro district has used the conference staff consistently in his district this year. Special emphasis is being given to the cause of Christian education in the third quarterly conference. A visit to Eden church in May revealed a beautiful stone church well equipped for a full program of Christian education. Brother J. E. B. Houser is serving his first year as pastor of this good country church.

A BRIEF VISIT TO ASHEBORO, WHITE'S CHAPEL AND MT. SHEPHERD

It was a pleasure to visit the church school in Asheboro and see W. A. "Red" Underwood presiding as general superintendent. When I knew Underwood in college he impressed me with his ability to read French. He seemed to be equally as efficient in running a church school.

Following the Sunday school hour at Asheboro it was my privilege to present the cause of Christian education to a large congregation at White's Chapel, where A. A. Lyerly is pastor, at 11 o'clock and at Mt. Shepherd's with Odell Brown at two o'clock in the afternoon. A full day! Yes, the presiding elder of the Greensboro district is keeping us busy this year!

VACATION CHURCH SCHOOLS

Park Avenue, Salisbury

Workers at Park Avenue, Salisbury, have completed a vacation church school which lasted two full weeks. The program presented before the entire church on the closing day gave an indication of the fine activities provided during the school.

Coburn Memorial, Salisbury

Coburn Memorial is again offering the privileges of a vacation church school to all departments in the children's division and to a group of intermediates. Coburn had a successful school last year and the leaders anticipate better results this year.

J. R. Duncan, Marshall

Brother J. R. Duncan, Marshall, reports that his school had an enrollment of 87 with an everage attendance of 68. Twelve officers and teachers had charge of the work and four churches participated, providing fine, wholesome activities for the children.

Chadwick, Charlotte

Brother T. H. Swofford reports a vacation school with 153 pupils attending for a period of two weeks. Thirteen leaders gave their time and were benefited by the experience as well as the pupils. The total cost of the school was $7.50, which was paid by the local board of Christian education—another board that is on the job.

M. Q. Tuttle, Granite Falls

The pastor at Granite Falls reports that three courses were given reaching 56 children. The classes were for beginners, primaries and juniors.

Other Reports

Many vacation schools are now being held throughout the conference. The conference staff members are always happy to have reports with interesting bits of information about the success of the venture. Free guidance materials are still available for those persons holding a school late in the summer.

CHURCH SCHOOL DAY

Rolling P. Gibbs, Sandy Circuit

"As a whole the Church School Day programs did much good in the five churches. Three were much better than the other two. The offering for all the churches was considerably more than I had expected. The total was $6.86, the largest offering from one church being $1.75.

"From this experience I believe that similar programs more often would be a great stimulus to members of the several church schools. That individuals take an actual part in a definite work or worship of the church means added interest for those persons. Several were on the programs who had never served in such capacity before and they really received more benefit from the services than anyone else, unless perchance it was the pastor.

"One great benefit such programs give is to help rural churches become conscious that they are a part of a great connectional Methodism. Right there is an outstanding need in small rural churches: that of realizing that the world is a parish of Methodism and not just one or a half dozen communities."

MARSHVILLE CHARGE

For several weeks the extension secretary has been out in the field teaching. Two weeks were spent with Rev. J. C. Grose and the good people of Marshville and Wingate. This is Brother Grose's third year on the charge and some very constructive work is being done.

One of the most successful charge-wide days that I have attended anywhere was that held at Marshville on the fifth Sunday. Every church on the charge was well represented and an excellent program was rendered under able leadership of the charge lay leader, Pearl E. Greene. A charge-wide day every fifth Sunday has real possibilities and I believe more of our pastors could use the fifth Sunday to great advantage in this way.

BALL'S CREEK

The next week was spent with Rev. H. M. Wellman at Pisgah church on the Ball's Creek charge. Many of the pupils were related to the teacher and a most enjoyable week was spent among these uncles, aunts and cousins. The educational work of the church was studied, noting its strength and weakness. As a result of class study and discussion, the group decided that a board of Christian education would be organized, a vacation church school would be held, and a survey of the entire community made.

Under the capable leadership of Rev. H. M. Wellman we expect to see the various churches of the Ball's Creek charge organized and doing their work more effectively in the coming months.

Sunday School Lesson

JULY 19

By Prof. Rollin H. Walker

Social Service in the Early Church

Scripture: Acts 4,:32-35; 2 Cor. 8:1-9

Pentecost awakened the disciples of Jesus to a sense of their spiritual unity. It made them see that they were not merely a group of men gathered together with a common interest, but they were organically related to one another as are the parts of the human body. In Christ they were one, and they could not exist as vital Christians unless they continued to draw inspiration, encouragement and wisdom one from another. They soon began to realize that, great as was the enduement of the Holy Spirit, power did not come to each of them exclusively through a private wire from heaven. Every Christian indeed had a measure of direct and original inspiration, but many of God's messages must be received over the wires that came to other members of the church, and the only safety from error was through the closest relations of mutual exchange.

And then by a divine instinct they realized that this spiritual interdependence and unity implied comradeship on the physical and economic plane. They must eat together as well as worship together. In the early church the communion service was more than a ceremony where the wine and the wafer were passed. It came at the end of a common meal where hungry, hard working men found satisfaction and refreshment. If anyone was too poor to make his contribution to this common meal, he was nevertheless welcome. And this sharing was a sacrament as well as the passing of the cup. Thus the church became not merely an association for common worship, but what we would now call a luncheon club. And the poor were not only welcomed at the table of the Lord, but their other needs were supplied. Men shared their goods as one shares his own family.

Before long, however, when the first glow of revival subsided, friction began. There arose a murmuring of the Grecian Jews against the Hebrews because their widows were neglected in the daliy ministration. Nationalism, that old enemy of human brotherhood, began to show its head. The Jews raised in Palestine tended to herd by themselves, and the Jews brought up under the influence of Greek and Roman culture formed another group. But the spirit of Christ triumphed, and it is interesting to note that the names of all the committee of seven who were appointed to make things right were Greek names. Evidently the Hebrews made honorable amends for any injustice.

The next forward step came from the Gentile churches. They sent from Antioch a liberal contribution to relieve the famine sufferers in the church at Jerusalem. For Greeks to send money a long distance to save starving Jews was a great advance.

Some have said that the poverty of the church at Jerusalem was a direct result of their communism at the beginning. There may be some ground for this. If it was, the results were not wholly bad, for the suffering that they endured through their generosity challenged the whole world brotherhood to help them, and thus the church was bound together, and the Christians in Jerusalem who stressed the letter of the old law were kept by the generosity of their Greek brethren from branching off into a disastrous schism.

But there is great doubt as to whether the communism of the Jerusalem church had anything to do with their poverty. Even today pious Jews at Jerusalem are supported by collections all over Jewry. Jerusalem by its location is prevented from being a city where one can make much money. Business today, as then, is largely the running of boarding houses for the pilgrims. And as the Christians were at once cut off by the fanatical Jews from all the benefits that come from association with the religious authorities, and as pilgrims would boycott their rooming houses, it is easy to see how hard it was for them to support themselves. It would be a little like the effort of a Protestant to do business in Vatican City.

Later on the church found that Christian generosity was liable to be abused just as our government relief measures have been abused. And we read in Second Thessalonians, "If any will not work, neither let him eat." Widows are to be supported by their own families where possible, that the church may not be burdened, and no widow is to be placed on the pension roll who is under sixty. This did not mean necessarily a declining generosity, but simply added wisdom as the result of experience (1 Timothy 5:1-16).

All over the Roman world the boycott which Christians experienced from their enemies impelled them to the closest unity in all things. In another sense the church today is being driven into Christian co-operation along economic lines by a common enemy. That enemy, of course, is Communism. The prophetic minds of the church realize that the present class distinctions and the present economic order are crumbling before the bombardment of the proletarian army, and any man with half a prophet's insight knows that unless within the present social order the church stands as a brotherhood of sharing disciples, intensely anxious for a decent opportu-

(Continued on page 23)

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2 He maketh me to lie d green pastures: he leadeth m the still waters.

NORTH CAROLINA CHRISTIAN ADVOCATE

Children's Storyland



THE FOURTH ON BLUECAP

By Mabel S. Merrill

At last Clyde Summers and his sister Lillian knew they were lost. They had been wandering for hours in the woods on the side of Bluecap Mountain and now they had come out suddenly at the top.

"All these lumps and hollows and rocks and bushes get a fellow mixed up," muttered Clyde. "Can't tell whether he is going up or coming down, half the time. Now we've got to go 'way back and it'll be dark long before we get there."

"Then we must stay here," cried Lillian. "We should just get more lost than ever if we started off again through those thick woods. Besides, we might meet that old bear we saw a while ago. And you said the thing crying in the ravine over there was a wildcat."

She was crowding back tears as she looked at her brother. It would be dreadful to spend the night on this wild mountain, but it would be worse to try to get home. It was plain that Clyde was of the same mind, but, being ten years old, he put on a bold look and began to whistle.

"I suppose the folks won't come to look for us because they thought we were going to Aunt Edith's to stay the night. She didn't know we meant to come, so she won't think anything about us either. Well, it won't hurt us to sleep on this ledge, I guess."

Lillian shivered. "It wouldn't be so bad if we didn't have to miss the fireworks and fun this evening. We haven't had any fun yet and it's the Fourth of July. O dear! I'm hungry, and Aunt Edith will be sure to have strawberry ice cream because it's a holiday.

Aunt Edith's house stood on a hill overlooking the village. Her front porch was the best place in town from which to see the fireworks. Clyde wished with all his might that they had not come up on the mountain to look for strawberries. It was too bad to be lost in the woods all day on the Fourth! And he could hear that wildcat again down in the ravine.

Clyde looked and his eyes grew wide. Among the rocks some yards away there was a deep pool of water left by the rains. To this pool a great bird had come down. Straight into it he had plunged and was dipping his head and splashing with his wings.

"It's a bald eagle," whispered Clyde, "our own American bird, the very fellow that's on our coins, you know—emblem of our country."

Lillian caught her breath. For a moment she forgot that she was frightened and hungry and cast away on the top of a wild mountain.

"Oh, Clyde, how lovely! I never expected to see an eagle so near. Why, he has come to help us celebrate the Fourth! Down in the village they have fireworks and ice cream, but up here we have a live American eagle all to ourselves."

They sat watching the beautiful bird as he finished his bath and sat on a point of rock to preen his feathers. With the last rays of the sunset making a shimmer of gold about him, he was a splendid sight.

The two children turned as a shadow fell across the rock where they sat. A figure, moving as noiselessly as an Indian, had stepped out of the bushes. It was a big boy in woodsman's dress with a rifle in the crook of his arm. Clyde knew him—Neal Ferris, son of a trapper who lived on the other side of the mountain.

Clyde's first thought was that here was some one who could show them the way home. Neal Ferris knew every foot of the great woods on Bluecap. But—what did he mean to do with that rifle? He was raising it slowly, his eyes on the eagle at the edge of the pool.

Clyde jumped to his feet with a shout and the big bird flew to a distant tree.

Neal whirled angrily on the smaller boy. "There now, you've scared him away. You did it on purpose, too."

"No, I didn't," said Clyde earnestly. "I jumped and hollered because I was scared myself, for fear you would hurt him, you know. Suppose your gun had gone off with him so near?"

Neal stared, but the little boy's face was the picture of innocence. Clyde was president of the junior bird club in the village and had grown so interested in his feathered friends that he could not believe any one would harm them intentionally—not even Neal the hunter. Neal was just a big tease; he had been making believe he was going to fire that gun!

"Neal hunts big game," was the boy's thought. "He wouldn't hurt a bird."

"He's such a lovely bird," Lillian added"He is the American eagle, too, and it's the Fourth of July."

Neal scowled. These two kids were making fun of him, he decided.

"I don't see what its being the Fourth has got to do with it," he growled. "Say, what are you youngsters doing up here, anyway? You're lost, that's what you are, and serves you right for being so fresh."

Lillian's head dropped at the unfriendly tone. She had been hoping this big fellow would help them to get home down through the woods.

Neal looked from one to the other, then he said to Clyde: "Look here, if you'll say you're sorry you scared my game off, I'll take you home all right. Only you'll have to promise not to do such a trick again. Come, now, say you're sorry. If you don't, I'll run and leave you here."

Clyde, understanding at last, looked up into the big fellow's scowling face. "I can't say I'm sorry because it wouldn't be true. Anyhow, the eagle is safe."

Neal looked hard at the children for half a minute, then he turned and went crashing down the mountainside so fast that he was out of sight in a minute. "If a bear gets you, don't blame me," he shouted back as he disappeared.

Clyde and Lillian found a bed of lichens that seemed dry and fairly soft, though Lillian said they were too wrinkly. It was dark by this time, and they were soon asleep in spite of the cold. The nights were all cold on Bluecap, even in summer.

They were awakened after a while by the long wailing of the wildcat in the glen. It sounded much nearer now, but they had not time to be frightened, for there beside them stood Neal Ferris and his old gray mule.

"Come on," ordered Neal, "Trix can go anywhere a goat can and she'll carry you all right. You'll get home in time for the most of the fireworks in the village. Soon as I got over my mad spell, I knew I couldn't leave you here. All aboard now."

He turned to peer into the darkness towards the mountain top over which the great bird had sailed away.

"The old eagle has a nest over there somewhere, but I shan't trouble it. Come to think of it, I'm an American, too."—Zion's Herald.

OYEZ! OYEZ!

Silly, silly, silly,
Such a dear old silly mother!
Doesn't know that me an' Billy
Got to laugh or else we'll smother!

She calls it giggle—
Doesn't know it's lots of fun!
Doesn't know that when we wiggle
It's just because we need to run!

Please, won't someone tell her—
'Cause I'm sure she doesn't know—
That the way to hold a fella
Is just to simply let him go!

—Henrietta R. Smedes.

North Carolina Christian Advocate

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July 9-19—Corbin, Ky.
July 23-August 2—Wilmore, Ky.
August 3-16—Mendon, Ohio.
August 18-23—Balls Creek Camp, N .C.
August 28-September 6—Salem, Va.
Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
THIRD ROUND

July
Siler City, First Church, 11 19
Moncure, Osgood, 3 19
Pittsboro, Pleasant Hill, 11 25
Bahama, Mt. Tabor, 11 26
Andrews-Massey, Soapstone, 3 26
Duke's Chapel, 7:30 26

August
South Alamance, Clover Garden, 11 2
Lakewood, 8 2
Trinity, 8 4
West Durham, 11 9
Stem, Robert's Chapel, 3 9

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

July
Chowan, Evans, 11 and 1 18
Roper, Mackey's, 11 19
Columbia, Holly Grove, 3:30 and 8 19
First Church, Elizabeth City, 8 22
Aulander, Roxobel, 11 and 1 25
Hertford, 11 26
Williamston, Holly Springs, 3:30 26
Windsor, 8 26

August
Swan Quarter, Epworth, 11 and 1 1
Stumpy Point, 11 2
Mattamuskeet, Bethany, 3:30 2
Belhaven-Pantego, Bethany, 8 2
City Road, 11 9
Gates, Philadelphia, 3:30 9
Elizabeth City, First Church, 11 16
Perquimans, New Hope, 3:30 16
Washington, First Church, 11 23
Bath, Wares, 3:30 23

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

July
Rowland, Centenary, 11 19
Goldston, Cumnock, 3 19
Broadway, Memphis, 11 26
Aberdeen, Roseland, 3 26
Glendon, Fair Promise, 8 26

August
Raeford, Parkers, 11 2
Red Springs, Centenary, 3 2
Rockingham, 8 2
Parkton, Marvin, 11 30
Maxton, 8 30

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
THIRD ROUND

July
Oriental, Kershaw, 11 19
Pamlico, Alliance, 3:30 19
Riverside-B'ton, Riverside, 8 19
Seven Springs, Zion, 11 25
Kinston, 11 26
Pink Hill, Woodington, 3:30 26
Straits-Harlowe, Tuttle's Grove, 11 31

August
Newport, Bethlehem, 11 1
Greenville, 11 2
Aurora, Bonnerton, 3:30 2
Grimesland, Wharton's, 11 16
Vanceboro, Chapman's, 3:30 16
Goldsboro Ct., Salem, 11 21
Goldsboro, St. Paul, 8 21
Morehead City, 11 23
Atlantic, Sea Level, 3:30 23
Beaufort, 8 26
Mt. Olive-Claypso, Calypso, 8 28
Mt. Olive Ct., Bethel, 11 29
Fremont, Yelverton, 11 30
Pikeville, Mt. Carmel, 3:30 30

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

July
Fuquay, Cokesbury, 11 19
Erwin, Angier, 5 p. m. 19
Cary, night 19
Oxford, night 22
Bailey, Mt. Pleasant, 11 26
Garner, night 26
Raleigh, Central, night 29

August
Oxford Ct., Shady Grove, 11 1
Four Oaks, Saunders, 11 2
Manners, 3 2
Lillington, Parkers Grove, 3 9
Princeton, Micro, 11 16
Benson, Elevation, 11 23
Lillington, Parker's Grove, 11 30

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

July
Conway, Severn, 11 19
Northampton, Rehobeth, 3:30 19
Roanoke Rapids, 8 19
Rosemary, New Hope, 3:30 26
Seaboard, Sharon, 8 26-27

August
Rocky Mount Ct. 2
Enfield, Central Cross, 3:30 2
Halifax, Ebenezer, 8 2
McKendree, Conetoe, 11 9
Tarboro, 8 9
Stantonsburg, 11 16
Farmville, 8 16
Walstonburg, 11 23
Clark Street, 8 23
South Rocky Mount, 11 30
Spring Hope, ... 30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

July
Town Creek, Delco, 11 19
Tabor City, Zion, 3 19
Garland, Epworth, night 19
Fairmont, Bethesda, 11 26
Lumberton Ct., Buies, 3 26

August
Shallotte, Sharon, 11 2
Southport, night 2
Burgaw, Watha, 11 9
Faison-Kenansville, Friendship, 3 9
Warsaw-Magnolia, Magnolia, night 9
Brunswick, Union, 11 16
Carvers Creek, Council, night 16
St. Pauls, Regans, 11 23
Scott's Hill, night 23

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
THIRD ROUND

July
Fairview, Sharon, 11 19
Saluda-Tryon, Tryon, 8 19
Central, 11 26
Black Mountain, 8 26

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

July
Polkton, Wightman, 11 19
Peachland, Fountain Hill, 2:30 19
Monroe, Central, 11 26

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

July
Belwood, Palm Tree, 11 18-19
South Fork, 3 19
Crouse Ct., 11 26
Lincolnton Ct., Marvin, 3 26
Gastonia, Bradley Memorial, night 26

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

July
West Market, 11 19
Bethel-Grace, 7:30 19
Proximity, 11 26
Summerfield, 3 26
West Greensboro, 7:30 26

August
Calvary, 11 9
Stokesdale, Mt. Tabor, 3 9
Glenwood, 7:30 9
Asheboro Ct., 11 16
Cedar Falls, 3 16
Coleridge, 7:30 16
Reidsville Ct., Salem, 11 22
Ruffin, Hickory Grove, 3 22
Pleasant Garden, Bethlehem, 11 23
Carraway Memorial, 7:30 23

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Wesley Memorial, 11 30
Farmer, 3 30
Randolph, 7:30 30

September
Ramseur, 7:30 2
Randleman, 11 6
Jamestown, 3 6
Centenary, 7:30 6
Main Street, 11 13
New Hope, 3 13
Asheboro, First Church, 7:30 13

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
THIRD ROUND

July
North Wilkesboro, 11 19
Yadkinville, 3 19
Dobson, Siloam, night 19
Mt. Airy, Central, 11 26
Pilot Mountain, Whitakers, 3 26
Madison, night 26

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

July
Dudley Shoals, Cedar Valley, 11 19
Ball Creek, Friendship, 3 19
Mooresville, Central, night 19
Highland-Rhodhiss, Rhodhiss, 10 and 3 26
Bethel-Fairgrove, Bethel, 11 26
Hudson, Hudson, night 26

August
Mount Zion, 11 2
Maiden, night 2
Statesville, Race Street, 11 9
Elmwood, Cleveland, night 9
Hickory, Westview, 11 16
Lenoir Ct., Gamewell, night 16
Ball Creek Camp Meeting, 11 23
Shepherd, Wesley, 3 23
Mooresville, Broad Street, night 23
Mooresville, Jones Memorial, 10 30
Mooresville Ct., Triplett, 11 30
Hiddenite, Rocky Spring, 3 30
Stony Point, night 30

September
Olin, Olin, 11 6
Cool Springs, Rose Chapel, 3 6
Taylorsville, night 6
Lenoir, First, 11 13
Whitnel, night 13
Catawba, Concord, 11 20
Statesville Ct., Bethel, 3 20
Newton, night 20
Granite Falls, 11 27
Hickory, First, night 27

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

	July
Cullowhee, 11	19
Junaluska, 11	26
Hayesville, Myers Chapel, 3	26
Murphy Ct., Peachtree, night	26
	August
Bethel, Bethel, 11	2
Macon Ct., Union, night	2
Brevard, 11	9
Brevard Ct., Rosman, 3	9
Canton, night	9
Jonathan, Shady Grove, 11	16
Waynesville, night	16
Whittier, Whittier, 11	23
	September
Fines Creek, Fines Creek, 11	6
Dellwood, Balsom, 3	6
Murphy, night	6
Crabtree, Mt. Zion, 11 and 11	12-13
Clyde, Liberty, 3	13
Franklin, night	13
Andrews, 11	20
Murphy Ct., 3	20
Glenville, Glenville, 11	27
Highlands, Clear Creek, 3	27
Sylva, night	27

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

	July
Davie, Liberty, 11	25
Forsyth, Mt. Tabor	26
Advance, Cornatzer, 3	26
Cooleemee, night	26
	August
Doubs, New Hope, 11	2
Lewisville, Sharon, 3	2
Ardmore, night	2
Denton, Clarksbury, 11	9
Trinity-Bethel, Trinity, night	9
Lexington, First, 11	16
Linwood, Linwood, 3	16
Erlanger, Erlanger, night	16
Centenary, 11	23
Farmington, Smith Grove, 3	23
Central Terrace, night	23
Thomasville, Main, 11	30
Thomasville Ct., Unity, 2	30
Burkhead, night	30
	September
Welcome, Midway, 11	6
Reeds, 3	6
Kernersville, night	6

METHODIST ORPHANAGE

(Continued from page 17)

spired to accomplish something worth while in life. In all my actions in later life, if they be noble or noteworthy, they may be traced largely to my association with these righteous and upstanding ladies and all the other faculty members. To these also I wish to give my love and thanks for their many services.

To the doctors of Raleigh, who have rendered such valuable and beneficial service to the Orphanage, I shall always have a feeling of devotion and indebtedness.

To the many generous supporters of the Orphanage I shall always remain deeply obligated because I realize the many advantages and opportunities made possible through their generosity and often sacrificial donations to this —our home. R. E. Marlowe.

SUNDAY SCHOOL LESSON

(Continued from page 20)

nity for all men, it will go down just as the Russian church went down in the Soviet revolution.

Our problem, then, in a word, is to stand a sharing brotherhood, inspired by faith in God and the Spirit of Christ, as over against the setting up of a communistic state established by violence, and based on materialism and the denial of the eternal verities of religion. A new Pentecost is absolutely necessary to give us the insight and the daring to meet the challenge.—Christian Advocate.

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IN MEMORIAM

WILSON — Mrs. Elizabeth Frances Jarrell Wilson was born December 5, 1869, in Surry county, N. C., and died at her home at The Hollow, Va., June 22, 1936, making her stay on earth 66 years, six months and 17 days. Mrs. Wilson was converted and joined the Hunter's Chapel Methodist church in 1892 and remained a devout and loyal member until death. She was married to Rev. G. M. Wilson June 22, 1899, and to this union were born four children—two sons who preceded her in death several years ago and two daughters who now survive, namely, Miss Ethel and Miss Fannie Wilson, both of The Hollow, Va.

She and her good husband made their home the preacher's home. We all miss her so much, but soon hope to meet her again. May our dear heavenly Father comfort the dear husband and daughters, sisters, brothers, nieces, nephews and many sorrowing friends, and help to emulate her life of faith.

G. B. Gwyn.

RESOLUTIONS OF RESPECT

Whereas, God in his wise providence has seen fit to remove from our midst our pastor and co-worker, the Rev. R. J. Lough; therefore be it resolved:

First, That we, the members of the woman's missionary society of Ebenezer M. E. church of the Currituck charge, bow in humble submission to the will of Him who doeth all things well. His presence and influence will be greatly missed; yet his Christ-like spirit may ever abide with us and all who loved him, inspiring us to live closer to our Master, so that we may meet him in the great beyond.

Second, To the bereaved family we extend our heartfelt sympathy and pray that they may be comforted by the assurance that all is well with this departed child of God.

Third, That a copy of these resolutions be sent to the N. C. Advocate, a copy to the bereaved family, and a copy be spread upon the minutes of the society.

Mrs. L. N. Hampton,
Mrs. W. P. Wright.

POSTELLE — Funeral services for Mrs. J. C. Postelle, Lenoir resident who died at four o'clock Sunday, June 28, while visiting her daughter, Mrs. S. S. Wearn, in Charleston, S. C., were conducted in the First Methodist church of Lenoir. Rev. J. S. Hiatt, pastor of the church, was in charge of the service, assisted by Rev. J. M. Downum of Boone.

Mrs. Postelle, who was 75 at the time of her death, had been a resident of this county for many years, and made her home here with her daughter, Mrs. Carl Weaver. Her husband passed away about six years ago.

Interment was made in the Belleview cemetery June 30.

Surviving Mrs. Postelle are three sons, J. A. Postelle of Charlotte, C. P. Postelle of Birmingham, Ala., and W. W. Postelle of Deeds, Ala.; two daughters, Mrs. Carl Weaver of Lenoir, and Mrs. S. S. Wearn of Charleston, S. C.; two sisters, Mrs. Joseph Wright of Rogersville, Tenn., and Mrs. Charles Eaton, Bluefield, W. Va., besides 12 grandchildren.

JONES—Thomas Oldham Jones of Yanceyville, N. C., was born in Caswell county, February 8, 1903, and departed this life in Memorial Hospital in Danville, Va., December 4, 1936. He was the son of the late T. O. Jones and Mrs. Sallie Jones. At the early age of 12 or 13 Tom was converted and joined the Methodist church, to which he was faithful to the very last. He was for many years a steward in the Yanceyville Methodist church; was treasurer of the church and Sunday school; was Past Councilor of the Bartlett Yancey Junior Order; a graduate of Bartlett Yancey high school, and a young man of sterling qualities. To know Tom was to appreciate his true worth. He was right hand man to the pastors appointed to serve the Yanceyville charge, and was never too busy to render every service within his power. The church and community are poorer by the sudden going of this faithful man, yet we shall not mourn, for we feel that because of his faithfulness and service here our Master has called him to a higher service around the throne.

Ivey T. Poole,
Former Pastor.

IN MEMORIAM

As we, the co-workers of one whose memory is held sacred by every member of this quarterly conference, assemble for the first time since the passing from our midst of our beloved friend and brother, Dr. Charles Sidney Tate, we desire to pause and remember with love and appreciation this loyal and faithful member of our church and its official board.

While the ray of the setting sun of life and the hand of disease had reminded us that he was entering into a well deserved rest, our hearts are saddened at the separation and at the loss of his presence.

The memory of Dr. Tate's life of service as he carried sunshine and the spirit of the Great Physician into the homes of hundreds of our people during the past forty years, the faithful and loyal service he rendered our church which he loved so well are precious to us.

We want to here make record of our appreciation and to extend to the members of his family, who we are delighted to believe will carry on the great work Dr. Tate has begun, our love and sympathy.

Ramseur-Franklinville Charge,
Ramseur Church,
V. C. Marley, Sec.

IN MEMORIAM

(Written by W. B. Sprinkle in memory of Kenneth Earl Sprinkle, age two years and ten months, who left us Easter Sunday as the day was drawing to a close and made the homeward journey back to God.)

"A SILENT VOICE"

When I rise at break of day,
The kiddies are sleeping in their usual way.
I build the fires, then sit down to wait
For a small voice that seems to be late.

I've waited and waited all day in vain
For a voice that will not call again,
Saying, "Daddy, come and get me, please,
And hold me again upon your knees."

But listen, I seem to hear a sweet voice say,
"Grieve not, daddy, I'm not so far away;
I've only gone away a while to play
Where flowers bloom and it's always day."

Where he is gone we do not have to guess,
For we know he is in that sweet land of rest.
Some day, it may be soon or late,
I hope to meet him at the Pearly Gate.

Atheism is the result of ignorance and pride, of strong sense and feeble reason, of good eating and ill living.—Collier.

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Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, JULY 23, 1936 Number 30

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The Cry For Prophets

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O timorous Church of Christ! cease counting your gains and losses:
The Future, imperiled, is calling, with the voice of a million crosses!

Calling for faithful prophets and seers to rise up and prophesy—
To kindle a fading vision afresh, lest a visionless people die.

Our sins are many, our needs are sore; O prophets, show us the roll—
Take up the scales of God once more and weigh the things of the soul.

Point not alone to the patriarchs for the leading we need today.
Scrolls of the ancients we cherish, but the prophets must lead the way.

Waits the importunate world for a word to quicken its heart again;
Then speak, O Church, and rekindle the faith in a world of despairing men.

—Marshall Wingfield, in The Evengelical Messenger.

SAVE JUNALUSKA CAMPAIGN!

W. A. LAMBETH, Director
Wesley Memorial Church
High Point, N. C

S. C. KIRKMAN, Treasurer
Care of Wachovia Bank and Trust Company
High Point, N. C

ANOTHER FIVE THOUSAND DOLLARS!

Still they come! A distinguished and liberal family adds another five thousand dollars to the other two family contributions of equal amounts. Great encouragement this!

Quotas Subscribed!

On last Tuesday the Reverend W. C. Merritt of Benson wired as follows: "Junaluska fund assured. Check follows on time."

S. C. Kirkman, treasurer, has received a check of $325 from Ray R. Sisk, treasurer of Central church, Shelby, this representing a full quota. A hand-wave of appreciation to Mr. Sisk, Brother Courtney, the pastor, and Mr. Hoey, the teacher of the Men's Class there!

A Challenge!

A sturdy and loyal Methodist of Concord has offered to give $500 to the Campaign, provided ninety-nine other Methodists in North and South Carolina will give a like amount.

Brother preachers, please help me find the other ninety-nine!

Quotas Raised

Rev. F. J. Stough, Spindale, N. C., wrote Bishop Kern last week as follows:

"We raised our quota for Lake Junaluska yesterday and it will be sent to S. C. Kirkman right away."

On last Sunday, Main Street, Thomasville, raised its quota in full. In addition to the quota, already six hundred dollars has been paid or pledged by two indviduals of that church. Hoo-ray for Dwight Ware, the pastor!

Last Monday the director received the following wire from Rev. W. L. Clegg, Bethel, N. C.:

"Bethel's quota of $126 mailed today."

Congratulatons!

Methodist Congregations, Please Raise Your Quotas at Once!

Junaluska cannot possibly be saved unless our congregations raise now and send in at once their quotas. If every congregation and every preacher will now rally around the flag of Junaluska, our Assembly grounds can and will be saved! W. A. Lambeth, Director.

"Save Junaluska Sunday"

From many sources have come requests that we name a certain Sunday on which our people shall make an offering to "Save Junaluska." I am, therefore, naming Sunday, August 2, for that purpose. If any pastor desires to use the Sunday preceding he may do so, of course, but let us have your check mailed to S. C. Kirkman, Treas., Wachovia Bank, High Point, N. C., not later than August 3.

The campaign is going well and we are hopeful. Our people are facing the situation with fine spirit and with your help victory is in sight. Paul B. Kern.

"FOR JUNALUSKA AND LAMBETH"

That is the battle cry of the Wesley Memorial church at High Point in these days of Methodism's crisis. Our enthusiasm soars at the encouraging words of our leaders. Last Sunday at this church was designated as "Save Junaluska Day," and was marked by a well-executed program. The Adult Division of the church school had presented to them a well worked out program geared to instruct the minds of all as to the noble and constructive work that has been done, that is being done, and that will be done in the interest of Christian character at Junaluska. The program was effectively worked out by Wesley Memorial's director of Christian education, Miss Clarice Bowman. The morning's worship in the church was built around the theme—"Junaluska, her great work and critical need." An offering in the interest of Junaluska was taken at the close of the sermon with glorious results. Wesley Memorial went over the top as usual—but 'way over! The spirit in which the gifts were made was noteworthy. One lady admitted that she came prepared to give one dollar, but was so moved by the service that she gave twenty-five. One member of the congregation wrote on his envelope in an uneven scrawl, "I give my dinner—gladly," and enclosed was his fifty cents. Sacrificial giving—that! It reminds one of a great gift of only a penny made by a widow long years ago in Palestine. With such a spirit in this great cause—we will not fail! E. E. Wiley, Jr.,
Asst. Pastor, Wesley Mem. Church.

SOME OF COMING CONFERENCES AT LAKE JUNALUSKA

School of Christian Workers—July 27-August 1.
Council on a Christian Social Order—July 28-31.
Leadership School—August 4-18.

During these conferences will be heard such outstanding men as Henry Pratt Fairchild, Senator John H. Bankhead, Bishop Paul B. Kern, Dr. R. H. Edwards of Cornell, Dr. James Myers of the Federal Council of Churches, Dr. Emory Ross of the Belgian Congo, Dr. A. W. Beaven of Rochester, Bishop Frank Smith, and Dr. W. F. Watkins, Emory.

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A. W. Plyler, M. T. Plyler } Editors

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Eleven Methodist Episcopal conferences have voted 99¾ per cent for Methodist union. That is going some. We are anxious for our own conferences to vote.

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Crime and war make up the bulk of government expense. Back of these is human greed. Not strange is it that coveteousness and greed bulked so large in the warnings of Jesus?

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We notice that some of our church papers take a vacation for a week in the summer. This Advocate can find no time for such. While some of our people are away on vacation the great mass are busy. This is the busiest season in the country churches for all of North Carolina. We drive right on. We would not do less.

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The freshness of the morning! The late sleepers and those who go to the day's work as go school boys to their books can never know the joy of the morning and the freshness that follows the rain. To be up with the lark, able to take deep breaths of the dawn, enables one to go gladly to the toil and heat of the day. These are the mercies that are new every morning.

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Our ambassador to Mexico, Hon. Josephus Daniels, writing from the American Embassy, Mexico, July 15, 1936, has the following words, signed with his own hand, commending the Advocate's position on Methodist reunion: "I have just read your article in the Advocate of July 9th in which you urge that the bishops call a special session of the General Conference early in 1937 to take all necessary steps for the final consummation of Methodist union, as provided for in the plan. I quite agree with you that this is the proper course to take and it would be suitable if the final union should take place on the historic date of May 24. I am writing to Bishop Mouzon today seconding your motion. I shall hope to be present at the General Conference when the plan that we have long cherished is realized. You will recall that at the meeting of the General Conference at Atlanta, at a time when we seemed to be in the minority, over the advice of some very good and distinguished friends, I spoke earnestly in favor of the union of all branches of Methodism."

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Cheerfulness and an appearance of prosperity seems to prove profitable even to a beggar in New York and the same might pay in the provinces. Anyhow, here is O. O. McIntyre's story as to results in the big metropolis. Listen to McIntyre:

> The Broadway crop of legless beggars—there are four—who move about on portable platform with their ever faithful dogs on a leash—are said to garner the biggest harvest of any similar number patrolling the town. They do not resort to the usual pollyfoxing: the sad eye and raggy surtout. They are freshly barbered, immaculately clothed and brimming with smiles. Their psychology is of cheer and it pays. Some say it's a poor day they cannot pick up $15 and an average is $20. They have no prop pack of pencils or chewing gum. More do they seem to say: "A tough break but I'm smiling through."

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Too much preaching at present is the use of many words about scripture texts—or the use of homilies dealing with the needed social adjustments of this age. All of which counts for little more than beating tom-toms. Would that we had more men sent from God, with the burden of the Lord upon them, to make appeal to the soul of America. Instead of dissertations on social adjustments they would then go direct to the heart and conscience of individual sinners among the low and the lofty. With the ministers of the altar lost amid externals how can we expect the politicians to do other than think to save the nation by supplying food and drink and jobs? A pulpit dealing out platitudes about the things of time must fail to bring in the kingdom of heaven which is more than "meat and drink." "There is a man sent from God." Something is sure to happen to a generation thus favored.

New Frontiers; New Pioneers

THE frontiers known to our pioneer fathers are no more. The pioneer leaders and preachers have passed with the going of that ancient order. Some feel that not again will there be frontiers and pioneers. Never was there a more serious misapprehension of the facts in the case. The frontier is evermore with us, calling for the pioneer who is able to deal with the situation, but the present pioneer is of a different type, forced to deal with new issues.

Each one acquainted with American life as it exists today is fully aware of the existing frontiers—not in some far off edge of civilization—right here at our own doors. However, we are fearfully wanting in pioneers who are able to cope with the new frontiers of our present civilization. Schools, colleges and summer institutes crowd the land, set to the task of training leaders for this new day and generation. The programs of summer institutes especially are filled with courses having to do with material wealth and for social adjustment. Even the terms used are the terms of secularity—these are foreign to the language of the spiritual.

The frontiers of today cut through almost every neighborhood. Intricate, complex and corrupt, they are more materialistic than ever known in the rugged conditions faced by the early pioneers. These are far more delicate and difficult to deal with. Though the form of approach to the present situation is vastly different from that peculiar to the early days, the spiritual and moral demands are essentially the same. The early pioneer preacher never spent his time and strength striving to make over the social order by social adjustment—just now the main theme—but he went hard and direct to the heart of the situation. Displaying a contempt for reforms, he demanded a spiritual regeneration. The mystical, the spiritual, the mighty power of the living God, presented in song and sermon and testimony, went home to the hearts of a vicious and sinful generation.

Gossiping about texts, presenting social theories, reeling off moral platitudes and religious homilies in terms of material science had no place with the spiritual leaders of those pioneer days. Wrestling with God till the break of day, a vision of God high and lifted up, fellowship with God in the third heaven, the Man who stood by Paul in the darkness and the storm—were holy experiences in life possible to all who would give God a place in life.

The modern pioneers need the same spirit and sense of God as that which made valiant the ancient pioneers. Such can win today though the frontiers of the present are vastly different.

Would that in all our present efforts at Christian education in the churches, in all these many undertakings to train leaders, in all the evangelistic advances in town and country, the terms of secularity and the much discussed technique could be made to give place to the language of the spirit and the methods of the living God. Then we would have modern pioneers able to cope with these modern frontiers.

The Deplorable Condition of 249 Churches in the W. N. C. Conference

A SPECIAL committee appointed for the purpose brought before the recent Marion district conference a comprehensive and arresting report under four headings: Spiritual Life, Church Business, Christian Education, and Temperance. Fletcher Nelson, chairman of the committee read the report, and presumably wrote the greater part, if not all of it.

There is an arresting paragraph in the spiritual life section of the report that should be given the most prayerful attention by every pastor and other church leader in North Carolina Methodism and also in all other sections of the church.

Give heed to the following important exhortations:

> Recently, in making his report to a third quarterly conference, a preacher had this to say, "We haven't received any on profession of faith thus far. However, we are expectant, since our revival is to be held shortly." We condemn as unworthy of the spirit and genius of Methodism such an attitude which tries to focus all evangelistic effort within the confines of a limited and set time. Your committee would not be misunderstood, however. We hold no brief for the recent and now passing disrepute from which mass evangelism suffered. With one accord we recommend mass evangelism as one of the accepted and fruitful ways of spreading scriptural holiness over the land; but, and at the same time, we would be more emphatic in suggesting and insisting upon a year long program of evangelism to supplement the work of our revivals, to deepen the spiritual life of our churches, and to preserve individually and collectively every possible spiritual advance. This, therefore, is our work. To every layman and preacher who knows Jesus the call to witness comes as straight as it did to the young Pharisee on the road to Damascus when he heard. Saul! Saul! called from the sky. Methodism was born at the altar, far

removed from the bickerings of council or theological controversy, and if Methodism has made any distinct and distinguishing contribution to religious thought and practice it has been her insistence upon the experience of the "warm heart" and the resultant evangelistic passion. Now, during these recent days, we have fallen somewhat from grace. This is a statement of fact. It is surprising to know that 249 churches in our conference reported no one received on profession of faith this last conference year? In addition over 144 churches received either one or two on profession of faith. Well, you say, "It is surprising." It ought to be embarrassing, and particularly so in view of the fact that there were 25 churches in our district that reported no one received on profession of faith and 16 others that received either one or two. This sends us right back to our program of evangelism. Brethren, let us maintain our periods of evangelism. In addition, let us supplement them by a year long program consisting of directed personal evangelism in the nature of service groups, frequent evangelistic sermons and altar calls, diligence in seeking out and talking to those who may be slipping, and insistence upon regular and appointed periods of prayer and Bible study.

"To Make a Long Story Short"

DID you ever see this expression thrown into a story and it was only a declaration of increased prolixity? The time has come to excuse one's self in the midst of the story.

When you hear the preacher say, "Just one thing more," be prepared to hear him say "In conclusion," which is followed by "Finally." But the end is not yet, for he continues to bore a long suffering congregation.

Why is it that men who have sense on all other matters are utterly devoid of "quitting sense"? And this lack of quitting sense has damned more preachers than any other mental defect.

No Preacher of Gloom

THE prophet looking down the centuries at the Saviour that was to come saw him a "man of sorrows, and acquainted with grief," but when he got here he was a "man of joy and acquainted with bliss" and the keynote of his message was "glad tidings of great joy which shall be unto all people."

It was Kagawa who said, "I was a pessimist until I became a Christian; then a candle was lighted in my heart from which I can set the world on fire." And we may reply that to a very striking degree he is doing this very thing in Japan, and when in this country recently left an indellible mark for Christ upon a multitude of people. Surely we do need many Christians such as Kagawa able, with the lighted candle, to set the world on fire.

The Sanctity of the Ballot

THE orators make much of the ballot that does the freeman's will as the will of God and the politicians insist that every citizen should cherish the privilege and the sanctity of the ballot. All of which is true if we are to continue as a democracy. But what is the value of all this unless actions square with words?

Were the leaders in North Carolina to enact honest laws and to see that these are honestly enforced, we would be saved from the scandals that hang around every election. So far designing men must have loop-holes for fraud and dishonesty. Such makes possible the disgraceful reports hanging around the last primary. Men who are generally regarded honest and straight will wink at theft and crookedness at the ballot box. How can we hope for the sanctity of the ballot to hold a chief place in our citizenship so long as such is true? This is our reproach.

Everybody knows that an honest ballot and a fair count is possible in North Carolina whenever the legislature determines that such shall be. With the coming of such a day will come a new appreciation of the ballot and the sanctity of the same. Self-respecting men will hold in higher esteem their leaders and the men placed in official position. This would do much to save the term "politician" from becoming a by-word and a reproach.

"The Risible Animal"

MAN is the laughing animal and perhaps the only one that laughs. Laughing is one of man's best diversions and should be cultivated. A smile is better than a frown for him who gives and also for the one who receives.

Humor keeps religion wholesome. The Puritan has made for himself a great place in religious history, but one of his amazing faults has been his inability to laugh. A Puritan invariably believed that bitter medicine is best and that piety is measured primarily by the things that are unpleasant. It is hard for him to connect beauty and purity or godliness and happiness.

A fanatical evangelist entering New York City said to Dr. S. Parkes Cadman, "I have come to take the city for God." Dr. Cadman replied, "Take a chair first." That showed a saving sense of humor on the part of the great preacher who has just gone from us.

People and Things

ANNUAL CONFERENCE DATES

Western North Carolina, Salisbury ..... October 29
North Carolina, New Bern ..... November 19

"The third quarterly check-up meeting for the Salisbury district will be held at Cold Springs church, Mt. Pleasant circuit, at 2:30, August 2."—C. S. Kirkpatrick, P. E.

Rev. P. L. Shore will deliver the address before the Conference Historical Society at Salisbury in October. This announcement has been authorized by President W. L. Sherrill.

"Yesterday we closed our revival at Bethlehem church, Catawba charge. Rev. C. E. Murray did the preaching and did it well. We had a good meeting."—G. W. Clay.

"The members, friends and former pastors are requested and invited to be present at the home coming of the Gilboa church on the Rutherfordton charge on Sunday, August 2."—Fletcher Nelson.

Mr. and Mrs. Arthur Willis Davis of Atlanta, Ga., announce the birth of Arthur Willis Davis, Jr., July 3, 1936. This baby is the grandson of Mr. and Mrs. W. R. Harris of Asheville. (Mrs. Harris is editor of the Woman's Page, W. N. C. Conference W. M. Society).

"Recently I baptized a baby girl, Mary Carolyn Mislis, daughter of Mr. and Mrs. Foy E. Millis, who has 13 living grand and great-grandparents ranging from the age of 47 years to 100 years. If you can find anyone that can beat this let them go head."—Geo. W. Clay.

Let us remind you that there is one word even more holy than peace; namely, justice. It is anterior in our intellectual perceptions. The impulse which causes men to contend against injustice is a divine one, deeply implanted in the human breast. It would be wrong to attempt to thwart it.—Julia Ward Howe.

"Revs. L. S. Furr and N. W. Grant of Duke University recently held a meeting at Cool Springs on the Mamers circuit. The preaching was fine and a blessing to the community and the church greatly helped. The meeting resulted in 16 additions upon profession of faith and three by transfer. This makes a total of 35 additions by faith since conference."—Pastor.

Rev. Albea Godbold, who is now in Conway, Ark., but has served pastorates at Chapel Hill and in Greensboro, is spending his vacation in North Carolina, a good part of the time in Chapel Hill. His friends are glad to see him and we think he showed good judgment in returning to western North Carolina, the summer resort, for his vacation.

Main Street, Thomasville, on Sunday raised its quota of $324 in the current "Save Junaluska-for-the-Church" campaign. Besides this the home church of Dr. Lambeth, director of the campaign, will make additional private gifts to this emergency fund. The people of Thomasville look confidently on the leadership of Dr. Lambeth and the responsiveness of appreciative Methodists who are everywhere breathing the air of victory!

"We are happy to announce that the beautiful new rock edifice of the Hickory Grove church is to be opened for its initial service Sunday, July 26, at 11 o'clock. We are planning an all-day service with picnic lunch. Friends are cordially invited to attend. This occasion is serving as the opening of the church, home coming, and the beginning of the revival services."—S .C. Safrit, Pastor Ruffin Charge.

A moderator of the Church of Scotland arrived at a country station to catch a train, only to discover that it had left five minutes earlier. He remonstrated with a porter, and asked if it would not have been possible to inform intending passengers of the change. The porter merely made reply: "Ye may be a moderator, and ye may be a D.D., but if ye were a can o' milk the railway wad think mair o' ye."—Tit-Bits.

"We have held two of our revival meetings on the Brunswick circuit, one at Shallotte village. The pastor did the preaching. As a result the church was greatly revived, and we received three on profession of faith. On July 6 we closed a very successful meeting at New Hope church; Rev. C. F. Heath did the preaching and did it well. As a result of this meeting we received eight members on profession of faith. We hope to be able to report out in full at conference."—J. K. Worthington, P. C.

With repeal and the coming of malt liquors, we were given assurance that the bootlegger would go and the bar room would never return. Last Monday morning's Durham paper carried a most familiar news item: "A total of 142 cases are docketed for trial during the term of court, the majority of them involving charges of illegal possession of whiskey, public drunkenness, drunken driving and reckless driving." Thus runs the record all over the land in police and state courts. No wonder 4000 drunken drivers have already lost their license in this state. It will be above 5000 by the end of the year.

"We have recently held two revivals on our charge. At Highland, where Brother G. W. Clay did the preaching, we have received five into the church on profession of faith. Two have united with the church at Rhodhiss by profession of faith and one by certificate. Brother C. W. Kirby did the preaching there to congregations that far exceeded the resident membership despite the unusually warm weather. At Highland, likewise, the congregations were the largest we have had for revivals during the three years of my pastorate here. Needless to say, both people and pastor deeply appreciate the splendid preaching of these two good men."—C. E. Murray, P. C.

The writer preached last Sunday morning for Rev. W. B. Davis at Central church, Spencer, and incidentally secured five new subscribers to the North Carolina Christian Advocate and renewals, which puts all old subscribers paid to date and in advance. Which is a fine record. The Spencer people are already looking forward to the annual conference, as they will again join Salisbury in the entertainment thereof. Brother Davis is now completing his quadrennium and it has been his rule to move at the end of four years. We greatly appreciated the cordiality and courtesies extended by the good people of Spencer during our too brief stay.

The General Conference committee on entertainment has fixed the requirements for entertaining the next General Conference, and anyone who is interested can secure a copy of the requirements by writing to the secretary of the committee, Harry Denman, care First Methodist Church, Birmingham, Ala.

"The members of the Hannah Koonce auxiliary of Richlands enjoyed a most delightful period studying the Life of Christ. This study class was taught by D. W. Andrews of the school of religion, Duke University. Mr. Andrews proved himself to be a fine teacher. One of the best features was the simplicity in presenting a subject. He brought to us renewed strength and spirituality. Our pastor, H. L. Davis, omitted nothing that could contribute to the success and interest of our study."—Mrs. Nettie deFord.

"The Lord is blessing us greatly here on this new charge, Doubs Circuit, formed from part of Lewisville circuit last fall. The people of these three churches are good to us and have recently built a new seven-room brick parsonage we just moved into. They have also furnished it with beautiful new furniture, with the exception of a bedroom suite which one member kindly gave which is almost new. The folks pounded us also recently. We also expect to come out with a full report at conference. We have had two vacation Bible schools (100 pupils at New Hope), and a revival at New Hope where we have taken in 18 new members by vow and letter this year. We will have our other revivals soon, and have been and will be assisting other pastors."—C. E. Williams, Pastor.

About seventeen members attended a meeting of the Methodist Ministers' Wives of the Greensboro district last Monday, which was featured by a talk by Mrs. C. C. Weaver, in which she gave some timely and practical parsonage hints and emphasized the value a minister's wife can be in the promotion of the general missionary program of the church. In the absence of Mrs. Agnes E. Kirk, chairman, Mrs. Will Lambeth presided. Miss Clarice Bowman, the new educational director of Wesley Memorial, High Point, and Mrs. William Bowling of the Florida conference were introduced. Mrs. M. T. Smathers was elected assistant chairman, and Mrs. W. G. McFarland, secretary and treasurer. It was decided to hold meetings semi-annually. At the close of the meeting the women joined their husbands at an appetizing dinner served by the ladies of Muir's Chapel.

"The Washington group of quarterly conferences, held July 14 at Fairfield, was no ordinary occasion. Ten of the twelve pastor-members were present with delegations from their charges. Dr. J. H. Barnhardt preached at 11 o'clock. Rev. John A. Russell of Dunn was a visiting speaker. The people of Fairfield fed only as Hyde county folks can do. Dr. E. J. Rees presided and Rev. B. B. Slaughter was 'handy man' generally. The high point of the conference was the wonderful addresses of Rev. and Mrs. R. H. Lewis, returned missionaries from Korea. At the opening of the session Mrs. Lewis, accompanied by Mrs. Ed J. Rees, sang the 'Haven of Rest' in the Korean language. Rev. Mr. Lewis told in simple but eloquent language of his call to the mission field, related many of his experiences in Korea and China, and closed with an enthusiastic appeal to the conference to support the work of the missionaries at home and abroad."—James Sneeden, Sec.

COPY OF BISHOP KERN'S RECENT LETTER TO HIS PREACHERS

An identical letter to this is going to all the other preachers-in-Charge in my episcopal area.

Because of the emergency at Junaluska and the tragic nearness of August fifteenth, I am sending this letter to request that you exercise your resourcefulness in raising at once and sending to the official treasurer, Mr. S. C. Kirkman, the quota of expectancy on your local charge.

While there are many important matters on your heart just now, please let me remind you that the saving of Junaluska is, within the next thirty days, the most important task in Southern Methodism. Please, therefore, put your strength and influence into the presentation of the emergency. Be assured that I have a "Well Done" for any preacher who really tries, whether the financial result proves to be large or small.

In your membership there are probably some Methodists who are able to give personally to this cause, in addition to what they may contribute to the local church quota.

Out to win, with your wholehearted assistance!

Paul B. Kern.

READ AND USE PAGES 12 AND 13

On pages 12 and 13 is a short pageant based on the more elaborate pageant written by Professor H. E. Spence. This can be used in any church or community where ten people can be found to take the several parts. A day or two only are required to make ready to put this on in a church.

Five hundred of these could be put on in the town and country churches of the state "Save Junaluska Sunday," August 2, as set apart by Bishop Kern. All that is needed is for two or three people to lead in this in each church. Read what was done at High Point last Sunday.

Let North Carolina Methodism take hold of this and show what can be done for Junaluska in two weeks. Take an offering and send it in. All can have a part in this and raise at least the quota suggested.

Often one does not know what to do. Here is the material at hand for every church to arrange a program and to get money. Keep your Advocates, especially pages 12 and 13 of this issue. Let the dollars roll in to S. C. Kirkman, High Point, and make all Methodism shout for victory. We are now moving close to August 15.

WEST VIEW CHURCH, HICKORY, TO BE DEDICATED SUNDAY

West View Methodist Episcopal Church, South, Hickory, N. C., Statesville district, will be dedicated Sunday morning at 11 o'clock, July 26, 1936. The Rev. J. S. Hiatt, pastor of the First church, Lenoir, and former presiding elder of the Statesville district, will deliver the dedicatory sermon. Then at three o'clock in the afternoon the Rev. I. L. Sharpe, pastor of the Yadkinville circuit and former pastor of West View Methodist church, will deliver a memorial address. The evening service at eight o'clock will have as its speaker the Rev. J. W. Hoyle, present presiding elder of the Statesville district.

A picnic dinner will be served at the church following the dedicatory service. The pastor and the congregation wishes to extend to all former pastors, former members and friends a cordial invitation to attend all or any of these services.

C. W. Kirby.

CROWE COMING

Rev. B. O. Crowe and wife, preacher-singer-chalk artist, have been added to the group of workers for Camp Free, August 2 to 9.

Jim H. Green, In Charge.

J. B. IVEY TELLS OF VISIT TO WESLEY'S CHAPEL, LONDON

Visiting the church built by John Wesley at City Roads, London, is an experience that should thrill any Methodist.

One evening in London, Dr. and Mrs. W. A. Stanbury, Mrs. W. G. Cram, Mrs. Ivey and I took a taxi, and asked to be driven to City Roads Chapel. The church and the museum were closed when we reached there, but we were fortunate in finding the caretaker, who opened up the church and kindly showed us around. Later the preacher who was in a quarterly meeting joined us and was most helpful in showing us the interesting places about the church and grounds.

We were deeply impressed at the side of the grave of the saintly John Wesley, who started the religious movement out of which grew our great Methodist church. With uncovered heads we stood on this sacred spot, consecrated by the mortal remains of this great man. Close by was the grave of Adam Clark, that great Irish religious writer. My first recollection of books is associated with seeing my father studying Clark's Commentaries. In the same cemetery was also the grave of Richard Watson, author of Watson's Institutes.

This City Roads Chapel was built by John Wesley in 1778, and is in the main just like it was at that time Brother Stanbury and I each stood in the pulpit that was occupied by John Wesley so many times. You can imagine the awe that we felt as we thought of the mighty man of God that swayed thousands by his sermons preached from this pulpit. The pews are the same ones built by him, and there are several seats in the church that were brought from the foundry that was situated about 60 yards from the City Roads Chapel. The posts that supported the gallery have been replaced by beautiful marble columns, given by the Methodists of different countries. I was shown the one given by the Southern Methodist as well as those given by the Northern Methodist Church, the Irish Methodists, the Australian Methodists, the Canadian Methodists, etc.

The adjoining dwelling was the one built by John Wesley and occupied by him for twelve years. This building is now used for a Wesley Museum, and contains many priceless treasures. A large bookcase is filled with his books, and a small pocket copy of "Thomas A. Kempis" in Latin, carried by Wesley for many years, is shown in a glass case, containing besides his spectacles, the last pen he used, his traveling writing desk and many other valuable and interesting articles used by Wesley. The large china teapot given him by Josiah Wedgewood is a noted treasure. There are several fine pieces of furniture used by him, a fine tall highboy, several book cases, a Chippendale chair, his study chair that has a tilting writing desk on the back. Wesley sat with his back to the front to use this. It is said that this was used by a judge in cock fighting, who kept the scores by the aid of this desk, and he gave it to Wesley, I suppose after he was converted.

The tall grandfather's clock used by him is still running and looks like it is good for another century. Mr. Wesley's alarm clock that woke him up at four o'clock every morning is still hanging on the wall in good condition. A fine Chippendale chair is another valued piece of his furniture. Preserved in glass cases are John Wesley's hat ,his surplice, his shoes, etc. In the fine writing desk are some secret drawers that wouldn't be discovered by any one not in the secret.

We all came away feeling that we had visited a shrine and very thankful that we had the great opportunity of spending this time in this hallowed place.

We had spent some time the same day visiting Westminster Abbey where reposes the bodies of so many noted kings, writers and noted personages, such as Oliver Cromwell, Mary Queen of Scots, Queen Elizabeth, the notorious Henry VIII who had so many wives, Charles Dickens, Bulwer Lytton, Sir Isaac Newton, David Livingstone, and many other notables familiar to every schoolboy; but I have never felt the awe and reverence over their resting places as I did paying reverence at John Wesley's tomb.

DO IT NOW

By Wm. F. Quillian

Dr. W. A. Lambeth has done a splendid piece of work in getting the claims of Lake Junaluska, the Southern Assembly, squarely before our people. He is giving himself without reservation to this important enterprise, and already is meeting with some encouragement. Urgent appeals have appeared in various papers setting forth the advantages to the church to hold this great assembly and its almost unlimited possibilities for the future.

Thousands of people have been blessed and strengthened, physically, mentally and spiritually by the service which this assembly has rendered to our church. In my opinion Junaluska is urgently needed and this need will increase with the passing years.

We are rapidly moving toward the unification of American Methodism. In the coming years thousands of Methodists throughout the nation will turn their thought to Lake Junaluska and it will draw people from every section of the country. The development of the Smoky Mountain National Park is also of nation-wide interest and hundreds of thousands of people will pass through this gateway every year. It is estimated that last year 500,000 tourists visited this section of North Carolina. Methodism must not lose its opportunity to serve these multiplying thousands, and Lake Junaluska is the place incomparable through which this service can be rendered. To abandon it to any kind of fate which might involve worldly amusements and sinful practices of every kind would write a tragic chapter in the history of our church.

It is imperative that contributions be sent promptly to the editor of your church Advocate, or to Dr. W. A. Lambeth, High Point, N. C., or the treasurer of this fund, Mr. S. C. Kirkman, High Point, N. C. If you can make a contribution do it NOW, for August 15 is the date by which this $105,000 must be paid.

For the sake of the service which the Assembly renders, for the honor and integrity of the church, and as an expression of appreciation for what has been done by George R. Stuart, John R. Pepper, James Atkins, W. H. Stockham, and many others let us send in our contributions and do it TODAY.

NEWS ITEMS

I have been busy in revivals this summer. It has been my privilege to assist the following pastors in their meetings: Rev. O. I. Hinson at Macon on the Warranton charge, Rev. Russell Harrison at Mann's Harbor, and Rev. T. S. Richmond at Salem church on the Oxford circuit. We held our revival at Wesley church on the Franklinton charge last week. I am to be with Rev. L. D. Bolt of Rock Hill, S. C., in a meeting beginning August 3. Association with this fine pastor has been an inspiration to me and the interest manifest in the meetings reveals progress in the work of the kingdom.

The work on the Franklinton charge is moving along nicely. The good people of Wesley visited the parsonage with a fine pounding recently, which was greatly appreciated. This church has been renovated and painted inside and out. Nine persons were received into church membership by vows during the meeting.

The ladies of Franklinville missionary society have during the past week done some needed decorations in the parsonage. This is a fine people to serve.

Mrs. E. D. Weathers and daughter, Rebecca Ann, have returned home to Franklinton from Fairmont, Indiana, where they have been visiting their parents and grandparents for a month. E. D. Weathers.

THE CORNISH MINER WHO BECAME A PREACHER

By Norman C. Webster

Mark Guy Pearse, one of England's great preachers, referring to Billy Bray, a fellow Cornishman, says: "From one end of Cornwall to another, no name is more familiar than that of Billy Gray." Further comments on Billy by the noted old-country preacher state: "Billy lighted the candle. . . . One thing about this lighted candle Billy never forgot—that it burned none the worse for every candle that was lighted from it."

"If you had overtaken Billy on the way, you could not have been long in doubt as to who he was. A little, spare, wiry man, whose dress of orthodox black, and the white tie, indicated the preacher. The sharp, quick, discerning eye that looked out from under the brows, the mouth almost hard in its decision, all the face softened by the light that played constantly upon it, and by the happy winkles round the eyes, and the smile that perpetuated itself—these belonged to no ordinary man."

But more about the background of Billy Bray. He was born in Twelveheads, near Truro, in historic Cornwall, June 1, 1794.

Like John B. Gough and John Bunyan, Billy looked with shame upon a past life of sin, and, like them, he worked infinitely harder to eradicate the blot if possible. He grew up to be a drunkard and swearer. Some said that his oaths came from hell, for they smelt of sulphur.

His conversion came when he was reading Bunyan's "Visions of Heaven and Hell." More poignant was the appeal when he was reading the latter part of the book, where two lost souls are cursing each other for being the cause of each other's misery. Thus, at the age of 29, Billy Bray, the Cornish miner, came to a consciousness of Christ.

Such a change had come in the life of Billy that his friends remarked, "He's not like Billy Bray." For hours on end he prayed. He read his Bible and Wesley's hymn book in his room, sometimes taking the day off, with the premission of the captain at the mine, for communion, meditation, and song, that he might build up his spiritual life. Billy was in earnest.

On the first pay day that he came home sober, his wife asked, "How is it you are home so early tonight?" He replied, "You will never see me drunk again, by the help of the Lord. Praise the Lord, he can cure drunkards." She never did.

He was a chapel-builder and many plain religious edifices stand in Cornwall, the result of devoted effort, often his own manual labors, dotting the landscape of his native shire. Bethel and Great Deliverance were some of the significant names he gave to his chapels.

Needless to say, he was unutterably opposed to liquor in any form, and bold enough to fight it at every turn. His fiery spirit and absolute consecration found expression in his famous retort concerning those who persecuted him: "If they were to put me into a barrel, I would shout 'Glory' out through the bung-hole. Praise the Lord."

Like many other Christians he encountered innumerable trials and conflicts. "The devil knows where I live," was a common saying of Billy Bray. Sorrow came in the illness of his child and the untimely death of his wife. Yet on the death of his dear Joey, he said, "Bless the Lord! My dear Joey is gone up with the bright ones! My dear Joey is gone up with the shining angels! Glory! Glory! Glory!" Billy was always fond of children. The illness of his child greatly tried his faith.

The Cornish preacher always believed that the best should be given to the Lord. His eye had a twinkle, his countenance an open expression, his voice a cheerful and pleasant ring even to the last. "I think I shall be home in my father's house soon," was his happy thought and hope toward the end? His failing health compelled him to call a doctor, who told him that he would not live long. Billy instantly shouted, "Glory! glory be to God! I shall soon be in heaven." Then he added in a low tone and in his own peculiar way, "When I get up there shall I give them your companion and tell them you will be coming too?" This made a deep impression on the attending physician.

Billy died a few days before his 74th birthday. "If I were to go down to hell, I would shout Glory! . . . and miserable old Satan would say, 'Billy, Billy, this no place for thee; get thee back,' " he said on his death-bed.

He belongs to that "Peerage of poverty" which has upon his lips. Thousands came to his funeral.

He belongs to that "Peerage of poverty" which has so enriched the world. He often referred to himself as the King's son. He was a prince in the church of Christ.—Zion's Herald.

THEY HAD BEEN HOME

This peripatetic editor occupying the long seat in the rear of a Southern Railway coach running between Durham and Greensboro was much drawn to two bright faced, brown-eyed youngsters who shared the seat with him. The calm and quiet demeanor of this brother and sister—the one in the fourth grade and the other in the second, as they informed me—indicated that they were above the average. The boy cared for a good sized box and the little girl clung to a beautiful doll, daintily dressed in blue, trimmed in white lace, and she also cared for the lunches.

They informed me they had been home and were now on their return to Barium Springs Orphanage. The boy kept close guard on the tickets and an extra half-dollar which was his. Not often does one meet with two young travelers of their age and excellent behavior so well calculated to win the admiration of all. Barium Springs has a right to be proud of two such children to advertise the home, indicating the fine care bestowed by these good Presbyterians.

This incident has a place in these columns because we saw represented here in this brother and sister the hundreds at Raleigh, Winston-Salem, Thomasville and the many other homes in the state that are caring for the thousands, back of whose young lives are tragedy and sorrow; yea, neglect and want, but for the work that is being done by all who are moved by the need of little children.

A side touch to this incident was furnished by the newsboy: He sold a "funny book" to the boy. Later he told this youngster that he was going to "buy it back from him" before they got to Statesville.

To hold fast upon God with one hand, and to open wide the other to your neighbor—that is religion.—Geo. Macdonald.

We have no moral right to decide on the basis of opinion that which can be determined on fact.—Anonymous.

THE MINISTERS' WIVES' COLUMN

Mrs. E. K. McLarty, Jr., Editor

I have just re-discovered an article that was handed to me over a year ago, and it seems too full of good, common sense, not to pass along at least a portion of it.

"There hangs before me a copy of Renouf's familiar old painting, which bears the caption, 'A Helping Hand.' In the light fishing craft that rides bravely over the high seas, a little girl is seated by the side of an old fisherman. He has been seasoned by the winds and the waves. His form is dark, but his features are brightened with a contented smile. He is amused that his little daughter should pull so intently on the huge, rough oar. She is not a great physical help to him, but she does lend the helping hand of loving companionship.

"The minister's wife, it seems to me, is just this sort of a helping hand to the fisher of men. She may not be a mighty rower, but she can and should be a cheering companion to the rower. The ministry is an exalted calling, into which the minister's wife is adopted to share its resources, responsibilities and returns. She has not a conspicuous part to play, and the eyes of the public are not continually upon her, nor is her name flaunted in the Sunday papers. Her role is the more silent and unseen, but nevertheless forceful.

"The deep, hidden powers of the minister's wife are seldom known to the masses. It is commonly thought that the minister forms his church alone, builds his pulpit alone, performs his parish duties alone, struggles through his sorrows alone, and rejoices in his successes alone. Generally, however, this is a mistaken conception; for, if he is married, the strand of his wife's life is inextricably woven into his own. She dwells in the center of his home and in the heart of his life.

"The ministry can be made or marred by the wife of the minister. Chasteness, cautiousness, co-operativeness, and cheerfulness can build it up, whereas immorality, irreverance, wrangling, and hatred can effect the crash and crumble of the whole structure. How guarded we, who are ministers' wives, need to be in word and thought and deed.

"In guarding, however, we should not seek to wall ourselves in and hide from others in secret towers. Neither should we be mere echoes of our husbands, nor their willing 'yes-ma'ams'. We need not shine by a reflected light. Let us shine by a light all our own."

(A portion of "Secrets of a Minister's Wife," by Frances Sandys Elson, published in The Presbyterian Advance of January 18, 1934).

Dear Syb:

If you remember, in our favorite Alice, there is a passage in which the White Queen says: "Now here, you see, it takes all the running you can do to keep in the same place. If you want to get some place else, you must run at least twice as fast!"

At present I feel as though I have run "twice as fast" and am still in the same place. So many plans to be carried out that I am in a state of mental confusion! In fact, the noise of my running has become so loud it almost drowned out the well-laid plans.

Next week I promise myself two quiet days in which to learn again "to look on life with quiet eyes." Inner serenity is essential for every busy person, and I'm planning to re-capture mine. Wouldn't it be a relief if more of the bustlers take a few quiet days to themselves to find out where they are going and to lessen their plan sputters? Yours for subduing "the running noise,"

Jane.

THE BUDDHIST PRAYER-WHEEL

Recently we have been watching the dangerous precipices of Mount Everest, as a tiny group of undaunted men are again attempting to conquer the unconquerable.

Just beyond Everest there lies the mysterious land of Tibet, the "Roof of the World." To our eyes, this is a land of curious practices. Let us climb a bleak hillside and peep through a small window into a Buddhist chapel. The room is empty, save for a great cylinder balanced in the center of the floor. Fascinated, we watch for several hours as a solemn monk, so absorbed that he is completely unaware of our presence, continually turns the cylinder. Now we visit one of the lonely villages. The men and women, as they go to and fro along the narrow streets, are constantly twirling small clyinders set in the walls of the buildings. We leave the village, and follow a rushing mountain torrent up a wind-swept gorge, only to stumble upon a shed of decaying, rough-hewn timbers and find within the same mysterious cylinder, connected this time with a rude water-wheel, spinning unceasingly throughout the years.

What is the secret of these curious revolving cylinders? They are Buddhist prayer-wheels; by their constant spinning they are praying without ceasing. William James spoke a universal and eternal truth: "The reason why we do pray, is simply that we cannot help praying."

Praying is instinctive; but what kind of praying are we doing? Can any of us laugh at the naive superstition of the Tibetan, when much of our own praying is simply form, rote, and cold repetition?

Now that the world is going mad for the lack of confidence, security, moral stability, and a living faith in a living God, prayer, and prayer alone, can supply the "purifying element," the "poise," and the "power" that must be had to meet our complex, confusing, individual and social problems. Pray the prayers that "will build the men, who will build a better world." The times demand vital, pulsating prayers; not the cold spinning of a Buddhist prayer-wheel. Robert C. Tuttle, Jr.

ALBEMARLE PASTOR HONORED BY DAVIDSON COLLEGE

Rev. Elzie Myers, pastor of Badin-Tabernacle Methodist churches, at the commencement exercises of Davidson College on Tuesday, June 2, received the Algernon Sydney Sullivan award.

Dr. W. L. Lingle, Davidson president, in a letter to Mr. Myers said: "The Algernon Sydney Sullivan award is made possible by the Southern Society in New York. That society authorizes about a dozen southern colleges to present one of these awards to a member of the senior class, and another to a friend of the college whom the college delights to honor.

"These Sullivan awards are made in recognition of unselfish service rendered to one's fellowman. It is said of Algernon Sydney Sullivan, for whom the award is made, that he held out both hands in helpfulness to others. That is the way the faculty of Davidson College feel that you are doing, and because of our admiration of your character and your unselfish service this award is made."

The award consists of a bronze medallion, a certificate, and a life of Algernon Sydney Sullivan.

Mr .Myers served as pastor of the Methodist church at Davidson for three years before coming to Albemarle, and the basis for the award was this period of service there.—Stanly News and Press.

NEW EDUCATIONAL BUILDING FOR MAIN STREET CHURCH, REIDSVILLE

Rev. H. G. Allen, the wide-awake and capable pastor of Main Street church, Reidsville, has led in a monumental work at Main Street. In five months that congregation has raised $8,700, not in subscriptions but in cash, to construct an educational building that is complete in every particular. Such an achievement as this is one that will give a fresh impulse to the work at present and will count for much through the long sweep of years.



Rev. H. G. Allen

Friday evening of last week the formal opening of the new building was observed in a dignified and joyful manner when 200 or more happy people attended the reception and the inspection of the new building. Among the out-of-town guests for the occasion were Rev. and Mrs. M. T. Smathers, a former pastor, and his wife, of Greensboro, Mrs. W. F. Womble of Winston-Salem, the widow of a beloved pastor of years ago, and A. W. Plyler of the North Carolina Christian Advocate.

The social hours of Friday evening marked an admirable and inspiring beginning for the years of larger service that are ahead of this growing congregation. The first assembly of the Sunday school in the new building was held last Sunday morning.

The Building in Detail

The building itself is composed of three floors, including two stories and the basement, and adjoins the rear of the church.

Walls and woodwork are of ivory finish and the entire floor space of the upper floors is covered with a beautiful carpet of Hudson Moresque design, the shade of a soft green lawn. The carpet is laid over a hair griddle padding and gives the interior of the building a homelike appearance as well as producing an almost sound proof covering, a combination of beauty and practicability.

Each room is equipped with window, providing outside light, and modern electric fixtures. Doors are paneled with obscure glass except for the center pane.

Each floor is equipped with a lavatory.

One of the excellent features of the main floor is the pastor's study, which has a large fireplace.

A kitchen on the ground floor has been done in attractive colors and has equipment for the preparation and serving of meals by the church organizations.

A choir room and secretary's office are additional features.

The building is equipped with a central heating plant for use in the winter.

The arrangement of the structure is complete and practical. Each department of the Sunday school has an assembly room, surrounded by connecting classrooms. Five pianos have been installed in the various assembly rooms. Slate blackboards and cork bulletin boards will aid teachers in their work.

A variety of furnishings, suitable for use in the different departments, has been bought, thus providing for the needs of young and old alike.

Perhaps the most remarkable thing about the building is the fact that the entire amount of the cost of improvements and furnishings has been raised by the congregation in five months ,and that there will be no indebtedness whatever attached to the construction. The church auditorium will be remodeled also, the work beginning Monday, July 20, and with the completion of this, together with improvements on the parsonage and the Sunday school building, the total amount will be nearly $10,000—all of which has been raised during this conference year.

DID YOU EVER HEAR OF THESE FOLKS?

Did you ever hear of a man who lost his job because he was a total abstainer?

Did you ever hear of an insurance company that offered reduced premiums to booze addicts?

Did you ever hear of a woman saying, "My husband would be the best husband in the world if he would only drink"?

Did you ever hear of a chauffeur who could drive his car with more safety if he took a snort of alcohol before starting out?

Did you ever hear of a railway engineer who stood better with his employers if he patronized the saloons?

Did you ever hear of an Arctic explorer who stocked up his supplies with liquor in order to keep warm?

Did you ever hear of a child who complained because his daddy did not come home half soused?

Did you ever hear of a man who objected to his daughter marrying a man because he was not a booze addict?

Did you ever hear of a woman complaining because her husband spent too little time in the groggery instead of spending his evenings at home?

Did you ever hear a murderer on the gallows declaring that his abstinence practices led him to his predicament?

Did you ever hear of a man who beat his wife and thrashed his baby because he was sober when he came home?

Did you ever hear of a house owner who charged high rentals because a saloon had been set up next door?

Did you ever hear of a banker who threw up his hat with joy because a snake-hole was opened close by?

Did you ever hear of a mother who consented to her daughter becoming a bar-maid in order to help civilize the dump?

Did you ever hear of a preacher delivering a better sermon because he was half-shot?

Did you ever hear of a gink who boasted that he "could drink or let it alone," and who actually let it alone?

Did you ever hear of a "moderation society that advocated total abstinence"?—W. E. (Pussyfoot) Johnson.

TEA FOR 5,000 METHODISTS

Cliff College, Calver, the Methodist training school in Derbyshire, England, was a scene recently of what probably was the largest tea party in history, when more than 5,000 guests were served tea in relays.

The party was a feature of Cliff College's 32nd anniversary celebration. Among those who gathered on the spacious lawns surrounding the school buildings was Gypsy Smith, one of England's most prominent evangelists, who was present both as guest and preacher.

Shortly after the anniversary celebration, teams of evangelists left the college on foot and by bicycle to roam through the countryside all summer preaching and converting. They will gather at the college again late in September.

A Pageant to Help Save Junaluska

By PROFESSOR H. E. SPENCE
Slightly Adapted by
Miss Clarice Bowman

This short pageant is based on the splendid and more elaborate pageant written by Dr. H. E. Spence of Duke University, which is available to anyone writing Miss Clarice M. Bowman, care Wesley Memorial church. The "Leader's" part at the beginning tells something of the story as portrayed in Dr. Spence's play, and the part given herewith is based on his Epilogue, although not following it verbatim. As written here, this pageant was prepared in less than two days, and may be produced within that time. It is passed on, through the Advocate, in the hope that many church groups will put on an educational program of this sort right away, even by next Sunday. The important thing is for the participants not to memorize words, but to get across the great idea of Junaluska the Undaunted. The first part traces something of the history, which people like to know about; the second part, with various participants tells what Junaluska has meant to various groups of people in the church.

JUNALUSKA THE UNDAUNTED

INTRODUCTION BY A READER:

God greet ye, gentle people, great and small,
Who have come hither at our urgent call,
To hear the story of our threatened loss,
The darkening of the Junaluska cross.
God give ye generous, sympathetic souls
As back the curtain of the distance rolls,
Revealing on our stage the thrilling story
Of both the mountain gloom and mountain glory.
Come walk with us the paths of long ago,
As we in song and pageantry shall show
The struggle from the darkness to the dawn,
The dauntless deeds of those who ever on
Pushed forward through the tangled wilderness
Conquering the wilds, our human lives to bless;
At last success which their brave efforts crowned,
At Junaluska's lovely Lake was found.

LEADER:

Backward let us turn, in mind and heart, to those days and scenes of the long, long ago. There are three parts to this dramatic story, tracing the progress of Southern Methodism in its march upward to the light. Those three scenes portray our spiritual heritage, strangely bound up with the story of a beautiful lake in the heart of the mountains.

The curtain goes up on the first scene. Long years ago, before the White Man came to America to fell its trees and to build his settlements, before even Columbus had the vision of a westward way, the Red Man roamed the hills and vales of this great Southland. Master of all he surveyed, he hunted and fished, fought his foes and marked his trails among the majestic mountains that were to be named Blue Ridge and Smoky. Those hills re-echoed to the sound of his love-songs. His chants of worship arose to the skies like the smoke of his camp-fires.

Looking closely, we see a band of Cherokees assembled around a camp fire, near the site later to become known and dear to Southern Methodists. That, perhaps, was the first Assembly on this historic ground. We can see the Indian braves in Council Ring, a tense, earnest look on their swarthy, painted faces. The fire burns late. They have their ceremonial dances. The best of the drums is heard, and weird, musical chants float out over the hills and echo over the waters. Young braves have joined the chiefs of the clan in this assembly, as young people, years later were to join the leaders of a great church in their assemblies.

A great cause is before these Indians; their hearts are consecrated to its challenge. Their chief is going forth on dangerous, but worthy mission, against their traditional foes. A few braves are to go with him. They face they know not what. But in their faces is a look of the Undaunted. The ceremony is ended.

Another moon has risen in the sky. The Indians are again asembled in Council Ring, this time to await the return of their chief and his men, and to hear the results of their mission. They are tense, eager. Soft footsteps are heard. The chief approaches. But his head is bowed. His braves follow, some wounded, all weary. He comes into the center of the circle. "I tried—failing," he says. But his eyes are aglow: "I tried failing this time—I try again!" he says. A chorus of approval goes up from the assembled braves. "Tsunaluska!" they cry, "Tsunaluska," The Undaunted And so their chief was named.

Before many moons had risen in the sky, Tsunaluska, The Undaunted, had been victorious over the Creeks, and on one occasion had saved the life of General Andrew Jackson. The United States Government, appreciative of his brave spirit, gave him a tract of land, later to be named for him, as was the mountain nearby.

That was the first Assembly on the ground to become sacred to the hearts of the White Man in the South. This same spirit of earnestness, of answering to the Call, was kept alive there amidst those hills. The curtain goes up on the second dramatic scene in this great story. The Red Man has been driven to his reservations. The White Man has come westward and built his little houses among the hills. Against the mountains, the smoke from his cabins curls upward. And wherever the white man had gone, even into the remotest fastnesses, rode the Methodist Circuit Rider. Consecrated to his high mission, his heart aflame with fervor, he rides through the hills and vales, preaching his message of repentance, giving Bibles and tracts here and there. His work fast progresses. Soon there are many cabins where, not only the doors, but the hearts are open to his message. The number of Methodist believers grows large. Before long, it has become necessary to hold class meetings, around in neighboring homes, where men and women and children share the blessings that have come to them. And then comes the great era of the Camp Meeting.

Assembling from all around, whole families come into the Camp Meeting grounds, and stay for days, while the fire of the spirit burns unquenched in the fervent meetings. We see hillbillies coming from curiosity and unbelief, staying to listen, becoming convicted under the ardent preaching of the evangelist, and giving up their liquor and evil ways forever. We see such moving emotion in the camp meetings that people shout, others get "jerks," others fall prostrate to the ground. This is the second form of Assembly held there among those hills.

Many moons have passed. And now the curtain goes up on the third act of our great story. Religion has spread through these mountains. The Methodist Church has become dear to the hearts of these mountain people, as to people all over the South. No longer are shouts heard at camp meeting, but every cove and hamlet has its little white church, and the fast-developing cities of Western Carolina have their beautiful buildings. Trinity College in Durham is helping train Methodist preachers for a new day. A great vision comes to the hearts of some of the leaders of Southern Methodism—a vision of an Assembly, where those who carry on the great work can come for inspiration and information. That vision grows. Bishop James Atkins, Bishop James Cannon, Jr., John R. Pepper, George A. Stuart, W. H. Stockham, and many others, share the vision. A resort in the beautiful mountains where rest, recreation, and religion might be combined! The vision becomes a reality. The land so rich in history, where the Indians had held their council rings, where the Methodists had held their camp meetings, was purchased, and made available for the Southern Assembly. The Lake, set like a gem in the heart of the blue hills, was the site. Buildings were erected around its banks, and a large electric cross was built to show the world that the Assembly was dedicated to the cause of Christ.

The people began assembling! Thousands of Methodists came summer after summer, and, remaining a week or two at a time, found their cups of inspiration full to overflowing. Great spirits of the day came, and contiuue to come, to teach Methodist leaders of the great truths of religion in the modern day. Great leaders came, and continue to come, to teach the best methods of guiding and leading the youth of Southern Methodism. And eager seekers came, and continue to come, and seeking, find. Great dreams are dreamed. Consecrated souls, lifted by the challenge, go forth to accomplish great things in His name.

We have, here, a little Council Ring of those who have loved Junaluska ,and, representing the various phases of the work of Southern Methodism, they will tell us why they love it, and why the light of its cross must be kept burning.

REPRESENTATIVE TEACHERS AND LEADERS

I represent those teachers and leaders of Southern Methodism who work with its children and young people. Our task is not easy. It is fraught with challenge. In our own strength we would be insufficient. Our own vision would be narrow. But when it is our privilege to attend summer assemblies at Lake Junaluska, we find our horizons broadened, our methods improved, our hearts inspired. At Jun-

aluska we study to show ourselves approved teachers. Who knows but that thousands, yea, millions of young people have felt, through their teachers, the influence of Lake Junaluska! For our sake, for the sake of those whom we lead, save Junaluska!

REPRESENTATIVE OF LAYMEN AND LAYWOMEN

I represent those workers and members of the Southern Methodist connection whose ardor would grow cold, whose service would grow narrow, were it not for the inspiration of Lake Junaluska. We come, some of us holding offices in our local churches, some of us just members—but all seeking a greater vision. And, living near the Lake, watching the sun touch its waters with gold, watching the cross mirrored on the lake in the evening, lifting our eyes to the strong hills—our spirits are lifted. No longer can we live on the same low plane of the spirit. We have felt a new call; we have seen a new vision. And it is ours to go back into our local churches more consecrated to His service—and with more inspiration to share. For our sake, save Junaluska!

REPRESENTATIVE OF THE YOUNG PEOPLE

I represent the young people of Southern Methodism. Life is so complex around us. We know not where to turn. When we seek recreation in worldly ways, we are criticised. We cannot be satisfied with forms and phrases which have not rung true in our own experience. Were it not for Lake Junaluska, and all the Young People's Assemblies there, we would perhaps take the "low road," rather than the "high road." We come to the Lake, sent by our local groups, and find there wholesome recreation, games, fellowship—and we enter into the classes and find leaders who understand and love young people and who enjoy their religion. We worship at morning watch, vespers, evening services and good-night prayer groups—and our hearts are thrilled and filled with the great challenge of Christ to the youth of today. We purpose to go forward "In His Name" —to help build a new world. For our sake, save Junaluska!

REPRESENTATIVE OF THE CHILDREN

I represent the children who love Lake Junaluska. There is a playground where we can stay all day, with teachers who know new games to teach us. We love the beautiful lake and mountains. And we are looking forward to the time when we can attend the conferences. For our sake, save Junaluska!

REPRESENTATIVE OF THE SUPERANNUATE PREACHERS

I represent the superannuate Methodist preacher who has bought a little home on the banks of this beautiful lake, to spend the remainder of his days in beauty and quiet. If Junaluska is lost, that little home will not be peaceful, and will not be surrounded by the religious influences which he loves. For his sake, save Junaluska!

REPRESENTATIVE OF THE RAILROAD ENGINEERS

I am a laboring man and cannot speak of the great things of life as you do. But we trainmen have had our hearts cheered and our spirits lifted as we have passed Lake Junaluska during the dark and lonely hours of the night, and have seen the light of that great Cross streaming over the waters. We would greatly regret if its light should be dimmed forever. For our sake, save Junaluska!

REPRESENTATIVE OF THE BUSINESS MEN

I represent the practical, self-satisfied business man. I am not supposed to be swayed by sentiment. Nor am I. But there are nearly half a million dollars in assets there at Junaluska, which will be certainly lost unless the debt is raised. The church cannot afford to lose a half million dollars when this can be saved by the raising of a hundred thousand dollars. Common sense and business demand that Junaluska be saved!

REPRESENTATIVE OF MISSIONS

I represent the foreign missionary enterprise. Every assembly and conference at Lake Junaluska has courses, addresses, exhibits, plays broadening the horizon of all those who come, to realize the meaning of John Wesley's great proclamation, "The World Is My Parish." Through Junaluska, world-mindedness is fostered in Southern Methodism, the cause of missions is better supported, and young hearts consecrate themselves to His service. For the sake of the people of every land who need missionaries, save Junaluska!

REPRESENTATIVE OF THE CLERGYMEN

I represent the Church. My sense of duty, my self-respect, my desire to save mankind prompt me to plead for this place. Other denominations have religious resorts and are able to maintain them in a satisfactory way. I shall be ashamed if my church gives up this splendid Lake and grounds to the secular forces of the world. And besides, the unification of Methodism is apparently in sight. Who knows but that this may become the capital of American Methodism? For the sake of the self-respect of the denomnation, for the sake of all those millions who are benefited, directly or indirectly, by the inspiration and fellowship of Junaluska, for the sake of all those who need it, save Junaluska!

LEADER:

We have turned our thoughts backward to the first assemblies in the mountains—the Red Men in council ring; we have seen the white settlers assemble in camp meetings, their hearts afire with challenge; we have seen groups of our modern day, from all over Southern Methodism assemble there—their hearts, too, afire with challenge. The fourth scene of this dramatic story is about to take place—a tragic scene, which would wipe out all the other three glorious scenes. The black curtain of doom is about to fall. Junaluska is under the hammer. That curtain would close a progressive chapter in Southern Methodist and Christian history. Once more the bugle call of challenge is heard! Will Southern Methodists rally to the call? Will they join the great Cause of this modern day? The time for action is here. The curtain is about to fall. It is a tragic moment, a sacred moment. Unless every member of every church responds, that curtain will come down forever. It will be final. The moments are fleeting. What will your auswer be?

OFFERING

Prayer: Our Father, we thank thee for great causes, and for great souls who have responded to the call in times past. We thank thee for the vision that led Methodist leaders to establish such a fount of inspiration in the beautiful mountains. We thank thee for all that Junaluska has meant from the beginning until now. And we pray that the spirit of the Undaunted, which was in Chief Junaluska, the spirit of the Undaunted which was in the leaders who have taught at Junaluska, the spirit of the Undaunted which has always been in the hearts of Methodists, may be ours this new day. May we rise to this great challenge, and go forward to save Junaluska! In His name, our Leader. Amen.

DR. STRAUGHN WRITES OF HIS TRIP TO NORTH CAROLINA

Dr. J. H. Straughn, president of the General Conference of the Methodist Protestant Church, contributes to the Methodist Protestant Recorder an interesting report of his itinerating since he took office. He tells of his fellowship with the Methodist Episcopal brethren, of his visit to the Maryland conference of his own church, of his attendance upon the Pittsburg meeting, and then of his visit to North Carolina.

Of his trip, Dr. Straughn writes:

Wednesday and Thursday, July 1 and 2, the co-operative group of the three Methodisms held two meetings—the first at Green Hill's house, near Louisburg, where the first annual conference after the Christmas conference was organized. The house is beautifully preserved in its original character and unless fire takes it, it will stand for another sesquicentennial. It is in loving hands. The next day was at High Point with the evening program held in the college hall. There was a fine attendance. The Plyler men, joint editors of the North Carolina Advocate, and men they are, Bishop Kern, President Few of Duke University, Presiding Elder Weaver were some of the Southern Church in attendance the first day. Most of our men and of the Methodist Episcopal Church were at the second meeting. (And now, as an aside, I'm awfully tired of this continual effort to designate the Methodist Episcopal Church, and then the Methodist Episcopal Church, South, people ,and then the Methodist Protestant followers. Umph! Won't it be simpler when we talk of the Methodists—that's all). Anyhow, they were two very fine days and I had a good time.

MEETING OF APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Kentucky, Tuesday, September 8, 1936, at 9 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before September 3, 1936. No application will be entered on the calendar after this date.

T. D. Ellis, Secretary.

N. C. Board of Christian Education
REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

FRONT STREET, BURLINGTON

Around forty leaders in the church school work at Front Street church, Burlington, gathered for the quarterly council meeting on July 7. The general superintendent, J. Glen McAdams, presided over the meeting and indicated several items in the church school program that showed evidences of progress during the past quarter. A report on the vacation church school recently held was given by Miss Ruth Warren, director of the school. A wonderfully fine exhibit of the work of the children was presented and the report itself suggested that a very comprehensive piece of work was done. The conference secretary had the privilege of addressing the group as the closing part of the program. A spirit of fellowship and co-operation characterized the whole meeting and lent itself to a most delightful evening.

OUR NEW OFFICERS

We would like to take this opportunity of expressing to the retiring officers of our Conference Young People's Organization our sincere appreciation of the excellent service they have rendered. Two of the officers for the past year will serve again this year: Linwood Blackburn of Fayetteville, our former vice president, is our new president, and Sara Spruill of Goldsboro will serve again as secretary. We welcome Hardy Loftin, Jr., of Kinston as our new vice president; Flora Thompson of Hamlet as our new treasurer, and Ted Cox of Mt. Olive as our new publicity superintendent. We are sure that each of these officers will carry on in a fine way.

DISTRICT DIRECTORS AND DEAN

At the meeting of the newly elected officers of our Conference Young People's Organization, held during the Young People's Assembly at Louisburg College, the following were named as district directors for the new year:

Durham—Miss Reba Cousins, Durham.

Elizabeth City—Rev. R. E. Walston, Tyner.

Fayetteville — Albert Thompson, Hamlet.

New Bern—Rev. Leon Russell, Pikeville.

Raleigh—Rev. C. W. Robbins, Raleigh.

Rocky Mount—Rev. W. C. Wilson.

Wilmington—Rev. M. W. Lawrence, Chadbourn.

Each of these directors has done most effective work during the past year, and we are delighted to announce that they will continue their work.

Rev. J. G. Phillips of Hookerton, who served as our assembly dean this year, was unanimously chosen as the assembly dean for the new year. Mr. Phillips proved his ability as dean during the recent session of our assembly, and we are pleased that he will serve in this capacity another year.

TWO DIPLOMAS AWARDED

At the close of the Intermediate Assembly recently held at Louisburg College announcement was made to the effect that two members of that assembly had completed the work required for a Christian Adventure diploma, these two intermediates having attended three Christian Adventure assemblies. It is significant that the two who received these diplomas were Joseph Newsom of Littleton, the president of this assembly this year, and Mary Earle Wilson of Norlina, the assembly vice president.

PREACHERS' CHILDREN AT ASSEMBLY

It is worthy of note that among those attending the Louisburg Christian Adventure Assembly there were fifteen preachers' children. They were as follows:

Rachel Hobbs Alexander, Clinton.
Ruby Grant, New Bern.
Anne Warlick Hillman, Durham.
Tommy Hobbs, Wilson.
Annie Ruth Johnson, Raleigh.
Edna Lance, Youngsville.
Dan McFarland, Greensboro.
Louise Peele, Selma.
Nancy Read, Zebulon.
Shirley Starnes, Raleigh.
Mary Elizabeth Trawick, Biscoe.
Mary Earle Wilson, Norlina.
Billy Wilson, Norlina.
Robert W. Bradshaw, Durham.
R .E. Brown, Henderson.

It is also significant that, without consideration of parental vocation, four of the five officers elected by the assembly were the sons and daughters of preachers. These four officers were:

Vice president, Mary Earle Wilson, Norlina.

Secretaries, Nancy Read, Zebulon, and Anne Warlick Hillman, Durham.

Publicity superintendent, Tommy Hobbs, Wilson.

WHITE LAKE ASSEMBLY OPENS

The Christian Adventure Assembly at White Lake opened on Monday afternoon of last week with a record enrollment. More than a week before the time for this assembly to open it was necessary to close the registrations, since the full capacity of 100 had already been taken. This assembly proved to be one of the best held in our conference. Full details of the program and activities will be carried in next week's issue of the Advocate.

THE BUILDERS UNION

The first official reports that were given of the Louisburg Young People's Assembly were given at the organization meeting of the Builders Young People's Union on Friday night, July 3, at the Mt. Bethel church at Bahama. This union is composed of the young people from the Bahama, Rougemont, and Stem charges. Six delegates from this area had attended the assembly and all were present to make their contribution to the group. The program was led by Mandy Tilley of the Mt. Bethel church and the following were on the program: Temesia Laws, Rougemont; Daisy Dickson, Mt. Sylvan; Lassiter Hall and Carrie Cotten, Stem; and Virginia Patrick, Mt. Bethel.

The organization of the union was presided over by the district director, Reba Cousins, and the following offi cers were elected:

Temesia Laws, Rougemont, president.

Mandy Tilley, Mt. Bethel, vice president.

Ruby Thompson, Mt. Sylvan, secretary.

Carrie Cotten, Stem, treasurer.

Lassiter Hall, Stem, publicity superintendent.

This group met with the district director immediately after the meeting and selected Mr. Marion Sanford of Mt. Bethel as counselor, and Charles McKay of Mt. Sylvan, Thomas Sanford of Robert's Chapel, and Aldine McIntire of Mt. Bethel as committee chairmen.

The name "Builders Union" was selected, coming right off the theme of the Louisburg Assembly. The next meeting will be held at the Stem church on August 7, at which time the new officers will be installed and the pledge service for the Young People's Mission Special will be held.

THE ALAMANCE COUNTY UNION

The June meeting of the Alamance County Union was held at the West Burlington church on Friday night, June 26. The worship service was led by Hilda Lee Heatwole and was given by several young people from Front Street church on the theme of "The Christian Home and Family," which that group had been studying for several weeks.

The business meeting was presided over by the president, Gordon Marshall. The Louisburg Assembly and the Lake Junaluska Leadership Conference were presented by Reba Cousins, after which the group decided to send its president to the Junaluska conference, each church pledging so much toward his expenses.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

THE CONFERENCE SCHOOL FOR CHRISTIAN WORKERS

Lake Junaluska, July 27-August 1

The school begins Monday afternoon, July 27, and closes Saturday morning, August 1. This schedule enables persons to leave home on Monday morning and to return on Saturday afternoon without missing a Sunday engagement. Delegates should plan to arrive at the Lake as early as possible on Monday and should go directly to the educational building for registration and room assignment.

The first assembly will be at 7 p. m. in the auditorium of the educational building. Every person should be present for this opening session. Our leaders will be preesnted and important announcements concerning activities for the week will be made.

Morning Devotion and Bible Study

Each morning from 8 to 8:30 Dr. W. A. Smart, Emory University, will lead our worship. From 10:10 to 11:30 each day Dr. Smart will lead our study of the Book of Hebrews. These two features are scheduled so as to be available for every person in the school. Bring your Bible and plan to enter wholeheartedly into these two activities.

Bishop Kern and Other Speakers

On Thursday evening in the open air auditorium Bishop Kern will deliver an address on "What the Church Can and Ought to Do in Remaking Our Social Order." Other speakers who may be heard are Dr. H. P. Fairchild and Arthur S. Raper.

Bishop Kern administered the communion service on the closing night of the Young People's Assembly at which time he verified his engagement for the conference school. He will be present and he is vitally interested in the success of this gathering as well as the Young People's Assembly and Christian Adventure camps.

Other Leaders

Seven persons of outstanding ability and leadership will be present to guide our discussions and study periods. Every delegate will select one of these periods and will carry the inspiration and instruction received in his particular field of interest back into the program of his local church.

Miss Jennie Lou Milton

Miss Milton taught in Asheville, High Point, Greensboro and Salisbury schools during the past winter. She is well known as the writer of beginner group graded lesson materials appearing in the Elementary Teacher. She also edits the page, **The Nursery Worker ou Sunday Morning,** in the same magazine. Miss Milton will lead the discussion for parents and teachers of children in the nursery and beginner departments.

Miss Elizabeth Jarratt

Miss Jarratt has taught in our Charlotte school for the past two years. She is known as Director Children's Division, Virginia Conference Board of Christian Education, and is the author of **Homes Far and Near,** one of the missionary units for primaries. Miss Jarratt will direct the thinking of parents and leaders of primary-junior children.

Miss Constance Rumbough

Miss Rumbough has had fine experience in Belgium and in other mission fields of our church. She has promoted the cause of missions most acceptably at home and abroad. She is now connected with the peace movement and comes to our school well prepared for teaching a course in missions. Miss Rumbough will lead those persons especially interested in and responsible for the missionary education of children.

Mrs. Blanche Barringer Brian

Mrs. Brian is director of Young People's Division, North Carolina conference, and is widely known as a writer of lesson and worship materials for her own denomination and for the International Council of Religious Education. No part of our conference or local church program is more in need of attention than the intermediate department. Mrs. Brian, better known by her many friends in this conference as Blanche Barringer, will counsel with the leaders of intermediates.

Miss Ethelene Sampley

Miss Sampley studied at Emory University last winter and is now a graduate student at the University of Chicago. She has taught most acceptably on several occasions in our conference and her return will be welcomed by our young people and their leaders. Miss Sampley will welcome young people between 16 and 23 years of age and their leaders to her group.

Dr. G. L. Morelock

Dr. Morelock's most recent book is **A Steward in the Methodist Church.** He comes to our school with considererable experience as a teacher and writer in the field of church finance. Dr. Morelock will welcome ministers, stewards — especially chairmen of boards of stewards, treasurers, chairmen of finance committees and any financial secretaries of the local church to his group.

Charles W. Phillips

Mr. Phillips has had considerable experience in public school work and as teacher of the Ireland Bible class at West Market Street church, Greensboro. He is now director of Public Relations Department, W .C. U. N. C., Greensboro. Mr. Phillips will teach the teachers of adult classes and will welcome members or leaders of adult groups from any department of the local church.

Has Your Church Selected a Delegate?

It is hoped that local churches have selected key persons from each age group division for attendance at the conference school. A number of missionary societies and boards of stewards are sending representatives. It is not too late for you to attend or for your church to be represented by several persons. No advance registration is requested. Select leaders of children, young people and their leaders, adults and their leaders, members of the missionary society, stewards of the church, and organize an automobile party for Lake Junaluska on July 27. Why not plan a vacation with a purpose—a purpose of doing somethng fine for yourself and your church?

Fourth Quarterly Conference Report Forms

Again this year the Piedmont Press and the conference board of Christian education are providing report forms for the convenience of ministers in nominating the various officers for the coming year to the fourth quarterly conference, and for a report to the conference board of Christian education.

Bishop Kern and his presiding elders approved this last year. The results were so satisafctory the cabinet suggests its use again. It is suggested that each minister fill out three of these forms. One of these should be handed to the presiding elder at the fourth quarterly conference. Another should be filed as a part of local church records for the information of the preacher in charge next year. The third copy should be mailed to the office of the Conference Board of Christian Education, Box 828, Salisbury. Last year the response to this request was practically unanimous. Only five charges failed to mail the report—make it unanimous this year.

Church School Day

Approximately 300 church schools have requested free Church School Day programs and agreed to observe this special occasion with a program and an offering for the cause of Christian education in our conference. At the time of this writing, 180 of these schools have reported a program and offerings amounting to $1475.62. The total amount remitted is about the same as last year, but it is $524.48 less than the amount requested and needed from this source to finance the program for this year.

THE CHILDREN'S HOME

C. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

THEY ARE OFF!

About 100 of our boys and girls have had the thrill of packing up, getting in an automobile or a bus or a train and going away. What a sensation! For weeks they have talked by day and dreamed by night of the time when they could go see somebody. Old suit-cases, and in some instances new suit-cases, but in most instances nice cardboard boxes have been used to carefully place clothing needed for the visit. Every item of clothing has been checked by the house mother and double-checked by the child so that enough will be taken for actual need and yet not too much to be encumbering. One hundred youngsters, little and large, had the hallelulah spirit last Saturday when they went away. They will return on the first day of August. On that date about 125 to 150 other youngsters will go away. They will leave about 100 who as yet have not prospect of a vacation away from the Children's Home.

THE BLACK SHIRTS

I noticed yesterday that two of our boys who have paper routes and are thus enabled to make some extra money had secured for themselves two dark blue shirts. Two or three other boys who could find enough money had bought either dark brown or dark blue shirts. The Home provides each boy with seven shirts over and above the work shirts, nice suitable white shirts or slightly figured shirts. These shirts with tie to match their suits are in thorough keeping with what we regard as conservative and appropriate dress. But the boys want something "outlandish." In fact, we have to be somewhat careful when our youngsters go away from home lest they bring back certain articles of wearing apparel which are out of keeping with what we regard good taste.

A NEED SUPPLIED

Odell Salmon and Bill Edwards are two of our youngsters now in school at Brevard College. They stay there the year round, since school is in session there the year round. Odell is editor of The Clarion, the college paper. He has an obsession for writing. He wants to be a newspaper reporter. He writes me a letter every week, sometimes two a week. Every letter has reminded me that he needed a typewriter. At last he has one, thanks to Mrs. John W. Hanes, one of the best friends the Children's Home has. A letter received yesterday reads as follows: "Bill and I have just discovered that we are sitting on our 'unawares,' that is, our underwears. The point is that our school, or daily, pants have ceased to possess a respectable seat—or should I say a seat at all. We need seats badly. We should like to have some that are light and cool, for wool pants are a bigger pain on class than a course in sophomore math."

CHOICE LITTLE FRIENDS

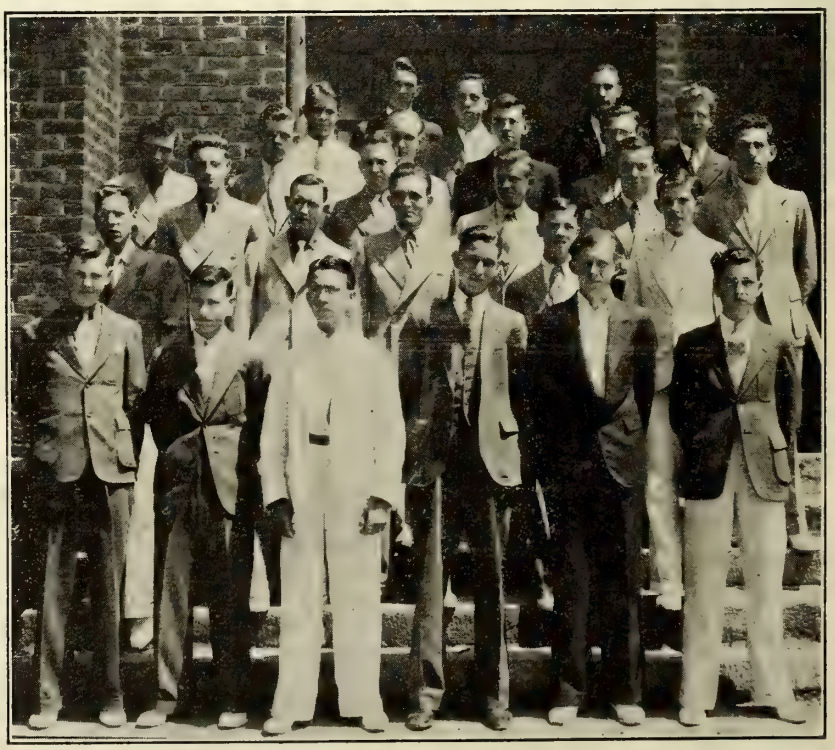
The beginners' department of West Market Street church school, Greensboro, so ably and effectively directed by Mrs. H. T. Prosser, their superintendent, are very consistent givers to the Children's Home. Every three months they send us $10. The last contribution was accompanied with the following note: "We are sending you a check for $10 to buy our friends something. Please buy them some medicine, and buy them some clothes, and some toys and some shoes. Buy them some sheets and hair ribbons and milk and candy, and buy them some oranges and apples and watermelons. We have a pretty room now. Please bring our friend to see us. We love them."

TWO AND TWO MAKE FOUR

Rebecca Gentry, the 12-year-old daughter of Rev. and Mrs. J. C. Gentry of the Moravian Falls cricuit, after preliminary arrangements, writes as follows: "We will come for two girls about 12 years old Tuesday afternoon about two o'clock, if nothing happens. I expect to bring the two back in two weeks and get two more around the same age for another two weeks if they can be spared." It was Rebecca's idea to give at least two of our girls who could not have a vacation anywhere else an opportunity to visit with her. Rebecca has the Gentry spirit, meaning the doing of a worth while thing in a worth while way. Other friends have made inquiry relative to the taking of some of our youngsters. We would not encourage anyone to take any of our children who would not find joy in doing so. It means quite an item to take a child into one's home for two weeks and it also means quite a good deal to provide the transportation. The Children's Home does not provide transportation for its children going off on a vacation. Maybe it ought to, but so far it has not been able to do this.

JUNIOR STEWARDS

The picture this week is that of the Junior Stewards Bible class, First church, Hickory, of which W. E. Cox is organizer and teacher. This class sponsors the clothing of Guy Edney, one of our boys. Rev. J. H. Armbrust, pastor, has furnished the following facts relative to this class: Organized May 6, 1933, with six members. Increased to fifteen the first year. There being no class room available, they remodeled a fifty-year-old building used for the old parsonage garage and tool house, the boys and teacher doing all the work, including planting of shrubs and providing all financial outlay except $1 contributed by interested party. Observed third anniversary May 3 with twenty-nine members on roll and with average attendance of more than twenty-five. Three members of the class have signified their intention of studying for the ministry. One has received his license to preach and will enter Duke School of Religion this fall.



These young men do things for others as well as for themselves

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

Recently Mrs. Rives and the singing class have visited the following charges, giving sacred concerts: Town Creek, Southport, Hallsboro, Lumberton Ct., Burgaw, Scott's Hill, Richlands, and Jones. Mrs. Rives reports enthusiastic receptions by the pastors and churches where she has given the sacred concerts. I trust that all the pastors will rally their entire charge membership and make the visit of the singing class a red-letter occasion during the summer tour of the class. I especially want to urge the men and women of the churches to turn out in large numbers, as the sacred concert has a wonderful message for each of them. The children and young people are most cordially invited to attend these sacred concerts along with the adults.

* * * *

Many unselfish acts are done for our home. I wish I had the space to write about many of these beautiful deeds. I am mentioning just one among many. Several days ago Lucille Jones, daughter of Rev. C. A. Jones of Burgaw, sent us 384 Octagon soap coupons. Over a long period of time this lovely girl had been saving coupons with which to buy some coveted object for herself. Knowing the urgent appeals that I am making for Octagon soap coupons to repair and furnish our buildings this sweet little girl denied herself of a coveted object in order to help our more than 300 children. Such a beautiful sacrificial spirit is most commendable and is worthy of emulation. If all our Methodist people had an unselfish spirit like Lucille Jones our every need would be supplied. I know this lovely little girl who made such a big sacrifice has experienced a new found joy.

* * * *

Only a few, compartively speaking, of our churches sent the Orphanage a free will offering on the fifth Sunday in May. Duke Memorial church in Durham remembered us very generously, which we sincerely appreciate, as well as all other contributions which came to us from fifth Sunday offerings, both from churches and Sunday schools. Just a month from now another fifth Sunday will roll around. The annual conference very wisely requested all churches and all Sunday schools to take free will offerings each fifth Sunday for the benefit of our more than 300 children. This is a new departure and it is going to require a good bit of effort on the part of our pastors and Sunday school superintendents to make the undertaking effective and successful. I am looking forward to the fifth Sunday in August and confidently expecting all the churches and Sunday schools to do something in a tangible way toward providing funds for our operating expenses. The success of this undertaking lies absolutely in the hands of our devoted pastors and loyal Sunday school superintendents, for I am persuaded to believe that our churches and Sunday schools will cheerfully follow a wise, enthusiastic leader.

* * * *

I would like to express my appreciation for the kindness you have rendered me for the past ten years since I have been living in the Methodist Orphanage. I have fully enjoyed living in the Orphanage and if I had it to go over again I would not give it up for anything in the world.

I want to thank the faculty for the love they gave me while they were teaching me the high standards of life. I think the Orphanage has one of the best faculty staffs it has ever had.

This letter would not be complete without expressing my appreciation to the woman's missionary society of Lucama, for the work it has done in the past four years. It has made it possible for me to get clothes twice a year.

I want to thank Mr. Barnes for the work he has done for me since I have been living in the Orphanage. I am sure you could not find another man that works as hard as Mr. Barnes has for the boys and girls. He has made it possible for me to make the Orphanage my home and enjoy the friendship of the boys and girls.

May I say that the Methodist Orphanage has been home to me for the past ten years. I am sure that the boy who takes my place in the Orphanage will find a home that he will enjoy living in. Floyd Gray.

"BLEST BE THE TIE THAT BINDS"

Last Sunday, at the close of the 11 o'clock service, it did my soul good to see the way everybody "hung around" on the steps and in the vestibule and out in the street. You all seemed so glad to see each other, and nobody seemed to want to go home. You have your faults—and some day I may get around to telling you more about them—but the most important thing about the life of any parish is whether it measures up in that one quality which our Lord emphasized above all else, fellowship—and that is the thing that makes this parish what it is. You do seem to like each other, and you make strangers feel at home.—Weekly Kalendar of the Church of Our Saviour, Akran, Ohio.

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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

The three annual all-day joint zone meetings of Durham district will be held in late August, with Mrs. H. J. Faison and Mrs. W. L. Knight as the visiting speakers. All meetings will begin at 10 o'clock.

Orange and Person will unite at Hurdle Mills Wednesday, August 26, with Mrs. R. E. Warren, Orange leader, in charge of the morning program, and Mrs. W. M. Fox of Person for the afternoon.

Alamance and Caswell will meet at Camp Springs Thursday, August 27, with Mrs. T. R. Jenkins, Alamance leader, holding the morning program, and Mrs. W. Tylor Long, Caswell leader ,in the afternoon.

Chatham and Durham will meet at Cedar Grove Friday, August 28, with Mrs. J. F. Starnes, Chatham leader, for the morning program, and Mrs. J. Dailey, Durham leader, in charge for the afternoon.

Hurdle Mills church may be reached from highway 14 or 144, and road signs on both highways will direct the ladies. Camp Springs is just off highway 54, on dirt road turning off right one mile north of Caswell county line. Cedar Grove is about seven miles from the Pittsboro-Chapel Hill highway.

All presidents will be expected to give reports of work for the year; all ladies are urged to be present; all are asked to bring light lunch; and all ministers and the public are invited.

The July meeting of the Mary Pescud missionary society of Edenton Street church, Raleigh, which was held with the chairman of the program committee, Mrs. J. R. Pescud, was an unusually interesting one. A letter from Miss Eva Hyde telling of the musical talent of Mari Silvanaa Gonzaga, the scholarship girl supported by the society at Bennett Colelge in Rio Janerio ,and a report from Tseu Sung Wo, the Nellie Young Bible woman, in which she told of the wonderful work being done by Bible women.

The regular program for the afternoon was the first of a series emphasizing the co-operative work being done through mission schools and colleges in China. Miss Belle Fleming reported on the work being done at Ginling College, to which eight denominations are contributing. Mrs. Pescud then introduced six students from the Methodist Orphanage, who presented in a most interesting manner a dramatization in which graduates from the Bible Teachers' Training School in China were represented as telling of their work in college and their work after leaving. Those taking part were Misses Ethel Britt, Virginia Carney, Vashti Wright, Lena Mae McVickers, Mary Helen Pate and Vivian Jones. Their interpretation of the lives of these Chinese girls was vivid and much appreciated by the society.

Daisy Bailey Waitt,
Chm. of Publicity.

At the regular morning service Sunday, July 5, at Trinity church, Troy, Mr. R. T. Poole, pinch-hitting for Mrs. D. C. Lawrence, district secretary of the woman's missionary society, Fayetteville district, presented certificate of life membership and pin to Mrs. W. R. Royall. Missionary societies honoring Mrs. Royall thus were Hay Street, Fayetteville; Steele Street, Sanford; Laurinburg, Rockingham, and Troy. This came as a complete surprise to Mrs. Royall. She expressed her appreciation most fittingly.

A missionary society has just been organized at Roberdell Methodist church, and the following officers were elected:

President, Mrs. W. L. Dawson.

Vice President, Mrs. Cecil Terry.

Corresponding Secretary, Miss Bessie Easterling.

Recording Secretary, Mrs. E. R. Baxley.

Supt. of Study, Miss Bertha Baxley.

Supt. Publicity, Mrs. Winfred Easterling.

Supt. Christian Social Relations, Miss Bessie Meacham.

Supt. Suplies, Mrs. Otto Reynolds.

They hope to do great work in the mission field.

Mrs. J. C. Dailey, a beloved member of the missionary society of West Durham church, was honored by her fellow workers recently in a most unique way: the society took for its name the "Betty Dailey Missionary Society." This honor was presented to Mrs. Dailey at the business meeting in June, but the occasion was more than the usual business session. A feeling of excitement filled the large crowd present, but to Mrs. Dailey the announcement came as a complete surprise. After a brief devotional by Mrs. C .E. Parker, Mrs. S. G. Lindsey was asked to speak. In part, she said:

"The woman whom we honor this evening has given untiringly of herself for many years for the promotion of the best interests of the woman's missionary society of the West Durham Methodist church. I would not say that her task has always been easy, but if there have been obstacles or discouragements, she has met them bravely and victoriously. She is a woman of courage, one who looks into the future unafraid, a leader whom we gladly follow. She is a woman of vision. She has heard the call of the needy ones of earth and to answer that call she has held up the Christ. She is a woman of faith, one who steadfastly believes in the ultimate triumph of the good.

"She has many natural characteristics that fit her for leadership. She is modest; she has patience and understanding and poise; she has that peace in her own soul that comes from communion with the heavenly Father. To this society she has been a tower of strength, and we deeply appreciate her years of faithful service.

"As an honor to you, Mrs. Dailey, we declare our name to be the Betty Dailey Missionary Society."

As a gift from the society, the president, Mrs. E. W. Dunham, pinned on Mrs. Dailey a lovely corsage. Miss Florine Robertson was welcomed as a guest at this time, and spoke of the loyal work of Mrs. Dailey. Several former members of the society were also present and gave words of greeting. Fellowship Hall was beautifully decorated with flowers by the members of Mrs. Dailey's circle. Punch and wafers were served by the young woman's circle which Mrs. Dailey organized several years ago.

"Why is our fulness in Christ so little experienced? Why is it not more enjoyed? Simply because we fail to give freely. How little does the church realize who she is impoverishing herself while she is to an awfully large extent leaving the world to perish through her unbelief, her selfishness, her parsimony. What does her life say to the world? Christ has given her light: she denies it to the perishing. Christ has said, 'to every creature'; the church says, 'No, No, No! At home to some extent, if you like; but abroad —no. A few missionaries, if you like; but many—no. Will I impoverish myself for the sake of the perishing? No..

"We rejoice to know that there are many who believe that it is more blessed to give than to receive; but we unhesitatingly affirm that the general testimony given by the professing church, as a whole, to the unbelieving world at large is that it is not more blessed to give than to receive. No wonder scepticism increases and infidelity prospers!

"Whether we believe it or no, 'it is more blessed to give than to receive.' If we will but be givers, He will minister to us both seed for our sowing and bread for our eating, and we shall always have all sufficiency in all things, and abound in all good works. Only become givers, and it is immaterial whether you have five loaves or five hundred; the larger number would no more suffice, apart from divine and multiplying power, than the smaller." —From Hudson Taylor's Legacy. Selected and edited by Marshall Broomhall.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

RALLY TO JUNALUSKA!

Claiming the interest of all Methodists in the states east of the Mississippi, which constitutes the Junaluska area, is the "Save Junaluska Campaign," being lauched at this time under the able leadreship of Dr. W. A. Lambeth, campaign director. This campaign means that $105,000 must be raised by August 15, to free our own summer capital of Methodism — Junaluska — from its bondage of indebtedness. Junaluska has been built and dedicated to religion and service to humanity, to the training and inspiration of the young life of our great church, and if Junaluska is sacrificed the whole church will suffer. What will we Methodists do about it? The campaign slogan, "A little from all, more from some, and much from a few," gives us all an opportunity to contribute, however small our gift may be.

We congratulate Mrs. Ella Clyde, missionary worker from South Carolina Methodism, W. N. C. conference worker, and our own Mrs. Frank Siler on their co-operation in the movement as mentioned in recent issues of the Advocate. Are there others who will join the rallying forces and help to rescue Junaluska?

GOODSONVILLE HAS SPLENDID MEETING

A gathering out of the ordinary and proving to be most enjoyable was the "June party" of the woman's missionary society Goodsonville on the Gastonia district, which was held at the attractive home of Mrs. D. N. Crenshaw on June 11.

It was a mother-daughter banquet, with each mother having her daughter or some young woman of the community as her special guest, hoping in this way to get the younger women of the church interested in and affiliated with the woman's missionary society, and a number did become members that evening. The interesting program was planned by Mrs. J. L. Clippard, Mrs. C. R. Hartman and Mrs. Tom Finger.

The guests were welcomed by Mrs. S. D. Howard, president of the auxiliary, and Mrs. J. L. Clippard gave a most inspiring devotional. An original play had been planned bearing the title, "Grandmother's Diary," in which the work of the women in former years was told in a most interesting way. It was most appropriate to the fifteenth anniversary of our home mission work and was capably presented by Mrs. Kemp Finger, Mrs. Marshall Sigmon, Mrs. Tom Finger and Mrs. W. B. Sigmon. Throughout the program the audience enjoyed lovely songs by Misses Madge Finger, Ruth Forbis and Sue Sigmon.

Mrs. Wilbur Baber, secretary of the Gastonia district, a special guest of the evening, made a most helpful and interesting talk on "Why Every Woman Should be a Member of the Woman's Missionary Society," bringing out most convincing reasons why every woman of the church should be affiliated with the work, and stressing our responsibility as co-workers with Christ in carrying on this work which has been committed to the women. Sixty were present and the meal served by girls of the intermediate department was most delicious. The party was held on the lawn and was conceded to be a great success, and we are sure will live long in the memories of those present.

MESSAGE FROM MISS AVETT IN CHINA

It is always a genuine joy to receive a letter from one of our missionaries and to hear from them something of the work they are doing. This week we are pleased to give space to a letter from Miss Louise Avett of Changshue, one of our Western North Carolina conference girls, formerly of Norwood, N. C. Miss Avett went to China in 1932, being consecrated for missionary service in Atlanta, Ga. We are glad to know she will soon come home for her first furlough and a cordial welcome awaits her from her friends in North Carolina.

Dear Friends:

Since last September I have been in charge of our woman's work in Changshu and three nearby villages. Most of the planning for this work falls on my shoulders. I have had to learn by trial and error method. I am not too happy over the results of our efforts, but I will share with you what has been done.

To most of you the term" short term school" should be familiar because I have written about these schools each year. They are an effort to teach our illiterate church members and probationers and cover a period of between ten days and three weeks. This year we held two village schools during February and March, but we began planning for them last fall. Often it is hard to find the time when the farmers have the leisure to study. We have to begin early to prepare our materials since there is still a lack of appropriate materials for village schools. One of our hardest problems is to get sufficient teachers to help in these schools.

Our first school was in a back slidden church community called Bau Mau. Some years ago the pastor of this church gambled, drank, and did everything that a Christian should not do, and the church has never gotten over that. The weather was extremely bad during our ten days' school. We had planned to teach all day, but no one came in the morning, and only ten children came in the afternoon. We were glad, however, to have an opportunity to teach them some health habits, and also songs and stories that they could use in their Sunday school.

At night the attendance was very good. On the worst nights students came wearing wooden overshooes, which reminded me of Dutch shoes as they "clopped" in and out. We divided the student body into four classes. Following the class period our pastor led the revival service. His sermons on rebirth were very appropriate.

Five days after the Bau Mau school we packed our bedding, oil lamps, little organ, teaching materials, and took an open boat to another village where we opened another school. Sunday before the Bau Mau school opened, we had met with the Christians of the second village and talked over plans for the school. We asked the villagers to take the responsibility for inviting the students and getting everything ready. We were the guests of the head man of the village, Kau Pun Chen.

The canal out in front of the building in which we stayed was our source of water for cooking, drinking, laundry, and everything.

Our school program runs like this:

9-9:45. Classes. Pastor Tsu is teaching the men some of the parables of Jesus; Miss Sung is teaching the women to read a book of 1000 new words; Miss Wuang's group is learning to read ten Bible verses; Miss Zau has the beginners; and I try to teach and entertain the children.

9:45-10:15. Singing for the whole student body. These folk learn slowly. They will have done well if they learn two songs by the end of the school.

10:15-10:30. Recess.

10:30-11:15. Divided into three clesses for Bible stories.

11:15. Students go home to prepare and eat lunch.

1:30-2:15. Classes same as in the morning.

2:15-3:00. Health talks and discussions of health problems. One afternoon we visited in homes to see how well kept they were and to make suggestions, especially with regard to better ventilation and lighting.

3:10-4:00. Singing and preaching service.

I am grateful to all who are supporting me by their prayers, their good wishes and means. I wish I were a better investment.

It is only a little over a year until I shall be going home on furlough. Thrilled expresses by feelings very mildly.

I would love to hear from you some time. Sincerely,

Louise Avett.

Sunday School Lesson

JULY 26

By Prof. Rollin H. Walker

Christianity Spread by Persecution

Scripture—The Acts 7:59 to 8:4; 1 Peter 4:12-19.

Jesus commanded the persecuted to rejoice. With the command went an enabling. The reason that men can rejoice when persecuted for righteousness' sake is that they have a supernatural re-enforcement in the hour of trial. There is a certain mystery about the inner exhilaration that comes to persecuted disciples of God. It shows that they are in touch with hidden springs of life that the world knows not of. John G. Paton, the great missionary to the New Hebrides, tells of an inexpressible sweetness of communion with God as he spent the night in a tree while the whole island of cannibals were raging to kill and devour him. And Sadhu Sundar Singh records a similar experience after he was thrown by the Tibetans into a pit of rotting corpses and left to die. And in a less vivid fashion millions of so-called common people bear witness to the strange elevation of spirit that has come to them when they have stood up for the right and suffered for it.

The first great persecution of the apostolic church came in connection with the martyr Stephen. He was one of the deacons who had unselfishly assumed the burden of looking after the destitute in the church at Jerusalem. Stephen, full of grace and power, wrought great wonders and signs among the people; but more then that, when certain Grecian Jews rose up to dispute with him they could not withstand the wisdom and the spirit with which he spake. Some people imagine that if we could only furnish enough practical evidence to convince men that Christianity is true, and if we could only answer their objections with sufficient lucidity and logic, they would all be converted. But Scripture shows that the opposite is often true.

John tells us that it was the miracle of the raising of Lazarus that settled the chief priests in their determination to put Jesus out of the way, and often complete victory in a debate, instead of convincing our opponents, makes them determined that, if they cannot answer us with arguments ,they will answer us with blows.

Stephens' Defense

So Stephen was arrested and dragged before the sanhedrin. Luke tells us that when confronted by his murderous enemies, his face did shine as an angel. Judging from Stephens' defense, we would infer that it was a certain progressiveness and unconventional freshness in his words that had infuriated his legalistic opponents. The world is full of people who hear a new idea with a distinct sense of pain. As Rauschenbusch says, The most important and persistent obstacle to progress is the conservative stupidity and stolidity of human nature.

That a layman's sermon is more fully reported than any other in the New Testament is an interesting fact. This layman shows an inspired insight into the unity of Hebrew history. It is all of it a succession of high hopes and great faith that history at first seems to prove absolutely futile, but finally justifies. Abraham seemed to be a crazy dreamer, for instead of inheriting the promised land, he had not acquired enough ground when his old wife died for a burial lot; but his faith was finally rewarded, for his descendants actually did possess the land of Canaan. Joseph's dreams of pre-eminence ended in slavery and a dungeon, but at length he was made governor over Egypt and the savior of his people. Moses was exiled, but called back to deliver Israel; and then, alas, the slaves whom he was emancipating were in the mind to stone him. Nevertheless he led them to the promised land. Stephen wants the people to see that the resurrection of Jesus followed by his triumph over the tomb, is in utter harmony with that which history might have led men to expect.

His words cut too close, and the sanhedrin gnashed upon him with their teeth. But he, being full of the Holy Spirit, looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God ready to receive him. Out they dragged him from the city, and stoned him to death, while he cried to God for mercy upon his persecutors.

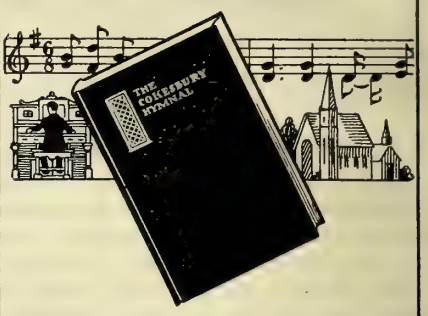
The Result of the Stoning

The stoning of Stephen had two results. It exhibited before the eyes of Saul of Tarsus the supreme glory of a man filled with the spirit of Jesus. Saul saw a Christian faithful unto death, and crowned even in the article of death with a crown of life. Although the immediate effect of the vision was to arouse him to utmost desperation in his persecution of the Christians, nevertheless that vision of the transfigured face never left him. Likely even in his dreams he heard the loud cry of Stephen, "Lord, lay not this sin to their charge." And finally the Christ of Stephen conquered.

The next effect of the martyrdom of Stephen was that the desperate persecution that began at his death scattered the Christians, and with them their message, throughout the country. A great revival began in Samaria under Philip; another began in the Greek city of Antioch on the Orontes. Persecution had spread the flames rather than smothered them. And the mar-

(Continued on page 23)

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Children's Storyland



MISS SALLIE'S BIRDS

By Lena B. Ellingwood

Miss Sallie swayed gently back and forth in her little old-fashioned rocker in the shade of the creeper vine. The creeper blossoms were soft and fleecy and white, like a little snowfall in summer.

Miss Sallie knit as she rocked, looking, not at her work, but at the little pond at the foot of the green slope across the road, and at the mountains beyond.

Neat, quaint, and small was Miss Sallie, soft-eyed, soft-voiced. Like the birds of the air, whom she loved, she worried not; and, like them, it took little to feed her.

She loved children, and oh, how the children loved her! They loved her stories, too. Happy the little folk with a holiday afternoon who could sit in the shade of the creeper vine and listen to Miss Sallie's airy fancies, winging their way with the feathered tribe who sang their songs and built their nests and migrated to far lands.

Some of Miss Sallie's stories, doubtless, she had gleaned from folklore and ancient legends, but which were these and which her own fancies she could hardly have told.

"Didn't you ever hear how little Chippy, the sparrow, got started calling his endless 'chip, chip, chip'?" asked Miss Sallie one day of little Evy Landon, who sat on the steps watching a chipping sparrow in the grass. "See his cunning little reddish-colored skullcap? He's a good little bird, Chippy is! Wait till you hear how he tried to help Connie Miggie one time, when she fell into—but that comes later in the story."

Evy smiled up into Miss Sallie's face, smoothed down her pink gingham dress, and with a wriggle of delight, prepared to listen.

"Connie Miggie," began Miss Sallie, "went up in the pasture to salt the sheep one summer afternoon. 'Count them,' her mother told her, 'the black one, who gives the most wool of all, the four white ones ,and the three lambs. The curly lambkin with the brown spot on his side sometimes strays away, so look out sharp for him!'

"Connie Miggie had washed dishes that day, peeled the potatoes, filled the woodbox, weeded the onion bed, tended the baby, fed the chickens, brought in the eggs, swept the floors, and mended her apron where the puppy tore it—but she was glad to carry salt to the sheep. If she walked fast, and didn't stop to pick wild flowers by the way, she could play a while up in the green pasture with the lambs. Connie loved lambs.

"So, with a happy heart, she kissed the baby goodby, shut the puppy in the barn so he couldn't follow, and started off.

"Down the road, through the pasture bars, past the big new woodpile with chips scattered all around, up over the hillside she went. A singing brook went slipping along over its rocky bed. A kingbird on the dead branch of a tree watched as she passed. A rabbit hopped out of her way and hid behind a bush. A breeze blew merrily.

"The sheep came trotting to meet Connie, hoping she had brought salt. First came the thick-wooled black sheep, then the four white ones, and last the three lambkins, running, playing, knowing nothing about salt, but following their mothers.

" 'Baa, baa, baa!' they bleated.

" 'Here's your salt, woolly folk,' said Connit, turning it out carefully in little piles, so they could each get a share without crowding. Then Connie played with the lambs.

" 'Oh, you dear little lovely things!' she said, hugging the two tame ones and looking tenderly at the other, the curly lamb with a brown spot. 'Come, let's have a race!'

"The shy lamb stood off by himself, but the two others ran and played with Connie.

" ' Now I must go home,' said Connie. But she didn't like to leave the lambs. She walked slowly backward, calling, 'Come, lambie, lambie!'

"They followed slowly, 'baa-baaing' wonderingly. And Connie never noticed that she was backing straight towards the bank of the brook.

"The brook wasn't very wide or very deep, but when she stepped so suddenly down over the bank, she lost her balance, and sat down, very much surprised but not hurt in the cold running water.

" 'Oh, oh!' cried the kingbird, and flew nearer.

" 'Baa, baa, baa!' cried the two little lambs, and ran to call their mothers.

"Connie Miggie scrambled out of the water, and stood, all drip-dripping, on the bank.

" 'Oh, oh!' cried a brisk, tiny sparrow-bird, who wore a cap of bright reddish brown. 'Here's Connie Miggie tumbled into the brook, as she might have known she would, if only she had looked about her! We must have a fire to dry her. Here, Billy Bun! run down by the woodpile and bring some chips. Kingbird get some dry twigs to pile here on this rock!'

"They hurried to do as they were bidden while Connie stood, more surprised than ever to hear Sparrow order them about.

"Kingbird brought dry moss and twigs, which he and the sparrow-bird laid on a big, flat rock.

" 'Come here Woodpecker!' called Sparrow, 'and light Connie Miggie's fire with your flaming topknot!'

"Woodpecker came and bent his handsome head to the twigs, and Connie saw a delicate flame quiver in the breeze.

" 'Come, dry your clothes, child,' said Sparrow to Connie. 'Where is Billy Bun? Oh, here he comes. Chip, chip, chip! where are the chips I sent you to get?'

" 'I am Bennie Bun!' said the rabbit. 'Billy Bun's brother. Billy is after the chips.'

" 'But you can help,' said Sparrow. 'Run for a chip, and tell your brother to hurry. Chip, chip, chip! Connie Miggie is wet, and must have a fire to dry her clothes.'

"Little Sparrow meant well, and thought he was helping, and Connie loved him for it; but the fire was a very tiny one, in the middle of the big rock, and sun and breeze were doing more at drying Connie's clothes. As soon as she thought she could do so politely, she exused herself, said goodby to her new friends, and went running down the hillside, past the woodpile, and along the road toward home.

"There she told her mother all about what had happened, then put on dry clothes and helped get supper.

"As for the little sparrow-bird, he got so in the habit of calling 'chip, chip,' that day, he kept it up, and so, in time, came to be called Chippy, or the chipping sparrow. You can always tell him from other sparrows by his bright red-brown crown, and by his call of 'chip, chip.'

"Sometimes when Chippy is around, you keep still and listen, and you'll her him calling, as he did to Billy Bun that day Connie Miggie carried salt to the sheep, 'Chip, chip, chip, chip!' "—Zion's Herald.

Mother—You don't know how you worry me, dear; why, my hair is turning gray!

Florrie—My, how you must have worried grandma; her hair is all white!—Methodist Protestant-Recorder.

North Carolina Christian Advocate

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Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
THIRD ROUND

July
Pittsboro, Pleasant Hill, 11 25
Bahama, Mt. Tabor, 11 26
Andrews-Massey, Soapstone, 3 26
Duke's Chapel, 7:30 26

August
South Alamance, Clover Garden, 11 2
Lakewood, 8 2
Trinity, 8 4
West Durham, 11 9
Stem, Robert's Chapel, 3 9

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

July
Aulander, Roxobel, 11 and 1 25
Hertford, 11 26
Williamston, Holly Springs, 3:30 26
Windsor, 8 26

August
Swan Quarter, Epworth, 11 and 1 1
Stumpy Point, 11 2
Mattamuskeet, Bethany, 3:30 2
Belhaven-Pantego, Bethany, 8 2
City Road, 11 9
Gates, Philadelphia, 3:30 9
Elizabeth City, First Church, 11 16
Perquimans, New Hope, 3:30 16
Washington, First Church, 11 23
Bath, Wares, 3:30 23

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

July
Broadway, Memphis, 11 26
Aberdeen, Roseland, 3 26
Glendon, Fair Promise, 8 26

August
Raeford, Parkers, 11 2
Red Springs, Centenary, 3 2
Rockingham, 8 2
Parkton, Marvin, 11 30
Maxton, 8 30

September
Piedmont, Pee Dee, 11 6
St. John-Gibson, St. Johns, 3 6
Roberdel, Steel's Mills, 8 6
Biscoe, 8 9
Stedman, Bethabara, 3 13

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
THIRD ROUND

July
Seven Springs, Zion, 11 25
Kinston, 11 26
Pink Hill, Woodington, 3:30 26
Straits-Harlowe, Tuttle's Grove, 11 31

August
Newport, Bethlehem, 11 1
Greenville, 11 2
Aurora, Bonnerton, 3:30 2
Grimesland, Wharton's, 11 16
Vanceboro, Chapman's, 3:30 16
Goldsboro Ct., Salem, 11 21
Goldsboro, St. Paul, 8 21
Morehead City, 11 23
Atlantic, Sea Level, 3:30 23
Beaufort, 8 26
Mt. Olive-Claypso, Calypso, 8 28
Mt. Olive Ct., Bethel, 11 29
Fremont, Yelverton, 11 30
Pikeville, Mt. Carmel, 3:30 30

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

July
Bailey, Mt. Pleasant, 11 26
Garner, night 26
Raleigh, Central, night 29

August
Oxford Ct., Shady Grove, 11 1
Four Oaks, Saunders, 11 2
Mamers, 3 2
Lillington, Parkers Grove, 3 9
Princeton, Micro, 11 16
Benson, Elevation, 11 23
Lillington, Parker's Grove, 11 30

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

July
Rosemary, New Hope, 3:30 26
Seaboard, Sharon, 8 26-27

August
Rocky Mount Ct. 2
Enfield, Central Cross, 3:30 2
Halifax, Ebenezer, 8 2
McKendree, Conetoe, 11 9
Tarboro, 8 9
Stantonsburg, 11 16
Farmville, 8 16
Walstonburg, 11 23
Clark Street, 8 23
South Rocky Mount, 11 30
Spring Hope, ... 30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

July
Fairmont, Bethesda, 11 26
Lumberton Ct., Buies, 3 26

August
Shallotte, Sharon, 11 2
Southport, night 2
Burgaw, Watha, 11 9
Faison-Kenansville, Friendship, 3 9
Warsaw-Magnolia, Magnolia, night 9
Brunswick, Union, 11 16
Carvers Creek, Council, night 16
St. Pauls, Regans, 11 23
Scott's Hill, night 23

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

July
Central, 11 26
Black Mountain, 8 26

August
Weaverville, 11 2
Hillside Street, 8 2
Haywood Street, 11 9
Asbury Memorial, 11 16
Weaverville Ct., Alexander Chapel, 3 16
West Asheville, 11 23
Oakley, 8 23
Biltmore, 11 30
Skyland, Skyland, 8 30

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
THIRD ROUND

July
Monroe, Central, 11 26

GASTONIA DISTRICT
Claude Moser, P.E., 606 South York St., Gastonia, N. C.
THIRD ROUND

July
Crouse Ct., 11 26
Lincolnton Ct., Marvin, 3 26
Gastonia, Bradley Memorial, night 26

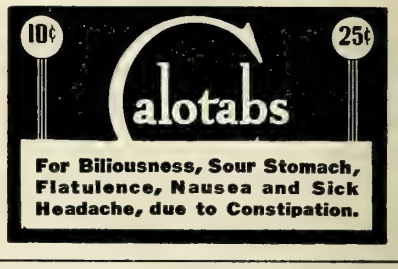
GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

July
Proximity, 11 26
Summerfield, 3 26
West Greensboro, 7:30 26

August
Calvary, 11 9
Stokesdale, Mt. Tabor, 3 9
Glenwood, 7:30 9
Asheboro Ct., 11 16
Cedar Falls, 3 16
Coleridge, 7:30 16
Reidsville Ct., Salem, 11 22
Ruffin, Hickory Grove, 3 22
Pleasant Garden, Bethlehem, 11 23
Carraway Memorial, 7:30 23
Wesley Memorial, 11 30
Farmer, 3 30
Randolph, 7:30 30

September
Ramseur, 7:30 2
Randleman, 11 6
Jamestown, 3 6
Centenary, 7:30 6
Main Street, 11 13
New Hope, 3 13
Asheboro, First Church, 7:30 13
Ward Street, Archdale, 11 20
Mount Pleasant, 3 20





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A. C. Gibbs, P.E., Mount Airy, N. C.
FOURTH ROUND—IN PART

July
Mt. Airy, Central, 11 26
Pilot Mountain, Whitakers, 3 26
Madison, night 26

August
Moravian Falls, Beulah, 11 2
Wilkesboro, Wilkesboro, night 2
Jefferson, West Jefferson, 11 9
Warrensville, Mill Creek, 3 9
Creston, Creston, night 9
Draper, 11 16
Rural Hall, Bethel, night 16
Todd, Cranberry, 11 22
Watauga, Mabel, 11 23
Boone, night 23
Laurel Springs, parsonage, night 29
Helton, Baldwin, 11 30
Sparta, Gentry's Chapel, night 30

SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., Salisbury, N. C.
FOURTH ROUND

	August
Park Avenue, 11	2
Mt. Pleasant, Cold Springs, 2:30	2
Coburn Memorial, night	2
Norwood Station, 11	9
Albemarle, First Church, night	9
Albemarle, Central, 11	16
Badin-Tabernacle, Tabernacle, night	16
First Church, 11	23
Woodleaf, Woodleaf, night	23
Concord, Central, 11	30
Landis, Bethpage, 3	30
Epworth, night	30
	September
Norwood, Ct., Zion, 3	5-6
Mt. Pleasant, Cold Springs, 10	6
Albemarle Ct., Union Church, 3	6
Salem, Salem, night	6

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

	July
Highland-Rhodhiss, Rhodhiss, 10 and 3	26
Bethel-Fairgrove, Bethel, 11	26
Hudson, Hudson, night	26
	August
Mount Zion, 11	2
Maiden, night	2
Statesville, Race Street, 11	9
Elmwood, Cleveland, night	9
Hickory, Westview, 11	16
Lenoir Ct., Gamewell, night	16
Ball Creek Camp Meeting, 11	23
Shepherd, Wesley, 3	23
Mooresville, Broad Street, night	23
Mooresville, Jones Memorial, 10	30
Mooresville Ct., Triplett, 11	30
Hiddenite, Rocky Spring, 3	30
Stony Point, night	30

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

	July
Junaluska, 11	26
Hayesville, Myers Chapel, 3	26
Murphy Ct., Peachtree, night	26
	August
Bethel, Bethel, 11	2
Macon Ct., Union, night	2
Brevard, 11	9
Brevard Ct., Rosman, 3	9
Canton, night	9
Jonathan, Shady Grove, 11	16
Waynesville, night	16
Whittier, Whittier, 11	23
	September
Fines Creek, Fines Creek, 11	6
Delwood, Balsom, 3	6
Murphy, night	6
Crabtree, Mt. Zion, 11 and 11	12-13
Clyde, Liberty, 3	13
Franklin, night	13
Andrews, 11	20
Murphy Ct., 3	20
Glenville, Glenville, 11	27
Highlands, Clear Creek, 3	27
Sylva, night	27

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

	July
Davie, Liberty, 11	25
Forsyth, Mt. Tabor	26
Advance, Cornatzer, 3	26
Cooleemee, night	26
	August
Doubs, New Hope, 11	2
Lewisville, Sharon, 3	2
Ardmore, night	2
Denton, Clarksbury, 11	9
Trinity-Bethel, Trinity, night	9
Lexington, First, 11	16
Linwood, Linwood, 3	16
Erlanger, Erlanger, night	16
Centenary, 11	23
Farmington, Smith Grove, 3	23
Central Terrace, night	23
Thomasville, Main, 11	30
Thomasville Ct., Unity, 2	30
Burkhead, night	30
	September
Welcome, Midway, 11	6
Reeds, 3	6
Kernersville, night	6

SUNDAY SCHOOL LESSON

(Continued from page 20)

tyrdom of Stephen, instead of intimidating the Christians, emboldened and inspired them.

When men seek to stamp out Christianity, when they bury it in a deep grave, as they get back to town from the funeral, they find to their horror that it stands awaiting them, all the more alive because it has been dead and buried, and has risen again from the dead.—Northern Advocate.

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IN MEMORIAM

DRUM—On May 8, 1936, Mrs. J. F. Drum, aged 80 years, five months and eight days, left her earthly home to be with Jesus, whom she trusted and served since childhood. She was happily converted and joined the church at Smyrna, now known as the Catawba Methodist church. It was a pleasure to her to attend the church services and to contribute to the support of the church.

Mrs. Drum, who was the daughter of Franklin Loftin, was born near Sherrill's Ford, N. C., but later the family moved near Catawba. Although she was an invalid for more than five years, she bore her weakness and infirmities without murmur or complaint.

On August 15, 1935, Mr. and Mrs. Drum quietly celebrated their sixtieth wedding anniversary. Their lives together were an inspiration of love and loyalty to their four children, to God and to each other.

The deceased is survived by her devoted husband and the following children: Charles H. Drum, Era, Lula and Anthea Drum. One brother, W. A. Loftin, and six grandchildren also survive.

Funeral services were conducted at Catawba Methodist church at 10:30 Saturday morning, May 9, 1936, with Rev. G. W. Clay in charge. Burial followed in the church cemetery.

A Friend.

RESOLUTIONS OF RESPECT

(By Trinity Sunday School, Troy, N.C.)

It is with deep sorrow we chronicle the passing of Mr. W. E. Pell, one of the most faithful and loyal members of this Sunday school. We will miss his pleasing personality, hearty handshake and words of wise counsel pertaining to the Sunday school and church.

We extend to the family our deepest sympathy in this hour of bereavement. Therefore be it further resolved:

That a copy of these resolutions be spread upon the minutes of the Sunday school, a copy sent to the family of the deceased and a copy sent to the Montgomery Herald and to the North Carolina Christian Advocate.

Miss Bertie Allen.
G. S. Garriss,
R. T. Poole,

CORBITT—William Shaw Corbitt was born October 23, 1895, in Henderson, N. C. When just a small boy he joined the First Methodist church and was a loyal member for nearly thirty years. At one time he was a steward in the church. William Corbitt graduated from State College in 1916. In November of that year he married Miss Naomi Alford of Raleigh. In 1917 the call to war took him to France, where he served as second lieutenant, and returned to the States in February, 1919.

On the first of July, 1926, William Shaw Corbitt, Jr., was born, and on Easter Sunday, 1936, this fine boy joined the church as his father stood by his side, and they celebrated the Holy Communion together the first Sunday in May. it being the first time for the young lad and the last time for the father, since on Friday, May 8, William Shaw Corbett passed away suddenly. The service was conducted from the First Methodist church by his pastor, Rev. R. E. Brown, Rev. D. E. Earnhardt and Rev. Hugh A. Elkis. Mr. Corbitt was vice president and treasurer of the Corbitt Motor Truck Co. of Henderson. For 20 years he was a builder and hard worker with his beloved father, the founder of the company.

While president of the senior class of State College his classmates said: "Here is one of the best all-round fellows in our class and for that reason we chose him to pilot us through our senior year."

That all-round spirit of the man was expressed again after 20 years by an editor speaking over the air a few days after the death of Mr. Corbitt. He said: "I could not say anything about Henderson without mentioning Bill Corbett. He was as fine a fellow as it ever has been by pleasure to meet."

Henderson and Vance county never had a better friend. We shall miss him very much.

Dear Lord, if you need a road built in the unpaved gardens of heaven, you've got a man now that can do the job. He is a hard worker and will want to do big things forever. Let others play the harps, dear Lord, but if you want to keep Bill happy you must give him a big hard job with lots of trucks and men. Amen.

IN MEMORIAM

We, the members of the Ladies' Aid Society of Montmorenci Methodist church, wish to pay loving tribute to one of our faithful members, Mrs. R. J. Gaston, who departed from us June 3, 1936.

While we shall miss her gentle presence and friendly smile in our society and church, we rejoice in the assurance that our loss is her gain; therefore we bow in humble submission to the will of our heavenly Father.

The sudden removal of such a life leaves a vacancy that will be deeply realized by all and will prove a serious loss to our church and community. She lived an unselfish life—always thinking of others, a lover of little children, constantly drawing them to her. It may be said of Mrs. Gaston: She loved not in word, neither in tongue, but in deed and in truth.

We extend to the family our sincerest sympathy and commend them to the One who alone can comfort them, and request that a copy of this tribute be sent to the family, a copy to the North Carolina Christian Advocate and a copy be recorded in the minutes of our society.

Mrs. C. D. Fowler,
Mrs. Hoke Hall,
Mrs. Hubert Young.

RESOLUTIONS OF RESPECT

Whereas, on Sunday, June 21, 1936, our beloved member, Claudius Franklin Bland, was carried by the angels to Abraham's bosom.

Therefore be it resolved, that we, the members of his Sunday school class, take this means of paying our respect to him, of paying tribute to the life he lived before us, and of publicly expressing our sympathy to his dear ones bereaved.

His life has been an inspiration to us. We would compliment his faithfulness to his class; he was a genuine friend to all. We miss him much and will continue to miss him here. But we do join in saying from the depths of our hearts:

Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in thy gracious keeping
Leave we now thy servant sleeping.

J. C. Waldrop,
James Brown,
A. B. Ellington.



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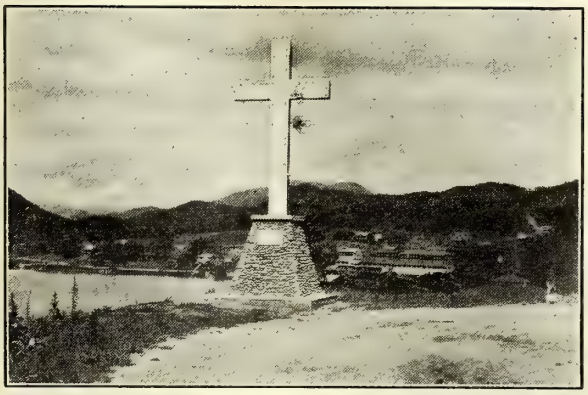
NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, JULY 31, 1936 Number 31

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JUNALUSKA IS WORTHY OF YOUR HELP









TO SAVE JUNALUSKA DO YOUR PART NOW!

SAVE JUNALUSKA CAMPAIGN!

W. A. LAMBETH, Director
Wesley Memorial Church
High Point, N. C

S. C. KIRKMAN, Treasurer
Care of Wachovia Bank and Trust Company
High Point, N. C

SAVE JUNALUSKA SUNDAY!
August 2, 1936

Bishop Kern has proclaimed next Sunday as "Save Junaluska Sunday" in all the charges of North Carolina. Dear brother pastor, please present the Junaluska cause next Sunday morning, endeavor to raise the quota, and send promptly whatever you secure to S. C. Kirkman, Treasurer, care of Wachovia Bank and Trust Company, High Point, N. C.

Thirty Thousand Dollars Already Secured; Seventy-five Thousand Yet to Be Secured!

Contributions, in cash and good-as-gold subscriptions, amounting to $30,000.00, are now at Campaign headquarters. The large subscriptions are not payable, however, unless the complete sum of $105,000.00 is raised.

Preachers and congregations, please raise your quotas! Well-to-do Methodists, please do more than help raise your local church quota; please send me an additional check or subscription from yourself or from your family.

The chance to buy the Assembly grounds at twenty-five cents on each dollar of indebtedness, and to settle honorably with all the creditors, will never be ours again.

Friends of Junaluska, please subscribe and do it now!

Friends of Bishop Kern, do not let him experience here in North Carolina his first financial failure at any great task.

Friends of Will Lambeth, keep me from failing! Surely, I still have some abiding friends in every charge I ever tried to serve. To them I send this S.O.S. call for assistance, in this hour of financial emergency!

What Bishop Warren A. Candler once told me about possible failure keeps ringing in my ears every day. After he once asked me to agree to take a church in Washington, D. C., I said to him: "Remember, dear Bishop, you are asking me to assume a responsibility which may later be very embarrassing for me. If I go to Washington and try and can't, then I shall have to come back home with my tail between my legs!" The Bishop answered instantly: "Well, if you try and can't, and have to come back, that will be a very appropriate place for your tail!"

At the close of a hard year in Asheville, Dr. C. A. Raysor gave me a check for an overplus on the benevolences. He said that he wanted me to go to the annual conference with my head up, ears turned forward, and my tail over the dash-board!

Friends of mine, please keep me from failing; please help me win this Campaign!

Please don't forget that the court dead-line is August 15, 1936! W. A. Lambeth.

On last Monday, the following wires came:

"Check for Chestnut street, Lumberton, full quota mailed today. Good luck."
T. G. Vickers.

"Amidst strenuous building program, quota for Lake Junaluska assured. Sincerely."
Cecil G. Hefner (Sylva, N. C.)

Three One-Thousand Dollar Subscriptions!

Last Friday James Atkins wired as follows from Lake Junaluska:

"Glad to report three one-thousand dollar subscriptions each from General Board of Lay Activities, Mission Building, and Education plant."

QUOTA FOR FIRST CHURCH, LEXINGTON

This is to advise you that the quota for the First Methodist church, Lexington, N. C., has been raised for Junaluska.

The following members left this morning to attend the conference School of Christian Education at Lake Junaluska: Rev. and Mrs. H. C. Sprinkle, Dr. and Mrs. A. E. Brannock and daughter, Martha Lee, J. R. McCrary, Mrs. J. Lee McCarn, Mrs. Daisy Ford, Mrs. John Craver, Mr. and Mrs. C. F. Crouse, H. Luther Leonard.

—Ira S. Brinkley.

"INTO THE LAND OF CANAAN THEY CAME"

The brave pioneers who left home and went out with Abraham had a goal—the land of Canaan—and they kept going—"into the land of Canaan they came." The graves of their kin were most sacred to them but upon their own graves was another epitaph: "into the land of Canaan they came." This gives them a place among the immortals who won.

Of late we have been making much of the noble dreamers who enterprised Lake Junaluska, and we have exalted the tender significance of the glowing cross that renders glorious the night, but how about us? We have made a good start; shall we keep going, proving worthy of heroic pioneers of old?

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

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Let many wires telling of quotas raised for Junaluska go to High Point next Monday.

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Where is the Methodist preacher who has not used the theme—"This One Thing I Do"? Make a personal matter of this for the next two weeks in the special effort to save Junaluska.

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Mark Twain said, "I have known many sorrows, most of which never happened at all." Fortunate are most of us that the things we worry over never happen. Could all learn this lesson well, it would from many an anxious hour free us.

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The Good Shepherd knoweth his sheep by name. We are not a cog in the wheel, or a chip on the stream, or a prisoner of time known only by the convict's number, but rather, the children of a heavenly Father who knoweth his children by name. And we are of more value than many sparrows. So declares the Word of God.

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We hear quite a bit about the "two mile religion" since the Master said, "If a man compel you to go with him a mile go with him two." Very good, in fact, excellent. But why not at the same time keep in mind "two mile common sense" in the practical every day affairs of life? In other words, remember that "the good is enemy to the best."

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August is a noble month in which to win victories. The more glorious do these become in the midst of the general let down of the midsummer. Some years ago Grace church, Wilmington, burdened by a heavy debt, determined to clear off this incubus on the second Sunday in August—note, second Sunday in August. The effort proved to be a triumphant success. It put a new spirit of daring in the church. We have the abiding conviction that such a triumph at Lake Junaluska on the 15th of August, 1936, will mark with a white stone the march of this notable assembly.

Imitation of others invariably centers upon their faults. When girls, for example, try to imitate boys, in most instances it is in the very things that mar their characters. When women would be mannish the imitation is not in those things that make men gentlemen, but rather in drinking, smoking, and the use of course and profane speech. If girls must imitate boys and women must imitate men, why not let these imitations run along the line of things that are lovely and of good report.

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Jesus seemed to have a fondness to use the little things to illustrate and emphasize spiritual truth. To emphasize the perfection of God's workmanship he says, "Consider the lillies of the field, they toil not, neither do they spin, yet I say unto you that Soloman in all his glory was not arrayed like one of these." In amphasizing God's fatherly care he declares that not a sparrow falleth to the ground without the heavenly Father's notice. To set forth the growth of his own kingdom he likens it to a mustard seed, the smallest of all seeds.

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The assault and murder of Helen Clevenger, July 16, in her room at the Battery Park hotel, Asheville, N. C., was the most atrocious crime that has been perpetrated in this country since the kidnapping of the Lindbergh baby and none has so horrified the people of this state and perhaps of the whole nation. At this writing apparently little progress has been made in bringing to justice the guilty fiend. We are not disposed to find fault, but this is a case that should interest and command the attention of all available agencies that can be used for its solution and for the arrest of the guilty. It should concern more than Buncombe county or the city of Asheville. The whole state of North Carolina has a very peculiar interest in it. If there be local jealousies that hinder the progress of its solution, let men be secured who have no reputations to make or sustain, because all men know their ability to run down and capture even the worst of criminals.

Begin and Make Use of

BEGIN where you are and make use of what you have are the messages of the Book of God and the book of life. The first followers of Jesus began at Jerusalem and went to the "uttermost parts." The same record holds in the history of all who fill full the record of the world. Each one has to begin at his Jerusalem in making the final conquests in his own little world. The same is true in making use of what we have. God's Book and the annals of man are a unit in this. Five stones gathered from the brook in the hands of a man who knew how to use them slew a giant. A Scotch lad from the cotton mills of his native land who made use of all he had, ultimately was able to open up the dark continent to civilization and to Christianity.

This first lesson for all of us to learn is to begin where we are and then to use what we have, whether it be much or it be little. Most people have enough to work wonders would they but make use of what they have. There are enough talents to meet every need, if the man of one talent, as well as the man of five talents, would make full use of what he has. People have the money to minister to the needs of all were they willing to use what they have as stewards of God rather than to use it for selfish ends. They build barns and fill granaries, being left in the end with nothing for eternity. Were the millions to make proper use of their time, which so often is worse than wasted, what a different world we would have. Some have time, some have money, some have talents, but too often these are wasted or misused. Others are favored with all of these blessings but they do not make proper use of them.

The Bible record of those who won the victory as well as our own observation of those who have made a success of life, teach us the same lesson. Did they not begin right where they were and then they were able to win by making use of what they had? This, the most commonplace statement possible, should point the way to us all. Disregard of these well known facts accounts for most of the failures all about us. Too many are going to make a start at some favorable hour; they are going to begin with the coming of finer and better equipment in the near future, instead of beginning at once to make use of what they have. Begin where you are and make use of what you have are the homely teachings of the common sense of our common humanity. Those who act thus make up that great company in white garments that come up out of great tribulations—they are the redeemed.

Date of Western North Carolina Conference

THE date of this conference has been changed by Bishop Kern from October 29 to October 22. The first date was October 15. These changes of dates are of little moment so far as the results of the year's work are concerned. One week forward or backward will make little difference.

But the attitude of church leaders, pastors, stewards and other leaders will make a world of difference. The thought, wisdom, energy, and enthusiasm employed by these leaders will spell success or failure or a partially completed task. Brother, it is for you to say how your church or pastoral charge will come out at the end of the year.

The conference will meet in Salisbury, October 22, which is eleven weeks off and many dead churches have done very little so far in any respect. Any pastor or church that has gone thus far with little accomplished will hardly get far in the next eleven weeks. But a majority of churches have done better than these and should make a creditable finish if the leaders will address themselves to their tasks.

The time will soon be here for pastors to search for better churches and for churches to search for better pastors and those involved regard this a question of tremendous importance. But this is not the really important matter. Your record for the year that is about to close is the big question and it may do more than anything else to answer the first question.

The Springs Within

THE pressure from without in a highly organized world such as ours becomes more and more oppressive with the increase of years. Youth is free from this pressure but not so age. The best men of the business world recognize the need of keeping fresh and strong the enthusiasms of life—enthusiasm for one's chosen work. They would be mindful of the springs within.

How much more important is it for us to keep fresh our enthusiasm in the causes of humanity and of God?

Can We Be Certain of Anything?

SOME say only taxes and death are certain. Well, what of it? **Probability** is the guide of life. Even from the so-called **facts of life,** probability is what we get. The facts of life fail to furnish us the clear outlines and the final details of our existence. In apostolic language, "now we see in a mirror darkly." Reflected in the dull metal mirror the ancients saw only the bulk of the object—not the definite and clear outlines. We can not know all of God, of Christ, of the soul of man, of the moral order. Speculation and uncertainty remain to all rational beings—even those who speak with utmost certainty leave us perplexed at many points and life remains full of enigmas—much must be guessed or discovered. Probabilities still hold a large place with us. Ultimately we go by faith or we go not at all. How truly essential is it for all of us to cherish the will to believe!

One who accepts nothing but that which he can understand and refuses to act only when he can be certain of his course never gets far. On the other hand, a man who makes the best of all that are his, using what life has to offer, has an effective faith. Tested out in his own experience, the probabilities of life become for him certainties, so that with utmost assurance he can say, **I know.** This is an effective faith that becomes the evidence of things not seen. Here is an assurance that never comes to the man of impotent faith who decides that all things seen and unseen are against him. He thinks too exclusively of the mass, the bulk of things, that appear in the mirror of life. Too darkly does he see, not willing to make use of the probabilities that are his.

Thus it happens that the saints know more of God, of Christ, of the soul and of the moral order than do the theologians, and the mystics have knowledge that belongs not to the scientists. In the words of William James: "In psychology, physiology, and medicine, whenever a debate between the mystics and the scientists has been once for all decided, it is the mystics who have usually proved to be right about the **facts,** while the scientists had the better of it in respect to the **theories."**

Jesus, the mystic, was very sure of God and of the soul. Also He fostered the sublimest intimacy between men in His teaching of human brotherhood. The poet who wrote the following lines must have been groping in the midst of the **probabilities** of life—seeing in a mirror darkly:

"No one could tell me where my soul might be;
I searched for God, and He eluded me;
I sought my brother out, and found all three."

"For now we see in a mirror, in a riddle; but then face to face: now I know in part; but then shall I know fully even as also I was fully known."

The Joy of Enduring

JESUS for the joy set before Him endured the cross, thinking nothing of its shame, that He might help the hard pressed and enable them to endure unto the end. He did not put the stress so much upon the externals of life as on that which is within. He found joy in breaking in upon the souls of men. To be strengthened within was the fine assurance given the followers of Jesus in the early Christian centuries. They were so hard pressed, with fighters without and fears within, that there could be no hope of endurance without the comfort and peace from within. They could endure as seeing Him who is invisible.

Our present-day Christianity is too much a matter of externals. Organized religion makes much of the resources of this world made regnant in the organized life of the age. Enriched soul-life and spiritual power count far less than dogma, ritual and organization. For these we contend and dispute as though they are of first concern. Little do we care for the sins of the day so dominant in personal, family and church life that make for purity of soul. Saintly living and the joy of the Lord that comes from helping the hard pressed that they may endure does not appeal to this age. Consequently we have little high adventure that involves the cross. In the early days they went everywhere preaching the gospel, but not now.

For a vision of a better and better world we are not anxious. "Jesus, thou joy of loving hearts" is not our refrain. Not many can cry, "Breathe on me, Breath of God." We know not the joy set before him or else we would be leading crusades for world conquests and spiritual victories instead of engaging in disputes over the dividing of the inheritances of a greedy, self-indulgent age, given over to lust and greed, eat and drink. For the joy set before Him, He endured, despising the shame.

People and Things

ANNUAL CONFERENCE DATES

Western North Carolina, Salisbury ..... October 22
North Carolina, New Bern ..... November 19

Rev. T. V. Crouse is this week in revival services at Mt. Carmel church with Paul R. Rayle, pastor of the Welcome circuit, assisting. The meeting is expected to continue 10 days or more.

Dr. G. T. Rowe was the guest preacher last Sunday morning at West Market church, Greensboro. Dr. Rowe is at all times a welcome guest at this church as well as all other churches in North Carolina.

Rev. T. V. Crouse, with Rev. John Cline assisting, closed a two weeks' meeting at Bethlehem, on the Reidsville circuit, July 18. It was a good meeting with the church revived and 6 new members received with others to join later.

"We have had daily vacation school union of Presbyterians, Baptists, and Methodists of Lillington, with Cokesbury school first week and preaching services second week, assisted by Rev. J. B. Bennett, Duke university; Rev. David Blue, of Parkton, and Miss Neva Harper, of Rocky Mount, were workers in the school."—N. M. Wright.

I like to see a man proud of the place in which he lives. I like to see a man who lives in it so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrong doing, but do not overturn him unless it must be done in overturning the wrong. Stand with a man while he is right, and part with him when he goes wrong.—Abraham Lincoln.

"On July 17th the revival and Bible school at Semora closed. The attendance and interest were good. Eight were added to the church: seven by vows and one by letter. The Bible school met each morning with an enrollment of forty. At the close of these services a small purse was presented to the pastor, and his car filled with many good things to eat."—A. M. Williams, P. C.

Excessive drinking in New York City is increasing by "leaps and bounds," according to records of the Bellevue hospital. In 1934 Bellevue admitted 7,649 cases of acute alcoholism, compared with 9,139 in 1935. For the first six months of 1936 alcoholic admissions were at the rate of 12,378 for the year. The most serious situation in connection with alcoholic patients arises from the number of alcoholics who fall down and sustain head injuries.

"The contract for the new educational building at Edenton Street church in Raleigh was let on Thursday, July 23rd, 1936, to the J. A. Jones Construction company of Charlotte. The total cost of the building exclusive of lot, architectural fees and furnishing is one hundred and thirty-nine thousand dollars. This entire amount is being paid by Mr. D. T. Poindexter who is most generously donating the building in memory of his wife, the late Mrs. Vashti Rand Poindexter. Work is beginning immediately on this handsome structure which is to be fire-proof and represents the last word in modern religious educational equipment."—E. C. Few.

"Homecoming and revival services begin at Randall church, on the Norwood circuit, Sunday, August the 2nd. All former pastors, friends, and members are invited to come and be with us that day. Dinner will be served on the grounds, picnic style. Brother H. R. Cornelius, a former pastor, will preach on Sunday; also during the week."—J. A. Howell.

Dr. W. A. Stanbury, pastor of West Market Street church, Greensboro, and Mrs. Stanbury, returned Wednesday of this week from a six weeks' absence in Europe. They visited England, Scotland, Norway and other countries of Europe. The prime objective of their visit was the World Sunday School convention in Oslo, Norway. Dr. and Mrs. Stanbury report a most delightful trip in every particular.

Roger W. Babson was elected moderator of the General Council of Congregational and Christian Churches, and Dr. Mary E. Woolley, retiring president of Mount Holyoke College, was elected honorary moderator, at the opening session of the biennial meeting of the council. Miss Woolley is the third person in the history of the denomination to be elected honorary moderator, the others being the late President Calvin Coolidge and Rev. Dr. S. Parkes Cadman of Brooklyn, N. Y.—Zion's Herald.

Rev. John Cline was the preacher in a two weeks' revival that closed last Saturday night in Lowes church, on the Reidsville circuit, of which Rev. T. V. Crouse is the pastor. There were 75 conversions, and reclamations, 25 joined Lowes church and several joined other churches. The church was greatly revived and of their own accord the members started a weekly prayer meeting. This is the church that was made practically new this year by the pastor and his good people.

The home-going of Dr. Frank Scovill Onderdonk, presiding elder, Northern district, Texas Mexican conference, was as the triumphal entrance of one of God's conquering saints. Our Methodism has known few men in his class. Few men have more fully given themselves to God and his church, and few have labored more patiently against difficulties and in such physical weaknesses and pain. Frank Onderdonk was a great and good man, a friend to all men and a lover of the distressed and scattered abroad people of his Lord.—Christian Advocate.

Bishop J. Waskom Pickett, who was recently elected bishop by the Central Episcopal conference in India, has been a recent visitor to Wilmore and to Asbury College. Bishop Pickett lived in Wilmore in his youth, and is a graduate of Asbury College, having attended the institution and graduated together with Dr. E. Stanley Jones. While in Wilmore the bishop preached at the Methodist church and spoke over the radio devotional broadcast from the college. The alumni association is happy to have another of its members honored as has been the bishop and extends to him its heartiest congratulations. This high honor which has come to Bishop Pickett is well deserved in view of the very large service that he has rendered not only in the Methodist Church in India, but also the service he has rendered to Christianity as a whole in that great land of the East.—The Asbury Alumnus.

"Friday night we closed our revival at West Hillsboro. Rev. L. L. Parish preached the first week and his splendid services were greatly appreciated. The second week the pastor preached. The church has been greatly revived and four were added by profession of faith. After the close of the last service we were presented with the most substantial pounding that we have received in years. We are moving along very nicely all over the charge and expect to go to conference with every thing in full."—F. A. Lupton, P. C.

"On August 30th, at eleven o'clock, the Rev. P. W. Tucker, presiding elder of the Marion district, will dedicate our beautiful new church, Bollinger's chapel, on the Connelly Springs charge. Listen to this: Bollinger's chapel has paid in full every item asked, viz: general and conference work, Children's Home, district work, contribution to Golden Cross, presiding elder for three-fourths of the year and the pastor's salary in advance on each first Sunday of the month since conference. All former pastors and elders are desired and hereby invited to be present at the dedication of their new church. Brethren, you are wanted and this plucky little congregation deserves the honor of your presence. Program will be announced later."—A. Burgess.

"The homecoming occasion for Caledonia church, on the Caledonia charge, is to be the fourth Sunday in Auguse, August 23. The revival starts on the third Sunday. We are using the Evangelistic Team of the Fayetteville district. We will welcome former pastors and members on August 23. East Laurinburg remembered the pastor in quite a substantial manner on his birthday. The pounding was one of the greatest surprises since he has entered the ministry. Last Saturday some of the good friends of Johns gave another surprise. A nice linen suit which will be of great value during this summer weather. We are making some progress toward our new church at Johns. In the course of time we will have an attractive church building there and we are hoping to have Bishop Kern to dedicate it some time next year." —Pastor.

"On July fourth Brother E. A. Swann, a Duke ministerial student from the school of religion, came to help us in the work of the Kingdom on Pamlico charge. We find him to be a fine-spirited young man, dedicated to the Cause of Christ and willing to work for Him. The first week he was here we had a daily vacation Bible school in Stonewall church. There were about twenty-eight enrolled. Courses were offered for the children, young people, and adults. At night Brother Swann taught a Cokesbury class in which there were eighteen enrolled and ten of these were credit students. This past week we were in a revival meeting in Alliance church. (As the pastor returned from one of the services he found that the Stonewall women had entered the parsonage only to fill the kitchen with many good things to eat. We of the parsonage are indeed grateful for this expression of love.) The revival at Alliance was indeed one of the spirit of Christ. Brother Swann was in charge of the singing and the pastor did the preaching. The pastor, song leader, and many laymen did much personal work. The people were hungering and thirsting for Christ. As a result they were filled. Fifteen souls were led to accept Christ and unite with His church. 'Praise God from whom all blessings flow.' Christ Still Lives!"—W. A. Tew, Pastor.

A METHODIST PREACHER ATTENDS COACHING SCHOOL AT DUKE

I have in my day attended many schools of one sort and another. When a lad I spent 10 days in an old-fashioned writing school where prizes were given apt pupils. I took second prize. But all the king's men and the king's horses could not convince anybody of the fact.



Coach Wallace Wade

I have been to Sunday school and day school, but never to a night school. Night is the time for me to sleep and not to go to school. I have been to "old field" schools, to "winter free schools" and pretty much all sorts of summer schools which have become almost as numerous as the leaves on the trees or the sands upon the seashore. But I had not, until last week, been a pupil in a football coaching school.

This new experience was mine when I joined Coach Wade's school last week at Duke, where 60 coaches from 12 southern and eastern states assembled to receive instructions from Wallace Wade, Eddie Cameron, Carl Voyles, Ellis Hagler, and Add Warren.

Of all the schools that I have attended in by-gone days and years, this proved the most interesting and, in some respects, the most profitable. I refer particularly to the emphasis placed upon those fundemental qualifications of body and mind and spirit that are required for success anywhere and everywhere in human affairs.

Wallace Wade devoted three and a half hours each day to lectures and demonstrations in the grid course. And Wallace Wade in a football lecture can teach more religion and good morals than can a cowpen full of little preachers who piddle with social theories and outworn history when they should be preaching the gospel of Jesus Christ and the ethical teachings of the Decalogue and the Sermon on the Mount.

Blocking, tackling, line defense and offense, punting and passing, backfield maneuvers, kick for the extra point, and numerous other features of the game were taught and demonstrated. Great emphasis was placed upon the spirit of the players. In football, as in other departments of life, it is the spirit, both of the coaches and players, that wins.

My advice is that you attend a coaching school, whether you are an athletic coach or not, and learn lessons that will be of value in every other department of life.

—A. W. P.



Bishop Kern's Page

HOW BIG?

"More progress has been made in the spread of Christianity during the last seventy-five years than in any period since Christ died." This statement, quite easily proved to be true, contradicts a lot of our discouragement about the salvation of the world. A temporary slump in giving through the depression must not be allowed to discount the fact that within the last quarter of a century Christian people have given more money to the missionary cause than in any twenty-five years since Christ died. Christianity is by its very nature a world religion. "All men have sinned" and all men must be drawn to the foot of a cross on which died the Saviour of mankind. "God so loved the **world** . . ." How big is **your** love?

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YOUTH FLAMING FOR CHRIST

I have had the gracious privilege of attending several of our young people's conferences this summer. Such an experience is a good antidote for pessimism. They usually behave at religious gatherings so much better than adults that the comparison is embarrassing. I have been working with young people's organizations for thirty-five years. This is the best generation of young people I have ever seen. They are more intelligent, more self reliant, more broadly religious than any group I have known in my long contacts with youth.

There are still some oldsters that feel that young people ought to think and do just what we adults tell 'em. Well, that depends. Most of the devilment, the real serious devilment going on in our day is practiced by middle aged people, not youngsters. Take liquor, for example. Does this generation of adults dare say to young people: "Look at us." Take domestic relationships. Our divorce mills testify against us. And so on.

No, I am for giving young people a chance to do a lot of thinking for themselves. They must work out a creed and a program that makes Christianity a real power in their lives and their generation. If they are loyal to Jesus and the ideals of the New Testament, I am for letting them have their say and bring into our adult controlled world the breath of a new and fresh enthusiasm. Maybe they can hand over a better world to their children than we passed on to them.

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SOULS FOR OUR HIRE

Over here at Mt. Sequoyah where I have been teaching a course in the Bible and conducting some Round Tables, we have had quite a discussion about evangelism. The secularism of our age seems to dull rather than sharpen our evangelistic appeal . What is wrong? It has been suggested that our preaching is not as earnest and impassioned as it once was; that we do not have as vivid and disturbing a sense of what it means to be "lost"; that there is so much of the world in the church that the outsider wonders whether there's much difference after all.

Ours is a redemptive ministry. What this world needs is a Saviour. No mere ethical philosophizing will reach the seat of our trouble. Our preaching must go deeper and our living must reach higher before we make any startling impression on the world. O, that the church might awake to its terrible responsibility and its glorious privilege in a day like this.

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THE BEST EVER

I am thankful for the Pastors' Schools in the Carolinas. There are no better ones in the church than those conducted at Duke and Columbia. Our Methodism owes a debt of gratitude to the men who manage these gatherings and the schools that entertain them. More serious work was done this year than I have witnessed in many years. A man ought never to get too old or too set in his ways to go to school.

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BUT WE'LL DO IT!

I am sorry we had to jump in and "save Junaluska" just now and that the time was so short. I didn't thrill with enthusiasm over it any more than you, but I have never been in doubt about two things: it had to be done and we were the only folks who could do it. And so we are at it and we shall do it if the preachers and the laymen do their part. When it is done, we shall have an institution there in the "Land of the Sky" that Methodism will be proud of and thankful for. But the time is short and the situation has about it all the elements of a real crisis.

Read again the announcement of last week:

From many sources have come requests that we name a certain Sunday on which our people shall make an offering to "Save Junaluska." I am, therefore, naming Sunday, August 2, for that purpose. If any pastor desires to use the Sunday preceding he may do so, of course, but let us have your check mailed to S. C. Kirkman, Treasurer, Wachovia Bank, High Point, N. C., not later than August 3.

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HERE AND THERE

When S. Parkes Cadman died the other day one of the most comprehensive and penetrating minds in America was stilled. How great is the outreach of one Christian personality.

Annual conference is coming on before long. Clean up those unfinished tasks and keep pressing on the main objectives, so that we may all "come rejoicing."

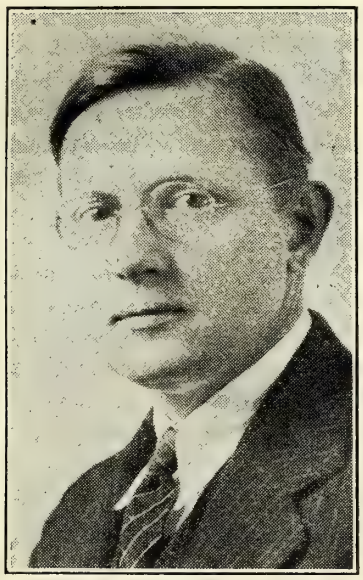
Vacation schools were better and more numerous this summer. In fact, the reports from our Christian education work in all four conferences is most encouraging.

"Rejoice at all times, never give up prayer, thank God for everything—never quench the fire of the Spirit."

Paul B. Kern

NEW PROFESSOR OF RELIGIOUS EDUCATION AT GREENSBORO COLLEGE

Raymond A. Smith, A.B., B.D., Ph.D., of Winston-Salem, has been chosen acting professor of religious education in Greensboro college to succeed Dr. E. E. Ayers, resigned, according to Dr. Luther L. Gobbel, president of the college, who states that Dr. Smith will begin his duties at the college at the beginning of the next scholastic year, September 9, 1936.



Dr. Raymond A. Smith

For the past eight years Dr. Smith has served as director of Christian education of Centenary Methodist church, Winston-Salem. He has, also, served Salem college in the department of education. Prior to his going to Winston-Salem he served as director of Christian education for a year at Wesley Memorial church, High Point.

A native of Gaston county, and the son of John Elsie and Lillie Bell Fox Smith, Dr. Smith attended the public schools at Cooleemee, from which he was graduated in 1914. After two years as a student in Guilford college, he entered Trinity college, now Duke university, from which he received the Bachelor of Arts degree in 1920. His stay at the Durham institution was interrupted in 1918, when he joined the United States Marine Corps, subsequently spending practically a year in France, where he earned the Victory medal, with star, and the Good Conduct medal.

Entering the University of Chicago in 1920, Dr. Smith was graduated with the degree of Bachelor of Divinity in 1922. Returning to North Carolina, he entered the Western North Carolina conference at its session at Monroe in the fall of 1922 and was appointed pastor of the Methodist church at Erlanger, Winston-Salem district, where he served until December, 1923, when he returned to the University of Chicago as a candidate for the degree of Doctor of Philosophy, which degree was conferred upon him in 1926.

Mrs. Smith is the oldest daughter of the famous sculptor, Lorado Taft, and Mrs. Taft, of Chicago. She is a graduate of Radcliffe college and of the Chicago college of Dramatic Education. She has been interested in dramatic work, having conducted classes for children in dramatics at her father's studio near the University of Chicago campus for three years. Since coming to Winston-Salem she has been very active in community life, having been one of a few people to inaugurate the Winston-Salem Child Study clubs. She has, also, been general chairman of the Parents and Leaders conference on Childhood and Youth for five consecutive years. In church work she has served as director of a number of religious dramas, Bible teacher in the woman's auxiliary, teacher in the church school of special elective courses in child guidance and special instructor on several occasions for the missionary study classes. She has, also, been actively identified with the Y. W. C. A. and the Parent-Teacher association.

Dr. and Mrs. Smith have three children: Eugene Taft, aged 9, Bertran Taft, aged 7, and Sylvia Taft, aged 4. They will move to Greensboro about September 1.

A CHANCE FOR THE RANK AND FILE

Some of us who have watched the movement to save Junaluska with deep interest have been thrilled with some of these large donations: $500, $1,000, even $5,000. And there are those among us who wish we could go, do likewise. This being impossible for many, our part is just as vital in bringing final victory to the cause. Like the man with one talent, Methodism has left much of her connectional work to men of large means, and the vision of the rank and file of our membership has been no broader than the local church. The Children's Home came to one church as a veritable Christmas present. Duke university was handed us on a silver platter. Lake Junaluska was founded and financed through the years largely by less than a dozen churchmen of wealth and vision. What an opportunity this for the membership of our church to come up to the help of the Lord.

Any church that helps in this matter will be a better church than it would have been in withholding its support. Would I befriend the churches of the Salisbury district if I got them exempted from participation in this debt-paying campaign? I think not. John Carper's little church (Lake Junaluska) is a better church by paying its $126. (It is now $200 and going on up.) Canton is a better church by paying its 9%. Wesley Memorial is a better church by giving far beyond the nine per cent. My hope is that the churches that I have any connection with may get in on this matter in a fine way. I have met with the preachers of the district by counties in the interest of Junaluska and find an excellent spirit among them. In each case they voted to "present the matter in all our churches on or before August 2." I confidently expect many of our people will get joy and blessing out of their giving. —C. S. Kirkpatrick.

HEAD OF NEW DEPARTMENT AT LOUISBURG COLLEGE

Louisburg college has been fortunate in securing the services of Mr. Tilman Lockard as head of the new department of Industrial Arts which the college is installing next September.

Mr. Lockard is a graduate of the Eastern Illinois Teachers college with the degree of Bachelor of Education. This degree covers courses in Industrial Arts and Vocational Education. The Eastern Illinois Teachers college specializes in this type of work. Mr. Lockard was president of the Epsilon Pi Tau, national honorary fraternity in Industrial Arts and Vocational Education. He made high scholarship honors during the present school year.

Mr. Lockard has had a year and a half of practical training and has been actively engaged in Industrial Arts for for several years.

The purpose of Louisburg college in installing this course is to give opportunity for self-help students to learn a trade by which they are able to earn money to assist in paying for their education. It is believed that this will be one of the most popular and interesting courses introduced in this self-help school.

HIATT AND LENOIR LEAD

Rev. J. S. Hiatt, pastor at Lenoir, sends a check for $32.00, included in this are 14 full year new subscribers. This puts Lenoir well in the lead for new subscribers in the Statesville district. Fine for Lenoir! Well done for Hiatt!

Here is a man who never let the Advocate lag on his district. In the pastorate, he shows the same ability to keep the church paper to the front.

HOMECOMING AT OLIN

"The tenth annual homecoming will be observed at Olin church on August 2. The program begins at eleven o'clock. Picnic lunch will be spread at noon. All former pastors, residents, and friends are cordially invited."

Olin Homecoming Association,
Mrs. W. T. Tatum, Secretary.

Where the Course of Empires Moves Eastward

By CHAS. A. LEONARD, SR.

As the gospel of our Lord has moved eastward from Harbin to ten centers where we have now advanced the kingdom, the Japanese army has likewise gone eastward from here these past three years, pressing extension of the Imperial Japanese Empire on the continent. The armies pressed northward to Harbin, as we have done, and are now establishing themselves in the north, east and west, with Harbin as the center.

Many Russians believe that Japan's ultimate purpose is also to enter eastern Russia, Siberia; but this will hardly be attempted immediately, not until Japan establishes herself more strongly in Manchuria and obtains a firmer hold on China. There are indeed extensive military preparations along the Manchuria-Siberian border, as is well known, but we need not concern ourselves particularly regarding this. The chief concern of Christians should be extension of the kingdom of our Lord unto the uttermost parts of the earth. May the time soon come when his gospel may be preached freely in Siberia and all Russia. We believe this opportunity will present itself if the Lord tarries. Let us be ready to enter when the time comes.

The county seat of the mission out station Tungning is almost directly north of Russia's far eastern port, Vladivostock. It is south of the large range of mountains through which has been constructed toward Vladivostock the North Manchuria Railway, and so near the sea that spring comes there a month earlier than here in Harbin. On our first visit to Tungning the trip of two days from the railway was on a Russian wagon, pulled by five horses. There were thirty of these. We had a mounted military escort of thirty Chinese soldiers. Our last trip from the railway to this eastern city by wagon had to be made in one day, the seven horses to each wagon and the mounted escort having to run the whole sixty miles of continuous mountain country except when climbing. We started at three in the morning in a snow storm. From my bedding on top of a wagon load of freight, on which I perched, sermon notes and my marked Chinese Bible were lost, never to be found. A motor bus which we decided not to take on another trip was shot up by Russian bandits, some of its occupants being killed and all robbed. It was on this road that last year our dear old faithful colporter friend and brother, Tsung Shao-Yu, was taken by bandits, held for months and then shot through with bullets by soldiers when the bandits holding him and others were exterminated in the mountains with machine guns this past winter. He still had portions of Scripture with him when killed. As Christ was crucified with thieves when he would save, so the body of Tsung Shao-Yu was burnt in the wild mountains along with those to whom he would impart the Word. He is not dead, for his works follow him. It was told of one man who had no money to buy scriptures, but Tsung was hungry and exchanged the bread of life for a boiled egg and a piece of bread. We have been lucky to escape bandits at these places. Care has been exercised, but best of all, many in the homeland and here in Manchuria have prayed for our safety.

The little band of Christians at Tungning appreciates our visits under these circumstances. But we have not been able to prove true to the little group in that isolated place. As far back as four years ago, and once since, they have contributed money and rented a place for meetings, believing we would be able to send them an evangelist. But for lack of funds we have not been able to do this. On this last visit when, in the heart of winter, another trip was made to Tungning, on our visit to nine centers, the little group again raised money, a hundred dollars, for rent of a preaching hall and incidental expenses to cover the first half year. A blind Christian doctor is furnishing the furniture. All we could do was promise that an evangelist would be supplied from other places for two months, they to conduct worship in rotation. But there should be an evangelist at Tungning, which has a population of 15,000 and will grow fast when the railroad is completed.

Trips can now be made there safely by motor bus. A railway line is being constructed from Korea directly north by this city on up to the North Machuria Railway. We were moved—and put to shame—to see Japanese building concrete buttresses for railway bridges in the midst of winter, the thermometer often 15 degrees below zero. Inside a big mat shed surrounding the work concrete was mixed, the inside heated with stones, a deep shaft sunk beneath the frozen river and ground supplying water. Chinese workmen were doing the work, it is true, but it was for Japan, and she was furnishing the money. There are Chinese evangelists who are available to act as representatives for God's people in America to build a "highway for our Lord" in these dark, isolated regions, to which He would go.

GOD IN THE NATION'S LIFE

Putting God in the Nation's life,
Bringing us back to the ideal thing—
There's something fine in a creed like that,
Something true in those words that ring.
Sneer as you will at the "preacher air,"
Scoff as you will at the Bible tang,
It's putting God in the Nation's life
That will clear it of the crooked gang."

We've kept Him out of its life too long,
We've been afraid—to our utter shame—
To put Him into our speech and song,
To stand on the hustings and speak His name.
We've put all things in that life but Him,
We've put our selfishness, pride and show;
It is time for the true ideal to come,
And time for the low desire to go.

Putting God into the Nation's life,
Helping us to think of the higher thing,
That is the kind of speech to make,
That is the kind of song to sing.
Upward and forward and let us try
The new ideal in the forthright way—
Putting God in the Nation's life,
And putting it there in a style to stay.

—Author Unknown.

LITTLE LESSONS FROM THE STORIES OF UNCLE REMUS

By Rev. J. Calvin Reid, Ph.D.

As you perhaps know the author of the "Stories of Uncle Remus" was a Southerner by the name of Joel Chandler Harris. His home was in Atlanta, Ga., and he was, for awhile a newspaper writer for the Atlanta Constitution. In his stories he represents an old negro man talking to a little white boy four or five years old. The old man, Uncle Remus, often gave the little boy some very good advice on the side.

Today's story begins with a bit of advice. Catching the child by the coat sleeve, Uncle Remus pulled him gently to attract his attention.

"Hit look like ter me," he said presently, in the tone of one approaching an unpleasant subject, "dat no longer'n yistiddy I see one er dem ar Favers chillun clim'in dat ar big red-oak out yan', en den it seem like dat a little chap 'bout yo' size, he tuck'n start up ter see ef he can't play smarty like de Favers's yearlin's. I dunner w'at in de name er goodness you wanter be a-copyin' atter dem ar Faverses fer. Ef you er gwine ter copy atter yuther folks, copy atter dem w'at's some 'count."

And then to drive home his point the old man began to tell the story about the time Brer Fox tried to copy after Brer Rabbit. It seems, in a former story, that Brer Rabbit had very cleverly played like he was dead and thus he outwitted Brer Fox and stole his game.

So Brer Fox say ter hisse'f dat he b'leeve he'll try de same kinder trick on Mr. Man. So one day he see Mr. Man er comin' down de road in his one-hoss wagon er carryin' some chickens and eggs and butter ter town. So Brer Fox, what do he do but go an' lay down in de road in front er de wagon. When Mr. Man gits almos' up ter Brer Fox de hoss he shy, he did, en Mr. Man, he tuck'n holler, Wo! And he hoss, he tuc'n wo'd! Den Mr. Man, he look down, en he see Brer Fox layin' out dar on de groun' des like he cold an' stiff, an' he decide ter git out an' 'zamine Brer Fox. Wid dat he lit down outer de waggin', en feel er Brer Fox year; Brer Fox year feel right wom. Den he feel Brer Fox neck; Brer Fox neck right wom. Den he feel er Brer Fox in de short ribs. Dne he feel er Brer Fox lim's; Brer Fox all soun' in de lim's. Den he tu'n Brer Fox over, en lo en 'ebholes, Brer Fox right limber. W'en Mr. Man see his, he say ter his'se'f, sezee:

"Heyo, yer! how come dis? Dish yer chicken-nabber look lak he dead, but dey ain't no bones broked, en I ain't see no blood en needer dos I feel no bruise; en mon't dat he wom en he limber," sezee. "Sump'n wrong yer, sho'! Dish yer pig-grabber mought be dead, en den ag'n he mountent," sezee; "but ter make sho' he is, I'll des gin 'im a whack wid my w'ip-han'le," sezee; en wid dat, Mer Man draw back and fotch Brer Fox a clip behime de years—POW!—en de lick come so hard en it come so quick dat Brer Fox thunk sho' he's a goner; but 'fo' Mr. Man kin draw back ter fetch 'im a n'er wipe, Brer Fox, he scramble ter his feet, he did, en des make tracks 'way fum dar."

Uncle Remus paused and shook the cold ashes from his pipe, and then applied the moral:

"Dat w'at Brer Fox git fer playin' Mr. Smarty en copyin' atter yuther folks."

An' if you er gwine ter copy atter yuther folks, copy atter dem w'at's some 'count.

Is there a more timely bit of counsel to pass on to young people today than that? We are all great imitators. Consciously or unconsciously we are continually copying the manners, the attitudes, the dress, the habits of other people. And how many of our mistakes—even sins—can be traced to the fact that we have been "imitators of the evil rather than of the good."

A few days ago a man of middle age said to me, "When I was young, I was tempted to begin smoking and drinking, etc., and I reasoned it out this way: Why should I begin something as a boy that men spend the rest of their lives wishing they had never started?"

Young people, read that and think! There is a world of wisdom in it, as well as in Uncle Remus' advice to the little boy. "Why should I begin something as a boy that men spend the rest of their lives wishing they had never started?"

"Ef you er gwine ter copy atter yuther folks, copy atter dem w'at's some 'count."—United Presbyterian.

THEY ARE THE DREAMERS, NOT I

It is not a long time since I worried over being called a dreamer, though the title is still conferred on me every little while by someone.

I am a dreamer, of sorts, but, compared to some people I know, you'd imagine I never even slept.

I don't dream that "happy days are here again." I don't dream that I can buy myself rich, or borrow myself out of debt, or cut down my working hours in half, or arm myself into becoming a peacemaker, or find God in a creed, or enjoy religion without obedience, or get love by giving hate, or force respect by acting the bully, or develop character without practicing it.

I don't dream that I can gather grapes from thorns, or figs from thistles; or that, to borrow from another saying, that I can get golden conduct from leaden instincts.

There are dreamers like that; I know more of them than you might think. Some of them call me an old sentimentalist; and they go on believing there is a pot of gold just beyond the headlights of their car, and a fairy godmother just around the corner who will turn their turnips to limousines and their wishing to willing and all their illusions to realities.

Me a dreamer? Alongside these dreamers I'm a confirmed victim of insomnia!—Justus Timberline, in Central Christian Advocate.

FOSDICK PREDICTS NEW DRY CRUSADE

Dr. Harry Emerson Fosdick in his sermon on May 31 predicted a new dry crusade. "Post repeal conditions," he said, "are worse than pre-prohibition conditions. Admitting that prohibition as we had it was a failure, he declared that repeal did not solve the problem. It simply threw us back to the old status quo ante, intolerable conditions which our fathers faced two generations ago. It is worse than that. Theirs was not a machine age, they had no automobiles. Their lives day after day upon the streets did not depend upon sobriety. Moreover, women did not drink then, as now, so that generation did not have the nauseating disgust of seeing drunken women in public places. This present loose, tipsy, cocktail party generation can not be the last word in alcoholism. As sure as history repeats itself, a revolt is due, a revolt born of disgust with the intolerable conditions of today. —Charity and Children.

John Randall and the Randall Church

On the first Sunday in August a great homecoming celebration will be held at Randall Methodist church in Stanley county, and at that time the name of John Randall will be honored with fitting ceremony. The name of Randall is a revered one in that section of the county which is known as the Randall church community. The church itself is only about three miles from Norwood, and is one of the churches on the Norwood circuit.

In making a study of the records of Randall church (the early writers spelled it "Randle"), one must take it for granted that John Randall is the man from whom the church is named, although the deed for the church property, given in 1813, mentions Randall meeting house, and at that time John Randall was only about 29 years of age. Our guess is that the meeting place was perhaps first named for the father of John Randall, but that the name was perpetuated by reason of the fine character of this unusual man.

Persons who are familiar with the customs of a century or more ago will tell you that more often than not the plain, unvarnished truth was written on the tombstones of departed persons. One readily gathers from the records that John Randall was an unusual man, for his tombstone, which stands within a short distance of the church, bears this inscription:

In the memory of John Randle, Esq., who died on the 13th of February, 1824, in his 40th year

He was a man of great worth who discharged in an exemplary manner the duties of husband, father and friend, and with ability and integrity, every trust confided to him

He was a polite gentleman, possessed of a disposition cheerful, benevolent and kind and of a mind strong, highly cultivated, and adorned by literature:

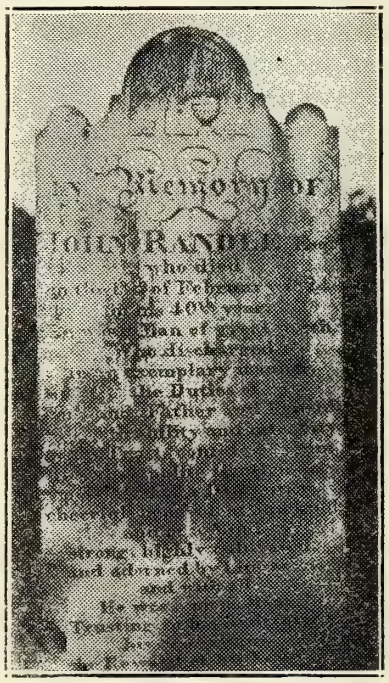
And withall he was a pious man; trusting in his Redeemer, his soul awaited the reward of his virtues

Here was a man who lived to be only 40 years of age, and yet his life merited such a tribute. Is is any wonder that his influence is felt today in this county, and will be felt for many years to come?

While the name of Randall is an honored one, we must not forget that there were other men in the community who had a part in the founding of the church. Without them, the church might not have survived, but the significant thing about the name, Randall, is that Randall was recognized by these other men as a man whose life was such that a church could bear his name with honor.

It is our purpose to give a brief history of Randall church, using records, legends, and a bit of imagination to write chronologically an account from its founding to the present day.

Robert Snuggs, an early ancestor of the Snuggs family in this county, evidently came to this county long before the Revolutionary war. John Snuggs, his son, was a 'teen age lad at the time his father came from Germany, and settled in Brunswick county, Virginia. Incidentally, John Snuggs was a grandfather of the late T. P. Snuggs, long a pillar in Randall church, who



died a few years ago. Either during the Revolutionary war or before it, Snuggs, with a number of other families, left Virginia and settled in Montgomery county, of which Stanly was a part at that time. These other families included the Randalls, Ledbetters, Marshalls, Tilmans, and others.

It is only natural that this colony should build a church as quickly as possible, and it is our thought that perhaps a log meeting house was erected at this spot even before 1780. Mr. T. P. Snuggs used to tell his friends and members of his family that he had been told by older men that there was a church on the Randall site as early as 1730. If this is true, there is every reason to believe that Randall church is over 150 years old, and certainly it is the oldest church in the county, even if it were not founded as early as 1780.

Bishop Francis Asbury preached at Randall church early in 1785, if the records are correct.

Up until 1834, Randall church remained on the Yadkin circuit, but in that year it was changed to the Center circuit. In 1357 it became a part of the Albemarle circuit, and in 1890 it was put on the Norwood circuit. It holds that relationship to the Western North Carolina conference today.

The church property was deeded to the first trustees of the church on July 1st, 1813, by John Snuggs, whose name was mentioned earlier in this article. The trustees were Henry Ledbetter, John Christian, Sr., John Kendall, George Allen, and Wiatt Randle. It is interesting to note that John Randall and Robert S. Allen were witnesses to the deed. There was 3½ acres in the tract, and these men were trustees for the Randall society. The deed was recorded in Montgomery county in 1813, and in this county on January 18, 1871.

The church building which has only recently been remodeled was erected in 1858 by G. I. Swaringen. Rev. J. W. Fuett was pastor of the church at that time, and was pastor again after the Civil war. The church was first remodeled some fifty years ago by the late Henry Mills.

The early records give the names of the following families as members of the church: Allen, Upchurch, Randall, Huckabee, Atkins, Swaringen, Snuggs, Blalock, Parker, Ross, Boysworth and others. (Continued on page 17)



Randall Church, Norwood Circuit

Fayetteville District Bulletin

D. E. EARNHARDT, Editor, 1019 Hay St., Fayetteville, N. C.

WANTED: AN INTERPRETER

To the socialist Jesus was an uncompromising, unyielding advocate of the plan to rehash and redistribute wealth. To the capitalist Jesus was the one who began the aristocracy of the financially fit. To the pacifist Jesus was the organizer of the first peace movement. To the militarist Jesus set the example of the use of force. To each of the 212 denominatinal sects Jesus was their author and architect. All of which means that we are still making robes and putting them on him.

* * *

THIS FREEDOM

It makes me seasick to hear people prate so much about the necessity for freedom. They usually mean that they themselves must have their own way and nobody must be free to interfere. At the school house they want to be free to tell a boy what they please and then rob his daddy of the freedom to dissent. The press wants to be free to send a rabbit around to report a sermon or a political speech and let him twist statements out of their original setting and make the speaker look ridiculous. Then they think the speaker should not be free to shoot them. Our jim-dandy young men believe in personal liberty—the freedom to drink liquor in the presence of decency and then drive on both sides of the road at once. Others may take to the ditch, but they must not be free to petition for redress.

* * *

IF THE SON SHALL MAKE YOU FREE

Then will we realize the higher privilege of denying our own rights and subordinating our own desires to the common good. Then will our capitalistic and socialistic and denominational fights cease to be the scramble of vultures, and will instead become a contest of eagles vying with each other as to the ability of their mighty pinions to bear them to the sun.

* * *

WHO DID YOU VOTE FOR?

Since the ending of the late gubernatorial campaign there have come in various and sundry comments from laymen as to the part the preachers took. No preacher in this district is charged with indiscretion, but some McDonald supporters have made the claim that no preacher could have the interests of the masses at heart and vote for Hoey. Hoey supporters have said that no preacher has a right to vote for McDonald and still remain in the pulpit.

These are the sentiments that follow bitter campaigns, but time will correct them. These are germs that will be killed by fresh air and sunshine. In their better moments our laymen do not claim the right to dictate the vote of their pastors.

Personally I worked a charm on the brethren in the late campaign. I saw that we were in for a political war and I wanted to serve as chaplain on both sides; so I did not line up on either side. I had my strong preference in the matter, but I just prayed and asked the Lord to make the folks vote right. They did not know that I was doing that. They just knew that they were voting right and didn't know why.

* * *

PRAY AS YOU GO

Giving is a part of worship and so is praying. I hear laymen advocating leaving the paying off till the end of the year. How would it do to leave the praying off and do it all at one time? Since the praying and paying combine to constitute worship it is just as sensible to put one off as the other.

* * *

BROTHER B. MARTIN

They have received 73 members at Hay Street since last conference. Some one has joined the church every week since Martin landed there. Another interesting thing in that connection: Those 73 people look just as good and are just as capable as the members Hay Street already had. I am not reflecting on the old members but bragging on the new ones. Along with this consider the following facts: During this year the interior of the church has been worked over and the work paid for. Two hundred and fifty dollars more has been paid on benevolences than was paid at this time last year. About $200 is on the way just now to help save Junaluska. There has been a 25 per cent increase in church attendance during the year.

* * *

STILL TALKING ABOUT PAYING

At a quarterly conference the report showed that the preacher had received $220 during the quarter. One man who owns dirt asked me if I thought any preacher spent that much during one quarter. I did not know whether to laugh or cry. That same farmer spent $275 that quarter for a mouse-colored mule and $7.50 for a Boy Dixie plow. The preacher did not buy a mule, but he did pay $120 on a Ford he had already bought. Besides that he made two trips to conferences that cost him $20. He had to send $150 to his boy at college and paid $50 for the regalia that his girl wore at the local commencement. All of this came out of his $220 and the rest of it was what he had to live on. But if his salary should amount to more than his actual needs what of it? When we pay lawyers and doctors for their services we do not speculate on what their bacon costs; why do that when we pay the preacher? His books and his magazines and his trips and his conferences and his summer schools all go to provide that culture and information which his ministry requires. And all these latter items must be paid for after he has bought his corn and fodder and his homespun and ginghams and paid the tax on his dog.

* * *

SAVE JUNALUSKA!

On last Sunday Elliott asked me to take a loose plate for Junaluska. I did so and that country congregation put in $9. That same afternoon Underwood made the same request and that country church gave $10. Duval and I worked the same thing at Jones Spring church a week before that and the collection in that case netted between $7 and $8. This was in addition to other money that Duval had raised for the same purpose. It is very gratifying to me to see these laymen and preachers responding so nobly. Many of them who never went to Junaluska will go now and when they go they will feel an interest that they could never have felt before. My brothers, there is nothing like buying a place and then hooking your thumbs in in your "galluses" to look it over.

* * *

UNCLE DAVE

Over at Maxton there is a situation that is not duplicated anywhere in the world. Uncle Dave Pearce has charge of the primary department and has had charge of it ever since departments were first invented. The experts could not question the advisability of it, for Uncle Dave's department is the livest thing in town. I do not know the age of this old bachelor prince, but I judge that there are years behind him because no man could develop such a lovely character and such authoritative winsomeness in a short time.

* * *

LOUISBURG ASSEMBLY

I visited the Louisburg assembly and looked in for myself and saw what was going on. I carried young people to it and I also know what they think. It is my opinion that our church school people are not doing a better piece of work anywhere than they are doing in those assemblies. The atmosphere at Louisburg was wholesome and religion was kept decidedly to the forefront. Those of us who had children in attendance upon that occasion owe an everlasting debt of gratitude to the leaders and teachers who had charge.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

WHITE LAKE ASSEMBLY

Six of the seven districts of our conference were represented in the White Lake Christian Adventure assembly, which closed on July 17. Twenty-seven different churches were represented in this assembly, there being a total of 104 persons in attendance. There were present 94 delegates and 10 faculty and staff members.

Assisting Rev. M. W. Lawrence, the dean of this assembly, were the following staff members: Mrs. L. M. Hall, Miss Elizabeth Oliver, Miss Reba Cousins, Miss Mary Vickers, Rev. R. W. Bradshaw, and Mrs. Earl W. Brian.

Fred O'Keef of Wilmington was elected president of the assembly at the opening business session. The other officers included the following: vice-president, Ralph Stephens, of Lumberton; secretary, Ann Vickers, of Lumberton; publicity superintendent, Ann Boyett, of Smithfield.

Six courses of study were offered in this assembly. The titles of the courses, together with the number receiving credit in each course, are as follows:

Jesus and His Relations with Other People	32
Our Mexican Neighbors	32
Materials of Worship	28
What Alcohol Does to Us	30
What It Means to be a Church Member	33
Getting Along with People	31

The assembly closed on Friday, July 17, with the awarding of certificates and a challenging consecration service led by the dean, Rev. M. W. Lawrence.

HAY STREET YOUNG PEOPLE

The evening church service at Hay Street church, Fayetteville, was in charge of the Young People's division on Sunday evening, July 16. Mr. Linwood Blackburn, who is assisting the pastor, Rev. W. C. Martin, during the summer months, presided over the service. Several interesting reports of the Louisburg Young People's assembly were made by Hay Street young people, following which Mrs. Earl W. Brian brought the closing message of the evening. There was an excellent attendance, not only of young people, but of adults as well, at this service. Hay Street continues to place a great deal of emphasis upon the young people's program of the church and to give its youth a very prominent place in the life and activities of the church. With such an interest in its young people it is not surprising that this church has sent out during recent years such splendid young men and women, among whom is our own conference vice-president, Linwood Blackburn.

PLAN EARLY!

The beginning of a new church school year gives a very fine opportunity for checking over the work of the past year and for planning a definite program of work for the new school year. The pastor, the general superintendent, and the chairman of the board of Christian education can, in large measure, determine the success and value of the new year's work by the manner in which they accept their responsibility in this matter. The selection of teachers, the planning of literature, the development of a definite and continuous program of training for teachers and workers are matters of vital concern that must be considered and dealt with in a wise manner by those responsible for them. It is not too early to plan now.

HONORED AT JUNALUSKA

We are delighted to learn that the secretary of our Conference Young People's organization, Miss Sara Spruill of Goldsboro, has recently been honored by being elected secretary of the Methodist Young People's conference in session at Lake Junaluska. We are confident that Sara performed her duties in this relationship as effectively as she always does any task that may be hers.

In addition to Sara, three other officers of our Conference Young People's organization attended the Junaluska conference. Our president, Linwood Blackburn of Fayetteville, vice-president, Hardy Loftin, Jr., of Kinston, and publicity superintendent, Ted Cox of Mt. Olive, were among those who were privileged to attend this conference of Southern Methodism's choicest young people.

COUNSELORS AT CHEONDA

Miss Elizabeth Oliver of Mt. Olive, and Miss Mary Noble of Smithfield, are representing the North Carolina conference as student counselors at Camp Cheonda for the last two weeks' period of this month. In addition to these two splendid young women, Miss Zoe Anna Davis, who will begin her work in September at Jarvis Memorial church, Greenville, is also serving as a counselor at Camp Cheonda.

MURFREESBORO ASSEMBLY

Forty boys and girls, representing sixteen churches in the Elizabeth City and Rocky Mount districts, gathered at Chowan college last week for the first Christian Adventure assembly held in this part of our conference. In addition, there were five staff members and three visitors, making a total of 48 persons in attendance upon this assembly.

Margaret Tucker, of Ahoskie, was elected president of the assembly, with the following officers named to assist her: vice-president, Teennie Allcox, Stumpy Point; secretary, Ann Barrow, Jackson; publicity superintendent, B. T. Hurley, Jr., Elizabeth City.

Assisting Rev. B. B. Slaughter, the dean of the assembly, were the following: Mrs. B. B. Slaughter, Rev. R. E. Walston, Rev. R. W. Bradshaw, and Mrs. Earl W. Brian.

One of the high spots of the assembly was the Mexican supper and special missionary program on Thursday evening. The Missions committee, under the direction of Mrs. B. B. Slaughter, left nothing undone to make the Mexican supper and the program which followed a most delightful, colorful, and enjoyable occasion.

Following the presentation of certificates to the forty boys and girls who had been regular in their attendance and class work during the week, the closing consecration message was brought Friday at noon by Rev. R. W. Bradshaw, who challenged the boys and girls to take Jesus Christ as their "Comrade of the High Way."

BOARD CHAIRMEN

A new leaflet, "The Church Board of Christian Education in the Small Church," has just come from the press and is available to all chairmen of local boards of Christian education. It promises to be a leaflet of great value, one that will meet a need that has been expressed over and over again.

In brief, concise form there are contained in this leaflet paragraphs on the membership of the board of Christian education, on the work of the chairman, on the responsibilities of the board, on meetings of the board, and on things to do at meetings of the board. The concluding part of the leaflet gives a program for "A Typical Meeting of the Church Board of Christian Education."

We trust that pastors and board chairmen will secure copies of this leaflet and will use it in carrying on the work of their church school program. Copies can be secured by writing to the Department of the Local Church, 810 Broadway, Nashville, Tennessee.

"THERE WAS A MAN"

There was a man in our town,
And he had wondrous health;
But recklessly he squandered it,
Accumulating wealth.
And when he saw his health was gone,
With all his might and main,
He squandered all the wealth he'd won
To get his health again.
And when with neither health nor wealth,
He in his coffin lay,
The preacher couldn't say a thing
Excepting, "Let us pray."

—Expositor.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

CHRISTIAN ADVENTURE CAMPS

Why a Camp?

Ex-President Eliot of Harvard said: "Organized camps are America's best contribution to modern education." The summer camp has value as a part of the church's training program because it easily affords the "purposeful activity" and "satisfaction" which psychologists tell us are the most educative experiences. There is provided constant association with leaders carefully chosen for their Christian ideals and personality, and surely religion is partly a matter of example—caught, not taught.

The beauty of camp surrroundings is ideal for worship services and various experiences of the lovely. It is conducive to joy, good health, and is secluded so that there is little outside competition.

Very important is the fact that the set up and functioning of the intermediate camp is almost identical with that of the intermediate department: there are officers, committees, classes, recreation, planned business sessions, vespers, morning devotions, and feature activities, all well counseled.

Our Conference Camp

Our conference was able to provide this year a week's camp for boys and a week's camp for girls at Dellwood, just beyond Junaluska, on the slope of Eagle's Nest Mountain, with a lake, electric lights, running water, cozy cabins, a recreation hall with piano and stage, outdoor chapel, council ring for campfires, very fresh cool air, and rhododendron in bloom.

Counselors

Capable leaders, all experienced, were Frank Smathers, Jimmie Underwood, Billy Burke, Garland Murray, Mrs. C. C. Herbert, Mrs. G. Scott Watson, Floyd Patterson, Jesse and Mrs. Wilkinson, John Carper, Martha Auten, Josephine Kiker, Mrs. D. D. Holt, Alta Walker, Clarice Bowman, Mary Drum, Grace Martin, Martha Watson, Jesse Piper, and Ruth Bowman.

Schedule

Every day was full. The bugle kept things on schedule. Revielle sounded at 7. Then there was flag raising, morning meditation, breakfast, cabin-cleaning, classes, assembly, committee meetings, recreation and lunch. In the afternoons there was quiet hour, interest groups, recreation, and supper. Vespers were in the early evening; then fun in the recreation hall or around a campfire, and the day ended with taps, singing echoing the bugle call, and brief chats in the cabin before retiring, as the day's experiences were shared.

Morning Meditation

Morning devotions were varied: sometimes the group gathered, led by a counselor; sometimes the cabin shared; sometimes the campers sought a quiet spot alone, with a mimeographed sheet of helpful thoughts. One boy remarked to his mother that he was going to continue his morning devotions at home.

Vespers

Vespers were indeed lovely in the cool of the evening under the hemlocks. The worship committee had charge of planning and conducting the services. There was one very memorable star service at night, with some constellations pointed out by a counselor, and the dipper formed by flashlights. There was a vesper service on a mountain where the group had hiked for a picnic, using the theme Mountains.

One evening the worship committee presented a pageant, The Challenge of the Cross; and one evening Rev. M. T. Hipps from Asheville spoke to the group.

Classes and Committees

There was instruction in classes meeting at lovely spots, on Getting Along with People, What Alcohol Does to Us, Our Book Friends, and What It Means to Be a Church Member.

Committees corresponding to those of the intermediate department were Worship, Missions and World Friendship, Citizenship and Community Service, Recreation and Personal Development, and Evangelism and Church Relationships. These, with guidance, did much toward carrying on the camp activities. This is another instance of the best learning by active, interested participation.

Recreation

There were regular swims, with instruction, volley ball, horseshoes, and croquet, besides the planned schedule which included a hike up Eagle's Nest, a water-hike down a shady stream with glistening pebbles, supper on a mountain, many games, a treasure hunt, and best of all, folk games and music in the recreation hall. These came every evening, and were jolly occasions.

There was amateur night, with remarkable displays of ability in singing, playing, tap-dancing, and imitation. There was also stunt night, with a big act from each cabin group. The The crowd were hilarious over seeing the conselors in comical roles. The Story-Tellers Convention around the campfire was another high light of entertainment.

Missionary Day

The missions committee planned a very special day for the use of missionary emphasis. The morning meditation theme was on this subject, the bulletin board carried attractive pictures and poems, and the worship committee co-operated by making the vesper service missionary. The supper that evening was a gala affair: red and white decorations, each table representing a country in which our church has stations, and a chaming paper Mexican boy and girl standing at each place. The menu was Mexican, featuring rice and beans. Some camper from each table told something about our work at a station in one country. In true Mexican fashion, there was the pinata, opened by Carl King, Jr., which contained a gift for everyone—after dinner mints. The camp paper, Dell-Echo, carried pictures, a map of Mexico, and interesting facts, in keeping with the events.

The Banquet

The banquet was on Friday, featuring woodsy decorations, and carrying out a special nature theme. There was much singing, as usual, for the campers learned many jolly songs. There were toasts and responses, imitations of counselors, stunts, readings, music, and excellent food.

Officers

Mildred Whitener was elected president of the girls' camp, and Lanier Ogburn president of the boys' camp. Many intermediates made unusually fine contributions.

Candle-Light Service

Perhaps the most impressive service of the entire camp was a consecration service arranged and conducted by Mrs. D. D. Holt. There was a fire in the huge fireplace of the assembly hall, for the weather did not permit its being held at the council ring. On the floor were drawn huge semi-circles in progression. Spokes radiated from the center semi-circle, one for each cabin, and on that line, one behind the other, sat the campers, the counselors at the end of each line, and forming center circle, nearest the fire.

There was a brief sing, led as usual by Mrs. Holt, after which the officers of the camp gave bits of poetry about campfires and light. Miss Clarice Bowman told a story about Light, and some persons who had carried torches through their lives of service.

The campers were invited in the glow of the fire to share their thoughts about what camp had meant to them, about what had meant most, and the expressions were varied. Many who had checked on a list of reasons for being at camp the first day the one "to have a good time," now said that they had gotten new meaning about the work of the church or had had made new friends. Some said they had learned to get along better with people. Many said they felt better able to carry on in their local churches.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

MAKING ADJUSTMENTS

This is the vacation season at the Children's Home. About 125 of our youngsters are now away. They will return next Saturday and about an equal number will go away for another two weeks' vacation. The matter of getting 250 or more children away and back to us in good shape is no small undertaking. This is also the vacation season for our staff of workers. Eight are now away and as they return others will go. Each member of the staff is entitled to a two weeks' vacation with pay each year. In the handling of these vacations we have so far employed only one additional worker. Our older boys and girls are taking the places of members of the staff during the time they are away. They are doing their work well. As a matter of fact, we are coming more and more to the feeling that the use of our own output serves us mighty well, and for that matter, gives our youths some mighty fine training.

A CHALLENGING TASK

The superintendent is doing a great deal of case work this summer. He is doing it in more than a professional way. Cases have been investigated throughout the entire length and breadth of our conference. Before the first of September every case presented before the 15th of August will have been investigated. The matter of getting the facts connected with each case and of evaluating them is very challenging. It draws on one's resources very much. The welfare of human lives is at stake. Every case must count for one, and interested parties connected with this case must be heard and their recommendations evaluated. Thanks to the good sense and forebearance of our people, we are getting along with this work without serious misunderstanding and criticism.

CHUNKY GAL

Some thirty years ago while my father was serving as presiding elder of the Franklin district, including the territory embraced in Macon, Jackson, Swain, Graham, Cherokee and Clay counties, he often referred to the many interesting experiences he had in that territory. He used a light buggy drawn by two little ponies for traveling the district. When his appointments carried him across the Nantahalas into Clay, Cherokee and Graham counties he would be away three weeks. Sometimes the wheels on the buggy had to be taken off and it turned up on the side in order to enable the passage by another vehicle on certain narrow mountain roads. One of the interesting trips was over Chunky Gal mountain. Recently our singing class went over this mountain. Now there is a paved highway extending over it and down its side. Think of a big heavy bus with twenty people in it traveling down the side of Chunky Gal! When we left Chunky Gal we went down the beautiful Shooting Creek valley for several miles and then came to Bethel, where according to Rev. C. M. Pickens, Dr. T. F. Marr, chairman of our board of trustees, grew up into young manhood. One standing down on Shooting Creek gets a very beautiful picture of Chunky Gal. She looks fine.



To Go or Not To Go?

MISS BELL RESIGNS

Miss Mary Bell, who for the past eight years has been our efficient music teacher, has resigned. We regret very much to lose her good services. Since her resignation in early July applications have been pouring in. Many promising young women have been interviewed. It is now expected that by the time this appears in print Miss Bell's successor will have been chosen. We are trying to secure an experienced teacher who can not only give piano lessons, but who can teach public school music and direct our singing class.

STARTING EARLY

The picture this week is that of little Sue McConnell who came to us some four years ago from Macon county as a little two-year-old girl. Sue was hardly four when the picture was taken. She will start to school in September. This little youngster has been talking all the summer about her desire to have a vacation. Finally Mr. Cartner, manager over on the Davie county farm, gave her an opportunity to go out and play with his little boy. Then Sue decided she could not leave Miss Harbour, her house mother. Woman like, she wanted to go and she didn't want to go. She wanted a vacation and she didn't want to leave Miss Harbour. She wanted both joys. Finally she decided to go if Marie Roberts, another little baby cottage girl, would go with her. Sue is a very interesting little youngster. She is sponsored by the young people's missionary society at Walkertown.

NEW BUILDINGS

The Norfleet building is nearly completed. Furniture is being installed in it. During the last half of August a number of little boys will come to make their home in this lovely building. It is designed to take care of thirty small boys, a house mother and a dietitian. Already most of the boys who will live in this building have been selected. It is of fire-proof construction and is one of the most beautiful and homelike buildings we have here. Funds for its construction were contributed by the J. K. Norfleet estate.

The walls of the L. E. Brown Memorial building have been completed and the roof is now being placed. It is thought that this building will be ready for occupancy by the 15th of September. It provides a large room for the Boy Scouts, a commodious and serviceable reading room and community center for our young people, a stack room and a kitchenette. It will fill a long felt want. Funds for this building were provided by Mrs. L. E. Brown, Waxhaw, in memory of her son, L. E. Brown, Jr.

REPAIR WORK

All the broken plaster in our various buildings have been replaced. All the leaks in our roofs have been stopped. Much painting has been done during the summer. By the opening of school all our buildings will be in good shape. It is remarkable how much wear and tear can accumulate in the run of a year. But think of thirty lively youngsters living in one building!

TWO GIRLS

Elma Freeman and Sara King have been privileged to do two years' work at Brevard college, thanks to funds provided by two choice friends of the Children's Home. They have earned their diplomas. Now they are anxious to do two more years of college work, thus enabling them to have a four-year college rating. Elma wants to be a dietitian and has made application for admittance into Greensboro college. Sara wants to teach high school math. and would also like to enroll at the same college. Funds previously provided are not available for their further education. The challenge presented to these two girls is quite enveloping.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conferences. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

The Methodist Orphanage singing class visited the following charges recently: Beaufort, Morehead City, Straits, Atlantic and Newport. Mrs. Rives and the class report a cordial reception at each of these places. I trust that the friends of the Orphanage will make the visits of the singing class a great occasion, as they go from charge to charge.

* * * *

A long cherished desire of mine is being realized. I have felt, since coming to the Orphanage, that I should visit all the charges in the conference and as many of the churches as possible. It is one of the easiest things in the world to go around in a circle and visit the same charges and churches year after year. I am happy to get into new charges and see new faces and meet new friends. I have declined many invitations to visit charges in which I have previously visited.

* * * *

The second Sunday in this month, I was on the Shallotte charge with Brother W. R. Hardesty. A very cordial welcome was given me by both the pastor and by the Shallotte and Sharon churches. For many years these churches and the entire charge have made sacrifices for the benefit of our work. I was happy to have such friendly contacts and delightful fellowship with these loyal friends of the Orphanage. It was my privilege to take dinner with Brother Hardesty at the parsonage and meet his interesting family. The people on the Shallotte charge regard Brother Hardesty as an exceptionally good preacher.

* * * *

August is here and another fifth Sunday will soon roll around. We are taking a long running start this time in order to get all our churches and Sunday schools set for a great rally in behalf of the Methodist Orphanage on the fifth Sunday in August. In order to make the fifth Sunday mean much to the Methodist Orphanage, it is necessary for the pastors and Sunday school superintendents to announce in advance that the conference has requested each church and each Sunday school to take free-will offerings for the benefit of our three hundred fatherless children. Comparatively few churches and Sunday schools have complied with the request of the conference with reference to the fifth Sunday in May. The explanation is due to the fact that this is a new departure. We sincerely trust that this new order of things will register with all the churches and Sunday schools, and that each of them will make an honest effort to do something for the Orphanage, though it be a small amount, since we are in need of funds to meet our ever-increasing financial obligations. The Orphanage is running at full capacity, and it is costing us at least $200.00 each day to feed, clothe and train our large number of deserving children. A great deal of publicity coupled with enthusiasm, will make the fifth Sunday in August a red letter day for the Home.

* * * *

While in Brunswick county a few weeks ago, I did some case work for the Orphanage. The children that I visited should, by all means, be accepted by our Orphanage . I do not know when I have seen five brighter children. The oldest child is nine and one-half years of age and will be in the fifth grade this fall. All that those children need is an opportunity to develop their bodies, minds and souls. The mother is in destitute circumstances and has no income except what she makes by working in the field while the five children remain at the house right by the side of a hard-surfaced road, a thoroughfare from Wilmington to Charleston. The lives of these little children are endangered every day by high-powered motor cars, which pass the house at rapid speed, while the mother works in the field for seventy-five cents a day. No woman can support herself and five children by working all day in the field on seventy-five cents a day. I sincerely trust that our conference can extend a helping hand to this overworked mother and thus act the part of the Good Samaritan. It is impossible for the rank and file of the membership of our North Carolina conference to visualize the sad plight of scores of children. Somehow or other, we must devise ways and means by which we can reach these unreached, needy children.

THE CALL TO LARGE PUBLIC SERVICE

Unless public service takes on a little more prestige, I really believe that our form of democracy is doomed. Young men must be able to have a career in public service. They must prepare for the specific tasks which they are to administer in a complex and difficult civilization. The amateur citizen, however well intentioned, is unqualified to carry on the executive tasks of government efficiency. I believe there is no greater patriotic duty for the young men of today than to qualify for some form of public service.—August Vollmer.

JOHN RANDALL CHURCH

(Continued from page 12)

The following preachers and local preachers have gone out from this church: A. F. Atkins, Allen Huckabee, half-uncle of W. T. Huckabee (and one of the greatest and most beloved local preachers of his day who willed all his property to the Albemarle circuit at the death of his wife), J. E. Underwood, R. C. Kirk, E. J. Kirk, Linsey Frazier, and perhaps others.

Here are the names of the pastors of Randall church from 1827 up to the present time: Adam Wirick, W. M. Crook, J. M. Bradlew, W. M. Martin, Angus McPherson, David Derrick, J. B. Anthony, P. G. Bowman, A. Hoyle, B. Hamilton, Simpson Jones, A. H. Walker, S. D. Janey, A. H. Richardson, H. G. Agburn, J. M. Little, N. I. Hamias, J. F. Arrat, J. Parker, John McMalken, Wesley Pegues, T. W. Postell, Abner Nettles, W. S. Holton, Abner Ervin, W. M. Easterling, W. C. Clarke, B. G. Jones, Daniel Way, J. W. Puett, A. W. Walker, J. M. Cline, S. Jones, J. W. Abernathy, J. C. Hartsell, James Mahoney, R. M. Brown, T. P. Ricard, I. T. Wyche, C. M. Pepper, W. T. Cutchin, T. J. Gattis, P. F. W. Stamey, J. C. Rowe, L. E. Stacy, Z. Paris, F. S. Ellington, J. A. Clarke, J. O. Sheely, G. G. Harley, A. L. Stanford, R. M. Courtney, J. E. Gay, T. E. Wagg, R. M. Taylor, J. A. Bowles, Ira Irvin, G. G. Adams, H. R. Cornelius, J. M. Brandon, J. A. Fry, and J. A. Howell is pastor of the church today.

The church now presents an attractive appearance. The grounds have been cleaned up, the church has been enlarged by adding Sunday school classroom, and the members are very proud of their church plant today. Enrollment in the Sunday school has increased, and church attendance has improved considerably. There are 166 members of the church.

The board of trustees, composed of P. L. Russell, A. B. Swaringen, and Eli Snuggs, and the board of stewards, composed of H. A. Hinson, P. L. Russell, Frank Blalock, Glen Snuggs, and Delma Swaringen, are showing the same spirit in carrying on the good work which was started some 150 years ago as did those men who carried the burden during the dark years that any such institution must go through. These church officials today are doing everything within their power to make the church an influence for good in their community, and the records will show that they are succeeding with the help of their able pastor.

And the task is being made much easier because it is possible for them to catch a glimpse of the character of that man of men, John Randall.
—Editor of Stanley News and Record.

When men live as if there were no God, it becomes expedient for them that there should be none; and then they endeavor to persuade themselves so.—

North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

On Saturday afternoon, July 18, Mrs. Gurney P. Hood and Mrs. Francis Hoffman, Central zone leader, attended the ladies' aid meeting of Kipling church on the Fuquay Springs charge. After Mrs. Hood's talk, the ladies voted to organize a standard missionary society, with the following officers: president, Mrs. J. C. Williams, of Fuquay Springs; vice-president, Mrs. D. R. Smith, Kipling; recording secretary, Mrs. J. P. Bradly; corresponding secretary, Mrs. W. J. Cotton; treasurer, Mrs. D. C. Hamilton; local treasurer, Mrs. Mae Matthews. Several ladies from the Fuquay Springs society were present and after expressing their keen interest in the new society, accepted it as their "little sister." Mrs. Hoffman offered to send it the "World Outlook" for the coming year.

The ladies of this church have been very active in local work, especially in helping to build and equip the new church. They are enthusiastic over their new society and we are expecting it to be a very active organization.

The outstanding report in Christian social relations for last quarter came from Mrs. J. H. Felts, Chestnut Street church, Lumberton. The auxiliary has an active committee of Christian social relations that has studied the council and conference recommendations, some of the suggested literature and the conditions in their community and they have set to work in an intelligent manner to meet the needs they have found. They have visited hospitals and cheered the sick. They have shown an interest in the schools by visiting them and by helping to get a nine months term. In co-operation with the P.-T. A. they put on a class in child psychology and invited a member of the faculty of the University of North Carolina to speak at one of the class sessions. A temperance declamation contest was sponsored and medal given to the winner, and a junior temperance society was organized.

Eight members of the auxiliary bought peace bonds. A large number signed the mandate for peace. These women also helped with the decorations and costumes for an elaborate peace pageant which was a part of the school commencement program. A member of the auxiliary who is also a member of the North Carolina Peace Action committee has made talks and held round table discussions on this subject.

They have studied citizenship problems and had one entire program on how to teach children to be good and law-abiding citizens. Their report shows under citizenship activities that they have used the most effective method of teaching—a good example.

By gifts of money toward the building of a negro church, literature to their Sunday school and aid to needy families of other races they have cultivated a spirit of friendliness and sympathy which leads to a united Christian citizenship and brotherhood.

These missionary women helped to conduct a daily vacation Bible school in which the children featured a Marionette peace play.

They have a Christian social relations handbook. They reported on time, using the blanks from the corresponding secretary's new book and they sent both pages of the reports, thus giving a full and complete picture of their work in Christian social relations.

I wish to thank Mrs. Felts, her committee and the auxiliary for their splendid work. Only three old blanks came in last quarter. Who will send the best report October 1?

Mrs. C. L. Read,
Conf. Superintendent of
Christian Social Relations.

A LOVING TRIBUTE TO THE MEMORY OF MRS. MARY P. JOHNSON

On the night of July 1, 1936, silently and sweetly the brave soul of our beloved friend and co-worker ascended to the realms of eternal where all is peace and rest, and we know that "To be absent from the flesh is to be present in the Lord." To a spirit like her, with no fear or faltering, death came not as the curse but as the coronation of a useful life well spent.

We, the members of the Mary Pierce Johnson missionary society of the Weldon Methodist Episcopal church, find it difficult to put into mere words a tribute to one so worthy of the best and deepest eulogy of the heart.

The voice of this good woman is stilled, but the echoes of her personality will continue to reverberate in the hearts of those who knew and loved her. Like her Master, she went about doing good, serving her church and community in every possible way, and for several years she was a conference officer of the woman's missionary society, also served as our zone leader for three years, and she was president of our local auxiliary for many years, and being a woman of faith, vision, and courage, with the aid of her co-workers she lifted the society to a high standard by her efficient leadership. She also served as teacher in Sunday school until disabled by sickness. Her loyalty to the church, the missionary society, the Sunday school and the Orphanage never wavered and in her sick room when too weak to talk much about other things, she would pray for and mention these objects of her love.

To her the position she held in her church were high obligations, and sacred to her it meant not drudgery, but great and exalted privilege. Hers was a deedful life, for her activities were not confined to any one cause. Her influence will live on in the lives of those she encouraged and inspired.

During the last weeks of her life it was an inspiration to go into her sick room, and see how courageously and patiently she endured.

The devotion of her loved ones was touching; their every thought was for her comfort and her well being.

What a precious legacy she hath bequeathed to her family, her church and her friends.

"Blessed are the dead which die in the Lord from henceforth: Yea saith the spirit, that they may rest from their labors and their works do follow them." "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love Him." Down the centuries of time comes ringing louder and louder and louder, increasing in volume from year to year: "I am the resurrection and the life; he that liveth and believeth in me shall never die."

"Think—
Of stepping on shore and finding it Heaven.
Of taking hold of a hand and finding it God's hand.
Of breathing new air and finding it Celestial air.
Of feeling invigorated, and finding it Immortality.
Of passing from pain and anguish into unbroken calm.
Of waking up and finding it Home."

Mrs. H. C. Spiers,
Mrs. J. W. Sledge,
Mrs. George D. Hawks,
Miss Laura Powers,
Mrs. R. A. Harris.

"Have you and I today
Stood silent as with Christ, apart from joy or fray
Of life, to see by faith his face,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do
For him at any cost? Have we today
Found time in thought our hand to lay
In his, and thus compare
His will with ours, and wear
The impress of his wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life, sin's dross, its stain;
Revive a thought of love for him again;
Steady the steps which waver; help us see
The footpath meant for you and me."

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ANOTHER NEW ORGANIZATION

Miss Jeanette Doub of Tobaccoville, N. C., sends us the announcement of a woman's missionary society at Doub church at Tobaccoville, Winston-Salem district, recently organized.

The following officers were elected: president, Miss Lillian Hauser, Tobaccoville, N. C.; vice-president, Mrs. Frank Hauser, Pfafftown, N. C.; recording secretary, Miss La Rue Wall, Tobaccoville, N. C.; corresponding secretary, Miss Jeanette Doub, Tobaccoville, N. C.; treasurer, Miss Pauline Doub, Tobaccoville, N. C.; superintendent study, Miss Gertrude Transou, Pfafftown, N. C.; superintendent supplies, Miss Melrose Transou, Pfafftown, N. C.; superintendent Christian social relations, Mrs. J. H. Doub, Tobaccoville, N. C.; superintendent local work, Mrs. U. G. Doub, Tobaccoville, N. C.; superintendent babies, Miss Daisy Hauser, Pfafftown, N. C. We congratulate these workers and wish them the greatest success in their new work.

JUBILEE MEETING AT FRANKLIN

Mrs. Zeb Conley

The woman's missionary auxiliary of the Franklin Methodist church held its July meeting Thursday, July 2nd, at the home of Mrs. George A. Jones, with the president, Mrs. W. J. Zachary, presiding. The meeting opened with the familiar hymn, "Work for the Night Is Coming."

This meeting, in commemoration of the golden jubilee of home missions, carried out the program for July as found in the year book. Interesting talks on "Ginling College," "Ewha College" and the "Bible Teachers' Training School" at Nanking, China, were given by Mrs. G. A. Jones, Mrs. Gordon Moore and Mrs. P. F. Callahan, each speaker following her talk with an earnest prayer for the institution she presented.

Mrs. Jones, superintendent of study, reported that the mission study class would soon complete its study, "Toward Christian America," which has been so much enjoyed by the class members. The meeting closed with prayer and a social hour was enjoyed with delicious refreshments served by the hostess.

CULTIVATION MEETING AT SCARRITT COLLEGE

September 15-20, 1936

In the following letter Mrs. W. A. Newell, council superintendent of Christian social relations, calls attention to the cultivation meeting at Scarritt college, in Nashville, Tenn., which has been mentioned already on our woman's page, and which we hope will be largely attended by those who are expected to be present. Read carefully this communication from our council superintendent:

Dear Conference Superintendents:

I am writing to notify you that the meeting we have so long desired was announced at the recent Council meeting to be held at Scarritt college from September 15th to September 20th. This is for the cultivation of conference superintendents of Christian social relations and conference chairmen of spiritual life and message committees.

A joint committee from the council bureau and the council committee with Miss Estelle Haskin as chairman has been at work upon the plans. The meeting will have some of the features of retreat: quiet, corporate meditation and prayer and directed study of the teachings of Jesus. We shall have the leadership of men who are eminent in their understanding of the gospel messages and of their significance in the social situations and trends of today.

There will also be periods set apart for discussion groups and conferences on the spiritual and practical issues that we face in our work. We believe there will be a distinct advantage in facing these issues together—seeking the spiritual basis of our common life and seeking right direction in social action.

We are not blind to the fact that you have been elected to serve in a most complex and difficult phase of missions. You have carried on bravely, pioneering on new frontiers at a time when we dared not divert any funds to help you find your way, through such meetings as we are now projecting in this "School of Christian Living." Our missionaries in the field who were struggling to hold the lines of advance needed all we could send during the past six years. Nor have we the money we need now for this "school." I'll tell you what we have to do **with** and our tentative plan.

The council makes a limited appropriation for the promotion of work under this bureau. We propose to stretch it as far as it will go. We hope that it will secure our speakers and pay the cost of room and meals for the five days for two delegates from each conference society—the superintendent and the chairman of spiritual life and message. We are going on faith and counting on each of you to do the same; and to make such sacrifices as you can. Moreover we are asking each conference society to do all possible to help on travel expense.

Miss Davies, in announcing this meeting, appealed to the council women to make such adjustments of funds as they could for their delegates. Some of you can arrange to drive through in groups and so lessen expense. I am confident that you will carry back returns to your conferences and am hoping and praying that the ways will open for each one of you to get the experience of this school. Further announcement will be made later.

Faithfully yours,

Mrs. W. A. Newell.

CHINA

After a Hundred Years

Robert Morrison died feeling sure that if there were 100 Christians in China after 100 years of missionary effort it would be a miracle. After 100 years how many Christians were there? There are the graves of 1,800 Christian martyrs, killed in 1900 for their faith. There are 10,000 Christian communities. Thirteen great Christian universities train leaders for China's future. The Bible is a best seller.

—Missionary Herald.

AFTER FORTY-FIVE YEARS

Recently on the street of Pyengyang a loud-speaking victrola sent forth the hymn, "Jesus Shall Reign," and Dr. Moffett stopped on the street to give thanks to God for what had occurred in the 45 years since he first came to Pyengyang. At that time there was not one Christian in the then-known most wicked city of the nation, nor in the whole of north Korea. Still multitudes have not yet heard the gospel and 98% of the people do not know of Christ.

—The Presbyterian Banner.

PEARL MEDAL ALCOHOL DECLAMATORY CONTESTS

The ten districts of our Western North Carolina conference held their final alcohol declamatory contests on Sunday afternoon, April 5th. The Winston-Salem, Greensboro, Statesville ,Salisbury and Mt. Airy districts met at the Ardmore church in Winston-Salem; while the Asheville, Charlotte, Gastonia, Marion and Waynesville had their meeting at the Rutherfordton church. At this time the contestants from each district competed for the pearl medal, and while the contests were close and all the contestants acquitted themselves most ably, the decision of the judges gave the medals to David Witherspoon of the Statesville district and Charles Mills of the Asheville district, and to each of these young men we extend our heartiest congratulations.

At these meetings there were splendid attendances of interested persons and the district secretaries found a genuine pleasure in dealing with these young people, whose response has been so splendid.

Sunday School Lesson

AUGUST 2

By Prof. Rollin H. Walker

Philip's Missionary Labors

Scripture—The Acts 8:5-40

When Philip was driven out of Jerusalem he found refuge in Samaria. That was a new thing for a Jew, to feel safer among the despised Samaritans than among his own people. And what was an even greater wonder, Philip found that the Samaritans were especially hospitable to his message.

When the news of the great revival in Samaria came to the apostles, they sent Peter and John down to look into the matter, and instead of resenting this radical and unauthorized move of Philip in freely admitting Samaritans into the spiritual Israel without requiring circumcision, they simply reenforced Philip's work and sought to deepen it. For they prayed for the Samaritans that they might receive the Holy Ghost, and laid their hands on them, and they received the Holy Ghost. How simple it all is! These men believed that God would actually answer their prayer, and so he did.

Their prayer was in great contrast to the previous request of John that the Master might allow them to pray down fire from heaven to destroy the Samaritan village that refused to receive them (Luke 9:51-56). Both were prayers for fire, but how different the kind of fire!

It is interesting to note that on the way back to Jerusalem Peter and John evangelized many villages of the Samaritans. Philip without authority had tried an experiment, a radical experiment, and the results had justified his innovation. And the apostles were great enough to take the cue from him. Would that all leaders were humble enough to learn from the good results of experiments which they had

And now in the midst of this great revival Philip received a strange commission. The angel of the Lord commanded him to go down unto the way that goeth from Jerusalem unto Gaza. And Luke adds, "The same is desert." This command seemed both unreasonable and dangerous, dangerous because it meant a journey back into Judea, and unreasonable because the region was desert. So Philip was given an unmistakable guidance. The angel of the Lord appeared to him.

We must not think of Philip as a man who followed all kinds of queer impulses. He must have been a man of conspicuous common sense, or he would not have been chosen as one of the deacons to discharge the difficult and delicate task of handling the relief fund of the apostolic church (The Acts 6). And we shall see in a moment added evidence of his conspicuous tact. But it is precisely to men of great common sense to whom God at times gives these unusual guidances.

Philip's faith must have been tried when he came to the sand dunes of Gaza. Possibly he asked himself, "Have I come on a vain search?" This same question was being asked by a wistful soul who was soon to appear from behind the hills. He was an Ethiopian eunuch, secretary of the treasury for Candace, queen of the Ethiopians. He had thrust aside his important business and taken a long, weary journey to Jerusalem, hoping in the temple to get some vision of God that would satisfy his hungry soul.

But he found the temple presided over by the murderous wretches who had crucified Jesus. He had tried to pray in the court of the Gentiles, but had been disturbed by the traffic which had crept back after the crucifixion of Jesus. His journey had been a huge disappointment. But he had bought a roll of the prophet Isaiah, and was trying as best he could on his way back to read it.

Now we see the sagacity of Philip. He must act quickly. If he had delayed two minutes his opportunity would have been gone, and his whole trip would have been a failure. But he ran to his chariot, and hearing the man reading aloud after the Oriental fashion, he smiled and said, "Understandest thou what thou readest?" The big man was ready to be taught, and asked him to get up into the chariot with him. Thus Philip had his chance.

By a good providence the eunuch was reading the one passage in the Old Testament most fitted as a text for a message concerning the crucified and risen Christ. So beginning at that passage he preached unto him Jesus. Would that a divine inspiration would give us all the power to begin just where men are, and yet always to preach unto them Jesus. Some teachers begin just where men are, and stay there. They call that pupil-centered teaching, but no pupil-centered teaching is worthy the name that does not become also Christ-centered.

But Philip was not the only man who acted promptly. The eunuch was like the modern business man who keeps on his desk the motto, "Do it now." So when they came to water he at once said, "Here is water, what doth hinder me to be baptized?" And although it was contrary to convention to baptize an Ethiopian without requiring him to be circumcised, Philip did not have the face to refuse him. So without further ado he baptized him, and the eunuch went on his way rejoicing. The long journey which had seemed such a dismal failure had become a glorious success, and Ethiopia had a missionary for Christ.—Christian Advocate (N. Y.)

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Children's Storyland



THE UNRULY MEMBER

By Carrie Belle Boyden

Sylvia Smith, and Patricia were returning home from a Sunday school class meeting at their teacher's home. Sylvia was so quiet that Patricia noticed it.

"What's wrong, Sylvia?" she asked.

"If I'm not chattering like a parrot every one thinks something is wrong," protested Sylvia. "I was just thinking of a good motto to be written on my tombstone, if you want to know."

Both the other girls laughed, for Sylvia looked very healthy and hearty.

"You mean epitaph, my dear," corrected Sarah in a big-sisterly tone. "People don't write mottoes on tombstones. What ever made you think of it, and what should be put on your tombstone if you have figured it all out?"

"Just this," answered Sylvia soberly: "'Here lies Sylvia Singleton. She meant well.'"

Sarah and Patricia both laughed, but Patricia said sympathetically:

"What happened at the meeting? Tell us about it and you will feel better."

"Didn't you hear what I said about fur coats just before we came home?" asked Sylvia. Neither girl had heard, so Sylvia proceeded: "Estelle said she was crazy to have a fur coat and I said I thought it was extravagant for any girl to be wearing a fur coat when there were little children who did not have warm coats or much clothing of any sort—and I do think so. But after I got through speaking, when we were putting on our wraps, out came that new girl, Joan Bradley, with a beautiful fur coat on. Imagine my feelings! I know she heard what I said."

"Oh, Sylvia," said Sarah, "she is a lovely girl and probably her fur coat seems no more extravagant to her than your leather coat does to you."

"I don't want to hurt people's feelings," said Sylvia penitently, "but my tongue just goes waggling ahead and says things without my knowing it, and I am as surprised as any one when I hear what I've said."

"I know how it is," said Patricia sympathetically. "I've done it myself. I feel like biting my tongue out afterward."

"Why, Patricia Brown!" exclaimed Sarah. "I never heard you say anything you shouldn't."

"You aren't with me all the time," answered Patricia, laughing. "I guess every one has such experiences, so you just cheer up, honey," and Patricia gave Sylvia's arm a squeeze. "And anyway," she added, "your idea about the fur coat was a noble one, only we can't judge others. Joan's people are wealthy and probably gave her the fur coat just as your aunt made you a present of the leather coat."

"I guess you're right," answered Sylvia, and soon forgot all about her unruly tongue and was her lighthearted self again.

A week later, Sylvia was quite upset because Miss Robbins, her school teacher, gave the class a long assignment in English for their home work. They were to write a paper of five hundred words at least on the life of some great man or woman. Sylvia stood in the back of the school room during recess and said to a group of girls standing near: "Miss Robbins just did that so we could not have any good times over the week-end. She wants us to work our heads off for her English class. She is unreasonable. She has evidently forgotten that young people need some recreation—"

"Hush!" said one of the girls. Sylvia hushed suddenly, looked behind, and there was Miss Robbins standing right back of her. Before Sylvia could collect her wits, Miss Robbins passed on down the aisle and the bell rang for class again.

Sylvia groaned to herself: "Of course that is just my luck!" And she felt, as Patricia had expressed it, like biting her tongue off.

When the class was dismissed, Miss Robbins surprised them all by inviting them to her house on Saturday afternoon to play some old English games. She smiled at the class as she said: "You can easily do your home work on Friday evening or Saturday morning, if you set about it so that Saturday afternoon will be free."

Sylvia decided that she would not go. She was sure that Miss Robbins had heard her say that she was unreasonable in requiring so much home work. But on Saturday morning Sylvia decided that she would work on her paper anyway, whether she went or not. She visited the library and looked over biographies of great men and women. Robert Louis Stevenson caught her eye, and she remembered how much she used to like "Child's Garden of Verses." Noon came, but Sylvia was so deeply in her subject that she scarcely noticed that the big reading room was almost empty. Finally she became hungry and looked up to find it was twelve-thirty.

She skipped happily home with her paper ready for copying. After lunch she told her mother she would go to Miss Robbin's party, for she had something special to tell her. Sylvia had a grand time that afternoon playing games and helping to pass lemonade and cookies. It was time to go home before she had an opportunity to talk with her teacher alone. Then she said: "Miss Robbins, I want to apologize for saying that you were unreasonable in assigning an English paper to be written over the week-end. I really didn't mean it. It was just my unruly tongue. And I just loved writing about the life of Robert Louis Stevenson. Wasn't he wonderful to write so many beautiful books and to be so brave when he was ill most of the time?"

Miss Robbins laughed happily. "I thought all of you might enjoy looking into the lives of some of our great men and women, and thank you for telling me, my dear. And really, I didn't hear your criticism of me, but it was nice of you to tell me. I know you feel better about it, anyway." And Miss Robbins gave Sylvia a warm handclasp as she turned to say goodby to the others.

Sylvia went flying home with her feet scarcely touching the ground. She was bubbling over at the dinner table that evening, and of course the whole story had to come out.

"Sylvia, you are hopeless,' 'said Sarah, laughing, when they found out that Miss Robbins had not heard the thoughtless remark, after all.

"No, she isn't hopeless at all," said Mrs. Singleton. "That used to be my besetting sin also."

"Mother! Really!" asked Sylvia. "I should never dream it. You always say nice things about people. What ever cured you of it?"

"My mother told me to look up two Bible verses and put book marks in the places so that I could read them often," answered Mrs. Singleton. "They were James 3:5 and Psalm 34:13."

Sylvia ran for her Bible and laughed as she read aloud from the Epistle of James: "Even so the tongue is a little member, and boasteth great things."

"So it does," she said, "and mine will bear watching."—Zion's Herald

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Teacher (in geography lesson: "Now, can anybody tell me where we find mangoes?"

Knowing Little Boy: "Yes, miss; wherever woman goes."—Selected.

North Carolina Christian Advocate

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August 18-23—Balls Creek Camp, N .C.
August 28-September 6—Salem, Va.
Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
THIRD ROUND

August

South Alamance, Clover Garden, 11 2
Lakewood, 8 2
Trinity, 8 4
West Durham, 11 9
Stem, Robert's Chapel, 3 9

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

July

Aulander, Roxobel, 11 and 1 25
Hertford, 11 26
Williamston, Holly Springs, 3:30 26
Windsor, 8 26

August

Swan Quarter, Epworth, 11 and 1 1
Stumpy Point, 11 2
Mattamuskeet, Bethany, 3:30 2
Belhaven-Pantego, Bethany, 8 2
City Road, 11 9
Gates, Philadelphia, 3:30 9
Elizabeth City, First Church, 11 16
Perquimans, New Hope, 3:30 16
Washington, First Church, 11 23
Bath, Wares, 3:30 23

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

August

Raeford, Parkers, 11 2
Red Springs, Centenary, 3 2
Rockingham, 8 2
Parkton, Marvin, 11 30
Maxton, 8 30

September

Piedmont, Pee Dee, 11 6
St. John-Gibson, St. Johns, 3 6
Roberdel, Steel's Mills, 8 6
Biscoe, 8 9
Stedman, Bethabara, 3 13

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
THIRD ROUND

July

Straits-Harlowe, Tuttle's Grove, 11 31

August

Newport, Bethlehem, 11 1
Greenville, 11 2
Aurora, Bonnerton, 3:30 2
Grimesland, Wharton's, 11 16
Vanceboro, Chapman's, 3:30 16
Goldsboro Ct., Salem, 11 21
Goldsboro, St. Paul, 8 21
Morehead City, 11 23
Atlantic, Sea Level, 3:30 23
Beaufort, 8 26
Mt. Olive-Claypso, Calypso, 8 28
Mt. Olive Ct., Bethel, 11 29
Fremont, Yelverton, 11 30
Pikeville, Mt. Carmel, 3:30 30

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

August

Oxford Ct., Shady Grove, 11 1
Four Oaks, Saunders, 11 2
Mamers, 3 2
Lillington, Parkers Grove, 3 9
Princeton, Micro, 11 16
Benson, Elevation, 11 23
Lillington, Parker's Grove, 11 30

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

August

Rocky Mount Ct. 2
Enfield, Central Cross, 3:30 2
Halifax, Ebenezer, 8 2
McKendree, Conetoe, 11 9
Tarboro, 8 9
Stantonsburg, 11 16
Farmville, 8 16
Walstonburg, 11 23
Clark Street, 8 23
South Rocky Mount, 11 30
Spring Hope, ...30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

August

Shallotte, Sharon, 11 2
Southport, night 2
Burgaw, Watha, 11 9
Faison-Kenansville, Friendship, 3 9
Warsaw-Magnolia, Magnolia, night 9
Brunswick, Union, 11 16
Carvers Creek, Council, night 16
St. Pauls, Regans, 11 23
Scott's Hill, night 23

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter S. West, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

August

Weaverville, 11 2
Hillside Street, 8 2
Haywood Street, 11 9
Asbury Memorial, 11 16
Weaverville Ct., Alexander Chapel, 3 16
West Asheville, 11 23
Oakley, 8 23
Biltmore, 11 30
Skyland, Skyland, 8 30

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

September

Marshville, Marshville, 11 6
Homestead, Homestead, night 6
Chadwick, night 7
Duncan Memorial, night 9
Waxhaw, Heath Memorial, 2:30 p. m. 13
Trinity-Derita, Trinity, night 13
Spencer Memorial, night 14
Bethel-Bogers, Bethel, 3 p. m. 19
Lilesville, Lilesville, 11 and 1 20
Bethel, New Hope, Bethel, 11 and 1 20
Morven, Shiloh, 3 20
Brevard St., night 21
Hickory Grove, night 22
Big Springs, night 23
Matthews, Matthews, 11 27
Prospect, Midway, 3 27
Wesley Heights, night 27
Wadesboro, Central, night 28
Monroe, Central, night 29
Calvary, night 30

October

Monroe Circuit, North Monroe, night 2
Weddington, Weddington, 3 p. m. 3
Ansonville, Hopewell, 11 and 2 4
Peachland, Hopewell, 11 and 2 4
Polkton, Hopewell, 11 and 2 4
Belmont Park, night 4
Charlotte, First Church, night 5
Myers Park, night 6
Hawthorne Lane, night 7
Pineville, Harrison, 2 11
Thrift Moores, Thrift, night 11
Dilworth, night 12

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

August

Calvary, 11 9
Stokesdale, Mt. Tabor, 3 9
Glenwood, 7:30 9
Asheboro Ct., 11 16
Cedar Falls, 3 16
Coleridge, 7:30 16
Reidsville Ct., Salem, 11 22
Ruffin, Hickory Grove, 3 22
Pleasant Garden, Bethlehem, 11 23
Carraway Memorial, 7:30 23
Wesley Memorial, 11 30
Farmer, 3 30
Randolph, 7:30 30

September

Ramseur, 7:30 2
Randleman, 11 6
Jamestown, 3 6
Centenary, 7:30 6
Main Street, 11 13
New Hope, 3 13
Asheboro, First Church, 7:30 13
Ward Street, Archdale, 11 20
Mount Pleasant, 3 20
College Place, 7:30 20
Gibsonville, 11 27
Guilford, Lee's, 3:30 27
Bessemer, 7:30 27

October

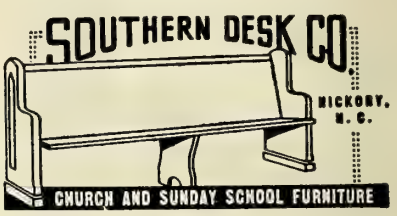
Reidsville, Main Street, 11 4
Liberty, 3 4
Highlands, 7:30 4

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MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
FOURTH ROUND—IN PART

	August
Moravian Falls, Beulah, 11	2
Wilkesboro, Wilkesboro, night	2
Jefferson, West Jefferson, 11	9
Warrensville, Mill Creek, 3	9
Creston, Creston, night	9
Draper, 11	16
Rural Hall, Bethel, night	16
Todd, Cranberry, 11	22
Watauga, Mabel, 11	23
Boone, night	23
Laurel Springs, parsonage, night	29
Helton, Baldwin, 11	30
Sparta, Gentry's Chapel, night	30

SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., Salisbury, N. C.
FOURTH ROUND

	August
Park Avenue, 11	2
Mt. Pleasant, Cold Springs, 2:30	2
Coburn Memorial, night	2
Norwood Station, 11	9
Albemarle, First Church, night	9
Albemarle, Central, 11	16
Badin-Tabernacle, Tabernacle, night	16
First Church, 11	23
Woodleaf, Woodleaf, night	23
Concord, Central, 11	30
Landis, Bethpage, 3	30
Epworth, night	30
	September
Norwood, Ct., Zion, 3	5-6
Mt. Pleasant, Cold Springs, 10	6
Albemarle Ct., Union Church, 3	6
Salem, Salem, night	6
Kannapolis, night	8
Granite Quarry, Bethel, 11	13
East Spencer, night	13
Kerr Street, 11	20

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

	August
Mount Zion, 11	2
Maiden, night	2
Statesville, Race Street, 11	9
Elmwood, Cleveland, night	9
Hickory, Westview, 11	16
Lenoir Ct., Gamewell, night	16
Ball Creek Camp Meeting, 11	23
Shepherd, Wesley, 3	23
Mooresville, Broad Street, night	23
Mooresville, Jones Memorial, 10	30
Mooresville Ct., Triplett, 11	30
Hiddenite, Rocky Spring, 3	30
Stony Point, night	30
	September
Olin, Olin, 11	6
Cool Springs, Rose Chapel, 3	6
Taylorsville, night	6
Lenoir, First, 11	13
Whitnel, night	13
Catawba, Concord, 11	20
Statesville Ct., Bethel, 3	20
Newton, night	20
Granite Falls, 11	27
Hickory, First, night	27
	October
Troutman, 11	4
Davidson, Huntersville, night	4
Statesville, Broad Street, night	5

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

	August
Bethel, Bethel, 11	2
Macon Ct., Union, night	2
Brevard, 11	9
Brevard Ct., Rosman, 3	9
Canton, night	9
Jonathan, Shady Grove, 11	16
Waynesville, night	16
Whittier, Whittier, 11	23
	September
Fines Creek, Fines Creek, 11	6
Delwood, Balsom, 3	6
Murphy, night	6
Crabtree, Mt. Zion, 11 and 11	12-13
Clyde, Liberty, 3	13
Franklin, night	13
Andrews, 11	20
Murphy Ct., 3	20
Glenville, Glenville, 11	27
Highlands, Clear Creek, 3	27
Sylva, night	27

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

	August
Doubs, New Hope, 11	2
Lewisville, Sharon, 3	2
Ardmore, night	2
Denton, Clarksbury, 11	9
Trinity-Bethel, Trinity, night	9
Lexington, First, 11	16
Linwood, Linwood, 3	16
Erlanger, Erlanger, night	16
Centenary, 11	23
Farmington, Smith Grove, 3	23
Central Terrace, night	23
Thomasville, Main, 11	30
Thomasville Ct., Unity, 2	30
Burkhead, night	30
	September
Welcome, Midway, 11	6
Reeds, 3	6
Kernersville, night	6

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IN MEMORIAM

SELBY — Funeral services for the late Herman Gardner Selby, Jr., age 16, were held from the home of his parents, Mr. and Mrs. Herman G. Selby, on July 1, 1936, in Fremont. Young Selby was killed in an automobile accident while riding with some friends late in the afternoon. He was an active and faithful member of the Fremont Methodist church and a charter member of their Epworth League. He served sucessfully and diligently both organizations and was dearly beloved by his co-workers. Although our hearts are heavy by the loss of so great a dedication of one's life to God, we are comforted and consoled in God's love. The young people of the community are saddened by the sudden death of so great a life, but we are not selfish, for we feel that God has blessed us by lending us dear Herman for these beautiful 16 years, and that God is now happier by his presence in heaven.

JOHNSON—Mrs. C. T. Johnson was born September 17, 1879, joined the Methodist church at about sixteen years of age, married C. T. Johnson September 5, 1905, and departed this life in Benson, N. C., June 29, 1936.

The subject of this sketch was a good woman. She loved her church and demonstrated her love for it by her faithfulness to it. She was faithful upon the attendance of the ordinances when circumstances and her health would permit. Her devotion to her family was striking and inspiring. Her solicitation for her six boys was especially unusual and was often remarked upon by her neighbors, and the sons will miss her counsel sorely.

The highest tribute that can be paid her memory is that paid by many: "She was ready." Funeral services were held in Benson Methodist church by the pastor. Interment in Benson cemetery. W. C. Merritt, Pastor.

RESOLUTIONS OF RESPECT

A beautiful life left us on May 25, 1936, when Mrs. Stella High was suddenly called to her heavenly home. Her home going at this time left a vacancy not only in her home and the hearts of her loved ones, but in the entire community.

Standing always unreservedly for higher and better living, her example was one truly worthy of emulation. To be associated with her was a benediction, and to know her was to love her.

The Howard Memorial Bible class of First Methodist Episcopal Church, South, Rocky Mount, N. C., of which she was a member, extends heartfelt sympathy to her sorrowing loved ones; and with them "await the welcome of her beckoning hand."

Mrs. W. H. Walker,
Mrs. M. E. Denson,
Mrs. H. L. Denson.

JOHNSON—Calvin Lowney Johnson was born July 4, 1859, married Miss Cassandra Bingham, 1880, joined Benson Methodist church January 29, 1899, and departed this life from his Benson home July 11, 1936.

A good portion of the business life of Brother Johnson was in the employ of the railroad company. In this capacity he served faithfully. For quite a while he served as officer of the town of Benson. In this capacity he was diligent and courageous. For almost forty years he was a member of Benson Methodist church, being an acceptable member at his demise, and in its sacred precincts his funeral was held by his pastor. Burial in Benson cemetery.

His loved ones and friends feel his loss keenly. W. C. Merritt, Pastor.

RESOLUTIONS OF RESPECT

Our heavenly Father having seen fit in his infinite wisdom to remove from our midst our oldest member and co-worker, Mrs. Charlotte Geddie, who departed this life January 15, 1936, we, the members of Bethany's Ladies' Aid society, wish to record our appreciation of her faithfulness both to the church and society. Therefore, be it resolved:

First: That we wish to express our deep sorrow at the death of our beloved friend and co-laborer and that as members we have known of the devotion to her society, her home and church, and we will strive to meet her, knowing a crown awaits the faithful.

Second: That we extend our heartfelt sympathy to her bereaved loved ones and commend them to the loving care of our heavenly Father.

Third: That a copy of these resolutions be recorded in the minutes of our society, a copy to be sent to the family, and the North Carolina Christian Advocate.

The Bethany Ladies' Aid Society,
Miss Retta Royal, Treasurer.

IN MEMORIAM

Rev. R. F. Taylor of Aulander was born June 13, 1862, near Kinston, in Lenoir county. Death came to Brother Taylor on Wednesday, June 10, 1936, in the Sanitarium in Rocky Mount.

His funeral was conducted by Rev. T. M. Grant, presiding elder of the New Bern district, at Rainbow church near Kinston, and burial was made in the family cemetery at the church.

Brother Taylor is survived by his widow, Mrs. Lucy Hamilton Taylor, formerly of Cloverdale, Va.; one sister, Mrs. Nan Moore of Berry Grove; a stepdaughter by a former marriage, besides several nieces and nephews.

For some time Brother Taylor had made his home in Aulander, where he had served the Aulander Methodist church during two conference appointments, and where he had hosts of loyal friends who miss him greatly in the church work of both the Methodist and Baptist churches where he was ever glad and eager to serve. He was for more than forty years an active minister of the gospel in the North Carolina conference. Since his superannuation a few years ago he has done supply work at any time and place he could, having only recently served the churches at Ocracoke and Portsmouth, N. C., as supply pastor, where he was stricken with complications of heart and kidney ailments which were the cause of his death.

The world was made better by the life and loving services of Rev. R. F. Taylor. To know him was to love him and appreciate more fully Christianity in its highest and truest form.

The woman's missionary society of Aulander M. E. church, the Sunday school and the membership of Aulander Methodist church join in this tribute of appreciation and respect for Brother Taylor, for he loved and served each with an untiring and unselfish devotion.

To his God we commend his sorrowing and bereaved widow and other relatives.

Mrs. J. R. Williford,
Mrs. W. M. Peele,
Mrs. F. O. Tayloe.

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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, AUGUST 6, 1936 Number 32

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Where Personal Responsibility Belongs

HOW Jesus would have scorned that limp sense of personal responsibility which forever lays blame for its moral failures upon the conditions where it finds itself! He drew a picture of a wayward, disobedient son coming back to his father's house, not with an eloquent indictment of the social and political conditions in that "far country" where he had gone to pieces. The young man came back with this frank statement on his lips, "I have sinned. I am no more worthy to be called my father's son." Had he blamed his misfortunes on some political party, or upon the Anti-Saloon League, or a high protective tariff, or the profit motive, he would be in that far country yet. We do not kill our fatted calves, nor bring out the best robes and the gold rings, for those who lay the entire blame for their misdoing on environment.

How wholesome is that truth for these times! From soap-box reformers, from some professors' chairs, from Christian pulpits, alas, one hears this sort of misdirected emphasis. People are told to say, "Create a better social order, O God, and renew right relations between all these various classes of men." We do need better conditions, political, industrial, social. But the better conditions will be created and maintained only by better people. We are still compelled by the logic of events to go back and offer that basic petition, which has come down to us hallowed by the ages, "Create in me a clean heart, O God, and renew a right spirit within me." If people generally were offering that prayer with sincerity of purpose, "all the kingdoms of this world," business and politics, education, recreation, and the rest, would be in a fair way to "become kingdoms of our God and of his Christ."

—Dean Chas. R. Brown, in "The Master's Influence."

SAVE JUNALUSKA CAMPAIGN!

W. A. LAMBETH, Director
Wesley Memorial Church
High Point, N. C

S. C. KIRKMAN, Treasurer
Care of Wachovia Bank and Trust Company
High Point, N. C

$40,000 SUBSCRIBED
$65,000 YET TO BE CONTRIBUTED!

(As of Tuesday Night)

As Junaluska means more to the Methodists of North Carolina than to those of any other state, we, North Carolinians, must not fail to raise the money necessary to hold the Assembly grounds for Southern Methodism.

Dear brother preacher, if you haven't sent in your six or nine percent quota, do take an offering next Sunday morning, the last Sunday before the fifteenth, and send what you get to S. C. Kirkman, Treasurer, care of Wachovia Bank and Trust Company, High Point, N. C.

If your quota is pledged, but not all of it yet paid, please drop me a card immediately and say what you are planning to send in.

Prosperity-blessed laymen, send in the check which you have been thinking about giving to help save Junaluska for Southern Methodism. Remember, we have the chance, until the fifteenth of August, to settle legally and honorably all the indebtedness at Junaluska and thus get for the church legal possession of the Assembly property at about twenty-five cents on the dollar.

W. A. Lambeth, Director.

Two One Thousand Dollar Subscriptions!

Since last week two one thousand dollar subscriptions have reached campaign headquarters, one from a Florida Methodist and and another from a layman in the Mount Airy District of the Western North Carolina Conference. Both these laymen have well established reputations for generosity to all conference and connectional causes.

Rev. John W. Moore has reported that First church, Marion, is paying $300 on its quota of $270!

B. H. Houston has wired our treasurer, S. C. Kirkman, as follows: "Morehead City takes care of assessment. Check to follow."

Rev. Charles W. Clay, a North Carolina missionary serving in Granbery College, Juiz de Fora, Minas, Brazil, South America, has sent in a generous contribution for Junaluska.

J. O. Cox, pastor, writes as follows: "Helton circuit, Mount Airy district, has $40 for the Save Junaluska Campaign and we are working for $50. Will mail our check on the tenth."

From Signal Mountain, Tennessee: "I am enclosing a check—my mite to the fund for Junaluska. I am sorry I can't make a larger donation, but I am the widow of a Methodist preacher and haven't much of this world's goods."

The accompanying check was for $10.

Rev. G. A. Stamper wired last Sunday: "Burkhead over the top for Junaluska."

Leading Southern Methodism!

In amounts contributed on the local church quota plus individual subscriptions, Centenary church, Winston-Salem, N. C., is far in the lead of all the other churches east of the Mississippi, followed not so far distant by Duke Memorial church, Durham, N. C.

Through Mr. D. B. McCrary, our treasurer has received a check of $270 from First church, Asheboro, N. C., this being the nine percent quota in full.

Rev. William Archer Wright, presiding elder of the Norfolk district, Virginia, has just sent our treasurer $715.19 from the charges in his district. He expects to send an additional $150 next week.

Mr. M. W. Forrest, treasurer, and Rev. C. C. Bell, presiding elder of the Portsmouth-Newport News district, have sent our treasurer a check for $647.94 from charges of that district, saying that an additional remittance will come later.

Last Sunday I tried to speak for Junaluska in Centenary church, Lynchburg, where Dr. H. B. Trimble is now acting-pastor. The presiding elder, Dr. Thomas Rosser Reeves, told me that he will have a check to send our treasurer in a few days, which I understood is to be gratifying, from the charges of his district.

Rev. W. S. Deyerle, presiding elder of the Rappahannock district, has sent our treasurer the sum of $323.10 from charges of his district.

Dr. M. S. Colonna, presiding elder of the Farmville district, has wired that Farmville Station has raised its quota in full.

Dr. J. Manning Potts, presiding elder of the Richmond district, writes that his district will soon be heard from in a financial way.

Dr. W. L. Mullikin, pastor Washington Street church, Columbia, S. C., has sent in his full quota with additional subscriptions amounting to four times as much. One liberal Methodist in his congregation subscribed the sum of $500.

Miss Eloise Ellington, secretary Jarvis Memorial church, Greenville, N. C. (Rev. G. R. Combs, pastor), has sent our treasurer a check for $500.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, AUGUST 6, 1936 Number 32

Can we Methodists face a crisis and win? We are being put to the test. How well we deal with the Junaluska crisis will tell. We are at the judgment bar. Sentence due August 15.

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Reports indicate that other states are getting into "Save Junaluska Campaign." Surely no church in North Carolina Methodism will fail to send a remittance before August 15, the dead line.

✧ ✧ ✧

Why "knock" the man who does his job better than you are doing your own? If you expect to get away with such stuff as that you should give an ear to the folks who are laughing in their sleeves because of your self-deception in thinking that other folks are falling for such talk. For deeds invariably speak louder than your yelps at the heels of success.

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The chickens seldom fail to get home to roost. Some years ago there was nothing too wicked for some men to say about certain Protestant ministers whose political ideas did not coincide with theirs. But at this very hour a Roman Catholic priest is busy with preposterous attacks and the Pope of Rome offers no objection. Now what are these politicians going to do with these Roman Catholics.

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The quadrennial season of fun has begun. It is really funny to see how the Democrats worry about the wholly incapable men that the Republicans have nominated for office and the Republicans are equally disturbed because the Democrats made such a mess of things in their national convention. There is this one source of relief, however, from an otherwise unbearable anxiety: The Democrats are confident of an overwhelming victory and the Republicans are equally confident that they will win. So why should anybody worry? Let's all be happy and keep smiling, for we are all going to be victors in the end, our leaders themselves being the judges.

"So built we the wall." This is the note of victory in the long ago when all had a mind to help in the work, even in the face of indifference and active opposition. Such always wins. We are going to write another record. Shall it be the acclaim of victory? August 15 will tell the story. Surely no one will want to be left with no part in this history making record. Every church in the state will want to claim some little part in the victory.

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"From many an ancient river from many a palmy plain," and from the "golden west" the athletes have gathered in Berlin for the Olympics. America at the very outset won laurels, but representatives of the slave race won these for the United States of America. Such is the irony of history. When the colonists were buying African slaves to serve as beasts of burden, no man dreamed that a negro would some day shine as a star of the first magnitude among the world's greatest athletes. We wonder if the spirit of Abraham Lincoln has visited Berlin in recent days. Liberty has made the negro what he is, why then should the German people wish to be slaves of Hitler?

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"If you don't quit blaming everything on liquor you are going to ruin its reputation," observed Judge Wilson Warlick one day this week in the Guilford county superior court. This keen observation by Judge Warlick was offered when two defendants charged with robbing a filling station blamed it all on liquor. Earlier in the day three defendants who had stolen goods from the Vanstory Clothing Company explained that they had been drinking. The judge doubted the truthfulness of these defendants which prompted his remark. It seems a pity that Old John Barleycorn has such a bad character and reputation that defendants expect to unload their guilt upon him. Yet there are people who want to license Old John to do business in North Carolina.

Befooled by Security

IN the far off centuries when horses were relied on in battle, men found safety in war horses. But even then a horse was a vain thing for safety; though centuries later Richard would have given his kingdom for a horse. No longer do we seek safety in horses, but our devices for security are equally as vain. "Social security" is the slogan of today. Two decades ago we were fighting the World War to make a world safe for democracy. With dictators everywhere, democracy has lost its boasted security and the safety of the world hangs in the balances.

The nations are now in a race for armaments. Even our own leaders at Washington are eagerly seeking security in big navies and enlarged armies, with ample flying forces. Did not Lindbergh remind the world the other day that the aviator had rendered helpless our defenses? England, we are told, is preparing a gas mask for every citizen and planning to provide gas chambers for use in attack by an enemy. Japan already has been training her citizens to use the gas mask. What a vain thing is a gas mask for safety!

Our own people have through the long, toilsome years been building a nation, as they thought, industriously secure and devoted to human welfare. Trained to sing of this land of the free and home of the brave, we thought ourselves a brave, free people. Now we skulk with fear and demagogues shout their nostrums proclaiming social security for the old at the rate of two hundred dollars a month. The God of our fathers and the noble virtues that gave stamina and security to the nation have passed out of the picture.

Righteousness and justice were the stability of the times and God was the hope of the nations in ancient days. Now we would find our security in human manipulation of the nation and depend upon big armies and navies for defense. Liquor, gambling and divorce are enthroned among the high and the low, and the fine old virtues that made secure our fathers are in the discard. So-called religious leaders are just now organizing schemes to save the nation from atheism and other isms of the age and relying on a social gospel to save the day. How utterly proposterous our methods of safety and our hope for security!

Our one hope is in God. Jesus' one remedy was to show men how to live together. His social security is to come by personal redemption and the building of a social order in which scriptural holiness holds sway. The saints and not politicians are to judge the world. Our security is in God.

Marks of Approaching Old Age

DR. WILLIAM H. PHELPS, editor of the Michigan Christian Advocate, has been searching among a number of old people to find the marks of approaching age. Here are a few of the things that his survey reveals: The memory grows treacherous. Aging men carry letters past the mail box, forget where they parked their car, at a loss to know where they put their keys, become sensitive to recognition, love to be called "Dr." in the market place, want a seat at the speaker's table at public dinners, goes to sleep in the middle of a good sermon, possibly a sermon by an editor or a bishop. We quote this editor verbatim:

"In reality, it is not the sermon at all. Hardening of the arteries and softening cerebellums, autointoxication, cardiac and renal diseases are getting their claws into him. Age!

"A man mislays something every day, despite the fact that it is really in plain sight. A woman mislays her pocketbook three times a day! Old age!

"One reads a whole page without fixing a thing in mind. He is not sure what chapter he read yesterday at family altar. He is not dead sure whether he asked a blessing or not.

"Their stories lengthen with the shadows and are fairly smothered with details and parentheses and little side excursions. When your own interest rises as your hearers descend into boredom, know ye that the hour is near at hand."

Life Not Made Up of Things

DEAN CHAS. R. BROWN says: "Life is not made up of things. Life is made up of certain qualities of mind and heart. These may go with an abundance of things—they often do—or with a modest supply of things, as the case may be; but in either case life is not made up of things." If one will keep this in mind it will be easy to understand all that Jesus taught about money. With him all material things are secondary. Capitalism, socialism, communism and secondary with Jesus Because with men they are materialistic to the core. With Jesus these all come in for equal condemnation.

"Our Island World"

A FEW extracts from that remarkable sermon at Duke commencement by Dr. Frederick W. Norwood of London will give something of its sweep and swing:

"Our earth is an island and we are islanders," said Dr. Norwood in his sermon. "We are marooned upon this round and relatively microscopic plot of ground we call the earth. It may not seem a very frightening thought since the earth is still very vast in relation to the little space upon it which we personally occupy, but for all that we are beginning to chafe against our limitations.

"Already we feel battered and bruised by the repercussions of the same old human problems, smiting upon us from every point of the compass. It is a small world we live upon, an island from which there seems no escape; and this fact, that we are marooned upon our island would with no visible way of escape, has come to be the central thing in our human destiny.

"If we are only islanders, with no relation to the heaven beyond, but mere dust and mortality, then we are bound to succumb to the material facts of our condition. Our policies will be localized; religion will die. All our ideals and aspirations, our notions of morality, the fine flowering of faith, hope and clarity will inevitably be restricted more and more to the crude realities of the Island. We shall live as 'islanders' and such have always been distinguished by the narrowness of their outlook.

"Can any one look at the world of our own day without feeling that this is what is wrong with us? We are becoming more ruthless and savage even while we are becoming more skillful and potent. There is less and less standing ground for the high things of the soul.

"We are almost forced to live as if only the earth exists, while it is obviously only a speck in the universe. We have nearly lost the 'heaven,' and the earth-forces threatens us with destruction. Our island-civilization is becoming an orgy of crude force and ruthless primitive greed. Nothing can save us but the rediscovery of the great Beyond in which our earth can only find its true harmony."

* * * * * * * *

"While our earth is an island, it is conditioned by the heaven. Not a flower blooms, nor an eye sees, nor a creature breathes, but the light and heat and energy of the entire universe is involved. The earth cannot exist or function as a whole or in any part, without the heaven.

[redacted] the earth.

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[redacted] irit, then you might
[redacted] ated the universe he

would have created a spiritual universe and not a material one. I believe he has done so. The real universe is spiritual. The material universe is but its representation in objective form for the discipline and training of the eternal spirit of men.

"God is the spiritual Architect of the universe, and nature is its builder. Only man can enter consciously into the spiritual purposes of the Spirit-Architect, and the real things to build are not ultimately bridges and skyscrapers and battleships and guns—but precisely and only, justice, mercy and truth. These are the universal and eternal forces which are in harmony with the grand purpose which unites the heaven and the earth."

Evangelism Needs Definition

DR. ENSOR WALTERS, the president for the ensuing year of the Methodist conference that met July 14 in Newcastle, England, in his inaugural address at the opening of the recent conference said many things that were really worth while.

To us his stirring call to evangelism was among his most impressive utterance in that address. And we take the liberty to quote the following paragraphs:

Evangelism needs definition. It is not merely a restless desire to attract the outsider, nor the adoption of any and every effort to attract the indifferent. Its purpose is not even to fill churches nor add to the church-roll. Evangelism is the spirit which comes from the burning heart of the church, so that the church in union with Christ seeks to save those who are lost. But the fires of the church must be kindled first; and such kindling alone comes by prayer, by surrender to the Divine Will and the putting of "first things first."

To your knees, Methodists! Then our church will glow with the old fervour and possess the old attractiveness. Then again the people will seek us.

I shall never forget that Sunday in London when tens of thousands of people stood for long hours in a queue, waiting in the rain, reverent and quiet, waiting hours to pay homage to the dead king—to the man who, by the noble service of an unselfish life, had won the hearts of millions. It was the love of King George for his people which, like a magnet, attracted them and led them to pay homage to his memory. I believe that, when the heart of the church burns with holy enthusiasm for the salvation of men and with love for humanity, the queue will stand outside our churches and the people will seek us.

I call on the Methodist church, at this critical hour, no longer to hesitate at the "cross-roads." Having renewed our vows of fidelity to God, and in obedience to the "Captain of Israel's host and Guide" let us go forward, declaring:

"By Thine unerring spirit led
We shall not in the desert stray,
We shall not full direction need,
Nor miss our providential way;
As far from danger as from fear
Whilst Love, Almighty Love, is near."

People and Things

ANNUAL CONFERENCE DATES

Western North Carolina, Salisbury ..... October 22
North Carolina, New Bern ..... November 19

"Central's, Albemarle, quota, $270, in hand. Check follows to Mr. Kirkman. Wishing the campaign complete success."—Geo. B. Clemmer.

Rev. and Mrs. W. G. Farrar were called to Charlotte on account of the death of Mrs. Farrar's mother, Mrs. T. Walker. Mrs. Walker died July 18 and was buried in Charlotte. Mrs. Walker had been a widow for several years.

"We closed a revival last Sunday in Covington, Ky., and received a class of 26 into the church on profession of faith. We are now in the beginning of a good meeting in Hillsboro with Brother F. A. Lupton."—Sam Maxwell.

"Born to Rev. and Mrs. W. Carlton Wilson of Norlina, N. C., a daughter, Carolyn Lee Wilson, July 29, 1936. Little Carolyn died July 30, 1936. Mrs. Wilson's condition is satisfactory today. She is in Park View Hospital, Rocky Mount. Mrs. Wilson will be in the hospital for two or three weeks. A message from her friends will mean much to her."—G. W. Perry.

"The Campbell's Creek church of the Aurora charge has paid all benevolences in full for the year. This excellent achievement was engineered entirely by the laymen of the church and brought great happiness to the heart of the pastor. The goal of fifty per cent of the benevolences was reached at Easter time on the charge and we do not anticipate any difficulty for the other churches coming out in full before conference. The orphanage apportionment for the charge has already been raised in full. Campbell's Creek leads the way!"—H. R. Ashmore, Pastor.

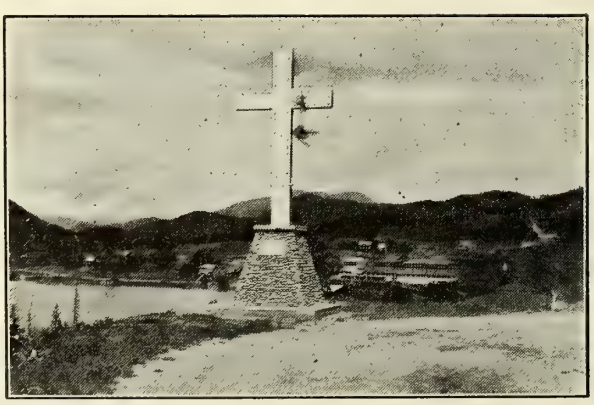
"Tomorrow we leave en route to Seattle, Wash., and sail August 28 for Japan. We are to stop two or three days in Lake Junaluska and Chicago. Mail addressed to us care Board of Missions, Doctors' Building, Nashville, Tenn., will be forwarded. Our boat address is: Care of Passenger Dept., N. Y. K. Line, Sailing August 28, S. S. Hiye Maru, Seattle, Wash. We shall go across the States in a car which friends have helped us purchase for our work in Japan. We are deeply grateful for this expression of interest in our work."—J. Doane Stott.

Lief Jones, noted British Commoner and Councilor, says, "I recently met the finished article of the liquor trade. He was lying in the gutter. He had no hat; his coat was ragged; there were holes in his boots; he had no shirt; he was dirty—the soap trade was suffering. Indeed, I can hardly mention an industry in this country that was not affected by that man's insobriety."

"After due consideration the committee appointed to select a place for the Durham district conference for 1937 unanimously agreed to accept the urgent and cordial invitation from Allensville church on the Brooksdale charge. According to the invitations before the committee there is already a tentative line-up for the conference each year through nineteen hundred and forty."—W. L. Maness, Chm.

"Pleasant Grove church on the Seaboard charge will observe Home Coming Day and the one hundredth anniversary on Wednesday, August 12. There will be three services, 11 a. m., 3:30 and 8 p. m. Dinner will be served at the church. We extend a cordial invitation to all former pastors, all former members of the church, the presiding elders, the bishop, and to the Advocate to attend. Our revival meeting begins August 2 and will close with the above celebration."—Lawrence A. Watts.

Mr. Frederick N. Charrington died in a London nursing home on January 2, aged 85. The great crisis in his life occurred in a back street in London, when a poor woman with two children clinging to her skirts, pleaded for money for bread from her drunken husband who brutally knocked her into the gutter. That public house where he wasted his earnings belonged to Charrington. He was then twenty years of age, and renouncing his interest in the brewery, estimated to be worth 1,250,000 pounds, he started Christian temperance meetings in a tent in the East End, which later grew into the Great Assembly Hall holding 4000 people. Here he labored for 65 years with conspicuous success against drink, vice and



The Cross That Shines Through the Dark Night at Lake Junaluska

•

WERE the Cross graven in every Methodist heart Junaluska would be saved before set of sun next Sunday. Surely the leaders who cherish the Cross will see that this symbol shall continue to stand on that beautiful eminence. Then we all can continue to sing—

"In the Cross of Christ I Glory"



Miss Evelyn Cavileer, a recent graduate of Woman's College, Greensboro, who becomes assistant editor on Editorial Staff of Board of the Christian Education, Nashville, Tennessee.

Rev. A. P. Ratledge has written as follows from Norwood, N. C.: "We have raised ten percent for Junaluska and, in addition, there will be individual donations. In the meantime we have balanced the budget for the third quarter, which is the seventh consecutive quarter this church has balanced the budget. You will receive a check from our treasurer in a few days."

"There will be a home coming day at Pine Grove church, on the Albemarle circuit, August 16. All former pastors, friends and members are invited to be present on that day. Dinner will be served on the grounds. Some former pastor will preach. Our revival will begin on this day. Rev. J. S. Gibbs, pastor of First church, Albemarle, will be the preacher during the week."—R. L. Bass.

Every man ought to give God some opportunity of coming into his life. There is a self-watchfulness which is little better than atheism. We are bound to do whatever lies in our power, but we should be spiritually instructed to discern the time when we should literally stand still and await the issues of providence.—Joseph Parker.

The number of people killed and wounded during the eighteen months of the World War and during the same period of time on the roads today are shown by the following figures: World War—18 months: killed, 50,510; wounded, 182,674. Motor vehicle accidents—18 months period: killed, 51200; injured, 1,304,000. It is interesting to note that the first cause of these accidents is drunkenness, and the second cause is the high speed at which the cars are driven.—Religious Telescope.

ATTENTION, CAMPUS LEADERS!

A seminar of special interest to college and university leaders will be given at Lake Junaluska, August 4.18. The theme of the seminar is "Counselling and Personality Adjustment." Dr. Richard H. Edwards, director of United Religious Work, Cornell University, has been secured to lead the thinking of our campus leaders in this important phase of our religious work. Eligible to participate in this seminar are college executives, pastors in college situations, teachers of religion, and other interested faculty members, Wesley Foundation directors and all adult counselors of college students. To this seminar Idalene Gulledge, Wesley Foundation director at the Woman's College of the University of North Carolina, will go. The work will be on university level and because of its vital importance will meet the needs of campus leaders.

SAVE JUNALUSKA—NOW OR NEVER

We are pushing every possible source of revenue to save Junaluska. At this writing we have in sight an amount that represents nearly half of the sum needed. It is very evident that we shall need every dollar that anybody anywhere can give. We are doing our best but we cannot do the impossible. This is a case where money will talk and when we meet the representative of the bond holders we must have in hand a very much more substantial amount than is now immediately in sight. Do your part as an individual and as a church. I still think that this place can be saved and I believe the Methodist people do not want it lost. Send whatever money you have or can get immediately to S. C. Kirkman, Treasurer, High Point, N. C. Please don't delay. There are only twelve days before the dead line when this is written. When you read this there will be only nine days. Hurry! Paul B. Kern.

ALL DICTATORS ARE DENIERS OF RELIGION

There is no judgment on the religious life of Europe more serious than the rejection of what we call the Christian value of the individual.

These dictatorships are a defiant rejection of the Christian ethic, for they are built on a contempt for that sacredness of life which is the New Testament basis of democracy.

"These widespread attacks on spiritual and political freedom rest on contempt for the value of the individual as taught by Jesus.

"Communists, Fascists, Nazis, agree that the individual as such is worthless, and must always be sacrificed upon the altar of the state.

" 'As for us,' said Trotsky, 'we have never been concerned with the prattle about the sacredness of human life.' The Nazis shout, 'We spit on freedom; we think with our blood'; while a distinguished Italian exile said to the master of Balliol: 'On the continent, if one is a democrat, one is anti-religious. There is no choice.' "—Dr. Henay Townsend.

CONFERENCE DATES

I regret that there has been some confusion regarding the date of the annual conference in Western North Carolina. The city of Salisbury finds that it cannot possibly entertain the conference commencing on October 29, but that they can make arrangements to take care of the meeting on October 22. We are in a position where the necessities of the situation in Salisbury must have urgent consideration upon our part. I am therefore announcing that the Western North Carolina conference will convene at 9:30 a. m. October 22.

There is no change in the recently announced date of the North Carolina conference. It will meet in New Bern November 19. Paul B. Kern.

Shall we haul down the cross? Most of us are not even willing to haul down our country's flag.

"All the light of sacred story gathers around its head sublime."

NEWS AND VIEWS FROM WEST VIEW

As a former pastor, this writer would like to tell to all the world some of the things he saw and heard last Sunday at West View Methodist church, Hickory, N. C. It was a day of rejoicing, it was a day when victory was realized. It was dedication day!

It was in October, 1928, that I was sent to that charge. Two very difficult situations faced us: namely, one to try and worship in an old, unsafe, one-room building; the other was to construct a modern church for that growing community. The latter job was undertaken. Committee meetings were held; plans were drawn; donations and pledges were gotten, and near the beginning of the year 1929, the contract was let for a modern, brick-veneer church building. On the first Sunday in May of that year, the first service was held in the new building. The building was complete, finished and furnished. But the tedious task of paying for this church has been stretched over a period of about seven years, hard years, depression years! Under the most trying circumstances, those faithful, church-loving, Christ-serving, optimistic people labored and sacrificed on and on and on! Last Sunday, July 26, those sacrificing people with their beloved pastor, and scores of others, celebrated! The debt had been lifted!

Your writer, after serving those people four years, was transferred to the Yadkinville circuit. His successor, the Rev. C. W. (Jack) Kirby, was just the man for the place. Being, as he was, a business man before entering the ministry, he knew just where to take hold. For these four years "Jack" has led those people successfully to a great victory. Mr. and Mrs. Kirby are loved and appreciated. For he has not only been a good money "raiser," but Kirby has been a real pastor and a good preacher, bringing messages of hope and salvation to his flock. I personally appreciate the invitation I had to go back to West View, and to have a part in the exercises of that great day, and to the great-hearted missionary women of that church. We thank them for their kind, thoughtful act of placing the names of their former pastor and his wife, along with the names of Mr. and Mrs. Kirby, in one of the memorial windows.

Three loud and long cheers for the Kirbys, and for the people of West View Methodist church. It is just this type of accomplishment that causes the world to sit up and take notice, and makes the church a power, and the cause of the kingdom a true reality! —I. L. Sharpe.

REPORT FROM HAYESVILLE CIRCUIT

Thought perhaps you would like to know how we are getting along away out here on the Georgia line. Glad to report that we are still living and doing fine. We have held our revival at Oak Forest which resulted in five additions to that church and the church being somewhat revived. Then we went on to Tusquittee for our second revival where we had a great revival. Our big new church there was packed almost every night. Many saved and added to the church. From Tusquittee we came to Hayesville for two weeks' hard battle where we had large crowds and a great revival; up in thirty were saved and the church revived. We have added about 30 to the membership of our charge so far. We are now in our fourth revival, which is at Myers chapel. Great crowds and good interest. Five were saved last night and some old-time shouting, which is unusual for this age. Well, God is blessing us in an unusual way on this charge. We have a fine people to work with and some who are deeply interested in the church and spiritual things.

We had our third quarterly conference last Sunday. Brother Rollins preached a great sermon, as he always does. We are blessed in the Waynesville district by having such a great preacher and such a spiritual man for a presiding elder; one who did not lose his head when they made him a presiding elder. Blessed is he that can be made elder and love and treat his preachers, even on circuits, as brethren and as one of the boys. And that is what W. A. Rollins does. Well, our conference collections were paid up in full by Easter, before the year was half out. Most of our Children's Home ten per cent is paid and part of our churches have salary paid to date in spite of the fact that they don't have much of a preacher.

I am happy in the Lord's work and still preaching a great Gospel, one that saves from sin and one that teaches that we must be different and separated from the world. For if we are going to be able to win lost souls we must be pure and clean from the world, and refuse to go with dancing, card-playing, Sunday ball-going crowds; I thank God that He took the want to go with the world out of me when He saved me. And that is what he will do to everyone who will pray through and really get saved.

Friends, please remember us when you pray. For the field is large out here, yes, and white unto the harvest. My strength is weak, but God still lives, and is all powerful.

John H. Green.

BRIEF SKETCH OF DR. CADMAN

Dr. S. Parkes Cadman, for more than a third of a century pastor of Central Congregational church, Brooklyn, was born at Wellington, Shropshire, England, in 1864. His father was an English miner, Samuel Cadman, and his mother, Betsey Parkes Cadman.

Both his father and his grandfather were English local preachers. He himself went to work in the mines as a boy of twelve. The daily routine of the family was breakfast at 4:30, followed by family prayers, then a walk of three-and-a-half miles to the mines, where work began at six o'clock.

Doctor Cadman preached his first sermon as a lad at seventeen. He was licensed as an English local preacher at twenty. He married in England in 1888. While a student in Richmond college, Surrey, he met the distinguished American bishop, John Fletcher Hurst, who was so much impressed with his ability that he invited him to America. Cadman arrived in this country in October, 1890, and was appointed to Millbrook and Verbank, in Dutchess county, New York. It so happened this church was without a parsonage, but through his initiative leadership, and the work of his own hands, the deficiency was soon remedied, and the young preacher was enabled to send for his wife, whom he had left behind on the other side.

Such, however, was the brilliancy and power of the youthful Cadman, that he did not long remain inconspicuously stationed. In 1893 he was called to Central church, Yonkers, N. Y., and in 1895 to what was then Methodism's great downtown work, Central church, Manhattan. With S. Parkes Cadman in the pulpit and those princely laymen, John S. Huyler and John M. Cornell to back him, a great Christian forward movement soon developed and Central church became Metropolitan temple.

This was Dr. Cadman's last appointment within the bounds of American Methodism, for in 1901 he was called to Central Congregational church, Brooklyn. However, even until the present time he has maintained his membership in the Methodist Chapel, Shropshire, England, which he knew in his childhood. At his passing Dr. Cadman was president of the Federal Council of the Churches of Christ in America, from 1924-28. After years of broadcasting from the Y. M. C. A. of Brooklyn, he became radio minister in 1928, which service he rendered until the last.

THE STORY OF A CIRCUIT RIDER'S VICTORIES

The ordinary labors of a Methodist preacher, although of infinite value in the sight of God, are seldom considered good "news" for the press, but when a modern circuit rider drives from three to four hundred miles in a single day to begin a revival which culminates in the professions of fifty per cent of those who are eligible for church membership, leaving only two members of the entire community not on the church roll, and when he has every person of this community attending his services at one time, it seems to the writer that this is **news.**

This modern circuit rider, who came to us from the hills of the Western North Carolina conference, Brother Robert Hardee, was a medium of inspiration to those of us here who go out upon the broad sounds on boats or to the sea in ships. So powerfully did he preach to us the "good news" of Christ that our souls were uplifted through spiritual blessings. And we shall not soon forget him, nor our services conducted by him at Mashoes, one of the most loyal of all the churches of Methodism.

Russell S. Harrison, P. C.

THE COMMITTEE ON FINDINGS AND THE ROOSTER'S TAIL FEATHERS

Resolutions are the tail feathers with which movements decorate themselves. When a rooster goes through a fence he cannot go through tail feathers first. He lowers his tail and goes beak and brain first.—A. E. Holt.



Clarksbury Church on the Denton Charge to be dedicated Sunday, August 9

NOTE OF APPRECIATION FROM BROTHER HERBERT

It is a thoughtful thing when one preacher writes another preacher a letter expressing his condolence in the face of tragedy in his fellow pastor's parish. For a number of such letters in the face of the recent tragedy in our congregation here I wish to offer this public testimony of thanks.

It is true that our town and church have suffered a terrible loss and that it became the duty of the pastor with the assistance of former ministers to bury five of our members, out of the heart of our very best families, on Sunday, July 19.

The victims of the automobile tragedy near Asheboro on July 17 were as follows: Mrs. Stansill Covington; Miss Elizabeth Covington, her daughter; Mr. William Covington, her son, and Miss Maude Steele. The victim of heart attack on July 18 was Mr. Glenn Garrett, a local attorney—all these of Rockingham.

In the going of these beloved people our church has lost some of its very finest members. Of the Covington family of four only one remains, a boy (Jack), to whom our hearts go out in his terrible loss. Miss Maude Steele was the daughter of Mrs. Josephine Moore Steele and the late William Steele, the latter of whom we laid to rest only last February. Miss Steele was a beautiful young woman of the greatest promise. Mr. Glenn Garrett, an attorney, was out of another of the most substantial families of our community.

J. F. Herbert,
Pastor in Charge.

CLARKSBURY CHURCH TO BE DEDICATED SUNDAY, AUGUST 9

Clarksbury church, Denton charge, Winston-Salem district, will be dedicated Sunday morning at 11 o'clock, August 9, 1936. The Rev. C. M. Pickens, presiding elder of Winston-Salem district, will deliver the dedicatory sermon. At three o'clock in the afternoon Rev. H. C. Sprinkle of Lexington will preach, after which quarterly meeting will be held. A picnic dinner will be spread on the ground just after the dedicatory service. The pastor and congregation extend to all former pastors, former members and friends a cordial invitation to attend all or any of these services. Rev. W. M. Rathburn is the pastor.

EVERY DOLLAR COUNTS

Bishop Kern says we shall need every dollar to save Junaluska. Few of us know what North Carolina Methodists could do in the next four days were each to do his best. Think of it! Every church could send something and be the better for it!

Why fail to have a part in a cause that will count for a hundred years to come? Make an investment for the future. Quotas! Dollars! Days! count just now. Oh, the good each one of us might do as the days go by!

Shall we haul down the cross? Most of us are not even willing to haul down our country's flag.

"All the light of sacred story gathers around its head sublime."

The Child at Work in Paradise

By O. P. Ader

The Lord planted a garden in Eden, placed his child in it, and put him to work "to dress and to keep it." Work was thus a part of the pleasure of paradise. When sin entered Eden work became irksome.

To a little child all work is play. He finds delight in activity. He has an abundant life; and he has a thousand nerves for action, and none for inaction. He is going to be doing things, but he needs direction. To call him "mean," because he has boundless energy and expresses it in all manner of activity, is to confuse his mind and confound his moral judgment. If you identify his abundant life and innocent activity with evil, you sin against wisdom and wrong your child.

In the paradise of childhood the little one finds keen pleasure in his play-work. All the work is a state to him, and he as an actor imitates his elders. The little girl wants to help mother wash dishes, sweep floors, and do her work. Give her a toy kitchen, a doll-baby, and things to work with, and she is set up. The little boy wants to follow in the foot-steps of his father. If father is farmer, son wants to drive the team, open the furrow, and sow the seed. If father is doctor, teacher, preacher or soldier, son wants his medicine case, his books, or his pulpit, just as father has, that he may do everything just as he sees father do.

The child at play is doing more than give vent to his pent powers: he is feeling his way into his life work, he is finding himself, he is learning to do things and is training for life, he is discovering his taste and developing his talent, he is preparing himself for his vocation. Here on the play ground he settles one of the most serious problems he has to face in this world, what is to be his life-work. The sooner this is settled and he begins to prepare for his vocation the better it will be for him. It brings sweet peace to his mand and makes his preparation for life more satisfactory. Preparation for life means success; lack of it, failure.

Originally Jehovah endowed man with abundant life and energy and a will to work, but somewhere sin entered in and man began to dread and despise labor and shirk work and seek ease in idleness. He turns from toil to wade in the branch, "Knee Deep in June," to sit in the shade, or lie flat on his back under the old apple tree and watch the lazy buzzard as he floats in the sky without flopping a wing; and he envies the old bird. His ideal heaven is a shady place of everlasting rest. He wants slaves to work for him while he spends his energies in rest, or rascality! He wants to join "the standing army," sit down ,chew tobacco, whittle, and tell how to run the government. He says with the poet:

> "My father's trade? Why, sir, you must be mad!
> My father, sir, did never stoop so low;
> He was a gentleman, I'd have you know!"

Looking on labor as a curse from heaven in hot weather, he loaths it and looks down upon the poor sons of fallen Adam who have to work. And he would take away from the child the pleasure and privilege of useful employment. And so it comes to pass in America we have some 6,000,000 young people with nothing to do but stand with hands in pockets, and some 12,000,000 of our people unemployed, and "24,000,000 dependent on relief in the world's richest poor-house," while juvenile crime rises up to vex us and lawlessness sweeps the land. Satan still will find some work for idle hands to do. Welfare workers work against the welfare of the child when they teach it not to work, and when they make work "taboo" in the child-mind. We have been talking about abolishing child labor in America till we have created a bad psychology in the land, and there seems a general strike against work in our land of liberty.

"My Father worketh hitherto," says Jesus, "and I work." The best fortune in the world for any child is to have an honest working father, and to be permitted to work with his father. The farm lad who works by the side of a good father who is kind and cheerful and rich in godly counsel is highly blest. Idle sons and daughters of the idle rich are to be pitied.

The very best pupils in school come from country homes where they have learned to work, a superintendent of public schools said. Talk about abolishing child labor, and get it in the minds of the young that labor is a hateful, hurtful thing to be avoided, and they will stop work in school; why not? A wise child-welfare law will not abolish child work.

A pastor was visiting in a home. "I am a poor widow," said the mother. "I have to work and make a living for my children; but while I am busy in the mill, my children roam the streets, are running wild, going to ruin, and I cannot help myself." In another home a sick mother has a similar story to tell, while the poor father bends his neck to a burden too heavy to bear alone.

There should be some child-welfare law to protect the child from being exploited by a trifling father or a greedy corporation, but let no law be advocated that makes labor "taboo" in the mind of children.

God gave man work to do in paradise. There is a character-building discipline in work that is wonderful. In the paradise of childhood work is a pleasure. Adults should repent and become as little children in their attitude towards labor, and paradise will be restored to earth.

"What is commanded of a father toward his son?" asks a Talmudic writer. The answer given is, "(1) To circumcise him; (2) To teach him the law; and (3) To teach him a trade." "He that teacheth not his son a trade," says Rabbi Judah, "doeth the same as he who teacheth him to be a thief." Jesus had a trade. Saul of Tarsus, St. Paul, had his trade. "A man without a trade is like a garden without a hedge about it," says another Hebrew sage. "Seest thou a man diligent in business? he shall stand before kings."

"My work is my play," said a big, successful business man. There is joy in a job. Let our children have this idea of work, and soon they will build a better world. Let our old people have the joy of doing something that makes life worth-while, and they will live longer and find happiness while they keep busy. Christ calls for laborers only: "Come unto me all ye that labor." Let all the works of the devil stop in the world, and see how little it takes to do the constructive work that needs to be done. "For my yoke is easy and my burden is light," says the

Master. It is the devil's work and wages that brings woe to the world.

Every father should teach his child the honor, the beauty, the glory of heroic work, and let him learn early to be skilful in doing things. On the statute books of the nation there should go a law that requires every child to learn a trade that will bring him a livelihood, and make him a benefactor and blessing to society. To let children in idleness prowl the streets day and night is an inexcusable sin against innocent childhood. The state could well afford to build for our children some work-plant or industrial institution that would keep these restless feet off the street, and give them a vacation trade school in which they should find much pleasure and high character-building profit. You cannot abolish child labor, or activity, for GOD made the child abundant in life and restless for action.

Put him to work, as Jehovah put his child, in the paradise of childhood, and you will bring back Eden to earth.

An humble preacher who had brought up a big family and given all a good education was asked, "How did you do it?" His answer was ready: "Every child in our home learns to work early, and very soon each one has been self-supporting; so the burden has been shared by all, and no one has lacked for the good things of life."

That sounds like Pentecost and Paradise! When the Lord planted a garden in Eden and put his child to work in it, He knew what is best for man, that he keep busy in some useful occupation. Let not man change the divine plan.

CHILDREN OF ANOTHER ILK

Last week this editor told of a boy of the fourth grade and a girl of the second, this brother and sister being on their return from a visit home to the Barium Springs Orphanage. The excellent decorum and attractive manners of these children won with every one. A week later, Monday of this week, a mother and another boy and girl occupied the same rear seat of the car. This time the boy was of the third and the girl of the first grade, but they were not such winsome travelers.

The avidity with which they devoured the "comics" of the Sunday paper marked them as thoroughly modern. But soon the boy insisted on keeping the sash up and his head out of the window. This called for sharp rebuke, with a horrible story from the mother, telling of a little girl who insisted on putting her head out of the bus window until it was "ripped from her body." A worse fate awaited this horrible boy, were one to accept the threats of the mother—which the boy did not. We cherished the feeling that the trouble was more within the mother than with the restless boy, especially when she would not allow the boy to satisfy his eager curiosity while the train stood at the station. It was an eager boy and a nervous mother not well adjusted to the situation.

Later the trio settled down to a more orderly life with the assurance that they would get something to eat when the news boy came through again. And then this fellow passenger concluded that they were a nice group and that the mother was correct in insisting that "daddy will be at the station, glad to see us."

Liberty consists not in doing what one wishes, but in doing what one ought.—Author Unknown.

FRIENDS OF CAROLINA COLLEGE, ATTENTION!

You who so nobly supported Carolina college, Maxton, have no doubt sometimes felt that your efforts were for naught, in-as-much as the college was forced to close its doors after but a few years, and later to sell the buildings. But I wish to assure you that your effort, your sacrifices were not in vain. May I give you just one instance? An experience into which I wish you all might have entered.

At Carolina Beach from June 15-19, there was assembled a group of former Carolina graduates—one came from Texas and another from Illinois that they might renew their friendships. Throughout the years since graduation there has been a sweet and abiding friendship among these college mates—a warmth of devotion not to be found in more opulent and larger institutions. The devotion to each other, and of each to the others' children was beautiful to see and wonderful to experience.

Among the group were to be found well trained, devoted mothers who hold up the finest of ideals for their families. On a day given over to picnicking, thirty-five children were present, and there were church stewards, Sunday school officers, choir leaders, missionary leaders—and not one but is an active member of the church. If you had happened to come in that day with Dr. and Mrs. Walter Patten to join the fifty-six present, you would have felt that your support and sacrifices were not in vain for the Carolina of yesterday.

The untiring efforts of Mr. Mercer, whom many of the older girls remember, are not without their reward.

We were most happy to have with us our own Mrs. John, and to be glad that she could see some of the fruits of her years at Carolina. We felt, too, that Mr. John, who always looked forward for his "girls," as he called them, knew before he left that even though many might have called the college a failure, it was not such.

Doubtless other groups of girls from other years at Carolina might assemble as did this one: however, if such might not be, this one fine class would amply justify the years of struggling life at Carolina.

To Mrs. Dr. Leon Draper (Miss Jeddie Mae Bristowe) of Borger, Texas, is due the credit for the happy days we spent in this reunion. She was a most gracious and happy hostess.

Hilda Poe Huske.

TWELVE GREEN STONES

The largest assortment of uncut emerald crystal ever brought to this continent is reported to have reached New York. In the Ural mountains in Soviet Russia, not far from Ekatrinburg, where the last Czar of all the Russias was murdered, sweating Slavs, working endless hours hundreds of feet beneath the snowy slopes, scratched away many tons of earth to gather the twelve stones that may be worth a fortune. The uncut gems weigh only fifty thousand carats, or about thirty pounds, but since good emeralds sell for thee hundred dollars a carat, that green package from the Ural mountains should be welcome anywhere. And yet, as The Literary Digest points out, the materials in the finest emeralds can be bought for a few cents. A little silicon, which is found in sand; a bit of aluminum, which makes up a thirteenth of the earth's mineral content; and some beryllium, a white metal resembling silver. But Mother Nature still holds the patent on the manufacture of emeralds and, so far, she has refused to reveal the secret process to man.

—The New Outlook.

MINISTER'S WIVES MEET

The Minister's Wives association, ministers and their families of the Statesville district met at Ball Creek Camp ground Friday, July 17, at 3 o'clock, for group meetings and a family picnic.

The Minister's Wives association had the pleasure of hearing Mrs. C. L. Stiedley, who spoke on "The Progressive Minister's Wife."

Following the business meeting Mrs. C. H. Peace, a new bride in the district, was presented a basket filled with miscellaneous gifts from the members of the association.

While the ladies were having their meeting, Rev. J. W. Hoyle ,Jr., the presiding elder of the district, was holding a check-up meeting with the ministers.

There were twenty-two families present to enjoy the bountiful supper and fellowship together. Those responsible for the program and hostess were: Mrs. W. M. Smith, Mrs. R. E. Hunt, Mrs. H. M. Wellman, and Mrs. G. W. Clay.

Mrs. J. G. Winkler, Secretary.

Home, Pictured and Explained

By A. L. GUNTER

The letter below was not written for publication. It is from the pen of a first cousin of Dean D. D. Peele, Rev. C. E. Peele, Rev. W. W. Peele, and the late Mrs. Mary Peele Ritter whom most of the readers of the Southern Christian Advocate have known many years. There are also three other sons and one daughter living in North Carolina who are equally as fine as these so well known to us. Stories of this old home as it was back in the latter years of the past century have reached me through Dr. H. N. Snyder and the late Dr. J. W. Kilgo. Through them I learned the Peeles had come from a home characterized by a deep religious faith, high ideals and noble purpose. Moreover I had learned that the old father was a man who really prayed when he fell upon his knees before God. On the occasion of the funeral of the mother last Wednesday I had the privilege of meeting the entire family group. As I walked about the house and premises I knew I was on holy ground. There had not only been a "heap of living" in that house but there had been much high living!

The author of this letter lived on the adjoining place, just across the field, and knew intimately the atmosphere of this home. In describing and interpreting the lives of the father and mother, the late A. H. Peele and Lenora Jane Peele, and the atmosphere of the home they maintained for their children he has given us the finest illustration and interpretation of the Christian home I have ever read. This letter deserves a place in every church paper in the land, and it is by my earnest request that it is being given.

Laurinburg, N. C., June 10, 1936.

Dear Cousins:

The passing of Aunt Nora Jane broke the last tie of the past generation which held us to the old sand pit. As I stood by her open grave and looked upon you children, so near and dear to me, I thought of the years of your childhood, when guided by the indomitable will of this dynamic woman and the mystic vision of your father, you were shaping your lives and the destinies of those who would come under your influence. Again I saw that pair as each strove to project into you and through you into the next generation the attributes that predominated in each. I saw her emphasizing the practical business side of life; him believing that the material things of life would adjust and subordinate themselves to the spiritually obsessed life. What an atmosphere in which to grow a man! The converging and blending of these powerful but different natures could but result in a family destined to play a great part in the life of this generation. Again I thought of the solemn hour of family prayer, when that man and woman, assured of the presence of a divine protection of sheer power of God-inspired will, converted their little home into a temple of worship. Again I felt the electric thrill as the spirit fell with transforming power on that man, and the impending doom awaiting one who dared take that occasion lightly. Again I saw the look of high purpose upon your father's face as he arose from prayer, conscious of having just come from a conversation with God. I saw the calm look on your mother's face, proud of being the "boss" of one so closely associated with God. I have heard about such power from preachers, but this couple had it. That was an aristocratic circle, contemptuous of the conventions and social proclivities so revered by other families in the community with less insight and less inspiration. Try as you may, you will never be able to shake off the consciousness of the high calling and perennial presence of God himself that permeated this group. This father and mother ground it into you, beat it into you, prayed it into you. Could any couple ever have had a higher purpose? Looking upon you, I could see their spirits incarnate. I thought that to make this funeral perfect we needed but to have your father there to fall upon his knees and thank God for his boys, calling them by name and pleading for God's continued manifestation of his spirit through those boys.

I congratulate you that you could meet this occasion with no remorse, that you have magnified the the finest attributes of your parents in your own lives, that this occasion was elevated to the plane of a benediction of a last family gathering, come to honor mother. In that you were well born, I felicitate you; in that you have inculcated and retained the virtues of your parents, I honor you. That you may successfully carry his mystic spirit in her practical way into a materialistic world as flaming evangels is my prayer.

L. M. Peele.

JUNALUSKA

Junaluska—nestled deep within
The splendor of God's hills,
Mirrored in a lake of beauty.
Nature's ministrations fill
The heart with gentleness of spirit,
Inspired and cultured manner;
And anew the pledge is made
To hold aloft His banner.

Junaluska—'round the Cross
The echo comes of marching feet
Strengthened in life's onward climb,
Enriched in thought, in love complete,
A closer touch for all mankind,
Is felt as ne'er before,
Christian fellowship radiating
From a Galilean shore!

Junaluska—tears are falling,
Hearts are saddened, bruised and sore,
For a heavy burden threatens
Closing of your open door.
Christians, listen to the footsteps
Down the years of flaming youth—
Rising generations seeking,
Giving visions of His truth.

Junaluska! Junaluska!
Methodism hears your call;
And a loyal host refuels the torch
That gives a light to all
Who come within the borders
Of your magic, sacred clime,
Cementing widespread friendships
With a touch divine!

Mrs. J. E. Faulkner.

MRS. SOPHIE RICHARDSON PATRICK

Mrs. Sophie Richardson Patrick of the class of 1861, Leona, Texas, is the oldest living graduate of Grensboro College, the first college for women chartered by the Methodist Church.

Mrs. Patrick moved with her parents and other members of the family to Texas in 1867, from Bladen county, North Carolina, where they had a lovely home on the east of "the old Cape Fear" about one mile from the river. The war between the states and the consequent abolition of slavery dispossessed them of property. However,



Mrs. Sophie Richardson Patrick

her father, a practicing physician and planter, had bought a farm in Texas in the year 1858, so they had a home there. Mrs. Patrick states: "Texas was, at that time, quite primitive, but we enjoyed its freshness and newness and its opportunities, and prospects so vivid that the atmosphere seemed scintillating with their approach."

Mrs. Patrick taught in Plantersville, Texas, in Mr. Markey's Academy for Girls sixty-three years ago. Since she gave up teaching she has written many stories, feature articles and even verses. "The Leon County News" published in Centerville, Texas, is asking her for feature stories now, and in its columns two of her recollections of long ago have been published.

She has a book, already typed, ready for publication, entitled "We Be Brethren." It is her recollection of slavery times, and of reconstruction. It portrays the period of 1858-1868.

Mrs. Patrick is to go to Dallas about the last of July to see the Centennial. She will be entertained for about two weeks by her nieces in Dallas, and from there, she hopes to visit her friend, Mrs. J. P. Thorp (Mollie Meachum) Chatfield, Texas, (schoolmate at Greensboro College seventy-five years ago).

Mrs. Patrick celebrated her 90th birthday in March, 1936. She is an active member of the Greensboro College Alumnae Association and a loyal daughter of Grensboro College, an inspiration to her sister alumnae, and a jewel of which her alma mater is justly proud. She keeps in close touch with her college home, and the messages which she sends on various occasions from year to year are "literary gems" which are deeply appreciated.

MISS EVELYN CAVILEER

Miss Evelyn Cavileer, a recent graduate of the Woman's College of the University of North Carolina, has been chosen as an assistant editor on the editorial staff of the Board of Christian Education, Nashville, Tenn. Miss Cavileer made an excellent record while a student at the Woman's College and active in the work of the Wesley foundation and the College Place Methodist church.

Since her freshman year Miss Cavileer has been active in journalism and in church work. She was editor-in-chief of the 1935-36 College Handbook; editor-in-chief of The Eye, Methodist student monthly publication; literary editor of Pine Needles, college annual; managing editor of The Carolinian, weekly newspaper, and class representative on Coraddi, college literary magazine. She has been actively identified with the publicity program of College Place Methodist church.

Miss Cavileer is a daughter of Mr. and Mrs. John W. Cavileer of Upper Montclair, N. J. She will be located in Nashville, Tenn., beginning July 1.

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Conference Office Address: Box 647, College Station, Durham, N. C.

VACATION CHURCH SCHOOLS

Workers Say

"I wish you could be here with us to share the shrill of giving to appreciative and responsive children their first vacation school experience.". . . "Many children said 'Thank you' and asked for another." . . . "The results were good." . . . "The children seemed to appreciate the school greatly." . . . The children were led to feel that they had a vital part in the work of the church." . . "Decidedly more opportunity for teaching than in twelve month of church school sessions." . . . "Increased reverence for God and the church was developed." . . . "One child decided for Christ and asked for church membership." . . . "We will have a bigger and better one next year." . . . "The regular church school work is much improved." . . "Both the children and the community at large are more conscious of the place and value of the vacation school—the first one ever held here." . . "Many parents have expressed deep appreciation of the interest they have noted on the part of children in the study of the Bible." . . . "The regular teachers were assisted by members of the young people's division, and one of the real values of the church was the excellent training in leadership this experience provided for these young people." . . . "The children are more interested in the church. The many things they made which are being used in regular sessions ties the vacation school on to the regular church school program." . . . "The land where Jesus lived means more now to both children and teachers than a mere country may." . . . "A number of new workers were discovered for our regular church school." . . . "Songs and stories learned during vacation school will be a great help in the regular Sunday morning worship services."

These and many other expressions contained in reports coming to the conference office indicate the values workers feel are being derived from vacation church schools which are being held in all sections of the conference.

Durham District

Provision for transportation of children living a distance from the church made possible an attendance of 50 at Duke's Chapel. The "commencement" was a lovely experience for children and workers. The program carried a note of worship throughout and was concluded with a worship service led by the intermediate group. The service was held in the church and was attended by a gratifying number of parents. Mrs. F. D. Hedden, director, and her co-workers were assisted by Mr. James Copeland of Duke school of religion.

Front Street, Burlington, reports an enrollment of 85, with a well planned program of activities, among which were making of booklets for children in a hospital and preparation of potted plants for mothers by the beginner group; baking a moving picture showing activities carried on by the primary group; silhouette making by the juniors, one of Christ being presented to each junior class; and writing a history of the church, which was presented to the church library, by the intermediate group.

During the school at Orange intermediates who had studied Our Church were taken on a tour to visit the churches at Chapel Hill and Durham, including the Jewish synagogue and Catholic churches. At Carrboro, also, a splendid week's work was carried out, about 80 children and young people being reached on the entire charge.

A most worth while and thoroughgoing piece of work was conducted at Calvary church, Durham, where sessions were held for two weeks, with an attendance of 64.

Members of Prospect, Locust Hill and Yanceyville church schools participated in the school held at Prospect church from June 22 to July 1, with more than a hundred pupils attending. An interesting feature of this school was the co-operation of the adults. An entertainment committee, composed of the superintendent, Mrs. Allison, and other local women, was present each day to look after the comfort of the children. Twenty of the 23 workers in the school were regular teachers in the co-operating church schools.

The first week in June was a busy one for the South Alamance charge, with a vacation school at Swepsonville in the mornings, afternoon sessions at Saxapahaw and a revival at the Swepsonville church in the evenings.

Elizabeth City District

A two weeks' school was conducted at Edenton with the pastor as director. Ninety-seven pupils were enrolled in the four groups and interesting and worth while activities were carried on, the emphasis being on a study of the church.

The Rev. Mr. Walston, pastor of Chowan charge, reports a vacation church school for each of his churches. The intermediates at historic Evans church held an enriching experience as they contrasted their own church with the little chapel at Fort Raleigh, discovering, as they did, how other people and nations have contributed to make their own church more attractively and adequately equipped than is the little chapel, which is the replica of a church built without the contribution of other nations. Another helpful feature in the schools held on this charge was the development of appreciation of our new Methodist hymnal, along with the discovery that we owe much also to people of other countries in the way of music and hymns for our worship.

In reporting the work at Hertford, where 84 pupils were enrolled, Mr. McMurray S. Richey, director, says: "Accomplishments in the school include guidance of children in experiences of worship, in co-operative endeavor, and in sharing their experiences with others."

The Rev. Mr. Hurley, pastor of City Road church, Elizabeth City, is much gratified with the results of their first school, where a total of 47 pupils and teachers had two happy weeks' work together.

At Moyock, Mr. Townsley of the Duke school of religion, directed a two weeks' school.

The latter part of May a school was held at Wanchese, which was under the direction of the pastor, and where 77 boys and girls had happy times studying, playing, working and worshipping together.

Mr. Sawyer, pastor at South Mills, reports a good school on his charge with an attendance of 50.

At Belhaven a union school was held with the Baptist and Methodist churches co-operating.

Fayetteville District

While a number of schools have been held in the Fayetteville district, only one report has been received, this being from Person Street church, Fayetteville, where a ten days' school was conducted under the direction of the pastor, the Rev. Mr. Harris.

New Bern District

In the Aurora school two cars were used to transport children who lived a distance from the school. In making his report Mr. Ashmore says: "Both teachers and children were delightfully surprised at the interest that developed and the helpful results of the school. Next year we shall do better.

Queen Street, Kinston, with a total enrollment of 136, leads in attendance reported in the conference so far, and comments of Miss Mary Elizabeth Hunt, director, indicates that the work accomplished was gratifying and far-reaching.

With a capable group of workers and 70 interested boys and girls a helpful program was carried out at Mount Olive.

While counter cammunity attractions interfered somewhat with the attandance at St. Paul's, Goldsboro, 17 primary children studied the Mexican World Friendship unit, and 21 juniors carried out activities suggested in the unit, "Friends at Work," in their ten days' school.

W. N. C. Board of Christian Education
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CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

VACATION CHURCH SCHOOLS

As reports of the vacation church schools come to our office each day we note the number of circuits that have held, or will hold, a vacation school in every church on the charge. That is significant. We rejoice that so many ministers are finding a way to give the children in each church the opportunities for Christian growth afforded in this work.

Bethel Charge

Rev. T. G. Highfill reports a school in each church as follows: Bethel, 17 enrolled; Pisgah, 24 enrolled; Riverside, 34 enrolled. Only in the Pisgah church had a vacation school been held before. Teaching materials recommended by our board were used in each school without cost to the local church.

Weaverville

Weaverville had an enrolment of 75 in the beginner, primary, junior and intermediate groups. Mrs. Fred Brown gives an interesting report of the various activities carried on and results achieved. She says, "As we have attempted to measure the results of this course, (Our Church), with the intermediate group we have decided that the following were achieved: The group came into a larger understanding of the activities and opportunities offered by the church. There is more whole-hearted participation in the study, discussions and all activities of the department. A greater sense of reverence was gained."

Harrison-Pineville

Reporting the school in the Harrison church Mrs. E. W. Russell says, "We had a satisfactory school" reaching 78 boys and girls 4-14 years of age. Eight of these were attending no school.

Yadkinville

The Yadkinville church held its first vacation school this year and Rev. I. L. Sharpe says of it: "I wish you could have been here at Yadkinville and observed a REAL vacation church school. For 8 years I have been working in and observing vacation schools. The best school I have seen was here. Permanent good done!" There were 55 pupils in the four age-groups. Other schools will be held on this charge later.

Oak Grove

Oak Grove church in Mt. Airy has also held its first vacation school this year, with 80 children attending, five of whom were attending no church school. Parents and children were very much interested. The expense was very little because the children brought the greater portion of what was needed. The greatest problem this year was the need for more room and plans are being made to have additional rooms by another year.

McAdenville

"This is the best school I have directed during my last four years as pastor. I think we accomplished more in this school in the following ways: The use of materials, help from the regular church school workers, regular attendance and the interest of the children. All my previous schools have been five-day schools; this one was continued 8 days. Many children expressed appreciation for the school and an eagerness for another one next year. Seventy attended one or more days; fifty-two attended three or more days; twenty did not miss a day." C. M. Smith, Pastor.

Calvary-High Point

For the first time Calvary church opened its doors and invited the children between the ages of six and eleven to come to the daily sessions of the school. They came—fifty primaries and 60 juniors—for two weeks they came and begged for more. This is what Mrs. S. M. Needham writes: "The children begged for another two weeks of school now but we thought best to close at the time we had planned to close. We are planning NOW for one next year, and we expect to have the text books in the hands of the teachers at least two months before the school opens in order that the teachers may become thoroughly familiar with the subject before the opening day. Since this is the first vacation school for this church, I am highly pleased with the results. We are for vacation church schools as are the children!"

Gold Hill Charge

Rev. Charles S. Plyler is taking a non-skip vacation school program to all the children of this charge this year. At Rockwell a first school was opened July 6th. The attendance increased daily. The children's eagerness for such experiences as the school offered was evidenced by the fact that they could not wait until the opening hour—eight-thirty o'clock—to come to the school. They were there more than a half hour ahead of time each day. All were enthusiastic for another school next year.

Speedwell

"I am enclosing a report of our vacation church school at Speedwell. We had an average attendance of sixty. I think I have never seen a happier group of children. They came from far and near. Some walked as far as five miles to attend this school. Many of these children had not been inside of a church in months or perhaps years. Out of this school has come a fine increase in attendance at church school and church. We have established a church school away up on Wilson Creek for those who cannot come down to Speedwell. The courses we used are: Our Happy World, Exploring God's Out-of-Doors, The Land Where Jesus Lived and Discovering God in the Beautiful for the four age-groups. Our people are eager that we have a school next year and we are planning a better one.

"The outlook is fine for a good school here in Cullowhee in a few weeks. I carried our teachers to the vacation school institute held in Canton last May and we feel much better prepared after hearing Miss Spratt."

Cecil G. Hefner, Pastor.

First Church, Lincolnton

"We had a perfectly splendid vacation church school" reports Mrs. J. E. Kale, superintendent of the children's division in First church. She observes that it was much easier to plan a school this year because it was the second year school. The children were interested and the teachers enjoyed the contact and study, and she feels it was a big success. Enrolment and courses by departments are as follows: Beginners, 28, Our Happy World; primaries, 33, Learning About Our Church; juniors, 36, The Land Where Jesus Lived; intermediates, 12, The Land Where Jesus Lived.

Catawba

The Catawba church held its first vacation church school this year with 29 children attending. Very interesting and worthwhile activities are reported. Miss Eunice Drum, the superintendent of the children's division, who directed the school, suggests improvements to be made next year through: more publicity as to the time and the nature of the school, a longer term (this year only 8 daily sessions), and more workers in the school.

Hiatt Memorial

Another first-year school! This time Hiatt Memorial has ventured into this enterprise and reached thirty-five children with a program that brings these results, as summarized by the director of the school: "First, the church school was made more attractive to the children. Second, the children thought along lines of Christian living they had not considered much before. Third, they took part in the activities provided and showed initiative. Fourth, they showed a willingness to help which resulted in cleaning up the church building."

Whitnel

The vacation school at Whitnel reached 83 boys and girls, ages 4-14 years. Brother Ebenezer Myers says of it: "We had a fine school over a period of two weeks. Both teachers and children enjoyed it and great good has been done we think. The school followed our revival when a good number of children joined the church."

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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A HAVEN OF REFUGE

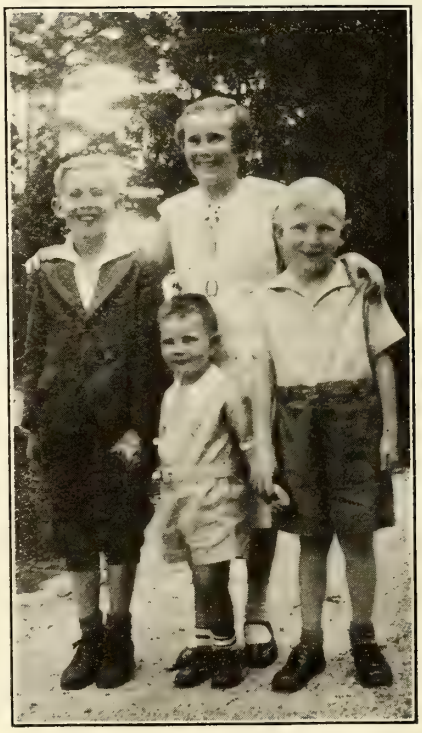
Four young lives have been made happy today. Juanita, 12, Norma, 10, Pollyanna, 8, and little Jimmy, less than 3 years old, following careful investigation and examination, have been admitted into the fellowship of the Children's Home family. Several months ago Rev. Rufus B. Templeton, the Methodist pastor at North Wilkesboro, reported that these fatherless and motherless children ought, in his opinion, to be admitted into the Children's Home. He said that there were no relatives who were in position to care for them, that the little youngsters were scattered among relatives in Wilkes and Surry counties, that their tenure of visit at a home was subject to frequent change and that since their mother was a good Methodist they had a claim for a chance at the hands of the Methodists of the Western North Carolina conference. Investigation revealed that Brother Templeton's idea about the matter coincided with our case worker's judgment. So the little youngsters have today been admitted into the Methodist haven of refuge. No longer will they wonder where they may sleep or where they will have their next meal. Their father lost a leg and later a life in fighting to make the world free for democracy. Their mother gave her life in bringing little Jimmy into the world. The Methodist people will gladly give a little of their life's sustenance in order that Juanita, Norma, Pollyanna and little Jimmy may enjoy life, yea, an abundant life.

A RABBIT'S FRIEND

"Come in, Ervin, and let's see what you want." Such was the statement rather impatiently hurled at 13-year-old Ervin, the boy who can think up more mischief to get into than most any boy we have here. Ervin came in and explained that he had caught the little young rabbit he was exhibiting up in the field and that he wanted to place it down in Rabbit's Paradise, the wooded area just below the superintendent's home. He declared that he thought the rabbit ought to have a chance at life and that he was doing his part towards giving it a chance. He said he thought it was an orphan rabbit, since there wasn't any other rabbits around where he found the little quadruped. So Ervin and the little rabbit went out smiling towards the Rabbit's Paradise, the place where by common consent all rabbits, squirrels and birds may enjoy the weather and one another.

GOING AND COMING

Saturday, August 1, was a notable day. Over 125 members of our family went off on a two weeks' visit. Nearly that many came back from a similar visit. It was the goingest and comingest day we have had in a long time. Everybody was stirring. The situation continued through Sunday. An earnest hope was expressed that Monday would bring a calm, but who ever heard of such a hope materializing on Monday at the Children's Home? Readjustments, emergency measures and absences caused by staff members' vacations have had us coming and going all day.



Off to see their friends

WHISTLING TIME

Beginning about seven o'clock one morning last week a whistle began to blow. It blew periodically until about nine, when the writer sent Johnny, the little red-headed office boy, out to find the boy who was blowing the superintendent's patience out. On coming back Johnny reported that it was Franklin Delano, and that the said Franklin Delano was indisposed to stop his blowing. Futher investigation revealed that this young hopeful, a member of the baby cottage family, had been given a whistle by an admiring policeman with the instructions that he should blow it. The policeman had further stated that on the next visit he proposed to bring a lot more whistles out for the little baby cottage youngsters and that they would have a real honest-to-goodness whistling time. Well, the whistles have not come yet, but it has been agreed that when the policeman does come with his whistles the entire baby cottage family will go up to the gravel pit and have a real blow out.

MY DEAR AWK

No friend has encouraged this scribe in his work during the past twenty years more than Rev. W. A. Newell, the effective pastor of First church, Salisbury, better known as "Uncle Mose.." In season and out of season this friend of man has taken time to criticise, supervise and energize a fellow. I remember that one of my first talks after going into the Sunday school work was made on a round with Friend Newell, who was then presiding elder of the Statesville district. One night while speaking with some awkwardness Uncle Mose stopped the proceedings by saying, "Boy, get out from under that lamp, your face is ugly." To this day Uncle Mose addresses me in writing a letter "My Dear Awk." In a letter just received from Friend Newell relative to several cases under his ministry, he writes: "I wish the Lord had endowed me with greater wisdom, and furnished me with a will to use it for the cause. Sometimes I am convinced that I have undertaken more than my endowments entitle me to assume. A ragged, sickly, forlorn, illegitimate child can give me a good bawl quicker than a camp meeting. Let the good work go on. You bear a brave flag. Last week's page in the Advocate was the kind that brings the saints to their senses."

This is the man who called the Children's Home man aside at the last annual conferenec and presented him with $250, over and above his church's quota, for the needs of the Children's Home family, this contribution coming through the minister from a man in his congregation who loves orphan children.

UNITED THEY GO

The picture this week is that of Tom, Virginia, Billie and little Junior Boyette, four of our happy youngsters who went away on a vacation last Saturday. The Boyettes will visit an uncle in Charlotte. Before Tom gets back he will visit with his "ladies," the young people's division of Lafayette Street, Shelby, they proposing to take him on an outing to Lake James. Billie has already had a visit with his "ladies," the Fannie Crosby Bible class, Race Street, Statesville. Virginia is sponsored by Circle No. 3 of the Hawthorne Lane missionary society, Charlotte. Little Junior claims as his sponsors the Susanna Wesley class and the Gordon Baraca class of Coburn Memorial, Salisbury. These full orphans are united in their joy of visiting and their happiness of living.

We never wander so far astray as when we think we know the way.
—Chinese.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

To each person, Sunday school, missionary society and church that has remembered us by sending Octagon soap coupons, I want to express my sincere thanks. Doubtless there are many others who will follow the example of those who have remembered us along this line.

* * * *

Last week Mrs. Rives and the singing class visited the following charges: Seven Springs, Dover, Riverside-Bridgeton, Pamlico, Oriental, Maysville and Mount Olive circuit. It is hard to tabulate the good that our singing class is doing. I want to urge every pastor and church to give a great deal of publicity to the visits of the singing class. Our sacred concert is a benediction to everyone who hears it. The class is not emphasizing money matters but is taking to our churches a wonderfully fine spiritual message.

* * * *

On Wednesday a large group of our children left the Orphanage for a short vacation with relatives, Sunday schools, organized classes, missionary societies and churches. Ten days later this group will return and another group will enjoy the same privilege. We have a large number of young people who have no one to visit, and I am thinking that it would be a fine opportunity for some of our churches, Sunday schools, organized classes, missionary societies and individual families to invite these boys and girls to spend a week-end with them, as they need a little outing. Since our school opens August 27 it will be necessary for these visits to be made between now and the 24th of August. I trust a number of our readers will act favorably along the line I have suggested.

* * * *

I am endeavoring to get the attention of all the churches and Sunday schools centered on fifth Sunday offerings from each church and Sunday school in the conference. Since the Orphanage has withdrawn its request for monthly offerings from the Sunday school, it is absolutely imperative that our Sunday school superintendents and pastors make up for this great loss which we have sustained by taking free will offerings on the four fifth Sundays in the year. Unless we can succeed in doing this, the Orphanage has made a stupendous blunder in withdrawing its request for monthly offerings from the Sunday schools. The conference has given its enthusiastic approval to this new departure. Unless the action of the conference results in something tangible from each church and Sunday school, we shall be deprived of a large source of revenue.

* * * *

My mind wanders back over the years that are past, happy years, careless years, that can never come again. Knowing that a free road is before me but not the choice of route, I am naturally afraid that I stray from the teachings of Mr. Barnes and cottage mothers. However, no matter what I undertake to do, I shall always try to live up to the standards set before me.

To the Truth Seeks' class of West Durham Methodist church, I give my thanks for their co-operative spirit in clothing me the last three years. No friends could make three years as happy as they made mine.

To the many good Methodists throughout the conference, I extend my appreciation for the opportunities you have provided me through the home. May I say that I have not stayed here for the past nine years, but have lived here. Patsy Williams.

SAME OLD JOHN

John Barleycorn has washed his face
And scrubbed behind his ears,
He's donned new dinner clothes and now
His ugly face appears
As dinner guest in many homes
That ought to say, "Begone."
You see, they've not discovered yet
That he's the same old John.

John Barleycorn's invited out
To dinner every night,
But those who think that he's their friend,
Don't know the rascal, quite.
He sneaks into the modern home
And steals its choicest wealth;
He steals the roses from the cheeks,
He saps the mind, the health.

It pays to know your dinner guests,
For danger often lurks,
And he who will not face the facts,
His duty surely shirks.
Examine his past history,
See what he's done before,
And if you're wise, you certainly
Will show him the door.

—Florence E. Marshall, in Monroe Inquirer.

A school teacher caught a small boy scribbling on a piece of paper. I contained the words "Blow blow draw blow draw blow."

"What's the meaning of all this?" demanded the teacher.

"That's the music for my mouth organ," responded the boy.—Evangelical Crusader.

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NORTH CAROLINA'S OWN RAILROAD

North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

We would see Jesus! Down through all the years
It echoes still, the old despairing plea
Of those who seek, among the sons of men,
Some likeness to the Man of Galilee.

We would see Jesus! Shall we let them go?
And lead them not along the path He trod—
Through blood-stained grass of dark Gethsemane—
To that bleak hill where hung the Son of God?

We would see Jesus; Shall they never know
This Saviour Christ? The accents of whose voice,
The touch of whose hands, whose wondrous love
Can make their lost and lonely souls rejoice?

We would see Jesus! Shall they seek in vain—
And find in us no answer to their plea?
No likeness to the face and form of Him—
This Jesus, whom they long . . so much . . to see?
—Jessie Wilmore Murton, in The Sunday School Times.

Packages of letterheads have been sent to all the officers and other ladies to whom they are due. If any one fails to receive hers, or needs more than the amount sent, please write to Mrs. Walter Patten, 1908 Princess Street, Wilmington, N. C.

THE CARTHAGE AUXILIARY

Excellent work is being done by the woman's auxiliary of Carthage church, of which Mrs. Edgar Jenkins is now president. This year the auxiliary has painted the parsonage, including the roof; therefore this parsonage, which is one of the best in the conference and in a most beautiful location, is now very attractive in ivory and green.

There are close to one hundred members of this auxiliary, divided into five circles, and all the circles have very interesting meetings in various homes one week ahead of the regular monthly meeting of the society at church. The young women's circle, of which Mrs. Hugh Jackson is chairman, is doing especially good work this year. In one week's time recently it raised approximately one hundred dollars by means of special programs and contests.

The Carthage auxiliary last year raised over $500, and this year it will perhaps do better than that. And besides the excellent local work done, this auxiliary was on the honor roll last year—one of the four in the Fayetteville district to make it—while Mrs. E. C. Durham was president. It will doubtless do the same thing this year. E. C. Durham, Pastor.

TESTIMONIALS OF GREAT MEN

In regard to this great Book, I have only to say that it is the best Book that God has given man.—Abraham Lincoln.

It is impossible to rightly govern the world without God and the Bible.—George Washington.

Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts and practice them in your lives.—U. S. Grant.

I have known ninety-five great men of the world in my time, and of these eighty-seven were all followers of the Bible.—William Gladstone.

The more profoundly we study this wonderful book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation. —William McKinley.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah 6:8.

As Isaiah was in the place of worship, in the spirit of worship, he had a vision of God, and he heard God's call, "Who will go for us?" The call was not directed specifically to Isaiah; God did not single him out and compel him to go. There in the presence of God Isaiah had been cleansed and fitted for service; he heard the call and voluntarily chose to answer, "Here am I; send me."

Today, also, God's call is general; he wishes all his people to share in his work, but he does not force any one to go against his will. "Many are called but few are chosen," because few choose to respond. Those who do answer are the ones who through communion with God have cultivated the hearing ear, hearkening always to the still, small voice, and with willing hearts offer themselves.

In Morristown, New Jersey, is an institution called The Seeing Eye, where dogs are carefully trained to serve as guides for the blind. At home, in places of business, on the street, through lines of traffic—in doors and out— the faithful guides from The Seeing Eye lead the blind unerringly.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness," said Jesus. But the lost are blind, and they grope in unbroken night. They come to the light only as they are led to Jesus by those who have been trained in Christian experience and knowledge.

"Cursed be he that maketh the blind to wander out of the way" was Moses' pronouncement. How extremely important that our relationship to God be such that we may not mislead any who are blinded by sin!

The questioning plea, "Who will go for us?" does not necessarily mean go to foreign lands; at home and in all the thoroughfares of life are the spiritually blind who need competent guides. Only by the deepening of our spiritual life, maintaining direct contact with our Lord, may we be fitted for this service of great responsibility. Thus, too, may we have our ears opened, listening for the call, and our hearts glad to respond.

"The indispensible illumination of the Holy Ghost is never denied to those who seek it and are honestly desirous to have it on God's own terms. Spiritual things can only be spiritually discerned. . . As in natural things there are many mysteries beyond the ken of feeble man, so also in spiritual things there are things not yet revealed, not intended to be known here and now. But just as by utilizing what may be known, and is known in nature, men achieve great results—as by steam, electricity, etc.—so by utilizing what is revealed and may be known in spiritual things great results may be achieved. Ten thousand horses could not convey the loads from London to Glasgow in a week that are easily taken in half a day by rail; ten thousand couriers could not convey the tidings from London to Shanghai in months that may be flashed by cable in a few hours. And so in spiritual things no amount of labor and machinery will accomplish without spiritual power that may easily be accomplished when we place ourselves in the current of God's will and work by his direction, in his way."—From Hudson Taylor's Legacy. Selected and edited by Marshall Broomhall.

On July 25 the Clayton missionary society, with the aid of Mr. Potter, organized a new society at Calvary church with 14 members, and Miss Matrid Banner, Clayton, R. F. D., as president. The Clayton ladies will have this new society as their "little sister," and we are looking forward to healthy growth on the part of the newest addition to our big family in the Raleigh district. Mrs. Gurney P. Hood.

He who receives a good turn should never forget it; he who does one should never remember it.—Charron.

Gratitude is the memory of the heart.—Massieu.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

TODAY

We shall do much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in place of fear,
We shall speak the words of love and cheer;
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth—
But whom have we fed today?

We shall reap such joys in the bye-and-bye,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now do we do our task,
Yes, this is the thing our souls must ask—
What have we done today?

—Selected.

WORLD OUTLOOK INDEX

The July Bulletin of the Missionary News has the following announcement: "World Outlook readers will be glad to hear that an index for the 1935 numbers of the magazine is now available. This includes the listing of both articles and pictures, by fields and to some extent by subjects. The editors think the index is invaluable and offer copies at five cents each. Address World Outlook, Box 509, Nashville, Tenn."

A VOZ MISSIONARIA

We are sure that those of us in the Western North Carolina conference who had the privilege of meeting and hearing Miss Epps, missionary to Brazil, during her visit to us in 1935, will be interested to know that A Voz Missionaria, the magazine of the woman's missionary society in Brazil, in which Miss Epps was so interested is growing in circulation. She writes that 6000 copies of the next edition will be printed and she feels sure that every one of the 6000 will be needed, judging from the increased subscription list of a former edition. Miss Epps has just returned from a country trip and writes the Bulletin of Missionary News: "It is so satisfying to go away out into this great country and find our women feasting their minds and hearts on messages found in A Voz Missionaria. I am finding splendid material and wonderful human interest stories to publish for the inspiration of our women."

A NEW BIBLE STUDY BOOK

"Songs in the Night" is a series of studies in Isaiah written by Miss Mary Debardeleben, which is now off the press. This is included in the list of recommended Bible studies for auxiliaries, and may be obtained for 25 cents from the Methodist Publishing House, 810 Broadway, Nashville, Tenn. Will not our auxiliaries order this book and organize a Bible study class during the third quarter?

TEMPERANCE MEDAL CONTEST AT HENDERSONVILLE

Early in 1935 Mrs. L. E. Brown, conference superintendent of Christian social relations, in co-operation with the Woman's Christian Temperance Union, launched a number of temperance declamation contests in our conference. She appealed to the district secretaries for their co-operation in the work and as a result in possibly every district a contest was put on by church, district and conference groups, the winners in each case being awarded a silver, gold or pearl medal.

On Sunday morning, July 19, the first diamond medal contest put on by the W. C. T. U. in several years was held in the Hendersonville Methodist church, the pastor, Dr. E. K. McLarty, graciously yielding his pulpit at the 11 o'clock service for the contest in which the district winners participated. The church was crowded and most enthusiastic attention given to the speakers, each of whom spoke on some phase of the alcohol problem.

The meeting was presided over by Mrs. A. J. Hagood of Charlotte, a most active worker in the W. C. T. U., who was in charge of this work in North Carolina. Those taking part were James Capps of Charlotte, Charles Mills of Asheville, Henry Sherrill of Statesville, David Witherspoon of Greensboro, Fay Broadwell of Pineville and Betty Jo Green of Charlotte. James Capps was the winner of the diamond medal and in 1937 will go to a convention in Washington, where he will compete for the grand diamond award. Others taking part in the recent contest will attend the W. C. T. U. convention in Albemarle, N. C., in October and will there contest for a diamond medal to be awarded by the W. C. T. U.

Mrs. W. B. Lindsay, president of the North Carolina W. C. T. U., has stated that 700 boys ad girls have taken part in these contests during the year with an attendance estimated at 27,000 at the various contests.

ANNUAL GRANT FOR HIROSHIMA GIRLS' SCHOOL

The following item from the Bulletin of Missionary News concerning Hiroshima Girls' School is of interest, especially since the school is the foreign special for our 1936 week of prayer:

"The great city of Hiroshima, known as one of the oldest and strongest Buddhist communities in Japan and especially as a seat of military activities, has shown to Hiroshima Girls' School its most impartial favor in the form of an annual grant. So far yen 700 has been given 'to promote the welfare of the teachers.' They are seriously thinking of increasing the subsidy and the faculty would not be surprised if some gift for their 50th anniversary celebration was offered in addition to the annual grant. In the report of Rev. Z. Hinohara, president of the school, sent to the Woman's Council, we find that the 50th anniversary celebration is being planned for several days beginning October 1, 1936, and that it is hoped to make it an epoch making event. Dr. Hinohara says that Hiroshima stands distinctively for creative education, guarded and guided by the principle of life set forth by our great Teacher. It is to produce the women of genuine Christian conscience and consecration, and to send out leaders of their own sex. It is to set forth a typical Japanese womanhood with new graces, such as the true knowledge of Christlike God can only create. It is also to distribute the real Christ-spirited women throughout the country, particularly in West Japan, and abroad where there are Japanese colonies, so that intensive and extensive love of Christ may be cultivated in the lives of their fellow countrymen."

MY CREED

Howard Arnold Walter

I would be true for there are those who trust me;
I would be pure for there are those who care;
I would be strong for there is much to suffer;
I would be brave for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.

The only way to have a friend is to be one.—Emerson.

Sunday School Lesson

AUGUST 9

By Prof. Rollin H. Walker

Saul Converted and Commissioned

Scripture—The Acts 9:1-9, 17-19; I Timothy I:12-14

If anyone doubts the story of Paul's conversion, let him engage in the interesting task of accounting for his revolutionary change, and his amazing accomplishments, on other grounds.

The sudden conversion of the apostle had a gradual preparation. He had seen Stephen die and had heard his last cry, "Lord, lay not this sin to their charge." No human being can witness such a sight without being profoundly impressed. It is likely that Stephen's dying cry haunted him in his dreams and roused him with a start in the night.

But it was not Stephen's martyrdom alone that had its effect on Paul. It was the behavior of many other Christians whom he saw in court and voted to condemn, but, who, by their shining faces and mysterious calm, exalted Jesus. Moreover Paul, who had expected to gain happiness and a sense of heavenly merit by his zeal for the orthodox religion, became increasingly unhappy. A part of his excessive fury in persecuting the Christians was an attempt to cover up this inward distress. There was a fever in his soul. Day and night the hand of God was heavily upon him.

Meanwhile all the Christians were praying that God would thwart his fierce designs. And now comes the great light, and the voice from heaven, "Saul, Saul, why persecutest thou me?" He was to find that Christianity is not embodied merely in a group of pitiful fugitives from the fury of the law. Christ speaks to him out of the heavenly glory. When Paul asks, "Who art thou, Lord?" he hears with terror, "I am Jesus whom thou persecutest." But there is added the pitying word, "It is hard for thee to kick against the goads; rise and get thee into the city, and there it shall be told thee what thou must do."

It is important to remember that, while the dramatic intensity and picturesquesness of Paul's conversion are never exactly repeated, every man who finds God goes through essentially the same experience. When we go against the truth the inward friction grinds us into a fever, and finally we have to acknowledge our failure. With some this friction is produced by wilful contempt for the moral law; with others, as in the case of Paul, Luther, and Wesley, it results from a wrong method of seeking for salvation. But always in our efforts to do things in our own self-reliant way, we learn that salvation is through the grace of God, and Christian duty is to believe in that mercy and manifest our faith by deeds of grateful love.

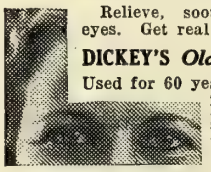
Furthermore, as with all of us, Paul was not saved alone through a vision from heaven that came to him individually. There was need of a touch from a brother man, and happily the good brother Ananias was in prayer. He received directions to go and seek out Paul in the street that was called Straight. Some loyal disciple, hearing of Paul's persecuting errand to Damascus, had hastened before him to warn the disciples of the impending danger, and Ananias told the Lord this news. But as usual the good God had heard the news, and He told Ananias that Paul was nevertheless a chosen vessel for Him. "I will show him," said He, "how great things he must suffer for my name's sake."

Why was this merciless persecutor a chosen vessel for the work of God? The answer is plain and simple. Paul was a man of terrific thoroughness of mind and terrific loyalty to his convictions. Unlike many of the Jews, Paul realized that the spirit of Jesus was essentially alien to rabbinic Judaism, and that this spirit was powerfully influential and contagious. The chief priests and scribes were contented to have it chased out of Judea, but Paul felt that, like the bubonic plague, it must be chased out of the world, and so he became a foreign missionary of persecution. He would carry out the logic of his position to the bitter end. And the Lord knew that once he was converted he would display the same aggressive loyalty to his new faith. So Ananias was sent to thread his way along "Straight Street," find the house of Julius, and say to this worst enemy of Christ in all the world, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way, has sent me that thou mightest receive thy sight, and be filled with the Holy Spirit." And immediately there fell from his eyes as it were scales; and he arose and was baptized. And true to the prophecy given to Ananias, immediately in the synagogue Paul proclaimed Jesus that He is the Son of God, and thus roused against himself the same persecution which he had been inflicting on others.

We learn from this story that there is more hope for a man who takes Christ seriously, even though he opposes Him, than for the man who is indifferent. It also suggests that the church should have faith to pray for the conversion of its greatest enemies. They may, like Paul, be chosen vessels of God. We should beseech the Most High that Mussolini may become a missionary to Ethiopia, Hitler a friend of the Jews, and our most prominent wet politician an ardent advocate of prohibition.

—Christian Advocate (N. Y.)

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Of Course He Knows


Children's Storyland



BILLY BLAKE'S HERO CLUB

Lucy Meacham Thruston

"Ten-shun!" Billy Blake rapped his knuckles on the upturned box before him, "Spell hero."

Bert and Lem, sitting on smaller boxes before "teacher," answered in a breath, "H-e-r-o."

"Right. What does hero mean?" Billy followed it up.

"It means"—Bert and Lem looked up into the apple tree overhead, they looked at the phlox and larkspur in the border, and they looked at the sprinkler spraying the grass, but there was no answer.

"What does hero mean?" Billy repeated. "Name a hero," he added.

"Napoleon," Lem shouted.

"He wasn't," Bert called. "Napoleon was a soldier, a general."

"Well, isn't that a hero?"

"A real hero," Bert was thinking aloud, "is somebody who does something hard for somebody else and who may be scared while he's doing it, but does it anyhow. Lem, you ought to know what a hero is; you read that story in class about the boy in Holland who stuck his arm in the hole in the dyke and saved the land from being flooded and the people from being drowned; being a hero means something like that."

"Soldiers do lots of brave things like that. Soldiers—"

"I know, but they start out to fight, to kill."

"You're getting mixed up, Bert. Say—" Bill struck an attitude. Bert and Lem were used to his fooling, play acting. "Let's start out and find something to be heroes about. Take your steed, Sir Knight," to Bert, "and ride into the forest, there may be those who need you."

Bert looked around for the stick which was "steed." He straddled it and pranced off, out by the garages, around the block. Back again under the apple tree he pulled up sharply and saluted Billy gravely: "Your adventure, Sir Knight, you found wild animals within the wood, put them to flight?"

"A tiger prowling the forest. It was Mary's cat," Bert added quickly. "Where's Lem?"

"Gone for the eats. Here he comes; he hasn't a thing. Where're the cookies and peaches? You ate them all—gobbled everything up yourself!"

"I didn't. There was nothing there."

"There was and you gobbled it up." Billy caught Lem by the shoulder, shaking him.

"Hold on, Billy Blake." Lem drew off, doubling up his fists. Bert jumped between, catching the blow upon his own arm.

"No fighting! Remember your promise: no fighting this summer."

"Bound to, boobs like that. Greedy dogs, greedy dog!"

"Shut up, Billy Blake. Come along yourself; see if you can find those eats," Lem called, but Bert led the way, around to the trademen's entrance and up the stairs to Billy's apartment.

"What you lookin' for?" cook Kitty called out. "Them cookies and stuff you put by the window? I put 'em up here. You know black ants have come. I don't let nothin' stay 'round that window; brings 'em in. Here're your cookies and peaches." Billy looked sheepish; he reached for the bright tin tray.

"You see," said Bert gravely, when they were back under the apple tree and had made the box into a table, "if you can just find out what people are fussing about and straighten that out, there is no need for fighting at all, there never is. And no need for hurting anybody," he added, rolling up his khaki sleeve to look at his arm on which a bruise was beginning to show.

"Say, Bert, you caught that," Billy leaned close, "and it was meant for me."

"Cut it. I did it to stop that fight."

"Hm, maybe, well maybe, Bert, you are the one who's hero."

"Me? Hero? Not on your life. It's just . . . if people could find out what they are fussing about, straighten that out there'd never be any fighting."

HADN'T TIME

(Commended to Persons Afflicted With Hurryitis)

Hadn't time to greet the day,
Hadn't time to laugh or play;
Hadn't time to wait a while,
Hadn't time to give a smile;
Hadn't time to glean the news,
Hadn't time to dream or muse;
Hadn't time to train his mind,
Hadn't time to just be kind;
Hadn't time to see a joke,
Hadn't time to write his folk;
Hadn't time to eat a meal,
Hadn't time to deeply feel;
Hadn't time to take a rest,
Hadn't time to act his best;
Hadn't time to help a cause,
Hadn't time to make a pause;
Hadn't time to pen a note,
Hadn't time to cast a vote;
Hadn't time to sing a song,
Hadn't time to right a wrong;
Hadn't time to send a gift,
Hadn't time to practice thrift;
Hadn't time to exercise,
Hadn't time to scan the skies;
Hadn't time to heed a cry,
Hadn't time to say good-bye;
Hadn't time to study poise,
Hadn't time to repress noise;
Hadn't time to go abroad,
Hadn't time to serve his God;
Hadn't time to lend or give,
Hadn't time to really live;
Hadn't time to read this verse,
Hadn't time—he's in a hearse—
He's dead!

—Grenville Kleiser.

SCHOOL BOY ANSWERS

The following are answers to examination questions as selected by an unidentified friend:

"Alias, a good man in the Bible."

"Ammonia, the food of the gods."

"Auriferous, pertaining to an orifice."

"Emolument, a headstone to a grave."

"Ipecac, a man who likes a good dinner."

"The men employed by the gas company go round and speculate the meter."

"Republican, a sinner mentioned in the Bible."

"There are a good many donkeys in theological gardens."

"Some of the best fossils are found in theological cabinets."

"The coercion of some things is remarkable, as bread and molasses."

"Her hat is contiguous because she wears it on one side."

"To find the number of square feet in a room you multiply the room by the number of feet. The product is the result."—Richmond Christian Advocate.

A mother warned her young daughter not to approach a strange dog that came wandering down the sidewalk.

"He doesn't know you, dear, and he might bite you," the mother explained.

The youngster solved this problem without much trouble. She went up to the visitor and announced:

"My name is Florence Mae Brown, doggie."—Boston Post.

Little Willie, Our Pet

Teacher: Now if I subtract 25 from 37, what's the difference?

Little Willie: That's what I say, who cares?

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

A. W. PLYLER, M. T. PLYLER .....Managers

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August 3-16—Mendon, Ohio.
August 18-23—Balls Creek Camp, N .C.
August 28-September 6—Salem, Va.
Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
THIRD ROUND

August
West Durham, 11 9
Stem, Robert's Chapel, 3 9

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
THIRD ROUND

August
City Road, 11 9
Gates, Philadelphia, 3:30 9
Elizabeth City, First Church, 11 16
Perquimans, New Hope, 3:30 16
Washington, First Church, 11 23
Bath, Wares, 3:30 23

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

August
Parkton, Marvin, 11 30
Maxton, 8 30
September
Piedmont, Pee Dee, 11 6
St. John-Gibson, St. Johns, 3 6
Roberdel, Steel's Mills, 8 6
Biscoe, 8 9
Stedman, Bethabara, 3 13

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
THIRD ROUND

August
Grimesland, Wharton's, 11 16
Vanceboro, Chapman's, 3:30 16
Goldsboro Ct., Salem, 11 21
Goldsboro, St. Paul, 8 21
Morehead City, 11 23
Atlantic, Sea Level, 3:30 23
Beaufort, 8 26
Mt. Olive-Claypso, Calypso, 8 28
Mt. Olive Ct., Bethel, 11 29
Fremont, Yelverton, 11 30
Pikeville, Mt. Carmel, 3:30 30

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

August
Lillington, Parkers Grove, 3 9
Princeton, Micro, 11 16
Benson, Elevation, 11 23
Lillington, Parker's Grove, 11 30

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

August
McKendree, Conetoe, 11 9
Tarboro, 8 9
Stantonsburg, 11 16
Farmville, 8 16
Walstonburg, 11 23
Clark Street, 8 23
South Rocky Mount, 11 30
Spring Hope, ...30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

August
Burgaw, Watha, 11 9
Faison-Kenansville, Friendship, 3 9
Warsaw-Magnolia, Magnolia, night 9
Brunswick, Union, 11 16
Carvers Creek, Council, night 16
St. Pauls, Regans, 11 23
Scott's Hill, night 23

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

August
Haywood Street, 11 9
Asbury Memorial, 11 16
Weaverville Ct., Alexander Chapel, 3 16
West Asheville, 11 23
Oakley, 8 23
Biltmore, 11 30
Skyland, Skyland, 8 30

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

September
Marshville, Marshville, 11 6
Homestead, Homestead, night 6
Chadwick, night 7
Duncan Memorial, night 9
Waxhaw, Heath Memorial, 2:30 p. m. 13
Trinity-Derita, Trinity, night 13
Spencer Memorial, night 14
Bethel-Bogers, Bethel, 3 p. m. 19
Lilesville, Lilesville, 11 and 1 20
Bethel, New Hope, Bethel, 11 and 1 20
Morven, Shiloh, 3 20
Brevard St., night 21
Hickory Grove, night 22
Big Springs, night 23
Matthews, Matthews, 11 27
Prospect, Midway, 3 27
Wesley Heights, night 27
Wadesboro, Central, night 28
Monroe, Central, night 29
Calvary, night 30
October
Monroe Circuit, North Monroe, night 2
Weddington, Weddington, 3 p. m. 3
Ansonville, Hopewell, 11 and 2 4
Peachland, Hopewell, 11 and 2 4
Polkton, Hopewell, 11 and 2 4
Belmont Park, night 4

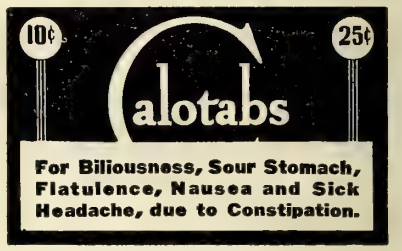
GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

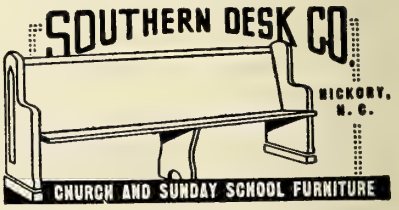
August
Gastonia, Main Street, 11 9
Gastonia, West End, night 9
Belmont, Park Street, 11 16
Belmont, Main Street, night 16
Shelby, Lafayette Street, 11 23
Shelby Ct., Salem, 2:30 23
Shelby, Central, night 23
Goodsonville, Asbury, 3 30
Lincolnton, First church, night 30
September
Gastonia, Smyre, 11 6
Cherryville Ct., Bethlehem, 2:30 6
Cherryville, First Church, night 6
Lowell, 11 13
Maylo, night 13
Lowesville Ct., Salem, 11 19
Stanley, Iron Station, 11 20
Rock Springs Ct., Rehobeth, 3 20
Gastonia, East End, night 20
Bessemer City, Concord, 11 27
King's Mountain, night 27
October
Polkville, Rehobeth, 11 3
Dallas, Dallas, 11 4
Crouse Ct., Crouse, 3 4
Cramerton, night 4
South Fork Ct., 11 11
Lincoln Ct., Ivey, 3 11
Gastonia, Bradley Memorial, night 11
Belwood, Fallston, 11 18
Gastonia, Trinity, night 18

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

August
Calvary, 11 9
Stokesdale, Mt. Tabor, 3 9
Glenwood, 7:30 9
Asheboro Ct., 11 16
Cedar Falls, 3 16
Coleridge, 7:30 16
Reidsville Ct., Salem, 11 22
Ruffin, Hickory Grove, 3 22
Pleasant Garden, Bethlehem, 11 23
Carraway Memorial, 7:30 23
Wesley Memorial, 11 30
September
Randleman, 11 6
Jamestown, 3 6
Centenary, 7:30 6
Main Street, 11 13
New Hope, 3 13
Asheboro, First Church, 7:30 13
Ward Street, Archdale, 11 20
Mount Pleasant, 3 20
College Place, 7:30 20
Gibsonville, 11 27
Guilford, Lee's, 3:30 27
Bessemer, 7:30 27
October
Randolph, 11 4
Farmer, Union, 3 4
Ramseur-Franklinville, 7:30 4
West Market, 8 5
Reidsville, Main Street, 11 11
Liberty, 3 11
Highlands, 7:30 11







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MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
FOURTH ROUND—IN PART

	August
Jefferson, West Jefferson, 11	9
Warrensville, Mill Creek, 3	9
Creston, Creston, night	9
Draper, 11	16
Rural Hall, Bethel, night	16
Todd, Cranberry, 11	22
Watauga, Mabel, 11	23
Boone, night	23
Laurel Springs, parsonage, night	29
Helton, Baldwin, 11	30
Sparta, Gentry's Chapel, night	30

SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., Salisbury, N. C.
FOURTH ROUND

	August
Norwood Station, 11	9
Albemarle, First Church, night	9
Albemarle, Central, 11	16
Badin-Tabernacle, Tabernacle, night	16
First Church, 11	23
Woodleaf, Woodleaf, night	23
Concord, Central, 11	30
Landis, Bethpage, 3	30
Epworth, night	30
	September
Norwood, Ct., Zion, 3	5-6
Mt. Pleasant, Cold Springs, 10	6
Albemarle Ct., Union Church, 3	6
Salem, Salem, night	6
Kannapolis, night	8
Granite Quarry, Bethel, 11	13
East Spencer, night	13
Kerr Street, 11	20
Concord Ct., Olivet, 3	20
Westford, night	20
Spencer, 11	27
New London, Bethel, 3	27
Yadkin, night	27

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

	August
Statesville, Race Street, 11	9
Elmwood, Cleveland, night	9
Hickory, Westview, 11	16
Lenoir Ct., Gamewell, night	16
Ball Creek Camp Meeting, 11	23
Shepherd, Wesley, 3	23
Mooresville, Broad Street, night	23
Mooresville, Jones Memorial, 10	30
Mooresville Ct., Triplett, 11	30
Hiddenite, Rocky Spring, 3	30
Stony Point, night	30
	September
Olin, Olin, 11	6
Cool Springs, Rose Chapel, 3	6
Taylorsville, night	6
Lenoir, First, 11	13
Whitnel, night	13
Catawba, Concord, 11	20
Statesville Ct., Bethel, 3	20
Newton, night	20
Granite Falls, 11	27
Hickory, First, night	27
	October
Troutman, 11	4
Davidson, Huntersville, night	4
Statesville, Broad Street, night	5

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

	August
Brevard, 11	9
Brevard Ct., Rosman, 3	9
Canton, night	9
Jonathan, Shady Grove, 11	16
Waynesville, night	16
Whittier, Whittier, 11	23
	September
Fines Creek, Fines Creek, 11	6
Delwood, Balsom, 3	6
Murphy, night	6
Crabtree, Mt. Zion, 11 and 11	12-13
Clyde, Liberty, 3	13
Franklin, night	13
Andrews, 11	20
Murphy Ct., 3	20
Glenville, Glenville, 11	27
Highlands, Clear Creek, 3	27
Sylva, night	27

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

	August
Denton, Clarksbury, 11	9
Trinity-Bethel, Trinity, night	9
Lexington, First, 11	16
Linwood, Linwood, 3	16
Erlanger, Erlanger, night	16
Centenary, 11	23
Farmington, Smith Grove, 3	23
Central Terrace, night	23
Thomasville, Main, 11	30
Thomasville Ct., Unity, 2	30
Burkhead, night	30
	September
Welcome, Midway, 11	6
Reeds, 3	6
Kernersville, night	6
Hiatt-Sedge Garden, Sedge Garden, 11	13
Oak Ridge, Community, 3	13
Green Street, night	13
Grace, 11	20
Bunker Hill, 3	20
Hanes-Clemmons, Hanes, night	20
Mocksville, 11	27
Davidson, Good Hope, 3	27

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IN MEMORIAM

SANFORD—James Clay Sanford, one of the fine young men of East Laurinburg church, died in the Hamlet hospital on the morning of July 18. James was fatally injured on Friday afternoon while diving from a bridge at East Laurinburg into the shallow water of Lethe creek. He was rushed to the Hamlet hospital for treatment but nothing could be done to save physical life.

Funeral services were held on Sunday at four o'clock at the Methodist church—services conducted by his pastor and the Rev. Mr. Tomlinson of the Laurinburg Baptist church. A large congregation assembled for this service, many people coming from a distance.

James is survived by his parents, Mr. and Mrs. W. W. Sanford, four sisters and two brothers. He was a brother of our splendid superintendent of the local church school. His parents are reconciled and his relatives are comforted by the testimonies that he gave them.

Our sympathy is with the family and loved ones.

M. C. Ellerbe.

RESOLUTIONS OF RESPECT

It is with deep sorrow that we, the members of the board of stewards of Jarvis Memorial Methodist church, Greenville, N. C., record the passing of our much loved friend and brother member, Mr. C. L. Bland.

He gave the best he had to the church and was ever ready to lend a helping hand.

Therefore, be it resolved: that we, the members of this board feel that his life has been a benediction to us, and thank God for his life; that we extend to his family our deepest sympathy and pray God's blessing on each of them.

Be it further resolved, that a copy of these resolutions be sent to the family, a copy be placed in our minutes, and a copy be sent to the North Carolina Christian Advocate.

J. L. Kilgo,
James L. Little,
W. S. Dail,
Committee.

IN MEMORIAM

On April 29, 1936, the brave, courageous spirit of Mrs. Mag Gibbs took its flight to the God who gave it, after sojourning here for more than 75 years, living and building for his kingdom in her community, home and church, wielding an influence that will be felt for ages. She loved life and her fellowman. Her rule for life was the Golden Rule. Her faith in God was unshaken. She was comforted by the spirit of Christ in her afflictions.

She was from early life a loyal member of Amity M. E. church, and a charter member of Englehard woman's missionary society and a faithful attendant and supporter until she was stricken with paralysis a few years ago. She was always with us in spirit and her memory will linger in our hearts.

To her loved ones we extend our heartfelt sympathy and pray that God's richest blessings may comfort them and that her beautiful spirit may be an inspiration to them.

Mrs. Eva Spencer,
Mrs. Belle Credle,
Mrs. B. C. Marshall.
Committee.

ALLIGOOD—At 9:20 on Tuesday night, February 15, 1936, the angel of God visited at the home of the late Mrs. A. B. Alligood, Sr., and took away from us our beloved grandmother. Funeral services were held Thursday afternoon at Asbury church, conducted by Rev. J. D. Robinson, assisted by Rev. J. W. Sneeden and Rev. F. E. Dixon, former pastors, with interment following in the church cemetery.

She was the oldest member of Asbury M. E. Church, South, having connected herself with it in her early youth. She was a faithful and loyal member as long as her health permitted. She and her good husband made their home the preachers' home as long as they both lived.

She was born in the year of 1847, and in 1866 she was married to the late Absalom Alligood, who preceded her in death January 15, 1926. To this union were born eight children, of whom five survive: Mrs. J. R. Pinkham, Mrs. J. A. C. Alligood, Absalom Jr., Moses, and Martha. Thomas C., Mrs. Abner Alligood and Mrs. W. T. Bennett preceded her in death several years ago. Also 26 grandchildren and 14 great-grandchildren survive.

It's lonesome without you, grandmother,
We miss you more each day;
For life is not the same to us, grandmother,
Since you have gone away.

Your sweet smiles will always linger,
Time cannot fade them, 'tis true;
Years that come cannot sever
Our beautiful memory of you.

A devoted granddaughter,
Elizabeth Alligood.

RESOLUTIONS OF RESPECT

It is with deep sorrow that we, the members of the young men's Bible class of the Methodist church, Beaufort, N. C., record the going away of one of our much beloved members, Fletcher Eure.

Our heavenly Father, the infinite God who gave his Son that we might have eternal life, saw fit to call him from our midst. We trust that each member of our class and his loved ones may one day meet him in that place Jesus went to prepare, where there will be no partings.

We shall miss this fine young man's presence Sunday mornings at the Sabbath school and evenings at the League. We extend our heartfelt sympathies to his loved ones and pray God's Spirit might comfort and sustain them in this hour of trial.

That a copy of these resolutions be sent to his family, and to the N. C. Advocate, and a copy recorded in the minutes of our class.

Harry L. Rogers,
B. L. Jones.
Jas. R. Wheatly, Sec.

RESOLUTIONS OF RESPECT

We, the members of the Builders' Bible class of the Central Methodist church, Spencer, record with deep sorrow the passing of our beloved sister member, Mrs. W. S. Sweet, who was ever ready to give of her best to her Master.

Therefore, be it resolved:

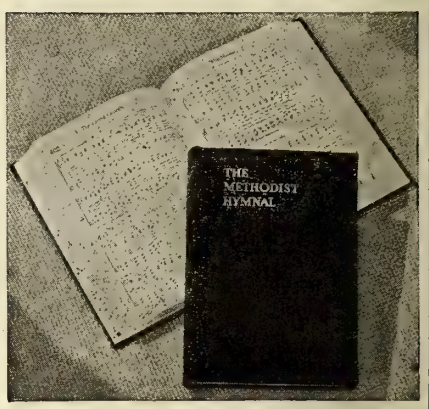
First: That we bow in humble submission to the will of Him who doeth all things well. We thank God for her life, which was a benediction to us.

Second: That we extend to her family our deepest sympathy and pray God's blessing on them.

Mrs. V. W. Henderson, President,
Mrs. A. W. Hicks, Teacher,
Mrs. Nellie Freeland, Secretary.
Committee.

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There Is A River

By JANE ADDAMS

There is a river the streams whereof
Make glad the city of God.
I went through death to find this thing
And all through heaven I've trod.

Now Heaven's a wonderful place
But its people are much as we;
So I came back home in hunger and thirst,
And there one said to me—

"Oh, fool, you have traveled far to find
What you've crossed over time and again
For the River of God is in Halsted Street
And is running black with men."

"Then maybe Chicago's the City of God,"
Said I. "Perhaps," said he.
"For to find that city you need not wings to fly
But eyes to see."

And low in the rushes the river sings
And sweet is its spirit lure
As it waters the joys of loving and giving
That grow in the heart of the poor.

So I took me a place by the stream of life
Where the river runs night and day;
And there I sit 'neath the tree of life
And teach the children to play.

And ever I soil my hands in the river,
But ever it cleanses my soul
As I draw from the deep with the silver chord
And fill the golden bowl.

SAVE JUNALUSKA CAMPAIGN!

W. A. LAMBETH, Director
Wesley Memorial Church
High Point, N. C

S. C. KIRKMAN, Treasurer
Care of Wachovia Bank and Trust Company
High Point, N. C

ONE MORE SUNDAY LEFT TO SAVE JUNALUSKA!

Brother preacher, if you haven't taken an offering for Junaluska, please do so next Sunday morning! Send it that afternoon, or early Monday morning, to S. C. Kirkman, treasurer, care of Wachovia Bank and Trust Company, High Point, N. C.

Dear brother preacher, even if you have already raised your quota, will you not, please, take another offering for Junaluska on next Sunday morning and send it to the treasurer immediately? You will be prouder of your church, if it contributes more than its quota.

Such contributions, taken up next Sunday and sent in at once, all over North Carolina, South Carolina, and Virginia, will likely lift the total received by our treasurer to near the goal.

Sixty-two Thousand Dollars Raised! Forty-three Thousand Yet to Be Secured!

(As of Wednesday, August 12).

More than half the total in cash and pledges is now at campaign headquarters!

Fellow Methodists, too much work has been done in this campaign for us now to lose out! If we fail to raise the remainder, we shall lose the amount which has already been subscribed!

CAMPAIGN NOTES

Five Thousand Dollars from a Distinguished Family of North Carolina!

Rev. W. O. Goode of Leaksville, N. C., wires:

"Have raised Junaluska quota. Check forwarded to Mr. Kirkman today."

Rev. W. J. Miller, Concord, wired yesterday:

"Junaluska quota Forest Hill, Concord, raised $243. Check follows."

Dr. Stanbury of Greensboro in a telephone conversation last Monday:

"West Market raised more than its quota last Sunday. You will receive within a day or two a check for $550 or more."

Rev. W. A. Kale writes:

"Central church, Mooresville, pledged this morning its quota in full to the 'Save Junaluska Campaign.'... Check for the full amount will be sent Mr. Kirkman Wednesday night."

A wire from Dr. W. H. Wise, Washington, D. C.:

"I am sending one hundred dollar check for Junaluska fund. Best regards to Lambeth family."

A wire from Dr. Peele of Charlotte:

"Junaluska quota for First church will be sent Thursday."

A wire from J. H. Dellinger, treasurer Main Street, Gastonia:

"Our assessment for Junaluska, three hundred twenty-four dollars, follows to treasurer."

The missionary society of Wesley Memorial, High Point, at the regular meeting last Monday, contributed an additional hundred dollars to the gratifying amount the church has already given.

How the Additional Sunday Came about

Mainly by the calendar. The fifteenth, or deadline day, ends at midnight on next Saturday. The next day is, of course, Sunday. Bondholders have never been known to demand a meeting of the creditors on Sunday.

While I have asked that the deadline meeting be held in Asheville on the afternoon of the eighteenth (Tuesday), in order that our treasurer may have time to receive the contributions that will be made on next Sunday, the representative of the bondholders has expressed the desire that the meeting be held in Saint Louis.

Pending further negotiations about this meeting, the campaign will have the added benefit of next Sunday's collections. Consequently, loyal Methodists who want Junaluska saved for Southern Methodism, make the most you can out of next Sunday!

ONLY A FEW MINUTES OF THE GAME REMAIN

Next Sunday night the Junaluska campaign ends and the game will have been won or lost. The long drive down the field in the last moments of the game is now on. Are we going over the goal line and win or stop short and lose? These are the greatest moments of the game. Do not sit on the side lines as a spectator, but get into the game and help put the ball over the goal line.

We are talking in football terms. St. Paul in his race track terms would say, "Press toward the mark for the prize," "So run that ye may obtain."

Let one and all in these final, eventful moments do his and her part. Do your best and the victory will be ours and Junaluska will be saved to the Methodist Church.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, AUGUST 13, 1936 Number 33

Let every pastor respond in this hour of crisis. Send the Junaluska quota, if possible; if not, send something. Brother, see to it that every church has a chance to give; allow no charge to go blank. No one needs to come up empty handed—not so long as we know the New Testament story of the "two mites."

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Arthur Brisbane regards Randolph Hearst one of the greatest Americans. On what appears to be good authority Hearst pays Brisbane $200,000 yearly to write for his chain of papers. A man who can so appreciate talent must surely be a great man. Self-appreciation and appreciation of Hearst in this instance seems to be twins.

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The New Outlook, organ of the United Church of Canada, notes a fact that is of peculiar interest to Southern Methodists. The New Outlook says: "The Rev. Tokio Kugimiya has been elected the new bishop of the Methodist Church of Japan, succeeding Bishop Akazawa, recently deceased. This appointment means that the Methodist Episcopal Church, South, has furnished in succession three leaders for this most important and responsible office in the Japan Methodist Church."

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Are we again to have a book that will race beyond the million mark in its sales? It now appears so. "Gone with the Wind" is the name of the novel of Margaret Mitchell of Atlanta, Ga., that has sold with the speed of a tornado. Seven printings and a quarter million gone before the world at large knew of its existence. It is a huge volume of a thousand pages that deals with the South in civil war and reconstruction days, and is said by the critics to be the truest picture that has ever been painted of the South in that eventful period. The critics have thrown moderation to the wind in writing of this new book by a 110-pound woman who has leaped into fame.

A rich man's son recently was off on the Hindenburg under an assumed name so as not to worry his parents. There are thousands of boys who would do the same thing if they had the money, but being poor they cannot. The incident points out most forcibly how money brings upon its owners a special moral strain. Rich men's sons are tested at many points and only a few can bear the strain constantly upon them. That is why they make shipwreck.

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Angels occupy a conspicuous place in the pages of Holy Writ. They held fellowship with the patriarchs, they were messengers to the prophets, the poets delighted in their companionship, they appeared at the sepulcher of the risen Lord, and by their presence filled with mystery the visions of the apocalyptic seer. And the great majority of these angels had wings and could fly. In fact their ability to fly was an angel's outstanding achievement and in consequence his one great task was that of messenger. But within the last twenty-five years men in one respect have become like angels, they have wings and can fly.

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The Clevenger murder mystery in Asheville has been solved by a confession. Few more atrocious affairs are recorded in the annals of crime. For hours the murderous fiend lay in hiding awaiting the opportunity to leap like a tiger upon his prey, a beautiful, defenseless girl in her own room, where with amazing brutality he shot and beat the innocent child into insensibility. Confessedly two capital crimes were committed at one time and circumstances point strongly to a third. Such a brutal monster has forfeited all rights to a place in human society, either civilized or savage. Let him be hurried to his doom with all haste that is consistent with orderly court procedure. It is such crimes as these that keep the death penalty in our statutes in spite of the vaporings of maudlin sentimentalists whose fine spun notions go to smash upon the cruel facts of life.

Lindbergh's European Speech Produced a Sensation

COL. CHARLES A. LINDBERGH in his speech at a luncheon given by the German Air Ministry at Fliers House, Berlin, is reported to have produced a genuine European sensation. We trust that Europe will lay to heart the words of truth and soberness uttered by America's great aviator, and in this instance a prophet of the future.

We quote a part of this speech:

He said: "We who are in aviation carry a heavy responsibility on our shoulders, for, while we have been drawing the world closer together in peace we have stripped the armor from every nation in war. It is no longer possible to shield the heart of a country with its army. Armies can no more stop an air attack than a suit of mail can stop a rifle bullet. Aviation has, I believe, created the most fundamental change ever made in war. It has abolished what we call the sense of warfare. It has turned defense into attack. We can no longer protect our families with an army. Our libraries, our museums—every institution which we value most is laid bare to bombardment. Aviation has brought a revolutionary change to a world already staggering from changes. It is our responsibility to make sure that with this new means of offense we do not destroy the very things we wish to protect. . . . As I travel in Europe I am more than ever impressed with the seriousness of the situation which confronts us. When I see that, within a day or two, damage can be done which no time can ever replace, I begin to realize we must look for a new type of security—security which is dynamic, not static, security which rests in intelligence, not in forts . . . The education which is necessary in aviation must also teach the value of the institution of civilization. Our responsibility in creating a great force for destruction may be somewhat relieved by knowing we have allied this force with intelligence and education and that we have moved power further away from the command of ignorance."

Any thoughtful traveler in Europe cannot fail to be impressed with the absolute accuracy of what Lindbergh declared with impressive moderation. The nations of Europe are making haste to destroy themselves. The time is not far off if national jealousies and hatred continue to increase when the continent of Europe will become a waste like the sites of Ninevah and Babylon. The golden age of Europe is already in the past. Its art galleries, its cathedrals, its greatest structures of all sorts, as well as its storehouses of material treasures, have all come as a heritage from former generations. But modern warfare by bombardments from the air can destroy all these with the inhabitants thereof in an amazingly short time. This is no pipe dream. This is not the ravings of an alarmist who draws upon his imagination. But these are facts that are obvious to every student of the present state of affairs. And these things are close at hand if Hitler, Mussolini and other dictators are allowed to follow their own madness.

Fosdick on the Glory of War

WAR, especially the glory of war, is presented by Harry Emerson Fosdick at a new angle in the last issue of the World Outlook. The glory of war, according to the showing of Dr. Fosdick, does not appear to those who know from personal experiences the horrors of war, but only to those who personally know nothing about war. Listen to the things that follow:

Where does all this talk about the glory of war come from, anyway?

"'Charge, Chester, charge! On Stanley, on!' were the last words of Marmion."

That is Sir Walter Scott. Did he ever see war? Never.

"How can man die better
Than facing fearful odds,
For the ashes of his fathers,
And the temples of his gods?"

That is Macaulay. Did he ever see war? He was never near one.

"Stormed at with shot and shell,
Boldly they rode and well,
Into the jaws of Death,
Into the mouth of Hell,
Rode the six hundred."

That is Tennyson. Did he ever see war? I should say not. That is where the glory of war comes from. We have heard very little about it from the real soldiers of this last war. We have had from them the appalling opposite. They say what George Washington said it is, "The shame of mankind." The glory of war comes from poets, preachers, orators, the writers of martial music, statesmen preparing flowery declamations for the people, who dress up war for other men to fight. They do not go to the trenches. They do not go over the top again and again and again.

Dr. E. B. Chappell

DR. EDWIN BARFIELD CHAPPELL, for twenty-four years Sunday school editor of the Methodist Episcopal Church, South, and before that a pastor of note, died July 29 at the home of his daughter at Emory University, Atlanta, Ga. He was in his eighty-third year, having been born in Perry county, Tenn., December 27, 1853. For many years he has been an outstanding figure among the leaders of his church.

Dr. Chappell was the author of several books, including Studies in the Life of Wesley and Building the Kingdom, both of which were

placed in the reading course for young preachers, The Church and Its Sacraments and Evangelism in the Sunday School and Development of Religious Education in the Methodist Episcopal Church, South.

For twenty-four years he maintained a standard of excellence for our Sunday school literature that won the praise of critics in the other churches of this country. Among the many writers called upon to assist in the work of providing the Sunday school literature few, if any, surpassed the editor-in-chief in the quality of their writings. Twenty-four years will put any man to the test.

Two of his brothers, Dr. Clovis Chappell, pastor of the First church, Birmingham, Ala., and Dr. Ashley Chappell of Parkersburg, West Virginia, are prominent ministers in our church.

The Doubly Trained College Youth

WHEN a youth without any concern as to where the money is coming from to pay his bills can enroll in college, pass the period of orientation, live and move amid the higher brackets of his college activities, and finish with honors, he is rated a fortunate lad and well trained for life's duties. But there is another youngster who is better trained than he. This is the boy who has to earn the money to pay his college expenses. It may be that he works in the kitchen, waits on tables, or does whatever he can find to do. These are the boys who in addition to the college curriculum, learns industry, thrift, economy and all those virtues that lie at the foundation of personal character. The youth who is compelled to take this extra work in order to pay his bills has been doubly trained when he completes his college career.

And these are the boys who not only make themselves but save their college. For a college with no poor boys in it would soon become a hot bed of snobs, both students and professors, totally out of touch with the common man and little more than social, intellectual and financial pretenders to become the laughing stock of all sensible people. The finest asset of any and every college is the poor boys who are working their way through college in preparation for the larger life and the fruitful years that are ahead. These lads who do well for themselves are at the same time bringing honor to their alma mater.

The One and the Two Mile Boys

AND whosoever shall compel thee to go a mile, go with him twain," declared the Master of men. This has been called the two mile religion. It calls for an overplus, not only in walking, but also in working. The day laborer who is constantly listening for the "quitting whistle" is a one mile fellow. The preacher who, instead of doing his work better than anyone else, is constantly "booting," to use a college boy's term, the bishop and elder, is a one mile preacher. The so-called church leader who by hook or crook has got hold of a job that he does not fill is a one mile man whom the Master orders to make the other mile also.

The real hindrance to the on-going of the kingdom of God is the presence of the one mile workmen, the men who do no more than they are compelled to do in order to hold their jobs. Among the guilty are some bishops, some editors, some presiding elders, some pastors, some board leaders, and some occupants of every other place of responsibility in the church of God.

This two mile religion, this overplus not only in walking but also in working, would solve most of our problems, because it implies the presence of that quality of sacrifice which is the very essence of the spirit of the Master.

"What Is the Chief End of Man?"

THE Shorter Catechism answered this question as follows: "To glorify God and to enjoy him forever." The people have another answer today, if one may judge by what keeps them busy. To go to the movies, to listen to the radio, and to ride in automobiles; these three appear to be the chief end of man in this first half of the twentieth century.

We recently heard a young minister in a sermon answer the question, "Is life worth living?" His answer was, "Yes, if one has something to do, something to love, and something to hope for. It goes without saying that these somethings were more than looking at moving pictures, or listening to the radio, or riding in an automobile.

These are suggestions for some young minister to take and work into a good sermon that will help folks to live better because they make their lives count for something really worth while.

People and Things

ANNUAL CONFERENCE DATES

Western North Carolina, Salisbury ..... October 22
North Carolina, New Bern ..... November 19

St. Paul, Goldsboro, raised its quota for Junaluska, and besides several specials from individuals.

Bishop and Mrs. Kern and their daughter, Miss Katherine Kern, left last Sunday for Racquette Lake, New York, where they will spend about ten days.

Six boat trains met the largest single shipload of passengers ever to land in Southampton when the Queen Mary returned from her maiden voyage to New York.

"Caswell-Person young people's union will bring picnic supper and meet at Leasburg, 6 p. m. Friday, August 21. This is an important meeting of the union."—Jim Aldridge.

Rev. J. Herbert Miller sends this report: "Whiteville has raised its entire quota of $108. Sending check to Mr. Kirkman today." Fine! Let hundreds report next Sunday.

"Olivet church on the Lenoir circuit has paid their entire budget for the conference year in full including Children's Home. Are we first in this or not? This is greatly appreciated by the pastor."—D. A. Oakley.

"Junaluska quota for Fairmont circuit raised in full and check forwarded today (Monday). Our people glad to have this part in saving this fine property to our church."—J. E. Blalock.

J. W. Bradley of Jonesboro is assisting Rev. P. D. Woodall at Salem church on Fayetteville circuit this week in a meeting. This is one of the best country churches in the conference.

Bishop Charles Wesley Flint of Atlanta, Ga., is the recipient of an invitation from Bishop Edwin D. Mouzon of Charlotte, N. C., to preach the ordination sermon at the Virginia conference of the Methodist Episcopal Church, South, in October.

Bethel church of the Bethel-Fairgrove charge will be dedicated the fifth Sunday in August. Rev. J. S. Hiatt of Lenoir will preach the sermon and Rev. John W. Hoyle, Jr., presiding elder of the Statesville district, will have a part in the services. Rev. R. E. Ward is the pastor and will be master of ceremonies.

"Sunday, August 30, has been designated as home coming day for the Spring Hill church on the Mamers circuit. All former pastors, presiding elders and members are extended a very cordial invitation to return for the fellowship of this day. We sincerely hope you will come and help make it a 'red letter day' in the history of our church."—Pastor

Rev. C. F. Tate, pastor of Hanes-Clemmons, assisted Rev. J. N. Snow in revival services at Summerfield and also at Gethsemane. Twenty-two were received on profession of faith. At Center Brother Snow was assisted by Rev. John Cline of Greensboro. Fourteen were received at Center on profession of faith. Brother Snow has one other meeting to hold on Summerfield circuit.

Rev. and Mrs. H. C. Sprinkle leave for their cabin at Lake James this week for their vacation. Mr. Sprinkle will be out of his pulpit for two Sundays, but the First Methodist church will be open on both these Sundays. On Sunday, August 16, Rev. C. M. Pickens, presiding elder, will preach at 11 a. m., and on Sunday, August 23, Rev. J. B. Hurley will be in the pulpit at the morning hour.—The Dispatch.

On August 6 lightning struck the Methodist church at Ruffin, N. C., and burned it to the ground. Only the piano and a few other items were saved. The church was valued at $3,000 and was built about thirty-five years ago. There was no insurance. A nearby residence was burned also. It was insured for about half of its value and quite a bit of the furnishings were saved. The church will be rebuilt.

Thomas J. Calloway, 73, died August 10 at his home in State Road, near Elkin, N. C. He had been in poor health for quite a while and his death was not unexpected. There remain of the family his widow, a daughter, Mrs. O. W. Dowd, wife of Rev. O. W. Dowd, pastor of St. Paul Methodist church, Goldsboro, and three sons, Earnest who lives in Winston-Salem, DeWitt of Elkin, and Coley who lived with his parents at State Road.

Rev. E. E. Wiley, Jr., assistant pastor of Wesley Memorial church, High Point, has been entertaining the High Point people with Scotch songs while rigged in kilts and all the rest that smacks of the Highlands. Listen to the Enterprise: "Mr. Wiley, dressed in the typical Scotch kilts, rendered a delightful program of songs in dialect. He was accompanied at the piano by Miss Clarice Bowman, director of religious education at Wesley Memerial church. The consensus of the club was to the effect that the program was one of the best presented in a long time."

The death of M. E. Hogan of Chapel Hill, N. C., Saturday afternoon of last week in the surf at Wrightsville Beach greatly shocked the people of North Carolina and his tragic death brought sorrow to a very wide circle of friends. He had for years been a successful banker at the seat of the state university and was loved and trusted by all who knew him. He was an official and influential leader in the Methodist church at Chapel Hill and will be greatly missed by his church as well as by the business people of the community. Men of his type are builders of the social, economic and religious structure of the nation.

"We have just closed a fine revival meeting in the church at Rockwell. Many souls were saved and many more were blessed in a definite way. The pastor did the preaching and Miss Myrtle Lentz did community work. Miss Lentz, by the way, is a graduate of Kansas City Training School, and is serving as pastor's assistant on this charge. She is doing a splendid work, and any pastor who needs such worker will do well to consult her for next year. We have held three vacation Bible schools already and have one other to hold. We have just closed a good training school at Liberty, and beginning another Sunday at Gold Hill. The work is moving along nicely. We are in a meeting now and are having fine prospects."—Chas. S. Plyler.

"Please change the address of my paper from Box 345, Mt. Airy, N. C., to Honcho, Tokuyama, Yamaguchi Ken, Japan, from August 15. We are scheduled to sail from San Francisco August 27 on the S.S. Chichibu Maru. We have had a very fine furlough, part of it being spent in Asia, Africa and Europe. But most of it has been spent in the Old North State. My mother is still living."—J. W. Frank.

"Trinity Methodist church in Elizabethtown will observe on August 30 its one hundredth year of service in its present location. This will also be home coming day for all members past and present. All former pastors and elders are invited to be present for the day and to bring brief messages. Former pastors and elders include C. P. Jerome, W. H. Townsend, J. H. Shore, A. J. Parker, J. D. Bundy, C. H. Caviness, F. B. Noblitt, L. B. Jones, H. E. Lance, W. C. Martin, K. F. Duval, G. H. Biggs, N. M. Wright, W. J. Underwood, and W. A. Cade. These and any others who are not mentioned are extended a special invitation to be present for the day."—Pastor.

Dr. Harry E. Woolever, for thirteen years editor of The National Methodist Press with offices in Washington, D. C., has been filling a number of engagements at Epworth League institutes and assemblies in Pennsylvania and Indiana. Last Sunday (August 9) he supplied the pulpit of First church, Syracuse, New York, and the following two Sundays he will supply the pulpit at White Temple, Miami, Florida. Dr. Woolever's new address is 828-30 National Press Building, Washington, D. C., from which offices he will care for the interest of The Christian Crusade and the General Conference Commission on Interdenominational Relations, of which he is the secretary. At the present time the commission is the center of much activity because of the votes being taken on Methodist union in the annual conferences, and because of the making of the survey of general and jurisdictional conference costs ordered by the General Conference of 1936.

"Under the leadership and guidance of Dwight B. Mullis, student from the school of religion of Duke University, the Fuquay-Varina circuit has executed a very fine and effective program of religious training, both for children and adults. The new and beautiful Kipling church had a very successful vacation church school with 50 boys and girls enrolled. A training school was also carried on for the youth, and for this about 25 young men and women enrolled. At Holly Springs we held the next vacation school with 42 boys and girls enrolled. From here we went to the Cokesbury church, where a fine school was conducted with an enrollment of 40. Mrs. H. B. Harrington was a very loyal and valuable helper in this school. The last part of our program was effected at the Fuquay-Varina church, where 56 were enrolled and seven unusually fine and capable helpers were engaged in carrying out the program. Mr. Mullis says that this was one of the best schools he has ever been privileged to take part in. A training school was conducted for the adults with two courses offered: Stuart's What Every Methodist Should Know, taught by Mr. Mullis, and Lee's Life of Christ, taught by Mrs. R. E. Prince and Mrs. W. H. Proctor. Five people took credit on the first course listed. The work this summer has been pleasant and profitable. The vacation church schools are becoming increasingly popular with our boys and girls. The good which is being accomplished in them each year is inestimable."—J. C. Williams.

Junaluska Deadline Approaches

I am just through with a long conference with Dr. Lambeth regarding the status of the Junaluska Campaign. There is much to encourage us, but we must have more money than is now in sight before August 15. The present amount on hand is utterly insufficient to meet the obligation. At the highest figure it could not be counted at more than $65,000. Many of our churches, pastors and individual laymen have been marvelous in their response. We appreciate their co-operation more than words can say. But—we must have that contribution that you have been hesitating about making. Maybe you have been thinking that somebody else will do this. Well, that "somebody" has not shown up. Just as soon as you read this will you not turn to your check book and write the largest check you can possibly spare and send it to Dr. W. A. Lambeth, High Point, N. C.

I hope nobody thinks that we are crying, "Wolf, wolf." We are laying before you the plain facts. We want to save this institution. In one day last week people from 23 states entered the gates of Junaluska. For Methodism to let this property go back to the secular amusement world would be little less than a sinful failure to rise to a Christian duty.

Don't wait for anybody or anything. Make your check out to W. A. Lambeth right now and send it to High Point, N. C., or send him a wire telling that he can count on you for such and such an amount. Deadlines come; opportunities knock. Let us be quick to act.

Paul B. Kern.

The First Oral Subscription

Brother Sam Needham, pastor of Calvary church, High Point, was the first person to give an oral subscription for Junaluska. He said that he and his wife had had a meeting about how much they could afford to contribute. After talking together about how much good Junaluska had done their children, they decided, he said, that every member of the family should contribute $1. There are nine children in the Needham family. Consequently, this generous contribution amounted to $11. Knowing the Needhams as I do, I think that was a mighty good contribution.

The First Written Subscription

Dr. C. A. Raysor, of Central church, Asheville, was the first person to give a written subscription to help save Junaluska. This contribution amounted to $100.

Dr. Raysor, originally of Orangeburg, S. C., was the highly efficient treasurer of the campaign to save Central church a few years ago from foreclosure.

Love Your Farm

If You Cannot Be Proud of It Now, Begin Today to Make It a Thing of Which You Can Be Proud

By CLARENCE POE

Twenty-five years ago Clarence Poe wrote, in the Silver Anniversary Number of "Progressive Farmer," an appeal to country folk.

The appeal was reproduced early this year in the Golden Anniversary Number. It is here copied for two reasons: First, most Advocate people are close to the soil —farmers, farmers' children, small-town folk who live by service to farmers' folk.

Second, one of the great needs of the day is to stop the decline in farm ownership, farm home life, and farm usefulness to the nation.

That decline cannot be stopped when people no longer love the farm nor cherish its great character-making values.—Editor.

Love your farm. Every farmer should not only love his work as the artist loves his work, but in this spirit, too, every farmer should love his farm itself as he would love and care for a favorite horse or dog.

He should know every rod of the ground, should know just what each acre is best adapted to, should feel a joy and pride in having every hill and valley look its best, and he should be as much ashamed to have a field scarred with gullies as he would be to have a beautiful colt marked with lashes; as much ashamed to have a piece of ground worn out from ill treatment as to have a horse gaunt and bony from neglect; as much hurt from seeing his acres sick from wretched management as he would be at seeing his cows half-starving from the same cause.

Love your ground—that piece of God's creation which you hold in fee simple.

Fatten its poorer parts as carefully as you would an ailing collie.

Heal the washed, torn places on the hillside as you would the barb scars on your pony.

Feed with legumes and soiling crops and fertilizers the gullied and barren patch that needs special attention; nurse it back to life and beauty and fruitfulness.

Make a meadow of the bottom that is inclined to wash; watch it and care for it until the kindly root-masses heal every gaping wound, and in one unbroken mass the "tides of grass break into foam of flowers" upon the outer edges.

Don't forget even the forest lands. See that every acre of woodland has trees enough on it to make it profitable: "a good stand" of the timber crop as well as every other crop.

Have an eye to the beautiful in laying off the cleared fields—a tree here and there, but no wretched beggar's coat mixture of little patches and little rents; rather broad fields, fully tended and as of nearly uniform fertility as possible, making of your growing crops, as it were, a beautiful garment, whole and unbroken, to clothe the fruitful acres God has given you to keep and tend; even as he gave the first garden into the keeping of our first parents.

And so again we say, love your farm. Make it a place of beauty, a place of joyous fruitfulness, an example for your neighbors, a heritage for your children! Make improvements on it that will last beyond your day.

Make an ample yard about it with all the old-fashioned flowers that our grandmothers knew; set a fair orchard near it, bearing many manner of fruits; lay off roads and walks leading to it and keep them up; plant hedges along the approaches, and flowering bulbs and shrubs—crape myrtle and spirea and privet and roses—so that your grandchildren will some day speak of their grandsire, who cared enough for the beautiful and loved the farm well enough to leave for them this abiding glory of tree and shrub and flower. The homelikeness of a house comes from the outside as well as the inside.

Name the farm, too; treasure up its history; preserve the adventure and humor and pathos that are in any way connected with it; and if some of the young folks must leave it, let them look back to it with happy memories of beauty and worthy ideals and of well-ordered industry.

Love your farm. If you cannot be proud of it now, begin today to make it a thing you can be proud of.

Much dignity has come to you in that you are owner and caretaker for a part of God's footstool; show yourself worthy of that dignity.

Watch earnestly over every acre. Let no day go by that you do not add something of comeliness and potential fertility to its fields.

And finally, leave some spot beneath the shade of some giant tree where at last "like as a shock of corn cometh in his season," you can lay down your weary body, leaving the world a little better for your having lived in it, and earning the approval of the Great Father, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."—Northern Christian Advocates.

The Last Hill of Life

By Robert Lewis O'Reiley

As you look back over the toils of life,
And think of the work you began,
Do you wonder now if you missed the way—
For the toiler must often scan?

You must toil through day and often at night,
As the clouds come rolling by,
For it takes stout heart to think and toil,
The problems of life to defy.

Yes, the toiler must work and often pray,
To scatter the thoughts that depress,
That make life irksome along the way,
At last your very own troubles confess.

How near the hill of success did you go,
As you fought hard your troubles to down—
Did you ever start up then languish a time,
As the summit grew high, your thoughts drown?

Did you follow the sway of the Sceptre Voice,
Did you list in life's deepening abyss?
If you did you were puzzled which way to turn,
Lest your life greater struggles assess.

This is the problem of life for every soul,
To know when to keep marching on,
To grasp every thorn and to roses turn,
Thus bring the turn of the life forlorn.

If you make the turn, you conquer all,
The summit of life's hill you reach;
If you turn you pass and at last ignore,
Your very own soul you impeach.

How often we meet the last hill on the way,
Lies just with the traveler alone;
If we tackle each problem of life as we may,
The last hill of life has then flown.

NEW HEAD HOME ECONOMICS DEPARTMENT, GREENSBORO COLLEGE

Miss Bernice J. White of Keene, N. H., has been elected head of the department of home economics in Greensboro College. Miss White, an addition to the college faculty, will assume her duties here at the opening of college on September 9.



Miss Bernice White

Miss White, a native of Winston-Salem and a member of the old West End Methodist church, was graduated from Meredith College in 1923, receiving the A.B. degree, and from Teachers College, Columbia University, in 1929, where she earned the M.A. degree in home economics.

She has traveled rather extensively in America and abroad. Her practical experience covers a broad field and includes teaching and supervision of home economics work in high schools in North Carolina and New Jersey, and in colleges in Missouri, Georgia, and New Hampshire, assistant supervisor state board vocational education, Athens, Ga., assistant dietist, Philadelphia General Hospital, Philadelphia, Penn., and camp counselor in New Hampshire. Miss White comes to Greensboro College from Keene Normal, Keene, N. H.

The acquisition of Miss White as head of the department of home economics is one of a number of steps being taken to expand and strengthen the work of this department. With the opening of a new college year in September this department will also have a new home management practice house, which will supplement the facilities heretofore used on the ground floor of Hudson Hall.

REV. J. W. GROCE HOLDS TENT MEETING, ORGANIZES NEW CHURCH AND BUILDS A CHURCH HOUSE WITHIN FEW WEEKS

One mile north of High Point and near the highway from that city to Winston-Salem, Rev. J. W. Groce, pastor of Ward Street-Archdale station, High Point, began a tent meeting June 14 that proved eminently successful. As a result on the first Sunday in July he organized a church with 47 members and a Sunday school with 85 members. That school has already grown to 150. The Oak View school house was used for Sunday school and church services a few weeks till a house could be provided.

The pastor, in co-operation with the presiding elder of the district and the conference board of missions, secured a lot, erected a structure for present use, which later will be used as an educational building when a new church has been erected. Eight North Carolina Christian Advocates are going into the homes of the members of the new church and this baby among Methodist churches is strong and full of promise.

As a name for the new church "Grose's Memorial" has been suggested, but this vigorous young itinerant thinks he is too young and strong to have memorials erected to his memory.

There is no other church in that community, but it is a safe guess that some other church will soon begin actvities in that hitherto unoccupied territory.

HOW IS THIS FOR AN EX-ELDER AND RETIRED METHODIST PREACHER?

Dr. D. M. Litaker preached to a great union service in Independence Park, Charlotte, last Sunday evening and next Sunday morning will preach for Rev. L. F. Tuttle at Brevard Street Methodist church, Charlotte, in the absence of the pastor. Later Dr. Litaker is to substitute for Dr. C. R. Nesbit at Caldwell Memorial Presbyterian church during his vacation.

In a personal letter Dr. Litaker adds this closing paragraph: "I am doing a little farming on some farm land I bought near Charlotte, and am working with my sons in the fire insurance business. So I am managing to keep about as busy as ever."

We are disposed to think that the character of this retired member of the Western North Carolina conference will pass at Salisbury in October.

"UNCLE DAVE'S DAY"

We are to celebrate in St. Paul's Methodist church, Maxton, "Uncle Dave's Day" August 30, beginning at 11 and ending at 3 o'clock. We mean by "Uncle Dave's Day" a home coming for all of Mr. Dave Pierce's former Sunday school pupils. Uncle Dave has taught in the children's department of the Sunday school in Maxton church for the past twenty-nine years. We are asking all the former students and pastors to come and be Uncle Dave's guest on August 30.

Rev. E. H. McWhorter, who placed Uncle Dave in this position in the Sunday school work, will preach at 11 o'clock on August 30. Dinner will be served on the church grounds. After dinner there will be other short speeches.

P. O. Lee.

INTO THE SUNSET

Let me die, working.
  Still tackling plans unfinished, tasks undone!
  Clean to its end, swift may my race be run.
No laggard steps, no faltering, no shirking;
Let me die, working.

Let me die, thinking.
  Let me fare forth still with an open mind,
  Fresh secrets to unfold, new truths to find,
My soul undimmed, alert, no question blinking;
Let me die, thinking!

Let me die, laughing.
  No sighing o'er past sins; they are forgiven.
  Spilled on this earth are all the joys of heaven;
Let me die, laughing!

—S. Hall Young, in the Christian Century.

Home Coming Address at Hebron Church

By ROBERT B. HOUSE

I am indebted to my friend, Howard Rondthaler, for the following story:

In the beautiful country of France the traveler labors for many miles up to the crest of a great divide. The twists and turns of the road keep him so busy that he cannot look around. Hence, at the top of the hill, just before the road bends downward through another series of twists and turns, the government has made a comfortable parking place and put up this sign: "Stop. Turn around and look. Beautiful scenery behind you."

Through one hundred and fifty-two years the fellowship of this church have toiled through the meanderings, the twists and turns of life to this point. It would be well for us to look at what lies back of this day of grateful celebration, and to look ahead at what lies before our fellowship.

In the immediate foreground as the vista of years stretch out before us, we see this old neighborhood in all the ancient beauty of wood and field, unfolding the gentle contours of its red hills. But the human elements of the picture are not so clear to us. They are in movement, turmoil, transition. It is as thought a new day has come upon us and we cannot fathom as yet its meaning. If anything remains stable it is more as a lingering sign of past rather than of present glories. All too empty and desolate are the old places whose names we murmur lovingly as a spell to recall their happy associations.

But along this vista, if we gaze in loving imagination, we see just back of this scene another. It is peopled by those whose faces show the traces of stern endeavor, of high, passionate sacrifice, deep devotion. Men who have been through the torments of war and political passion; women who have seen no light except the inner light of spiritual vision; children whose frank, childish eyes have become inured to stark tragedy—but all wearing jauntily the air of high tradition, noble sentiment, and gentle manners.

For not all joys are forgotten in sorrow nor all quality gnawed down by suffering. Back of this scene and transfusing it with romantic glory is the stately minuet of gentleman and lady. It is in our imagination an area of lovely pictures, of beautiful stories. In reality it was never so perfect as we have since pictured it. But no realistic analysis can eat away the genuine nobility of its structure. For out of it came sons and daughters that proved its quality in all but the fires of hell.

Back of this rich and varied scene we see powerful but dim figures in simple surroundings, clearing the forest, building huts, and cabins, and halls. The surveyor is busy with rod and chain—laying out what we call now this "place" and that "place." And on this spot, on land given by a settler on princely acres in this community, rises the simple edifice of this church. Fading into the background of light and shadow are scenes of revolution, and settlement, and great movements in our ancestral home in Europe. But in the symbol and the reality of this church there is the dominant theme of the whole picture.

This early settlement in Six Pound was closer than even a neighborhood. It was literally one family, and not in sanctimonious claims but in the humble aspiration of all too human hearts, it was a family dedicated awkwardly but genuinely to God. Long before the great revival of religion and the organizing genius of Wesley and Coke and Asbury, the family living room with its prayer service, the family table with its grace, the family wedding with its ceremony and feasting, the family burying ground with its modest grasp of the hand of nature had laid out the customs and forms of religion as lived and practiced here. And this church when in the fullness of time it came and developed was to be a family church. Its services were to be simple and informal as a family prayer, a family wedding, a family burying, a family picnic. And in the variety of names the evolution of the family made all more or less literally of one blood.

Here came the great Asbury himself. Here came and served men who as orators and scholars adorned the whole Southern church. For this community achieved greatly in education, in religion, in culture, and was warm and luminous with the quality of beautiful living together.

Not in sadness, as for something never to return, do we turn from this view of the past to look at the present and the future. This neighborhood and this church can be great and fine again because the elements that made it great in the past are abiding forces today; namely, the spirit of the family, for we are indeed brothers, and, the spirit of God, who is indeed our father.

The function of this church is to hold aloft as always Him who promises that if He be lifted up He will draw all men unto Him.

Jesus needs to be held aloft so that we may see him as a guide no matter in what troubled area of life we may be living and working. Some men call this the age of the machine and almost forget that it is men who make machines, and that until men know how to get on with each other they cannot even handle the machines which they make. Some men call this the age of science and almost forget that science gives us knowledge of things which we use but cannot give us knowledge of ourselves as men who learn the science and use the things. We are learning anew what has been known to Jesus, namely, that you cannot deal with a man as you would with a thing. Things are passive and have no will of their own. We have only to learn their nature to master them. But men are not passive; they have wills of their own and opinions of their own, and there is nowhere one expression of a man's will or even of a man's opinion that cannot be checkmated by some other man's will or opinion. And we are in stagnation and confusion in this world today because we are not willing to treat the other man like a man and to give weight to his will and to his opinion. We try to treat him like a thing. Jesus is the great artist in the way in which people may learn to live together, and it is along this way that we must travel if we are ever to get out of confusion and strife.

It is indeed an age of great power, of great learning, and of manifold beauty, but we shall not see the picture of our lives clearly or know our way until we come to understand and follow him who knew what was ultimate in power, ultimate in truth, and ultimate in beauty, and who knew what for the universe as a whole, as for us as

individuals, the key to the whole was a desire to know and to follow what is ultimate goodness and righteousness in living.

We have many institutions—the school, the state, business, industry, and many others—that are all great and indispensable in their own kind, and each has a special answer to a special problem and all unite in the great family of institutions which make up civilized action and sure and articulate thought, but the grand unity of all thought and all action is religion, which is life in God and which presses home to us the infallible text, "Seek righteousness that ye may live." And it is a sure and steady function of any church anywhere to hold aloft the standard of Jesus, to point all men to him as the ultimate standard, to study the art of living together with our fellows under God, which was the supreme art of Jesus. It is this which alone can make a good man, a good family, a good neighborhood, and be a living witness of the sound work of a good church.

(Address of Dean Robert House, July 19, 1936, at Hebron church, Warrenton circuit, North Carolina conference, on Home Coming Day).

Who Wrote Our Hymns?

By Rev. H. H. Smith

If any Christian lack breadth of spirit, let him study his hymn book and it shall be given him. Glance through any standard hymn book and you will be struck with the diversity of authorship of its hymns. "In the Cross of Christ I glory" was written by John Bowring, "an eminent English politician, foreign minister, statesman, and literary man"; "Jesus, the very thought of thee," was composed by Bernard of Clairvaux, "an eminent monk"; Bernard Barton, known as "the Quaker poet," gave us "Lamp of our feet, where we trace"; Clement of Alexandria, a church father of the second century, wrote "Shepherd of tender youth"; "Take the name of Jesus with you" was composed by a Baptist woman; the daughter of an English dissenting minister wrote "How blest the righteous when he dies"; John Henry Newman, High Churchman, and later a Roman Catholic cardinal, wrote "Lead kindly light"; John Bakewell, a Wesleyan class leader wrote "Hail, thou once despised Jesus"; Joseph Addison, the poet, wrote "When all thy mercies, O my God"; a German gave us "Of Him who did salvation bring"; John Hay, secretary of state under President McKinley, wrote "Defend us, Lord, from every evil"; an Italian monk wrote "Near the cross was Mary weeping"; Robert Grant, a layman, active in public and political life, wrote "The starry firmament on high," and five other hymns.

Bishop Ken of the Church of England gave us the "long meter" doxology; Sir Walter Scott "The day of wrath, that dreadful day"; Unitarian clergymen gave us "It came upon the midnight clear," and "God bless our native land"; Congregationalist clergymen are the authors of "My faith looks up to thee," "Must Jesus bear the cross alone," and "Lead on, O King eternal"; the poet Tennyson gave us "Strong Son of God, immortal love"; Count Zinzendorf, "the apostle of the United Brethren," wrote "Jesus, thy blood and righteousness"; a Methodist layman wrote "Come, let us tune our loftiest song"; a Lutheran pastor wrote "My Jesus, as thou wilt"; Thomas Moore, the noted Irish poet, wrote "Come, ye disconsolate"; John Cennick, a Methodist preacher of the eighteenth century, wrote "Children of the heavenly King"; John Newton, "the child of many prayers, the profligate youth, the wicked sailor boy, the contrite penitent, the happy Christian, the consecrated minister, the eminent divine, the sweet singer," wrote "Amazing grace, how sweet the sound," and twelve other hymns.

Robert Robinson, a Baptist minister, wrote "Come, thou fount of every blessing"; Edward Perronet, an Independent English clergyman, and later a Methodist, is the author of "All hail the power of Jesus' name"; John Milton wrote "The Lord will come and not be slow"; George Matheson, an honored minister of the Church of Scotland, wrote "O love that will not let me go"; Martin Luther gave us "A mighty fortress is our Lord"; Gustavus Adolphus, king of Sweden, wrote "Fear not, O little flock"; Cowper, the poet, wrote "There is a fountain filled with blood," "O for a closer walk with God," and eight other hymns; Frederick W. Faber, High Churchman and later a Roman Catholic priest, wrote eleven of our hymns, among them "Faith of our fathers! living still," and "There's a wideness in God's mercy"; Charlotte Elliott, a member of the Church of England, wrote "Just as I am without one plea" and four other hymns; Fanny Crosby, a Methodist, and a prolific writer of gospel hymns, gave us "Blessed assurance, Jesus is mine," and many other hymns.

In addition to this list, which might be greatly extended, we note laymen in walks of life as diverse as the following who contributed to the making of our standard hymnals: An eminent physician, a social reformer, a distinguished editor, a London book-seller, and a Danish teacher.

Charles Wesley, "the poet of Methodism," wrote more than six thousand hymns. The Methodist hymnal contains 121 from his pen, or about one-sixth of the total number in the hymnal.

Isaac Watts, a Nonconformist minister of the 17th century, has been called "the father of English hymnody." Comparing Wesley and Watts, the author of the Methodist Hymnal Annotated, says: "Watts' great theme was divine majesty, and no one approaches him in excellence upon this subject. Wesley's grandest theme was love—the love of God—and here he had no rival."

Among the great poets who contributed to our hymnals we note: Joseph Addison, John Milton, Alfred Tennyson, Thomas Moore, John Dryden, Oliver Wendell Holmes, Sir Walter Scott, Sidney Lanier, William Cowper, William Cullen Bryant, John Greenleaf Whittier, Elizabeth Barrett Browning, and Rudyard Kipling.

A study of the great hymns of the ages, with special reference to their diverse authorship, would do much to bring all branches of the church of Christ closer together, for after such a study who would dare claim that his particular church has a monopoly of the Holy Spirit?

The test is whether democracy will go ahead and provide for the imagination of youth, or stay in the rut and offer nothing to keep youth from the left. It is not enough to criticize other lands. Democracy must not be on the defensive. It must start the offensive against the deprival of freedom.—James A. MacDonald.

Most people would succeed in small things if they were not troubled with great ambitions.—Longfellow.

From Durham to Roanoke Island

That one should be able to drive from Durham to Roanoke Island, rolling along over ribbons of concrete, is almost past belief. Especially when one remembers that a few brief years ago any such performance was beyond the wildest dreams. But such an act is a commonplace in this day of the motor car and the road builder. The birthplace of aviation at Kill Devil Hill and the site of early English colonization on Roanoke Island are both in easy reach of all in these last days. I proved such to be true in a delightful drive last week from the Piedmont hills to the sand dunes of our Atlantic seaboard. The clouds that overhung the sky the day long broke the rays of the August sun, making the hours of the entire day all any one could wish.

At Rocky Mount

An hour's stop at Rocky Mount in fellowship with Dr. J. M. Culbreth and Rev. George B. Perry and family brought good cheer and fresh encouragement. I found these two brethren much interested in the "Save Junaluska Campaign," bringing good news of the Rocky Mount section. First church had plans to close their contribution last Sunday and much was expected of the Rocky Mount district within the next week, according to the assurance of this pastor and the presiding elder of the district.

Nothing less than a liberal response could be expected of a people with interested leaders and the fine crop prospects which are theirs in Wake, Nash, Edgecombe and Martin counties. The people in all eastern Carolina have reasons to rejoice when we consider conditions in many sections of the nation. The same holds in Bertie, Chowan, Perquimans, Pasquotank and Currituck through which we passed.

At Eden House Bridge

We ate our lunch at the bridge across the Chowan near Edenton. That beautiful view of wide waters and the fine highway bridge turned my mind back to the crude pioneer days of two hundred and fifty years ago when George Fox, founder of the Quakers, came down that same river from Virginia and stopped with Governor Eden as he passed on into Perquimans county, where on the banks of the river of the same name he held meetings with the Quakers. At Hertford near the river stands the marker telling of the first religious services held in the state. It is a long story and a far reach from the toilsome journey of Fox to the motorist of the present. Brimming with interest for the historian is all this Albemarle section with its story of religious and industrial beginnings. Windsor, Edenton and Hertford are names that throb with interest. They are able to tell a marvelous story.

Pastors Busy in Revivals

A stop at the Hertford parsonage gave us a glimpse of Mrs. D. M. Sharpe and daughter, Frances, but no view of the clerical member of the household. Brother Sharpe was away with Brother J. W. Dimmette in a meeting at New Hope. The week before he had rendered a like service for Brother W. N. Vaughan at Wanchese. All of which tells of brethren who are making full proof of their ministry.

Mrs. Sharpe told of plans for Junaluska similar to those related by other pastors whom I met by the way. Hertford expects to make report at an early day. In Elizabeth City I stopped at the district parsonage, hoping to get some report of the Elizabeth City district, but to my regret, the Slaughters were out. So nothing remained but for us to hasten on to Currituck and the county of Dare with its island home of romance.

Joseph Pilmoor Once More

If there is a country church and a school with more beautifully kept grounds than the Pilmoor Memorial church and the nearby school, I have not seen them. What a fine tribute is this growing church to the memory of the man who preached the first Methodist sermon in North Carolina at Currituck Courthouse in 1772, just one hundred years after the Quaker service memorialized by the stone on the banks of the river at Hertford! When some such church as this stands at Green Hill as a memorial of the First Conference held there, the Methodism of our state will be greatly enriched. But all this is another story.

Passing Kitty Hawk Bridge

I knew the road from Currituck to Powell's Point when it was a long dreary waste of sand, but all that belongs to the past. Now the motorist passes to Point Harbor, across the Kitty Hawk bridge and hastily on down the beach, soon to be greeted by the Wright Memorial on Kill Devil Hill. This vast bank of sand of a few years ago is now covered with grass and it takes on a deeper green than all else around save the distant woodland. The Wright Memorial is truly an object of interest destined to assume larger proportions with the onward reach of the years.

With this marker on the right of the highway and the Nag's Head beach on the left, one glides on towards Oregon Inlet and Boddie's Island Light soon to discover that the road turns westward across the sound and heads in to Roanoke Island, so long thought of as an island of wind and water only to be approached by sail or motor boat. But all that is changed now as the thousands of motorists who go to Fort Raleigh can testify.

Now one can drive from Durham to Fort Raleigh with the same ease, but with a little more cost of time and money, as one drives to the capital city of the state. On a fine day the trip is most refreshing to mind and body.

I must tell of another Sunday spent on the island, but this, too, is another story. M. T. P.

HIATT AND LENOIR ONCE MORE

Rev. J. S. Hiatt, pastor of First church, Lenoir, sends in eight new subscribers to the Advocate accompanied by the check. These added to the 14 full year subscribers that he sent a week or so ago gives Lenoir a total of 22 new subscribers. That is a fine piece of work and is duly appreciated in this office. And the end perhaps is not yet. Hats off to Hiatt and Lenoir.

"The Olympics being held in Berlin at this time make the great games of Greece look like grammar school track meets. They are also only little less pagan," declares Charity and Children.

ROUND THE WORLD AND HOMEWARD BOUND

What of our boat and its crew?

The boat was new, its first trip out from Germany. Its name was the "Gneisenau." I had hoped it would mean "nice enough" (as it sounds), but it is only the name of a modern German general. Its speed was wonderful—more than 500 miles per day of 24 hours; we had to slow up occasionally to keep from running into port ahead of schedule! Yet it was one of the steadiest ships we have been on. We were told the ship's mast reaches 120 feet above deck, being topped by the wireless. Our length of deck for walking would be about 375 feet (I took 180 steps in walking it), and its horseshoe shape can be enclosed entirely with canvas in rough weather..

The dining room is not only the center of the ship but is also the center of attraction. Someone, it seems, is eating all the time; there are actually seven opportunities per day, and fruit may be taken from the table when finishing a meal. Here is explanation of the cost of travel. We have delicious foods, beautiful silver and linen service, and ornamented printed menu cards; and these in spite of the fact that we are traveling "tourist," which means "a little better above third class." And the radio plays twice a day, and the crew provides orchestral music once or twice daily.

A German ship! Well, how German? I haven't seen a pretzel; haven't heard "Hitler"; haven't seen anything that would indicate conditions in Germany; heard much English. How German? Saur kraut, German pancakes, German bread, German views and language on the menu cards; but also English language and English signs. The "swastika" flies and all the crew are German. (I was told, however, at breakfast all waiters and those in dining room stood at attention and gave the Hitler salute on Sunday morning). Our waiter, bath-man, deck-man, roomman, deck-steward, baggage-man—all talk English to us! A bugle is played every morning to wake us up—seemingly a hymn—but does Hitler allow hymns? The crew could speak English, but to my shame I couldn't speak German. Aren't we, we southerners especially, behind in the matter of foreign speech? Our students should be encouraged in some way to get these.

Shanghai: The Yangtse river is well named "the yellow river," though not so yellow as our own Catawba. Shanghai has a wonderful water front with its wide street and big buildings, reminding one of American cities. We saw only one evidence—starls, brick walls—of the Japanese occupation. Strange sampans—like our childhood peach-kernel or acorn boats—are anxious to carry passengers to land, their half-tops cutting off the biting wind. Their rowers cross their hands in using the two oars. Black, greasy sampans —father, mother and children in greasy clothes, padded, shout for trade or money. Oh, the poverty of China!

Our McTyiere School for Girls and Moore Memorial church are worth seeing and seeing well.

Sneed Ogburn.

DUKE SUMMER SCHOOL ENROLLMENT—FIRST SIX WEEKS

Enrollment, graduate school and undergraduate colleges, first six weeks	2092
Summr quarter, medical school and school of nursing	145
Total registrations, Duke	2237
Enrollment, Junaluska Summer School	193
Grand total	2430

Enrollment from the South and Southeast from West Virginia and Maryland southward, 1693, or 70 per cent.

(This enrollment represented the states of West Virginia, Virginia, Maryland, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Lousiana and the District of Columbia).

Enrollment from the Middle Atlantic States of New York, New Jersey, Delaware and Pennsylvania, 640, or 26 per cent.

Enrollment from the Middle West north from the Ohio (Illinois, Indiana, Michigan and Ohio being represented) —35.

Enrollment from beyond the Mississippi, including representation from Arkansas, California, Iowa, Missouri, Nebraska, Oklahoma, Oregon, Texas, and Wisconsin—32.

Enrollment from New England, including students from Maine, Vermont, Massachusetts, Rhode Island and Connecticut—25.

Foreign students (Cuba, Porto Rico, Canada, Japan)—5.

Largest Enrollment by States

North Carolina	550
Pennsylvania	499
West Virginia	204
Florida	197
South Carolina	186
Georgia	168
Virginia	97

Other states contributing more than forty students each, were Alabama, Kentucky, Maryland, Misissippi, New Jersey, New York, and Tennessee.

Seventy per cent of the student body came from south of Pennsylvania and the Ohio river; from Pennsylvania southward came ninety per cent; while more than fifty per cent came from North Carolina and its more immediate neighbors, Virginia, South Carolina, Georgia, Florida, and Tennessee.

The next two terms will run the attendance above 3000.

THE CAVE MAN CARES ONLY TO SAVE HIS OWN SKIN

There would seem some blind force ceaselessly working, essentially destructive and remorseless. It instinctively hates anything with the least tincture of progressiveness, of width of view. It is essentially the cave man spirit, which in the natural course of things came to its own when laws were suspended and public opinion was diverted entirely to the task of survival.—W. S. Armour.

Dear Jerry:

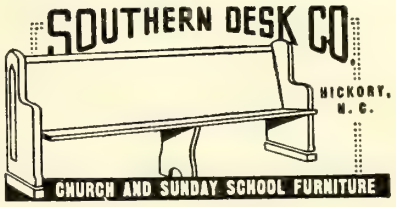
Thank your mother for the fruit cake. And don't tell her I ate it all at once. Headache and upset stomach the next morning didn't last long, because I took Bromo-Seltzer. It worked faster than anything else I've ever tried. Soothed my nerves, too. Left me feeling keener, more alert.

Y'rs, *Tom*





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VACATION CHURCH SCHOOLS

Rocky Mount District

Warrenton church school leaders are most enthusiastic over the success of their vacation school, which was held co-operatively with the Baptist church, with a total enrollment of 130.

To 22 junior boys and girls of First church, Rocky Mount, the country of Palestine and the Boy Jesus became living realities as they studied the Land Where Jesus Lived. A happy culmination of the week's work was when these juniors shared their experiences with other members of the church school at a church fellowship dinner. Miss Betty Lee Sanders, director, was assisted by Mrs. J. C. Stewart, superintendent, and other workers in the junior department.

From First church, Wilson, comes the encouraging note that this was one of their best and most constructive schools, but that "next year's school will be still bigger and better."

At Littleton, while the sessions lasted only a week, the activities reported suggest the possibilities of intensive work under the direction of capable leaders.

Clark Street church, Rocky Mount, reports happy and worth while experiences in their first school.

At Jackson 34 primary and junior children attended a two weeks' school, which was directed by Mrs. E. S. Bowers.

Wilmington District

So far Wilmington district leads in the number of schools held, reports having been received from Warsaw, Rose Hill, Jacksonville, Hallsboro, Fair Bluff, Cerro Gordo, Friendship, Kenansville, Faison and Grace, Trinity and Fifth Avenue, Wilmington. Who can estimate the results in more abundant living in the lives of the more than 600 pupils who attended these schools?

It is probable the little community of Rose Hill went "nature minded" as never before, as the various groups in the school there explored God's out of doors. Many and varied were the specimens collected for the primary group's "museum,' 'and most fruitful was this work, as through these and other activities there was developed a more vital relationship with the Father who has "given us richly all things to enjoy."

At Warsaw, where the emphasis centered in a study of "Our Church," and where the Short Course on Worship was also taught during the week, there was developed an appreciation for the church, music appreciation, and real experiences in worship on the part of both children and workers.

It is worth noting that district directors of the children's division have not only promoted vacation schools throughout their various district, but that each of them have assisted in one or more local schools as well.

Five district directors attended the observation school held at West Durham church during the time of the North Carolina pastors' school and have been able to put into immediate practice the suggestions gained at that time.

As wife of the presiding elder of the Elizabeth City district Mrs. Slaughter has been able to meet with a large number of workers, and to do an outstanding piece of vacation school work in that great district.

It has been the good fortune of the conference director of the children's division to have had the privilege of meeting with workers and children, and assisting in seven different vacation church schools during the summer.

The conference board staff will be happy to receive reports from other schools that are being held throughout the conference.

ROCKY MOUNT GROUP MEETINGS

Under the leadership of Mrs. J. C. Stewart, district director, and her group leaders children's workers meetings were held at Farmville, Macon and Nashville the week of July 25. In these meetings the workers came together at 4 o'clock for an informal discussion of common interests and problems, and there was opportunity also to engage in activities that could be put into immediate practice with children's groups.

At Farmville the meeting was in charge of Miss Betty Joyner, group leader of the Stantonsburg area. The opening devotional was conducted by Mrs. J. C. Wooten, conference superintendent of children's work for the woman's missionary society. Music, poetry and pictures for children and a discussion of missionary education in the children's division were the topics emphasized. A happy culmination of the meeting was the chicken salad supper which was served by the ladies of the Farmville church. Twenty-five workers were present, among them being the pastor of the Walstonburg church and the assistant pastor at Farmville.

At Macon the workers of the Littleton area came together for their second meeting, a former meeting having been held at Warrenton in May. Although Mrs. J. A. Dameron, the group leader, was away on her vacation, she had made all arrangements for the meeting, which was attended by workers from Warren Plains, Arcola, Littleton and Macon churches.

Here the workers made blue prints of ferns and Queen Anne's lace, mounted pictures, learned songs, and discussed their problems in a delightfully informal manner, closing with a picnic supper in the church parlors.

Mrs. L. D. Hayman, group leader, was in charge of the meeting at Nashville and led the opening devotional. Here, too, an informal procedure was followed, and the meeting concluded with a women of worship around the supper table, as workers sang together the "Thank You" song so beloved by primary children.

Mrs. Stewart and Mrs. Wade of the conference office assisted in these meetings.

GROUP MEETING AT EVANS' CHURCH

On July 18 Mrs. D. M. Sharpe, group leader for Hertford, Chowan, Edenton and Perquimans' charges, took advantage of a quarterly meeting occasion at Evans' church on Chowan charge to hold a group meeting for children's workers in that area.

After enjoying the 11 o'clock worship service, with a sermon by the presiding elder, Rev. Mr. Slaughter, and the delightful chicken dinner served by the ladies of Evans' church, the children's workers met under the great old trees on the church lawn to consider their work and how they might bring better things to pass in the lives of boys and girls.

As successful vacation church schools had recently been held at Hertford and in churches on Chowan charge, there was a happy sharing of the experiences in these schools. It was significant that the workers who had helped in these schools were most enthusiastic over the results in growth in Christian living, both on the part of children and teachers.

There was opportunity to discuss our literature; the use of pictures, Bible verses and songs; to consider missionary education of children; to learn a new song, and while no formal worship service was conducted there was the feeling that God must indeed be "very near" on such an occasion.

Workers were present from Hertford, Manteo and the churches on the Chowan charge.

Mrs. Slaughter, district director of Elizabeth City district, and Mrs. Wade from the conference office, were present and assisted in the meeting.

VACATION CHURCH SCHOOL AT EDENTON STREET

A vacation church school was held at Edenton Street church in Raleigh June 8-19, with approximately 100 children enrolled. With the primaries the unit, Learning About Our Church, was used with meaningful experiences for the children. Special interest was shown by the children in learning something about their own church.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

THE YOUNG PEOPLE'S ASSEMBLY

From all over western North Carolina 400 young people came to Junaluska for the annual meeting of the Young People's Organization, the Summer Assembly, a week of enriching good times. The building of the assembly programs cost much in effort and time, but the results, it is felt, more than justify all that the church could provide in perparation.

Purpose

The program was planned with the purpose of deepening spiritual living, aiding young people in the Christian way of personal living; of increasing awareness of the fact that we live in a social world which calls for cooperative rather than selfish living; of aiding in the development of attitudes of friendliness, co-operation and respect for neighbors and for other peoples and races; of instructing those who came in how better to lead young people in their own local churches.

Theme

For over three years the young people of most of the Protestant denominations of North America, including our own, have been working together under the impeling thought of "Christian Youth Building a New World." Under conviction that the inescapable prerequisite for a Christian social order is complete personal surrender to our Lord on the part of those who would build for him, the assembly theme last summer was "Follow Me." With that thought still central, it was sought to answer the call this year using the theme "In My Name—Build."

Opening Service

The first session of the assembly was a service led by the officers of the organization. The call to worship was given by Gilbert Lawrence, the scripture read by Horace Buckner, prayer led by Robert Stamey, a poem read by Grace Martin, and the president's message, "In My Name—Build," by Ruth Bowman.

Morning Devotions

Every morning at 7 the day began right with a brief devotional period, the group meeting on the steps of the educational building overlooking the lake, which reflected the colors of the early sun in its satiny surface. Miss Idalene Gulledge had charge of these devotions. Mimeographed sheets carrying the service added to the smoothnes of it; many said that this early devotional was one of the most meaningful of the assembly experiences.

Classes

There were 14 classes to choose from—and from the list you will see how choosing was difficult. There were The Pupil (a study of people and how learning takes place; Worship in the Small Church; The Meaning of the Christian Religion; A Methodist and His Church; Japan: Key to the East; Living as Christians with Other Races; The Life of Christ; Administering the Union; Alcohol and Ourselves; Evangelism and Church Relationship; Missions and World Friendship; Citizenship and Community Service; and Administering Young People's Work in the Small Church.

Instructors

The assembly was especially fortunate this year in securing very excellent instructors. Rev. Walter Towner, Rev. C. S. Kirkpatrick, Rev. N. Snede Ogburn, Rev. W. Arthur Kale, Rev. Fletcher Nelson, Rev. C. C. Herbert, Jr., Mrs. John F. Kirk, Mrs. Frank Spruill, Rev. M. Teague Hipps, Rev. Reid Wall, Rev. L. F. Tuttle, Rev. Luther A. Bennett, Rev. Walter Lee Lanier, and Miss Clarice Bowman constituted the faculty. From student reports the selections were wise.

Hobby Horses

"Get a Hobby and Ride It!" This attractive poster met the eyes of the young folks. And when the hobbies were presented the group had a hard time deciding among them. One of the finest improvements in our assembly schedule has been the addition of Interest Groups in the afternoons. Someone has said that an interesting person is an interested person. Certainly to live abundantly one must know how to live joyfully, able to turn one's energies into useful channels. Interest groups are not only for the deepening of fixed hobbies, but for the broadening of life by the development of new angles.

Mr. W. F. Elliott had a real telescope at the Lake. He took amateur starologists on trips through the heavens.

Rev. Reid Wall and Robert Stamey, active participants in the Peace Action Campaign, led a group who wished to study war and peace. This group met at various places ,once going up on a high mountain.

Frank Moore had a large group interested in hiking with eyes open to the beautiful and unusual in nateur.

Miss Idalene Gulledge, whose chief hobby is inspirational poetry, led a group in this, and the sharing of choice goems proved more than thrilling.

Rev. Frank Smathers conducted an extended tour of the neighboring country, a special feature being a visit to the Champion Fiber Company in Canton, during wrich the whole proces of converting wood pulp into paper was observed. Those going gained a lasting appreciation of paper.

Miss Elizabeth Myers instructed amateur kodakers, and the results were amazingly beautiful views of the mountains and lake.

James Underwood umpired athletics of various sorts in the afternoons.

A jolly time indeed was had by those choosing to play folk games with Mrs. D. D. Holt and Mrs. C. C. Herbert. One who has not enjoyed folk music has missed much. Many young and old are beginning to appreciate the values of folk dances and songs.

Grace Martin and Mary Drum led a group in poster making, keeping the assembly posted all the while.

Social Hour

Every evening after platform hour there was a boat ride on the Cherokee, one-fourth of the crowd going each evening. There were folk games and songs in the auditorium, and one evening a lantern hike to the point, where there was a story tellers' convention and general sing.

Platform

Tuesday and Wednesday evenings Dr. G. Ray Jordan spoke at the platform hour. It was remarked that if the assembly had provided nothing else, the trip wuold have been worth it, to hear these stirring messages.

Friday evening at the consecration and communion service Rev. W. A. Rollins of Waynesville addressed the group. At this service the stage was lighted with an arrangement of tall white candles, against a background of evergreens. The air was one of holiness. Rev. Mr. Towner conducted the installation service for the newly elected officers, and Bishop Paul B. Kern led the communion.

New Officers

Officers elected for the new year are Robert Stamey, president; Dorothy Clay, vice president; Grace Martin, secretary; Billy Burke, treasurer, and Dora Newton, superintendent.

Banquet

The banquet is an anticipated annual affair. Mrs. D. D. Holt had charge of this, and in keeping with the "building" theme, it was a re-creative banquet. The program had a skyscraper design on the cover. The cafeteria was uniquely decorated with structures made from various kinds of building blocks and tinker toys. Ruth Bowman presided as toastmistress. Mrs. C. C. the beautiful and unusual in nature. Herbert led informal singing. Between the main course and desert each person made someting from a piece of chewing gum. There were many queer animals! While the tables were being cleared each one dressed an ice cream spoon, using materials at hand. Rev. L. F. Tuttle spoke on Riding Hobby Horses; Prof. Walter Vassar sang a group of songs; Rev. W. A. Kale spoke on The Chambered Nautilus; Billy Burke gave piano selection; Mr. Towner spoke on Creating a New World.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

MONEY MATTERS

The statement, "You orphanage men are the biggest beggars in the world," has been heard by this scribe so many times that it is not news to him. In all probability it is not news to the readers of this page. This scribe is not familiar with all the beggars in the world and if he were he would hardly be in position to judge as to their ability to beg. He does plead guilty to being a big beggar. The cause he is charged by his governing board to carry along calls for two outstanding responsibilities: Adequate finances and proper service to orphan children. The work we are trying to do cannot rely entirely on prayer and hope. It must have means and money. We are going on the assumption that our real friends will not object to our calling attention to the fact that money matters at the Children's Home are at a low ebb. The supply of children is increasing and the service we are rendering them is enlarging.

LESS THAN TEN

It is less than ten weeks till the opening of the forty-seventh annual session of the Western North Carolina conference, to be called to order by Bishop Kern for the second consecutive time in First Methodist church, Salisbury. A great deal must be done in these ten weeks in securing funds to balance budgets and to earn the plaudit, "Well done, thou good and faithful servant." At this writing the Children's Home is over $3000 behind the receipts having come to us at a corresponding date last year. We do most earnestly hope that all the brethren will see to it that their ten per cent apportionment is paid in full. We do not believe for a single moment that any charge will fail to do its duty to the Children's Home because of the fact that conference rating and official standing are not dependent upon what is done about the Children's Home apportionment.

LESS TALK, MORE WORK

This scribe has been repeatedly invited to fill pulpits this summer because of the vacations of the pastors, giving them an opportunity to get away from their arduous duties for awhile. He has been unable to accept these invitations because of the heavy work involved in directing the operations of the Children's Home. Quite as many duties fall upon the superintendent on Sunday as any other day. The children's religious inclinations must be looked after and our friends' visits and inquiries must be met. We are working on the assumption that the Children's Home management needs less talk and more work.

OUT OF TUNE

Our singing class is now out of tune. We do not yet have a successor to Miss Mary Bell, resigned, who can begin the process of tuning up. We have so many applications and inquiries as to require quite a long time for proper investigation and evaluation. We certainly have no dearth of good material for selecting our next music teacher and singing class director. We are heading towards less instrumental music and more public school music.



They are having happy times

FIVE MAREES

You have doubtless heard of Sweet Marie. The Children's Home has five sweet Marees. Their picture is herewith presented. All five of these sisters, full orphans, went away on a vacation last week. Mrs. J. E. Williams of Leaksville took Sarah Kate, Minnie Lee and Ida Mae, the three larger girls on the back line, to visit her and other friends in Leaksville. Mr. and Mrs. W. A. Beckerdite of the Midway community in Davidson county took Blanche and Bernice, the two little girls in the front row, to their home for their vacation. So the Marees will have much to tell us when they return. Sarah Kate is sponsored by the Paul J. Kiker class of First church, Wadesboro. Minnie Lee and Ida Mae are sponsored by the missionary society of First church, Leaksville. Blanche claims as her "ladies" the Wesley Elder Bible class of First church, Charlotte. Bernice is sponsored by the Young Woman's class of Sedge Garden church, near Winston-Salem.

PUTTING ON A SHOW

Mrs. W. B. Richardson's children, Reidsville, claim Thomas Horney, a little eight-year-old youngster, as "their boy." Mrs. Richardson recently took Thomas to her home for his vacation. Writing about a little open-air entertainment, she says: "You must know about the show the children had tonight for Thomas Horney. All the kids in the neighborhood helped—some sold tickets in advance, others served as ushers, still others borrowed lawn furniture, some were in the cast and all were boosters. It was given in our front yard with an admission charge of one cent. There were about 45 in the audience with at least half of them adults. Although the admission was little the box receipts amounted to nearly $2, due to the generous friends. All the money went to our little guest. And was young Horney pleased! We are delighted with the boy. He is so well behaved and has such lovely manners. How do you do it?"

HE LIKES R. G.

The following letter has just been received from Fred Parton who is away on his first trip since coming to the Children's Home five years ago. Fred is visiting R. G. Cheatwood near Elkin. Listen to him write: "I'm glad I'm here. I like R. G. I like R. G.'s horse. I haven't been in the creek yet. I have a stone bruise on my foot and I'm afraid to go in the water till it is well. I have been to town two times. I go with them to milk and like the milk cows. I like to go to the show. We have been one time and are going again. R. G. and I went to Sunday school. I want to stay here two weeks."

EXTRA! EXTRA!

We are actually canning some today. The recent showers and the decrease in the number of our family, due to vacations, has enabled us to have a surplus of choice tomatoes. So Mr. Booze, our truck farmer, has asked for a number of girls to come up for the afternoon and help him can this commodity. Last summer we canned about 2000 gallons of tomatoes and these were not nearly enough to take us through the winter. Our canning supply will be greatly depleted this year.

A CONCRETE EXAMPLE

A boy deals in the concrete, not in the abstract. At least our boys deal in the concrete. Saturday the workmen placed a nice concrete walk leading to the new Norfleet building. Word was put out that the concrete was soft and should not be trampled upon. This suggestion was too much for the boys. They had to place their feet upon it to see what impression they could make. No soft concrete should ever be left unguarded when a group of boys are around.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

Quite a number of friends have recently sent the Orphanage nice collections of Octagon soap coupons, for which I am deeply grateful.

* * * *

Rev. L. R. Ashmore, pastor Aurora charge, has finished paying his Orphanage apportionment in full for this conference year. I congratulate Brother Ashmore and Aurora charge upon their success in paying their Orphanage apportionment this early in the year.

* * * *

I trust that our host of friends throughout the conference will bear in mind that it is costing us two hundred ($200) dollars each day to meet our operating expenses. Checks are always welcomed particularly at this "lean" season of the year.

* * * *

It is with real joy and pleasure that I take this opportunity to thank the many kind and loyal friends who have made the Methodist Orphanage possible. This home takes in hundreds of homeless children and gives them advantages that they would never have received otherwise. I, myself, was taken in this home when I was eight years old. My father died leaving four small, helpless children. The Orphanage came to the rescue, received three members of my family and has provided a good home for us ever since. I know all this would have been impossible without your generous support.

As the time draws near for my departure from this home, I look back through the years I have lived here and realize my greatest happiness was made possible by the Belle Bennett class of Red Oak, who have sent me two lovely boxes of clothes each year. To you, I extend my greatest appreciation.

I also thank Ambassador Josephus Daniels, who has made our Christmas so much brighter and happier by being our Santa Claus.

And to the doctors of Raleigh, who have contributed so much for our health and welfare, I thank for their many faithful services.

I only wish I could call each person individually and thank him or her for carrying on this wonderful work which has been so beneficial to us. Although I can't call you individually I do thank each and every one of you, and I hope some day you may receive your deserved reward. Helene Jones.

* * * *

In just a few more days I shall turn the last leaf in my books of days at this beloved home. Of course I shall hate to part with all the many friends, advisors and teachers which I have here at this lovely home up on a hill among the trees. Can't you imagine what a tightening of the heart I have when I think of this farewell? I have lived here ten happy years and I do not regret one of them; instead I wish that I had that many more to live over here at this home.

I hope to make a success of my chosen vocation, are, and I want to thank Mrs. J .C. Ferguson for the splendid start she has given me in this, my chosen work. I know that she will be rewarded in another land for her kindness in teaching me.

I wish to thank Mr. Barnes, who has been a father to me and who has made a splendid success of being a father to hundreds of fatherless children. His lovable nature and deep understanding make him dear to each of us.

Next I wish to direct my kindest thoughts and deepest appreciation to Mrs. J. C. Ipock and her class in New Bern, who have made me so happy by providing me with beautiful and serviceable clothes twice each year. I shall never be able to thank these kind friends enough, and also the other classes who have clothed me.

Lastly, I wish to thank each member of this conference who has helped make such a wonderful home for me and hundreds of other orphaned children. I assure you that now as I depart I realize the value of your sacrifices in order to make us so plentifully provided for and my deepest appreciation goes out to you. I not only thank you for myself but every other child here, I am sure, join me in these thoughts. Bessie Sandlin.

AFTER ALL, JUDGES ARE ONLY PEOPLE

How amazing it is that in the midst of controversies on every conceivable subject, one would expect unanimity of opinion upon difficult legal questions. . . . The history of scholarship is a record of disagreements. And when we deal with questions relating to principles of law and their application, we do not suddenly rise to a stratosphere of icy certainty. . . . In the highest ranges of thought, in theology, philosophy, and science, we find differences of view on the part of the most distinguished experts—theologians, philosophers and scientists.—Chief Justice Charles Evans Hughes.

Laws are not masters, but servants, and he rules them who obeys them.
—Beecher.

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GEORGE V, King and Emperor
EDWARD VIII, Prince and Sovereign

■ ■

England's Best Loved Monarch and the Most Popular Prince Since the Days of King Arthur . . . . .

George V was regarded with affection and esteem by millions and millions. Edward VIII as Prince of Wales made friends wherever he went, which was all over the globe. And nowhere did he establish himself more firmly in the minds and in the hearts of people than in the United States.

Fortunately for posterity, the eye of the camera saw and recorded scenes in the reign of King George and the diversified career of the Prince of Wales. The 31 illustrations alone tell a story that will be of interest for all time.

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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

"King's Daughter!
Would'st thou be all fair,
Without—within—
Peerless and beautiful,
A very queen?

Know then—
Not as men build unto the Silent One,
With clang and clamor,
Traffic of rude voices,
Clink of steel on stone,
And din of hammer—
Not so the temple of thy grace is reared.
Put—in the inmost shrine
Must thou begin,
And build with care
A Holy Place,
A place unseen,
Each stone a prayer.
Then, having built,
Thy shrine sweep bare
Of self and sin,
And all that might be mean;
And, with endeavor,
Watching ever, praying ever,
Keep it fragrant—sweet and clean:
So, by God's grace, it be fit place—
His Christ shall enter and shall dwell therein.
Not as in earthly fame—where chase
Of steel on stone may strive to win
Some outward grace—
Thy temple face is chiseled from within."

GUEST MEETING AT JARVIS MEMORIAL

The guest meeting of the auxiliary of Jarvis Memorial missionary society is always looked forward to with great pleasure and the one held in the church on Monday, June 8, was no exception.

After the assembly of a goodly number the president, Mrs. Closs Hearne, opened the meeting promptly at four o'clock by leading the devotional. A lovely solo by Mrs. Helene Kirkpatrick followed.

Guest speakers were our own Mrs. Gertie Matthews, district secretary of the New Bern district, and Mrs. Rees, wife of Rev. E. J. Rees, minister of the Washington M. E. church. The former spoke impressively and inspiringly along missionary lines. The latter challenged us with the call of the Holy Spirit in complete surrender to his will. Both addresses were greatly enjoyed.

Another welcome guest was Miss Lucile Legget from the Methodist Orphanage at Raleigh, now a graduate from that institution. Our auxiliary has clothed Lucile ever since she was four years of age. To prove our interest in her she was presented with a tourist traveling bag as a graduating present. Her response of appreciation was most touching.

At the close of the meeting a social hour held in the Mollie Brown room of the church was very much enjoyed by all.

Mrs. Wiley Brown.

SPIRITUAL LIFE MESSAGE

The motto of our spiritual life group is: "Out of Self, Into Christ."

Our prayer: "God make us beautiful from within."

There are many objectives, but one of the most important is prayer. We know God is a rewarder of them that diligently seek him, and prayer is the opening of the heart to God. In Mark 11:24—"Whatsoever things ye desire when ye pray, believe ye receive them and ye shall have them."

What is our desire? Is it for a deeper spiritual awakening in our own lives, in every life of the missionary society and the church that through us souls may be brought into the kingdom? For, after all, isn't that our mission?

Do we keep the "morning watch"? Are we being shut in with God in the early morning, letting him speak to us that we may have his presence, his guidance through the day? If we will meet him in the morning before our lives have become contaminated by distracting thoughts; if we will "be still and know that God is God," practice his presence, we will be better prepared for the trials, temptations and difficulties, and each one will be a stepping stone to higher things; joy bells will be ringing in our souls.

Wesley has said, "The busier the day the more time he spent in prayer."

"I think I know the secret
Learned from many a troubled way:
You must find God in the morning
If you want him through the day."

Gordon has so beautifully described a night Jesus spent in prayer. Before choosing his disciples, I quote: "As he prayed, listened and talked without words daylight gradually grew into twilight; the darkness below and the blueness above deepened and the stilling calm of God wrapped all nature around and hushed his heart into a deeper peace; in the fascination of his Father's presence he was lost to the flight of time, but prayed on and on until the streaks of dawn crept up the east, and the face of all Palestine was kissed by the sun of a new day."

There is a great work for us as spiritual life group members; we should be about our Master's business, leading the lost to Christ, going in the byways and hedges, giving the ministry of cheerfulness to those who are sick, in prison, and those who think no one cares. Let's not keep our alabaster boxes of love and tenderness until our friends are gone, but break them now that their lives may be sweetened, brightened and refreshed.

I quote Francis Havergal's beautiful hymn in closing:

"Master, speak, thy servant heareth,
Waiting for thy gracious word,
Longing for thy voice that cheereth;
Master, let it now be heard.
I am listening, Lord, for thee,
What hast thou to say to me?"

"Master, speak, though last and lowest,
Let me not unheard depart;
Master, speak, for O thou knowest
All the longings of my heart.
I am listening, Lord, for thee,
What hast thou to say to me?"

Miss Lill Wilson.

The Sue D. Swindell auxiliary and the Mamie Webb auxiliary of Queen Street Methodist church, Kinston, united in a campaign to secure subscriptions to Holland's Magazine this spring. Each member was held responsible for a given number of subscriptions and a minimum total of $100 was set as the amount to be raised. The amount was exceeded, and at the conclusion of the campaign Mrs. R. B. Hooker, president of the Mamie Webb auxiliary, received an air mail special delivery from the circulation manager of Holland's congratulating the societies in Kinston on winning a special prize of two round trip tickets to the Texas Centennial with Pullman tickets and $200 expense money. Instead of a cash commission the Kinston auxiliaries chose to accept table silver for the church kitchen, and earned 300 silver plated table knives, forks and spoons, bearing the name of the church. The winning of the extra award came as a complete surprise, and as the circulation manager of Holland's Magazine was kind enough to allow the winners to choose cash instead of the tickets, the treasuries of the two auxiliaries are enriched to the extent of slightly over $348. This, in addition to the flat silver earned as commission, makes a remuneration that the Methodist women of Kinston consider most generous for comparatively little effort.

Mrs. Richard P. Moss.

In that touching story, not the less impressive because so familiar to us, we see the aged apostle (St. John) borne in the arms of his disciples into the Ephesian assembly, and there repeating over and over again the same saying, "Little children, love one another"; till, when asked why he said this and nothing else, he replied in those well-known words, fit indeed to to be the farewell speech of the Beloved Disciple, "Because this is our Lord's command, and if you fulfill this nothing else is needed."—Dean Stanley.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

MEETING GOD IN THE MORNING

"I met God in the morning,
When the day was at its best,
And his presence came like sunrise,
Like glory in my breast.

All day long the presence lingered,
All day long he stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive
them
Brought to us a peace and rest.

Then I thought of other mornings
With a keen remorse of mind,
When I, too, had loosed the mooring,
With the presence left behind.

So I think I know the secret,
Learned from many a troubled way;
You must seek God in the morning
If you want him through the day."

—Author Unknown.

A TRIBUTE WORTHILY BESTOWED

In the World Outlook for August, 1936, on the page of Personals, we find a pretty tribute to our conference superintendent of literature and publicity, Mrs. A. L. Thompson of Greensboro ,and being most appreciative ourselves of the splendid work that Mrs. Thompson is doing we want to pass on to our readers these words of appreciation from the editor of the Outlook —a tribute well deserved:

"Mrs. A. L. Thompson of Greensboro, North Carolina, is one of the very best conference superintendents of literature and publicity. Always depreciative of the best of her work, she is always determined and optimistic for the future, and is ever 'cultivating the ground to get a better yield in our next campaign.' See what she has done: So well did she lead her forces last year the Western North Carolina conference took a big jump forward in World Outlook subscriptions, winning the prize for the whole church, and now she has gone forward again this year, so that for the two campaigns, the second ending May 20 this year, the Western North Carolina has advanced 1000 subscribers, lacking only three. World Outlook says 'Bravo! Bravo!' and if there was anything better we could think of, we would say that."

CHRISTIAN SOCIAL RELATIONS WORK

Mrs. L. E. Brown, conference superintendent of Christian social relations, has forwarded to us the following splendid report from Mrs. P. A. Hayes, superintendent of Christian social retions at West Market Street church, Greensboro, telling of the work that has been accomplished by the women of that church, headed by the C. S. R. committee.

"This group," says Mrs. Hayes, "is composed of 19 women, with a superintendent who has charge of the Red Cross work, another in charge of the work at the jail, and 16 others (one from each circle). The work is divided into five classifications: Rural development, Christian Citizenship and Law Observance, Industrial Relations, Interracial Co-operation and International Relations and World Peace. Each of these divisions has a chairman who reads all the material available and passes it on to others of her committee. At our quarterly meetings these chairmen report the work that they have done, aided by their committees.

With rural development, we have attended zone meetings and tried to get in touch with the women of the rural churches. Books and magazines have been collected and distributed. Mission study books have been given to one society by another society finishing with them. Many times the rural churches have been aided financially by our church people.

The committee on Christian Citizenship and Law Observance works for law enforcement in community and state, helps enforce sanitary, health, educational and moral ordinances of the city. Keeps watch upon forthcoming legislation and tries to influence people to vote, especially women. Many members belong to the W. C. T. U. and help with temperance and prohibition. Also protests have been signed and sent in against lynching.

The Industrial Relations committee is concerned with those who work and try to see that they are not overworked and underpaid. They work with the Y. W. C. A. in this. Although North Carolina failed to ratify the child labor amendment, it is hoped enough states will do so to make it a national law. This state stands in urgent need of this legislation.

Our interracial work is mostly with the negroes of our community. There is a small but effective committee in our city composed of both colored and white which meets for the discussion of problems which present themselves. Some of the things recently brought before the committee were: cleanliness of the bus station, suitable recreation parks, a needed welfare worker, more space in the Guilford County Sanatorium for tubercular patients.

International relations and world peace is before the world today more than any of the other four lines of work. There is a committee in our city, composed of both men and women, which meets several times a year. All of our colleges seem to be doing intensive work along this line and our hope lies with them, but we must work also.

This summer many speakers have been sent out by the National to all parts of the U. S. in the interest of peace. One of our local girls has been doing this, and the work is made possible by the sale of peace bonds, which may be purchased from $1 up to $100. Thirty per cent of the amount goes to the purchaser in the form of a monthly pamphlet called Peace Action; 40 per cent to any local organization working for peace, and 40 per cent to the National for salaries and expenses of speakers. Each article has its Red Cross representative and much work is being done in connection therewith, such as making garments, bandages, surgical dressings, etc. One circle has given 54 hours to this work and during the first five months of the year our church excelled any other organization in the city in number of hours.

Then there is the work done at the jail. Each Sunday morning for 15 years the committee of three ladies has visited the jail, held service with the prisoners, singing with them and talking to them individually, oftentimes carrying flowers and magazines.

Each circle has its charity project and a small collection is given the chairman with which to carry on this work. Wonderful have been the achievements in this department of the work, and hundreds of calls have been made to the needy, the sick and sorrowing, the helpless and the shut-ins."

(We congratulate the Christian Social Relations department of West Market on the splendid work they are doing.—Editor).

DO YOU KNOW HIM?

Charles Lamb, in talking to a friend one day, said "I dislike Mr. So and So very much."

"Do you know him?" asked his friend.

"No," replied Charles Lamb.

"Well, if you knew him you would like him, for he is a splendid young man. I should like to bring you two together."

"No," said Charles Lamb, "I don't want to know him, for if I did, I'm sure I would like him."

To what extent does this typify our attitude toward people of other races? Do we know the finest types among them? Do we want to know them?

Race prejudice is not limited to any one race nor to any one country. It is world wide, but is very tense in certain parts of America; in the east it is against the Jew and Italian; in the south, the negro, the southwest the Mexican, and the west, the Orientals.

Sunday School Lesson

AUGUST 16

By Prof. Rollin H. Walker

Sowing and Reaping

Scripture—Galatians 6:1-10

On the face of it Paul's letter to the Galatians contains a flat contradiction. The first part of it argues with fiery intensity against the idea that obedience to law is necessary for salvation, and the second part insists that we are under the reign of law, and whatsoever a man soweth that shall he also reap. But when we come to look into it we find that in the first part Paul is opposing the idea that a man, by crowding himself into the straitjacket of Jewish ritual and rule, can work himself up into the condition where God must acknowledge that he earns salvation; whereas in the second part he is stressing the fact that, unless a man responds to God's love and mercy by grateful love and service, the laws of nature will render him a moral paralytic (Matthew 22:13).

You cannot earn the love of God, says Paul; it is infinite and free, you only need to accept it. But if you despise it, take heed lest, instead of transfiguring you its blazing glory burns your weak, inadequate eyes out (John 12:40).

The Christian's Assumption

The Christian conception of salvation is all centered around Jesus and his cross. To be a Christian is to embark on the adventure of assuming by word and deed that God is as good and as eager to forgive as Jesus was to receive publicans and sinners into his friendship. Hence being a Christian is to glow with gratitude (Romans 12). This gratitude is to be expressed by a bold confession of Christ and helpful service to our fellow men. We are to cast off the yoke of a hard man-made religion in order to get under the load of our brother's sin and woe. Bear ye one another's burdens, says Paul, and so fulfill the new law which Christ gives in place of the galling yoke of the rabbis (Matthew 11:28-30).

If a man be overtaken in any trespass, says Paul, ye which are spiritual restore such an one in a spirit of gentleness, looking to thyself lest thou also be tempted. When you serve as a moral physician be very loving and sympathetic, with the thought in mind that you, yourself, are liable to become a fretful patient in need of tender care. Remember that you weigh only as much as you can lift. If a man thinks himself to be something, says Paul, when he does not count in the field of social service, he deceives himself. Put your Christian character to this test: How efficient am I in attracting wayward men back into the paths of righteousness? How many sad eyes take on a shine through my ministry? If you can pass that examination you will not need to flatter your pride by dwelling on the failures of other men (Luke 18:9-14), or boast yourself like a college freshman who struts about because he has been taken into the best fraternity. The true test of the Christian is always unselfish sharing.

Let him that is taught in the word communicate unto him that teacheth in all good things. If a man comes to you in the name of Christ and communicates to you any new insight into his gospel, be sure to show your gratitude by generously sharing with him anything you have. If one receives fruit from the tree of life at the hands of his brother, says Paul, the least he can do is to share with him the fruit from his apple tree.

Be not deceived, says Paul, the stingy man will reap a bad harvest, and the generous man will become more and more alive with an unkillable vitality. Hence, in spite of the ingratitude of men, and the constant demands upon our generosity, let us hold out in our liberality to the end, for in time we will see abundant good results in the lives of others, and reap a rich harvest for ourselves.

Let this be the slogan, then, says Paul. Our obligation is gauged by our opportunity. Let us seize every chance to do good with eager zest, and especially our opportunities to help the brotherhood, for it is through them that the looked-for kingdom of God is to come.

A Temperance Teaching

This lesson is set apart as a temperance lesson. Paul's words on sowing and reaping are especially directed against stinginess with the ministers of Christ. But the passage is nevertheless appropriate, for it is the love of money more than the love of liquor that brings about the harvest of death which the country is reaping from the whiskey traffic. If merchants were not afraid of losing a little business by coming out boldly against the saloon, if the advertising firms were not willing to sell their souls to make pictures that render the various brands of whiskey attractive, if our newspapers were not far more anxious for liquor advertising than for the good of the country, the cursed traffic would soon be swept off the earth.

And let no man who favors the liquor traffic for financial gain imagine that he will not sink in as deep a hell as the drunkard. Indeed according to Jesus there is far more hope for the poor, weak victim of this traffic than there is for the privileged respectables who reap its financial rewards. Jesus says to them, as to the Pharisees of old, "The publicans and the harlots go into the kingdom of God before you." —Northern Advocate.

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Children's Storyland



JOSEPHINE WILL TAKE NO ORDERS

By Emogene Horton

Josephine's face was flushing and her eyes were snapping angrily as she turned to Marjorie after Ellen started homeward.

"Who is Ellen Simonds, anyway," she demanded with considerable asperity, "that she should set herself up to give orders to you and me?"

"Why," Marjorie answered gently, "Ellen is our class president, and a good one, too. She puts a lot of work into it, and she is trying to make plans to give each one of us something special to do."

"Class president nothing!" Josephine could restrain herself no longer. "I don't like so many distinctions. It isn't democratic. There's too much of it everywhere, and it will make slaves of us if it isn't stopped. I say, let each girl decide for herself what she will do. Then she won't be a more tool in somebody else's hands.

Marjorie sat silent for a little while, and then she spoke musingly, "Were you at the symphony concert last evening, Jo? I didn't see you anywhere."

"I guess I was!" Josephine was too excited to wonder at the sudden change of subject. "I sat right up in the corner of the first balcony, where I could watch Doctor Conrad direct the orchestra. I do that every time I can. I think it's perfectly thrilling! It seems as if the orchestra was some splendid organ, with every musician a key, under the perfect control of Doctor Conrad. But they aren't keys, though. Every one is a life, a soul, responding gloriously and willingly to the inspiration of Doctor Conrad's baton."

Marjorie smiled. "It isn't democratic, though," she said quietly.

"Democratic!" Josephine fairly shouted. "What has that got to do with the playing of the orchestra?"

"Why, it's like this, Jo: when those fine musicians allow Doctor Conrad to direct their playing and dictate their expression of the symphony they are playing, they lose their independent manner and become mere slaves of the baton. I say, let each player be independent. Let the trombones play loud or soft; let the cymbals clang against the harp, let the tuba roar against the cello; let the bassoons—"

"Oh, horrors, Marjorie!" Josephine actually stopped her ears to shut out the imaginary pandemonium. "Why, the players all know the symphony will be a discordant failure without an inspiring conductor. They want to be directed. They couldn't play with any enthusiasm unless they knew that their conductor was working with them to make the orchestra, as you said, one glorious instrument of many keys."

A sudden idea seemed to strike Josephine. "Oh, I see," she said, "what you are driving at. You think the class—"

"Yes, I think our class is, in some ways, like the orchestra. We have ourselves chosen Ellen Simonds to be our leader. It is nonsense to say that we become slaves by trying to do what she wants us to do. Ellen is putting hard work into her leadership. She is studying the class and trying to find out what each one of us can do best.

"When you talk about being independent, Josephine, you act like a player in the orchestra who should declare that he meant to be independent and proposed to stand up and blow his trumpet whenever he pleased. And that isn't all, Jo." "Marjorie's eyes were gleaming now. "This habit of obeying our rightful leaders now is going to prepare us for the great national symphony of law and order and good citizenship by and by."

"H'm," mused Josephine, "I never thought of it in that way before." Then, almost unconsciously, she lifted an imaginary violin in her hand and drew an unseen bow across it. "I'll try to play my part," she said earnestly.—Selected.

THE BOY WITH A GUN

By Maude Wood Henry

The roving boy who has a gun is just
a thoughtless lad—
I'm positive that in his heart he isn't
really bad;
He loves to shoot, but I feel sure that
it has not occurred
To him that it's a cruel sport to hunt
a little bird;
A little feathered mother bird, mayhap, with younglings near,
Her heart abrim with love and pride
because they are so dear;
I can't believe the boy who kills a bird
has e'er been taught
The sadness of his wanton deed or
gives it conscious thought;
He has a gun and so he goes about
among the trees
A-popping blithely right and left at
anything he sees.
If some one gave that lad a talk and
showed the little nest,
Took up the tiny mother with the stilled and bleeding breast
And pointed out the reason why such
deeds should not be done,
I think that almost any boy would
nevermore raise his gun
To aim at any helpless bird that does
its best to give
The world a bit of happiness—he'd
want to let it live.

—Our Dumb Animals.

FIGURES DON'T LIE

"Some of us, like the lazy man, may have asked, How many days of the year must I work? But few of us have arrived at the lazy man's answer, which is supplied by Cokesbury Pi. He reasoned: 'There are 365 days in the year; eight hours a day, or one-third of the time, I sleep. Therefore I must save 122 days, one one-third of 365 days, for sleep. That leaves me 243 days for work. I ought to play eight hours a day, or a third of the time. Again subtracting 122 days for play, I have 121 days for work. Then there are 52 Sundays, that leaves 69 days for work. I am entitled to a half-day off on Saturday; one half of 52 equals 26, and that leaves me 43 days for work. I have an hour for lunch every day; that would amout to about 26 days for eating lunch. That leaves me 17 days for work. Every honest, self-respecting, hard-working citizen ought to have a two weeks' vacation; 14 days for vacation. That leaves me three days for work, and with a holiday for thanksgiving and Christmas, I have one day left for work and that's Labor Day'?"

All Indications

Four-year-old Bobby was stroking his cat before the fire in perfect content. The cat, also happy, began to purr loudly. Bobby gazed at her for a while, then suddenly seized her by the tail and dragged her roughly away from the hearth. His mother said:

"You must not hurt your kitty, Bobby."

"I'm not," said Bobby, "but I've got to get her away from the fire. She's beginning to boil."—Clipped.

Dorothy, attending the Episcopal church for the first time, was surprised to see the people about her kneel suddenly. She asked her mother why they knelt, and was told:

"Hush! They are going to say their prayers."

"What!" she inquired, "with all their clothes on?"—Ex.

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636 S. Green Street, Winston-Salem, N. C.

August 3-16—Mendon, Ohio.
August 18-23—Balls Creek Camp, N .C.
August 28-September 6—Salem, Va.
Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

August

Elizabeth City, First Church, 11 16
Perquimans, New Hope, 3:30 16
Washington, First Church, 11 23
Bath, Wares, 3:30 23

September

North Gates, Savages, 11 and 1 5
Murfreesboro, 11 6
North Gates, Savages, 3 6
South Camden, Sign Pine, 7:30 6
South Mills, Trinity, 11 and 1 12
Gates, Zion, 11 13
South Mills, Trinity, 7:30 13
Perquimans, Oak Grove, 11 and 1 19
Dare, East Lake, 11 20
Manteo, 7:30 20
Pasquotank, Union, 11 and 1 25
Kennekeet, Avon, 11 27
Hatteras, 3:30 and 7:30 27
Wanchese, 7:30 30

October

Windsor, White Oak, 11 and 1 3
Windsor, White Oak, 11 4
Aulander, Ebeneza, 3 4
Williamston, 7:30 4
Hertford, 7:30 7
Ahoskie, Powellsville, 11 and 1 9
Kitty Hawk, 11 11
Currituck-Moyock, Sharon, 7:30 11
City Road, 7:30 14
Chowan, Center Hill, 11 and 1 17
Chowan, Center Hill, 11 18
Edenton, 7:30 18
First Church, Elizabeth City, 7:30 21
Plymouth, 11 25
Roper, Pleasant Grove, 3 25
Columbia, 7:30 25
Belhaven, 7:30 28
Fairfield, 7:30 30
Stumpy Point, 7:30 31

November

Mattamuskeet, Amity, 11 1
Swan Quarter, Providence, 7:30 1
Moyock-Currituck, Moyock, 11 8
Dare, Mann's Harbor, 7:30 8
Bath, 11 15
First Church, Washington, 7:30 15

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

August

Parkton, Marvin, 11 30
Maxton, 8 30

September

Piedmont, Pee Dee, 11 6
St. John-Gibson, St. Johns, 3 6
Roberdel, Steel's Mills, 8 6
Biscoe, 8 9
Stedman, Bethabara, 3 13

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
THIRD ROUND

August

Grimesland, Wharton's, 11 16
Vanceboro, Chapman's, 3:30 16
Goldsboro Ct., Salem, 11 21
Goldsboro, St. Paul, 8 21
Morehead City, 11 23
Atlantic, Sea Level, 3:30 23
Beaufort, 8 26
Mt. Olive-Claypso, Calypso, 8 28
Mt. Olive Ct., Bethel, 11 29
Fremont, Yelverton, 11 30
Pikeville, Mt. Carmel, 3:30 30

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

August

Princeton, Micro, 11 16
Benson, Elevation, 11 23
Lillington, Parker's Grove, 11 30

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
THIRD ROUND

August

Stantonsburg, 11 16
Farmville, 8 16
Walstonburg, 11 23
Clark Street, 8 23
South Rocky Mount, 11 30
Spring Hope, ...30

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

August

Warsaw-Magnolia, Magnolia, night 9
Brunswick, Union, 11 16
Carvers Creek, Council, night 16
St. Pauls, Regans, 11 23
Scott's Hill, night 23

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

August

Asbury Memorial, 11 16
Weaverville Ct., Alexander Chapel, 3 16
West Asheville, 11 23
Oakley, 8 23
Biltmore, 11 30
Skyland, Skyland, 8 30

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

September

Marshville, Marshville, 11 6
Homestead, Homestead, night 6
Chadwick, night 7
Duncan Memorial, night 9
Waxhaw, Heath Memorial, 2:30 p. m. 13
Trinity-Derita, Trinity, night 13
Spencer Memorial, night 14
Bethel-Bogers, Bethel, 3 p. m. 19
Lilesville, Lilesville, 11 and 1 20
Bethel, New Hope, Bethel, 11 and 1 20
Morven, Shiloh, 3 20
Brevard St., night 21
Hickory Grove, night 22
Big Springs, night 23
Matthews, Matthews, 11 27
Prospect, Midway, 3 27
Wesley Heights, night 27
Wadesboro, Central, night 28
Monroe, Central, night 29
Calvary, night 30

October

Monroe Circuit, North Monroe, night 2
Weddington, Weddington, 3 p. m. 3
Ansonville, Hopewell, 11 and 2 4
Peachland, Hopewell, 11 and 2 4
Polkton, Hopewell, 11 and 2 4
Belmont Park, night 4
Charlotte, First Church, night 5
Myers Park, night 6
Hawthorne Lane, night 7
Pineville, Harrison, 2 11
Thrift Moores, Thrift, night 11
Dilworth, night 12

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August

Belmont, Park Street, 11 16
Belmont, Main Street, night 16
Shelby, Lafayette Street, 11 23
Shelby Ct., Salem, 2:30 23
Shelby, Central, night 23
Goodsonville, Asbury, 3 30
Lincolnton, First church, night 30

September

Gastonia, Smyre, 11 6
Cherryville Ct., Bethlehem, 2:30 6
Cherryville, First Church, night 6
Lowell, 11 13
Mayio, night 13
Lowesville Ct., Salem, 11 19
Stanley, Iron Station, 11 20
Rock Springs Ct., Rehobeth, 3 20
Gastonia, East End, night 20
Bessemer City, Concord, 11 27
King's Mountain, night 27

October

Polkville, Rehobeth, 11 3
Dallas, Dallas, 11 4
Crouse Ct., Crouse, 3 4
Cramerton, night 4
South Fork Ct., 11 11
Lincoln Ct., Ivey, 3 11
Gastonia, Bradley Memorial, night 11
Belwood, Fallston, 11 18
Gastonia, Trinity, night 18

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

August

Asheboro Ct., 11 16
Cedar Falls, 3 16
Coleridge, 7:30 16
Reidsville Ct., Salem, 11 22
Ruffin, Hickory Grove, 3 22
Pleasant Garden, Bethlehem, 11 23
Carraway Memorial, 7:30 23
Wesley Memorial, 11 30

September

Randleman, 11 6
Jamestown, 3 6
Centenary, 7:30 6
Main Street, 11 13
New Hope, 3 13
Asheboro, First Church, 7:30 13
Ward Street, Archdale, 11 20
Mount Pleasant, 3 20
College Place, 7:30 20
Gibsonville, 11 27
Guilford, Lee's, 3:30 27
Bessemer, 7:30 27

October

Randolph, 11 4
Farmer, Union, 3 4
Ramseur-Franklinville, 7:30 4
West Market, 8 5
Reidsville, Main Street, 11 11
Liberty, 3 11
Highlands, 7:30 11

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
FOURTH ROUND

August

Table Rock, Mountain Grove, 11 16
North Forest, Oak Forest, night 16
McDowell Ct., Trinity, 11 23
Gilkey, Thermal City, 3 23
Connelly Springs, Friendship, 11 29
Valdese, Warlicks, 3 30
Rutherford College, night 30

September

Broad River, Harris, 11 6
Henrietta-Carolene, Henrietta, night 6
Burnsville, 11 13
Bald Creek, Deyton's Bend, 3 13
Micaville, Martin's Chapel, night 13
Old Fort, 11 20
Old Fort Ct., Bethel, 3 20
Avery Ct., Pisgah, 11 27
Elk Park, Minneapolis, 3 27
Spruce Pine, night 27
Marion Ct., Pleasant Grove, 3 27

October

Rutherfordton, 11 4
Pleasant Grove, night 4

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
FOURTH ROUND—IN PART

August

Draper, 11 16
Rural Hall, Bethel, night 16
Todd, Cranberry, 11 22
Watauga, Mabel, 11 23
Boone, night 23
Laurel Springs, parsonage, night 29
Helton, Baldwin, 11 30
Sparta, Gentry's Chapel, night 30

SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., Salisbury, N. C.
FOURTH ROUND

August

Albemarle, Central, 11 16
Badin-Tabernacle, Tabernacle, night 16
First Church, 11 23
Woodleaf, Woodleaf, night 23
Concord, Central, 11 30
Landis, Bethpage, 3 30
Epworth, night 30

September

Norwood, Ct., Zion, 3 5-6
Mt. Pleasant, Cold Springs, 10 6
Albemarle Ct., Union Church, 3 6
Salem, Salem, night 6
Kannapolis, night 8
Granite Quarry, Bethel, 11 13
East Spencer, night 13
Kerr Street, 11 20
Concord Ct., Olivet, 3 20
Westford, night 20
Spencer, 11 27
New London, Bethel, 3 27
Yadkin, night 27

October

Gold Hill, Rockwell, 11 4
China Grove, night 4
Harmony, 11 11
Forest Hill, night 11

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

August

Jonathan, Shady Grove, 11 16
Waynesville, night 16
Whittier, Whittier, 11 23

September

Fines Creek, Fines Creek, 11 6
Dellwood, Balsom, 3 6
Murphy, night 6
Crabtree, Mt. Zion, 11 and 11 12-13
Clyde, Liberty, 3 13
Franklin, night 13
Andrews, 11 20
Murphy Ct., 3 20
Glenville, Glenville, 11 27
Highlands, Clear Creek, 3 27
Sylva, night 27

October

Franklin Ct., 11 3
Hayesville, Hayesville, 11 4
Robbinsville, Robinsville, night 4
Cullowhee, Cullowhee, 11 11
Webster, John's Creek, 3 11
Bryson City, night 11

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

August

Hickory, Westview, 11 16
Lenoir Ct., Gamewell, night 16
Ball Creek Camp Meeting, 11 23
Shepherd, Wesley, 3 23
Mooresville, Broad Street, night 23
Mooresville, Jones Memorial, 10 30
Mooresville Ct., Triplett, 11 30
Hiddenite, Rocky Spring, 3 30
Stony Point, night 30

September

Olin, Olin, 11 6
Cool Springs, Rose Chapel, 3 6
Taylorsville, night 6
Lenoir, First, 11 13
Whitnel, night 13
Catawba, Concord, 11 20
Statesville Ct., Bethel, 3 20
Newton, night 20
Granite Falls, 11 27
Hickory, First, night 27

October

Troutman, 11 4
Davidson, Huntersville, night 4
Statesville, Broad Street, night 5

WINSTON-SALEM DISTRICT
C. M .Pickens, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

August

Lexington, First, 11 16
Linwood, Linwood, 3 16
Erlanger, Erlanger, night 16
Centenary, 11 23
Farmington, Smith Grove, 3 23
Central Terrace, night 23
Thomasville, Main, 11 30
Thomasville Ct., Unity, 2 30
Burkhead, night 30

September

Welcome, Midway, 11 6
Reeds, 3 6
Kernersville, night 6
Hiatt-Sedge Garden, Sedge Garden, 11 13
Oak Ridge, Community, 3 13
Green Street, night 13
Grace, 11 20
Bunker Hill, 3 20
Hanes-Clemmons, Hanes, night 20
Mocksville, 11 27
Davidson, Good Hope, 3 27
Walkertown, night 27

October

Ogburn Memorial, Ogburn, 11 4

RESOLUTIONS OF RESPECT

Whereas, God in his unerring wisdom has taken from our midst our beloved friend and co-worker, Mrs. C. T. Johnson, Sr.; and whereas, her death was a lamentable shock to us all; therefore be it resolved:

First, That in the death of this good woman we, the members of the Benson woman's missionary society of the Methodist Episcopal Church, South, have lost a faithful friend, a devoted Christian.

Second, That we keep in memory her spirit of co-operation and friendliness.

Third, That we make our will conform to the will of Him whose ways are ways of righteousness, whose paths are paths of peace.

Fourth, That we extend to her loved ones our undivided sympathy, praying God's blessing to rest upon them.

Fifth, That a copy of these resolutions be kept in the minutes of our society, a copy be sent to the family and a copy sent to our church paper.

Mrs. M. D. Dorman,
Mrs. Walter R. Strickland,
Mrs. Alfred Parker.
Committee.

CURRIE—On July 10 Mrs. R. M. Currie, who was 81 years of age, passed away at the home of her daughter, Mrs .Fred Bostian, Hamlet, N. C. She was a faithful member of the Methodist church for over 60 years. She bore her suffering and infirmities with Christian fortitude. May she be a shining example to all who knew and loved her. Her body was taken to Gastonia and laid to rest beside her husband, who preceded her about 22 years ago. She is survived by three children, Mrs. Fred Bostian, Hamlet, Mrs. W. L. Long, Hickory, and Mr. C. T. Currie, Durham. Also several grandsons and daughters.

Granddaughter Dorothy Currie.

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Duke University and its School of Religion

By CHAS. H. UTLEY

If you will allow a Baptist to say a few things about Duke University in a general way and the school of religion in particular, I will state some reasons why, as I see it, any young man is most fortunate to be educated at Duke; and especially fortunate is the young minister who has the unrivaled opportunities offered in the school of religion.

Duke University is the coming Harvard of the South; it has several men who are world figures in their respective fields of distinguished scholarship. More than one is a distinguished author, whose books are studied in the leading colleges and universities, not only in this country but in Europe and Asia. The physical facilities are not only not surpassed, but unequaled in any other institution in the South. So far as my information goes no other university has a library to even compare with the library of Duke. And its graduate department compares favorably with that of other great universities located in the north and west.

Duke is a modern, not a mediaeval university; from freshman class to the completion of the most advanced degrees, it teaches the scientific and not the traditional philosophy of life. Sciencies gradually transforming all intelligent thinking ;and this is as true in the field of religion as elsewhere. We live perhaps in the most transitional era that has yet come to mankind. Many institutions are hampered by purely sectarian limitations; not so Duke. Its professors are entirely free to teach the truth, so far as science has yet revealed it; and students have an inherent right to be taught the truth and not the myths and legends of the ancient world as divine revelations.

No seminary in the South is prepared to teach and train a young minister as Duke is to meet the problems confronting the ministry of today and tomorrow; here, I refer especially to the school of religion. The philosophy of life and religion, as taught here at Duke, must be accepted and taught in the churches or the most intelligent men and women, as they are educated, will repudiate the churches. The masses of people are yet to be taught that one can be a Christian and a devout disciple of Jesus Christ without subscribing to the superstitions of the prescientific age. In general terms our average minister does not even teach the people what religion really is; how man most probably became religious, the part religion played in the early history of the race, the evolution of religion as a human cultural, nor that the permanence and persistence of religion in no way depends upon persisting on Christians believing or trying to believe outworn traditions and superstitions. Religion is the greatest cultural of the race; it antedates all known history; its philosophy and thought forms should change with advancing knowledge; and religion will persist, clarified and purified, when the present social order is largely, if not entirely changed, and when civilization has reached a higher plane. These things the able professors in the school of religion in Duke University teach their students. Almost the entire philosophy of religion as taught in the past, and is a hang-over in the present, should long ago have been relegated to the limbo of superstition where it justly belongs to be. The hope of the churches in the future largely depend upon the philosophy of religion as taught in the school of religion in Duke University. This school is teaching men to interpret religion and the application of the principles expressed and implied in the life and teachings of Jesus to life and its complicated problems in the twentieth century. The young men fortunate enough to study in the Duke school of religion are taught the truth, so far as now known, as to how we got the Bible, the sources of its literature, ages of its production, the stages of development of the people who gave us the Bible. It would amply repay any young man to study in this school of religion just to have his age old superstitions uprooted concerning the Bible, if he learned nothing more; however, he would come out from the school with a higher ad more appreciative regard for our Bible than when he regarded it as a sort of fetish to be worshipped. If the religious thought of the South ever becomes liberal and scientific Duke must play a conspicuous part in that transformation.

FOR THOSE WHO WORRY

I forgot the name of the famous character who said that he had had a lot of troubles during his life, but that most of them hadn't happened. I have duplicated his experience, and so has my favorite poet, Anon, who burst into rhyme about it some time ago in this wise:

"Oh, I worry over this thing and I worry over that,
But I notice when the atmosphere has cleared,
The bad luck I'd looked for didn't come and knock me flat,
And I didn't have the trouble that I feared.

"Oh, I like to start the morning with an apprehensive sigh,
For I find a bit of worry to my taste;
But I cannot help a-thinking, as the years go speeding by,
That an awful lot of worry goes to waste."

—Methodist Recorder.

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Men teachers, graduates of A-Class colleges, who live in intimate and friendly association with their students, provide a healthy, beneficial association for growing boys.

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E. L. Wright, M. A., Headmast
Darlington School, Rome, Ga.



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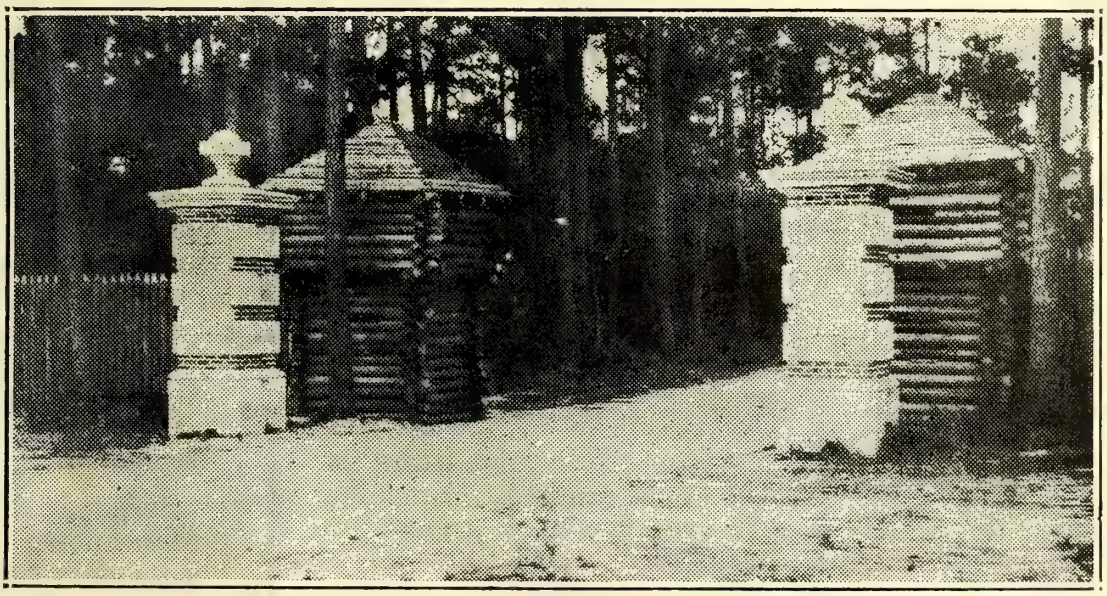
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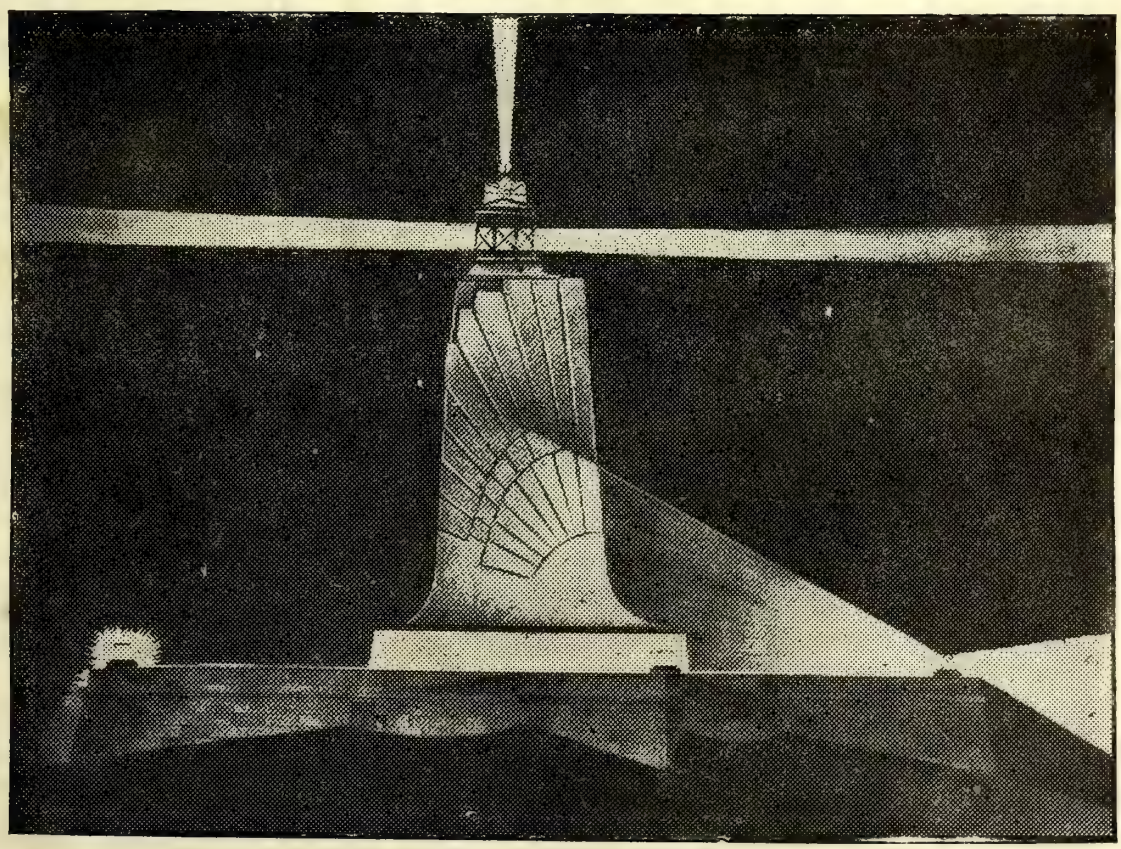
NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, AUGUST 20, 1936 Number 34

Duke Univ Library
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Birthplace of English Colonization and of Aviation





Above—Fort Raleigh Entrance, Roanoke Island. Below—Wright Memorial Beacon, Kill Devil Hill

[See story on page 10]

SAVE JUNALUSKA CAMPAIGN!

W. A. LAMBETH, Director
Wesley Memorial Church
High Point, N. C

S. C. KIRKMAN, Treasurer
Care of Wachovia Bank and Trust Company
High Point, N. C

TIME EXTENDED THROUGH SEPTEMBER 1st!

$87.000 Paid and Pledged!—$18.000 to be Secured!

(As of Tuesday Night)

With relatively such a small amount yet to be gathered, surely our Methodist people will not fail to raise the remainder and take advantage of the subscriptions which have already been obtained. Certainly, now is the time for all loyal Methodists to come to the aid of the denomination!

During this week and next Sunday, let every Methodist preacher and Methodist layman do something to help the campaign go over the top! A word fitly spoken to the right person may cause him to send to our treasurer a helpful contribution.

While many charges in North Carolina have sent in their full quotas, not a few of them oversubscribing, some have shown their genuine interest by saying that they are going to take another offering for Junaluska on next Sunday morning.

A check-up of the charges reporting in both conferences of our state reveals the fact that a large number of stations and many circuits have not yet sent in any contribution whatever. Surely these charges will now realize that their help is needed, no matter how small it may be.

Something from every charge that has not yet reported, and a little more, if this is possible, from every charge that has already sent in a contribution!

On last Monday afternoon the bondholders in Saint Louis, realizing that our campaign had raised, in cash and good-as-gold pledges, the sum of $80,000 by the time of the dead-line (midnight on Saturday), extended the time for our solicitation from August fifteenth through September first. This act of leniency on the part of the bondholders was greatly appreciated by a special committee which was assembled during the last week-end at Lake Junaluska: Bishop Ainsworth, Macon, Ga.; Dr. W. P. Few, Durham, N. C.; Mr. G. L. Morelock, Nashville, Tenn.; Mr. J. F. Rawls, Nashville, Tenn.; Dr. W. G. Cram, Nashville, Tenn.; Dr. W. F. Quillian, Nashville, Tenn.; Dr. M. T. Plyler, Greensboro, N. C.; Mr. James Atkins, Jr., Lake Junaluska, N. C.; Mr. F. R. Baker, Asheville, N. C.; Dr. S. T. Senter, Savannah, Ga.; Mr. E. A. Cole, Charlotte, N. C.; and W. A. Lambeth, High Point, N. C.

The bondholders were importuned to reduce the principal and extend the time. While they agreed to extend the time through the first of September, they firmly and emphatically declined to reduce the principal.

Perhaps it is not generally known that the bondholders reduced their askings, soon after the beginning of this campaign, from $110,000 to $100,000. When our people know this fact, they will be grateful for the ten thousand dollar reduction.

More than this, the total claim of the bondholders is more than $121,000, counting the principal, defaulted interest for four years, and estimated expense of foreclosure. The bondholders have called our attention to the fact that they received no interest for four years, while we continued operations at the Lake. Also, they have answered our request for a further reduction with the statement that they have already reduced their total claim by nearly eighteen per cent.

Our people do not falter in hours of high endeavor. They will not in this, if confronted with the challenge. So far they have done nobly.

Under the circumstances, our Methodist people ought to appreciate, and I believe they do, the patience and generosity of the bondholders. W. A. Lambeth, Director.

Campaign headquarters of the Save Junaluska Campaign received last week a most unusual and very highly appreciated check of twenty dollars from the Saint Joseph A. M. E. Church of Durham, N. C., a colored congregation. The Reverend J. A. Valentine is the pastor. The check was sent through Professor R. L. Flowers, Duke University, Durham, N. C. No other check received during the campaign so far has been more praiseworthy and stimulating.

W. A. LAMBETH, Director.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, AUGUST 20, 1936 Number 34

Turn to page 11 and read what Roger W. Babson says in his "Message to Ministers." Any preacher will learn something of practical value from this eminent business man and master of statistics.

✧ ✧ ✧

The simple inscription on the iron crosses where Will Rogers and Wiley Post went to their deaths reminds one of the simple inscription on that monument on the Heights of Abraham in honor of General Wolfe. How suggestive? "Here Died Wolfe Victorious."

✧ ✧ ✧

Martin Moore admitted to Bishop W. N. Ainsworth in the Asheville jail last week: "I had one good drink and I wanted some money to buy more liquor and play pool." This is the admission of the confessed murderer of Helen Clevenger. It is the old story that most crimes can be traced back to liquor.

✧ ✧ ✧

A clear call comes to every Methodist church in North Carolina from St. Joseph A. M. E. Church, Durham, N. C., to make a contribution to Lake Junaluska. Last week this church of our colored brethren sent a check for twenty dollars to help save Junaluska. This act speaks in trumpet tones to all our white Methodists.

✧ ✧ ✧

The Spaniards, notorious for their cruelty through the centuries, are living up to their bloody record in the present civil strife with its wholesale slaughter. Fortunate for civilization was the destruction of the Spanish Armada which marked the turning point in European civilization when the dominion of the seas was wrested from Spain.

✧ ✧ ✧

Two iron crosses are to be erected at Barrow, Alaska, where Will Rogers and Wiley Post lost their lives August 15, 1935. One of the crosses bears this simple inscription: "Here died August 15, 1935, Will Rogers, a man beloved by all." The other cross bears a similarly brief inscription which describes Wiley Post as the "world's air pioneer."

Father Coughlin, exhausted by intensive work for the presidential candidacy of William Lemke and for the convention of his Union for Social Justice, has been ordered by his physician to rest awhile. The report seems too good to be true. But the people of these United States will enjoy the rest while it lasts, however brief it may be.

✧ ✧ ✧

Now they are saying that the liquor issue in this state is one of taxes. Many men believe this. But the women and children who suffer most feel that money is not all. This is a strange doctrine with the stress being placed upon human welfare to the condemnation of the "princes of privilege." Of all the crowds set to the hurt of humanity for the money in it is the liquor crowd. Strange voices are abroad in the land.

✧ ✧ ✧

What a gift has Lloyd George for cramming truth into a single short paragraph. Take as an example what he said at the recent centenary of the birth of Dr. John Clifford of England. In his address Lloyd George said: "I am very glad to join with you in this tribute to a very great Englishman. This great assembly in a quiet small town shows clearly that men's hearts still respond to the appeal of a noble and an unselfish life. He was one of the great men of a great age. I knew him well and there is no one here who holds him in deeper honor. In the pulpit it was a great age, a dazzling age: there were Spurgeon, Parker, Liddon, Maclaren, Dale, and later Silvester Horne and Price Hughes. It was an age when Gladstone was still with us, the age of John Bright and Joseph Chamberlain. And in an age of that kind, both in the pulpit and on the platform, John Clifford was a giant among giants. He was always to me a miracle; a very frail looking man, with none of the indications of physical strength and endurance, and yet he was capable of the most ceaseless industry, possessed the most dynamic energy, and, moreover, had indomitable courage."

"What Is the Secret of America?"

DR. JOHN F. CROWELL in his recollections of Trinity College has left a manuscript that will be issued at an early day in the series of publications which are to be part of the centennial celebration in 1938 of the origins of Duke University. The last chapter deals with "The Duke Family's Interest in Higher Education." In the opening paragraphs of this discussion Dr. Crowell makes these four interesting observations:

> Some years ago the London Times sent its correspondent to this country to write an answer to the question, "What is the secret of America?" and to embody that in a text book on this country, intended for English schools. When the correspondent put the question to me, I answered: "First of all, the great secret of America has always been, and is still, to be found in its innate religious character. Many people have missed this sense of things spiritual in their effort to explain us to others. But it is still there. My second secret, I said is to be found in the essential soundness and independence in the home life of the people. It has six million farmsteads, which are literally castles of individual independence, social thought and feeling. The home, even in the most crowded cities, where I have made social investigations of a very thoroughgoing character, is still a highly vitalized social unit with a practical working interest in moral and religious character. Between the farm home and the densely packed tenements lie thousands of hamlets, villages, small towns, and medium-sized cities, where this is no less so. My third answer was, that in America, largely as a corollary of the first two secrets, faith in individualism in free institutions tending to yield to the individual the fullest measure of reward for his labors, comprised one of the most powerful underlying impulses in American life. My fourth secret lay in the conscious practical appreciation of the Christian and Jewish principle of a trusteeship of material and spiritual wealth for the benefit of the family, the community, the nation, and of mankind. This last secret explains largely many of the vast endowments for education and general welfare which signalized the American civilization as a thing apart from the rest of human communities."

These wise words should bring pause to this present day and generation of moral flabbiness and spiritual decline when the home and individual enterprise are at a discount. "Rugged individualism" is belittled by the political philosophy of the day as the worship of Mammon displaces the worship of God.

Well may the devoted patriots of our land be filled with apprehension with the passing of those elements that have gone into the making of America. The many isms out of Europe that in the name of humanity are being substituted for the simple virtues that have gone into making us great, bodes only evil and our ultimate undoing as a people. Why not turn to the God of our fathers and the Jerusalem above rather than rely on the promises coming out of Washington?

Incidentally we would say that this volume of Recollections by Dr. Crowell which will be issued by the Duke University Press at an early day will doubtless enlist much interest and also prove to be most revealing of the times of his presidency of Trinity College. It covers that period of transition that came with the removal of the college from Randolph county to Durham, at which time the foundations of the future university were being laid.

Kentucky's Shame and Humiliation

THE public hanging last week at Owensboro, Kentucky, made possible by the legislature, must fill all good Americans with humiliation. Capital punishment, the character of the crime and the negro prisoner involved do not enter into this. The decencies of civilization are at stake.

That ten thousand people—men, women and children—should spend the night about the place of execution to get a point of vantage to see the woman sheriff in action almost passes belief. Of course the bar-rooms and other places of sale were closed before midnight for fear the drunks in a frenzy might hang others. This was one grand jubilation the long night through to see the trap sprung at sunrise. What a glorious holiday!

There was a day in the Roman Empire in which the holidays gathered about the arena. Rome fed and amused the populace—then paid the price for it. Our stress in the nation just now is to feed and amuse the populace—yes, and also to put in easy reach plenty of red liquor. A public hanging makes a glorious holiday for all such in this age when the matter of first concern is plenty to eat and drink as the nation in the name of humanity distributes with a free hand.

Our boasted humanity, the new day of redemption for the average man, the glory of the social gospel for the masses make a poor show in the light of the public hanging in Kentucky with its display of savage instincts and disgusting orgies. Had they not closed up the bar-rooms no one can imagine what the end would have been. How perfectly absurd is this present hue and cry to put North Carolina once more into the liquor business!

"Let the Church Face the Issue"

HERMAN F. REISSIG, minister of the King's Highway Congregational church, Brooklyn, in a contribution to the Christian Century on the theme, "Let the Church Face the Issue," begins by asserting: "If the church is to have a significant influence in the next two or three decades it must begin by recognizing, with complete frankness, that the immediate issue before us is in the reconstruction of the economic order. As in the decades before the Civil War the church was challenged and tested by chattel slavery, so now the vitality and relevancy of its message is measured by its attitude toward the economic crisis. In our time, every social problem one can name either grows out of or is inextricably involved in the economic problem." Then Dr. Reissig becomes more specific:

"Whatever else we may do about crime, no really significant contribution without radical changes in the economic system which produces our terrific extremes of wealth and poverty.

Whatever else we may do about the liquor problem, no really significant contribution without radical economic change!

Whatever else we may do about the racial problem, no really effective contribution without radical economic reconstruction!

Whatever else we may do about marriage and the home, nothing will be of ultimate avail without the economic security which capitalism denies!

In a dozen direct and indirect ways war is rooted in and made unavoidable by the system of private ownership of the means of production. Whatever else we may do about war, no finally significant contribution without radical economic reconstruction!

Whatever else we may do to revive faith and hope, nothing lastingly significant without fundamental economic change!

Dr. Luccock tells us, in a sentence that ought to ring through the churches, how to revive our faith: 'What God hath joined together, spiritual power and social struggle, let no man put asunder.' Whatever else we may do about reviving faith in God, nothing permanently effective without a revolution in our economic life!

"The fundamental malady of our modern world," continues Dr. Reissig, "is the profit system. Until with a bold and determined faith we take our gospel into that area we are dealing with the fringe and filigre of modern issues. Whatever may have been true in the past, the supreme task of the decades ahead, and therefore the supreme concern of the church, is the reconstruction of the economic order."

The above declarations, apart from the brief discussion of each, furnish a summary of the present situation and the way in which Dr. Reissig would have the church to face the issues. This is one of the favorite processes of many present day leaders in the church for bringing in the kingdom of God. But they run counter to the New Testament and they disregard that which was fundamental with Jesus. With him, the heavenly and spiritual were always above the earthly and the material. He went direct to the heart of the individual. This meant a change of the group. "Out of the heart are the issues of life."

It is expected that political parties will deal primarily with the financial, political and social systems of a people, for their method of attack is in the realm of the material, but with the church the situation is the very opposite. Spiritual leaders, prophets and saints are so potential because they deal with the inner essentials rather than the incidents of the outward.

The church must face the issues but these issues are primarily in the region of the spirit. These social reformers are clipping twigs rather than getting at the roots of the tree. All such captains tend to steer the Old Ship of Zion on the rocks.

A preacher who does not know that every reform in the church of God has not been from the outward to the inward, from the social and ecclsiastical to the inner and the spiritual, should review his history. Wherever the old Methodist preacher went with a thrilling message of salvation he expected every dog and horse ,servant and master, saint and sinner of that community to know that something had happened. Then followed a change in the economic order—in the life of the whole community.

Some such gospel as this, dominant in all of our churches, would do more to solve the problem of crime, the liquor problem, the race problem, the problem of marriage and home, the war issue, the problem of moral cynicism and all else, than all these modern leagues and conferences to deal with economic reconstruction.

People and Things

ANNUAL CONFERENCE DATES

Western North Carolina, Salisbury ..... October 22
North Carolina, New Bern ..... November 19

Raeford church, Rev. E. R. Clegg, pastor, sent to the Save Junaluska Fund a check for $175.

"On Friday, August 28, the zone meeting for Chatham and Durham counties will be held at Cedar Grove on the Bynum charge. All who come from Durham county will go by University Lake near Chapel Hill and Carrboro, and from there will be routed to Cedar Grove by road signs. All from Chatham will pass through Bynum and will find road signs from there."—Mrs. J. F. Starnes.

Mt. Olivet church, on the Davidson circuit, will observe home coming on Thursday, August 27. It will be an all day meeting with dinner on the grounds. Dr. W. A. Newell, pastor of First church, Salisbury, will be the speaker at the morning hour and memorial services will be held in the afternoon. All friends, former members of the church and former pastors are invited to attend and enjoy the day in high fellowship. We are thankful for an invitation to attend and hope to do so.

Roger W. Babson was elected moderator of the General Council of Congregational and Christian Churches, and Dr. Mary E. Woolley, retiring president of Mount Holyoke College, was elected honorary moderator, at the opening session of the biennial meeting of the council. Miss Woolley is the third person in the history of the denomination to be elected honorary moderator, the others being the late President Calvin Coolidge and Rev. Dr. S. Parkes Cadman of Brooklyn, N. Y.—Zion's Herald.

"Just closed last Sunday one of the greatest revivals ever experienced in this part of the land. Myers Chapel was the church named after E. Myers some 30 years ago. We had 85 conversions and 45 united with Myers Chapel as a result of the meeting, and neighbors who had been at outs made friends. So Myers Chapel is a new community. We also organized an Epworth League with around 40 members. A fund was started to buy a Sunday bus to bring folks to church. So just keep your eyes on Myers Chapel and watch her grow. We are now in our revival at Sweet Water; large crowd and good interest. We are expecting a great revival there."—J. H. Green.

"Closing up a quadrennium on Rural Hall charge, Mt. Airy district. During the past four years Sunday school rooms have been built at Bethel and Trinity, the church at Rural Hall has been moved back from the highway and around $300 spent on it. We are now finishing a brick veneer church at Mt. Pleasant, costing $11,500. We are expecting Bishop Kern to dedicate it before conference. There is no debt on any church. We have paid as we have built. Two missionary societies have been organized and one ladies' aid converted into a missionary society. Our benevolences have increased 40 per cent over previous years. They were paid in full this year by district conference in May. We have had good meetings at all the churches. I closed our meeting at Bethel Sunday night with 13 joining the church. This makes a total of 242 additions in the last four years."—C. M. McKinney.

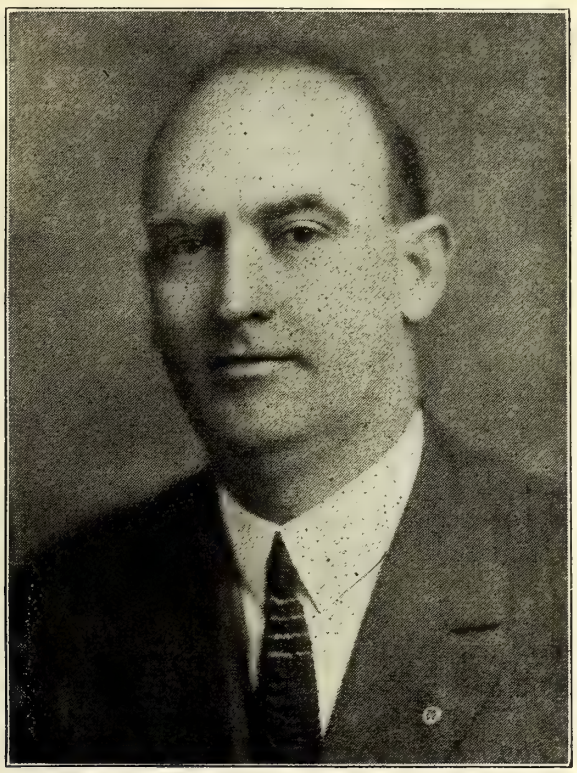
Main Street Methodist church, Belmont, will celebrate the 25th anniversary of its founding on the first Sunday in September, the 6th. At this time the recently installed memorial windows will be dedicated. All of the former members and friends of this church are urged to attend. There will be services both morning and afternoon with dinner served on the lawn of the church.

May not this be the meaning: that the days are evil in the sense that they are filled with temptations to misuse our time, and that, accordingly, the wise man will take possession of them instead of being possessed by them, and will make them serve the purposes of his higher life. The days are indeed evil, unless we make them good. Let us say that time means opportunity. To redeem the time, then, will be to seize and improve the opportunity.—George Hodges.

Home coming day will be observed at Palm Tree church on the Belwood charge Sunday, August 30. Rev. J. W. Fitzgerald of Mooresville, a former pastor of the church, and under whose pastorate the present church was built in 1928, will preach the home coming sermon at 11 a. m., after which lunch will be served in picnic style. The afternoon will be given over to the home-comers. A cordial invitation is extended to all former pastors, all former members and friends of the church.

A total world Jewish population of 16,240,000, of which 5,000,000, or 30 per cent, live in the Americas, is reported by the Jewish Scientific Institute. The survey, conducted by Jacob Lestschinsky, economist and writer, as of the beginning of 1936, shows the world Jewish population increased 1,300,000 in the last ten years. The natural increase in the Jewish population fell off as result of a decrease in the birth rate. The distribution of the Jews has remained stationary. More than 60 per cent of them, about 10,000,000, live in Europe, 5,000,000 in the Americas, more than 5 per cent, or 500,000, in Asia, and the rest, about 30,000, in Australia. More than 10,000,000 Jews, or two-thirds, live in three countries. The United States has 4,450,000, Poland has 3,150,000 and soviet Russia 3,089,000.—Religious Telescope.

"I have lately spent ten days at Oak Hill, Acton charge, with Brother T. C. Jordan in a revival meeting near Asheville. The renewed association after many years was not only a genuine pleasure but a great blessing. While there were few visible results at the close, I feel that something worth while will follow these days of effort. Brother Jordan is a preacher with rare powers. His sermons show profound spiritual experience, wide reading, and years of careful thinking. He has an invaluable asset in that fine voice. The incidents that have crowded his ministry rival the most striking to be found in print. I am convinced that the three churches on the charge which I visited are functioning in a healthy way. I regret not visiting Sardis, but fully believe it is keeppace with the others. Watch out for a good report from the Acton charge. Mrs. Jordan is ideal both as housekeeper and as Christian worker. She shows fine tact and winsomeness as she enlists and directs the young people in their work."—J. J. Gray.



Dr. Guy B. Phillips, who has been elected a member of the faculty of the University of North Carolina

"I have very recently closed two gracious revivals on the North Gates charge, the pastor doing the preaching. The churches, Parker's and Kittrell's, were much revived and ten souls added, nine on profession of faith and one by letter. The people came in large numbers, giving their hearty support. Every kind consideration was shown the leader of these special services and lasting good was done in the Master's cause."—J. A. Dailey.

"Sunday, August 23, will be home coming day at Love's Chapel church on the Albemarle circuit. All former pastors, members and friends are invited to be present. Dinner will be served on the grounds. Rev. T. B. Huneycutt of Granite Quarry will preach the 11 o'clock sermon and Rev. L. F. Strader of Ansonville will preach the afternoon sermon. This marks the beginning of our revival meeting. Rev. T. B. Huneycutt will be the preacher during the week."—R. L. Bass, Pastor.

"Pleasant Grove Methodist church on the Seaboard charge celebrated home coming day and its one hundredth anniversary on Wednesday, August 12. More than 400 persons attended. Rev. E. H. Davis preached the sermon in the morning at 11 o'clock. Special music was furnished by Mr. W. D. Barbee of Seaboard and Mr. Holland Wilkerson of Richmond, Va. Dinner was served by the ladies of the church. In the afternoon the former pastors and former superintendents of the church school were introduced. The visitors were introduced, also the members of the church who now live elsewhere. The officers and teachers of the church school, the officers of the W. M. S. and Y. P. D., the stewards and trustees were also introduced. The members of the church who had been members for 30 years or more were then introduced to the audience. The pastor, Rev. L. A. Watts, traced the various stages of religious activity that had been conducted in that grove for the past 100 years, and spoke of the splendid spirit that now prevails and the efficient work of the church."

JUNALUSKA SITUATION CAREFULLY CHECKED

At Lake Junaluska the past week's end Dr. W. A. Lambeth brought together certain interested Methodists for a careful survey of this campaign. Two conferences were held to get a report of the campaign up to date and also to plan for the finish. Attention was given to possible contingencies and the best way to meet these.

The extension of the dead line to September 1 by the bondholders brought distinct relief by allowing sufficient time to close the campaign for the $105,000 needed. The one resolve was to push with renewed energy the campaign for ultimate victory. The way is clear and the end is in sight.

The Thrill Is Contagious

The fine interest in Junaluska becomes manifest in contributions from many who gave out of their deep poverty. A cause with such loyalty never utterly fails. Many who fail to have a part in this success will feel ashamed of themselves when the final exhibit is made. Surely no pastor will fail to give his every church a chance to contribute . In this day when we are preparing to build the greatest summer assembly grounds on the continent every Tar Heel Methodist should get in the game. This incubus of debt must go. Then many of the other hindrances which have fettered will go. We are on the threshold of the new era for Junaluska. Claim a part in this high adventure. Do it quick! This victory is going to bring fresh courage to many another waning enterprise in our Methodism.

DOINGS AT MAIDEN

The Maiden charge has done nothing spectacular, but there has been a healthy growth this year. A recently conducted evangelistic campaign brought reasonably good results. Thirteen joined the church on profession of faith—14 for the year. Mrs. C. L. Steidley filled a return engagement to the delight and profit of the church and community. Twenty-one have been received by certificate this year.

We have never served a charge where the women were more ready to do things. In the late spring they spent quite a tidy sum to brighten up the parsonage and make it more comfortable. They certainly succeeded. Now they are gathering funds to "carry on' 'elsewhere. Also they have met the requirements for conference credit in mission and Bible study.

For nearly a generation a debt has been plaguing the saints. Probably it has been used by the devil to make sinners, too. Last Sunday the last dollar was paid and the note burned. The last quarterly conference authorized some alterations in the church at Maiden to better provide for the children.

Our evangelistic meeting will be held at May's Chapel the week following August 30. Rev. H. M. Wellman will preach. We are hoping for a good meeting.

The charge is in splendid financial condition. Elder Hoyle says it is second in the district.

We have had Cokesbury and vacation Bible schools. The former was taught by Miss Ida Whisnant, and the latter by Miss Whisnant, Miss Mary Lee Hunt, and the pastor. The attendance by the children on the Bible school was splendid. In addition five credits were taken in the Newton standard training school. The usual number of young people attended Junaluska. Robert E. Hunt, P. C.

DR. GUY B. PHILLIPS ELECTED MEMBER OF UNIVERSITY OF NORTH CAROLINA FACULTY

Dr. Guy B. Phillips, for years superintendent of Greensboro city schools, has just been elected a member of the faculty of the University of North Carolina and will reside at Chapel Hill. Mr. Phillips is lay leader of the Western North Carolina conference and for years was general superintendent of the church school of West Market Street church, Greensboro. He has been also chairman of the board of stewards at West Market.

The Lost Art of Thought

By ARTHUR HEDLEY

In the past, comparatively few people were literate, but those who could read put much thought into their reading, and consequently the best journals had a prosperous time. Today nearly everyone can read and the number of publications is astounding. But it is one thing to learn to read and another thing to learn to think. The vast majority of readers cannot follow an article which requires concentrated attention and thought. Press magnates realize this, and thus they provide the unthinking public with subject matter which does not call for the exercise of thought. Several pages in the popular press are devoted to sport, cinema stars; many columns are filled with childish questions, with sensational topic. Far more importance is attached to a big prize fight than a general election. More and more space is given to comic strips and cartoons. These popular papers, which appeal to those who can't bother to think, have a huge circulation and thus secure the most lucrative advertisements. On the other hand those journals which cater for those who like to think for themselves have in far too many cases a struggle to exist. The number of publications with high literary intentions and ideals which have ceased through lack of support is pathetic.

Many people accept all they read as authentic; they don't stop to think and reason things out for themselves. Everything they read is absorbed as a sponge absorbs water; they question nothing and pass quickly from one subject to another. It is very comfortbale to have others do our thinking for us, and as there are so many writers willing to oblige we easily succumb to it. Only let a shallow writer tell something in popular language and he will not lack readers. A little knowledge and thought would soon reavel his ignorance and stupidity, but he profits from the unwillingness of his readers to think for themselves. If people were not too lazy to think, many so-called successful journals would soon cease to exist. Because the masses will not think the sensational press magnates reap a golden harvest, and exercise a power over every realm of national life which is positively harmful. They become dictators, and it is not surprising that they show a sneaking sympathy for Mussolini and Hitler. If only the public realized whither they are being led they would rise in revolt immediately.

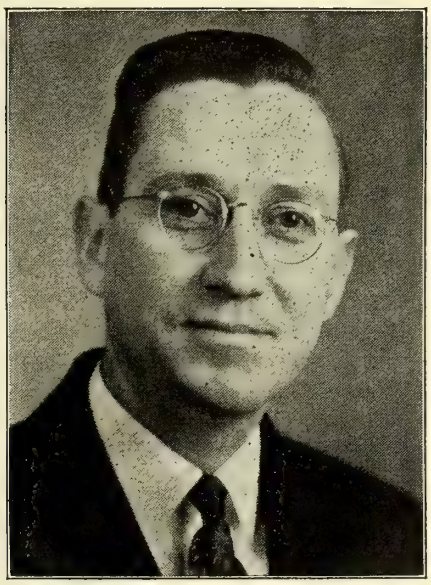
Parents are largely to blame for the lack of interest in thought provoking literature. The number of comic journals for children is amazing; certain dailies provide a page of comic strips every week. One London agency alone issues a score of different humorous papers for juveniles. When children are taken on a railway journey they are provided with a bundle of comics, and thus parents unintentionally add to the literate but unthinking public. If parents would train their children to think for themselves and place in their hands the best literature, they would not be content in later years with sensational trash. By developing their powers of thought parents would help their children and the state, for the country needs an increasing army of thinkers. In my youth I attended some university extension lectures on the "Works of Robert Browning." I found it most difficult to comprehend the meaning of his poems, but I persevered and today I find the greatest pleasure and profit in his plays and poems. Robert Browning taught me to think out what I read and any writer who does this is a great benefactor.

We do not realize the harm we do to our reasoning faculties and the loss of independence we suffer when we accept as gospel truth what other pepole say. An English university professor has recently got rid of his wireless set because he found his powers of thought were weakened through listening in too much to what others thought and said. In these days we need to be watchful and careful lest we lose our independence of thought and become slaves to the opinions of others. All are tempted to take the line of least resistance in this matter of thinking out things for ourselves. We surrender ourselves to the foremost thinkers of the day and accept what they say without question. Because A. G. Wells says that Christianity has only a few more score years to run thousands of youths think it must be so. If they would only study history they would find the same thing has been said scores of times. The false prophets are forgotten, but Christianity because it has a living Christ behind still lives on. There is not a tyrant who has not gained his power by playing on this human weakness of leaving thought to others. The art of thinking is difficult, therefore it is unpopular.

Perhaps we excuse ourselves by saying that it's of little importance what we may think about literature, politics, religion, for we are only one voice out of many millions. But it is of utmost importance for our mind and personality. By thinking for ourselves we preserve our indiviiduality, we are saved from becoming a mere imitation of someone else. We preserve our fredom and independence, and this is a far greater thing than we realize. Nothing is more pathetic than to see a man who has surrendered his thinking to others and meekly takes in everything another says. He is a slave without knowing it. By prizing and preserving our freedom of thought we save our country from the rule of those like Hitler whose word is law and who will not allow their subjects to think for themselves. As the number of men and women who think for themselves decreases, so increases the danger of a cruel, grinding dictatorship. Act then as though your country's fate depended on your thought and action.

WAR HAS EVOLUTED ITSELF TO MONSTROSITY

For the Christian, the question to be answered is whether war now falls in the class of sins; whether it has become both so destructive and so futile, so costly in comparison with any possible good, so indiscriminate in its slaughter, and so needless, that no follower of Jesus need suspend his judgment with regard to any war which is likely to arise. I say "has become" because the case against war is much stronger, with whole populations enlisted and exposed, and with machine industry and a delicate international fabric subjected to war's ravages. Idolatry and slavery probably represented spiritual and moral advances after the systems which they displaced, but they, in their turn, became intolerable.—Claud Nelson.





The Maylo Church, Gastonia, to be dedicated Sunday August 30

Left—Rev. J. L. Rayle, Pastor of Maylo Church

REV. CLAUDE H. MOSER TO DEDICATE MAYLO CHURCH

Sunday, August 30, at 11 a. m. Rev. Claude H. Moser, presiding elder, will preach the dedicatory sermon at Maylo, Gastonia, and will lead in the dedication service which will follow. The church was constructed in 1922 under the leadership of Rev. R. L. Forbis, who will preach in the afternoon at 2 o'clock.

Through this space we extend a cordial invitation to the former pastors—R. L. Forbis, E. P. Stabler, T. B. Honeycutt, and T. G. Smith. This invitation is also to our friends and former members of Maylo church.

J. L. Rayle, Pastor.

ELMWOOD YOUNG PEOPLE HAVE INTERESTING DISCUSSION

Beginning Monday night, August 10, and ending Friday night, August 14, the young people of Elmwood participated in a very interesting and helpful religious discussion held nightly at the Methodist church. The subject under discussion was "Christ and Modern Life." The purpose of the meetings was to secure a deeper understanding of the modern problems facing youth today, and to see if Christ can help youth solve these problems. The discussions were marked by thoughtful interest as evidenced by the attendance and attention of the group.

The general subject, "Christ and Modern Life," was divided up into five topics, one of which was discussed each night. These topics were: "The Church and Modern Life," "Christ and Your Vocation," "Christ and the Abundant Life," "Christ and Modern Ideals," and "Does It Pay to Be a Christian Today?"

The discussions were carried on in the following manner: After appropriate songs, scripture reading, and sentence prayers, the leader for the evening discussed in detail the topic before consideration. After the leader's discussion an open forum was held in which most of the members participated. Interesting thoughts and comments came to light in these open forum discussions. The leaders were Miss Mary Wood Thompson, Zeb Vance Long, Jr., of Statesville, and C. B. Ross.

UNIVERSITY METHODIST CHURCH

Will the ministers and parents of students coming to Chapel Hill for the first time this year please write the pastor of the University church, Allen P. Brantley, giving the name of the student and his interest in church work. Whether he sings, teaches or takes part in young people's activities. By knowing something about the student and his interests in advance we can likely keep him interested by making early contact with him in the line of work in which he is interested. If we know no more than his name we shall have to grope along blindly feeling him out and mabye by the time we have discovered his particular interests, he has cultivated that deadly spirit of indifference.

Moreover, young men are often hesitant about making themselves conspicuous or pushing themselves to the front. Whereas, if we know just the particular interest of a certain boy or girl we shall lose no time getting him tied up to the church here in his proper interest group.

Therefore, I especially urge the parents and ministers of new students to write me as soon as possible giving me all the information I shall need for personal contacts with them.

This church stands ready to serve every student coming to the University as well as the community in which it is located. The church with its spire pointing upwards stands as a symbol of that which it represents: the high, noble and exalted life always aspiring toward the heights. The one consuming passion of our ministry here is to keep the growing mind of the student well grounded and anchored in the life and teachings of the Master Teacher of all men, who said, "I, if I be lifted up, will draw all men unto me."

Allen P. Brantley.

"STILL STANDS THE SYNAGOGUE"

Between church and mosque, hated and despised by both, stood and still stands the synagogue, proudly conscious of its divine mission. It feels itself the banner-bearer of a truth which brooks no compromise, of a justice which insists on the rights of all men. It offers the world a religion of peace and love, admitting no division or discord among mankiud, waiting for the day when the God of Sinai shall rear high his throne in the hearts of all men and nations. Today the synagogue, rejuvenated by the influence of modern culture, looks with ever greater confidence to a speedy realization of its Messianic hope for all humanity. . . . That glorious day, we feel, will witness the ultimate triumph of justice and truth, and out of that day which is "neither day nor night" will bring forth the time when "the Lord shall be King over all the earth, the Lord shall be One and His name One."

—Kauffmann Kohler, in his book, "Jewish Theology."

NAZI THEORIES GO TO SMASH AT THE OLYMPICS

The world has been hearing much of late about German racial superiority. But those Germans at the Olympics in Berlin failed to live up to Nazi pretensions. The United States won out over the land of Hitler. An American broke four Olympic records and there was not a drop of German blood in his veins. He was a negro. A Japanese lad won the marathon and at the same time broke the previous Olympic record for this event.

Hitler and Nazi pretensions went to smash right in Berlin. These Hitlerites should learn a lesson, but they will not. They are too stupid.

Restored Fort Raleigh Revisited

Few are they who visited old Fort Raleigh even several decades ago, but all that is changed in the past two or three years. The building of highways and bridges, and the wide advertising that has come to this Roanoke Island region, cause the crowds to head in to Fort Raleigh. The daily average this summer has been 175 registered, to say nothing of the hundreds who fail to sign on the dotted line of the visitor's book. These are only the scattered few of the multitude yet to follow.

On my first visit more than thirty years ago I scrambled up from the water's edge through the vines and undergrowth to the site of the ancient fort. Only the small granite markers indicating the outlines of the fort and the stone marker telling of the coming of the colony of 1585 and the later colony of 1587 to which Virginia Dare belonged were then in place. But all that is changed now. A stockade encloses the fort and a number of small buildings have been erected, including a small church of the English type of that day. The grounds are well kept and quite attractive. The old fort, however, remains the center of the situation.

An Interesting Situation

To me, the outlook from the approach to the sound, seventy paces north of the fort, is of thrilling interest. About ten degrees east of north, ten or twelve miles away, in full view are Kill Devil Hill and the Wright Memorial. These, the birthplace of aviation and of English colonization, are there in full view to every beholder.

The gently sloping sand bottom of the sound at this point makes one of the finest bathing beaches to be found. The two youngest members of my household, Grace and Eleanor, counted it a high privilege to spend hours in the same waters where the earliest English colonists cast anchor centuries ago. But these girls could no more visualize the situation on the island fifty years ago than can the increasing thousands of Americans who make their first visit to Fort Raleigh restored.

Sunday Among Friends

To spend another Sunday in the church services at Manteo and Wanchese brought happy hours. These Methodists take fine care of their churches and they also show an interest in all the movements of Methodism—both of these congregations were set to get their quota to help save Junaluska.

We do not have more devoted and loyal leaders than A. E. Brown, pastor at Manteo and W. N. Vaughan, pastor at Wanchese. The high hours of this visit were Saturday night with the Browns—the head of this household being a personal friend since boyhood days—and Sunday night with the Vaughans—"Bill" Vaughan being the best salesman the Advocate has or can hope to have among our junior Methodists. The kindness shown and the fellowship enjoyed in these two parsonage homes will be a delightful memory for years to come. It is most refreshing to find ministers' families so devoted to the tasks assigned them. Such workers are sure to win in the long run.

Methodists Strong in Dare

Dare county is largely Methodist, due to the many faithful Methodist preachers who in the days of isolation carried the gospel message to the fisher-folk and others who lived their lives on the Banks and around these sounds. From Hatteras to Kitty Hawk, around by East Lake, Mann's Harbor and Stumpy Point, I have gone visiting each church and many of the homes, as well as into the Coast Guard stations, so I know whereof I speak. Among these are to be found the best. What a pleasure it would have been to made another visit to Buxton and Hatteras, but that was out of the question!

The Wright Memorial

Monday morning, in company with Rev. D. A. Petty and family who are spending some time at Nag's Head, we paid a visit to Wright's Memorial. Dull and cold-blooded indeed must be any one who does not thrill with the significance of this notable spot. From that lofty eminence to the south is Roanoke Island, to the west and northwest are Collington and Kitty Hawk woodland, to the north the granite marker on the spot from which Orville Wright rose from the sand, and to the east rolls the vast Atlantic. Truly on this spot began the conquest of the air and the making of a new world.

On that lofty memorial, 170 feet above sea level, Rev. D. A. Petty walked around that beacon with the same ease with which I would walk across Fort Raleigh. I would not utter a harsh word or make a base insinuation about a dear brother beloved, but I must say that for me such a deed would have been worse than foolhardy. I could not have done it. My nervous organization would not have consented to any such. For me it would have been more than rash daring.

For some, the breezes off the ocean, the varied landscape of sandunes, water and woodland, the historic fort and the recent memorial are sufficient to render attractive this section of the Albemarle country, but for me these are wanting in the essential elements that lend enchantment to this region. Legend, romance and daring belong to this land. I am not content to sit on a hotel porch and wait for the next meal. As we headed north and the Wright Memorial faded from sight, the same old longing returned for some one that could tell the story in such fashion as to become eyes and ears to the increasing thousand that are headed this way.

To drop from the historic and romantic to the more gross, I must make reference to the run north through Currituck, the land of corn and peas, of watermelons and potatoes. The watermelons literally cover the land in some fields and the trucks loaded with melons infest the roads.

This one parting word about beautiful historic Pilmoor church and grounds: Let a marker be placed by the highway so that all motorists may read and profit.

M. T. P.

Reputations is what men and women think of us; character is what God and the angels know of us.

Thomas Paine.

Every man must make up his mind to two things: First, that he can do but little; and, second, to do it.

—Trumbull.

ORIGRAMS

CULLED FROM THE ORIENT

by Walt Holcomb

I am conducting this week a Life Service conference at Wonsan Beach. Rev. L. P. Anderson of the South Carolina conference is president; Miss Bessie O. Oliver of South Georgia is secretary; and Mr. Henry Appenzeller of the Northern Methodist Church is chairman of religious service committee.

* * * *

Wonsan Beach is the Lake Junaluska of Korea. The association has over one hundred acres which is free of debt. There are three miles of sandy beach on the Sea of Japan. After preaching this morning we took a dip in the Pacific Ocean. The beach is the most beautiful I have seen anywhere.

* * * *

For twenty years the missionaries have been spending part of their summers here attending Bible conference. There are fifty-seven cottages and from four to five hundred missonaries come each summer. There is a beautiful auditorium overlooking the sea with towering mountains surrounding the place. It is four miles from the city of Wonsan and 115 miles from Seoul.

* * * *

Missionaries of all denominations from all points of the Orient assemble here during the hot summer months for rest, recreation and study. The conferences are a great inspiration to Christian workers and they are very responsive to the messages that are brought to them. We have an open forum after each sermon in which the missionaries make helpful suggestions.

* * * *

Christian workers are here from Manchuria, China, Korea and Japan. The Beach House is the hotel where the transients are entertained while the cottages are occupied by the missionaries, their families and friends. The atmosphere is Christian and spiritual. It is a rare privilege to associate with these sacrificing followers of Christ and servants of the church.

* * * *

Wonsan Beach is in the fortified zone and you are not allowed to take any pictures without special permission. In the mountains round about there are nests of machine guns with Japanese soldiers. The police court sends around each day to get the name, age, occupation and destination of each newcomer.

* * * *

Dr. C. N. Weems of Arkansas is the presiding elder of the great Wonsan district. He met me at the train and brought me to the beach. The brethren are having a golf tournament today. My, what a place for tired missionaries to rest! I thank God they have such a glorious place for their summer vacation.

BISHOP FISHER AND GANDHI

Speaking of the cultural ascendency of Tagore and Gandhi in India as generally attributed to the Vedic influence, Bishop Frederick B. Fisher is certain it is due to the influence of Christian missions. "While the wisdom of these two men harkens back to the ancient culture of India, it is aflame with the influence of Christianity. Both were educated through missionary influence before they studied abroad. We greet the return to ancient Indian culture today in India with great enthusiasm. They have an old and almost forgotten god. They always have believed in some god. But they entered a dark age darker than our own and fell into the snares of unrighteous priests. Their religion became obscene; they worshipped Krishna, the god of license. Their false religion is being swept aside. They are returning to the old religion, which we do not find difficult to supplant with Christianity. The Indians are our brothers, originally of the same race. Their aspirations are our own."—Selected.

MESSAGE TO MINISTERS

By Roger W. Babson, Moderator

The Council, at its South Hadley meeting, elected me moderator because I am a layman. It, therefore, is well that I should give laymen's views. Of course, laymen differ in their opinions. No one can speak authoritatively for them all. This statement is based upon opinions gathered from the laymen with whom I personally come in contact:

Laymen believe in evangelism and preaching missions. They are glad to hear ministers preach when they are "all excited" about something. Such ministers are then inspiring and effective. Every minister can do this a few Sundays each year. Laymen, however, are not interested in the routine half hour weekly sermon which ministers mechanically produce. Laymen believe they can use their time much better at home by reading or listening to the radio than by attending church and listening to a discouraged minister preach. When you see a layman in church remember he has some real trouble and has come to you for guidance and courage.

One of the common criticisms of laymen is what they unjustly call the ministers' "hogging of Sunday." They refer to taking an hour and a half in the middle of the day for the only church service, thus spoiling the day for other things. They feel this is unreasonable and unnecessary, especially during summer and fall. Laymen believe in the church and love the church; but they feel that ministers should endeavor to adopt the church program to changing conditions. "Build the ship to suit the passengers," instead of the reverse.

"What service of a church Sunday program would laymen like?" you may ask. Well, here is my guess: Arrange for at least five services each Sunday, viz, early service at 8 a. m., children's church at 9:30 a. m., formal service at 11 a. m., vespers at 5 p. m., and later a brief evening young people.'s service. None of these services should exceed one hour. With the exception of the 11 a. m. service, one-half hour would be a better goal at which to shoot. Then count the number of persons who enter the church during the entire day instead of at the stated hour in the middle of the day.

Use no unwritten sermons and—except when especially inspired—limit your talks to fifteen minutes, repeating the same talk, prayer and scripture reading at 8 a. m., 11 a. m., and 5 p. m. Have familiar hymns, emphasize prayer and worship. Be content with a very few people at these services; but make an honest attempt to help those who do come. Churches having parish houses will hold some of the services in the living room of the parish house. Other churches will remove the rear one-third of the pews, carpet this portion of the auditorium and furnish it with comfortable chairs and sofas, as a lounge. Of course each church has an individual problem. My point is that most churches have a real problem and that this problem can be solved.

THE KILLER OF HELEN CLEVENGER MAKES A CONFESSION TO BISHOP AINSWORTH

Bishop W. N. Ainsworth of Macon, Ga., of the Methodist Episcopal Church, South, president of the Anti-Saloon League of America, who questioned Moore yesterday in the presence of officers, brought the following statement to The Citizen office for publication:

"As a summer visitor to Asheville I have been interested in the solution of the Clevenger mystery. Along with all others I am gratified that the murderer seems to have been apprehended.

"I have made some investigation of my own account and there is one feature of Helen Clevenger's murder that the citizens of Asheville and North Carolina must not be allowed to overlook. Liquor must be indicted along with Martin Moore for this atrocious crime. The confessed slayer of beautiful Helen Clevenger says, "I had one good drink that evening and I wanted some money to buy more liquor and play pool.' And there the hidden fact comes out that underlies a large proportion of the country's crime. Whether the liquor was sold this negro legally or illegally makes but little difference. It was sold to him regularly—he says he drank a little every day—and the desire for more that day was the instigation of a crime that robbed this innocent young girl of her life and her doting parents of their only daughter.

"The life of Helen Clevenger was worth more than all the revenue that the liquor stores and beer joints have ever brought to North Carolina and they are all of a piece in the things they foster and the spawn that comes out of them. This one crime is enough to arouse North Carolina from end to end to rise up and destroy the alcoholic beverage business root and branch. Its existence in any form is a criminal, anti-social thing that is without defense in civilized society."—Asheville Citizen.

DEDICATION OF WEST VIEW CHURCH, HICKORY

At the beginning of this conference year the board of trustees along with the board of stewards decided to put on a program to pay off the church debt. The church membership backed up this program by raising more than two thousand dollars in cash. Thus on the last Sunday in July West View was dedicated.

Three services were held during the day, one at eleven, another at three in the afternoon, then at eight in the evening. The Rev. J. W. Hoyle delivered the dedicatory sermon, and pronounced the sentence of dedication. He used as his subject The Strong Church. At three in the afternoon the Rev. I. L. Sharpe, pastor of the Yadkinville circuit and former pastor of West View, brought the memorial address. Again at eight in the evening Mr. Sharpe preached to a well filled church. The visiting preachers did great preaching for all three services, and the church was blessed. It was a great day for the four hundred and seven members of West View, and long shall this day be remembered by those who attended.



West View Church, Hickory, which was dedicated on Sunday, July 26

History of Church

In the year of 1905 West View Methodist Episcopal Church, South, was organized. The late Mr. Pink Berry donated the first lot on which the first church was built. Mr. G. F. Ivey, J. W. Shuford and other members of the First Methodist church of Hickory worked with the charter members of West View, and soon the old church was constructed. Rev. Parker Holmes was serving as pastor of the First church at that time and worked faithfully with the interested group. Brother Holmes deserves much credit for making the church a reality. Too, honor goes to all the preachers who have served this point as pastors.

In 1906 the first church building was dedicated to God. West View became one of five churches on what was known as the West View charge. The minutes of 1923 show that this charge had 547 members with property valued at $6600. Since that time the charge has been broken up into other charges, West View becoming a station. The Rev. H. W. Howard was the first full time preacher. He was succeeded by Rev. E. E. Yates. During the ministry of Rev. Mr. Howard the present church site was purchased at a cost of $2700. Rev. I. L. Sharpe became pastor in 1929, and it was under his splendid leadership that the new church was built. The cost of the new church was approximately $10,000. Those serving on the building committee were as follows: N. J. Moss, C. B. Thornburg, C. L. Correll, B. C. Kistler, and the late H. C. Holmes. The trustees were: J. M. Cook, Frank Hammond, C. L. Correll, E. W. Cody, and C. B. Thornburg.

Rev. C. W. Kirby became pastor of West View in 1932. During his ministry more than $6000 has been raised on the church indebtedness. About $1500 has been spent on improvements. A new seven-room brick parsonage has been built. Beautiful art glass memorial windows have been put in the church. The church has been painted inside and out. Carpet has been placed on the floor. A new pulpit suite has been put in. All these improvements have greatly improved the apperance of the church. The following organizations deserve all the credit for these improvements: The Hauser Baraca class, the woman's missionary society, the Wesley Bible class, Mrs. Correll's class of young women, Mrs. Benfield's class of adult women, and other interested workers.

May Grace Benfield.

MRS. SARAH CATHARINE DURHAM TRANSLATED

A mother's preacher boy wants to say just a few words about the passing of her soul from time to eternity. Her death was so easy that we can well afford to say that she simply quit breathing at 5 o'clock last Wednesday morning, August 12, and took her flight to heaven.

Mother, who was Sarah Catharine Dixon before marrying Isaac W. Durham 60 years ago, was born 80 years ago next December 27. She never became completely helpless, although she was confined to her home for the past year. She died in an effort to get up from bed—as if she had heard an infant crying for her attention. Not being able to make it, she leaned her head over against the bosom of her oldest daughter and ceased to breathe.

We carried her body to Brown's Chapel church in Chatham county from Chapel Hill, where she lived during the past dozen or more years, and almost one thousand friends and relatives gathered in the great old country church and on the grounds in a beautiful tribute to her. The service was in charge of Rev. W. C. Elzey, her pastor, assisted by Rev. J. D. Young, pastor of the Pittsboro charge, Rev. J. F. Starnes, pastor at Bynum, Rev. L. L. Parrish, a former pastor, and Rev. Mr. Morris, pastor of the Baptist church at Carrboro.

Her husband, Isaac W. Durham, who is now almost 82, survives her, and the following children: Mrs. T. N. Mann, Mrs. J. A. Perry, Mrs. D. J. Dark, Mrs. I. A. Ray, and Isaac W. Durham, Jr., all of Chapel Hill; Mrs. F. M. Mann and H. F. Durham, Pittsboro, Routes 1 and 2, and Rev. E. C. Durham, pastor at Carthage. She is also survived by a large number of grandchildren and great-grandchildren. Two children are dead—Mary Floyce died in infancy, and Jimmie died in 1912. Her grandsons served as pallbearers and her granddaughters as floral bearers.

Mother was a devoted Christian all through her life, but very quiet and unassuming as such. Her face was indeed beautiful as we saw it last in the casket, and this good thing spoken by her Christian husband as he looked upon that face while others were speaking of its beauty: "Yes, but I expect to see her looking far more beautiful than that the next time I look upon her." And they'll both be beautiful in the great reunion.

Ernest C. Durham, her son.

ECHOES FROM GARLAND

When it comes to finding better folks than those on the Garland charge one will need go a long way. I was sent here under a Duke Foundation appointment in Brother Spence's place while he is undergoing surgical treatment. I came not knowing anyone, but they took me in and treated me like some royal guest—"I was a stranger and they took me in" and treated me as one of their own.

I feel it only fair to indulge in this bit of praise, since the people have been so cordial and loving toward me. I shall long remember this summer, and especially the fine time in the Centenary community during the week of July 26-August 2. During that week we held a revival there. The writer preached and Brother Will Highsmith led the singing. Even though it was a very busy week on the farmer the folks came—Methodists, Baptists and all and all—most filled the church at every service. I have never seen a finer spirit of co-operation among the denominations than there is in the Centenary community. When there is a meeting at the Methodist church the Baptists all attend and likewise do the Methodists attend when there is a meeting at the Baptist church. Not only do they attend, but they bring their religion with them and "pool" it for the glory of the Lord.

Never was a preacher treated better than I was that week. I was given their best, which is hard to beat, genuine Christian fellowship, affection and moral support as well as the physical bounties such as chicken, ham, watermelon and everything.

During the meeting a large number expressed their desire to live closer to Jesus by publicly rededicating their lives to him. On Sunday morning the meeting came to a close. One person was received into church membership. The preacher will long remember that Sunday morning, the spiritual atmosphere, the warm handclasps, the God bless you's, etc. More than $40 was raised in its offering. Under the efficient leadership of Mrs. W. I. McLamb, the church school superintendent, its Junaluska quota was over raised. The meeting closed with everyone feeling that the Lord had been there and added his blessing to what was done.

The writer had the privilege of being with the folks in the Antioch community July 6-13. The same Christian fellowship and love prevailed there.

Next week I will be with the brethren in the Salem community in a meeting. Salem is a "little church in the wildwood," one of the oldest churches in the Wilmington district. It is the good Brother Bullard who is church school superintendent there and who is earnestly trying to lead his school in the Lord Jesus way. Pray for us at Salem next week please.

I take great pleasure in saying that Brother Spence is getting along nicely at his home near Kinston (R.F.D. 5), where he is convalescing. It is understood that he will return to Garland about August 17 to resume his work.

Harry Rickard,
Acting Pastor.

THOMASVILLE CIRCUIT MUCH FAVORED

August 16 one of the best revival meetings came to a close at Unity church, Thomasville circuit. Rev. Ralph E. Johnson and his good wife assisted the pastor, Rev. W. R. Jenkins, for two weeks.

Rev. Mr. Johnson is an itinerant preacher, singer, musician and worker, holding three services daily, one at 10 o'clock for the boys and girls, which was well attended—well over a hundred, all under 13 years of age. At 6:45 the young people met for a 45-minute service. This proved to be the most popular service. At 7:45 the church was almost filled.

At the morning service Sunday 27 joined the church on profession of faith and several by letter. The church has been revived, souls have been blessed, church members made new pledges, and people have listened to some wonderful preaching.

Brother Johnson will begin a meeting in Mocksville on August 23. Congratulations, Mocksville.

R. O. Little, Lay Leader.

THREE SUCCESSFUL REVIVALS

We have just closed three very successful revival services on the Rougemont charge. The meeting at Rougemont was the first of the series and was preceded by a week of prayer meetings held by the pastor. Rev. J. W. Bradley of the Jonesboro circuit did the preaching in a very able manner. We feel very fortunate in having been able to secure his services in this meeting. Seven were received on profession of faith at the close of the meeting.

The meeting at Union Grove church and the prayer meetings preceding were all conducted by the pastor. The church was spiritually revived and many rededicated and reconsecrated their lives to Chrsit.

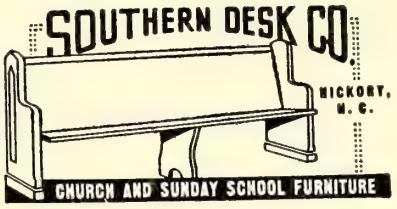
The revival at Riverside church was conducted by Rev. J. W. Lineberger with the pastor leading the song services. Afternoon services were held for the children. We have indeed been blessed in having this fine young man with us in this service and much good has been accomplished during the meeting. There will be a class received into the church on the first Sunday in September.

In addition to those reached during these revival services two were received into the church on profession of faith at Easter time. As a whole we feel that Rougemont charge has grown spiritually during this conference year.

E. H. Measamer, P. C.

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THE CHIEF OBJECTIVE

In a recent address at Lake Junaluska Dr. W. F. Quillian, general secretary of the General Board of Christian Education, suggested as the chief objective of Christian education the bringing of the "mind of Christ into the mind of the world." In our work as Christian leaders this objective must not slip from view. As preachers, as teachers, as leaders in any capacity, as followers of Jesus our supreme task is to search for the "mind of Christ," to interpret the "mind of Christ" as honestly and courageously as we can, accepting all of the implications that may follow from this interpretation, and to bring this "mind of Christ" as we see it into the life of the world about us. It is no easy task. It calls for study, it calls for faith, it calls for prayer and willingness to pay the price.

OUR YOUNG PEOPLE

Approximately three hundred young people and two hundred intermediates of our conference gathered in our four assemblies this summer for a period of study, of worship, of fellowship and of recreation. All of the assemblies were marked by a spirit of interest, of sincerity, and of co-operation that was most unusual and inspiring.

I wish that all of our people could have had at least a glimpse of one of these assemblies, could have seen the young people at work, could have "listened in" on some of their discussions. Since that was not possible for many, I trust that the young people who were in attendance at the asemblies will have the opportunity to give "echoes" of the assemblies to their local groups and to local congregations, and where possible will be invited and will go into neighboring charges to carry a report of what their assembly experience meant to them.

HANDS THAT OBEY

The litle play, "Hands That Obey," a reprint from the Church School Magazine, is now avaliable for churches which would like to use it in connection with the observance of International Temperance Sunday, the first Sunday in November, or on any other occasion. It is a simple but direct and interesting dramatization dealing with the alcohol problem and can be used effectively in the local church.

One copy is available, without charge, to any church that will put on the play. Churches desiring more than one copy will be asked to pay for them at the rate of 5 cents per copy or 40 cents per dozen. Your free copy and your other copies may be secured from the Department of the Local Church, 810 Broadway, Nashville, Tenn. Pastors or church organizations will do well to plan for use of this play in every local church.

KENNEKEET AND HATTERAS

The executive secretary and the director of children's work had a most enjoyable experience in their first visit to the "Banks" the latter part of July. Three days were spent visiting the two charges on the island—preaching, meeting in group conferences, having individual conferences, and meeting many of our workers. The pastors at Avon and at Hatteras, Rev. M. W. Maness and Rev. John Poe, were delightful hosts and did everything one could ask to make the trip a pleasant one.

VACATION SCHOOLS ON WARSAW CHARGE

From a recent communication from Mrs. W. F. Walters, one of the group workers in the Wilmington district, we cull the following: "We have just closed our vacation school at Magnolia. We had a good school. Mr. Jarvis of the Duke school of religion had charge of the intermediate group. They studied "Our Church" and made a very interesting booklet on the history of Magnolia church. Kodak pictures were used throughout. The primary group used "Learning About Our Church" and did a splendid piece of work. One interesting thing was a minature church, a reproduction of Magnolia church. The juniors studied "The Land Where Jesus Lived." I enjoyed teaching this more than any other unit I have ever attempted to teach. The boys and girls made two booklets, one, "Let's See Jesus," the other, "Palestine the Country," a scroll, and a small oriental house. Hymnal racks and a record board for the church school were also made. Forty pupils were enrolled. At the closing service, which was well attended by parents and other interested adults, the worship service was a sharing of worship with the primaries. The juniors answered 'Things we want to find out about the land where Jesus lived,' using scripture, the globe, poems, songs and story. The intermediates shared their history of Magnolia church, and the service closed with an episode of the playlet, 'The Radiant Life.' We shall begin our our vacation school at Turkey Monday; the following week we will go to Trinity for a week, and last to Carlton's Chapel."

As a school was held at Warsaw early in the season the completion of the schedule outlined will put Warsaw charge among those going 100 per cent vacation school minded this year.

WORLD FRIENDSHIP UNITS

Workers in the children's division will be interested to know that the World Friendship Units for schools using Closely Graded Courses are now ready for distribution. The unit for primary groups, which was written by Juanita Ray Kent, is "Our Negro Neighbors." The unit for juniors, "Negro Americans," was written by Constance Rumbough. These units may be ordered from the Publishing House, price 25 cents each.

The following statement, culled from the unit for primaries, indicates the purposes of the courses: "The teaching unit suggests plans and materials for a series of experiences in study, fellowship and worship through which teachers and children may develop new interests in, understanding of, and appreciation for the negroes of our country; experiences which should result in kindly, friendly feelings, more intelligent ways of helping and deeper appreciation of our fellows."

The units are rich in informational material through the use of which children may be led by a deeper appreciation of the gifts of the American Negro to the world through music, poetry, painting, sculpture, science and invention, as well as through his gift of work. Workers who have long loved and used the poem, The Teacher, will be delighted to find it among the echoice bits of verse in these volumes, and to know that it was written by Peslie Pinckney Hill, a teacher of teachers, a negro, who is president of the State Teachers College at Chenney, Pa.

Workers using Closely Graded Courses are expected to lay aside the regular lessons during the month of November, in order that the entire time may be given to a study of the World Friendship Units in the regular sessions of the church school as well as in extra sessions.

Workers using Group Graded materials will find the World Friendship lessons in their regular materials for November—Our Little People, for primary and Junior Lessons for junior children, with the teacher's guidance in the Elementary Teacher.

REVISED TEACHERS' TEXTS

New teachers' texts for junior teachers using Closely Graded Courses, IV, V and VI will be available for the quarter beginning in October. No changes have been made in the pupils' books. Only the teachers' books have been rewritten. The same outline has been used, but the teaching procedure has been simplified and made more usable. new materials have been added, and the contents brought up to date. The new teachers' books will cost only 30 cents. It will not be necessary for any department to buy new books except as old books need to be replaced. Whenever possible it will be well to make the new books available to the teachers as soon as possible.

W. N. C. Board of Christian Education
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THANKS TO MR. KING

Greensboro College is grateful to Rev. Carl H. King for making available this page this week in order that our people may be informed concerning some of the recent developments and some of the plans for the future strengthening of this first standard college for women ever chartered by the Methodist Church.

Greensboro College is the possession of North Carolina Methodism and, as such, is dedicated to the promotion of Christian education. It seeks continuously to serve the purpose for which it was founded and desires increasingly to be useful not only to the young women who come as students, but to the local churches and communities from which they come.

Greensboro College believes in the unified program of Christian education and wishes to be helpful to the staff workers of the boards of Christian education of the two conferences. It rejoices in appreciation of the co-operation and support which these workers and these boards are giving. This sense of comradeship between workers in the local church and those in the church college is not only inspiring but, we believe, is prophetic of advancement of the total unified program of Christian education.

NEW RELIGIOUS EDUCATION HEAD

The coming of Dr. Raymond A. Smith as acting professor of religious education to succeed Dr. E. E. Ayres, who has resigned after long and faithful service, will launch significant developments in this important department of the college. Highly trained in the best colleges and universities of this country, Professor Smith, A.B., B.D., Ph.D., brings to his task at Greensboro College ten or twelve years of rich and successful experience in the educational work of the local church as well as valuable experience in college teaching, and therefore an understanding of the viewpoints, problems, needs and opportunities of local church workers.

Dr. Smith will not only do thorough teaching of his courses in religion but will also have responsibilities for helping to vitalize and enrich the entire campus religious program and for supervising the work of religious education students in local churches.

Dr. Smith, for eight years director of Christian education in Centenary church, Winston-Salem, won for himself the distinction of being one of the most effective directors in the Southern Methodist Church. It will be his purpose to prepare young women for service in church and community.

NEW HOME ECONOMICS HEAD

An addition to the faculty for next year is Miss Bernice J. White, who becomes head of the department of home economics. She comes to Greensboro College from Keene Normal College, Keene, N. H.

A native of Winston-Salem, where she was a member of old West End church, Miss White holds the A.B. and A.M. degrees, majoring in home economics. She has had extensive experience in high schools and colleges.

The acquisition of Miss White as head of the department of home economics is one of a number of steps being taken to expand and strengthen the work of this department. With the opening of a new college year in September this department will also have a new home management practice house, which will supplement the facilities heretofore used on the ground floor of Hudson Hall.

NEW ASSISTANT LIBRARIAN

Miss Annette Harris Shinn of Norwood is the new assistant librarian. She succeeds Miss Manie Maynard and will assume her duties at Greensboro College at the opening on September 9.

Miss Shinn was graduated from Greensboro College in 1928, receiving the A.B. degree magna cum laude. Since then she has taught in the public schools of the state and taken graduate courses at Columbia University and Emory University, receiving the A.B. degree in library science from the latter institution. She is the daughter of Mr. and Mrs. J. F. Shinn of Norwood.

In addition to work as assistant librarian Miss Shinn will give instruction in library methods and also will teach a course in children's literature.

IMPROVEMENTS AND ADDITIONS

Extensive improvements are being made in the buildings and on the campus this summer. For example:

1. All the class rooms and studios and the north corridor in Odell Memorial have been painted.

2. Every dormitory room on the campus has been renovated—either repainted or recleaned.

3. The bathrooms in Hudson and Fitzgerald have been repainted.

4. The biology laboratory has been enlarged and repainted.

5. The library windows have been weatherstripped.

6. The dining room has been repainted, largely through the aid of a friend.

7. The social center and lobby of Main building have been thoroughly redone, thanks to the alumnae.

This project, initiated by the alumnae and sponsored by a committee of alumnae headed by Mrs. Everett Marsh of High Point, includes reflooring of the lobby, building of arches, redecorating the walls, and refurnishing the social room and lobby with new furniture, rugs, venetian blinds, and draperies.

Under the head of additions should be listed three new tennis courts and a modern home management practice house.

In the spring approximately 400 native cedars were planted along the railroad which crosses the eastern side of the campus, and a row of hedge was planted on the eastern border of the campus.

The class of 1936 has given money with which to buy shrubbery to be placed at the entrance to the campus.

PROSPECTS FOR 1936-1937

Quite encouraging are the prospects for students for the scholastic year 1936-1937, which begins on September 9. In fact, already more reservations have been made than there were students in the dormitories last year.

Space has been provided for thirty or forty more students, however, in order to care for the expected increase. Members of the faculty who lived in Main building last year will occupy one of the college residences, thus releasing rooms in Main for student use. Some home economic students, moreover, will room in the home management house.

Prospects are good. Let there be no cessation of activity in the interest of new students, however, for August is a crucial month. Greensboro College desires to serve more young women, particularly those from Methodist homes, and will make a special effort to accommodate all who apply.

OUR CENTENNIAL OBJECTIVES

Greensboro College, chartered by the Methodists of North Carolina in 1838, will celebrate its centennial at its commencement in 1938. Between now and that time determined efforts will be made to achieve certain objectives in order to enable this institution to enter upon its second century of work stronger, bigger, and better able to serve. Alumnae and friends are invited to share in these enterprises:

1. Increase endowment to $1,000,000, of which at least $100,000 is to be secured by 1938.

2. Secure money for new buildings, as follows: (a) A library building adequately equipped; (b) a gymnasium; (c) a central heating plant; (d) a modern science and classroom building; (e) another dormitory.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

MAJOR INTEREST

During the time this scribe has been connected with the Children's Home some interest has been attached to the questions asked of him relative to the welfare of our enterprise. It has been noted that for the most part the men are more interested in things than in personality. The women are more interested in personality. The average man will ask, "How are you getting along financially? Are the people sendyou any money these days?" The average woman will ask, "How are the children getting along? It must be a big job to look after so many children. I know you have many interesting challenges." No quarrel is made with either our interested men or our interested women. Both questions continually confront us.

AUGUST LOVE GIFTS

My mother was raised in the Moravian church. I was baptized in a Moravian church. As a boy I used to occasionally attend old Friedburg Moravian church in Davidson county. I was particularly interested in the Moravian feasts, at which time coffee and light bread were served to the entire congregation. The August feast was usually the one I got to attend. I would like for the Children's Home youngsters to have a big August feast from our Methodist churches, not of coffee and light bread but of fifth Sunday love gifts. It will be recalled that the last Sunday in August is a fifth Sunday. Let your entire congregation participate in this outpouring of material in- and 175 mothers' aid children, a total and 175 mothers' aid chlidren, a total of 550 orphan boys and girls who look to our Methodist friends for a chance.

BROTHER TOM

Last week I ran up to see Rev. J. T. Mangum, pastor of Central Methodist church, Mount Airy, and an influential member of our board of trustees. For several weeks Brother Tom has been confined to his bed, where, according to medical advice, he must stay for at least two months longer. Brother Tom told me he had angina, that his active days in the ministry were over. He stated that he would ask for the superannuate relationship at the approaching annual conference. My good friend spoke calmly and without disappointment. To be sure, a tear trickled down his face when he recounted how good the Lord has been to him and how willing he is to abide by whatever lot befalls him. It is no wonder that Tom Mangum has heart trouble. His heart has worked for 60 years and a great part of this time pulsating in loving devotion to his fellowmen. So closely have our lives been entwined that any ailment that befalls Tom Mangum ails me. It is expected that Brother Tom will live for a number of years yet, provided he can content himself to go along without too much exertion. It is this scribe's earnest hope that he can stay on this side a good while longer.

NEW MUSIC TEACHER

Miss Evelyn Byrd Lane of Leaksville, daughter of Judge and Mrs. Henry Lane, has been selected as our new music teacher. Miss Lane has



Makes the Home happy

quite a pleasing personality. She is a graduate in public school music from Converse College, Spartanburg, S. C., and has had five years' of varied and successful experience. We confidently expect Miss Lane to give us good service and we bespeak for her the hearty co-operation of our friends. Our only regret is that we could not employ all the fine and deserving applicants who wanted to work at the Children's Home.

MISS ANNIE LOWDER

Miss Annie Lowder is a mighty fine young lady who lives at Kannapolis. She is one of the choice workers in our congregation there, according to Rev. N. C. Williams, the pastor. Within the last year her father and mother died and she had to break up housekeeping. She had a good piano, one in which she had invested some $600. She presented this piano to the Children's Home and seemed happy to do it. We will place this musical instrument in the L. E. Brown Memorial building, where our young people will use it in their religious services and in their social gatherings.

HOME AND HAPPINESS

The picture this week is that of little Billy Harris, a member of our baby cottage family. Billy didn't get to go away on a vacation. He is too young. In fact, he didn't want to go. He is plenty happy living at the Children's Home. He is of a timid and reserved temperament but when he smiles his pleasing features bring similar reactions from those about him. Billy's clothing needs are provided by the Susanna Wesley class of Burkhead, Winston-Salem.

COMING HOME

About 300 of our children went away on a vacation this summer. Practically all of them have returned. Their home coming has been attended with various reactions, though the overwhelming sentiment being that of joy and gladness over being back with their associates. To be sure, some of the little youngsters have had to go through unpleasant emotional experiences. Some of them have been homesick, the worst sickness of all sicknesses. But a child does not remain in any state of mind very long. It is wonderful how quickly adjustments can be made. In the main, the vacation season has proved immensely worth while. Of course there are some youngsters bringing back to us some behavior problems which we will have to help them work out. It has been interesting, amid the hardships, to note the home coming of our children.

GROWING CROPS

For three months during the spring and early summer the severe drought caused everything to wither away. But after the drought came the rain. Our crops are now growing luxuriantly. Everything is looking prosperous. If we can have a late season we can yet harvest quite a lot of foodstuff and feedstuff. A recent series of visitations to our mothers' aid families was encouraging. The limited crops planted by these families now look encouraging. If one wants to see real gratitude let him visit our mothers' aid families.

HONOR ROLL

Most of the summer is past. Fall will soon be here. When the hot summer heat has passed away we hope there can be a revival of financial income. Ten per cent apportionment receipts have been negligible for the past while. Like oases in the desert are the recruits on our honor roll. Trinity, Kannapolis, Rev. N. C. Williams, pastor, heads the list. Bessemer, Bessemer-Concord charge, Rev. G. G. Adams, pastor, comes next. Forestville and Wade on the Lilesville circuit, Rev. L. P. Barnett, pastor, joins the good company. Brother Barnett states that the Lilesville circuit will pay its apportionment in full this year.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

Mrs. Rives and the singing class visited the following places last week: Williamston, Windsor, Wanchese, Manteo, Currituck and Moyock. Mrs. Rives reports much interest shown in the visits of the class.

* * * *

Since the Advocate came out one week ago to day, it has cost the Methodist Orphanage one thousand four hundred dollars. During the past week we have received for operating expenses four hundred and ninety dollars. These figures speak for themselves and I feel confident that our pastors and churches are going to respond to our needs.

* * * *

Just one week from this coming Sunday will be a fifth Sunday. The North Carolina conference is urging every pastor and Sunday school superintendent to present the needs of the Orphanage to their congregations and Sunday schools. A free will offering from every church and every Sunday school is greatly desired. It is hoped that the Sunday school superintendents and pastors will request their Sunday schools and their churches on the fourth Sunday to come prepared on the fifth Sunday to make a free will offering for the benefit of our 325 children.

* * * *

The membership of Ayden Methodist church is made up of splendid citizens. The church is strong and exerts a fine influence in the community for righteousness. It was my privilege to address the Ayden congregation Sunday morning, July 26. An unusually good sized congregation was present, considering the exceptionally hot day. Brother T. A. Sikes welcomed me to his church in a fine way,and the people heard me gladly for the cause which I represent. It was gratifying to see the people rallying to the leadership of Brother Sikes. The Orphanage occupies a big place in the mind and heart of the membership of the church. Brother Sikes has always been an enthusiastic supporter of the Orphanage. I feel that at all times I can count on this strong congregation to give us loyal and generous support.

CANDLER SCHOOL OF THEOLOGY REQUESTS YOUR ASSISTANCE

The library of the Candler School of Theology, Emory University, is trying to gather together for the use of its students and the church all available historical material of the Methodist Episcopal Church, South, to be kept as research material for any needing it. As the value of this material depends in a large measure on its completeness, it is important to fill the gaps in the files. If anyone has any of the issues listed below it will render a distinct service to scholarship if he will communicate with the library:

North Carolina Christian Advocate: Any before 1916; Jan. through Sept., Oct. 2, 9, Dec. 23, 1916; May 17, July 19, Dec. 27, 1917; May 30, Dec. 26, 1918; June 5, Dec. 25, 1919; Dec. 20, 1920; March 3, Dec. 29, 1921; June 1, Sept. 14, Dec. 28, 1922; Dec. 27, 1923; Dec. 25, 1924; May 28, June 11, Nov. 5, 1925; July 1, Aug. 26, 1926; Aug. 18, Dec. 1, 1927; Feb. 2, Nov. 8, 1928; June 6, Oct. 17, 1929; Dec. 25, 1930; April 16, May 21, Dec. 3, 1931; Dec. 28, 1933; Dec. 27, 1934.

Raleigh Christian Advocate: Any before 1916; Jan. through Oct. 5, Dec. 7, 21, 28, 1916; Jan. 4, 25, Feb. 1, Mar. 1, Apr. 12, 19, 26, May 10, 24, July 5, 19, Nov. 1, Dec. 20, 27, 1917; Jan 3, 17, 24, Feb., Mar. 7, 14, 28, Apr. 4, 11, 25, May 16, 23, 30, June 20, 27, July 11, 18, 25, Aug. 1, 8, 15, Sept. 5, 26, Oct. 3, Dec. 26, 1918, Jan. 9, June 19, 1919.

North Carolina Conference Minues: Any before 1883; 1885-1913; 1918-1921.

Western North Carolina Conference Minutes: Any before 1916; 1917-1921.

North Carolina Conference Woman's Foreign Missionary Society. Minutes of the Annual Session: All except 1907.

North Carolina Conference Woman's Missionary Society. Minutes of the Annual Session: All except 1887.

Western North Carolina Conference Woman's Foreign Missionary Society. Report of the Annual Meeting: All except 1906.

IS RELIGION "ME AND GOD" OR "GOD AND US"?

The first question is not whether the lone individual will know what is right before God in his economic life. Nor is it even a question (as soon happened in the actual development of individualism) whether the lone individual does not in fact leave God out of his "me and God" formula of economic justice. The main point is whether religion is a "me and God" affair and whether then each individual's work, wages, interest money, profits, prices, quantity, and quality of output, and so on, are simply matters between him, as a lone, lorn person, and God. The economic part of the picture is seen to be false as soon as it is stated. —Rev. R. A. McGowan.

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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

SEEK THE POWER OF PRAYER

"They went up into an upper room," Acts 1:3, to "wait for the promise of the Father." Acts 1:4; Luke 24:29.

I built my soul an Upper Room,
A place of prayer,
Where, free from all disturbances,
From doubt and care,
Serene it rests. And thou, dear Christ,
Art always there.

God grant that when I leave this Room
For tasks below,
The peace that I have found may from
My spirit flow,
Till those I meet build Upper Rooms,
And thither go. —E. M. Beale.

THE VICTORIOUS LIFE

"Thou shalt be above only, and thou shalt not be beneath" (Deut. 28:13).

This verse came to me first as a very real message from God in a time of great pressure. We had fourteen guests in the mission house and were almost without domestic help. I had perforce to lay aside correspondence and other duties and give my time and attention to cooking and housework and was feeling the strain.

Then God's Word spoke to me with power: "Thou shalt be above only, and thou shalt not be beneath," and in a moment I saw there was no need to go under, no need to be overwhelmed by my circumstances. No need to trouble because it seemed as if I could not get through and my ordinary work was getting in arrears—somehow I could be above it all. "Above only, and not beneath." How often I used to say as I went about my kitchen "I refuse to go down," and how the lesson I learned in those difficult days has been an inspiration ever since. Do you wonder that Deuteronomy 28:13, is one of my favorite verses in the Bible?

I see in it the possibilities of a life of constant victory—not up today in heights of blessedness and down in the depths tomorrow. This is a steady life. It is the life that has been stabilized and settled by the God of all grace.

I do not for a moment see how this life is possible, but "Thou shalt be above only, and thou shalt not be beneath" is the Father's promise to his blood-bought child—and all the promises are yea and amen in Christ. Though heaven and earth pass away his word shall not pass away. When the billows roll and the stormy winds rage we can stand on the promise and refuse to be beneath.

"Above only" is a position of victory, too. It is that position which is ours in Christ Jesus. "Quickened us together with Christ . . . raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:5-6). "Your life is hid with Christ in God" (Col. 3:3). The lowliest, the weakest member of Christ's body has in him a position "far above all principality, and power, and might, and dominion" (Eph. 1:21). If we could but realize our position, what an asset it would be to us in the spiritual conflict portrayed in Ephesians 6:10-20!

When we lived in Alexandria, Egypt, we used to see some fierce squalls of wind and rain, which lashed the sea into fury. The great buoys in the harbor would be covered with spray and foam, but when the wind died down again they were still there in their places, unmoved and steady. "Above only," for they had that within them which kept them on the top. And have we not power within us, too, which should insure our triumph? "That Christ may dwell in your hearts by faith" (Eph. 3:17). "That ye might be filled with all the fulness of God" (Eph. 3:19). "Strengthened with might by his Spirit in the inner man" (Eph. 3:16). "We will come unto him, and make our abode with him" (John 14:23). "Be filled with the Spirit" (Eph. 5:18). Possibility, promise, position, and power. God grant we may experience to the full the blessings that are ours for the taking in Deuteronomy 28:13, and when our heavenly Father says to us "Above only," let us absolutely refuse to come down to live and work on a lower level.—Sunday School Times.

We are a small church in a small town, with a small membership and a small missionary society.

We have only eleven members in the Creswell auxiliary, but some who are as loyal as you can find in any church. We are one of the baby auxiliaries of the Elizabeth City district, having been organized in October, 1933. Yet I feel that we are very much grown up in the three years we have been organized. While we have not attained the efficiency aim, we have made achievements in several lines of the work.

A baby life membership was given Mary Jackson Eason in 1934, and at the June meeting held in the Creswell church in May, 1935, life memberships were presented to Ellen Brooks and Jane Badger Eason.

We have had two mission study classes and a Bible study class each year.

We have sent a delegate to the annual meetings of the woman's conference and had a good representation at one of the district meetings; also good attendance at all of the meetings of the Plymouth zone.

The Christian social relations committee is active. One of our most inspring services is the week of prayer. Our women look forward to this each year. Last year we invited the women of the Methodist Protestant church to join us in this service. They took part and contributed much by their presence and help.

The auxiliary paid the expenses of Miss Gertrude Spruill to the young people's assembly this year, and we feel it was a good investment. She gave us a splendid report and I believe it was a great inspiration to her.

We have raised for foreign work in these three years $64.20; for local work $276.90. Total $341.10.

I have mentioned the most outstanding work of the auxiliary, yet I do not overlook the fact that our women have been deepened spiritually in these three years of service in the woman's missionary society.

May this information inspire other small auxiliaries to press onward and "give their best to the Master."

Lennie P. Jackson.

RESOLUTIONS OF RESPECT

On June 23, 1936, Miss Wilhelmina Lea, at the age of 92 years, passed into the great beyond to receive the glorious reward of the faithful.

We, the members of the woman's missionary society of the Leasburg Methodist church, Leasburg, wish to pay loving tribute to our beloved member.

Miss Willie joined the auxiliary when it was first organized in 1895. Because of a frail body she was not able to attend the meetings in person, but her spirit of devotion, loyalty and sincerity was an inspiration and benediction always. We are thankful for the Christ-like life which she lived among us and for the gracious influence that will live on into the years to come.

In public life generally Miss Willie was an inspiration. She gave her thoughts and interests to all the activities of her church, community, county and state. Therefore be it resolved:

First, That in the death of Miss Wilhelmina Lea the woman's missionary society has lost one of its most valued and loyal members, and the community one of its most prominent figures.

Second, That her life so characterized by loyalty and devotion to the cause of righteousness is one truly worthy of emulation and has left to us a heritage that is ours to carry on.

Third, That we dedicate to her memory a page in the minutes of our missionary society, and direct that a copy of these resolutions be furnished to her sister, Mrs. Lillie L. Neal, also that a copy be sent to the N. C. Christian Advocate for publication.

Miss Bessie Thompson,
Mrs. J. R. Smith,
Mildred W. Connally.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"Lead us, O Father, in the paths of right;
Blindly we stumble when we walk alone,
Involved in shadows of a darksome night,
Only with thee we journey safely on.
Lead us, O Father, to thy heavenly rest,
However rough and steep the path may be;
Through joy or sorrow, as thou deemest best,
Until our lives are perfected in thee."

ATTENTION, AUXILIARY PRESIDENTS

There seems to be some question as to where the money to be applied on salary to Miss Lorena Kelly, our missionary to Africa, shall be sent, so may we urge that all moneys intended for that purpose be mailed to our conference treasurer, Mrs. P. N. Peacock, 316 South Fulton Street, Salisbury, N. C. When sending an amount for Miss Kelly's salary be sure and state to Mrs. Peacock that it is to be applied "On Miss Kelly's salary."

BIBLE WOMAN FOR FIRST CHURCH, LENOIR

In response to a request from the woman's missionary society of First church, Lenoir, Miss Masue Takahashi of Japan has been given to the auxiliary as its Bible woman special. We congratulate our workers in the auxiliary and feel sure that this "living link" will bring them in closer touch with Japan, and be an inspiration to them in their faithful service as missionary women.

NEW ORGANIZATION, STATESVILLE DISTRICT

A recent letter from Mrs. C. N. Clark, conference superintendent mission and Bible study, tells us that she, with the assistance of Mrs. W. Q. Grigg, wife of the circuit pastor, has organized a new woman's missionary society at Bethel church on the Statesville circuit.

There are eight members now and Mrs. Clark feels that they are going to develop into a splendid organization. The officers are: President, Mrs. John Gantt, Route 1, care Duke Power Co., Catawba; vice president, Mrs. E. E. Yates, Route 1, Stony Point; recording and corresponding secretary, Mrs. S. I. Guernsey, Box 212, Route 6, Statesville; treasurer, Miss Carrie Dagenhort, Route 6, Statesville; Supt. literature and publictiy and agent for World Outlook, Mrs. C. M. Bost, Route 6, Statesville; Supt. study, Mrs. E. E. Yates, Route 1, Stony Point; Supt. Christian social relations and Supt. local work, Mrs. John Dagenhort, Route 6, Statesville; Supt. supplies, Mrs. R. L. Coulter, Route 6, Statesville. (We extend our best wishes to this new group of workers.—Ed.)

SPECIAL EVENT FOR THIRD QUARTER

"A Training Day for Mission Study Leadership' 'is designated as the special event for the third quarter, and realizing the need for able, well equipped teachers for this department of our work we are stressing the observance of the special days for training our mission and Bible study leaders. We are hoping to have an enlarged number of study classes reported as a result for the third quarter's work. While the second quarter of 1936 shows an increase over the first quarter we are not yet satisfied with the number who are really studying in regular classes missions and the Bible.

The books suggested are interesting and informing, and we hope that those societies in our conference not yet organized will plan to do so during the next few days.

"Songs in the Night" by Miss Mary Deberdeleben is a new book suggested for Bible study. Miss Deberdeleben is a most interesting writer and we are sure those who have studied "Great Souls at Prayer' from her versatile pen will enjoy her latest book.

ITEM OF INTERESTING NEWS

Friends in our conference of Rev. Charles W. Clay, one of our former ministers, and Mrs. Clay will be interested in the following from The Missionary Bulletin:

"Rev. Charles W. Clay, who went to Brazil in January, 1936, under appointment to Juiz de Fora, was the first new missionary to come to that station in 13 years. Mr. Clay found work piled up and waiting to be done. He has numerous jobs; one is in the department of religious education in the school of theology at Granbery College, wherein are enrolled "twenty-five of the finest young men you have ever seen," says Mr. Clay. Another job is the teaching of Bible to 300 students of high school age in Granbery proper. Mr. Clay is also pastor of a little church in a town 50 miles from Juiz de Fora, going out there once a month while his Brazilian assistant takes the other Sundays. Lastly, Mr. Clay is the teacher of a class of young men in the local church school at Juiz de Fora, enrolling 50, but with a much larger attendance. "It is worth coming to Brazil for the privilege of teaching that class," Mr. Clay declares. The best wishes of a host of friends are with Mr. and Mrs. Clay in their new field of labor.

A CHRISTIAN MELA

Some five to six hundred men and women gathered from 95 villages of the districts of Mainpuri and Etawah to attend a Christian mela, February 29 to March 2. The mela was entirely devoted to the discussion of spiritual and social topics. Time had to be found for holding examinations to test their knowledge of scripture. Contests were held in singing and it was interesting to watch groups of young and old competing for the flag which was the prize for this contest.

Both Christians and non-Christians attended; the latter outnumbered the former in the ratio of 5 to 1; but the non-Christians were also truth seekers. Their member indicated the movement of the depressed classes toward Christianity.

From all enquirers at the mela who sought admission into the Christian fold was demanded the condition that they should have their chutiyas (tuft of hair on their heads) removed. The chutiya links them with the old religion and this link must be broken. Then they were examined in Christian essentials: John 3:16, the Ten Commandments, their summing up in the words of our Lord, the Lord's Prayer, and the Apostles' Creed. Each had to commit these to memory and recite them before the examiners. Out of some 100 as many as 48 were declared successful. For their growth in knowledge groups of 5 or 6 and sometimes 8 or 10 villages have been formed according to size and number, and Christian worship and classes of instruction are held.—Missionary Review of the World.

CIVILIZING ETHIOPIA

Ethiopians are still primitive people—generally without modern education and scientific improvements. The Emperor, Haile Selassie I, worked unceasingly to give his people schools and hospitals, to abolish slavery, to promote justice and provide good government. Some progressive provincial rulers sympathized with the emperor and united in the effort to establish schools in the interior. The missionaries have done much to raise general educational standards as well as to teach Christian truth. Most of the medical work is conducted by Protestant missionary doctors. (What will be the result of Italian occupation it is impossible to say).

The Seventh-Day Adevntists are located in eight stations and conduct four hospitals, established with the help of the emperor. In these hospitals Ethiopian nurses are trained for effective service. Eight other Protestant missions are at work in the country. —Missionary Review of the World.

Sunday School Lesson

AUGUST 23

By Prof. Rollin H. Walker

The Gospel for All Men

Scripture: The Acts 11:5-18; Romans 1:15-17.

Peter was the outstanding apostle of the Lord Jesus. His words at Pentecost brought three thousand into the fold of Christ. His courage before the Sanhedrin cowed those great dignitaries. He had supernatural power to heal the sick. He might easily have supposed that all this power and grace was a sign that he had an adequate grasp on the gospel. And yet this brave and generous saint had certain limitations that seriously impaired his usefulness to the cause he loved so much.

No doubt his heart went out yearningly toward all the Gentiles, but the moment he began to stretch out his hands of invitation toward them his conscientious scruples checked him up like a bridle. It was unlawful for a Jew to eat with a Gentile, or enter into his house. Peter knew that you cannot bring Christ into any house which you are not willing to enter yourself. Thus Peter was torn between his generous impulses and his Jewish orthodoxy.

One day, when he was fasting in prayer at Joppa, this problem of reaching the Gentiles was doubtless on his mind. He saw a great sheet let down from heaven wherein were all manner of four-footed beasts and creeping things. Then Peter heard a voice, saying, "Arise, kill and eat:" But his conscience forbade. So he said, Not so, Lord, I have never eaten anything common or unclean. The exhortation from heaven was thrice repeated, and then the sheet was received up into heaven. Peter was much perplexed over the meaning of his vision, as we always are over the fragments of revelation before they are interpreted by the whole of our experience.

The Centurion's Message

Let us leave Peter now for a moment, and go to Caesarea where a Roman centurion is praying. He must have been a good man or he would not have accepted the lofty conceptions of the Old Testament from the hands of the patronizing and exclusive Jews. But his heart was so happy that he put up with the humiliation of being compelled to sit by the door of the synagogue, and he prayed earnestly to the God of Israel, and generously gave alms. An angel appeared to him and told him to go for Peter, and, as though he had received military orders from a superior officer, he at once dispatched a soldier and two household servants to find Peter and ask him to come to him.

Peter dared not resist the appeal made by the dovetailing of his vision with the centurion's message. When he arrived at Caesarea he found not only the centurion and his family, but his near kinsmen and close friends gathered together. When Peter heard the centurion's story he said, "I perceive that God is no respecter of persons." Although we now accept this statement glibly as a matter of course, most of us are in need of having it written far more deeply on our souls and on our lives.

Then Peter, doubtless with picturesque detail, told the story of Jesus going about doing good, and healing all that were oppressed of the devil. But he did not stop with the life of Jesus. He went on to his death and resurrection which are profoundly significant elements in a complete gospel. For it is through the death and resurrection of Christ that we gain faith to believe in the eternal significance of his life and teachings.

Peter was helped over the embarrassment of deciding whether he would baptize these people in spite of his Jewish scruples, for the Lord baptized them with the Holy Spirit while he yet spake. Peter, of course, could not refuse water to those on whom the Lord had poured out his spirit.

We note again how the providences that led to this broadening of the Christian religion dovetailed together. Luke has perfect faith in the guidance of the Holy Spirit, but he observes that it is often the method of God to give guidance not to one person alone in the decision of the problem, but to several, or to a whole group; and in addition to these simultaneous impressions that come down upon them he grants favorable results to their efforts as a sign that in stepping out in some progressive movement they are following the right line. Not only did a vision come to Peter and to Cornelius, but the Holy Ghost came down in phenomenal power upon the company in Cornelius's house to reassure Peter that his setting aside of narrow Jewish scrupples was pleasing to God.

The Test Peter Made

Peter's exclamation, Can any man forbid the water that these should be baptized who have received the Holy Spirit as well as we? should ring in the ears of all religious leaders. Before shutting out anyone as a dangerous heretic, or discounting any movement because its creed or ritual is offensive, we should always ask, Have they received the Holy Spirit as well as we? If so, let us beware of opposing them and saying there is no good in them.

The fact that the outstanding apostle of Jesus, with all his wonderful record of spiritual power, had prejudices that dammed up the full flow of God's grace to his fellows, should be

(Continued on page 23)

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Children's Storyland



THE BIRTHDAY RING

By Alice Annette Larkin

Stanley was deep in a story—so deep that the telephone rang several times before he really heard it. Reluctantly he finally got up to answer the call.

"Oh, Stanley," came his sister's voice over the wire, "I must have left my ring on the kitchen table. You know I took it off when we made popcorn balls, and I forgot to put it on again. Please look right now. I have to wait for my music teacher, so we won't be home till supper time. If Althea stops as she said she would, tell her to take all the leftover popcorn out to the farm for the squirrels. We won't want any more. Don't forget, Stanley—about the ring, I mean."

Stanley hung up the receiver. It was warm in the living room, so he opened the front door. The porch swing looked very comfortable and the gentle spring breeze that blew in was invitingly cool.

"Guess I'll sit down and finish this story while I'm waiting for the fellows to come along," said Stanley to himself. "Hazel called up when I was just getting to the most interesting part. Her ring'll be all right for a few minutes."

Stanley read on and on until suddenly two boys ran into the yard with bats and balls.

"Come on, Stan," they called. "The vacant lot next to your place is in dandy shape for a game. The other fellows are on the way, so you'd better hustle."

Stanley dropped his book and ran for his bat. He had forgotten about Hazel's ring, and he wouldn't have thought of her message to Althea if he hadn't met Althea face to face as he was running around the house on his way to the ball game.

"Say, I didn't know anybody was coming," he stammered. "I didn't lack much of running into you. But listen, Althea, Hazel said for you to take all the leftover popcorn for your squirrels. I guess you'll find it in a basket in the kitchen. The key's in that box of geraniums on the back porch. Just put it back when you're through. I'm in an awful hurry or I'd get the corn for you."

"Oh, I'll find it, all right," Althea replied. "But I've got to hurry, too, for father's waiting out in the car for me. Thanks for the popcorn."

For a long time Hazel Barber had wanted a birthday ring. Whenever she went into the little store on the corner she stopped to look at the rings, especially those with green stones in them, but not until this year had her wish for one come true. A few days before her birthday a small package had arrived from Aunt Ruth in California, and when she had opened it she had found the prettiest birthday ring she ever saw.

Hazel had been anxious to wear the ring when she went to the city for her music lesson, but, as she told Stanley, she had taken it off when she made popcorn balls and then forgotten to put it on again. Althea had been there then, and she had said, "You'd better be careful where you put your ring, Hazel. You'd feel dreadfully bad if you should lose it. It's lovely. I almost wish I'd chosen a ring for my birthday instead of roller skates. Isn't it funny our birthdays came in the same week? We're almost twins."

The big clock in the hall was striking six when Stanley came back to the house. "Father and mother and Hazel ought to be home right away," he said to himself. Then, for the first time in three hours, Stanley thought of the ring Hazel had asked him to find. Well, he'd go do it now, then he'd be sure it was all right.

And whistling a gay tune, Stanley hurried out to the kitchen. He was so sure he would find the ring on the table that he was astonished when he saw the table had nothing on it except a little patch of late afternoon sunshine.

"The ring must have rolled off on the floor," he thought. "I'll find it in a jiffy." And getting down on his knees he carefully examined every foot of the floor, but the ring wasn't there. What had become of it? Stanley was getting worried.

"Hazel must have put it somewhere else," he finally decided. "Maybe in that blue bowl up there. I saw her doing something with that—or maybe in her apron pocket. I'll have to look everywhere." But, though he searched and searched, he could find no trace of the ring.

"Hazel will blame me awfully," he said to himself, "but I really meant to find it and put it away for her. No one else has been here in the kitchen except Althea Hale, and she's Hazel's best friend."

Suddenly a car stopped in front of the house, and a moment later Hazel came hurrying in. "Oh, Stanley, did you find my ring?" she asked at once. And Stanley had to admit that he didn't. He tried to explain and say he was sorry, but Hazel went into the kitchen without answering him. She, too, looked in the blue glass dish and every other place she could think of.

"Oh, I wish I hadn't gone to the city for my lession or had Althea here or done anything except take care of my lovely ring," she said at last.

"Lovely ring!" That reminded Hazel of what Althea had said about it. Could Althea have hidden the ring because she was jealous? She wouldn't have taken it to keep, but she might have tried it on and lost it. Stanley said she was alone in the house. If the Hales only had a telephone she could call up and ask Althea if she'd seen the ring. Well, she'd ask father to take her out to the Hale farm early in the morning.

Breakfast at the Barber home was early, but Hazel and Stanley had hardly tasted their cereal when there came a loud knock on the back door. A moment later Althea burst into the room. "Oh, Hazel, you almost lost your ring!" she exclaimed. "I took the popcorn you gave me out to the feeding place for birds and squirrels and scattered it all around. Then I went into the house to watch for the gray squirrels. It wasn't long before six of them came, and they liked that corn better than anything I've given them this spring."

"But the ring?" asked Hazel.

"Well, suddenly I saw something green and gold and shiny on the ground in front of one of the squirrels. He acted as if he wanted to pick it up and I was frightened, for it looked like a ring. I ran out there as fast as I could, and it was. A piece of popcorn was stuck right inside of it. It must have been in the little heap of popcorn Stanley left on the table, and when I brushed the corn off into the basket that went with it. I was hurrying so I didn't see it. Stanley told me to take all the popcorn."

"Oh, Althea, I can't ever thank you enough for saving my ring!" exclaimed Hazel. "I'm going to be more careful of my things after this." And to herself she added, "And more careful about blaming my friends for things they would never, never do. I'm glad Althea doesn't know the thoughts I had."

Stanley said very little, but he had made a solemn resolution that, when someone was depending on him to do something, he would do it at once. If the ring had never been found, Hazel might have lost her best friend.—Zion's Herald.

North Carolina Christian Advocate

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August 18-23—Balls Creek Camp, N .C.
August 28-September 6—Salem, Va.
Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

August

Washington, First Church, 11 23
Bath, Wares, 3:30 23

September

North Gates, Savages, 11 and 1 5
Murfreesboro, 11 6
North Gates, Savages, 3 6
South Camden, Sign Pine, 7:30 6
South Mills, Trinity, 11 and 1 12
Gates, Zion, 11 13
South Mills, Trinity, 7:30 13
Perquimans, Oak Grove, 11 and 1 19
Dare, East Lake, 11 20
Manteo, 7:30 20
Pasquotank, Union, 11 and 1 25
Kennekeet, Avon, 11 27
Hatteras, 3:30 and 7:30 27
Wanchese, 7:30 30

October

Windsor, White Oak, 11 and 1 3
Windsor, White Oak, 11 4
Aulander, Ebeneza, 3 4
Williamston, 7:30 4
Hertford, 7:30 7
Ahoskie, Powellsville, 11 and 1 9
Kitty Hawk, 11 11
Currituck-Moyock, Sharon, 7:30 11
City Road, 7:30 14
Chowan, Center Hill, 11 and 1 17
Chowan, Center Hill, 11 18
Edenton, 7:30 18
First Church, Elizabeth City, 7:30 21
Plymouth, 11 25
Roper, Pleasant Grove, 3 25
Columbia, 7:30 25
Belhaven, 7:30 28
Fairfield, 7:30 30
Stumpy Point, 7:30 31

November

Mattamuskeet, Amity, 11 1
Swan Quarter, Providence, 7:30 1
Moyock-Currituck, Moyock, 11 8
Dare, Mann's Harbor, 7:30 8
Bath, 11 15
First Church, Washington, 7:30 15

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

August

Parkton, Marvin, 11 30
Maxton, 8 30

September

Piedmont, Pee Dee, 11 6
St. John-Gibson, St. Johns, 3 6
Roberdel, Steel's Mills, 8 6
Biscoe, 8 9
Stedman, Bethabara, 3 13

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
THIRD ROUND

August

Goldsboro Ct., Salem, 11 21
Goldsboro, St. Paul, 8 21
Morehead City, 11 23
Atlantic, Sea Level, 3:30 23
Beaufort, 8 26
Mt. Olive-Claypso, Calypso, 8 28
Mt. Olive Ct., Bethel, 11 29
Fremont, Yelverton, 11 30
Pikeville, Mt. Carmel, 3:30 30

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

August

Benson, Elevation, 11 23
Lillington, Parker's Grove, 11 30

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

August

Walstonburg, 11 23
Clark Street, 8 23
South Rocky Mount, 11 30
Spring Hope, ... 30

September

Wilson, 8 1
Bethel, 11 6
Robersonville, 3 or 8 6
Elm City, 11 13
Kenly, 8 13
Nashville, 11 20
Stanhope, 8 20
Rocky Mount, First, 11 27
Weldon, 8 27

October

Norlina, 11 4
Rosemary, 3 or 8 4
Roanoke Rapids, 8 ..... 4 or 5
Warrenton, Warren Plains, 11 10
Littleton, 11 11
Warren, Sarepta, 3 11
Conway, 11 18
Northampton, 8 18
Garysburg, Shiloh, 8 18
Scotland Neck, 11 25
Rich Square, Woodland, 8 25
Seaboard, 8 26

November

Enfield, 11 1
McKendree, Temperance Hall, 3 1
Tarboro, 8 1
Clark Street, 8 4
Halifax, 11 8
Rocky Mount Ct., York, 3 8
Spring Hope, 8 8
South Rocky Mount, 8 11
Farmville, 11 15
Walstonburg, 3 15
Stantonsburg, 8 15

Note—The preachers, lay leaders and district secretaries of the Rocky Mount district are called to meet in two sections as follows: Section 1 at Wilson, Sept. 14, 10 a. m.; Section 11 at Weldon, Sept. 15, 10 a. m.

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
THIRD ROUND

August

St. Pauls, Regans, 11 23
Scott's Hill, night 23

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

August

West Asheville, 11 23
Oakley, 8 23
Biltmore, 11 30
Skyland, Skyland, 8 30

September

Candler, Snow Hill, 11 5
Swannanoa, Azalea, 11 6
Hendersonville, 8 6
Saluda-Tryon, Saluda, 11 13
Flat Rock, Edneyville, 8 13
Acton, Oak Hill, 11 20
Fletcher-Mills River, Mills River, 2 20
Hot Springs, Hot Springs, 11 27
Marshall, 8 27

October

Leicester, Grace, 11 4
Laurel, Bright Hope, 3 4
Sandy, Wesley Chapel, 11 11
Fairview, Fairview, 7:30 11
Central, 11 18
Asheville Ct., Riverview, 3 18

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

September

Marshville, Marshville, 11 6
Homestead, Homestead, night 6
Chadwick, night 7
Duncan Memorial, night 9
Waxhaw, Heath Memorial, 2:30 p. m. 13
Trinity-Derita, Trinity, night 13
Spencer Memorial, night 14
Bethel-Bogers, Bethel, 3 p. m. 19
Lillesville, Lillesville, 11 and 1 20
Bethel, New Hope, Bethel, 11 and 1 20
Morven, Shiloh, 3 20
Brevard St., night 21
Hickory Grove, night 22
Big Springs, night 23
Matthews, Matthews, 11 27
Prospect, Midway, 3 27
Wesley Heights, night 27
Wadesboro, Central, night 28
Monroe, Central, night 29
Calvary, night 30

October

Monroe Circuit, North Monroe, night 2
Weddington, Weddington, 3 p. m. 3
Ansonville, Hopewell, 11 and 2 4
Peachland, Hopewell, 11 and 2 4
Polkton, Hopewell, 11 and 2 4
Belmont Park, night 4
Charlotte, First Church, night 5
Myers Park, night 6
Hawthorne Lane, night 7
Pineville, Harrison, 2 11

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North Carolina Christian Advocate

Thrift Moores, Thrift, night 11
Dilworth, night 12

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August

Shelby, Lafayette Street, 11 23
Shelby Ct., Salem, 2:30 23
Shelby, Central, night 23
Goodsonville, Asbury, 3 30
Lincolnton, First church, night 30

September

Gastonia, Smyre, 11 6
Cherryville Ct., Bethlehem, 2:30 6
Cherryville, First Church, night 6
Lowell, 11 13
Mayio, night 13
Lowesville Ct., Salem, 11 19
Stanley, Iron Station, 11 20
Rock Springs Ct., Rehobeth, 3 20
Gastonia, East End, night 20
Bessemer City, Concord, 11 27
King's Mountain, night 27

October

Polkville, Rehobeth, 11 3
Dallas, Dallas, 11 4
Crouse Ct., Crouse, 3 4
Cramerton, night 4
South Fork Ct., 11 11
Lincoln Ct., Ivey, 3 11
Gastonia, Bradley Memorial, night 11
Belwood, Fallston, 11 18
Gastonia, Trinity, night 18

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

August

Reidsville Ct., Salem, 11 22
Ruffin, Hickory Grove, 3 22
Pleasant Garden, Bethlehem, 11 23
Carraway Memorial, 7:30 23
Wesley Memorial, 11 30

September

Randleman, 11 6
Jamestown, 3 6
Centenary, 7:30 6
Main Street, 11 12
New Hope, 3 13
Asheboro, First Church, 7:30 13
Ward Street, Archdale, 11 20
Mount Pleasant, 3 20
College Place, 7:30 20
Gibsonville, 11 27
Guilford, Lee's, 3:30 27
Bessemer, 7:30 27

October

Randolph, 11 4
Farmer, Union, 3 4
Ramseur-Franklinville, 7:30 4
West Market, 8 5
Reidsville, Main Street, 11 11
Liberty, 3 11
Highlands, 7:30 11

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
FOURTH ROUND

August

McDowell Ct., Trinity, 11 23
Gilkey, Thermal City, 3 23
Connelly Springs, Friendship, 11 29
Valdese, Warlicks, 3 30
Rutherford College, night 30

September

Broad River, Harris, 11 6
Henrietta-Carolene, Henrietta, night 6
Burnsville, 11 13
Bald Creek, Deyton's Bend, 3 13
Micaville, Martin's Chapel, night 13
Old Fort, 11 20
Old Fort Ct., Bethel, 3 20
Avery Ct., Pisgah, 11 27
Elk Park, Minneapolis, 3 27
Spruce Pine, night 27
Marion Ct., Pleasant Grove, 3 27

October

Rutherfordton, 11 4
Pleasant Grove, night 4

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
FOURTH ROUND—IN PART

August

Todd, Cranberry, 11 22
Watauga, Mabel, 11 23
Boone, night 23
Laurel Springs, parsonage, night 29
Helton, Baldwin, 11 30
Sparta, Gentry's Chapel, night 30

SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., Salisbury, N. C.
FOURTH ROUND

August

First Church, 11 23
Woodleaf, Woodleaf, night 23
Concord, Central, 11 30
Landis, Bethpage, 3 30
Epworth, night 30

September

Norwood, Ct., Zion, 3 5-6
Mt. Pleasant, Cold Springs, 10 6
Albemarle Ct., Union Church, 3 6
Salem, Salem, night 6
Kannapolis, night 8
Granite Quarry, Bethel, 11 13
East Spencer, night 13
Kerr Street, 11 20
Concord Ct., Olivet, 3 20
Westford, night 20
Spencer, 11 27
New London, Bethel, 3 27
Yadkin, night 27

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GREENSBORO, N. C.

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

August

Ball Creek Camp Meeting, 11 23
Shepherd, Wesley, 3 23
Mooresville, Broad Street, night 23
Mooresville, Jones Memorial, 10 30
Mooresville Ct., Triplett, 11 30
Hiddenite, Rocky Spring, 3 30
Stony Point, night 30

September

Olin, Olin, 11 6
Cool Springs, Rose Chapel, 3 6
Taylorsville, night 6
Lenoir, First, 11 13
Whitnel, night 13
Catawba, Concord, 11 20
Statesville Ct., Bethel, 3 20
Newton, night 20
Granite Falls, 11 27
Hickory, First, night 27

October

Troutman, 11 4
Davidson, Huntersville, night 4
Statesville, Broad Street, night 5

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

August

Whittier, Whittier, 11 23

September

Fines Creek, Fines Creek, 11 6
Delwood, Balsom, 3 6
Murphy, night 6
Crabtree, Mt. Zion, 11 and 11 12-13
Clyde, Liberty, 3 13
Franklin, night 13
Andrews, 11 20
Murphy Ct., 3 20
Glenville, Glenville, 11 27
Highlands, Clear Creek, 3 27
Sylva, night 27

October

Franklin Ct., 11 3
Hayesville, Hayesville, 11 4
Robbinsville, Robinsville, night 4
Cullowhee, Cullowhee, 11 11
Webster, John's Creek, 3 11
Bryson City, night 11

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

August

Centenary, 11 23
Farmington, Smith Grove, 3 23
Central Terrace, night 23
Thomasville, Main, 11 30
Thomasville Ct., Unity, 2 30
Burkhead, night 30

September

Welcome, Midway, 11 6
Reeds, 3 6
Kernersville, night 6
Hiatt-Sedge Garden, Sedge Garden, 11 13
Oak Ridge, Community, 3 13
Green Street, night 13
Grace, 11 20
Bunker Hill, 3 20
Hanes-Clemmons, Hanes, night 20
Mocksville, 11 27
Davidson, Good Hope, 3 27
Walkertown, night 27

October

Ogburn Memorial, Ogburn, 11 4

SUNDAY SCHOOL LESSON
(Continued from page 20)

a warning to every other man who has been conspicuously used of God. If an apostle through whom three thousand people were converted in one day greatly needed a vision on the housetop, how much more do most of us stand in need of a vision that will make us cease to call any church, or any race, common or unclean. It is a fatal delusion for any of us to conclude that because we have been notably used of God we are not greatly in need of added illumination and enlargement of view.—Northern Advocate.

A NEW STORY PAPER FOR INTERMEDIATE BOYS AND GIRLS

The reading materials for teen-age boys and girls is considered of so great importance by the General Board of Christian Education of our church that over a period of many years a special story paper has been provided. We can all remember the "Sunday School Visitor." Of late years we have had the Torchbearer for girls and the Haversack for boys. As a definite forward step a new story paper by the name of Cargo is being launched in October.

This new story paper for our teen-age Methodists will have as its chief purpose the providing of such reading materials as will charm and delight its readers and at the same time create noble ideals and wholesome interests and desires. It will seek to satisfy the insatiable desire for thrills and adventure of the hardiest growing boy, and will also provide for those whose tastes turn toward the scientific and toward the artistic and beautiful.

This new periodical will be of interest to both boys and girls and will replace the Haversack and the Torchbearer.

For further information concerning this new story paper, write to the Methodist Publishing House, Whitmore & Smith, Agents, Nashville, Tenn.; Richmond, Va.; Dallas, Texas.

TAYLOR—For many years Methodist preachers serving Rainbow church on the Hookerton charge and pastors of Queen Street church in Kinston have been going to visit Mrs. Jennie Taylor, not just to make a pastoral call but to sit at her feet and learn more about a faith that will not shrink, and a love that will not let you go. Mrs. Taylor was a blessing to all who came her way; though she was unable to leave her home for years, there was always that ray of shining happiness in her smile. I have seen her when the light of God's love was so bright upon her dear face that a sweet peace crept into the heart of every one in the room. Truly we could see Jesus in her. She walked and talked with her Lord; to her he was nearer than hands and feet.

Mrs. Taylor was born March 25, 1853, and died in the home of a beloved daughter and son-in-law, Mr. and Mrs. J. F. Edwards, Kinston, N. C., Route 1, on the morning of July 16, 1935. She was the widow of Warren Taylor and a member of one of the most prominent familes of Lenoir county. Rev. J. G. Phillips, pastor of Rainbow church, Rev. A. S. Parker, pastor of Queen Street church, Kinston, and Rev. R. E. Brown, pastor of First church, Henderson, conducted the service from the home. Burial was in the historical churchyard of Rainbow church, of which Mrs. Taylor was a long time member. Mrs. Taylor loved the church, the orphanage and was a faithful reader of the Advocate. The church paper and her Bible were always by her side. We have lost a great friend, but heaven is the richer for having her, and some sweet day we shall meet her there. R. E. Brown.





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There will be poetry, cartoons, humor, travel, and biography. To stimulate and guide the desire for creative activity, there will be articles giving detailed directions for crafts and hobbies.

A real boys and girls' story paper that will charm and delight its readers. All present readers of *Haversack* and *Torchbearer* will want to read *CARGO*. Start talking about this *new story paper* now.

The Cost— Only 18½ cents a quarter (3 Months) for 13 issues of the paper, club rate (about 1½ cents a week per pupil). Individual yearly subscription rate, $1.00.

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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, AUGUST 27, 1936 Number 35

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We Cannot Have Two Passions

EVERY preacher whether young or old and all young men and women who aspire to be anything worth while in the world should lay to heart what George Clark Peck says about passion. Listen to his weighty words:

"We cannot have two passions, said Hunt, the eminent artist. No man can paint and love money. For substantiation of Hunt's sweeping statement one need but call the roll of earth's immortal artists. The moment a brush—or, for that matter, a pen or a violin bow or a voice—becomes mercenary, it falls like Lucifer from heaven. Commercialism blights every great gift it touches. It is black frost to the soul itself. Nobody can drive the team of two ruling passions. "I sing to God," said Jenny Lind of her great talent. That was her passion. I cannot imagine her as selling her gift. And any discriminating audience would recognize the difference. Without sacrilege no one can sell any part of himself. Time, strength, devotion, ministry, love—to sell such things is merely a new version of the world-old tragedy of slavery. Imagine Jesus making a fixed charge for his kindness or forgiveness! The best that he had, all that he had to offer—even his life itself—was a gift. Wherefore God hath given him a name that is above every name. He is the model. The nearer we approach to the model, the diviner our contribution to the world."

SAVE JUNALUSKA CAMPAIGN!

W. A. LAMBETH, Director
Wesley Memorial Church
High Point, N. C

S. C. KIRKMAN, Treasurer
Care of Wachovia Bank and Trust Company
High Point, N. C

DEADLINE NEXT TUESDAY NIGHT AT MIDNIGHT!

$90,700 Paid and Pledged!—$14,300 Yet to be Secured!

(As of Wednesday Morning)

Is there not some prosperity-blessed family or individual who will now send me a letter or telegram saying that he or she will contribute the remaining balance?

Are there not other charges in North Carolina who will make a contribution, or another contribution, to this sacred cause? While many charges have paid their quotas in full, some of them over-paying, and a few of them sending in second additional contributions, there is yet a considerable number of charges that have not yet contributed anything. Are there not some more organized classes in our Sunday schools that will make a contribution on next Sunday morning? Some missionary societies and some missionary circles, like the Business Women's Circle of Central church, Asheville, have made contributions. Are there not other societies and other circles that will now rush to the aid of the almost-completed task?

If the campaign should now fail, being relatively so near to victory, how dreadfully would our denominational pride suffer! Remember, the Baptists have their Assembly at Ridgecrest, and it is said to be free from debt! The Presbyterians have their Assembly at Montreat, and it is said to be out of debt! Surely our Methodist people had rather contribute the additional amount than to have to reduce their respect and admiration for their denominational liberality.

If the campaign should now fail, what will our Lord think of our consecration and sense of stewardship? Is He not relying on us to open a way for Him, like John the Baptist of old, whereon He may travel toward the City of God? A road toward unification and away from isolation, a road toward sane internationalism and away from narrow nationalism, a road toward wholesome brotherhood and away from selfish neighborhood, a road toward the Cross of Calvary and away from the crowns of bitter and successful competition! So far, Junaluska, at its best, has given our Lord a platform to stand on at the Lake! Fellow Methodists, let's maintain that platform for Him! Let's keep the Lake, which looks like Galilee, and the Electric Cross, which looks like Calvary!

If you cannot possibly get your additional contribution to S. C. Kirkman, treasurer, before midnight of next Tuesday, please send me a wire before that time saying when it will arrive and it will be counted in the total. It may be that the amount of your wire, be it large or small, will be needed to put the campaign over the top! W. A. Lambeth, Director.

OUR LAST AND EARNEST PLEA

Make the most of next Sunday. Some charges will have home comings and fifth Sunday meetings with great crowds in attendance. What could be finer than to use this occasion to get money for Junaluska?

Hundreds of churches have not made response. Brother, see to it that every one gets into this noble work. Make a last appeal to save Junaluska, take a collection and report on Monday to High Point.

North Carolina Methodists will have reason to feel proud of having a big part in "Saving Junaluska Campaign"; we want every one to be a part of this noble company and every church to be in the record. Make Sunday, August 30, a day of memories for your church. Mark the day with a white stone.—(Editors).

METHODIST PROTESTANT CONFERENCES VOTE

The conferences of the Methodist Protestant Church are in the midst of taking the vote on the Plan for the Union of American Methodism. The vote for and against union so far reported stands thus:

Conference	For Union	Against
Maryland	210	8
Onondaga	18	33
Kentucky	18	1
Missouri	23	31
Illinois	40	5
Iowa-Missouri	24	16
Kansas	15	0
Indiana	81	19

VOTE ON UNIFICATION IN 1937

It appears to me there is merit in the suggestion that the several annual conferences vote on the plan of unification at their 1937 session. It would be a courtesy to the other two churches involved for us to give them our answer to their approval of the plan as soon as we can. I cannot see where any vital interest of our church would be compromised by this plan of procedure.

If the several annual conferences by proper resolution will request the bishops to bring this matter before the conferences of 1937 for a vote, that will give us a year in which to study the plan, discuss it if we like, and all conferences take the vote. Why not do this?—Chas. M. Meeks, Valdosta, Ga.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Regard for divine law and for human enactments is urged upon all in the injunction of the Good Book, "not to speak evil of magistrates and ministers." To attack a judge or a preacher is the act of a fool who rushes in "where angels fear to tread."

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Gandhi's ideals for conduct are: truth, love, chastity, temperance, unselfishness in the ownership of property, honest work, service for others, recognition of the right of everyone to develop the highest within himself, religious tolerance, and fearlessness.

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Whenever a Methodist church puts its trust in the "dim religious light" that results from art glass windows and low burning candles, combined with sweet harmonies and other languorous effects, that church is on the way to the sleep that knows no awakening.

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Were you, dear pastor, present when the following occurred? A new pastor and wife had just arrived at their new appointment. They had been invited to the home of one of the official board members for dinner. Things were progressing nicely when the young son of the board member remarked, "Say, mamma, papa is real pleasant when we have company, ain't he?"

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The meeting of the American Bar Association in Boston does not get the big headlines and continued publicity of many other national assemblies, but that does not detract from the significance of this great gathering. The average citizen has little appreciation of the value of the courts to the welfare of the nation and for the protection of the individual citizen. Our life, our liberties and our property are at stake. We should esteem the courts—from the petty magistrates court to the highest tribunal in the land—and all lawyers should be careful to win the approval of all. Just now a big responsibility rests upon every lawyer in the land worthy of the great profession to which he belongs.

News keeps coming out of Raleigh that the next legislature will enact a state-wide liquor law of some sort and that there will be no referendum—the people will not be allowed to vote on it. If this is correct, the people should be informed before the campaign goes much farther. Thousands upon thousands have been sure that no liquor law would be passed without a referendum submitting it to all the people of the state. Why not deal frankly with the electorate?

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Europe borrowed money from the United States to carry on the World War which began as an explosion that was distinctly European. It has repudiated these loans, all except Finland. These European belligerents will likely carry on their future wars for a while anyhow without American money. All of which is fortunate for us. If Europe had paid its war debts, there would now be a world of propaganda urging that we get into European wars for the sake of peace, propaganda engendered by munition makers and bankers with money to loan. As it is President Roosevelt says he is against war just like Coolidge said he was against sin, and Landon says war will destroy democracy. So the vote is unanimous.

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The Nazarenes are a very pious people who take their religion seriously and have separated themselves from the ways of the flesh as they with great zeal labor for world evangelization. These good people recently in Kansas City closed their general assembly composed of several hundred delegates. Badges admitted them to the sessions of their general assembly. One day a policeman arrested two young men with Nazarene badges on down in the business section of the city, so the story goes. "What are you arresting us for?" demanded these young chaps. "Nazarenes do not smoke cigarettes, must be something wrong about you two young men," replied the officer. Upon investigation they were found to be pickpockets. Take the case, ladies and gentlemen, and render your verdict accordingly.

"Well Done, Good and Faithful Servant"

WHEN the Methodist Assembly at Lake Junaluska went under the hammer and was bid in by the first mortgage bondholders, the courts granted two and a half months, or till August 15, 1936, for the church to redeem this property by paying these bondholders the amount required.

In this crucial hour the executive committee of the board of trustees asked Bishop Kern to head a campaign to secure the necessary funds to buy back the property. This he agreed to do. Bishop Kern and the other bishops of the church in their annual May meeting in Nashville, Tenn., chose Dr. W. A. Lambeth, pastor of Wesley Memorial church, High Point, as the director of this herculean task of raising $105,000 in the hottest days of summer.

Wesley Memorial church not only agreed to loan their pastor for the job but the church continued to pay his salary, while the Junaluska people paid the salary of a gifted Duke student who became assistant pastor while the pastor was busy with his undertaking.

Dr. Lambeth at once went to work with an intensity and a sound business judgment that inspired the confidence of his co-laborers and as a result, what to many appeared an impossible task, is now nearing a successful completion. Junaluska has been saved to the church and the honor therefor should go most largely to Dr. W. A. Lambeth and to Bishop Kern who headed the campaign.

No such campaign for money raising has been held in our church since Dr. H. C. Morrison (afterward bishop) forty years ago raised from the church at large $100,000 to pay a troublesome debt that rested upon the board of missions. Dr. Lambeth will go down in history with Morrison as a man who has completed successfully what many people regarded an impossible task, especially in dog days.

All honor and praise to the man who has saved Junaluska, the "Summer Capital of Methodism!"

The Anxious Approach to Conference

SOME Methodist preachers suffer much anxiety with the close of the year. They try to sound out the presiding elder and the bishop so as to "dip into the future." All such goes for naught. In the long run, a preacher makes his own place. Some elders and most bishops have fairly good judgment and they are eager, amid all the perplexities, to find the man who can do the needed work. The better and the more devoted to their Lord and his cause are these men, the less inclined are they to give a sure enough man a soft place or a finished job. The man eager for such an appointment will soon not be wanted anywhere, but the man who is really winning in a big way will soon be wanted everywhere. (This is truer than preaching).

Now and then one will say he does not care to make a reputation of being a debt-paying or a church-building preacher. The record of such men usually indicates that they do not want to make a record for any noble achievement—save as it may appear in their dreams.

The more of the Cross that goes into the work this year will render more glorious the prospect of next year—will cause a halo of victory to gather about the new appointment at conference. Many a man could wake up the appointing powers at conference and enlist fresh interest in his case by the heroic and startlingly victorious close of the present year in which every cause of our Zion has had his best attention. But this is going to cost sweat and blood and sleepless nights—many are not willing to pay the price. Fidelity in the few things and in the lowly ways always paves the way for the noble achievements in the high places. Most cases are won in court before they get in the court house; most appointments are made for the next year before the conference meets.

Fifth Sunday for the Orphans

FOUR times each year, on every fifth Sunday, the orphan child is brought before all our churches and Sunday schools. Many of our people count this a day of tenderness and deep sympathy. They give their dimes and their dollars to help at Raleigh and at Winston-Salem. Little less than criminal is it for pastors and superintendents to carelessly ignore this day and thus to pass by on the other side from the orphan child.

On another page this week is a group of young men and women of fine promise made possible by the help of Methodist people. Look into their faces and eyes as they face the world with highest expectation. Be sure to give every church and Sunday school an opportunity to make a contribution this coming Sunday. Your

church will be the richer for it as you put a song on the lips of childhood. Do not make this a perfunctory occasion. Have some boy or girl to read from the 25th chapter of St. Matthew and then pass the hat. In such an hour Jesus is going to come mighty close to some; and there will be rejoicing next week at Raleigh and Winston-Salem, but the ultimate results will appear in the long reach of the years into which these boys and girls will pass.

Field Preaching

FIELD preaching was John Wesley's term for open air services, to which he was converted by his own mother, Susannah Wesley, who was also the mother of Methodism.

The Methodist Recorder, London, tells us that the new president of the English Methodist Conference will begin his public engagements during his year of office with an open air service to give official emphasis to this sort of religious work. Reports from the district synods show that in more than half of the English circuits open air services are regularly conducted and in some places the Anglicans co-operated.

But the Recorder admits that open air work is left too largely to a few enthusiasts. These deserve cordial praise for their valorous efforts, continues the writer, but a work so essential to a missionary church, as the Methodist church is, ought to be definitely recognized and co-ordinated as are the other branches of church actvities.

This statement of conditions in England indicate that open air work is spasmodic and left largely to a few who have a burning zeal for evangelical work among the unchurched.

Here is a concluding observation that seems to us timely. The Recorder says:

"It would be well if every church or group of churches had its school of training for open air workers. There is a technique to be acquired, an art to be practiced. But there is an essential difference between Christian and secular open air propaganda. The burden of the preaching is not an ideal to be worked for, but an experience to be received. 'We speak that we do know, and testify that we have seen.' Christ's messenger, moreover, may rely on the immediate access to his mind and heart, so that in a moment of perplexity how to answer an unexpected difficulty he may realize the truth of Christ's word: 'It shall be given you in that hour what ye shall speak.' "

The Daughters of the Parsonage

NO little has been spoken and written about the sons of ministers and how well they turned out in life. Who's Who in America and other biographical sources have been employed most effectively to prove that the sons of ministers of the gospel have a better record than any other class. But little has been said of ministers' daughters who doubtless are making as good records as their brothers.

The Associated Press last Monday morning carried the following from West Middlesex, Pa.:

"Governor Alf M. Landon sat in a wooden-back pew in an ancient red-brick church today to worship where his grandfather preached half a century ago. The Scripture was read from the Bible used 49 years ago by Landon's grandfather, the Rev. W. H. Mossman. On September 9 of that year Landon was born in the little parsonage."

The foregoing incident serves to present vividly what honors belong to the daughters of the parsonage through the children they have reared. We would be glad to know the results if some one would trace the history of the sons of the daughters of the parsonage. It would not be so easy to do because of the change of name when they married, but it would be worth all the labor involved.

A Moratorium on Preaching

DR. FLEMING, rector of the historic Trinity church in lower New York, has suggested a two-year moratorium on preaching. Why two years? If two, why not twenty years, if twenty why not two hundred years or two thousand?

Paul said the world is to be saved by "the foolishness of preaching." Great preaching has characterized the great ages of the Christian church. It was said of the church fathers of the first centuries, "They went everywhere preaching," which was literally true. And it was truly a golden age of the Christian religion. The Protestant Reformation was characterized by great preachers. Effectual preaching at the present time makes an effectual church.

It seems to us that the need just now is a moratorium on certain sorts of preaching. We will let the reader name these in his own mind.

People and Things

ANNUAL CONFERENCE DATES

Western North Carolina, Salisbury ..... October 22
North Carolina, New Bern ..... November 19

"Rocky Springs home coming, near Taylorsville, will be August 30. All former pastors and members are invited."—E. D. Ballard.

Dr. G. L. Morelock will be in Greensboro at West Market Street church, September 27-28-29, to conduct an institute for church officials. More extended notice will be given later.

Dr. Luther L. Gobbel, president of Greensboro College, Mrs. Gobbel, Russell and Rachel have gone to Myrtle Beach, S. C., where they plan to spend the next two weeks, returning to Greensboro about September 3.

"We closed our first revival at Memphis church with seven members added to the church on profession of faith and two by letter. The whole church was greatly revived. God is richly blessing us on the Broadway charge and to him we give all the praise."—Ray S. Cody, Pastor.

"The date for the home coming at Littlejohn's church, Lenoir circuit, is August 30. We hope to have an inspiring program and a day well spent. All former pastors and families are invited and other interested friends. Authentic history of Littlejohn's church is 1781-1936."—Mrs. M. T. Sigmon.

"Former pastors, old members and friends are invited to the dedication services to be held at Bethel church, Fairgrove circuit, Sunday, August 30. Preaching at 11 a. m. by Rev. J. S. Hiatt of Lenoir. An afternoon service will be held at two o'clock. J. W. Hoyle will be present to take part in the service."—R. E. Ward, Pastor.

Rev. R. E. Hinshaw tells us that home coming day will be observed at Carraway Memorial church next Sunday, August 30. Rev. T. V. Crouse, a former pastor, will preach at the 11 o'clock service. Dinner will be served on the grounds. In the afternoon there will be greetings and short messages from former pastors. Special music will feature each program of the day.

We see that the Arkansas Methodist reprints with approval our editorial, "Shall We Retard Methodist Union?" The editor insists that it is both practical and desirable to hasten Methodist union by initiation in the annual conference approval of the plan. In this way we can save two years. The Northwestern conference has already acted. Why not others act as they assemble?

"Because the Southern Desk Co. of Hickory needed more time to complete the pews for the Bollinger's Chapel new church we have postponed the dedication to a later date. Former pastors and friends will be notified by a personal invitation. We regret this change of dates, but it seems that it could not be avoided, and we certainly hope that it will not interfere with the attendance of those we hope to see from outside the charge."—A. Burgess.

"Home coming day will be observed at Asbury Memorial church in Asheville on Sunday, August 30. The former pastors of the church will do the preaching. Rev. L. B. Abernethy will preach at 11 o'clock and Dr. O. J. Chandler will preach at 8 o'clock. All former pastors and members are urged to attend. A picnic dinner will be served on the church lawn after the morning service. We should be delighted to have you with us on that day. Hope you can attend."—W. H. Groce.

Our recent campaign for aid in financing the special efforts of the Methodist church has been a glorious success. Fifty dollars has been sent to Bishop Paul Bentley Kern for the special conference missionary fund. This is in full. They asked us for $50 for the Elkin Hospital. One hundred dollars was sent for this great cause. They asked us for $365 for the Lake Junaluska fund. This has been paid and a surplus will be available for this cause. All these causes are worthy and the amount contributed will do incalculable good in advancing the kingdom of God. In the name of the great Head of the church we extend our heartfelt thanks to all those who contributed to the fund.—First Church Bulletin, Salisbury.

Miss Anne Garrard, dean of students at Greensboro College, has just returned to her home in Durham following an extensive trip to California. Dean Garrard, who is a national officer of the Alpha Delta Pi Sorority, attended the annual convention of this sorority at Del Monte, California, June 28-July 3. The trip included stops at Chicago, Omaha, Denver, Colorado Springs, and Los Angeles, from which point she sailed on July 19 for a short trip through the Panama Canal to New York. For the past week or ten days she has been at Lake Junaluska, where she represented Greensboro College in a conference on student personnel work. Dr. Raymond A. Smith, the new professor of religious education at Greensboro College, also attended this Junaluska conference.

Please make a preliminary announcement in this week's Advocate that Dr. Richard Edgar Strain has been accepted as medical missionary and will sail for China on October 2. Dr. Strain is the new missionary that is to be supported by the Western North Carolina conference. He is making a "get acquainted" tour of our conference from August 30 to September 13. I have asked Rev. Fletcher Nelson of Rutherfordton to take personal charge of his itinerary to be published in the next week's Advocate together with a full story about Dr. Strain. I wish the brethren all to understand that Dr. Strain's appearances are in no way connected with the object of raising money. He will take no offering nor will any be requested when he appears to speak, and tell about his desire to go as our representative. Paul B. Kern.

"A ten-day revival at Bethlehem church on the Bladen circuit just closed Wednesday night, August 12. The Rev. J. F. Herbert of Rockingham did the preaching. His ministry and presence has proven a great spiritual blessing to our church and the community at large. Many of the church members were led to rededicate their lives into the service of the kingdom. On Sunday morning following the revival eight children and young people were received into the church. The Bladen circuit is on its toes and striding forward in both a spiritual and a financial way. One-half of all the financial obligations were met by district conference in May and much progress has been made even through these dull hot summer months. We have set our goal for all our benevolences by October 1, and the Bladen people have already proven to themselves and the conference that when they set a goal they



The 1936 Graduating Class of The Methodist Orphanage, Raleigh, N. C.

can reach it. The pastor and his wife are having a wonderful year, as their first in the N. C. conference, with the Bladen people."—W. R. Stevens.

ANOTHER VICTORY IN AUGUST

Webb Avenue church, Burlington, "goes over the top" in raising sufficient funds to settle a long standing debt of $1905. This is truly a remarkable victory to be won during the hot days of July and August. It was made possible through the fine spirit of co-operation and generosity on the part of both the members and the friends of the church. This noteworthy achievement serves to illustrate what may be accomplished even in the dullest season of the year when consecrated men and women set their heads and hands to a task. The money has been raised, an old debt has been paid in full, and every one concerned has been benefited and is happy. The paying of this debt lifts a handcapping burden and gives the church a new lease on life.

In order to celebrate their fine piece of work and to give expression to their joy, the members and friends of Webb Avenue gathered in the basement of the church Thursday evening, August 20, for a jubilee picnic supper and a most interesting program of speeches, games and entertainment. Several spoke of the joy in their hearts over the paying of the debt. Others told how they worked in securing donations. Mr. J. F. Idol, treasurer, gave a very interesting historical sketch of the church from its beginning. The games and entertainment were planned and directed by a committee from the young people's division. When the supper and the program came to an end, every one present was full not only of joy, good will and inspiration, but also of fried chicken, ham, and everything good to eat.

It might be of interest to other churches burdened with debt to know that the impetus, the inspiration, and the faith which contributed so largely to our success grew out of a seven weeks' period of tithing in which about 75 members participated. Prior to the period of tithing, the pastor conducted a Christian stewardship institute.

R. G. Dawson, Pastor.

ACT THE WAY YOU WANT TO FEEL

By Winfred Rhoades

If I scowl my face, grit my teeth, clench my fists, and blurt out ugly sounds, I develop the **feeling** of crossness even though I was not cross when I began. If, on the other hand, I lift up the corners of my mouth so as to smile a little, I begin to **feel** smiley inside.

If you want to **feel** sick, **act** sick: let your shoulders sag, and your feet drag, and the corners of your mouth turn down, and your eyelids droop, and heave a few long sighs. If you want to feel well, or at any rate feel **better** even though you are sick, straighten your shoulders, talk with energy about something interesting, bring a smile to your lips, and face the world gallantly.

Try it now, as you sit with this paper in your hands, and see how the action of your body has its reflex upon your mental and emotional life.

We affect ourselves by the way we permit ourselves to act. We also affect those round about us. "Smile up your face, dearie," a young wife used to say to her husband when he came to the table. He was not conscious of feeling grumpy; he was preoccupied with his thuoghts, with the work he was trying to plan, with perhaps a little left-over weariness from the strain of toil. But his heavy expression had a depressing effect in the room; and, moreover, the way he let himself look in the face (because of its reaction upon his mind) could have an effect upon the tasks that were next before him.

The principle is one for everyday application. When someone with whom you are dealing gets into a tantrum and becomes abusive, keep your own voice calm, speak in a low tone, sit or stand with all your muscles relaxed, and you will feel calm and will keep your emotions at a low pitch. When you have a pain or a trouble, whistle a cheerful tune, make your mouth and eyes look gleeful, and you help yourself to cease from brooding and make a change in your actual emotional tone. Look gloomy and you feel gloomy. Look cheerful and it has an effect inwardly. Act lovingly to those with whom it is hard to get along and your heart feels warmer.—Advance.

SOME DIFFICULTIES ON THE FOREIGN FIELD

As the rickety old bus, with plain board seats and baggage piled high on both sides outside, sped through the village, chickens, hogs and dogs scampered in all directions. When we got out onto the rough country roads we could see a long string of motor lorries winding their way over a new motor road through the snow-covered mountains. The scene reminded us of what we had seen in France. But this is on another side of the world and with the thermometer below zero. We prayed that there be no war, certainly not in such a cold winter as we were having then.

Ours is a conquest, but of a different kind. We were going in the same direction, but with a different purpose for the King of kings, willingly and, as representatives of those who pray for the salvation of those we may visit.

After a day's hard travel over rough roads we crawl out from a packed mass of small baggage, men, women, children, cigarette smoke and other smells. Impossible to move, and windows nailed tight, those nauseated must almost stand on their heads. On a steamer one can at least lean over the railing. What a relief to get onto terra firma—and into fresh air!

The evangelist met the bus, but we did not recognize him. His face was peaked. He had gone through some real persecution. Six men and four women desiring baptism had gone a whole day's journey in severe cold by cart to this evangelist to be baptized along with others. A lay evangelist of another denomination, who had more prejudice than religion or common sense, followed them by motor to forbid this. When the ten returned, rented a place for worship and had the evangelist come for meetings, the other evangelist had the Baptist worker arrested, accusing him falsely and causing much trouble. It was so far from Harbin that little assistance could be given. The persecuted evangelist won out by patience. On our visit the matter was adjusted. Nine more were baptized. A better place has been rented. The little group there not only pay all rents and incidental expenses, but part of the salary of the evangelist of that region. They are asking for a preacher for full time for this growing town of 15,000 (Pingyangchen) and for other centers springing up along the new railway.

A young man whom we baptized at another place, but who opened business at Pingyangchen to support himself while preaching, witnessed not in vain. He will see the fruits of his labors here when he comes from the Bible school down in Shantung Province this spring after two years of study, if funds for his support can be found, for he desires to work permanently at Pingyangchen.

Harbin, Manchuria. Chas. A. Leonard, Sr.

IN ALL THE CHANGES THE OLD NEED REMAINS

It may be that the present generation of ministers will see the break-up of the present form of the Christian church; though we know not how, or whence, the fresh wind of the Spirit may blow. But if the signs of the times do not deceive us, that may be the case, and that means that a heavier load of responsibility is laid on the shoulders of the active ministry today than was borne by the ministry of the nineteenth century, with all its shocks and alarms at the progress and the claims of science. The call to the minister of today is to keep faith.—T. S. Taylor, in "For Parsons Only."

BENJAMIN LEE SMITH, NEW SUPERINTENDENT OF CITY SCHOOLS OF GREENSBORO

Son of W. M. Smith and Isabel (Courtney) Smith. Nephew, Rev. R. M. Courtney of W. N. C. conference. Married Pearl Abernethy, daughter of the late Rev. R. S. Abernethy. Two children: Benjamin Lee, Jr., thirteen, and Mary Blair, four.

Schooling

Elementary work in Lutz School, Caldwell county; preparatory work in Rutherford College; college work in Trinity College; graduate work University of North Carolina and Duke University. Member "9019" scholarship organi-



Benjamin Lee Smith

zation; winner Columbia oratorical medal; Wiley Gray commencement speaker; president Columbia Literary Society; participant in class athletics, historical society, science club, and other student activities. Member Kappa Delta Pi (honor education fraternity), graduated with honors. Self-help student.

Experience

Principal Catawba County Farm Life School, 1916-17; second lieutenant, first lieutenant, captain, United States Army, 1917-19; superintendent Forest City Public School, 1919-24; superintendent Rutherfordton-Spindale Schools, 1924-1929; superintendent Shelby Public Schools, 1929-1936. During summers, teacher of Education, Appalachian State Teachers College; director Appointments Office, Duke University.

Affiliations, Honors, Activities

Member National Education Association and the Superintendents Department of the N. E. A.; member North Carolina Education Association—organizer of the first Elementary Principal's Division, president South Piedmont district, member Public Relations committee since its beginning, district representative Emergency Council, chairman Centennial Celebration committee; member North Carolina Textbook Commission, 1927-33; member American Legion (ex-Commander Willis Towery Post); Kiwanian (past president Rutherfordton Club, director Forest City, Rutherfordton, Shelby); chairman Spindale Recreational Council; commissioner Piedmont Boy Scout Council—given Silver Beaver award for "distinguished service to boyhood"; teacher, steward, church school superintendent, Methodist Church; member Board of Christian Education, W. N. C. conference; joint founder Rutherford County Older Boys' conference; county chairman Woodrow Wilson Birthplace Memorial; Marion district chairman Christian Educaion campaign; chairman Duke Alumni "Loyalty Funds"; member Duke Alumni Council and of the executive committee; member "North Carolina" committee appointed by Governor A. W. McLean; member North Carolina Commission Inter-racial Co-operation; member North Carolina committee, the League of Nations Association.

Love is the greatest thing that God can give us, for God is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours.—Jeremy Taylor.

THREE GOOD BOOKS BY THREE GOOD MEN

By C. C. Weaver

Not always is an author's name a pledge of the character of his work. Sometimes he may write about things he doesn't know and sometimes presumes on his standing and does a slip-shod job out of carelessness. When we read a book we want it to be well written, of course, but we want to feel that the author knows his subject and that he is trying to do a worth while job. This short article is to present three just such books and such authors.

The first is: "I Discover the Orient," by Fletcher S. Brockman. All the requirements are met here—exhaustive knowledge, sympathetic treatment of the subject with a purpose which gives tone to the whole volume. Fletcher Brockman is known to all of us. Southern born, trained at Vanderbilt, he gave the best of his life to student volunteer work in America and Y. M. C. A. work in China. His book is really the story of discovery and as such every one of us should read it. Since most of us have had our preconceptions of and prejudices against Orientals, Brockman's book will come as an eye-opener. It is the story of his changed attitude; the things he found out; of his revision of ideas and plans as the Orient became a new world to him.

In this day of shifting conceptions of the missionary enterprise this book will come as a fresh breeze, blowing smoke out of our eyes and bringing a better view of a land which is often misunderstood and under-rated. I read the book straight through, scarcely stopping, and wished for more. By all means read "I Discover the Orient."

For some years I have needed a book to replace Tippy and Kerns' "Methodist Church and Its Work." Not that the work wasn't good, for it was one of the most teachable we ever had in our training schools, but it needed revision and perhaps a changed form for our new courses of study. Well, I think we have the book in "Methodism at Work," by Dr. H. B. Trimble of Emory University.

The author is too well known for introduction. For a number of years he was a pastor of leading churches, including Central, Asheville, of our own conference. For the past five years he has been a teacher in Emory University. He therefore brings to his task a teacher's technique and knowledge, but also the pastor's point of view as well. The combination has given us a good book.

I shall not attempt a critical review of the book. My object is to get the reader to get the book and read for himself.

From a background of Methodist history, the author devotes two chapters to connectional Methodism. I think this is the right approach. We are apt to forget it. We have been so influenced in our thinking by congregational churches that we lose sight of the fact that we are first and foremost a connectional church. We are not Baptists nor Presbyterians, but we are Methodists and Methodism has always been connectional.

The author seeks to tie the local church up to this connectionalism and passes easily to a discussion of the work of the local church so related. It is interestingly and quite effectively done. All the work of the church is treated in such a way as to give quite a complete picture of a Methodist church intelligently active. If I read the signs of the times, this is the one thing needful—to know what the church is trying to do. Often when a preacher is talking about anything beyond the radius of the local church, he speaks a foreign language to a majority of his hearers. This book will be a wholesome corrective to such a situation.

"Last but not least"—"A Steward in the Methodist Church," by G. L. Morelock, general secretary of the Board of Lay Activiies of the M. E. Church, South. Here again the man and the subject meet. For years now Dr. Morelock has studied laymen; their uses and failures. He knows what the church needs in its official life. He hits the spot. We talk about the "key men" in the church (please pardon the phrase). Well, why isn't the steward that man? This I know, no preacher can succeed with an uninformed or indifferent board of stewards. And this, too, a good board can make a success out of a rather indifferent preacher.

Mr. Morelock's book covers the subject—as one of our Southern papers claims for its circulation—"like the dew." If he skips anything I haven't discovered it. The preacher will be helped in selecting stewards; the steward will be helped in finding a simple but effective statement of his duties. The whole board will be helped in its organization and plans for work.

One thing the book should do. It should make preachers more careful as to the kind of men they nominate for the office of steward. We all know the temptation to continue in office, year after year, men who have little qualification for the job and who treat their office lightly. There are standards for the office of steward and they should be known by preachers and stewards and enforced. We need a revival for stewards in every church I know anything about. This book ,if read, would bring it about. I suggest that it would pay any congregation to put this book into the hands of every steward; and then, to be sure it is read, let the preacher examine each one on the board before he renominates him. But who would examine the preacher? Surely not the elder, for rumor says that sometimes the elder might be more familiar with the discipline than he appears to be!

But back to the book. Its reading might not produce a revolution, but it would set us far on the way to an efficiently administered church. And who will say that is not an end greatly to be desired?

"Everything is going fine for a grand closing out of the official year of the Morganton circuit. All revivals have been held except the one that I am now in at Bethlehem church. Great results have been accomplished. The finances are in good shape. We will report out everything in full. So far 60 have united with the church by letter and vow. My son, J. Max, Jr., who has been working with me from the Duke Foundation, has done a wonderful piece of work both in teaching and preaching. He is now teaching a class of 25. The circuit has appreciated his service."—J. Max Brandon.

"The annual home coming day will be at Beulah church, Cherryville circuit, on the first Sunday in September, which will be September 6. The pastor, Rev. Harold Robinson, will preach at the 11 o'clock service. Mr. Shelley Roper, son of Dr. J. C. Roper of the South Carolina conference, who is an outstanding lawyer of Lincolnton, N. C., will be the interesting speaker for the afternoon. All former pastors and friends of this congregation are cordially welcomed for this occasion. As usual a bountiful dinner will be served in the grove at the noon hour, when old friendships will be renewed. Come, one and all."—Mrs. Plato Miller, Sec.

Sheep-Shearing in England

For a couple of weeks the farmyard and its buildings have been unusually silent after the morning milking. The only sound comes from the kitchen where Sallie, Joe's wife, is getting ready cans of tea and food to send up to the workers on the hill, where they are "scufflin" turnips. In the north this meal is called the "ten o'clock."

But this morning the silence is broken by the bleating of hundreds of sheep and lambs. At first it is faint and two fields away I can see Joe with Nell, his sheep-dog, bringing down a huge flock. It looks like a white wave advancing uneasily on a green beach. Then parts of the wave break away, a whistle sounds, and the lithe body of the dog glides round them in a circle, and brings back the stragglers to the main body.

Soon the farmyard is a babel of noise and one mass of seething jumping bodies. Ewes are calling for their lambs, lambs bleating for their dams. Some call with low bubblings in the throat, others have high-pitched querulous bleatings full of complaints. Nell lies down on the outside of the flock keeping a watchful eye on any member that tries to jump the walls.

It is sheering day, and before nightfall those heavily-laden ewes will return to the hills looking strangely thin and ungainly.

The doors of the great barn are flung open. This is the scene of operations. With a pair of steel clippers in his hand Joe is ready to begin. I can hear the clean meeting of the knife edges as he brings the blades together.

The flock see him standing there, and for a moment all heads are turned towards him. Every lamb, every sheep knows him. Usually not one fears him. Has he not fed and tended them for many months? But inquisitive fear shows in their eyes today for they are no longer in the fields they know so well, but cooped up in a big yard. But that is no reason why lambs should miss a drink of milk, seems to be the reasoning of the youngsters as each one finds its ewe, gets down on its knees, flourishes a stumpy tail, and gets what it wants.

Joe has now put on his overalls and the work commences. The ewe is deftly swung on its back. He grips it between sturdy knees. Then the sound of the clippers is heard round its neck. At each clip the wool rolls back like a soft oily-skin. Down the throat and the belly the steel knives work. Then the beast is turned over on its side, and the flanks and ribs are stripped of their wool until the back-bone is reached. Now over on the other side, and the clippers never rest until again the back-bone is reached and the whole fleece, like a thick overcoat is taken off and reveals its naked owner. The whole operation has only taken just over ten minutes. The shorn ewe regains her feet, wondering no doubt at a new-found nimbleness. A moment or two ago she lay like an over-weighted, over-dressed matron. She now joins the bleating flock outside looking like an under-dressed flapper.

"And how much will you get for the wool, Joe?" I ask.

"Sevenpence a pun'" is the answer. "There'll be about six or seven pun' in each fleece."

And now something that is both tragedy and comedy occurs. Out runs the ewe amidst the flock, her first thought being to find the lamb which has been her first care since it was "dropped" in April. She bleats out her call, to human ears exactly similar to the call of a hundred other ewes, and yet which has for her lamb a distinctive tone, speaking of food and protection and mother care. Somewhere in the flock that is answered by a responsive bleat. It is some time since the lamb had a drink of milk, and it is ready for it. The ewe, eager for her lamb, pushes through the crowd and the lamb jumps its way towards her. The ewe comes into a little clearing made in the dense pack of oily bodies. She sees and smells her own lamb, and gives a more contented bleat of recognition. The lamb, too, runs up to her, recognizes her call, but instead of sucking eagerly it gazes at her with eyes of fear, and runs away into the crowd again.

Again she calls, and at that familiar sound the lamb turns towards her. But again it halts in fear before this quaint big-headed creature which certainly has the voice of one its knows, and even the scent which spells protection, but once again it turns and runs.

"That lamb belonging to the ewe you have just clipped won't have anything to do with her," I call to Joe.

He laughed. "That often happens. They will wean themselves, maybe. They are quite big enough to do without their ewes now."

"And won't it ever return to her?" I ask, feeling sad that the loss of a bit of wool should break up a happy family.

"It may or mayn't," was the reply.

When the last sheep was clipped the gates were opened and the flock went back to the hills. If in the morning I had thought Babel was let loose, it was ten times worse after the clipping. For a couple of days, away up on the hills, I could hear the "carry on," as Joe called it. Ewes calling for lambs that did not recognize them, and lambs bleating for ewes who were strangers to them. Never again would the flock be quite the same. Many might overcome the fear and resume normal relationships, but the majority would never again know that first intimacy of ewe and lamb.

* * * *

Nell, the sheep dog, is growing old. She still loves rounding up her charges, but she tires sooner than of yore. Moreover, she has lost the sight of one eye and so she has a "blind side," and is apt to miss a ewe that "breaks back." So Joe has a puppy, called Meg, ready to take her place when the time comes.

"That pup doesn't look too well," I said, noticing her drawn flanks and staring coat.

"No," said he, "she isn't too well and I can't make out what's wrang wi' 'er. Even t'vet's puzzled." He paused a moment. "And she's a grand bitch. Her father was a champion in the National Sheep Dog Trials."

I watched Meg as she wandered round the fields. She has never had any training and yet I could see the sheep-dog instinct coming out. When there are no sheep about she tries it on one of the many cats that sit around the kitchen door. Suddenly one stretches itself, and runs across the yard. Meg is after it with all the actions of a good sheep-dog rounding up a stray sheep. She runs in front of it, holding it up and pointing with her nose almost like a pointer straightening out to a pheasant crouching in the herbage. Then she follows behind it as it slowly moves towards the barn.

Sometimes the cat stops and shows that she dislikes being shadowed. She sits up, half spits at him, and occasionally strikes the dog on the nose with her claws well sheathed. She is not spiteful, but just reminding the dog that so much attention becomes wearisome.

"Why not try giving her regular doses of olive oil?" I suggested.

Joe is trying this, and I thought last time I saw her that Meg was showing signs of improvement in her general health.

* * * *

As I watch these shepherds' dogs patrolling the flock I marvel at the transformation in their natures. The ancestors of these dogs were once wolves and mercilessly harried the sheep which they now guard. It is really an instance of how instincts have been focussed in a new direction. The dog must feel all the old thrill of the hunt as he rounds up the sheep from the hills, but the savagery has gone. Once he slashed the flock with his fangs. Now if he wishes to turn one he barges into it with his chest and slightly heels the galloping beast over; or, if the sheep proves tiresome he may give her a nip near her ankles. But this is just to remind her that she cannot presume too much on his good nature.

Sometimes, however, the old instinct for slaughter revives. Then the sheep dog sallies forth at night and slays the very sheep which he guards by day. It is a clear case of reversal to type. All the sagacity which he shows in patroling the flock is transformed into a low cunning. By day he is still the obedient servant of the shepherd and shows no savagery towards his charges. But when night falls he becomes obsessed with a lust for blood.

The worst of this is that for a time every sheep dog in the district becomes a suspect. Every farmer is on the watch looking for clues that will point to the culprit. Sometimes the dog leaves his home and becomes a wanderer—the real wolf again, lying hidden in the hills during the day. Then organized hunting parties sally forth, and sooner or later the marauder is discovered. But what a triumph on man's part it has been to take a natural raider of sheep and transform it, as he has done, into a tender of sheep.—The Tramp, in The Methodist Recorder.

LEADERS CANNOT BE WOBBLERS

To talk about the church passing out of the national picture is utterly foolish. Anyone who suggests such a catastrophe shows his ignorance of history. Several times the church has been neglected far more than it is today. In each instance it has rebounded more powerful than ever. Our task is not to lament over the present state of the church, but to prepare for the next period when the people will flock to it.

I have already indicated certain lines of action which ministers might take, which would appeal to laymen. These, however, are only the shell of the nut. The kernel is something far deeper and more spiritual. The real difficulty today is that the church utterly fails to satisfy existing hunger for spiritual help. This cannot be satisfied by prevalent denominationalism. Most sermons absolutely do not click nor register. They drive more people away from the churches than they attract.

Ministers must realize that they have only one real job and that is to help people spiritually. If you are a minister with a declining congregation, you should know that you are failing in this main task. Your first step in correcting the situation should be to get right with God yourself and use your religion yourself. Leaders cannot be wobblers. Leaders must show by their own lives that they have faith, courage, and a goal. You can never expect to be a leader unless you know where you are headed and enthusiastically urge others to follow you.

"How can I remedy my situation?" you ask. To laymen the answer is very simple. Consider these four suggestions:

(1) Don't try to preach one or more sermons every week. Preach only when filled with fire and enthusiasm. Then give us "both barrels."

(2) Remember that most of us laymen are in trouble. We have come to church hoping for help. Be sure we go away satisfied.

(3) Have classes in prayer. If you wobble as to the power of prayer for guidance get out of the ministry. If you believe in it, then boldly teach it.

(4) Finally, take your work seriously. Don't be content to go through a formal service like an old Russian priest. Go out and sell the Gospel as a salseman goes out to sell insurance, automobiles or vacuum cleaners.

A basic difficulty today with the church is that most ministers have an "inferiority complex." Ministers should take a militant attitude—sure of something that religion can do for their people—and then insist that they actively proclaim it to everyone on every occasion.

Roger Babson, Moderator.

CAR-WINDOW MUSINGS

By J. S. Parks

When in Kansas City a doctor friend handed me what he called the "Driving Decalogue." I am printing it, believing it to be something worth while to memorize. Here it is:

I. Thou shalt have no other gods before thee—man, nor maid, nor somebody's new auto, to take thine eyes off the road.

II. Thou shalt not talk to the other passengers, nor point out the scenery, nor hug thy girl, nor become playful. For the motor is a jealous institution and will not drive itself; but will visit any carelessness upon thy family and friends with thee.

III. Thou shalt not turn to right nor left, nor even slow down, without putting thine arm out. For the law will not hold thee guiltless in case of a smash-up.

IV. Remember the Sabbath day to keep it carefully. Six days thou art given to run around in the firm's insured car. But the seventh is the week-end and it is doubly dangerous to weave in and out of thy way to the mountains or summer resort; for on that day most of the traffic fatalities occur.

V. Honor thy father and thy mother when they beg thee, as thou roarest the family car out of the garage, to drive slowly and never speed, that thy days may be long in the land.

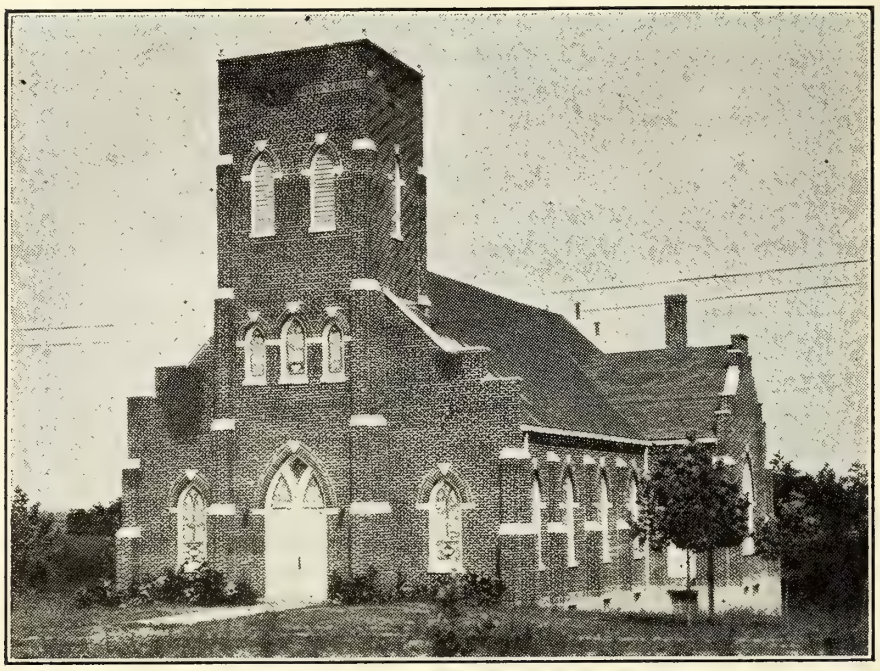
VI. Thou shalt not kill.

VIII. Thou shalt not commit a felony by drunk driving.

VIII. Thou shalt not steal the right of way.

IX. Thou shalt not bear false witness to the cop, that the judge may be easy on thee.

X. Thou shalt not run over thy neighbor's baby when backing out, nor smash his car, nor switch blinding lights into his eyes, nor race with him, nor do anything thou wouldst not have thy neighbor do to thee.



Bethel Church, Fair Grove Circuit, Statesville District, to be dedicated by Rev. J. S. Hiatt, August 30. Rev. R. E. Ward, pastor.

"AUNT AD" KEENER CLEBRATES HER 92ND BIRTHDAY

"Aunt Ad" Keener, one of the finest women and noblest mothers that ever lived among the hills of Cherokee, celebrated her 92nd birthday at the home of her daughter, Mrs. Arthur Swain, of Tomotla on Tuesday, June 9. A number of friends and relatives from different sections of the county and state gathered to honor the lady who, though she went through the horrors of the Civil War, and though she experienced the hardships that face the widow of a local Methodist minister attempting to raise seven children, is still able to look the world in the face and say, "I'm glad I've lived."

Aunt Ad, clad in soft black silk and wearing a delicate pink rose, greeted four generations of her family besides other interested friends from her rolling chair on the front porch, and no one seemed to enjoy the day more than she. In fact, she always looks forward from one year to the next to this birthday festival, and gathering her loved ones around her is a time of unusual joy for her.

Ninety-two years have rolled by since Harriet Admonia Hayes was born here in the shadows of the mountains where she lives today—years that have been anything but flowery beds of ease. They have not been idle, useless years, however, and today Aunt Ad can think of her six living children, all useful citizens, and he proud of a work well done.

Born June 9, 1844, the daughter of George W. and Mrs. Hayes, Admonia was educated when she became old enough in the free and subscription schools of Tomotla. In 1886 she was married to J. S. Keener, a missionary teacher to the Indians, and a local Methodist minister. Not long after their marriage he was captured by the rebels and held captive in Atlanta until the close of the war.

After the surrender, he was released and returned home to help his wife rear the family, and to continue his trail blazing for future circuit riders in Graham, Jackson and Swain counties. Wherever he went to teach in the secular schools he never failed to preach, and it was largely through his efforts that a number of people in these four western counties became Methodist minded. From her experience of being a preacher's wife, Aunt Ad acquired a heartfelt sympathy for all ministers, which has lasted until the present day.

In June, 1880, Mr. Keener died, three weeks after the death of their son Carl. He left his wife with seven children, the youngest six weeks old.

Aunt Ad says today that sometimes the load seemed almost too heavy to bear, but she never gave up. Many a day she split rails until sundown and went home to do the family wash. Night after night she sat up until the wee small hours of the morning knitting, planning where the next garment was coming from, wondering if there would be flour to fill the empty barrel on the morrow. It was her faith that kept her strong.

Today, Aunt Ad, though her children are grown and have grandchildren of their own, is still keen. She sees well and her hearing is practically flawless. Sometimes it seems hard that she must sit idle all the day, but she has indeed earned her rest. She is unable to attend the little Methodist church at Tomotla, on Murphy circuit, where she has held her membership many years, but she still reads her Bible daily and thumbs carefully through an old hymn book that contains so many of her favorite songs. She particularly enjoys conversing with men of God, and they always go away feeling that it has been good to visit with Aunt Ad.

And so she begins her 93rd year one of the most loving and beloved women of the mountains.

One sister, Mrs. Maggie Leatherwood of Murphy, and a brother, J. T. Hayes of Tomotla, were present at the celebration. Her children are: Ulrich of Blairsville, Ga.; Robert, Asheville; John, Tomotla; Mrs. Sally Childers, Whittier; Mrs. Jennie Swain, Tomotla, and Atkins of Tomotla.

WHITNEY AND I

By James McKendree Reiley

(This tribute of an old-time circuit rider to his horse was written many years ago. The author was the son of Tobias Reiley, born 1784—and, like his brother, Asbury Reiley, was a member of Baltimore Conference. The family is still represented in Central Pennsylvania conference).

We traveled many a dreary mile
Round circuits low and high,
Through sturdy pines and lordly oaks—
Whitney and I.

Sometimes we sniffed the salt bay breeze;
Sometimes the sedge-fields dry;
Sometimes we breathed on highland peaks—
Whitney and I.

And oft we threaded forest paths
By star and moonlit sky;
Sometimes 'mid storms of lightning flash—
Whitney and I.

'Mid tribulation and distress,
'Mid toil and many a sigh
We urged our way in weariness—
Whitney and I.

And when on brighter ways we trod,
Without discussing why,
We shared the comforts proffered us—
Whitney and I.

Lone travelers by night and day,
When no one else was nigh,
Fast friends were we—of course we were—
Whitney and I.

We bore the Bread of Life to all,
Alike to low and high,
Each in his sphere as best he could—
Whitney and I.

But Whitney's travels are all ov'r—
No more our trips we ply;
Yet, just beyond, we'll meet again—
Whitney and I.

For though no marble marks the spot
Where Whitney's ashes lie—
We share the resurrection hope—
Whitney and I.

—Christian Advocate (N. Y.)

"Dat wife ob mine," said Rastus, "is so lazy dat she done put popcorn in de pancakes so dey'll flop over by demselves."

MRS. RUTH J. MARTIN

Mrs. Ruth J. Martin of Minneapolis, Minn., has been chosen assistant professor of public school music and instructor of piano in the Piano Normal Department of Greensboro College, according to President Luther L. Gobbel, who announces that Mrs. Martin will begin her work at the opening of college September 9.



Mrs. Martin comes to Greensboro College with a great deal of experience in the field of public school music. She has a bachelor's and a master's degree from the University of Minnesota. She has been associate professor of music education at Miami University, Oxford, Ohio, where she had supervision of all practice teaching in music in a training school of Miami University. This included class instrument teaching, orchestra, glee clubs, and choruses.

While doing her work at the University of Minnesota for the bachelor's degree, she also studied at the Minnesota College of Music and received a diploma in music from that institution. Also she has had additional work in music at various conservatories and with private teachers throughout the country.

She is the widow of Mr. Aubrey W. Martin, who until his death was president of Phi Mu Alpha (Sinfonia) Musical Fraternity of America. During this summer session she was selected to teach in the summer demonstration school of Teachers College, Columbia University. She comes with the highests recommendations of the president and the dean of Miami University.

GOLDEN CROSS REPORT FOR AUGUST

Asheville District

Asbury Church	$ 4.00
Saluda Tryon	9.00
Montmorency	12.50
Candler	3.00
Total	28.50

Charlotte District

Big Springs	7.50
Chadwick	7.00
Dilworth	24.25
Harrison	5.00
Weddington	3.00
Pineville	5.75
Total	52.50

Gastonia District

Main Street	15.00
Mt. Holly	7.20
Polkville	19.34
Central, Shelby (additional)	1.45
South Fork	36.00
Hickory Grove	15.00
Wadesboro	37.25
Total	131.24

Greensboro District

Gibsonville	4.00

Marion District

Connelly Springs	20.00
Glen Alpine	10.00
Total	30.00

Mt. Airy District

North Wilkesboro	7.60
Walnut Cove	4.32
Total	11.92

Salisbury District

Trinity-Kannapolis	26.00
Salisbury, First Church	100.00
Total	126.00

Statesville District

May's Chapel	6.50
Newton	66.78
Broad Street, Mooresville	7.80
Whitnel	6.75
Hudson	5.19
Total	93.02

Waynesville District

Andrews	18.00
Canton	21.61
Total	39.61

Winston-Salem District

Advance	4.00
Mocksville	38.25
Centenary (sent to Rawls)	897.00
Total	939.25
Grand total	1455.89
Previously reported	1602.32

A. F. Hartsell, Treas.

Two colored boys were having an argument about ghosts. One of them claimed to have seen a ghost the night before.

"What was dis here ghos' doin' when you las' seen him?" asked the doubting one.

"Jes' foll'rin' behin,' mistah; foll'rin' behin' rapid."—Exchange.

Bobby had just returned from school.

"What did you learn today, Bobby?" asked his father.

"Grammar."

"What sort of grammar?"

"Well, daddy, I learned that cats and dogs are common hounds, but you and I are proper hounds."—Tit-Bits.

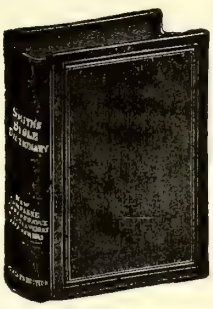
Tommy—Father, my Sunday school teacher says if I'm good I'll go to heaven.

Father—Well?

Tommy—Well, you said if I was good I'd go to the circus; now I want to know who's tellin' the truth.—London Opinion.

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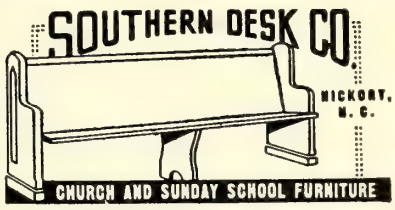


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SEPTEMBER PLANS

There are three important items to be attended to in the month of September to which it might be well to call attention at the present time. The Discipline directs that "At its session next preceding the second Sunday in September, the quarterly conference shall, on nomination of the pastor, elect a general superintendent and on nomination of the general superintendent shall elect three assistant superintendents, viz., a superintendent of the children's division, a superintendent of the young people's division, and a superintendent of the adult division."

The Discipline further directs that "As early in September as practicable the pastor shall call the members of the new board (of Christian education) together for the purpose of organizing for the work of the new church school year, at which time they shall elect a chairman, a vice chairman, and a secretary from among their members; and the officers and teachers of the church school as provided for in Paragraph 544 (15)."

One of the duties of the board is "To make definite plans for seasonal days and occasions, particularly for Promotion Day the last Sunday in September and for the beginning of the church school year the first Sunday in October."

We trust that every pastor is keeping each of these items in mind in his September planning. Emphasis on these matters will mean much toward the beginning of a successful school year in each local church. The conference office will be glad to help in any way that it can in connection with these or with any other phases of the work.

CHURCH SCHOOL DAY REPORTS

Church School Day programs, "Toward the Mark," have been sent to several hundred of our schools and from reports that have come to the office the program has been well received in the local churches. Thus far we have had reports on the observance of the day from about 85 churches. We believe that many other churches have observed the day and we hope other reports will be coming in during the next few weeks.

VACATION SCHOOLS

We continue to hear from churches having vacation church schools and in every case the school seems to have been of real value to the church. The reports indicate that a school will be held next year in every place there has been one held this year, and in a short while we may find a vacation school in every local church. If there are churches that need report blanks for reporting their school, we shall be glad to send the blanks on request.

WELDON VACATION SCHOOL

We are indebted to Mrs. Foster Jennings, superintendent of the children's division, for the following report of the fine school held at Weldon:

"The vacation church school held in the Weldon Methodist church was very interesting and instructive. There was an enrollment of 55 students. Thirty minutes of each day was given over to recreation, thirty minutes devoted to devotionals, and one hour devoted to study and work.

"The children were divided into three groups—juniors, primaries, and beginners. The juniors under the leadership of Mrs. Foster Jennings used for their subject, "The Land Where Jesus Lived." This subject was developed by making a floor map of Palestine, placing on it the towns and cities most traveled by the Master. A study was made of each of the places.

"The primaries with Mrs. W. G. Suiter as leader used three subjects, The Jesus Stories, God's Helpers, and God's Love and Care. God's love and care were developed by the use of sand tables on which were depicted the stories of the Garden of Eden, Daniel and the Lions' Den, and others.

"The beginners with Mrs. L. C. Draper as leader studied 'Our Happy World.' This was taught to the children by showing them God's care of every creature great and small.

LEADERSHIP TRAINING SCHOOL

More than 400 workers gathered at Lake Junaluska August 4-18 for the leadership training school directed by the general board of Christian education. With an unusually fine faculty leading in the work and with keen interest evidenced by the students, the school proved a most profitable one. The conference secretary and the director of children's work were in attendance, as were also several other representatives of the North Carolina conference.

TRAINING PLANS

When the local church board of Christian education meets to plan for the year's work, there will be a good opportunity to consider the matter of training of workers in the church school. Questions the board might consider are:

What are our duties as members of the board?

What can we do to help our teachers?

What training opportunities should we offer our teachers?

Should we have a church institute that our workers might have a better understanding of their work?

When have we had a training school?

Should we plan a training school for this conference year?

Are we studying our teacher situation with a view to using the best available teachers in our school?

Other questions will arise in local groups. It is most important that our boards of Christian education face these questions and take positive steps toward the answering of them if the work of the local church is to be what it can be. The pastor moving hand in hand with his board can work out a plan of program for the year that will be far-reaching in its effectiveness and in its results.

PASTORS AS INSTRUCTORS

It is becoming increasingly apparent that if we are going to have a satisfactory training program in our conference, one that can really help in the local church problems and one that can meet the demands of our 220 pastoral charges, we are going to have to count in large measure upon the preachers in our own conference to serve as instructors in our training schools. It is our hope that many will realize this fact and will be willing to have a part in this important phase of our work. We are not broadcasting an appeal for instructors at this time, but we would appreciate it is any who are interested in helping in this work would write to us about it. We would be particularly glad to have any suggestions from pastors that would help in making our training work more beneficial in our conference.

In this connection we hope that those who are accredited to teach courses will teach in their local churches and will report such classes as they may have to the conference office. Several instructors in our young people's assembly have courses that ought to be of great interest and of great value to the members of their own congregaions.

ORPHANAGE SUNDAY

We wish to use some of our space this week to refer to our Methodist Orphanage at Raleigh. A fifth Sunday is approaching, a time designated by our conference for the taking of an offering for the orphanage. I am not thinking so much of the offering as I write this as I am thinking of the boys and girls, boys and girls who will have just so much chance in life as we will make it possible for them to have. And if we think of them of the real joy that may be ours as we give to them at least something of what we want our own boys and girls to have we will look upon this fifth Sunday as a time of opportunity.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

QUARTERLY CONFERENCE REPORT FORMS

For the convenience of ministers in making nominations to the fourth quarterly conference, the usual report form has been provided again this year by the Board of Christian Education and the Piedmont Press.

These forms have been mailed to all ministers in the conference with the request that one copy of the report be mailed to the office of the conference board in Salisbury. To date six ministers have given the report in full as requested: Badin-Tabernacle, Elzie Myers; West End, Gastonia, J. E. McSwain; Cliffside-Avondale, H. E. Stimson; Brevard circuit, G. A. Hovis; McAdenville, C. M. Smith; Cooleemee, J. M. Barber.

Thanks to these men who responded promptly at the close of their fourth quarterly conference, and thereby saved this office and the presiding elder the necessity of a second reminder. With ten presiding elders holding four and five conference per week, these reports should be coming in on almost every mail. Prompt attention to this matter will save time, labor and money and will enable the conference office to supply Mr. Sherrill with a complete list of general superintendents on the opening day of conference. Otherwise each presiding elder will have to collect this information during the busiest time of the year for him. Why not give your elder a lift by getting in this report promptly?

THE CONFERENCE SCHOOL

The Conference School for Christian Workers held at Lake Junaluska, July 27-August 1, and attended by 200 people, was highly successful as a first venture. One very thoughtful person evaluated the school in a recent letter as follows: "The school certainly justified itself. I think you have started something that will have far-reaching results. It will grow and become a real asset to the program of Christian education in the conference. The school made a real contribution and there is no reason why the three groups cannot be brought together."

CHURCH SCHOOL DAY

Three hundred and twenty-five church schools in the conference requested programs for Church School Day. Two hundred and twenty of these schools have reported the observance and have given a total offering of $1525. The other one hundred and five schools have not reported. A reminder has recently been sent to each pastor and general superintendent with the hope that the contribution to this cause may be brought to $2000 this year. It is hoped that these reports may be received at an early date in order that other financial matters may have the right of way during the closing months of the conference year. All contributions should be designated as Church School Day offerings and sent to Mr. H. A. Dunham, Asheville, N. C.

CHAIRMEN CHURCH BOARDS OF CHRISTIAN EDUCATION

A new leaflet, The Board of Christian Education in the Small Church (No. 504-B) is just off the press. As chairman of your board you have without a doubt realized the importance of the work a board of Christian education is called upon to do. This leaflet offers suggestions as to how the work of your church can be carried on more effectively. This leaflet is free and may be ordered in any quantity needed from the conference office or from the Service Department, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

TRAINING SCHOOLS IN SEPTEMBER

With the summer camps, assemblies and schools completed, the conference staff turns again to local training schools which are to be held in Albemarle, Lexington, Moore's Chapel, Duncan Memorial, Spencer Memorial and Winston-Salem during September.

LOOKING BEYOND CONFERENCE

Murphy-Andrews

The ministers at Murphy and Andrews requested a training school several weeks ago. At a meeting with church school workers from these two churches in Murphy on August 9, it was decided that a school should be held for Cherokee county in November. W. A. Barber and W. S. Smith, their general superintendents and church school workers, were enthusiastic in their plans for a school that would reach the Methodist churches of Cherokee and a part of Clay.

Haywood County School

The snowstorms of last March helped to induce people of Haywood to schedule their school in the fall. Dr. D. E. Camak, John Carper, and a number of their workers met on Friday evening, August 14, and decided to hold their school at Long's Chapel the week of November 8-13. Workers from Waynesville, Clyde and from other charges in Haywood county will attend this school.

Asheville School

The ministers and several church school workers met at Central church, Sunday, August 16, and decided to hold their annual training school at Central the week of November 15-20. The following courses were suggested for this school: Primary Materials, Junior Materials, Personal Religion, Teaching Adolescents, Teaching Adults, and Amos and Hosea.

He Loved Junaluska

At the 11 o'clock service on August 16 in the Canton church, Dr. Camak announced the status of the "Save Junaluska Campaign" and suggested that additional contributions be handed to the church treasurer who received $5 check from John W. Pless with this note attached, "This little gift is from Clarence Pless. He loved Junaluska." Clarence attended the assembly two years ago and had been an active leader among his young people ever since. A major operation for tumor of the brain in Atlanta early in August failed to be successful. The friends of Clarence extend their sympathy to Mr. nad Mrs. Pless.

CHILDHOOD AND YOUTH WEEK OCTOBER 4-10

Childhood and Youth Week will be observed the week of October 4-10 in the Western North Carolina conference. This is a time when parents and all other adults in the church consider anew their responsibility to growing life in the home, in the church, and in the community. The theme for 1936 is "Christian Growth in the Home." Suggestions for program materials may be found in the church school periodicals for September and October. Specific guidance will be given to local chairmen from the conference office by correspondence.

VACATION CHURCH SCHOOLS

Reports on vacation schools are being received almost daily from all parts of the conference. Indications now are that our record for this year will far surpass that of last year. Reports have been received from the following persons recently: H. C. Sprinkle, Lexington; John Cline, Greensboro; Hilton Morton, Walkertown; W. S. Smith ,Andrews; Mrs. Wilbur Baber, Shelby; Mary Royster, Bessemer City; J. H. Overton, Jr., Cherryville; R. B. Templeton, N. Wilkesboro; Mrs. C. B. Kirby, Hickory; Mrs. Paul Townsend, Smyre Station, Gastonia; May Fields, Pleasant Garden; Cecil G. Hefner, Cullowhee; Annie Surig, Belmont; John Bennett, Park Street, Belmont; Mrs. R. E. Lowermilk, Bessemer, Greensboro; C. R. Ross, Elmwood; Mrs. A. G. Johnson, Warrensville; Ralph Shumaker, Davidson; and R. M. Hauss, Greensboro.

Modesty is only another name for self-knowledge.—Augustus Hare.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

A CHALLENGING SITUATION

We now have 385 resident children. Our mothers' aid family numbers 175 children. Five hundred and sixty orphan children are being sponsored by the Children's Home. So far as known everyone of these children presents a very deserving challenge. We have very carefully gone through our list this summer and in the light of facts obtained from investigation have returned a number of children to rehabilitated homes. As these children have gone others have come. There are still others to come. What will our Methodist people do next Sunday in their church schools for the sustenance of these children?

OPENING NORFLEET COTTAGE

After over a year's planning and building the Norfleet cottage is ready for the 30 small boys who will live in it. Mrs. Ella Bradfield, who for five years has most efficiently directed the work of our mending room, becomes the house mother in this new cottage. It is a beautiful building and lends itself in amost admirable way to the needs of boys. Mrs. Bradfield expects to make this lovely house a lovely home. Practically all the boys who will live in this new building have already been selected.

A NEW BUILDING

A building permit has been taken for the construction of a new girls' dormitory at the Children's Home. This new building will be so designed as to accommodate 30 larger girls, a matron, a dietician and will provide for a guest room. It will also provide for a dining room and kitchen sufficient to accommodate the household. Plans call for a small kitchenette and dining room designed to be used by the girls in learning how to plan and prepare meals for a small family. Other provisions in the building will include a laundry room, pressing room and storage quarters.

Funds for this building have been provided by James A. Gray, a member of our Board of Trustees and a loyal friend of the Children's Home. Mr. Gray became a member of our Board at the death of his father in 1918, who was treasurer of the Home from its founding until that time. Two other buildings on the Home grounds have been given in years past by the Gray family. The new building will be located in the open area in front of the original Gray building and the Cornelius building. When this new building is constructed we will be enabled to take care of as many girls as boys. The demand for a home for girls is even more insistent than for boys. The terms of the contract for the construction of this new building call for an investment of $35,000.



Size, sentiment and sweetness

SHE HAD A GOOD TIME

Mary Ellen Blair, who will be six years old next December, and her brother. Cornelius, two years older, had the joy of a lovely vacation in High Point. Mary Ellen and Cornelius visited in the home of Mr. and Mrs. J. A. Eshelman, the Eshelman's lovely daughter, a rising senior at the Woman's College of the University of North Carolina, having come over and asked for two children to spend a week in their home. The Eshelmans think the Blair children are very fine. The Blair children think the Eshelmans are the loveliest people in the world. Mary Ellen's clothing needs are sponsored by the senior high school department of Centenary, Winston-Salem.

BLOW THE COALS

One of my assignments as a boy in our household was to build the fire in the fireplace each winter morning. I took particular delight in arranging for this important assignment. The wood was carefully cut and placed on the porch the evening before. Some dry kindling wood was always kept so as to insure a dispatchful fire building. In those days matches cost more than they do now. Father always covered up the last burning embers with ashes before going to bed. Next morning some live coals were usually found and when some kindling was placed on these coals I blew them, causing sparks to ignite the dry kindling wood.

There are plenty of Children's Home live coals. All that is needed for a sparkling illumination next Sunday morning is the displacement of the covering and the blowing of these coals. Put a little kindling wood on the fire and warm up everybody. A real house-warming in the various church schools next Sunday morning will help the Children's Home wonderfully. Blow those coals, kind friends, blow those coals.

LOCUST POSTS

We need 450 locust posts. These posts ought to be eight feet long and four or five inches in diameter. The enlargement of our land holdings last winter has necessitated the stretching of longer fences. A fence is urgently needed, serving as a protection from ingress from the outside and from egress from the inside. It is difficult for a bunch of boys to know where to stop when they get going unless there is some evidence as to where the stopping place is. A lot of choice vegetables are much safer if there is a good fence around them. So we need 450 posts, good posts, wild locust posts.

WHERE AM I GOING?

Yesterday while passing the Anna Hanes cottage this scribe noted that Miss Ruth Hunter, the new house mother there, was in conference with her primary boys, boys six, seven and eight years of age. Investigation revealed that these boys were giving their house mother information as to their desire to write a card to those having given them a good time on vacation. Others wanted to write to some relative. When the writer came along a number of the boys began to ask, "Where am I from? Where did I live before I came here?" The informer stated to each boy where he came from. Finally one little youngster said, "I don't care where I'm from. I want to know where I'm going when I leave here."

A BUSY WEEK

This is to be a busy week with us. The farm boys have come back from their Washington trip. The Boy Scouts have returned from their camping trip. All the family is now back at home. We are in the midst of a tonsil clinic. Twelve little youngsters have gone through the unpleasant ordeals connected with this operation. When these have gotten out of the infirmary twelve others will go in, and then twelve more. The dentist will soon be here to examine the teeth of our children. We have quite a large number of new children who are in much need of dental work. Our elementary school begins next Monday. The high school begins on September 9. There are so many things to do we are as busy as bees. A family as large as ours has to have something to do, not only for its sustenance, but for its protection.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....

..... (here designate the bequest) .....

Here's hoping that every Methodist preacher in the North Carolina conference and every Sunday school superintendent will take a free will offering on the fifth Sunday in this month for the benefit of the Methodist Orphanage, which is badly in need of funds. It is costing us two hundred dollars each day to pay our operating expenses. This cost is a big outlay of money. If every church and Sunday school in the conference will help us the fifth Sunday in this month, we can pay our big bills which accumulate each month in the year. I want our pastors and Sunday school superintendents to know that any amount they may send us will be sincerely appreciated.

* * * *

I want to ask and urge all the readers of the Orphanage page to read carefully what Rev. E. L. Hillman, member of our board of trustees, has to say on this page of the Advocate. I also want the many friends of the Orphanage to read Mr. C. A. Dillon's appeal to the Sunday school superintendents of the conference. Mr. Dillon is superintendent of the Edenton Street Methodist Sunday school, secretary of the board of trustees of the Methodist Orphanage, conference treasurer and a prominent business man of Raleigh. Dr. Hillman makes a strong appeal to the preachers to do their best, while Mr. Dillon urges the superintendents to do their best. I am counting on every Sunday shcool and every church to come to our relief on this coming Sunday, which is the fifth Sunday in August.

* * * *

To the Preachers of the North Carolina Conference.

Dear Brethren:

I am writing you in regard to our Methodist Orphanage. We ministers can do the Orphanage a most helpful service in the matter of fifth Sunday offerings. This service is, of course, in line with our ministry in behalf of these deserving boys and girls.

You will recall that our last annual conference went on record requesting every church in the conference to give a free will offering to the Orphanage on each fifth Sunday, this offering to be a special wherever possible.

As a member of the board of trustees, I am simply letting you know the Orphanage needs funds. We can help meet this need with the fifth Sunday offering from all our churches. Will you kindly see that the offering is taken and then forwarded at once to Rev. A. S. Barnes, Raleigh, N. C.?

With best wishes, I am,

Sincerely yours,
E. L. Hillman,
Member Board of Trustees,
Methodist Orphanage.

* * * *

To the Sunday School Supts.:

Since I am a member of the board of trustees of the Methodist Orphanage, member of the executive committee and secretary of the board, I am in a position to know the work that is being done and the urgent needs of the institution. The annual conference in Wilmington last fall voted unanimously requesting every Sunday school in the conference to make a free will offering each fifth Sunday for the benefit of our Orphanage, which is caring for more than 300 orphan children. Being a member of the board of trustees and superintendent of Edenton Street Methodist Sunday school, I wish to request that you ask your Sunday school in this month. Mr. Barnes will appreciate any amount you may send him on each fifth Sunday in the year as the Orphanage is badly in need of funds to meet its operating expenses.

I trust your Sunday school will come to the relief of our fatherless children the fifth Sunday in this month, which is just one week from this coming Sunday. Please announce on the fourth Sunday that you want your school and all the classes to come prepared to give our Orphanage a free will offering the following Sunday.

Thanking you to co-operate with me in this worthy undertaking and with sincere good wishes for you and your Sunday school, I am,

Yours sincerely,
C. A. Dillon,
Sec. Board of Trustees,
Methodist Orphanage.

SHE KNOWS

Drink has drained more blood,
Hung more crepe,
Sold more homes,
Plunged more people into bankruptcy,
Armed more villains,
Slain more children,
Snapped more wedding rings,
Defiled more innocence,
Blinded more eyes,
Twisted more limbs,
Dethroned more reason,
Wrecked more manhood,
Dishonored more womanhood,
Broken more hearts,
Blasted more lives,
Driven more to suicide,
And dug more graves,
Than any other poisoned scourge that ever swept its death-dealing waves across the world.—Evangeline Booth.

WINTERSMITH'S TONIC
The Old Reliable Remedy
FOR
MALARIA
A Good General Tonic
Which Helps
Restore Strength
Used for 65 Years

STANDARD COLLECTION ENVELOPES
$1.50 for 500
$2.75 for 1,000
(Postpaid)
NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

DON'T LET YOUR CHILD GET
COLITIS OR DYSENTERY
Young children can often be saved from these two dangerous summer ailments if you will give a little Ante-Fermen at the first sign of upset stomach, intestines or bowels. You can trust Ante-Fermen because it has been tested for over forty years, and is the prescription of a fine old family doctor who gave a lifetime of study to stomach and bowel disorders. Ask for Ante-Fermen and be certain of getting a real medicine that not only soothes, but gets at the cause of the trouble.
If you would like a 95-page book of favorite songs and poems absolutely free, just send your name and address on a post card to Ante-Fermen Co., 1303 L. & E. Bldg., Columbia, S. C.

MAKE MONEY SELLING CHRISTMAS CARDS
Do you wish to make extra money for yourself or some organization in your Church or Church School by selling our Beautiful Box Assortment of Christmas Cards?
Nothing has been spared to make these boxes the greatest variety and unusual features we have ever offered in Christmas Greetings.
There are many styles of stock and craftsmanship, such as die cut designs, inserts, Novelty folders and ribbon ties. Silver and gold highlights are plentiful.
Write for full particulars and prices.
Methodist Publishing House
417 East Grace Street
RICHMOND, VIRGINIA

North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

THE LEADERSHIP OF THE HOLY SPIRIT IN MISSIONS

By John McNicol, D.D., in China's Millions

The origin of the first foreign mission of the Christian church is recorded in a few simple words of the opening verses of the 13th chapter of The Acts. A group of the leading workers in the church at Antioch were giving some time to prayer and fasting, and as they waited upon the Lord in this way "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." With still further fasting and prayer, these two men were set apart and sent out. "So they, being sent forth by the Holy Ghost," went down to the nearest port and sailed for the heathen world. It was the first deliberate missionary enterprise undertaking by the church in its corporate capacity, and the story shows how it began under the leadership of the Holy Spirit.

Before half of a generation had passed the gospel had been firmly planted in Asia Minor, and it had been carried on into Europe. Vigorous, self-supporting churches had been established in the principal cities of Greece, and a strong church had arisen in the city of Rome. One of the two men who had gone out for the first time on that occasion was able to write, about a dozen years afterwards, that from Jerusalem and round about unto Illyricum he had fully preached the gospel of Christ (Romans 15:19). In other words, during that time Paul himself had evangelized the eastern section of the Roman Empire.

The missionary enterprise of the early church in the first century was launched and carried on under the leadership of the Holy Spirit. This accounts for the triumphs which that church achieved in the world. The principles followed and the methods used by its missionaries are not set forth in any laws and regulations. But they are embodied in the story as it is told in The Acts, and in the letters of the greatest of the missionaries, Paul himself, who was used of God to plant the church in the heathen world of the time.

To begin with, the ministry of prayer had the central and commanding place. It was while the leaders in the church in Antioch were waiting on the Lord in this spiritual ministry that the missionary enterprise was born. Their conference in prayer and fellowship with God was not for the purpose of invoking divine blessing upon plans they had already formed; it was their method of learning the mind of God so as to carry out his will. And they came to understand his mind not by a majority vote, but by a unanimity of spirit. There was the creation of a common thought and the rise of a common purpose in the minds and hearts of those men as they maintained a common attitude before God. The primary and essential business that brought them together was prayer, and it was in the course of this ministry that the leadership of the Holy Spirit was exercised and their missionary plans were formed.

And so it was throughout the whole of the New Testament church. Paul's letters show how prayer with him was not a secondary method of assisting his ministry, but the creative spring which directed and controlled it. The tremendous energy of that missionary life was generated in the attitude and atmosphere of prayer. In his letters to his converts there is a striking absence of appeals to engage in Christian work such as we would make today, but there is a constant insistence upon prayer as the one supreme spiritual business of the church. Prayer has no natural or visible function which can be committed to a committee as a part of the church's organization. But it means that the church is fronting the unseen world where the real source of her life and power lies. When that attitude is maintained, then the supernatural and invisible leadership of the Holy Spirit is exercised within her membership and through her leaders.

In the second place, it is plain that the one object of the missionary enterprise throughout the New Testament is evangelization. Those first missionaries who went out from Antioch did not go out to establish institutions in the Gentile world. They did not go out from an institution. Probably the church in Antioch did not even possess a building of its own. There is nothing in the New Testament to indicate that the early Christians ever thought of a church as visualized in a building or an institution. The only buildings ever referred to in connection with the church are either private houses or hired halls. The church sent out its first missionaries to carry a great message, and on the basis of that to form a new fellowship in the world.

The New Testament missionaries did not conceive it to be their business to educate the heathen so as to prepare them for accepting their message. It was never imagined in those days that the Gospel needed and educational preparation in order to be understood. In fact, they counted on its being understood at once wherever it was properly preached. Theirs was no mere superficial evangelism, however. They stayed in a place long enough to plant the Gospel in it. They not only proclaimed it, but they remained to explain it, and to gather those who accepted its message into an organized company of believing people, and so form the beginning of a Christian church. But they stayed in any one place no longer than that. They counted on the self-propagating power of Christianity to take care of itself when properly planted in any community. When they went back over the ground again it was only for a visit to encourage and strengthen the new churches in the propagation of the Gospel they had received.

In the third place, the evangel which the early missionaries carried out into the heathen world was centered in the Cross. Its message was Jesus Christ and him crucified. It was the declaration of a great fact, the fact that God was in Christ reconciling the world unto himself. In the death and resurrection of Jesus Christ, God had done something which secured the redemption of the world and opened up a new life for men everywhere. This was the message which gave Christianity the headway it had in the world in those days. It was something so entirely new that it could not be compared with anything that had been in the world before, and no attempt was made to link it up with something else.

These early missionaries did not say anything to their heathen audiences about Jesus Christ as a teacher, though doubtless they instructed their converts in the teachings of Jesus. The Acts contains some of the addresses Paul delivered on his first visits to new places, and in none of them does he even refer to the fact that Jesus had been a teacher at all. The burden of his message everywhere was not something Jesus had taught, but something Jesus had done. Paul invariably approached his Gentile audiences with that sympathetic courtesy which the Spirit of God inculcates, but the message of his Gospel was so utterly new that he never dreamed of comparing it with any of the religions or philosophies of men. One could not imagine Paul among the philosophers on Mars Hill comparing his Master with Socrates or Plato, or going into a conference with priests of the mystery religions in Corinth or Ephesus to discover what contribution Christianity could make to the lives of the Greeks.

In the fourth place, the one essential equipment of the early missionaries was a knowledge of the living Christ. They were in continual touch with the inexhaustible resources of their risen Lord. This gave them their power, and without it they would have been utterly ineffective. The Lord's original apostles were "unlearned and ignorant men," but they were the founders of the Christian church.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

PRAYER

Lead us, O Father, in the paths of peace;
Without thy guiding hand we go astray,
And doubts appall, and sorrows still increase.
Lead us through Christ, the Truth and the Way,
Lead us, O Father, in the paths of truth;
Unhelped by thee, in error's maze we grope,
While passion stains and folly dims our youth,
And age comes on, uncheered by faith or hope.
Lead us, O Father, to thy heavenly rest,
However rough and steep the path may be,
Through joy or sorrow as thou deemest best
Until our lives are perfected in thee.
—Prayer Hymn, Methodist Hymnal.

DEATH OF DR. FITZGERALD PARKER

Our hearts are in deepest sympathy with Mrs. Fitzgerald Sale Parker in the great sorrow that has come to her in the passing of her husband, Dr. Parker, who passed away at his home in Nashville, July 22, following an illness of several months. His going removes from our church one of its most prominent and most able men, and his death will be a great loss. Our sympathies are extended Mrs. Parker, who since 1910 has been the recording secretary of our Woman's Missionary Council, and the two sons, in their bereavement.

PASSING OF MRS. JOE NIXON

We were pained to learn a few days ago of the passing of Mrs. Joe Nixon, former secretary of the Gastonia district, following an illness extending over many months. Mrs. Nixon was a most active worker in her church in every department and in 1932 upon the resignation of Mrs. A. J. Owen as secretary of the Gastonia district she assumed that important work, carrying it along with efficiency and success, serving in that capacity until 1934, when because of failing health she resigned, much to the regret of her co-workers in the conference. She was a good woman and will be greatly missed by her hosts of friends in her community and throughout the conference. Our sympathies are extended the loved ones. The following beautiful tribute to her memory is from the pen of Mrs. Barineau, president of the Lincolnton auxiliary, of which Mrs. Nixon was a loved and valued member:

"We are privileged to pay tribute to the memory of our beloved friend and co-worker, Mrs. Joseph R. Nixon, who entered into her eternal rest on August 3 after many months of suffering.

Audrey Pruden Nixon would have been 45 years old on August 23. She was a native of Severn, N. C., and received her education there and at N. C. C. W. in Greensboro. She taught in Northampton and Durham counties and later in Cherryville in Gaston county, where she met and married Prof. Joseph R. Nixon of Lincolnton, who is at present Lincoln county superintendent of schools.

She was deeply interested in her church, never tiring of lending a hand where needed; teaching in the Sunday school and engaging in active work in the woman's missionary society.

For several years she was district secretary of the Gastonia district, which office she was forced to relinquish because of ill health. For the past two years she has been a great sufferer, undergoing several operations in an effort to regain her health. For a time it seemed this was accomplished ,but several months ago she was again taken ill and all the skill of physicians failed to combat the disease.

She is survived by her husband and two sons, Joseph, Jr., and Kemp; five sisters and two brothers. One son, George, died April 14, 1934. The sympathy of the entire community goes out to the bereaved family. She was always 'patient in tribulation, serving the Lord.,

"And so somewhere on the hilltop
Of that country that knows no pain,
She will stand in her beautiful doorway
To bid us welcome again."

"I HATE WAR"

The following description of war given by President Roosevelt in a recent address at Chautauqua, N. Y., is quoted from the New York Post of August 15:

"I have seen war. I have seen war on land and sea. I have seen blood running from the wounded. I have seen men coughing out their gassed lungs. I have seen the dead in the mud. I have seen cities destroyed.

"I have seen 200 limping, exhausted men come out of the line—the survivors of a regiment that went forward 48 hours before. I have seen children starving. I have seen the agony of mothers. I hate war."

Then he added, "I wish I could keep war from all nations; but that is beyond my power. I can at least make certain that no act of the United States to produce or promote war.

"I can at least make clear that the conscience of America revolts against war and that any nation which provokes war forfeits the sympathy of the people of the United States."

MEETING OF INTEREST AT KNOX CHAPEL

The corresponding secretary of the woman's auxiliary at Knox Chapel on Shepherd's charge. Statesville district, sends us the following items:

"The woman's missionary society of Knox Chapel met at the hospitable home of Miss Brooks Umberger at Mt Ulla, 23.

This was a meeting of special inspirational interest, as there were present some of our workers who gave first hand information concerning our work in Brazil and in Japan.

After the leader's call to worship and the singing of 'Blessed Assurance' our pastor, Rev. J. C. Reichard, conducted the devotional.

Misses Marian and Anita Weaver, nieces of the hostess recently arrived from Brazil to visit relatives in the States, sang 'In the Secret of His Presence 'in Portuguese, with Marian at the piano. Then they spoke interestingly of our work in Brazil, chiefly of the People's Institute at Rio, and showed hand made lace from that country.

Mrs. Linn, whose husband was a missionary in Japan for several years, was present and told in a most interesting manner of Japanese women and of some of their native customs. She also displayed beautiful Japanese kimonos and fancy work.

Then followed a social hour in which delicious refreshments were served. On each plate of fruit-whip iced tea and cake were vari-colored cards, each bearing the name of some missionary, place, school or hospital in which our societies are interested. These were read and several of them discussed. There were 25 at the meeting."

ITEMS FROM BULLETIN OF THE MISSIONARY NEWS

Friends of Mrs. B. W. Lipscomb, retired secretary of education and promotion of the board of missions, will be glad to learn that she has sailed to the Orient for an extended visit to her children. While there she has been asked to represent the Woman's Missionary Council at the jubilee of the Hiroshima Girls' School, Hiroshima, Japan, which will be held early in October. Readers of the Bulletin will recall that this school will receive part of the week of prayer offering this year They will also rejoice that Mrs. Lipscomb is to represent them during the jubilee celebration.

The Woman's Board of Home Missions of the Methodist Episcopal Church meets in Lincoln, Nebraska, October 8-15, this year. Mrs. J. W. Perry, the president of the Woman's Missionary Council, has been asked to act as delegate for the Council.

Sunday School Lesson

AUGUST 30

By Prof. Rollin H. Walker

The Beginning of World Missions

Scripture: The Acts 11:19-21; 13:1-12

The purpose of the book of Acts is to show how the Christian church, starting at Jerusalem as a group of orthodox Jews, broadened its ideas and its program under the guidance of the Holy Spirit until it became no longer a sect of the Jews, but a world religion.

At Pentecost the Jews from every nation under heaven seemed to hear the gospel in their own tongue. Then Stephen in his speech (The Acts 7) showed a cosmopolitan breadth of view that infuriated the council of the rabbis, and they stoned him to death and drove the Christians from Jerusalem. But this only spread the fire. Philip evangelized the Samaritans, and God wonderfully blessed him. He then preached to the Ethiopian ruler and baptized him without requiring circumcision. Thus the gospel spread to far Ethiopia. Then Peter was led by a vision and a combination of divine providences to receive the Roman centurion and his friends into the church without imposing the narrow Jewish condition upon them. After that a group of the refugees preached in the great Roman city of Antioch, and were marvelously reenforced, and Barnabas the beloved was sent down to hearten and instruct them. The great success at Antioch gave Barnabas imperial ambitions for the spread of the kinddom of Christ. But instead of staying there he took a journey to Tarsus to seek out a layman whose huge potentialities he had been wise enough to sense. When he brought Saul to Antioch, the young man grew apace in his power as a preacher and leader.

But Barnabas dreamed of still vaster enterprises and a more aggressive program. Doubtless he filled Paul and his nephew Mark, and many others, with his ideas. One day they had what we would now call an all-day meeting, when they fasted and prayed for new light and fresh inspiration. Here the ideas which Barnabas had been promoting in the church bore fruit through the Holy Spirit, for the whole church felt a divine impulse to begin a forward movement, and were unanimously convinced that Barnabas and Saul were the chosen instruments. So after they had prayed again and fasted, they laid their hands upon them and, doubtless taking a collection and assuring them of hearty support, they sent them forth on their dangerous mission.

They first made toward the island of Cyprus, which was the native place of Barnabas. Luke leads us to infer that they passed through the whole island, evangelizing it in every strategic center. They, of course, at first went to the synagogue of the Jews, where they would find men who were looking for the Messiah, and also a fringe of aspiring and idealistic Greeks who had been attracted by the lofty religion of the prophets.

When the apostles reached the opposite end of the island where the Roman proconsul lived, they were one day astonished to receive a message from the governor requesting that they come to his palace and explain to him their teaching. To their delight they found that they were not to be tried as mischief-makers, but to be heard by an eager and inquiring man who himself was searching after God.

Sergius Paulus had in his court a sorcerer named Bar-Jesus. These sorcerers were versed in what little the ancient world knew of science. They had doubtless hit upon certain psychical secrets of suggestion and hypnotism, and like men in the Orient today, some of them could superinduce in themselves states of trance. This Bar-Jesus recognized in Barnabas and Saul dangerous rivals, and at once set himself viciously to oppose them.

Suddenly there descended upon Saul a baptism of power. Luke says that Saul, filled with the Holy Ghost, set his eyes on him. We infer from this and other passages that at times the apostle had a peculiarly transfixing glance that made hypocrites quail with a consciousness that their guilty secrets were being exposed to view. "Thou full of all guile," said the apostle, "thou are not well named; son of Jesus is not your true name, but son of the devil. Wilt thou not cease to pervert the right ways of the Lord?" Paul knew from personal experience that it was a good thing for an enemy of Christ to have darkness settle down upon him for a season in order that he might learn to see the true light. And so he invoked upon this sorcerer the same blindness that had come upon him. When the proconsul saw his favorite sorcerer seeking someone to lead him by the hand, he believed. This does not necessarily mean that he became a devout Christian, but it does mean he recognized in Barnabas and Saul representatives of the true God.

We can imagine the conversation of the three missionaries after they returned to their lodgings that night, as they sought fully to realize what it meant that their Jesus, who had been crucified by a Roman governor, was now recognized and honored by another Roman governor as the source of supernatural and divine power. One can hear them telling of their eager hopes of the day when Caesar himself would call for the missionaries of Christ and hear the word of salvation. —Central Edition, Christian Advocate.

DARLINGTON SCHOOL

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Write for Literature.

C. R. Wilcox, Ph. D., President
E. L. Wright, M. A., Headmast
Darlington School, Rome, Ga.





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GET A JAR TODAY **Relieved**

Children's Storyland



A KITTEN'S DAY

By Lydia Lion Roberts

As soon as I had stretched and jumped out of my basket this morning, I decided to go wake Pearl. It was a sunshiny day and too nice out of doors for a little girl to stay in bed. I raced upstairs to her bedroom and jumped on her bed. It was great fun running up and down the the bed, jumping over Pearl, and mixing up the bedclothes. My tail got in my way and I chased it. Then I got under part of the sheet and couldn't get out. I turned around and around, but the sheet turned with me until I had a big bandage over my head. I couldn't see, I couldn't find my legs, and my tail slipped away somewhere, so I began to cry, "Meow, meow, meow," and that woke up Pearl. She said, "Oh, Frisky, are you into mischief so early?" She untangled me and we had a fine romp.

My fur was all ruffled up, so while she got dressed I gave myself a good cleaning and brushing. My coat is gray with black stripes and my paws are white. There is a white spot under my chin that Pearl says looks like a white necktie. I have to scrub hard to keep it clean. Pearl has to use lots of things to get herself clean. She needs soap, towels, water, and a comb and brush. I don't see why she doesn't use her tongue same as I do.

We went downstairs and had breakfast in the kitchen. Pearl sat at the table by the window, and I had my cream and fish on the floor near her. A piece of paper came blowing over my way and I chased it. Once I was running so hard that I couldn't stop and my head went bang! into my saucer and upset it. The cream spattered all over my face. Pearl laughed and said I looked as if I had been in a snowdrift. I licked up all the cream and cleaned the floor too.

Then we started for the garden, but out of the corner of my eye I saw my tail waving around one leg and I started chasing it again. That tail does the queerest things. I no sooner catch it in one place than it is gone again. It made me so provoked this morning that I lay down on the gravel pathway and went for that tail in good earnest. Pearl sat down on the grass and laughed until she rolled over.

We had a nice walk around the garden. Pearl calls it quiet there, but I find it a most exciting place. There are flies to catch and butterflies to watch, leaves to chase, grass to nibble, funny little insects running along the ground, and nice warm earth to roll in. Once I saw a nice fat fly on a flower. It was big and yellow with brown wings and it was making a queer noise like "Buzz-zz-zz." I reached up my paw to catch it, but Pearl grabbed me up so quickly she nearly squeezed out my breath. She said, "Oh, Frisky, be careful! That bumblebee might sting you on the nose."

The family had company to lunch, so we all ate out on the piazza. While I was eating my vegetables the wind blew a paper napkin right under the table. I ran to play with it. The ladies' feet were in my way, but I didn't mind because it was fun to go hopping from one foot to another. One of the ladies screamed and jumped up. She said I scratched her, but I didn't. I was only holding on to her foot with my claws so I wouldn't fall off. When she jumped she hit the table and a cup of tea fell over another lady. She jumped too. They looked very funny. One of the ladies had curly hair and the wind kept blowing one of the curls on to her cheek. I wanted to play with it, so I climbed up on her shoulder. The way she jumped up and screamed nearly frightened me out of my nine lives. They were the jumpingest ladies I ever saw.

In the afternoon Pearl and some other children played ball in the back yard and I joined right in. We all played tag, and puss-in-the-corner, and then we played with string. I ran to sharpen my claws on the clothes posts and saw a big basket of clothes under the lines, so I jumped right into the middle of them. They were wet and I didn't like the feeling. Pearl put me in the clothespin bag and hung me up on the line to dry. It was fun, but in a few minutes some one found a paper bag and put me in it on the ground. Every time I moved, the bag made nice crackling noises, so I bit it and chewed it and clawed it and pawed it. I chased my tail inside the bag, stuck my head out of one end and then turned around and stuck out my tail. Finally the bag and I had a tussle and rolled over and over until there wasn't much bag left.

It was time for supper then, so Pearl and I went into the house. Some one had left a workbasket on the kitchen table and I saw some thread hanging out of it. I thought it would be fun to play with it, but I caught my claws in the basket and the whole thing tipped over. I was almost buried in a shower of spools and pins and needles and buttons. It was very exciting. I chased the buttons and bit the spools and wound myself all up in the thread. I was rolling a thimble under the stove when some one came in and made an awful fuss about my upsetting the basket. As if I could help it if it fell over and all the things came out!

After Pearl gave me my supper of bread and milk she sat down to read and I curled up in her lap. She rubbed my throat and I purred a whole song to her. I can purr pretty loud now. Pearl says my purr is bigger than I am. The breeze waved the curtains by the window, but I was too comfortable to move. I watched them and planned that tomorrow I would see how high up I could run on them. There was a tassel on another curtain that looked like good fun. Some day I am going to see if it tastes as good as it looks.

Pearl was getting sleepy and she leaned her head back in the chair. I climbed up on her shoulder and snuggled my head under her chin. She had on blue shiny beads. I liked them, so I put one paw on them and the other paw around her neck.

"It's been a nice day, hasn't it, Frisky?" Pearl said sleepily.

I was too lazy to say much, but I rubbed my head against her face to show her I agreed, and gave my special "purr-meow," which means I'm happy, and we both fell asleep.—Zion's Herald.

ROBIN AND THE CHICK

A plump little robin flew down from a tree
To pick up a worm he happend to see.
A frisky young chicken came scampering by
And gazed at the robin with wondering eye.
Said the chick: "What a queer-looking chicken is that!
Its wings are so long and its body so fat!"
While the robin remarked loud enough to be heard:
"Dear me! An exceedingly strange looking bird!"
"Can you sing?" robin asked, and the chicken said "No—"
But asked in return if the robin could crow.
So the bird sought a tree, and the chicken a wall,
And each thought the other knew nothing at all. —Selected.

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SLATE OF JOHN R. CHURCH, GENERAL EVANGELIST
636 S. Green Street, Winston-Salem, N. C.

August 28-September 6—Salem, Va.
Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

North Gates, Savages, 11 and 1 5
Murfreesboro, 11 6
North Gates, Savages, 3 6
South Camden, Sign Pine, 7:30 6
South Mills, Trinity, 11 and 1 12
Gates, Zion, 11 13
South Mills, Trinity, 7:30 13
Perquimans, Oak Grove, 11 and 1 19
Dare, East Lake, 11 20
Manteo, 7:30 20
Pasquotank, Union, 11 and 1 25
Kennekeet, Avon, 11 27
Hatteras, 3:30 and 7:30 27
Wanchese, 7:30 30

October

Windsor, White Oak, 11 and 1 3
Windsor, White Oak, 11 4
Aulander, Ebeneza, 3 4
Williamston, 7:30 4
Hertford, 7:30 7
Ahoskie, Powelisville, 11 and 1 9
Kitty Hawk, 11 11
Currituck-Moyock, Sharon, 7:30 11
City Road, 7:30 14
Chowan, Center Hill, 11 and 1 17
Chowan, Center Hill, 11 18
Edenton, 7:30 18
First Church, Elizabeth City, 7:30 21
Plymouth, 11 25
Roper, Pleasant Grove, 3 25
Columbia, 7:30 25
Belhaven, 7:30 28
Fairfield, 7:30 30
Stumpy Point, 7:30 31

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

August

Parkton, Marvin, 11 30
Maxton, 8 30

September

Piedmont, Pee Dee, 11 6
St. John-Gibson, St. Johns, 3 6
Roberdel, Steel's Mills, 8 6
Biscoe, 8 9
Stedman, Bethabara, 3 13

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
THIRD ROUND

August

Mt. Olive-Claypso, Calypso, 8 28
Mt. Olive Ct., Bethel, 11 29
Fremont, Yelverton, 11 30
Pikeville, Mt. Carmel, 3:30 30

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
THIRD ROUND

August

Lillington, Parker's Grove, 11 30

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

August

South Rocky Mount, 11 30
Spring Hope, ... 30

September

Wilson, 8 1
Bethel, 11 6
Robersonville, 3 or 8 6
Elm City, 11 13
Kenly, 8 13
Nashville, 11 20
Stanhope, 8 20
Rocky Mount, First, 11 27
Weldon, 8 27

October

Norlina, 11 4
Rosemary, 3 or 8 4
Roanoke Rapids, 8 ..... 4 or 5
Warrenton, Warren Plains, 11 10
Littleton, 11 11
Warren, Sarepta, 3 11
Conway, 11 18
Northampton, 3 18
Garysburg, Shiloh, 8 18
Scotland Neck, 11 25
Rich Square, Woodland, 8 25
Seaboard, 8 26

November

Enfield, 11 1
McKendree, Temperance Hall, 3 1
Tarboro, 8 1
Clark Street, 8 4
Halifax, 11 8
Rocky Mount Ct., York, 3 8
Spring Hope, 8 8
South Rocky Mount, 8 11
Farmville, 11 15
Walstonburg, 3 15
Stantonsburg, 8 15

Note—The preachers, lay leaders and district secretaries of the Rocky Mount district are called to meet in two sections as follows: Section 1 at Wilson, Sept. 14, 10 a. m.; Section 11 at Weldon, Sept. 15, 10 a. m.

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

September

Epworth-Wesley, Wesley Memorial, 10 6
Wilmington, Fifth Avenue, night 6
Jacksonville-Richlands, Jacksonville, 11 13
Swansboro, 3 13
Maysville, Pollocksville, night 13
Lumberton, Chestnut Street, 11 20
Whiteville, night 20
Hallsboro, 11 27
Chadbourn, Cerro Gordo, night 27

October

Town Creek, Zion, 11 4
Scott's Hill, Hampstead, 3 4
Roseboro, Bethel, 11 11
Clinton, night 11
Elizabeth, Wesley, 11 13
Bladen, Bethlehem, night 13
Garland, Ingold, 11 14
Faison, Goshen, 11 15
Warsaw-Magnolia, Trinity, 11 16
Shallotte, Concord, 11 18
Brunswick, Andrews, 3 18
Southport, night 18
Burgaw, Herrings, night 20
Carver's Creek, 11 25
Wallace-Rose Hill, Wallace, night 25

November

Tabor City, St. Pauls, 11 1
Wilmington, Trinity, night 1
Lumberton Ct., Pembroke, 11 8
St. Pauls, night 8
Fairmont, Trinity, night 9
Wilmington, Grace, 11 15

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

August

Biltmore, 11 30
Skyland, Skyland, 8 30

September

Candler, Snow Hill, 11 5
Swannanoa, Azalea, 11 6
Hendersonville, 8 6
Saluda-Tryon, Saluda, 11 13
Flat Rock, Edneyville, 8 13
Acton, Oak Hill, 11 20
Fletcher-Mills River, Mills River, 2 20
Hot Springs, Hot Springs, 11 27
Marshall, 8 27

October

Leicester, Grace, 11 4
Laurel, Bright Hope, 3 4
Sandy, Wesley Chapel, 11 11
Fairview, Fairview, 7:30 11
Central, 11 18
Asheville Ct., Riverview, 3 18

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

September

Marshville, Marshville, 11 6
Homestead, Homestead, night 6
Chadwick, night 7
Duncan Memorial, night 9
Waxhaw, Heath Memorial, 2:30 p. m. 13
Trinity-Derita, Trinity, night 13
Spencer Memorial, night 14
Bethel-Bogers, Bethel, 3 p. m. 19
Lilesville, Lilesville, 11 and 1 20
Bethel, New Hope, Bethel, 11 and 1 20
Morven, Shiloh, 3 20
Brevard St., night 21
Hickory Grove, night 22
Big Springs, night 23
Matthews, Matthews, 11 27
Prospect, Midway, 3 27
Wesley Heights, night 27
Wadesboro, Central, night 28
Monroe, Central, night 29
Calvary, night 30

October

Monroe Circuit, North Monroe, night 2
Weddington, Weddington, 3 p. m. 3
Ansonville, Hopewell, 11 and 2 4
Peachland, Hopewell, 11 and 2 4
Polkton, Hopewell, 11 and 2 4
Belmont Park, night 4
Charlotte, First Church, night 5
Myers Park, night 6
Hawthorne Lane, night 7
Pineville, Harrison, 2 11
Thrift Moores, Thrift, night 11
Dilworth, night 12

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August

Goodsonville, Asbury, 3 30
Lincolnton, First church, night 30

September

Gastonia, Smyre, 11 6
Cherryville Ct., Bethlehem, 2:30 6
Cherryville, First Church, night 6
Lowell, 11 13
Maylo, night 13
Lowesville Ct., Salem, 11 19
Stanley, Iron Station, 11 20
Rock Springs Ct., Rehobeth, 3 20
Gastonia, East End, night 20
Bessemer City, Concord, 11 27
King's Mountain, night 27

October

Polkville, Rehobeth, 11 3
Dallas, Dallas, 11 4
Crouse Ct., Crouse, 3 4
Cramerton, night 4
South Fork Ct., 11 11
Lincoln Ct., Ivey, 3 11
Gastonia, Bradley Memorial, night 11
Belwood, Fallston, 11 18
Gastonia, Trinity, night 18

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

August

Wesley Memorial, 11 30

September

West Market, 11 6
Jamestown, 3 6
Centenary, 7:30 6
Randleman, 11 13
New Hope, 3 13
Asheboro, First Church, 7:30 13
Ward Street, Archdale, 11 20
Mount Pleasant, 3 20
College Place, 7:30 20
Gibsonville, 11 27
Guilford, Lee's, 3:30 27
Bessemer, 7:30 27

October

Randolph, 11 4
Farmer, Union, 3 4
Ramseur-Franklinville, 7:30 4
West Market, 8 5
Proximity, 7:30 6
Reidsville, Main Street, 11 11
Liberty, 3 11
Highlands, 7:30 11
Main Street, 11 18

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
FOURTH ROUND

August

Connelly Springs, Friendship, 11 29
Valdese, Warlicks, 3 30
Rutherford College, night 30

September

Broad River, Harris, 11 6
Henrietta-Carolene, Henrietta, night 6
Burnsville, 11 13
Bald Creek, Deyton's Bend, 3 13
Micaville, Martin's Chapel, night 13
Old Fort, 11 20
Old Fort Ct., Bethel, 3 20
Avery Ct., Pisgah, 11 27
Elk Park, Minneapolis, 3 27
Spruce Pine, night 27
Marion Ct., Pleasant Grove, 3 27

October

Rutherfordton, 11 4
Pleasant Grove, night 4

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
FOURTH ROUND

August

Laurel Springs, parsonage, night 29
Helton, Baldwin, 11 30
Sparta, Gentry's Chapel, night 30

September

Mt. Airy Ct., Beulah, 11 6
Ararat, Mt. Herman, 3 6
Rockford Street, night 6
Walnut Cove, St. Marks, 11 13
Danbury, Bethesda, 3 13
Sandy Ridge, Mt. Herman, night 13
Leaksville, 11 20
Stoneville-Mayodan, Price, 3 20
Spray, night 20
Jonesville, Jonesville, 11 27
Ronda, Ebenezer, 3 27
Elkin, night 27

October

Yadkinville, Boonville, 11 4
Dobson, Stony Knoll, 3 4
North Wilkesboro, night 4
Mt. Airy, Central, 11 11
Moravian Falls, Beulah, 3 11
Pilot Mountain, Pilot Mountain, night 11
Mt. Airy, Central, 11 18
Madison, night 18

SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., Salisbury, N. C.
FOURTH ROUND

August	
Concord, Central, 11	30
Landis, Bethpage, 3	30
Epworth, night	30
September	
Norwood, Ct., Zion, 3	5-6
Mt. Pleasant, Cold Springs, 10	6
Albemarle Ct., Union Church, 3	6
Salem, Salem, night	6
Kannapolis, night	8
Granite Quarry, Bethel, 11	13
East Spencer, night	13
Kerr Street, 11	20
Concord Ct., Olivet, 3	20
Westford, night	20
Spencer, 11	27
New London, Bethel, 3	27
Yadkin, night	27

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

August	
Mooresville, Jones Memorial, 10	30
Mooresville Ct., Triplett, 11	30
Hiddenite, Rocky Spring, 3	30
Stony Point, night	30
September	
Olin, Olin, 11	6
Cool Springs, Rose Chapel, 3	6
Taylorsville, night	6
Lenoir, First, 11	13
Whitnel, night	13
Catawba, Concord, 11	20
Statesville Ct., Bethel, 3	20
Newton, night	20
Granite Falls, 11	27
Hickory, First, night	27
October	
Troutman, 11	4
Davidson, Huntersville, night	4
Statesville, Broad Street, night	5

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

September	
Fines Creek, Fines Creek, 11	6
Delwood, Balsom, 3	6
Murphy, night	6
Crabtree, Mt. Zion, 11 and 11	12-13
Clyde, Liberty, 3	13
Franklin, night	13
Andrews, 11	20
Murphy Ct., 3	20
Glenville, Glenville, 11	27
Highlands, Clear Creek, 3	27
Sylva, night	27
October	
Franklin Ct., 11	3
Hayesville, Hayesville, 11	4
Robbinsville, Robinsville, night	4
Cullowhee, Cullowhee, 11	11
Webster, John's Creek, 3	11
Bryson City, night	11

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

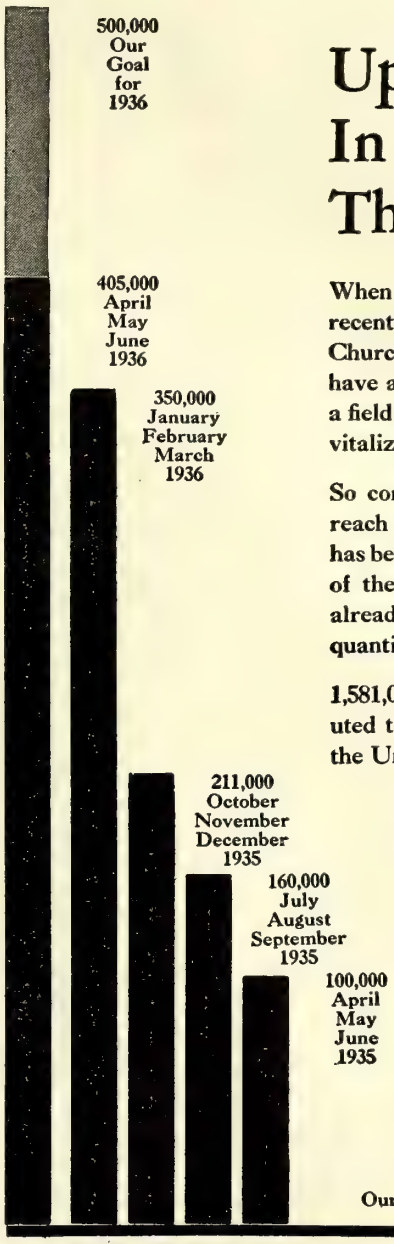
August	
Thomasville, Main, 11	30
Thomasville Ct., Unity, 2	30
Burkhead, night	30
September	
Welcome, Midway, 11	6
Reeds, 3	6
Kernersville, night	6
Hiatt-Sedge Garden, Sedge Garden, 11	13
Oak Ridge, Community, 3	13
Green Street, night	13
Grace, 11	20
Bunker Hill, 3	20
Hanes-Clemmons, Hanes, night	20
Mocksville, 11	27
Davidson, Good Hope, 3	27
Walkertown, night	27
October	
Ogburn Memorial, Ogburn, 11	4

FEAR CAN STAND NO BRAKE ON ITS EXPRESSION

If nationalist ideals abroad and at home persist, the country must demand certain attitudes and, in nearly every case, they are attitudes destined to regiment and coerce and manipulate the majority of people in terms of the prevailing nationalist temper, and if that temper be born of fear it can admit no restraints upon the exercise of its own hysteria.—Rev. E. MacNeil Poteat, Jr., Raleigh, N. C.

Hood—I saw you in church last Sunday morning.

Gear—Yes, I had a bad knock in my engine. What was the matter with your car?—Boston Transcript.



Up to a Place of Power In a Field Ripe unto The Harvest---

When Bishop Ralph S. Cushman declared before the recent General Conference of the Methodist Episcopal Church that THE UPPER ROOM could and should have a circulation of *one million copies* he had in mind a field that is truly ripe unto the harvest for a mighty revitalization of spiritual life and power.

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IN MEMORIAM

CRAWFORD—The subject of this sketch, Brother J. W. Crawford, was born March 17, 1859, and passed to his eternal reward July 14, 1936. Early in the morning, he went to spend eternity with his Lord and those of his loved ones who had gone on before him. He loved his church and his preacher. He will be missed not only by his family but his church and all who knew him. He leaves to mourn their loss nine children, seven sons and two daughters, as follows: John, Guy, Pope, James, Theodore, Henry, Laurence, Miss Halene and Mrs. Gady Ward. J. C. Whedbee.

RESOLUTIONS OF RESPECT

We, the members of the missionary society of Dilworth Methodist church, Charlotte, record with deep sorrow the passing of our beloved sister member, Mrs. Rena Camerson Walker, who was ever ready to give of her best to her Master. Therefore be it resolved:

First, That we bow in humble submission to the will of Him who doeth all things well. We thank God for her life, which was a benediction to us.

Second, That we extend to her family our deepest sympathy and pray God's blessing on them.

Mrs. H. V. Johnson,
Mrs. C. M. Short,
Mrs. M. L. Black.

IN MEMORIAM

We, the members of the woman's missionary society of Whiteville M. E. church, wish to pay loving tribute to one of our charter members, Mrs. Lizzie Forney Duval, who passed away on April 24, 1936.

We feel deeply grieved and feel keenly the loss of one whose service to the community and interest and participation in the activities of the church has continued through many years.

We extend our heartfelt sympathy to each member of the bereaved family and pray God's richest blessing upon them in this hour of their deep distress. Mrs. I. B. Tucker,
Mrs. Floyd Johnson.

BASHFORD—In the early morning hours of June 23, 1936, just about the time he was accustomed to rise to go to his work, Alonza C. Bashford slipped away peacefully to his eternal reward. His passing followed an illness of several months. In his going Jenkins Memorial church lost a valuable member and the community lost one of its finest citizens. Mr. Bashford was a noble Christian character. He was loved and respected by a host of friends and his death cast a pall of sorrow over the entire community. Loyal and devoted to his church, Mr. Bashford served during his many years of service in some of the highest offices of the church. He always served effectively. At the time of his enforced sickness he was a steward, usher, and church treasurer. His services extended far beyond his official duties and some of the finest things he did were unpretentious deeds of kindness that escaped the average person's attention. As a loyal workman in the church he was always ready to do more than his part. His Christian life touched and impressed many lives. His greatest influence was upon his own loved ones. His devoted wife years ago joined with him in dedicating their home to God. She came into Jenkins Memorial church with him and both have stood together as faithful Christian workers. His only daughter, Lizette, is the wife of Rev. M. A. Lewis, a member of the Western North Carolina conference. Both of his sons, Ryan and John, have served as superintendent of the Sunday school, both acting in all phases of the church's progress.

All who knew him cherish his memory and thank God that such a man has lived among us. Funeral services were conducted from Jenkins Memorial church by his pastor and Rev. J. W. Potter. C. W. Robbins, Pastor.

RESOLUTIONS OF RESPECT

We, the members of the third quarterly conference of Queen Street Methodist church, wish hereby to record our deep appreciation of the life and faithful Christian character of our coworker, Mrs. E. P. Dixon, who passed from us Saturday morning, July 18.

Mrs. Dixon was an active member of our church, untiring in her efforts to advance its efficiency as an agency in the establishment of the Master's kingdom. She was a member of our board of stewards and of the Sue D. Swindell missionary society, and, as such, with admirable zeal, she participated in the leadership of our church in its various fields of activity.

Aside from her church work Mrs. Dixon was a wide-awake citizen of our community, ever alert to its best interests and influential in those movements that make for a higher type of citizenship.

With a pleasing personality, high ideals, noble aspirations and notable ability, Mrs. Dixon was with us as a worthy representative of that long line of noble womanhood that is God's priceless gift to a needy world.

Therefore be it resolved, that we deplore her absence from our fellowship, that we are conscious of a loss to our church because of her passing, that we extend to her family our sincere sympathy and commend them to the mercy of a loving heavenly Father, and that we request that a copy of these resolutions be published in the North Carolina Christian Advocate.

D. T. Edwards,
Mrs. Eugene C. Rountree.

KELLY—In the late afternoon of August 2, as God was closing a beautiful day, Brother P. A. Kelly closed a beautiful life as he passed into that new experience with God to live forever. This man, faithful to the last, died the death of a Christian, clinging to his only refuge. Just a few hours before his death he told his good wife that he was putting his armor down, and at that moment the words of the beautiful hymn, "In the sweet by and bye" burst from his lips.

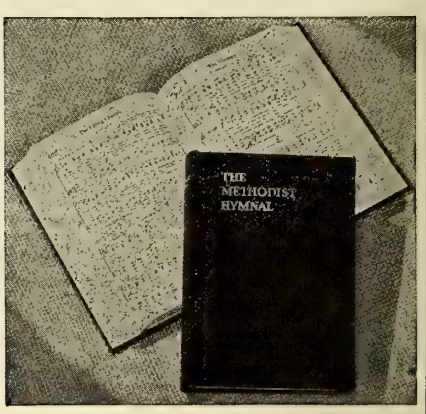
Mount Morne and Fairview Methodist church will miss Brother Kelly's quiet, yet effective influence as a worthy citizen and a Christian gentleman. Fortunately he left behind a splendid wife and several children to carry on the work of building a better world. Two of these children have answered the call of God in a special way and are at present serving humanity in the name of Christ. Miss Lorena Kelly is now serving as a missionary in Africa and Rev. W. A. Kelly is pastor of the First Methodist church in Monroe.

I saw Brother Kelly as he quietly slipped from this life and he did not—

"Go like a quarry-slave at night,
Scouraged to his dungeon, but, sustained and soothed
By an unfaltering trust, approached his grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams." Ralph B. Shumaker.

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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, SEPTEMBER 3, 1936 Number 36

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Rules For Old Age

By Dr. Frank Crane, in Farm Life

When I am old I will observe the following items (perhaps):

I will not try to act nor dress nor talk so as to make people think I am younger than I am.

I will not pretend to be young, nor be angry when called old, nor ashamed of my age.

I will not complain of being old.

I will not continually remind people of my old age to secure their sympathy, or to hear them say I am not so old after all or do not seem so.

I will not form the habit of indulging in reminiscences.

I will be particularly careful not to repeat the same anecdote over and over.

I will not complain of the present and claim the past was much better.

If I am deaf, weak-eyed, lame, or otherwise afflicted I will not advertise my infirmities but avoid obtruding them upon the notice of others as much as possible.

I will not talk of myself, my work, my achievements, even of my mistakes any more than necessary.

I will speak cheerfully or keep still.

I will never indulge in cynicism, never sneer at youth and will try always to appreciate what younger folks do.

I will be as little bored as I can and never say I am bored, nor, if possible, act as if I were bored.

I will not give advice unless it is asked and not often then.

I will not be irritable.

I will not be a nuisance, nor an incumbrance, so far as in me lies.

I will not be offended by neglect, but I will remember the words of the sage: "Those who come to see me do me honor; those who do not come to see me do me a favor."

I will be as little disagreeable as possible and will never use my natural disagreeableness as a means of getting my way.

I will cultivate the friendship and companionship of young children, who alone understand old age.

I will learn to love to be alone. As Ibsen says: "The freest soul is the soul that is alone.

I shall try to show the world that old age is spiritual opportunity and not physical calamity.

Forced to be a bystander, I shall try to be a helpful and cheerful one.

I shall try to sweeten like the pear Dr. Holmes describes that mellows and becomes flavored before it drops from the stem and shall try not to sour and dry up.

I shall concede my life's triumph to be to grow triumphantly, victoriously old.

In a word I shall try to adjust myself to old age, as well as to all other facts of life.

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The October, November, December issue is now ready for distribution. Send in your order at once.

THE UPPER ROOM, Circulation Department
Doctors Building, NASHVILLE, TENNESSEE

"WON'T READ THE ADVOCATE"

Some say they would not read the Advocate as a gift. Certainly not! Many have no use for it. But the best citizens and the most loyal church folks of the state approve of the things the Advocate stands for. We like our crowd.

Those in favor of war, in sympathy with liquor, and eager for a partisan news sheet bending the knee to dictators certainly could not possibly shout for the Advocate. We are against all such, but we are equally willing for all those who line up with the enemies of the good to be free to cherish their likes and their dislikes. This is a free country. However, we stand for men of God and preachers of the Word to be free to preach the gospel and for good men and women to be allowed to take their stand against all that spells ruin for boys and girls, that does hurt to good citizenship and that robs the church of its power. Such men should not dictate to the ministry and to high souled men and women in the pew.

The Advocate rejoices in the good friends of today that once were our avowed enemies because we spoke the truth as we saw it. Conscience and an unfettered soul were given right of way. But our main stay and sure defense are the pastors and devoted laymen who stood by the Advocate from year to year. Will not these devoted men and women determine to place the Advocate in the homes of the people and in so doing make a big contribution to the welfare of our people?

HOME COMING LAST SUNDAY AT CARRAWAY MEMORIAL, GREENSBORO

The home coming services at Carraway Memorial last Sunday proved a success in every particular. There was a large and happy assembly of present and former members of the church and friends from other groups, an interesting program, dinner together in the grove near the church, and the people were disposed to rejoice in the success that had attended this church in the past and for the future outlook that is ahead of them. It was revealed that a new church to cost $30,000 will be completed by this time next year. All the money except $3,000 has already been secured.

Rev. T. V. Crouse, a former pastor and the only one that has remained four years, was the preacher of the day. Brother Crouse is now finishing his sixth year on the Reidsville circuit where he has done a monumental work and the people are clamoring for him to stay another six years. Brother Crouse preached an excellent sermon which was heard with obvious delight by the big congregation that packed the church.

Former pastors of the church have been as follows: Rev. A. R. Bell, Rev. A. C. Gibbs, Rev. J. H. Lanning, Rev. C. P. Goode, Rev. J. W. Kennedy, Rev. T. V. Crouse, Rev. C. M. McKenney, Rev. J. H. Bradley, Rev. J. S. Gibbs, Rev. A. C. Tippett.

Rev. R. E. Hinshaw is now in his second year and is so well pleased with his people that he announced publicly last Sunday that he desired to stay the full four years.

There is nothing that people will not believe nowadays, if only it is presented to them as science, and nothing they will not disbelieve if it is presented to them as religion.—George Bernard Shaw.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 81 GREENSBORO, N. C., THURSDAY, SEPTEMBER 3, 1936 Number 36

Junaluska Saved! Honor to Dr. W. A. Lambeth!

Ten Days of Grace

The bondholders have graciously and leniently given the Save Junaluska Campaign ten days of grace to collect outstanding pledges.

During these days of grace, it is hoped at campaign headquarters that the remaining deficit of eight hundred dollars (as of Wednesday morning) will be sent in by good and loyal Methodists who want Junaluska saved for Southern Methodism.

How embarrassing it was on Tuesday to receive scores of telegraphic subscriptions, mainly from district lay leaders east of the Mississippi, to save our consecrated Assembly grounds! Ten days will probably be required to collect the pledges made from distant states.

Meanwhile, wherever there is a church treasurer, or a Sunday school class, or a missionary society, possessing possible contributions for Junaluska, I hope that someone will see that the contribution, large or small, is sent immediately to our treasurer, S. C. Kirkman, Care of Wachovia Bank and Trust Company, High Point, N. C.

The total, in cash and pledges, now stands at $104,200. When every pledge is paid and eight hundred dollars additional sent in, if same is done by September eleventh, Junaluska will have been saved to Southern Methodism.

If you could see our treasurer's books, you would realize that, while four subscriptions of five thousand dollars came in, for which the campaign is profoundly grateful, the great bulk of the money has come in relatively small amounts from many, many different charges east of the Mississippi. More people are now interested in Junaluska than ever before.

Among the many interesting and pleasing contributions which have come to headquarters, there are two which deserve recognition: One from Bishop Charles W. Flint of Syracuse University, Syracuse, New York, now in charge of the Atlanta area of the Methodist Episcopal Church, and another from Dr. E. C. Peters, a colored man, president of Paine College, which is supported by both the Colored Methodist Episcopal Church and the Methodist Episcopal Church, South, Augusta, Ga.

W. A. Lambeth, Director.

Junaluska Saved Heartens All

The glorious victory won in saving Junaluska sounds a triumphal note all along the line. Shall we capitalize on this?

Begin right by putting the church paper in more homes at once. We can then be a real assistant in every church. Let every pastor—yes, every pastor—see to it that one or more new Advocate subscribers are found in every church. Some will place many copies. Then, too, many pastors will want to finish putting their boards on the 100 per cent list. A preacher who has his laymen informed will be helped now and greatly encouraged for the work next year. The tendency of some to run away in hope of a better field will fade out. As a church, we may just as well set ourselves to securing a better informed lay leadership. Why not keep this in mind in selecting a board of stewards? No, they are not to be found, but we can secure them. We must grow them. This takes time and patience. Why not begin in earnest? See that boards are 100 per cent subscribers to the church paper. It can be done, but not without unusual daring. Not many thought Junaluska could be saved. A few dared to venture with no thought of surrender. Most of us can win big victories in every church if we start right and never surrender. Start at once.

Rally to the Original Task!

Early in the year, following conference action, we set out to make a record this year in placing the church paper in the homes of our official members. Also in securing a definite quota in each church. We made a fine start, as disclosed by the exhibits made.

Then came the special effort for the benevolences and evangelistic work. Along with these special efforts came the "Save Junaluska Campaign." This is now out of the way and we are now set to the work of putting the North Carolina Christian Advocate into more of the homes of our stewards and leaders in Christian education. A long list of official boards will count for much in winning a victory.

The Advocate rejoices to have had a part in the Junaluska campaign. The effort pending is to make it fully as helpful in closing the year. All together at once!

Junaluska Saved Calls for Other Victories

THE marvelous victory at the Lake will make easier other victories we would win. Never before in the two hot summer months has the Southern Methodist Church secured around one hundred thousand dollars for any cause. Indeed, so far as we know, no one has ever dreamed of such daring. To pay a debt on property for which no one has a financial responsibility is never easy. Congregations may pay debts on churches to which a community is bound by many ties, but that is quite different from saving an assembly grounds far removed from the people. Paying the big debt last year on the church at Chapel Hill was an event in Methodist annals, but let it be remembered that fifty thousand dollars of that money came from a devoted Methodist and loyal Tar Heel. Yes, we have won a great victory at Lake Junaluska.

Surely no one will falter in facing the demands upon us in closing the work of this year. Early in the year stress was put upon getting much of the finances out of the way and also in pressing the evangelistic campaign. Then came the effort to meet the Junaluska appeal. The immediate concern just now is to get the boards of stewards and of Christian education 100 percent for the Advocate. No charge should be willing to report no new subscribers to the church paper. The full exhibit of which is being made from time to time. But more important than this report is it for every church to get the help that the church paper will give in closing the year.

From all sources we continue to hear of the part played by the North Carolina Christian Advocate in the "Save Junaluska Campaign." The Advocate is eager to do as much for every other cause; but let no one forget that the extent of its circulation is the measure of its influence. Let September open with one solid week's work given to the church paper. Such efforts will tell mightily on the reports at conference. Were each pastor to become thoroughly convinced of the truth of this assertion we would see such a campaign for the Advocate that every church in both Conferences would feel a renewed interest resulting from the messages the church paper carried each week into the homes of the people. Why not make a test case of such a crusade?

Though no little of the year has passed much can yet be done. Have not all of us felt the thrill and gathered inspiration from the work done in August? If not, we are sorry. These weeks should fill with shoutings and singings the victories of October and November, won through the long, hard and heroic struggles of the year.

William Ivey Cranford

AN unusual man has gone from us. He was a man of simple tastes, of a warm and generous nature, devoted to his family and his friends, and to all the things that were true and beautiful and good. His intellect was second to none. From the hills of his native Montgomery county this youth came to Trinity College in the fall of 1887 and quietly went to work at the tasks assigned him. In those days the Braxton Craven medal was awarded to that student who made the highest record in scholarship. Cranford took it four years in succession. In fact he took all the medals and honors in reach, but never tried for one of them. He only did his day's work as it came and all these were added to him. If he ever tried to make friends with his fellow students, no one was aware of it. Yet he had more friends than any man in college.

During his college days Trinity College put this gifted son, whose marvelous influence extended to the limits of his acquaintances, to work as teacher and kept him at it, except when at Yale University working for his Ph.D. degree, till the end of his days. When this writer would ask him why he did not write books, he would in a jocular mood reply, "There are too many books already that nobody will read." But for forty years he left his impress upon students as few other men have been able to do. With the Methodist preachers of North Carolina he was the most acceptable teacher and lecturer that appeared before their assemblies.

These lines may appear to have upon them marks of the superlative. If so well and good; if not, they are not true. For only superlatives can describe William Ivey Cranford. And it would require a volume to tell the whole story of his beautiful and useful life.

"All Excited"

ROGER BABSON says that people are glad to hear ministers preach when they are "all excited. Such ministers are then inspiring and effective." And Babson is a New England Congregationalist. If that is true in his church what must we say of Southern Meth-

odists? Are they going to tolerate dry, formal harangues miscalled sermons because they consume the eleven o'clock hour on Sunday?

The summer is about ended. September is here. The annual conference is close at hand. It is now time for the preacher to become "all excited." Preach in a fashion that will lead your congregation to say: "What has come over our preacher? He talks like a new preacher. I liked that sermon. Nobody went to sleep this morning as they have been doing all spring and summer."

Every pastor has time between this and annual conference to complete a good year's work if he will get excited about it. Let him visit all his people and talk enthusiastically about the work of the church. Let him take fire in the pulpit and the people will run to see that great sight. The stewards will begin to get busy and the people will begin to say, "I hope you will be back with us next year."

Comfort for the Plodders

NOT many mighty and few of the brilliant are chosen. The men of five talents are few. Most of us must be content to take our place with the plodders. But this is no justification for groans and complaints. Recall the story of the hare and the tortoise, and keep pressing on. Shame on the idler who spends time bewailing his hard lot and sorrowful fate.

Equally as despicable and worthy of contempt of all honorable and industrious men are those who are evermore waiting for something to turn up. Too many Micawbers infest the land. In the church all such are apt to pass over their shortcomings and lay the blame to the faithful and devoted who are diligent in business, fervent in spirit, serving the Lord. Too much of the time in all our churches is taken up in discussing the big problems and in making present day programs. Jesus faced many problems in the Roman Empire of his day and vast programs were certainly in demand, but no intimation remains that such were thought of. It may be that the scarcity of swivel chair officials in the land in that day when men went everywhere preaching the gospel had something to do with this situation so different from that of our day. Instead of stressing problems Jesus went about doing good. As humble plodders, his followers kept trudging on along the roads in the way the Master went.

Two Noble and Genuine Men Pass

WITH the going of Clinton W. Toms and William I. Cranford last week, North Carolina suffered the sore loss of two of her noblest sons. Francis Toms was a member of the Council of Perquimans Precinct in 1698, and the Toms are still of the best citzens of that section of the state in which Clinton Toms began his useful career sixty-seven years ago. From the early days in the Piedmont the Cranfords have done well their part in Montgomery, in which William I. Cranford was born in 1867. Both young Toms, trained in the university of his native state and young Cranford, in Trinity College and Yale University, after graduation entered the field of education. Though separated in lines of action their lives were never widely separated in the high ideals cherished and in the useful and helpful ends sought. In the real essentials of life they remained true unto the end.

Dr. Cranford spent his days with his alma mater and young Toms entered a business career, but he never lost his idealism and his abiding interest in education. None will ever know all that he did for aiding young men and women in their struggles to get a start in life. Though one labored on in Durham and the other worked in New York, their lives were spent in making better men and women and in the making of a better world. Clinton Toms lived for a quarter of a century out of the state, but his heart remained here with his family and his own people.

The devotion of these two noble and pure spirits to the finer things of the soul and to the high demands of religion makes them shining examples to the people of this commonwealth and of the nation. As the jessamine of the Albemarle section will continue through the long years to shed its fragrance on the air and the dogwood of the Piedmont will evermore greet the eye of every beholder, so will the benign and gracious influence of these two lives be with us and their sweet perfume remain to refresh pilgrims of the aftertimes. They have passed on, but their good deeds and simple faith remain a heritage to generations unborn. Although, in a sense, they were widely separated in life they are one in all good causes that make for the welfare of humanity. North Carolina should rejoice in being able to give to the world two such men as Clinton White Toms and William Ivey Cranford.

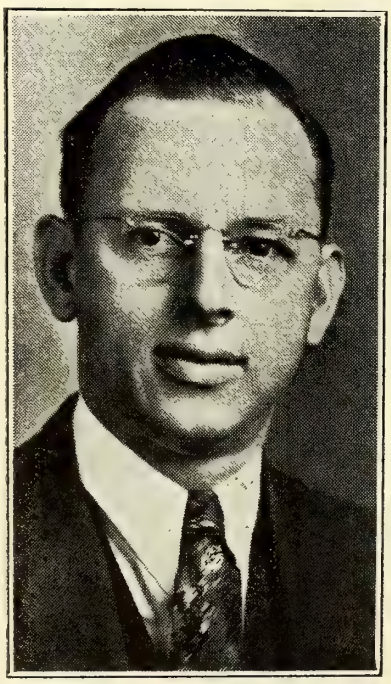
Western North Carolina Sends a New Missionary

By BISHOP PAUL B. KERN

I am glad to present to the Methodists of North Carolina the new missionary who has been chosen by the Board of Missions in Nashville to represent the Western North Carolina conference on the mission field. Our new representative is Dr. Richard Edgar Strain and he will sail for China on October 2 from San Francisco.

The Need

For five years the Board of Missions has been struggling to hold its lines in the far distant fields of the world. The depression cut the income for foreign missions more than in half. All around the world were their missionaries, their institutions, their programs of work; these could not be demobilized over night. The church had obligations to men whom it had sent out to be its representatives on the mission field. In a desperate effort to preserve as much as possible of the splendid achievement on these mission stations it became necessary for the Board of Missions to borrow. Its budgets were drastically cut, but still there was a shortage and by 1933 the board was in debt. All this time the supreme tragedy was the withdrawal of missionaries and the failure to send back men who came home on their furloughs or to replace those who had reached the end of their service. Thus the number of missionaries fell from 206 to an even 100 in the general section of the Board of Missions.



Dr. R. E. Strain

When we faced the fact last May that the financial conditionof the board made it impossible to consider sending any new men to the field until the debt was paid it was an alarming and stunning fact that began to trouble us. Before I went to Nashville I had consulted with all the presiding elders in my episcopal area and many preachers and laymen. From all of them I received the most cordial assurance of co-operation and support. With this backing I stood on the floor of the board meeting and promised that each of the four conferences in my episcopal area would support one new missionary if the board would send them to the field as soon as they could be secured. I should like for all of you to have been there and felt the new thrill of enthusiasm that ran through the meeting when that announcement was made. It was the thrill of the board meeting.

How Can It Be Done?

This is a venture of faith. I believed that there were enough people in the two Carolinas who would want to have a share in so noble an adventure. Unless somebody comes to the rescue our work on the foreign field will be seriously handicapped. Other churches are beginning to send out recruits. The Southern Baptists sent out over forty last year and are planning to send an equal number this year. Surely they are neither any more able or willing to support the missionary cause than are the Methodists. I believed that we needed a challenge and I accepted in your name responsibility for doing what I really believe Jesus Christ wants us to do. Sometimes men ask today why the church does not adventure, take a risk, do something that is hard, show the world its faith. Well, here is our chance.

And yet I do not expect that this money is to be raised by laying any quotas upon any presiding elder or district or local church. It is coming by the voluntary love offering of men and women and young people who want to have a share in an enterprise of this kind. Opportunity will be given on different occasions for people to make a contribution, but it is my belief that most of this money will come unsolicited. The treasurer of the fund is Mr. G. B. Howard at Spindale and he is already receiving some contributions. Others will be most welcome. The total obligation is $1800 and this is to be raised by January 1. Watch this fund grow as Mr. Howard tells us about its progress in the pages of the Advocate. But better than that, have your share in it. No gift is too small or too large. If the Lord has blessed you here is a chance to be a blessing to his children in far off China.

Who Is Dr. Strain?

Dr. Strain was born in Perry, Iowa, in 1909. He is the son of a Presbyterian minister. A graduate of Marysville College in Tennessee. Took his doctor medicine degree at Vanderbilt University in 1934. Spent his two years of internship at the Protestant Hospital in Nashville and the hospital of Stanford University in California. Gave his life to medical missions while a student at Marysville College and has been a student volunteer for more than seven years. He made a notable record as a medical student and his service as an interne has been characterized by real brilliance. He specialized in surgery. One of the professors in Vanderbilt University says of Dr. Strain, "His scholastic record was excellent, . . . his ability and preparation are far above the average. . . . Certainly there are few graduates of medical schools who have such a splendid combination of qualities as does Dr. Strain." His pastor in Nashville speaks of him as "a young man of high Christian ideals, sweet spirited, broad-minded and thoroughly consecrated." Evidently it is our privilege to have as our representative a man of exceptional ability as well as deep consecration.

Replaces Dr. Snell

The emergency that calls Dr. Strain to China was brought about by the untimely death of Dr. J. A. Snell at Soochow Hospital. It became necessary to shift two of our doctors to Soochow to fill his place and Dr. Strain will go to the Stephenson Memorial Hospital in Changchow to replace the surgeon who was transferred to Soochow. He will serve in a hopsital which is practically the only medical center in a city of over 200,000 people. It

will be of interest to our people to know that by his side will work Dr. Enmei Yue, a highly trained Chinese woman physician whose support has been accepted by the people of Main Street, Thomasville. What a glorious stake we shall have in that distant city of China, and what a privilege it is to heal human bodies and preach the gospel in a place where the need is overwhelming.

Meet Dr. Strain

The Board of Missions has made it possbile for Dr. Strain to spend two weeks in this territory. I have asked Rev. Fletcher Nelson to supervise his itinerary. He will appear in many towns and cities. Be sure to go. Don't get scared. Nobody is going to take up a collection, but I am not ashamed to say that if you just break down and have to give something to this cause nobody would stop you or get mad at you, not even the Lord. Be sure to meet Dr. Strain so you will know our representative in China, and promise him that you will pray for him as he goes to serve you and the cause of Christ in far off China.

DR. W. I. CRANFORD, PROFESSOR OF PHILOSOPHY IN DUKE UNIVERSITY, PASSES

Dr. Wm. I. Cranford, professor of philosophy in Duke University, died Saturday morning, August 29, 1936, at his home in Durham, N. C. He had been in ill health for the past two years. He was sixty-eight years of age and the oldest alumnus in the service of the university, having graduated from Trinity College in 1891. He received his Ph.D. from Yale University in 1895.

He was instructor in English and Greek 1891-92, Greek and philosophy 1893-94, and professor of philosophy since 1895 to the day of his death. Through all the years he has been an outstanding figure in the teaching force of Trinity College and Duke University.

Simple funeral services in keeping with the taste and spirit of the man were held in the Duke chapel Monday afternoon, August 31. Dr. W. A. Stanbury, a former pastor, in the absence of his present pastor, read the scriptures of the burial service, Dr. W. P. Few, president of Duke University, read an appreciation of this great and greatly beloved teacher, and Dr. H. E. Myers of the Duke school of religion offered prayer. The music was beautiful and added to the impressiveness of the service.

Dr. Cranford was the son of the late Joshua A. and Mary E. Davis Cranford. Dr. Cranford was born November 10, 1867, at Ophir.

Survivors include his wife, Mrs. Nellie Edwards Cranford, one daughter, Mrs. Mary Cranford Clardy, one son, William I. Cranford, Jr., and two grandchildren.

LAST RITES FOR CLINTON WHITE TOMS

Monday morning of this week dawned fresh and clear, with a first touch of autumn in the air, as the family and friends and fellow citizens of Clinton White Toms gathered at the former Durham residence to pay a final tribute of love and respect to this esteemed citizen and friend. In this spacious home, rendered doubly sacred by other similar occasions in the deep shade of the beautiful lawn and out on the streets were assembled a vast concourse. Ministers, educators, lawyers, doctors, business men and citizens from every walk of life, both white and colored, came to do honor to the memory of this friend of man.

The clear notes of "How Firm a Foundation," as a solo, made a most appropriate opening for the service. This was followed by favorite passages of scripture of this beloved citizen and churchman read by the Reverend H. E. Myers, beginning with the words of St. John, "Let not your heart be troubled." Then came again, as a solo by Miss Elizabeth Aldridge, "Jesus, Lover of My Soul," and the prayer by the Reverend Thomas A. Smoot of Epworth church, Norfolk. Not often does one hear a prayer of such tender simplicity and intimate sense of the eternal presence, so essential on such an occasion, and so fitting at the triumphant close of the career of a good man whose finest impulses and deepest yearnings of soul had been expressed in the hymns sung and the Holy Scriptures read.

At the grave, supplementary to the words of the officiating ministers, President W. P. Few read Tennyson's "Crossing the Bar," which was then sung by a selected quartette.

The entire service in its touching simplicity and deep sincerity accorded beautifully with the life lived by this man of affairs so devoted through all his years to the finest things of the soul and the deep things of God. It was really an hour of triumph. Being dead he yet spoke in telling phrase and he continues to live in the lives made better by his earthly sojourn.

In the little town of Hertford on the Perquimans river stands the old Toms' homestead and there in this village reside many of the family and friends who came to join the multitudes in Durham. Out from these early surroundings and those fine qualities of a virtuous and true citizenship came this noble soul who was never lost in the swirl and tumult of a gross materialism. The stain of the world seemed not to have touched his soul. Most befitting was the blanket of Easter lilies, white rosebuds and lilies of the valley that covered the casket.

As the silence of the eternal in that sacred hour fell upon the family and friends gathered about the bier, the incidents of time and sense gave place to those spiritual qualities that endure. So his relatively brief but beautiful life on earth has now become perpetuated in the heavenly places of the unseen.

METHODIST PROTESTANT CONFERENCES VOTE

The conferences of the Methodist Protestant Church are in the midst of taking the vote on the Plan for the Union of American Methodism. The vote for and against union so far reported stands thus:

Conference	For Union	Against
Maryland	210	8
Onondaga	18	33
Kentucky	18	1
Missouri	23	31
Illinois	40	5
Iowa-Missouri	24	16
Kansas	15	0
Indiana	81	19
Michigan	27	79
West Virginia	62	33

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and burn all our glory in profound obscurity.—Daniel Webster.

Sermons that Satisfy

By ERNEST A. MILLER

This summer I have had several Sundays free. What to do with them? I feel certain that all preachers, small and great, should find the opportunity to hear other preachers. They should listen to them kindly, without prejudice, and yet critically. It is not enough to hear a great preacher give a lecture on a week day. Hear a man preach in a pulpit on Sunday. Study him and his work from every angle. Worship—yes. But look for the secrets of his power. A few experiences of this kind will be of greater value than all the homiletics you ever got in seminary. Out of a three-year theological course all divinity students should have their Sundays free during two years to hear great preachers. They should visit round. This should be considered as part of a preacher's training.

On the last few Sundays I have heard preachers in Boston, Quebec, Montreal, Worcester, and Springfield. These men and one woman (Dr. Maude Royden) hail from big pulpits in various parts of the world. It has been a feast for me. After the experience I am asking myself why some preachers succeed and others fail. After one service only, and that in Canada, did I feel that my time had been wasted, and it was evident that the entire audience felt the same as I. But on the other occasions "it was good to be there." Only yesterday a gentleman sitting near me in church said to me after the sermon, "I feel now that life is great and I can live it greatly by the help of God." What preacher would not give his very soul for such a result?

After this glorious summer privilege I am convinced that sermons should be fresh, cheerful, and immediate. Fresh sermons have the dew of heaven on them. What a temptation to preach old sermons in a new place! Personally, I believe the place for an old sermon is the fire, not the barrel, nor "for my next church." It would not be difficult to pick out the sermons of the summer that were fresh and those that were stale. The fresh sermons had a flavor, an edge, an afflatus, all palpably lacking in the old sermons. The hardest rosebud can blossom only once. Wind and fury cannot restore the original life. The people instinctively detect the difference between the fresh and the freshened. They like to think that they are worth a new sermon. The greatest sermons I heard during the summer came from a great city minister who had been spending time in the mountains and at the seaside, dreaming and resolving. He gave us his new dreams and his new determinations, all so simply and openly that we gladly plunged into the currents of his mind and spirit.

And the preachers this tired old world needs today are the cheerful preachers. A minister witnesses so much moral degradation that he can very easily lose heart. He sees the very Gospel he loves spurned and trampled down. Is he to become a prophet of gloom? If he does, his usefulness is at an end. These people who sit in our pews have enough forebodings of their own. They need faith and courage. They need the feel of the strong God. They need the hand of the loving Christ. A preacher may get the nods of the pessimists as he pictures the evils of the time. But it is his business to stir imagination for the best, rather than sighs for the bad condition of things. Yesterday the man of God told us that we needed to exercise our imaginations more than our wills. Picture good character, picture decent society—these ideals would make us creative. And we have an infinite God with us in every good imagination. A week ago yesterday a great prophet in God's house told us that we live by our admirations. A cynic is dead already. Such messages incarnated in radiant spirits are simply irresistible.

There was an immediateness a certain urgency, about most of the summer messages which was very thrilling. The King's business cannot wait. If the world is drifting, if you are on the wrong track, something must be done about it now. In a matter of right and wrong, of love and hate, there is no such thing as no man's land. In many matters the dogmatic man is rather unpopular. We do not like his intolerance his cock-sureness. But people want their preacher to be forthright, clear-cut, and challenging.

These summer preachers were not afraid of treading on anybody's toes. They came right out in the clear. They did not equivocate. The points of their sermons stood out as nails fastened in a sure place. When they were done, one could see their sermons as clearly as a bare tree stands out against the winter's sky. I felt they always preached that way, and for that reason they were in great demand.

"HEY, REVEREND!"

Not that there's much chance of the right people reading this, but we pass along another effort to break them of saying "Rev. Melchizedek." It is from our friend The Messenger:

The word Reverend—with its abbreviation Rev.—is an adjective, not a noun. It cannot properly be used like the nouns Pastor, Doctor, Bishop, Father, Professor, President, and so forth.

In his book, A Dictionary of Modern English Usage, published by the Oxford Press, H. W. Fowler speaks of "illiteracies like Rev. Smith, instead of Rev. J. Smith, or The Rev. Mr. Smith," and goes on to say, "The use of this prefix requires the person's Christian surname or initial, not his surname alone." Help us to avoid such an "illiteracy," which is not creditable to any journal.

An editorial squib in Harper's Magazine some time ago had this to say on this subject: "With regard to the use of Reverend or Rev. before a surname, as in 'Rev. Jones,' or 'The Rev. Jones,' to fail to know that the proper form is 'Rev. Mr. Jones,' or 'Rev. Dr. Jones,' or 'The Rev. Mr. Jones,' is the literary equivalent of eating peas with a knife, although if a given name precedes the surname one properly writes, 'Rev. John Jones,' or 'The Rev. John Jones.' Doubtless there are others in the provinces who believe that 'Rev. Jones' is permissible; but that will not be used in Harper's so long as there is a blue pencil left in the office."

Our own blue pencil is always handy, but we fear it doesn't always catch every "Rev. Asbury," even in the Advocate. And sometimes the whole effort seems like a losing struggle, with only this comforting conviction to sustain us, that mannerly English, when it can be used, is not incompatible with pure religion and undefiled.—Central Christian Advocate.

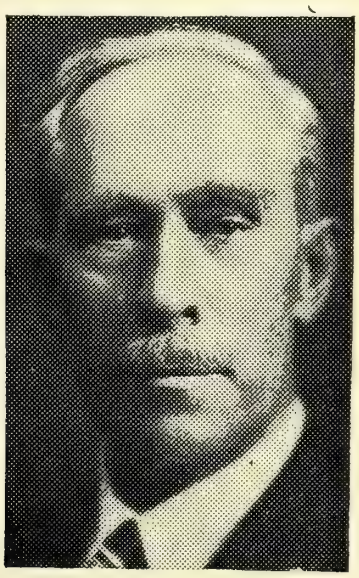
People and Things

ANNUAL CONFERENCE DATES

Western North Carolina, Salisbury ..... October 22
North Carolina, New Bern ..... November 19

Rev. B. F. Black reports a good meeting at New Bethel on the Mt. Tirzah charge. There were 13 additions.

Dobson charge has given their pastor and family a two weeks' vacation. They are spending this time at Lake Waccamaw.



Dr. W. I. Cranford
1867—1936

The preachers and their families of the Salisbury district picnic together at Mirror Lake Friday, September 4, beginning at 4 p. m.

The alien concepts of fascism and communism signify about as much in our political scheme as bouillegaisse and borscht in our dietary scheme.—Alvin Johnson, of the New School of Social Research.

"A statement of amounts paid by the charges of the W. N. C. conference for general and conference work will be published in the Advocate September 10."—E. O. Cole, Treas.

Rev. J. S. Hiatt this week adds four more new subscribers to the Advocate from Lenoir, in addition to the two fine lists that he sent several weeks ago. Why not other pastors and churches follow the lead of Hiatt and Lenoir in this fall campaign for new subscribers?

Rev. R. E. Hinshaw will begin revival services next Sunday at Carraway Memorial church, Greensboro, next Sunday to continue a week or more. Rev. G. W. Vick, pastor of the West Greensboro charge, will do the preaching.

"Home coming was observed at Laboratory church on the Crouse charge Sunday, August 30. Rev. D. P. Waters of Mooresville, a former pastor, preached the home coming sermon at 11 a. m., after which lunch was served. The afternoon was given over to the homecomers. It was a great day socially and spiritually."—D. P. Waters.

"Sandy Ridge Methodist church is badly in need of repairs. The ladies' aid is raising money to purchase new windows, and if any church is discarding old windows that we could buy cheap please notify us."—Mrs. Zada C. Hutcherson, Sandy Ridge, N. C.

Home coming at Bethany on the Danbury circuit Sunday, September 6. A sermon at 11 o'clock and an address by R. M. Laughlin to the young people in the afternoon. Dinner on the grounds and everybody invited. Special music for the occasion. J. W. Bennett, pastor.

The Duke-Colgate game at Durham will be broadcast by both the National and the Columbia networks. This game was selected by network officials as one of the ten outstanding games this fall, and the broadcast will be the largest ever to originate in North Carolina. The game will be photographed by the big news reels of the country, and leading sport writers will cover the game for the national dailies. These features alone will be a drawing card for many who are of an up-to-date turn of mind.

"Bessemer church, Greensboro, invites you to attend 'home coming' Sunday, September 13. Services at 11 a. m. and 2 p. m. Basket lunch in parsonage grove at noon. Come and bring your family or other friends. All former pastors who can attend will be heard in sermons or greetings. Brother R. C. Kirk of Pleasant Garden will preach at the morning service; Brother C. P. Bowles of Belmont at the afternoon."—Wilbur McFarland, Pastor.

"On next Sunday, September 6, there will be an all day home coming at Mount Pleasant church, Greensboro district. Dr. M. T. Plyler of Durham, editor of the Christian Advocate, will preach at 11 o'clock. The afternoon service will consist of special music, reading of the history of the church, and an address will be delivered by Rev. Marion Dick, evangelist, of McLeansville. We hope to have Mr. O .V. Woosley with us for a part of the day. All former pastors and friends are cordially invited to be present. Dinner will be served on the grounds."—B. W. Leffler.

"During the summer we have had a rather full program on the Enfield-Whitakers charge. We had a revival at Whitakers with the pastor doing the preaching and the singing led by Prof. E. L. Smith of Enfield. There were no additions to the church. With the help of two Duke students, Rev. W. D. Andurs and Rev. R. S. Lee, we put on a training class in each of the three churches, using 'The Educational Work of the Small Church' at Central Cross and Whitakers, and 'Worship in the Small Sunday School' at Enfield. There were 25 credits issued and two boards of Christian education organized as a result of these classes. We have also had two splendid vacation schools, one at Enfield with 60 enrolled and one at Whitakers with 53 enrolled. Both of these were put on in co-operation with the Methodist Protestant churches. At the close of these activities Mrs. Jerome and I spent two weeks in western North Carolina, one week each at Lake Junaluska and Franklin, where Mrs. Jerome's family lives. While in Franklin I preached for Rev. C. C. Herbert, the alert, enterprising pastor in that mountain town."—R. L. Jerome.

Do Men Really Like War?

By ARTHUR HEDLEY

When reading a recent article entitled "Men Like War," my mind recalled immediately an incident which occurred in a base hospital in France. I was in an isolated part of the hospital, having contracted a mild form of scarlet fever. Outside the isolation ward there were a number of slightly wounded soldiers under a military guard. When the padre visited me one day I asked him why these men were kept under close watch. He replied: "They are all cases of self-inflicted wounds; these men shot themselves in order to escape the horror and terror of the trenches, but they failed to make a good job of it and they are now awaiting "court martial."

Do men like war? Emphatically no! At least no sane man who has had a long experience of war. During a long period of active service I never met a single man who loved war, but I knew of hundreds who hated it with an intense hatred and fervently longed to catch some disease, or to receive a wound, which would enable them to get home to "dear old Blighty" far from the murder and mud of the trenches. The writer has seen men full of rebellion and wrath because they were kept so long without a short leave to escape for a few days the horrors of modern warfare. On one occasion he was chosen to act as spokesman for his comrades to get the "powers that be" to hasten matters. On one part of the French front so many French soldiers had mutinied against prevailing conditions that had the Germans known the true state of affairs they could have broken through easily.

Those who have had a long and bitter experience of war have not the least desire for another war. Ask those who passed through nerve-racking experiences during the air raids in London, and the east coast of England, "if they like war!" and they will regard you as being mentally deficient. It is with fear and trembling men and women recall the terrible nights they passed through. Had American towns been bombed as severely as many English towns then, it is exceeding doubtful whether a writer could have written the sentence "men like war." Sane men like war no more than they like hurricanes, devastating floods and earthquakes. Over eleven million voters in England have pledged their support to the League of Nations in its endeavors to outlaw war. The hatred for war in England may be judged from the fact that certain press magnates did their best to belittle the League of Nations, but the people heeded them not and voted solidly for peace.

I have never yet met a man who had a real experience of war who desires to participate in another. Here in old England you will meet tens of thousands of ex-soldiers who are living on the "dole" or "public assistance." Many have hardly done a day's work since they left the army. It has been suggested that such men would welcome another war to occupy their minds and take them out of themselves. This is untrue: conclusive evidence comes from the derelict mining towns of South Wales where 90 per cent of the electorate turned out to vote for the League of Nations. There has just come to our door an ex-serviceman selling goods. We exchanged experiences and I heard a story of suffering that was saddening. He revealed ugly scars on his legs and told me the war had meant the loss of wife and home, of position and capital. That morning he had called at 150 doors and taken eight cents. He said, "I would never take my life, but I often pray to my Creator to take me out of it all." This man speaks for thousands in England today; but ask one of them "if they like war?" and they would feel like smiting you to the ground. It is a libel on humanity to say that "men like war."

Youth who has read the revelations of soldiers and statesmen concerning the late war and has probably suffered through it directly or indirectly, now know there is nothing romantic about modern warfare. In our universities youth is pledged to refuse to take up arms. School cadet corps in England which received government support are being disbanded because of their failure to supply officers for the army. Youth knows there is nothing fine and heroic about war in these days of poison gases and mass murder. Through economic distress, thousands of youths have joined the army rather than be a burden on their parents, but they have no desire for war and fervently hope they will never be called into action. In the British Territorial Forie, which is a voluntary arm of the army, it is impossible to get the youth of Britain to enlist in large numbers in spite of tempting bribes.

In Britain during 1914 you had only to whisper the words "For King and Country" into the ears of any decent, chivalrous, clean-living, God-fearing young man and he would go off cheerfully to disembowel innocent women and children with the knowledge that he was supported by the prayers of the church and the love of his parents. But such a slogan ceases to appeal, so far as war is concerned, for youth knows that war is a crime and that it is a crime which must be renounced without condition. The past-war generation, as a whole, considers was as something "outside the pale"; not because it is afraid to fight, but in nine cases out of ten, for the material reason that war has ceased to bring profit to either winner or loser. Youth of today has had a clear demonstration that war achieves nothing but bring in its train class, industrial and economic depression, poverty, revolution and conflict. The middle-aged, or still comparatively young, who went through the war 16 years ago will never forget. They

> Remember the rats; the stench
> Of corpses rotting in front line trench,
> And dawn coming, dirty like
> And chill with a hopeless rain.

Such men were fooled once; they will not be fooled again.

It is true that thousands of men love to see a brutal prize fight; but for every thousand who love such a scene you will find here in Britain fifty thousand who prefer to see a clean game of skill on the football or cricket ground. Because a small percentage of American citizens have a lust for murder it is ridiculous and false to suggest this murder lust possesses every citizen of the United States. Thinking men and women do not countenance murder in any shape or form and they are resolved to do all that lies in their power to abolish war, which has become the most diabolical form of murder devised by man. Never

can they forget that ten million were killed in the Great War which was to end war, and the untold millions who were ruined in body, mind and soul. Men know now what war means. They have been brought face to face with reality and would treat with laughter and scorn any who dared to show them the white feather in the event of another war. To say that men like war is to say they like mud, stench, disease, poison, mutilated bodies, shattered nerves and an existence which in many cases is worse than death.

BISHOPS, DRS., REVS. AND HONS.

Dear Sirs:

That sermon of Dr. Little's still rings in my head. The climax was reached when he asked the hobo how he came to be a hobo and the reply was, "I put my back to the wind and kept it there."

In this light hobo means going in the way of the least resistance.

Did you ever stop to think that the church of God may become a hobo, going in the way of the least resistance? Preachers can form a nice discourse from history and science that existed not among this congregation but in some past time, or foreign people. That is going in the way of the least resistance, and no man is needed for this. To be a man preacher he must tell the people of the dishonesty, wrongs, evils that are going on daily among the people of today and the people of his city, the church and state. When he does that he is no hobo.

The church of God is honesty and truth lived that day. A member of the church of God is a person that knows his own and can conceive right and ownership to the other fellow. The man that does good, honest work and takes his own for it is a member of the church of God whether he have his name on a church roll or not. A man can have his name on two church rolls and slip around and be a parasite on other people and be a stranger to the church roll of God, the rule of life. The rule of life is honesty, and truth and honesty faces resistance; there is no hoboing with honesty and truth.

Just what good is a preacher anyway unless he points out the evil things of the day that are affecting and effecting the every day lives of people- When these things are to his, or his church's, back and hoboing the preacher and the church down the road, what may a people expect? What can a people expect if the church and the preachers should turn around and face this resistance and be a church and they be men? Waverly Rudisill.

AMONG METHODIST BRETHREN

This assistant to the editor recently preached in Hyde Park Methodist Episcopal church, Tampa, Florida, upon invitation of the pastor of the church, the Rev. Felix Hill, Jr. A large and attentive congregation (including five judges) joined with the pastor of the church in a cordial reception to the visiting Moravian. There was ample evidence that the early association of John Wesley with the Moravians was not forgotten, and that there exists a strong tie of common interest between our church and the Methodists. At the close of the service a stranger who had traveled some distance in order to be present announced himself as A. D. Stockton, former resident of Kernersville, glad to be in touch again with the Southern Province as this occasion offered.—D. L. R., in Wachovia Moravian.

BISHOP BRISTOL AND EUGENE FIELD

When Bishop Frank M. Bristol was a famous pastor in Chicago he was a member of a club of rather dubious name that used to meet in a Chicago bookshop. Lovers of artistic bindings and artistic thought used to gather there, among them Dr. Gunsaulus and Francis Wilson, the actor (friend, too, of Bishop McDowell), and Eugene Field.

Bishop Bristol tells a lot of yarns about Gene. He says that the poet had queer notions about preachers, but he would swear by those he met in that bookshop and whom he came to know thoroughly. Bishop Bristol tells one yarn that is interesting:

"Field used to get pleasure in saying funny things about preachers, but he seemed to think a great deal of preachers, especially those of the corner. One day while walking down Wabash Avenue we passed a curiosity shop. Field saw an old battered copper tea kettle on display. He was entranced and wanted to go in and price it. He went in. It was five dollars. Field didn't have that much. I let him have it. Some weeks after I received this letter:

" 'Wagner Sleeping Car, Somewhere in Indiana. Dear Doctor: Some time ago I was sorely tempted of the d——. I borrowed a sum of five dollars from you, for which I am sending a check. As Christmas is coming you doubtless will need the money.'

"Quite an unusual occurrence," said the bishop with a sly wink, "as Field seldom repaid loans."

Bishop Bristol has an autographed set of Eugene Field's volumes. "He once sent me a book of his thus inscribed: 'To Frank M. Bristol, the Chief among Saints, from the Chief among Sinners, Eugene Field.' " Bishop Bristol preached Field's funeral.

Bishop Bristol started in the ministry in Chicago and for twenty years was in Evanston and Chicago. He is a graduate of Northwestern University. He was called to the Metropolitan church in Washington and was the pastor of President McKinley's church through the latter's administration.

"The President always treated me with great kindness," Bishop Bristol said. "He was a great listener, never was absent, and always remained to communion." —Selected.

DISTRICT JUDGE DENOUNCES REPEAL

"Boys and girls, children, men and women are drinking as they never drank before," declared District Judge Julius E. Haycraft at Jackson, Minn., recently, in sentencing Paul Poleaert to Stillwater prison for life for the murder of his mother, his wife and two baby sons, following which he burned the family home and their bodies.

"Drunks virtually own the highways after midnight," the judge continued, as he recalled that within three months he has sentenced two Jackson county men to the penitenitary for life for murders committed under the influence of liquor. The other man was Edward Rossow of Lakefield, who murdered his wife with a shotgun as she sat in their home while their horrified children stood helpless.

Judge Haycraft preached a temperance sermon that none who heard will forget, as he pronounced sentence on Poelaert. "I hope," he said, "that those who worked so hard to restore this evil, this course, are satisfied with their work. I never saw conditions so bad as at the present time."—The United Presbyterian.

Fayetteville District Bulletin

D. E. EARNHARDT, Editor, 1019 Hay St., Fayetteville, N. C.

CROWNING DAY

The most beautfiul moon is harvest moon. The highest tide is the fall tide. The most profound season is the reaping season. The happiest song is Harvest Home. The happy reapers forget the broken machinery, the poisonous snakes, the droughts, the hailstorms and the burning sun. They now rejoice in hay lofts full of hay and in granaries bulging with corn. The fall of the year is the foretaste of heaven.

* * *

THEIR GOD IS MY DEVIL

Some of the liquor adherents were showing me the superiority of the liquor store system and boasted that in so short a time one store realized $10,000 from sales. That is my objection—they sell so much. The more they sell the more people drink and the more they drink the more their woes multiply. Depraved negroes who drink liquor are converted into potential burglars and rapists. Automobile drivers who drink are transformed into a highway menace. The more wine and whiskey the men and women of respectability drink the greater will be the number of idiotic babies born to them. If the sales from my business netted burglars, rapists, idiotic babies, and highway murders—then I would rejoice when sales were few and grieve when they were multiplied.

* * *

CRYING THROUGH

We have decried crying religion until the crying need is for more crying. We do not want more crying among the poor who have been robbed of their savings, but we do need more penitent crying among the birds who stole the savings. The widows and the orphans and the tenants and the negroes have been crying; and now the big-time gamblers and the harsh bosses and the superior-minded white folks might cry to a profit. Even some of us brothers of the cloth who have been giving a lecture treatise on metaphysics and physimetics might profit by a spell of mourners bench. Many of our "home and college" young men who stand around and cuss and damn and swear in the presence of little children had better appropriate some tears for the sin of their souls. Laughing is just as emotional and just as religious as crying, but before many of our church leaders can do Christian laughing they will have to do some penitent crying.

* * *

THEREFORE

My preacher brothers, we had just as well make up our minds to restore a ringing challenge of repentance to our preaching and lift up our voices in exhortation. We have had a teaching ministry now for 20 years. Now that the church schools are devoting their entire time to teaching Christian ethics and ethical culture, we can be released to exhort men to act on what they already know. Christian education is one-half of our need; the other half is for impassioned appeal from the man of God who had rather forfeit his own life than to fail to save his people.

* * *

A DOUBLE BARREL SHOTGUN

If your charge has done nothing to date on benevolences, let me suggest that you make a double barrel shot at it. I went deer hunting with a crowd of boys and when the deer came my way I used one barrel on him. The only reason he ever stopped running was because at his rate he soon covered the whole earth and had nowhere else to run. It will be that way with your benevolence dollar if you take just one shot.

* * *

IS THERE A REPORT FROM THE SUPERINTENDENT?

Mr. Burney runs the biggest hardware store in Moore county and he is superintendent of the Sunday school in Aberdeen Methodist church. Among other things that he reports for his school when he makes a quarterly conference report are the items relative to family altars and Bible reading among his scholars. He and his assistants put on Bible reading contests from time to time. They also get the pastor to supply them with "Upper Room" home worship material and they turn work out into the homes through their home department. When Mr. Burney comes before the quarterly conference he is able to tell the number of new family altars established. There is a superintendent who is giving his cloak as well as his coat and going the second mile.

* * *

VASS

I am now assisting Hall in a revival at Vass. Hall has been bragging on the Vass church, but I thought it was some of Hall's big talk. Now I am forced to admit the veracity of his big reports. It is a fact that the Vass church and community are exceptional. The moral standards are exceedingly high. They have a furniture factory and a cotton mill there, but the employees are for most part native to that section and maintain a community pride and standard. They are practically free from the ragtag, bobtail, pool room, gam-

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CHURCH AID
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bling den, police-baiting, low-brow, liquor guzzling heroes. Their young men may be seen at church services and having an active part in the worship exercises. Their young women do not sit around drug stores holding cigarettes above their heads. The congregation is cosmopolitan—having local merchants and clerks, cotton mill operatives and boss men, farmers and professional men, all worshipping together and drawing no lines of social distinction.

* * *

YOUR HUMBLE SERVANT

This is the time of year when the brothers wish to see a stirring in the top of the elder bushes. As for me I covet only the opportunty to accomplish what the boys want me to do. If they want me to come into their charges and help "lift" a collection I want to do that. If they crave a bigger opportunity where they can have heavier work and lighter pay I will strive in that direction. If they want me to hold a revival I will try that. If they want me to tease the stewards into lowering the preacher's salary I will do my best. If there is some obstreperous layman with religious hydrophobia I will stick my leg out and let him bite me and spare the pastor. So holler if you need me.

* * *

THANKS A MILLION

I feel a deep sense of gratitude to the laymen and the preachers who jumped to the task of helping to redeem Junaluska. Many of these people who never saw Junaluska have freely offered up their means to relieve the situation. Hay Street, Sanford, and Raeford gave more than their quota. Mr. T. B. Upchurch was the largest contributor of the Fayetteville district.

* * *

LEWIS AND HALEY

Dr. Ormond assigned us another good team this year. Lewis and Haley have done exceptional work all over the district. Not a whimper of complaint has been heard and on the other hand we have heard words of highest commendation. The pastors tell of superior work done in intense earnestness. They have asked me to apply for the same team for another year. I wish to apply for the same ones who served as assistant pastors also. They were a fine group of boys.

* * *

MOTHER OF A PREACHER

The other day Mother Durham turned in at one of the streets of New Jerusalem and took up permanent residence in heaven. Her life went out like the stars go out in the day time when they are just enveloped in a bigger light. During all her days she had loved the gospel and lived the gospel, and not content with that she raised up a boy to preach the gospel in this world while she is singing it and shouting it in the world beyond the stars.

* * *

Cotton church on Parkton charge pays out in full for the year. This is the first church in the district to do so.

ITINERARY OF DR. STRAIN

Follows the itinerary of Dr. Richard Edgar Strain, the special medical missionary of the Wetsern North Carolina conference, on his "good will" tour through the conference prior to his sailing for China on October 2 to become the surgeon of the Stephenson Memorial Hospital at Soochow.

Unusually fine and interested groups have welcomed us at Asheville, Lake Junaluska, Marion, Glen Alpine, Lenoir and Morganton. At each service great numbers of young people have been present.

September 4—Greensboro. Noon luncheon at West Market; 8:00, general service at College Place.

September 6—Winston-Salem and High Point. 10 a. m., Burkhead, Winston; 11 a. m., Centenary, Winston; 8 p. m., Wesley Memorial, High Point.

September 7—Noon Luncheon, Reidsville (tentative); 7:45 p. m., Lexington.

September 8—Noon luncheon, Albemarle; 7:45 p. m., Wadesboro.

September 10—Noon luncheon, Concord (tentative); 7:45 p.m., Kannapolis.

September 11—3:30 p. m., Shelby; 7:45 p. m., Spindale.

September 13—Charlotte and Gastonia. 9:30 a. m., Dilworth, Charlotte; 11 a. m., First Church, Charlotte; 3:30 p. m., Hawthorne Lane (tentative); 8 p. m., Main Street, Gastonia.

Fletcher Nelson.

THE SUBSCRIPTION MAN'S CORNER

I found the following brief article in a recent issue of a religious periodical. It's good enough to pass on to our readers:

HE LOST OUT

The doctor quit reading his medical journals, and he "lost out."

The teacher quit reading his work on pedagogy, and he "lost out."

The Sunday school teacher quit reading his Sunday school papers and periodicals, and he "lost out."

The electrician quit reading his journals on the science of electricity, and he "lost out."

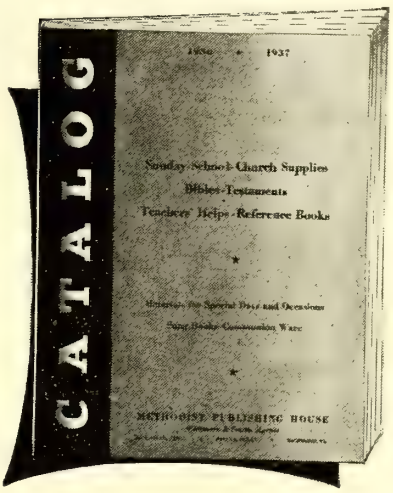
The banker quit reading the latest and most approved methods of banking, and he "lost out."

The farmer quit reading his agricultural journals, and he "lost out."

The preacher quit reading his books and periodicals on theology and Christian work, and he "lost out."

The church member quit reading his church paper, and he "lost out" in his religious life, his interest in the church, his zeal for the spread of the kingdom, and his usefulness to the community in which he lived.—Author Unknown.

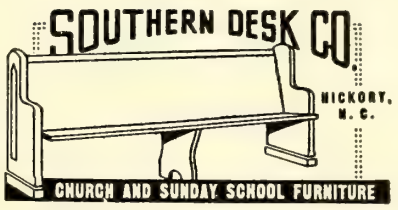
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September 6th, 1936

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

CHILDHOOD AND YOUTH WEEK

1936 Emphasis

The emphasis on Christian Growth in the Home for the 1936 observance of Childhood and Youth Week "turns the spotlight on the home as a place of unique and supreme importance in the development of Christian living." It also centers the thinking of parents, teachers and other adults on growth as the most important thing that is taking place in the lives of children, for chidren are constantly growing, and those adults with whom they come in contact are "teachers of religion" whether they knowingly accept the responsibility or not.

Making Plans

The pastor, general superintendent, or any interested worker may call attention to the purposes and plan for Childhood and Youth Week. The board of Christian education, or a committee appointed by the board, should make the plans. In case there is no board of Christian education, the general superintendent, after consultation with the pastor, should appoint a committee to make the plans.

The following suggestions, taken from the 1936 Childhood and Youth Week leaflet, will be helpful to the board or committee:

1. Decide which of the suggested activities will be most helpful in your situation.

2. See that a capable person assumes responsibility for each activity selected.

3. Acquaint the church and the community with plans for Childhood and Youth Week through appropriate announcements at all church meetings, through posters, inclusion in the church bulletin (if there is one) and in the local newspaper.

4. Secure the co-operation of all teachers in plans for visiting the homes.

5. Be sure that parents have a part in as many plans as possible.

6. Be sure to report your observance of the week to your conference board of Christian education.

The Program

A number of activities are suggested from which each local church may select those which it can carry out with the greatest satisfaction and benefit. Three or four of these might well be carried out in every church. If possible the program should include at least these three:

1. Appropriate sermon by pastor either on Sunday, October 18, or on October 25.

2. A special program on Sunday evening or at some other time during the week. (For a simple program see the October issue of the Adult Student; for a play entitled "The Father," see the September issue of the Church School Magazine).

3. Home visiting by church school teachers, particularly those of the children's division and intermediate classer or departments. (These visits afford a splendid opportunity to acquaint parents with the periodical, The Christian Home. Sample copies will be sent from the Methodist Publishing House as long as they last. Get your order in early.

Sources of Materials

The September church school periodicals carry the following enrichment and program material for this special observance: The Adult Student ("What Are They Reading" by Alleen Moon, and "Childhood and Youth Week" by Mary Skinner); The Elementary Teacher ("Growing Into Life" by Pearl Adair Winchester, and "Christian Growth in the Home" by Mary Skinner); The School Magazine ("Growing in Wisdom and Stature and in Favor with God and Man" by Bishop Hoyt M. Dobbs ,and "The Father," a one-act play by Dorothy Clarke Wilson), and the Christian Home ("Putting Christianity into Parenthood" by Garry Cleveland Myers). October issues of the church school periodicals will also carry helpful articles.

The 1936 Leaflet

This leaflet contains many valuable suggestions for observing the week and, as formerly, the reverse side of the leaffet may be used for reporting to the conference board of Christian education. If you do not receive this leaflet please drop a card to the conference office and one will be sent you.

In all the activities of the week it is vital that we should keep in mind the thought that, after all, it is not simply the observance of another week, and the report to the conference office that is of greatest importance, but, as one of our leaders has recently stated, the awakened concern and on-going efforts of all of us to make it possible for children to grow in Christian ideas, attitudes and practices is the result most to be desired. And in this, as all other lines of promotion, the observance is a means to an end rather than an end in itself.

"HAPPY DAYS" ON THE PUNGO

Over on Pungo river, near Bethany church, Belhaven charge, members of the children's division are having happy and worth while experiences in week day sessions of the church school.

The front lawn of the little farm house, where lives the superintendent of the children's division of Bethany church, has been converted into a playground, and here through the spring and fall months the children come—some from a distance of two or three miles—for afternoons given to work, study, worship and play. (During the summer months the work must needs be discontinued as the children are needed to help in garden and field).

Here this spring the primary children traveled through Palestine with Kerin, as they dramatized the May lessons in Our Little People. At such meetings also are learned the songs, poems and scripture suggested in our church school literature, and later used in regular sessions of the church school.

To the field worker, who recently had the privilege of sharing experiences with leader and children, there came the realization that of these children all future life would be richer and fuller as a result of this development of appreciations and values of the fine and beautiful in their formative years.

"How did it happen?" Such things do not "happen," but are brought about through effort and prayer on the part of interested, consecrated workers; and the leaders in that little church, having caught the vision of possibilities for more abundant living for the children whom they serve, are doing a work that might well challenge children's workers in many of our larger and more adequately equipped churches.

To those who say of the suggestions for week day activities, "They are not practical and cannot be carried on successfully," we would reply, Go over to Woodstock farm on Pungo river and you will see ample proof to the contrary in the high type of work that is being carried out there.

STILL THEY COME

Since the last listing of vacation schools on this page reports have come to the conference office of successful schools at Merritt's Chapel; Mebane; Memorial, on the Moyock-Memorial charge; New Hope and Woodland on Perquiman's charge; First church, Elizabeth City; Magnolia on Magnolia-Warsaw charge; Rockingham; Norman and Ellerbe on Ellerbe charge; Lumberton; and Wesley Memorial, Wilmington, bringing the total number of schools reported to date to 66.

Raleigh district reports schools held at Lillington, Apex, Cary, Dunn, Smithfield, Epworth and Edenton Street, Raleigh.

Many other vacation schools have been held throughout the conference which have not yet been reported. We wish to thank everyone who has mailed their report, and to urge those who mave not yet reported their school to do so promptly. If any have not received report blanks we shall be happy to furnish additional blanks upon application.

Please do not fail to report your school.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

CHRISTIAN GROWTH IN THE HOME

The title of this article is the emphasis for the 1936 observance of Childhood and Youth Week. It turns the spotlight on the home as a place of unique and supreme importance in the development of Christian living and upon growth as the most important thing happening in the Christian home.

The annual observance of Childhood and Youth Week directs our attention to some specific phase of adult-child relationship. It is a time when we think about children and therefore not intended for children.

Childhood and Youth Week, Oct. 4-11

Generally the observance of this week occurs the third week in October, but because of our annual conference meeting at that time the week of October 4-11 has ben selected for our Western North Carolina churches, in order that this important emphasis may not be crowded into the many activities at the close of the year.

Making Plans

The pastor, general superintendent or any interested person may call attention to the purpose and plans for Childhood and Youth Week. The board or a committee appointed by the board, or by the pastor and superintendent, should make the plans. A full discussion of plans at the workers' council and at all other meetings of the church groups is a good form of publicity. The following suggestions may be helpful to the board or to the committee:

1. Read carefully the leaflet, Childhood and Youth Week, 1936.

2. Decide which of the activities listed will be most helpful in your situation.

3. See that a capable persons assumes responsibility for each activity. Be sure that parents have a part in as many plans as possible.

4. Secure the co-operation of all teachers in plans for visiting in the homes to renew friendly relations and to meet the parents of the new pupils who will enter the class by promotion.

5. Acquaint the church and the community with the plans for Childhood and Youth Week through announcements at all church meetings through posters, the church bulletin (if there is one), and in the local newspaper.

6. Report the observance in your church to our office, Box 828, Salisbury.

Suggested Activities

Below is given a variety from which any church may select those it can carry out with greatest satisfaction and benefit to its people:

1. Appropriate sermon by the pastor, October 4 or 11.

2. A worship service, "Christian Growth in the Home." (See Church School Magazine, October).

3. A special program Sunday evening or other time. (For simple program see the Adult Student, October; for a play see "The Father" in the Church School Magazine, September).

4. Home visiting by teachers, especially those teaching children and boys and girls of early teen age. In this friendly, informal visit the teacher should take a sample copy of the periodical, "The Christian Home." (Write to Whitmore and Smith, Richmond, for a sample copy, which is free). An invitation should be extended to the special program and other features of the plans for the week.

5. Posters showing home activities in which friendliness, co-operation and fellowship exist will help to portray the conditions which make Christian growth possible. Young people or others with special ability in poster making will be interested in contributing to this feature.

Sources of Help

The Elementary Teacher, September and October, each carry pictures and articles.

Senior Quarterly, October, the program for use in the small church.

The Adult Student, September, an editorial and two articles. October issue will carry a simple program for use in the small church, an editorial and an article.

The Christian Home. Both September and October issues will carry articles dealing with parent education.

Gay's Chapel, Woodleaf.

SHORT COURSES FOR CHRISTIAN WORKERS

The past few weeks has been a busy time with our Short Course instructors who were given to us for this work by the Duke Foundation. Their record for the summer is given below in statistical form. Of course we are aware that it is impossible to report by mere statistics all the good that was accomplished in these schools, but statistics help to indicate the interest and the degree in which the local churches participated in the schools. We feel that these courses will mean much in the lives of those who took them and in the years that lie ahead much progress in our small churches will result from these schools.

Instructor, Floyd Patterson.

Church	Enrld.	Credits
Woodleaf	29	24
Mount Pleasant	24	8
Oakley	36	13
Pleasant Grove	24	14
Stokesburg	17	11
Rhodhiss	13	8
Union	16	9

Instructor, Voight Taylor.

Robbinsville	12	2
Olin	46	9
Gilboa	27	5
Chapel Hill	38	4
Liberty	38	15
Gold Hill	18	12
Wesley Chapel	23	12

Instructor, John Bennett.

Poplar Hill	9	5
Polkton	10	5
Park Street	40	25

Gay's Chapel, Woodleaf

One of the best schools in which it has been my pleasure to teach was held at Gay's Chapel on the Woodleaf circuit. Rev. C. A. Morrison brought together two churches, Gay's Chapel and Woodleaf and a total of 39 credits were earned in the school.

Two things about this particular school impressed me. The first was the time and energy that the pastor put into the scshool to make it a success. He used his car to bring two or three loads of pupils from Woodleaf and carried them home each night at the close of the class session. The second was the loyalty and interest of a mother who brought a seven-months-old boy with her each night and laid him on a pallet beside her while the class was in session. The youngster slept and seemed to enjoy the class as much as the mother. Interest on the part of pastor and people like this will make any school a success. Congratulations to Mr. Morrison and his co-workers on the Woodleaf charge!

Other Schools

While we owe much to the Duke instructors ,not all of our schools were taught by these young men. A number of pastors and their assistants have been engaged in this work. There is a growing appreciation of the value of these courses, and it is our earnest hope that others will take advantage of the months of September and October to give one of these courses for their church school workers. A school during the next few weeks will assist in getting the new officers and teachers better prepared to do more effective work in the new year.

Schools have been held in the following churches:

	Enrld.	Credits
Clyde	20	6
Little Sandy	20	9
Big Sandy	34	18
Hickory Grove	25	18
Clark's Chapel	22	16
Pleasant Grove	15	7
Richfield	21	12
Gay's Chapel	43	39
Landis	15	6
New London	34	12
Rockford Street	12	7
Crews	24	14
Bethel	12	6
Zion	18	14
Stony Knoll	23	17

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

WATCHFUL WAITING

We are of course very much interested in knowing what our friends did for the Children's Home last Sunday, a fifth Sunday and a Children's Home Sunday. We will be anxiously awaiting the arrival of every mail during this week and succeeding weeks to ascertain whether or not sufficient funds have come in to carry us along for awhile. Our funds are extremely low and our bills are extremely high. Such a situation causes anxious moments. We have had a corps of workers busy throughout the entire summer repairing and painting our buildings on the inside. We have made some heavy furniture purchases. Our increased family has caused a much heavier expense for clothing. In fact all our expenses have been very materially increased. It is no wonder that we are anxious to know what our friends have done to meet the financial situation challenging us.

BIGGER AND BETTER

The Children's Home is getting bigger all the while. We think it is getting better. We have just completed the nice new Norfleet building, in which 30 additional boys will be housed. The L. E. Brown Memorial building will be ready for occupancy in less than 30 days. Ground was broken today for the new dormitory for larger girls. Before the winter is over we will have enrolled 400 children. The service we are rendering these children is growing better all the while. Our staff of workers is being improved from time to time and the living conditions of our entire family have been made most satisfactory. The improved service rendered our children is nothing more than they have a right to expect nor more than our friends would have them receive.

INTERESTING FIGURES

Four of the 13 larger child caring institutions in North Carolina have a higher daily per capita cost than that of the Children's Home, one institution spending nearly ten cents per day per child more than we do, according to Duke Endowment statistics. According to the same authority we are spending more for food, more for clothing, more for health, more for recreation and as much for education for our children as the average expenditure in the 13 larger child caring institutions of the state. Our saving is in overhead expenses. We have fewer administration officers and general cost for supplies and replacements is less. It may be interesting to our friends to know that we produce food amounting to over five cents per day per child more than the average production by the 13 larger child caring institutions in the state. It is evident from the foregoing figures that the reduced expenditures at the Children's Home do not cause our children to be deprived of what they ought to have. They are really getting more than does the average child in the institutions mentioned.



A young King

IT CAN BE DONE

We are confidently expecting every charge in our conference to pay its ten per cent apportionment in full this year. This money will be urgently needed to take care of our family. We already have 385 children enrolled. Our mothers' aid family numbers 175 children. This is the largest number of children the Children's Home has ever sponsored. A greater number of charges will want to help in the care of these children by paying their quota in full. This thing can be done and we are confidently expecting that it will be done.

A BIG THRILL

The picture this week is that of Julian King, who was six years old the 20th of last April. Julian is one of ten little youngsters, five boys and five girls, who have recently left the baby cottage and gone to either the Anna Hanes cottage or the Smith cottage, the cottages from which little youngsters first enter school. Julian, whose picture was taken some two years ago, had his first school experience today. He and the other little first graders have enjoyed a big thrill. This little fellow's clothing needs are provided by the Wesley Fellowship department, First church, Charlotte.

JIM

Jim was a member of the Children's Home family. After he had grown up with the family and reached the period of middle adolescence he began to live in such a way as to create a number of problems. After repeated warnings and exhortations the time came when it was thought best to place Jim elsewhere. This placement came in the middle of last fall's school term and in the middle of the football schedule. Jim was the crack quarterback on the team. But Jim went.

Jim secured a job in a Winston-Salem industrial plant. This job caused him to go to work at 2:30 in the afternoon and to get out at one o'clock at night. After the boy had been out of school a couple of months he decided to re-enter on his own account. Each day he worked eight hours, slept seven hours and went to school from 8:30 to 1:30. He did better in school on his own account than when a member of the Children's Home family.

We all became very proud of Jim. He was showing the right sort of stuff. When he came into the office a few days ago and asked to be reinstated into the Children's Home family, stating that he lacked only one year of graduating and wanted to make good, the superintendent looked the boy straight in the eye. He noted that he had lost some weight but he had gained some spirit. He needed help. Jim was reinstated. He doubtless will graduate from high school next June. Then Jim wants to go to college. There is the making of a man in Jim.

THE SECOND TWELVE

This scribe has come in from the infirmary, where he stroked the foreheads of 12 little youngsters who had just had their tonsils removed. Everyone of them was hurting but only one was grunting. Early this morning they were smiling as they were lying in bed bravely facing the ordeal that awaited them. Now they are hurting, some of them hurting very much, but in a few days they will be out playing again. The faith and confidence of a little child is stimulating.

A HOME COMING

Every two years the Mt. Olivet congregation in Davidson county celebrates a home coming. This is the church where my father attended when a young man. It is the church in which he was licensed to preach. Several of our family had the joy of attending the Mt. Olivet home coming last Thursday. Rev. W. A. Newell, pastor First church, Salisbury, preached a challenging sermon in the morning and Rev. R. F. Huneycutt, pastor of Linwood circuit, delivered a fitting memorial address in the afternoon. A number of other speakers featured the program. The day was well spent. Mt. Olivet is one of the finest country congregations in our conference.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

Vocational training is being undertaken this year on a larger scale than ever before. A definite plan has been adopted and we have every reason to think that it is going to succeed. When those finish who are taking vocational training they will be prepared to secure good positions.

* * * *

Our school opened Thursday morning, the 27th of August. We have an exceptionally fine corps of teachers, and we are looking forward to a most successful school year. The boys and girls seem anxious to resume their school work and are eager to make their grades. Each year we have fewer failures in the grades, due to the splendid teaching ability of our teachers.

* * * *

One day last week a small group of Sunday school scholars from Turkey visited the Orphanage. Some time ago the Sunday school organized a "Do-Without-Club" in order that the scholars might save money to bring to the Orphanage when they held their picnic on the Orphanage campus. Each child and adult handed me their savings, which amounted to $9.41. This amount was the result of their self-denial, which is most commentable. I do not know when I have seen a happier group of Sunday school scholars than those from the Turkey Sunday school. "It is more blessed to give than to receive."

* * * *

The end of a very eventful chapter in my life draws near. I say eventful because my life here in this beautiful home has not been "dull" as some folks might think, but it has been very happy. I have had some wonderful experiences here and I know that I have learned many beneficial things that will help me greatly in later life.

For this happy life I have many people to thank. I cannot do so individually by name; so I say, "Kind friends of the North Carolina conference, thank you for making it possible for me to have such a beautiful home and such a happy life during the past eight years which I am sure can never be equaled.

To our beloved superintendent, his co-workers and teachers, I wish to express my gratitude for guiding me along the right road and always helping me in every moment of need.

I want to thank the kind friends of Grace church in Wilmington for providing me with an outfit of beautiful clothes twice a year. It has been a wonderful experience in my life to know that there are such kind and good people who are taking such interest in me. May they always know that they are among those near and dear to my heart.

To put a heart full of feeling in one letter is almost impossible. May you all know that I appreciate your every effort and sacrifice in my behalf, and thank you for everything.

I assure you that I shall try to choose the right way as I approach the crossroads of my life.

Evelyn Yelverton.

THE SPIRIT OF PRAYER

The spirit of merely asking for the blessings of life does not bring us much, but when we become deeply conscious of our needs and ask for blessings in the name of Jesus and according to the will of the Father of all blessings, those blessings are sure to come. No doubt there are too many people who expect something for nothing in their accumulation of material things and they run their prayer life in the same frame of mind. They don't want to pay the price. There is such a thing as being big enough to really want, to want the things that God wants us to have and to use for his glory and the furtherance of his kingdom. Going to God with our wants all planned to our own choice is the wrong attitude to expect much. A confession of Mahatma Gandhi some few years ago impressed me very much when he said, "The more my faith in God increases the more deeply are my yearnings for communion with God." This enlightened Hindu believer in Christ has learned the greatest lesson in life; and this, no doubt, is the best explanation for his position as a leader. We are told that David Brainerd prayed in the wilderness eight successive days for God's spirit to be manifested among the Indians; and as a result hundreds were brought to the knowledge of God and were saved. No doubt the supreme need of most professed Christians is to be brought to the bigness of real prayer life. Somebdy has well said that the higher paths can not be found in self-confident petitions. No doubt the standards of Christian thinking and living are the growth of great souls who live in the circumference of the will of God. Eleanor Bone.

Have a purpose in life and having it, throw into your work such strength of mind and muscle as God has given you.—Carlyle.

"Love is not love until it has forgotten rules."

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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

EXCERPTS FROM A LETTER BY MISS MACKINNON

Warsaw, Poland, Aug. 2, 1936.

At Katowice, Poland, I stayed at a hotel, not as good as the one at Prague, Mrs. Cram and I roomed together. Before the war Katowice belonged to Austria (or was it Germany?) and as many people speak German as Polish. I found myself remembering some German, but in the midst of the simplest sentence in German, I would go off into Chinese. Sometimes in the conference meeting it would be necessary to have talks interpreted from German to Polish, as some of our church work is done in German sections of Poland.

Two days before the annual conference there was a workers' conference, the first day for young people and Sunday school work, the second day for woman's work. Mrs. Cram and I both spoke in the morning on the second day, and I at night.

The missionary society here is more like an aid society than a missionary society, and as self-support has been urged their collections have gone more largely for local projects. However, this is probably not bad under present conditions here. There is not the leadership among the women of the church here that there is in Czechoslovakia. Our missionary women are greatly needed, I am convinced.

One day during the conference Miss Brown, Miss Lawrence, Mrs. Cram and I went to Krakow, the old capital and cultural center of Poland. The market square was most fascinating. There seemed to be hundreds of people selling anything. Mostly women with bright shawls over their heads. Patient and very poor. I noticed one person who had only one small bunch of flowers and a few dried herbs for sale, but there she sat all morning. A fairly interesting church, a most interesting university established in 1364. The library was the building we really enjoyed. Many old books in manuscript—an old globe which the guide told us Copernicus had used when he was a student teacher there. After leaving Krakow I read that the library contained a globe which showed for the first time the newly discovered continent of America. It may have been the same one. We spent the afternoon at the old castle and cathedral which overlook the Vistula. The story of Jadwiga, the Polish queen who gave up her true love in order to save her country and the church by marrying a Lithuanian is a romantic one, and I was glad to visit her room and to see her tomb in the cathedral. The castle and the cathedral are excellent places to study Polish history. Pilsuski's simple casket is in the crypt among the ornate ones of Poland's kings, but a great mound, something like a pyramid, is being prepared for it. Dirt is being brought from all over the world to make the mound. We did not get to it, but saw the place for the castle through a field glass and also as the train came out to Krakow. Pilsudski left the Catholic Church and became a Protestant. but as he was dying extreme unction was administered by a Catholic priest, and his body was placed in the crypt of the cathedral.

That afternoon we had coffee and cake in a quaint restaurent decorated by some of Poland's best artists. When they were students they were too poor to pay for their refreshments and the proprietor let them pay by painting the walls and by painting pictures for the walls. Now that some of the artists are famous, the little coffee house is most popular.

Conference closed Sunday night. Miss Brown, Miss Lawrence and I had planned to go Monday to Beuthen, Germany, to visit Friendenshort, a Protestant deaconess home. It proved to be a very pleasant experience. Our reason for going was to study the deaconess work and training there with the hope of getting suggestions for our own work. We did not get the latter, but I think I do understand better what it is that the preachers in both Czechoslovakia and Poland want our women to do.

The Friendenshort sisters wear a simple uniform, something like some of the Catholic orders. They have at this, the mother's house, about 200 sisters or deaconesses who live as a commuity, doing all the work, having everything in common. The work seems to be altogether charity—several houses for children, beautifully kept and most home-like, a special place for sick children, and then a house for the most miserable, poor, deformed people that I have ever seen. There was a tenderness and love everywhere, but as far as I could see, no attempt to change conditions which made such poverty possible. The deaconesses have excellent discipline in worship, excellent training in gardening, cooking, washing, care of children, but nothing from the intellectual side. Beautiful cleanliness, excellent equipment in kitchen and laundry are probably indicative of Germany, but there was nothing else to make me realize that I was spending my first night in Hitler's Germany; of course, on the street cars and at the stations I had seen constantly the "Heil Hitler" salute.

Ruth and I were taken to a sister who spoke English, a dainty, beautiful person who is no longer strong enough to work, but who does writing and translating. She showed us the place, and we were soon joined by some woman from Canada studying there. Arrangements were made for us to spend the night, sleeping in small rooms just vacated by sisters from outside who had spent a holiday there. We had supper with some of the "holiday" sisters, the head sister, and a few others under a lovely arbor—an attractive dish of cabbage and meat, potatoes, bread and butter and tea. After supper I spoke at their chapel service on China. In our tiny bedrooms we found saucers of wild strawberries. Our breakfasts were sent to our rooms. We saw more of the place next morning. Had noontime dinner in the big dining room. Bare tables, spotless, no napkins. Soup, turnips, potatoes, little talking. After the dinner Sister Friede read letters aloud from absent sisters and the others knitted or crocheted. Then she read the scripture and dinner was over. Sister Annie, who spoke English, had asked us to stop by her room, and there she served us a little pudding with cooked cherries—very simple and exquisitely gracious. . . .

We joined Sallie Brown in Katowice Tuesday afternoon and came on to Warsaw, arriving about midnight. I am staying in the apartment with these two missionaries. We had planned to go to visit another deaconess house, but circumstances arose which made that seem not wise; so I am really staying here in Warsaw six days more time than was actually necessary, but I believe it has been profitable. Only once, in 1928, has there been a visit to Poland from one of the women secretaries, and certainly there are questions and problems—some in some ways more than in larger fields. I have learned a lot, and have come to some discoveries and conclusions.

Wednesday night I spoke at prayer meeting at Central church. I was happily surprised at the prayer meeting crowd in numbers and in ability. I think our people have done excellent work in these European countries without all the aids of hospitals, schools, and settlements that mission work usually depends upon. Of course, I believe that the only way Protestant churches can make any real contribution to Europe is by a union of some kind; but I also realize as I had not realized before some of the many difficulties in the way of a union movement.

Little money, whole families in one small room; many different laws from the days of the partition; intense patriotism, with many reminders in art and building of Russian oppressors; excellent social laws, but missionaries say little social conscience in general; soldiers preparing everywhere; mostly women in the Catholic churches. These are a few of the impressions. Warsaw shows much Russian influence.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

Four things that I may happy be,
I pray that God will give to me:

Someone to love with all my heart,
Something to do by toil or art,
Something to hope for further on,
A mem'ry sweet to muse upon.

All these in Christ, my Lord, I find,
On him I rest with quiet mind.

—Bishop J. H. Darlington.

"Christianity is not a treasure to be cherished, but a trust to be discharged."

For in an entire obedience to, and in an enthusiastic love for God, the Father of all mankind, is the only hope for the brotherhood of humanity, and for the future reconciliation of the nations and races of earth.—John S. Hoyland.

For its complete fulfillment in human life, Christianity must have world room. It cannot be confined to a class or clique. It is smothered in hearts that do not have windows for world outlooks. It brings its richest spiritual culture to persons who are so ruled by the mind of Jesus that they have a passion to share his religion with all mankind.—Richard L. Owenby.

SCARRITT COLLEGE ASSOCIATE MEMBERS

Mrs. A. L. Thompson, our conference representative for Scarritt College for Christian Workers, reminds us that our conference quota for 500 Scarritt associate members has not yet been reached and that she is most anxious that this number be secured by the close of the year. We feel that the following from Mrs. Thompson's annual report for 1935 will be helpful in making clear to us the call for the Scarritt associate members, and also to make "Scarritt-minded," as Dr. J. L. Cuninggim, president of Scarritt, states it.

Mrs. Thompson says: "The purpose of Scarritt College is to prepare Christian workers for service in the home, the church and other agencies. It offers to our young people unique opportunities to secure professional training, through its offers of special courses which are designed to give basic training for various types of Christain service. Operating as a senior college and graduate school, Scarritt now offers four general types of work:

1. Those primarily interested in Christian home-making and in non-professional community service.

2. Christian social workers in both urban and rural situations.

3. Those who wish to prepare for some phase of religious education or teaching.

4. Missionary workers for foreign service.

Scarritt College has acute financial needs, the most urgent being for scholarship funds to help worthy students, and for an adequate endowment for additional buildings and for expansion of its library facilities.

How can we help Scarritt? By becoming Scarritt associates in prayer, by bringing the institution to others, especially our church people, by leading young people to see the need for this special training and by encouraging those who are in a financial position to make a contribution to this worthy cause. Become a Scarritt associate and be one to help in giving our young people an opportunity for training for a life of greater service. Fifty invitations have been placed in the hands of the district secretaries, so if you have not received one write your secretary and she will be glad to furnish you and explain how you may become a Scarritt associate.

Mrs. Thompson is also anxious that we reach (and more than reach) our quota of 2761 subscriptions to the World Outlook during the next few months. With more than 15,000 members in our conference this quota is far too small—what a small percentage! Let us rally to this call from Mrs. Thompson and may our local superintendents "put their shoulders to the wheel" and help to move us on to victory.

50TH ANNIVERSARY CELEBRATION 1886—1936

We are in receipt of the following interesting invitation from Japan:

"Hiroshima Jogakuin requests the honor of your presence at its fiftieth anniversary celebration from the first to the fourth of October, nineteen hundred and thirty-six, Hiroshima, Japan."

This anniversary will mark the celebration of half a century of service for the Hiroshima Girls' School of Hiroshima, Japan, and we are sure that it will be an occasion of great interest and rejoicing, not only on the part of the Japanese students of these years but also on the part of the missionary women of Southern Methodism who have been vitally interested in the school for many years. The programs for the three days' celebration will include the first day an anniversary ceremony, with acknowledgement of former teachers, awarding of honors and unveiling of the bust of Miss Gaines; the second day there will be the memorial service, students' celebration and special lectures, while the third day will be filled with field day exercises and the presentation of Shakespeare's "As You Like It." The closing service will be held on Sunday, October 4, with a service of thanksgiving.

MEDICINE—A DOOR FOR THE GOSPEL

There were no doctors among the pioneers of the China Inland Mission which Hudson Taylor founded in 1865. It was not until 1880 with the arrival of Dr. Harold Schofield that medical work was attempted. The attitude of Hudson Taylor toward medical, and all auxiliary work was, in his own words "that everything that is human, everything outside the sufficiency of Christ, is only helpful in the measure in which it enables us to bring the soul to him. . . . If our medical missions draw people to us, and we can present to them the Christ of God, medical missions are a blessing; but to substitute medicine for the preaching of the gospel would be a profound mistake."

Rev. F. Houghton, editorial secretary of the C. I. M., spent most of 1935 traveling in 12 Chinese provinces, and reports instance after instance of prejudices removed and new doors opened through medical work, of men and women whose physical healing has prepared them for the salvation of their souls, and of Chinese doctors occupying positions of leadership in the churches. One doctor, whose hospital was closed through the approach of Communist armies, refused to allow his activities to be curbed, and in country itinerations among people who would have feared to visit the hospital he treated over four thousand patients. Another, on the Tibetan border, is constantly discovering that his medical skill is a passport to regions which otherwise he dare not visit.—E. M. M. S. Quarterly.

HEALING ON WHEELS

Rev. George W. Shepherd and Dr. Clara Sargent Shepherd of Lichwan, Kiangsi, China, have received the gift of an up-to-date motor ambulance from Edsel Ford for country work in China. Five minutes after its arrival it was on the road to Kiangsi. It had to "ford" rivers, wait for broken bridges to be repaired, and narrowly escaped capture by bandit troops said to be communistic. The Shanghai Municipality gave the Shepherds license plates and drivers' licenses free of charge. Up to January 1 this health car had traveled over 1200 miles on errands of mercy.—Missionary Herald.

He that hath truth on his side is a fool as well as a coward if he is afraid to own it because of other men's opinions.—Daniel Defoe.

Sunday School Lesson

By Prof. Rollin H. Walker

Turning to the Gentiles

(Acts 13:13-14:28; Romans 10:8-15)

It is a curious fact that the great forward movements in the Christian church have often resulted from its apparent failures. The missionaries, thwarted in one line of work, have turned to another, and thus suddenly a prosperous new beginning is made.

So it was at Antioch. When the Jews turned fiercely against Paul and Barnabas, those apostles deliberately went to the Gentiles. Their work among the mass of the pagans was to be no longer something incidental, but their main task, and the immediate and large response of these Gentiles showed the wisdom of that decision.

Expelled from Antioch, the apostles pushed eastward into Asia Minor. We are told that they entered together into the synagogue of the Jews at Iconium, and so taught that a great multitude both of the Jews and of the Greeks believed. Practice had enabled them to do really effective team work. They played into one another's hands like men at football.

When the slanders of Jews from Antioch drove them out of Isconium, they went to Lystra.

What a beautiful symbol of the work of Christ in the world is the story of the lame man at Lystra! Jesus came into the world to cure all crippled in mind and soul. All the biblical miracles are parables of what Jesus will do for men, if they only believe.

The Eager Faith of Young Converts

There is something pathetic in the eager faith of the pagans of Lystra. They believed that men who could heal a cripple, lame from birth, must be gods come down to them in the likeness of men. The yearning for an incarnation seems to be a universal and God-implanted hope!

But within a short time these same people had stoned Paul and dragged him out to the dump-heap as dead. While they were willing in their excitement to sacrifice and bring flowers to a wonder-worker, their mood changed when they found that Paul and Barnabas preached a radical abandonment of their pagan vices.

Let us look for a moment at that group of scared and tearful young converts, as they stand about what seems to be the lifeless body of the apostle. They lift their hearts in prayer, and suddenly the wonderful thing happens. Paul opens eyes and, taking the outstretched hand of one of the brethren, he rises up before them. Just as Paul has power to heal cripples, so the currents of divine life within him give power to survive and surmount a death-dealing shower of stones.

The next day, instead of going to a sanitarium for the healing of his shocked nerves, he goes forth with Barnabas to evangelize another city. He was anything but a beauty, with his black eye and bruised face, as he started on his journey, but how his courage must have strengthened the faith of the disciples who were left behind!

The chief evidence of Christianity is its power to survive stonings, and this power comes from a consciousness of the presence of Christ. When Jesus said, "Go ye into all the world and preach the gospel to every creature," and "Lo, I am with you always," he meant that, whenever a man, with burning zeal, bears witness to Christ against odds and persecution, he will constantly have religious experiences, and these experiences will make it manifest that there is with him a Presence supplying a vitality and courage that the world knows not of.

Witnessing Brings Re-enforcement

Like natural law, this promise is unvarying and universal in its operation. Always a humble, courageous witnessing for Christ brings a sense of mysterious re-enforcement. Men do not need to ascend into heaven to bring Christ down, nor do they need to go down into some ocult mystery. "The Word is nigh thee," says Paul, "in thy mouth and in thy heart"—that is, the word of faith we preach.

An ancient papyrus, dug up from the sands of Egypt, reads: "Jesus said, 'Cleave the wood and thou shalt find me ;lift the stone and I am there.'" This may well be a genuine saying of our Lord, for it is certainly true that if we assume his presence by attempting his tasks, whether they be drudging or daring, he manifests himself to us. His power impinges on us like gravitation.

The way into mystic experience is much simpler than men suppose. All we need to do is to go his way, and he is there. How your heart burned within you that day when, as a young Christian, you first sought out the dwellings of the poor (Luke 24:32) on some errand of mercy! That glow in your heart was an evidence of the presence of Christ.

The saying of Paul, "If thou wilt confess with thy mouth Jesus as Lord, and wilt believe in thy heart that God hath raised him from the dead, thou shalt be saved," is far more verifiable in human experience than is at first evident. He meant that whenever a man has nerve enough to confess Christ before leering eyes, whenever his thinking begins to be organized around the belief that Christ is a living and reigning reality, he will find that everything dead within his own soul is waking up—dead hopes, dead loves, dead enthusiasm, dead purposes, dead everything—all are becoming alive.—Central Christian Advocate.

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Children's Storyland



THE RUNAWAY CALF

By Juliet Koontz

All day the gray clouds had shut out the sunshine like a velvet curtain, and the damp, chilly March wind grew stronger and colder as the day closed and evening was approaching. Out on the Dakota prairie, unprotected from wind and weather, stood a little white school house. Suddenly the door opened, as the smiling teacher stepped aside to let her pupils pass out, calling to them a cheery "Good-night, children!" as they took their various ways toward home across the grassy hills.

"Good-night!" shouted Philip and Robert, as they waved their lunch pails to the teacher and to the other children, and creeping under the wire fence hurried across the pasture toward their own home half a mile away.

That morning, very early, their father had started to town 17 miles away with a wagon-load of wheat, and it would be dark long before he could get home. So he had left word with their mother to tell the boys to do their chores early so they would be able to find every little young calf in the pasture and drive them all home with the cows.

As the boys came over the hill in sight of home, they could see smoke rising from the chimney, and they thought of mother and little sister waiting for them. "Let's run," said Robert, as he took his little brother by the hand, and soon, puffing and panting against the wind, they reached their own door as mother opened it wide to welcome them in.

"While you are changing your clothes," she said, "you will be getting warm to eat. Then Robert can feed the chickens and fill the mangers with hay while Philip takes the old pony and drives in the cattle from the pasture. It will be dark early tonight. Then Robert and I will milk the cows and feed the calves and all our chores will be done when your father gets home, and how glad he will be!"

Soon in work clothes the boys were gone, and mother, with little sister's help, was busy in the kitchen. Suddenly Philip came into the door with tears on his cheeks.

"What can be the matter?" asked his mother.

"Robert has gone to hunt for the littlest calf. I let it get away and I couldn't get it," said Philip. "I found all the cows and all but one calf. Then I saw it alone, and if I had driven its mother over to where it was she would have brought it home, but I stirred it out of its warm little bed to drive it to her and it jumped up and started to run the wrong way. I followed it as fast as the old pony could go, but it ran under the fences across the lane into Mr. Edwards' pasture, and I couldn't follow it. Now Robert is gone after it, but it is getting so dark I'm afraid he will never find it and it will be lost in the dark! What will daddy say when he comes home? And I'm so afraid the coyotes will get it in the dark night!" Then he started to sob and cry, for he was only seven years old.

"Philip, do you think God can see in the dark?" asked mother. "And don't you remember how we have read in our Sabbath school lessons how he cares for even the little sparrows, and talks about the Good Shepherd and his little lambs? Let us ask God to take care of the little calf, and if Robert can't find it, God will not let the coyotes get it and in the morning your father can find it and bring it home." So mother and Philip and little sister kneeled by a chair and told God about the poor little calf out in the dark, cold night and asked him to take care of it safely until morning.

When Robert came back he said it had gone so far he could not see it any more. So they finished the chores. While mother was setting the table for supper, Philip sat on a chair with his hands clasped in his lap. Suddenly tears crept down his cheeks once more, and he said, "Poor little caff! I am so afraid the coyotes will eat him before morning!"

"But, Philip dear, we asked God to keep him safe, and we know he promises to answer our prayers if we trust him. Try to trust him, and don't cry any more. There, I hear daddy's wagon coming!" said mother.

When father came in to have supper he soon heard the sad story. "Well, I should think you would have known that you can't make a little calf get up out of its hiding place without its mother there without making trouble. They will always run away. Sometimes they run three or four miles before they stop."

Philip looked across at mother, and she gave him a reassurring smile and no one said any more that night about the calf.

While they were eating breakfast early next morning and the bright sun was shining in at the east window, a car drove into the yard. Father opened the door and said, "Why, good morning, Maurice. What brings you over so early? Come in and have breakfast with us." So in came Mr. Johnson.

"Did you lose a little calf last night?" he asked. "I've got one out here in the car. Mr. Coulter was walking from his pasture, home across Charlie Edwards' pasture just about dusk last night, and he saw a young mule colt pawing some little live creature around. He hurried over and found this little calf. He loaded him up on his shoulders and carried him over to my place, thinking it must be mine; but I don't have a calf as young as this one. So I was sure it must be yours."

"Yes," said father, "I think it must be ours." Then he told how the calf happend to run away.

"Well," said Mr. Johnson, "it was in a nice warm stall in the barn on a good bed of clean straw all night, and when it gets a good warm breakfast it will be as fine as ever." Then the men went out to put the calf with its mother.

Philip and Robert looked at mother with radiant faces, and Philip gave a big sigh of relief. "See, Philip, God did hear and answer, didn't he? We didn't know how he could make the little calf safe, but he could find a way because you trusted him."

Philip and Robert are grown men now, but they have never forgotten how God answered their prayers and how they learned that God "is able to do exceeding abundantly above all that we ask or think."—Sunday School Times.

TWO WAYS

By Alice Thorn Frost

The wide road, the white road, runs swiftly to the town;
Along its twists and turnings, the cars go up and down;
It finds the busy cities, the lights and shops so fine,
And houses tall and splendid, all standing in line.

But, oh, the little brown path across the meadows goes,
Between the lovely blossoms, and grass in nodding rows,
And by the brook that's singing o'er sand and pebbles gay,
Till safely home it takes us, a happy summer day.

—Zion's Herald.

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SLATE OF JOHN R. CHURCH, GENERAL EVANGELIST
636 S. Green Street, Winston-Salem, N. C.

August 28-September 6—Salem, Va.
Full slate until January 1.

Presiding Elders Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

North Gates, Savages, 11 and 1 5
Murfreesboro, 11 6
North Gates, Savages, 3 6
South Camden, Sign Pine, 7:30 6
South Mills, Trinity, 11 and 1 12
Gates, Zion, 11 13
South Mills, Trinity, 7:30 13
Perquimans, Oak Grove, 11 and 1 19
Dare, East Lake, 11 20
Manteo, 7:30 20
Pasquotank, Union, 11 and 1 25
Kennekeet, Avon, 11 27
Hatteras, 3:30 and 7:30 27
Wanchese, 7:30 30

October

Windsor, White Oak, 11 and 1 3
Windsor, White Oak, 11 4
Aulander, Ebeneza, 3 4
Williamston, 7:30 4
Hertford, 7:30 7
Ahoskie, Powelsville, 11 and 1 9

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

September

Piedmont, Pee Dee, 11 6
St. John-Gibson, St. Johns, 3 6
Roberdel, Steel's Mills, 8 6
Biscoe, 8 9
Stedman, Bethabara, 3 13

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

September

Dunn, 11 6
Jenkins' Memorial, night 9
Clayton, 11 13
Henderson, White Memorial, night 13
Middleburg, Shocco, 11 20
Tar River, Plank Chapel, 3 20
Selma, 11 27
Smithfield, nght 27

October

Millbrook, Rolesville, 11 4
Raleigh, Epworth, night 4
Erwin, night 5
Newton Grove, Hopewell, 11 10
Raleigh, Edenton Street, night 12
Louisburg, night 14
Garner, Holland's, 11 18
Franklinton, night 18
Henderson, First Church, night 21
Creedmoor, 11 24
Oxford Ct., 11 25
Bailey, Q. C. Bailey 3:30 p. m. Sims, night 25
Carey, night 26
Raleigh, Central, night 28
Fuquay, Holly Springs, 11 31

Note—The pastors of the Raleigh district are requested to meet at Epworth church, Raleigh, Monday morning, September 14, at ten o'clock. Adjournment at one o'clock.

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FOURTH ROUND

September

Ayden, 11 20
Hookerton, Hookerton, 11 27
Snow Hill, Mt. Herman, 3 27

October

Dover, Dover, 11 4
Grifton, Grifton, 3 4
Pink Hill, Pink Hill, 11 11
Pamlico, Bayboro, 7:30 11
Ocracoke-Portsmouth, Ocracoke, 7 14
Grimesland, Salem, 11 16
Seven Springs, Piney Grove, 11 18
La Grange, La Grange, 3 18
Kinston, Queen Street, 7:30 18
Aurora, Warrens, 11 23
Goldsboro Ct., Pine Forest, 11 25
Goldsboro, St. Paul, 7:30 25
Beaufort, 7:30 28
Mt. Olive-Calypso, Mt. Olive, 7:30 30
Mt. Olive Ct., Smith's, 11 31

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

September

Wilson, 8 1
Bethel, 11 6
Robersonville, 3 or 8 6
Elm City, 11 13
Kenly, 8 13
Nashville, 11 20
Stanhope, 8 20
Rocky Mount, First, 11 27
Weldon, 8 27

October

Norlina, 11 4
Rosemary, 3 or 8 4
Roanoke Rapids, 8 ..... 4 or 5
Warrenton, Warren Plains, 11 10
Littleton, 11 11
Warren, Sarepta, 3 11
Conway, 11 18
Northampton, 3 18
Garysburg, Shiloh, 8 18
Scotland Neck, 11 25
Rich Square, Woodland, 8 25
Seaboard, 8 26

Note—The preachers, lay leaders and district secretaries of the Rocky Mount district are called to meet in two sections as follows: Section 1 at Wilson, Sept. 14, 10 a. m.; Section 11 at Weldon, Sept. 15, 10 a. m.

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

September

Epworth-Wesley, Wesley Memorial, 10 6
Wilmington, Fifth Avenue, night 6
Jacksonville-Richlands, Jacksonville, 11 13
Swansboro, 3 13
Maysville, Pollocksville, night 13
Lumberton, Chestnut Street, 11 20
Whiteville, night 20
Hallsboro, 11 27
Chadbourn, Cerro Gordo, night 27

October

Town Creek, Zion, 11 4
Scott's Hill, Hampstead, 3 4
Roseboro, Bethel, 11 11
Clinton, night 11
Elizabeth, Wesley, 11 13
Bladen, Bethlehem, night 13
Garland, Ingold, 11 14
Faison, Goshen, 11 15
Warsaw-Magnolia, Trinity, 11 16

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

September

Candler, Snow Hill, 11 5
Swannanoa, Azalea, 11 6
Hendersonville, 8 6
Saluda-Tryon, Saluda, 11 13
Flat Rock, Edneyville, 8 13
Acton, Oak Hill, 11 20
Fletcher-Mills River, Mills River, 2 20
Hot Springs, Hot Springs, 11 27
Marshall, 8 27

October

Leicester, Grace, 11 4
Laurel, Bright Hope, 3 4
Sandy, Wesley Chapel, 11 11
Fairview, Fairview, 7:30 11
Central, 11 18
Asheville Ct., Riverview, 3 18

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

September

Marshville, Marshville, 11 6
Homestead, Homestead, night 6
Chadwick, night 7
Duncan Memorial, night 9
Waxhaw, Heath Memorial, 2:30 p. m. 13
Trinity-Derita, Trinity, night 13
Spencer Memorial, night 14
Bethel-Bogers, Bethel, 3 p. m. 19
Lilesville, Lilesville, 11 and 1 20
Bethel, New Hope, Bethel, 11 and 1 20
Morven, Shiloh, 3 20
Brevard St., night 21
Hickory Grove, night 22
Big Springs, night 23
Matthews, Matthews, 11 27
Prospect, Midway, 3 27
Wesley Heights, night 27
Wadesboro, Central, night 28
Monroe, Central, night 29
Calvary, night 30

October

Monroe Circuit, North Monroe, night 2
Weddington, Weddington, 3 p. m. 3
Ansonville, Hopewell, 11 and 2 4
Peachland, Hopewell, 11 and 2 4
Polkton, Hopewell, 11 and 2 4
Belmont Park, night 4
Charlotte, First Church, night 5
Myers Park, night 6
Hawthorne Lane, night 7
Pineville, Harrison, 2 11
Thrift Moores, Thrift, night 11
Dilworth, night 12

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September

Gastonia, Smyre, 11 6
Cherryville Ct., Bethlehem, 2:30 6
Cherryville, First Church, night 6
Lowell, 11 13
Mayio, night 13
Lowesville Ct., Salem, 11 19
Stanley, Iron Station, 11 20
Rock Springs Ct., Rehobeth, 3 20
Gastonia, East End, night 20
Bessemer City, Concord, 11 27
King's Mountain, night 27

October

Polkville, Rehobeth, 11 3
Dallas, Dallas, 11 4
Crouse Ct., Crouse, 3 4
Cramerton, night 4
South Fork Ct., 11 11
Lincoln Ct., Ivey, 3 11
Gastonia, Bradley Memorial, night 11
Belwood, Fallston, 11 18
Gastonia, Trinity, night 18

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

September

West Market, 11 6
Jamestown, 3 6
Centenary, 7:30 6
Randleman, 11 13
New Hope, 3 13
Asheboro, First Church, 7:30 13
Ward Street, Archdale, 11 20
Mount Pleasant, 3 20
College Place, 7:30 20
Gibsonville, 11 27
Guilford, Lee's, 3:30 27
Bessemer, 7:30 27

October

Randolph, 11 4
Farmer, Union, 3 4
Ramseur-Franklinville, 7:30 4
West Market, 8 5
Proximity, 7:30 6
Reidsville, Main Street, 11 11
Liberty, 3 11
Highlands, 7:30 11
Main Street, 11 18

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
FOURTH ROUND

September

Broad River, Harris, 11 6
Henrietta-Carolene, Henrietta, night 6
Burnsville, 11 13
Bald Creek, Deyton's Bend, 3 13
Micaville, Martin's Chapel, night 13
Old Fort, 11 20
Old Fort Ct., Bethel, 3 20
Avery Ct., Pisgah, 11 27
Elk Park, Minneapolis, 3 27
Spruce Pine, night 27
Marion Ct., Pleasant Grove, 3 27

October

Rutherfordton, 11 4
Pleasant Grove, night 4

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
FOURTH ROUND

September

Mt. Airy Ct., Beulah, 11 6
Ararat, Mt. Herman, 3 6
Rockford Street, night 6
Walnut Cove, St. Marks, 11 13
Danbury, Bethesda, 3 13
Sandy Ridge, Mt. Herman, night 13
Leaksville, 11 20
Stoneville-Mayodan, Price, 3 20
Spray, night 20
Jonesville, Jonesville, 11 27
Ronda, Ebenezer, 3 27
Elkin, night 27

October

Yadkinville, Boonville, 11 4
Dobson, Stony Knoll, 3 4
North Wilkesboro, night 4
Mt. Airy, Central, 11 11
Moravian Falls, Beulah, 3 11
Pilot Mountain, Pilot Mountain, night 11
Mt. Airy, Central, 11 18
Madison, night 18

SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., Salisbury, N. C.
FOURTH ROUND

September

Norwood, Ct., Zion, 3 5-6
Mt. Pleasant, Cold Springs, 10 6
Albemarle Ct., Union Church, 3 6
Salem, Salem, night 6
Kannapolis, night 8
Granite Quarry, Bethel, 11 13
East Spencer, night 13
Kerr Street, 11 20
Concord Ct., Olivet, 3 20
Westford, night 20
Spencer, 11 27

New London, Bethel, 3 27
Yadkin, night 27

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

September

Olin, Olin, 11 6
Cool Springs, Rose Chapel, 3 6
Taylorsville, night 6
Lenoir, First, 11 13
Whitnel, night 13
Catawba, Concord, 11 20
Statesville Ct., Bethel, 5 20
Newton, night 20
Granite Falls, 11 27
Hickory, First, night 27

October

Troutman, 11 4
Davidson, Huntersville, night 4
Statesville, Broad Street, night 5

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

September

Fines Creek, Fines Creek, 11 6
Delwood, Balsom, 3 6
Murphy, night 6
Crabtree, Mt. Zion, 11 and 11 12-13
Clyde, Liberty, 3 13
Franklin, night 13
Andrews, 11 20
Murphy Ct., 3 20
Glenville, Glenville, 11 27
Highlands, Clear Creek, 3 27
Sylva, night 27

October

Franklin Ct., 11 3
Hayesville, Hayesville, 11 4
Robbinsville, Robinsville, night 4
Cullowhee, Cullowhee, 11 11
Webster, John's Creek, 3 11
Bryson City, night 11

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

September

Welcome, Midway, 11 6
Reeds, 3 6
Kernersville, night 6
Hiatt-Sedge Garden, Sedge Garden, 11 13
Oak Ridge, Community, 3 13
Green Street, night 13
Grace, 11 20
Bunker Hill, 3 20
Hanes-Clemmons, Hanes, night 20
Mocksville, 11 27
Davidson, Good Hope, 3 27
Walkertown, night 27

October

Ogburn Memorial, Ogburn, 11 4



Great News

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TEACHERS
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● This wholesome, pleasure reading magazine is brimming with *stories* of sportsmanship; fair play; constructive school and camp life; personal purity; high resolves; determined effort; noble friendship; good will; home and family ideals—*stories* characterized by reality, action, vigor, literary value—by the best writers of stories for youth.

There are *articles* which introduce and foster hobbies; give useful information; interpret religious living; describe the world; encourage wholesome interests; stimulate and guide the desire for creative activity.

● Your teen-age boys and girls want excitement, companionship, deeper experiences, wider horizons, ideals—they are going to get them through reading this new magazine for youth—CARGO.

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IN MEMORIAM

SMATHERS—Mrs. Mamye Louisa Hall Smathers was born August 27, 1898, and died April 25, 1936, at her home near Asheville. Funeral services were conducted on Monday, April 27, at Grace church, where she had been a faithful member for 25 years. Mrs. Smathers is survived by her husband, A. R. Smathers; her father, J. M. Hall, and four sisters and three brothers. One brother, Rev. C. V. Hall, is a local preacher in our church.

Mrs. Smathers lived a noble life among many friends and admirers. For several years she was afflicted, but always found joy in serving others and contributing in every way possible to the life of her church and community. She was the social service superintendent of her missionary group at the time of her passing. Her husband is a steward in our church and is carrying out in an inspiring way the ideals of his beloved companion. Heaven seems nearer and dearer to all her Christian friends since she has entered that happy place.

Her pastor, Rev. M. A. Lewis, was assisted in the funeral service by Rev. T. A. Groce and Rev. Otto Parham.

RESOLUTIONS OF RESPECT

It is with deep sorrow that we, the members of the missionary society of Plateau Methodist church record the passing of our much loved friend and sister, Mrs. Willie Shuford.

She was a member of the Lutheran church but attended our church regularly, was a member of our Sunday school and missionary society, and was always ready to assist with everything pertaining to the church.

Therefore be it resolved that we, members of the missionary society, extend to her family our deepest sympathy and pray God's blessing on each of them.

Be it further resolved, that a copy of these resolutions be sent to the family and a copy be sent to the North Carolina Christian Advocate.

Mrs. Lilly Reinhardt, Pres.
Mrs. G. H. Wilkinson,
Mrs. E. G. Scronce.

ROBINSON—On Sunday evening, June 21, 1936, the home and community were saddened by the sudden death of Mrs. Margaret Norwood Robinson. She was born May 5, 1855, and married George Franklin Robinson on January 21, 1875. Eleven children were born to this union, of which nine survive, with 14 grandchildren and 11 great-grandchildren. Also one brother survives.

Very early in life she accepted Christ as her Saviour and united with Oak Grove M. E. Church, South, which is a part of the Garysburg charge, to which she was a faithful member until death. Serving her home and church with a meekness and humility that were beautiful to see, her life was indeed a benediction and an inspiration to all who came in contact with her; ever ready to help and give an encouraging word to those less fortunate than she.

The passing of this good woman has left a vacancy in her home, community, church and hearts of those who loved her that never can be filled. Yet we know she isn't dead, she is just away; another angel in heaven.

Funeral services were held in the home on Tuesday afternoon following, and she was laid to rest in Spring church cemetery by the side of her husband, who passed on to his reward 14 years ago. The many people who attended her funeral amid a downpour of rain and the beautiful floral offerings attested the love and respect held for her. One who loved her.

HERMAN GARDNER SELBY, JR.

He's served his time, and served it well;
We loved him much and always will.
He wore a smile for everyone,
But now he's smiling for some other One.

He took a part in everything—
Church work, school work—all the time.
We hate, with him to part
But God said we must.
He needed him worse than we did;
So he took him—it was just.

And now that he has left us,
We know he's safe at rest
And is sleeping soundly
In the mansions of the blest.

Let's not mourn of his departure,
For he's better off—we know
He has taken the path
Down which we all must go.

We loved him well—at play, at work, at rest;
But God has shown us he loved him best.

(The above poem was written by school friends of the deceased. They have asked that you have this printed in the Advocate.—An Advocate Reader.)

RESOLUTIONS OF RESPECT

One of the events lying across the pathway of every human being, but which always challenges the attention and serious thought of every sober-minded person, is death. We ask why? We are not perplexed by this question if and when we can contemplate that the rays of the setting sun cast a long shadow backward over an active and well-spent right life, sweetened by oft communication with his Lord and his fellowmen. Such was the death of Mr. C. L. Sockwell. We are consoled by the thought that he has entered into a well deserved rest. We hesitate to put into mere words a tribute to one so worthy of the best and the deepest eulogy the heart could offer.

Mr. Sockwell was recognized by all his acquaintances as a kind-hearted Christian gentleman, whose influence will far outlive his span of years. As a husband and father he was devoted and true. In the home he was a bright shining light, and his children looked up to him, loved him, and cherished his advice. He will ever be a guiding star leading onward and upward.

Therefore be it resolved by the members of the men's Bible class of the Methodist church of North Wilkesboro, N. C.:

First, That this class and this church has lost one of its most faithful, loyal and devoted members, one who has gladly rendered active and devoted service through a great number of years. Not only the church will feel his loss, but the town and community as well.

Second, That we wish to extend our heartfelt sympathy to his loved ones, and pray that they may be comforted by the Christ who never fails us.

Third, That a copy of these resolutions be sent to his family and a copy to the North Carolina Christian Advocate for publication.

J. D. Moore,
J. R. Hix,
T. G. Perry.



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NORTH CAROLINA CHRISTIAN ADVOCATE, Greensboro, N. C.

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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, SEPTEMBER 10, 1936 Number 37

Library

What Is Thy Name?

THE strangest and the deepest experience in Jacob's life was at the brook Jabbok. It was in the night. There God met with him. Jacob contended with God and God contended with Jacob. In the darkness of the night the angel of the Lord asked Jacob the strange question, "What is thy name?"

The word "name" in the Bible and among the Hebrews does not mean, as with us, the mere title by which one is called, but it means the character, the nature of a man. In this sense the question becomes searching. What is thy name? What is thy character, thy life, thy nature? Jacob was honest enough to say that night when he stood before God, face to face, "My name is Jacob. I am a supplanter. I am a crafty person, a deceiver; one that takes advantage of his fellows."

What is your name, your dominant character, your life? If men and women were to be as honest as Jacob, various answers would be given.

One would say, "My name is Mammon. I care only for money. I put it first and worship it. The dollar is my Messiah."

Another would say, "My name is Calamity. I live for the flesh and its desires. My first and prevailing purpose in life is to satisfy its impulses. I never permit the claims of God in my soul to come before the desires of my body."

Still another would say, "My name is Ill Will. I hate everybody. I am against every man. I care for no man's friendship. I trust no man's motive."

Again, others would say, "My name is Pride and Vain Glory," or "My name is Selfishness," or "My name is Rebellion against God. I will not walk his ways."

God gave Jacob a new name that night. "Thou shalt no more be called Jacob but Israel." It is the glory that he gives sinners a new name, a new life. "To him that overcometh I will give a new name." This is the crowning glory of the Gospel of the Grace of God. Conversion is a fact. The New Birth is a reality. Some day psychology will discover it, but whether known to "the rulers of the world" or not, the new birth, the new heart, the new life is a reality in the kingdom of God. A new nature is the gift and the creative work of God in every one who believes.

—The United Presbyterian.

Sunday is "Advocate Day"

The work of the Autumn is to open with a united effort for the church paper. If the Sunday following is more favorable make it "Advocate Day." One good solid day's work for our one and only organ of publicity will work wonders. Let no one be left out of this campaign.

GIVE THE PAPER A SHOW

The North Carolina Christian Advocate craves a place in the home of every Methodist. A weekly visit of the church paper into the home is sorely needed. Back of the school, of the state and of the church stands the home. Destiny rests with the family. Why not see to it that the Bible and the church paper is in every home?

A few cents a week invested thus will bring in big dividends. Should one hard day's work be given it would count for much in the way of rich returns? Make a test case of it.

TWO ENDS SOUGHT

1. At least one new subscriber secured in each church. Is your name on this present list? (See page 21).

2. Double the number of boards of stewards formerly reported. This is the big objective of the year:

RESULTS TO FOLLOW

1. A better Advocate. This is one of our church institutions of value to every undertaking. Why not put it to the forefront—put it above all others? A paper must be well to the front in all its departments to command respect. This calls for many loyal and effective workers week after week. These next twenty years should be given to this end so that the Centennial Celebration can be worthy of the more than 400,000 Methodists in North Carolina.

2. Effective aid must be rendered for all undertakings in every church. Beginning with the stewards of the church we must build up a better informed people by seeing that the church paper goes into the homes of our people. Then they will be in sympathy with the undertakings of the church.

LET NO ONE BEFOOL YOU

Brother, see that an earnest and insistant plea be made for the Advocate in every church and then proceed to get results. You will doubtless hear at once, "We have got to pay your salary and get money for the collections —no use to talk church paper." Good! Nothing could be finer! Collections must come. But don't let the four cents each week for a copy of the Advocate mislead you. There is nothing to that. Every Methodist worth his salt —and some not so valuable—fools away more than four cents a week. Get this cautious brother to invest that much in his church paper and then he will be better able to do something on the preacher's salary.

Most of our preachers need to learn that the average Methodist does not need a guardian when a collection is being taken—a few do, but very few. Hit the line hard and find a way to get into the homes with a visit of the church paper each week. In the long run it will pay. For only intelligent leaders can win in the future years.

TIME FOR ACTION HAS COME

Of the 516 charges in the two conferences 228 report one or more new subscriber. This is less than one-half. Of the 220 charges of the North Carolina conference, 107 have reported new subscribers. Of the 296 of the Western North Carolina, 121 charges have reported one or more new subscribers. These facts should certainly arouse us to action.

If more than one-half of the charges in either of these two conferences had not made a report for any one of the important interests of the church great apprehension would be felt. This report for our church paper calls for something unusual to be done? This special "Advocate Day" is an effort to get a report of new subscribers from every charge in the two conferences. A united effort on the part of all our friends would result in a good showing by every church—by the 874 churches in the state. What a wonderful record that would be! Make "Advocate Day" a start to remove this present stigma in regard to the interest shown in circulating our one and only medium for keeping every cause before our people.

IN CONFIDENCE TO PASTORS

Each one of you is an agent for the Advocate and all of you are interested in the paper, so it becomes our duty to tell you that the Advocate is behind financially and in new subscribers secured compared with last year at this time. Our fiscal year closes with September 30. All of us must do our best in securing renewals and new subscribers this month.

Study page 21 and see how urgent is this present situation. We are being very frank with our friends.

Make Next Sunday "Advocate Day" in Every Church!

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, SEPTEMBER 10, 1936 Number 37

An Earnest Plea to the Laymen

The preachers will be expected to lead in the work "Advocate Day." But they cannot do all the work alone. The laymen must help. Every lay leader, woman worker, and all engaged in the Sunday schools have a common interest in putting the church paper in the homes of the people. What a help it is to the orphanage work and every other good cause!

All who are interested in peace and temperance should distribute the Advocate. Week after week, the hurt of liquor and the horrors of war are kept before the people. Do we want a better world and more desirable social conditions favorable to the making of men and women? Be sure then to stand by the church paper.

The chairman of every board, since he is a church leader, should stand by his pastor in every good cause. In no way can we render a finer service than in distributing good literature. The pastor and the chairman of the board would do well to have a conference and lay plans to see that the stewards are 100 per cent. Then it would be easier to work with success among other members of the church. Nothing worth while is done without thought and then persistent effort to carry out the plans laid.

Let pastors and leaders in the churches all over the state join in this campaign which starts "Advocate Day."

"Today Is the Day of Salvation"

Did you ever hear a sermon on the above text? Now is a good time to put this into practice. Scores of men have said in all earnestness and the sincerest intentions, "We are going to do something for the Advocate before long." Put that plea aside, brother.

The day for action has come. Some have not got desperately in earnest to do what we all resolved to do last conference. The summer is past. The time for the harvest is at the doors.

A Personal Word

The editors of this Advocate receive their appointments the same as the pastors do and they are expected to do their job faithfully and interestingly so as to get the best results. This we try to do by meeting the needs and ministering to the welfare of our constituency. Certainly, we owe an obligation to every interest of the church and to the welfare of society at large. The many departments of the paper indicate the varied and vital way the church is related, and themes presented from week to week are messages for the welfare of men and the uplift of society.

The big problems for us are to make a paper both interesting and helpful and then to reach the people. At this many sided job we must all work together. Just as year by year we collect missionary money and strive to continue the educational process, so must we continue to circulate the Advocate. Discontinuances on account of death and other causes are a coninuous process.

Too often we forget the place of the printing press in the coming of the kingdom and we fail to note how many are needed to carry on in the work of producing a literature. More than this. We are unmindful of the men and women who strive to carry on.

BISHOP KERN COMMENDS ADVOCATE

"As we near the end of the campaign to 'Save Junaluska' I want to thank you for the invaluable aid that the North Carolina Christian Advocate has been to the cause. Without the help of its pages we should have failed."

Paul B. Kern.

A FINE SUGGESTION

Rev. B. F. Houston, pastor at Morehead City, in forwarding $28 for renewals and new subscribers, makes this valuable suggestion:

There are a few subscribers who will pay just a little bit later; I wish you would keep on sending their paper. I think that it would be a good policy not to drop a subscriber who is in arrears without sending me a notice and let me see what I can do. I think all ours now on the list are good risks and I will look after it if you send me list. I believe the plan of sending a list to the pastor twice a year, as you have done this year, will be the best way to keep subscribers paid up.

I am enclosing check for twenty-eight dollars ($28), which brings the list almost up to date.

WHAT A WEALTH OF INFORMATION

The many facts and figures in this issue of the Advocate tell of the work of our Zion. Without the Advocate no such exhibit could be made. The pathos of it all is the many who will not know about these facts or be acquainted with the valuable departments of the paper.

The one pressing demand is to put the paper in more homes so that this work and valuable information may reach them. All together for a better informed people—for lay leaders who know what their pastors are set to do.

Repeal of Prohibition Amendment

FOUR years ago the paramount issue before the American people was Repeal. This was heralded across the land as of first concern. All remember how the persistent pressure in Washington continued until the states had voted. Here is Article XXI of the Constitution as approved by the people:

Repeal of Prohibition Amendment

Section 1. The eighteenth article of amendment to the Constitution of the United States is hereby repealed.

Sec. 2. The transportation or importation into any State, Territory, or possession of the United States for delivery or use therein of intoxicating liquors, in violation of the laws thereof, is hereby prohibited.

Sec. 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by conventions of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress.

Section 2 of the Repeal Amendment has been ignored by the national administration and disregarded by the states so far as we know. As a matter of fact, the entire situation has been such as to render null and void this amendment. Instead of protecting dry territory, the effort has been to make it as wet as possible. A man eager for public office felt that he must stand in with the appointing powers. The one refrain has been that state lines cannot be made formidable against liquor (this is to be a function of county lines?) and that the only way to protect dry territory is to make possible more and better liquor—legal liquor. So the press and the radio advertise liquor stores run for taxes and bars run for profit. These infest the land, with more drunks, more drinking drivers, more arraigned in police courts than ever before. As evidence of this strange situation is the silence of the national convention in Philadelphia compared with the noisy glorification of liquor four years ago.

The effort just now here in North Carolina is to put the state in the liquor business and thereby to increase its consumption. Yes, open ABC stores for profit, though there is more drinking, more drunken drivers and more drivers' licenses revoked with the present increase of legal liquor in the state. This glorious effort at control does not look to a reduced consumption. If so, why stores opened on border lines of dry territory and big display advertisements in local newspapers?

For taxes, of course. One dollar in taxes means five dollars spent for that which is a curse to all who use it. This is certainly the road to poverty. How inconsistent! We are professedly living in this glorious age of humanitarianism in which human welfare is put above the dollar—even the tax dollar—and then we sell a liquid poison for tax money. Why not in this day of law enforcement against criminals give the amendment a chance?

No Ordinary Incident

THE birth certificate, the marriage bond and the record of death are the primal documents having to do with the earthly career of each one of us. But these are not all by any means. More than a mere incident of life is the day of matriculation in college. This is really the high hour of youth—for many, the hour that loomed large in their dreams.

Do we of maturer years hold a just estimate of this first venture into the wide world? Then the visions beckon and the angels are on the ladders of the skies. The dark night of wrestling will come later. There, in those rare days, will be formed some of the dearest and sweetest fellowships of life, ties that can be severed only by death itself. Much of the classroom work will be dull routine. For few of the many instructors will be able, as with a flash of light and love in the personal touch, to swing the soul into a new orbit with which another life begins. But let us hope that a few choice spirits here and there may be able to make the potency of the personal touch so real to the young that for them the past may live again and all the deep impulses of the soul may be stirred to fresh endeavor. Such will be a high hour indeed.

All in all, no other such groups of young men and women assemble as those in our colleges. Many of the sins of youth are theirs and the inheritances of generations gone will dog their footsteps but, notwithstanding, their instructors too often fail to duly appreciate the high privileges which are theirs in the classrooms, and they fail to sympathize with the toil and sacrifices of devoted fathers and mothers back in the homes of the land—in these the citadels of our nation's strength. Many educators justly exalt the log and the Mark Hopkins on the log, but they fail to exalt Him who is above the physical equipment and the personal instructor. We naturally expect such to be the shortcomings of youth, but we expect more of those who are to pioneer the way.

A Chat With Our North Carolina Friends

FINANCIAL conditions at the present time in North Carolina are greatly improved. Cotton, tobacco, and corn command prices that please the farmers, the cotton and silk mills are running on full time and there are few people without work if they really desire something to do. All of which is very gratifying and for which people should be thankful. The depression is surely past for the time being and we hope permanently.

The Methodist people of North Carolina in these new days should set the pace for the church at large. We have already done so in some things. In the Save Junaluska campaign North Carolina paid much more of the $105,000 than the other ten states that form a part of the Junaluska territory. The North Carolina people have been standing by their church paper as no other state, not even Texas, has done. But we are eager for our North Carolina friends to do even better than in the past.

During the years of depression when so many people were without work they were compelled to stop their Advocate. We desire to get these former subscribers back on our mailing list. Furthermore, many young people have gone to housekeeping and Methodists from other states have moved into the Tar Heel state.

We beseech the pastors and other church leaders, both men and women, to join in a campaign this fall to enroll such as subscribers to the Advocate. Let's do better than we have ever done before. When shall we begin? Right now!

Pay Your Preacher

THIS exhortation does not apply to a very large number of churches because they fix for their pastor a creditable salary and then they pay what they promise. But there are churches, and far too many of them, that promise too meager a salary and then fail to pay in full. Such a thing ought not to be, especially since the financial situation has greatly improved within the last twelve months.

It is very trying on a man's patience and self-respect to be compelled to wait till the close of the year for his pay and all the while have no trustworthy assurance that it will be paid even then. Brother, if this state of affairs exists in your congregation make haste to remedy the situation. A word to the wise ought to be sufficient, and we trust that the time is at hand when the hard worked pastor will get fair and honorable treatment at the hand of the people he has been sent to serve. This is the one time when a Methodist's measure is taken. Then he displays his loyalty to the church and his willingness to help in a good cause.

The Living Links of Life

THE ability to relate the future in a vital way to the past makes for wisdom and prosperity. In this way we gain wisdom and enjoy material advantage. Life is not lived in segments and we do not leave behind the past. In a most real way we are heirs of all the ages. To the observing this truth is pressed home again and again.

Down on our coast are the remains of the first fort built by the English on the American continent. A few miles away on an equally isolated beach is the birthplace of aviation. These two points—Fort Raleigh and Kill Devil Hill—quite recently have been linked up in a vital way with the present and the future to the inspiration and profit of all who shall come after them. The natives are gaining profit from the visitors that pass this way and the interest of the nation turns towards Kill Devil Hill. The achievements of Wilbur and Orville Wright belong to the ages.

The past, the present and the future are to profit because of the living links established between the living and the dead.

This Thing of Going to College

THE boys are now about ready to get off to college. We are not asking what they are going to take with them but what are they going to bring back.

A proud father boasted that he had spent a thousand dollars a year and he got a quarter back. Well, this dad got a great deal more than some fathers. For some colleges would be glad to give $10,000 for an all American quarter back.

Joe Rowland in the "Old Richmond" tells this story:

"A youth had just driven home from college at the close of the term.

"'Did you pass everything?' asked his mother anxiously.

"'Everything but two motorcycles. They must have had airplane motors in them.'"

People and Things

ANNUAL CONFERENCE DATES

Western North Carolina, Salisbury ..... October 22
North Carolina, New Bern ..... November 19

"Last week's Advocate reported Mt. Holly's contribution to the Golden Cross as being $7.20. The correct amount was $17.20."—J. G. Huggin, Jr.

Next Sunday, September 13, is home coming day at Wesley's Chapel on the Shepherd charge. Everyone is cordially invited. A special invitation is extended to all former pastors and members. Picnic dinner at noon.

Rev. John Cline is now in the first week of a two weeks' revival meeting at Proximity, Greensboro. The pastor is his own preacher and that pleases the people of his church very greatly. He has been in revival meetings the greater part of this spring and summer.

"If you know of anyone who has the minutes of the Western North Carolina conference for the years 1900 to 1906 and 1910 and who would consider disposing of them at a reasonable price, I would be delighted to get in touch with such a person."—Rev. W. F. Elliott, Laurel Hill, N. C.

Mount Pleasant church, near Greensboro, observed its centennial last Sunday. This proved to be a delightful occasion for all concerned. Morning and afternoon services, a big dinner on a long table at noon, and the general good fellowship of the day among these fine citizens of that section made a worth while day for this editor who spoke at the morning hour. A brief history of the church will appear later.

"Our son-in-law and daughter, Rev. and Mrs. W. E. Tabb, and son Billie are with us for a few weeks. Last Sunday at 7:30 p. m. Mr. Tabb showed his moving picture of their travels and scenes in Liberia, Africa, at Whitnel church, which were very instructive and entertaining. He has quite a number of dates to show the pictures. He also lectures with the pictures. Our people at Whitnel enjoyed them very much."—E. Myers.

"Last year Cotton church paid only 70 per cent of its budget. At the third quarterly conference held Sunday, August 30, this church reported all items of the budget paid in full—salaries, benevolences and orphanage apportionment. The Parkton charge as a whole is in better financial shape this year than at a corresponding date last year and we are confidently working toward that desirable goal: Paid infull."—Carlos P. Womack.

Rev. W. G. Farrar of Bailey, N. C., was a visitor to the Advocate office Tuesday. Mr. Farrar had brought his daughter, Annie Ruth, to Greensboro College. Miss Farrar is a junior in Greensboro College this year. Mr. Farrar reports that he is having a good year on the Bailey charge. Up until the present time he has received 68 by vows, which is the largest number on profession of faith for any year since he has been in the ministry. Last week he assisted Rev. N. C. Yearby in a meeting at Erlanger church on the Goldsboro circuit, and next week he will be with Rev. J. F. Starnes on the Haw River circuit.

Under a rain of denunciation most modern hearers put up their umbrellas and let the drips run onto their neighbors' shoulders.—J. Edgar Park, in The Miracle of Preaching.

Last Friday evening, September 4, at Mirror Lake, Rev. C. S. Kirkpatrick, presiding elder,and the pastors of the Salisbury district had a picnic supper together. It proved to be an occasion of good fellowship for the young people and their mothers as well as for the "brethren." This editor enjoyed the privilege of having a part in this festive occasion.

"We have held two of our meetings on Dudley Shoals charge, leaving only one more to be held. At Grace, Mrs. Steidley from High Point held the meeting for me. Mrs. Steidley gets better all the time. There were some 60 professions and I received 35 into the church and have ten others to be received. At Ebenezer I did the preaching. There were 30 or more professions. There were 20 who gave their names for membership, but only ten were present the night I closed the meeting. These I received into the church and hope to receive the others later. Mrs. Steidley will assist me at Cedar Valley, beginning October 2. On the second Sunday in this month Grace church will have a home coming. Preaching morning and afternoon; dinner on the grounds. All former pastors are invited to attend these services."—J. P. Morris, Pastor.

"On the afternoon of September 5 my father, Rev. A. J Burrus, had the misfortune to slip in the bath tub and break his right hip. The fracture, which is complete, is in the joint between the neck and the big marble-like end of the thigh bone. He is in Richard Baker Memorial Hospital, Hickory, and is not suffering great pain except when he is forced to move the right leg. Dr. Fry informs us that if everything goes favorably after the cast is put on, there is a possibility that he may be able to walk with-ing six months to a year's time. Also that after he has become somewhat adjusted to the cast, we may bring him home and look after him here. This within two to four weeks. I am sure father would appreciate highly any messages of sympathy and encouragement from his brethren in the ministry or laity who might care to write him. We are of course hoping for the best."—James H. Burrus.

Oriental needs help in building their new church to take the place of the one destroyed. Any help that friends can give this people will be greatly appreciated. Rev. J. C. Humble, the pastor, says: "Our people here are having such a hard time and money is so scarce that we are forced to ask for help outside if we ever get a church. While we wait our people are like sheep without a fold and our young people are being lost to our church. There is going to be a difference between our assets and what the Duke Commission will give of something like $2,000, and this must come from somewhere. Our people are doing nobly for them, but the undertaking is entirely too big for them, and Methodism does not believe in retrogression, you know. Some of our folks would build smaller and cheaper, but we can't let them build on a smaller scale. There is entirely too much at stake with a large rising generation at our door and under our influence. We must hold them."

ATTENTION, STUDY LEADERS

Please plan now to attend your district study training day. Presidents and superintendents of study, Christian social relations and children's leaders are urged to be present. Everyone is invited. The meetings will be worth while and helpful to you. District secretaries are sending out announcements. Pack a light lunch, fill your car and let's go. The meetings are from ten o'clock to one. Our topic for study this fall is "The American Negro." Our text book is, A Preface to Racial Understanding, by Chas. S. Johnson; 60 cents. You will find invaluable the Leader's Helps, "A Course for Adults on the Negro in America," by Mary DeBardeleben; 25 cents.

Some of our most interested and successful study leaders are serving on the programs in their respective districts. A demonstration study class will be featured in some of the districts, discussions of various topics on the American Negro will be heard; also values of a council class and other kinds, materials, purposes and aims.

What do you know of the negro? What do you wish to know about him? He is our brother and our problem closest home. We are making this study of the American Negro that we may understand him better, sympathize with him more sincerely and appreciate more completely his contribution to the life of our country. Study leaders, let us examine our own hearts. Facing the prejudices, injustice and indifference we find there, can we sing with our negro brothers and sisters their song, "Lord, I want to be a Christian in my heart"?

The first of your meetings on schedule are:
Raleigh district at Central, Raleigh, Sept. 11.
Fayetteville district at Aberdeen, Sept. 15.
Durham district at Duke's Chapel, Sept. 16.
Rocky Mount at First Church, Rocky Mount, Sept. 17.

Mrs. B. F. Boone, Conf. Study Supt.

GREENSBORO COLLEGE OPENS AUSPICIOUSLY

Tuesday of this week saw the return of many of the former students along with the many first year girls from all parts of the state and beyond. Fathers and mothers were much in evidence. One of the preachers who had brought his daughter said he had been reminded all day of an annual conference. The first two men we met on entering the hall Tuesday afternoon was a presiding elder from the flat lands and one from the high hills. What a promising lot of young women are these assembled!

Every one was charmed with the Main building which in many respects has been made new. New color tones, new furniture for the lobby and social center, new rugs and draperies, and large us of the paint brush make a most pleasing situation, especially attractive to the women. The faculties, new members and old members renewed by the rest of the summer, were in their places. Since atmosphere and the personal touch plays such a large part in education, these young women from many of the best homes of the land are fortunate indeed to be at Greensboro College. The traditions of the place, the association of the student body, the lofty ideals cherished, to say nothing of the record made by "old grads," are all favorable for the finest and truest cultures so essential to noble womanhood.

We have not space to go into detail, telling of the work done in the buildings and on the historic campus. We simply wish to congratulate President Gobbel and all officers and teachers on the auspicious beginning of this 90th session in the near approach to the centennial of the beginnings of Greensboro College.

JUNALUSKA CAMPAIGN

Mr. S. C. Kirkman, treasurer of the Save Junaluska Campaign, has deposited in the Wachovia Bank and Trust Company of High Point, N. C., since the campaign began a little over $94,000.

While every dollar of the remaining amount necessary to make $105,000 has been pledged, the campaign suddenly realized today (Wednesday) that it will be unable to collect one thousand dollars of this amount. However, even if the dead line for the payment of the pledges is at midnight of next Friday, the campaign hopes to raise this thousand dollars again by or before that time. As this may be impossible between now and then, I hope that interested and loyal Methodists will communicate with me by wire on next Friday, after reading this item, and find out whether or not this remaining thousand has been secured.

Several friends of mine have inquired as to what I meant by writing in the Advocate last week as follows:

"How embarrassing it was on Tuesday to receive scores of telegraphic pledges," etc.

While my handwriting is difficult to read, I grant what I really wrote was:

"How enheartening it was on Tuesday to receive scores of telegraphic pledges. W. A. Lambeth, Director.

A PIANO FOR ROBBINSVILLE-JUDSON

We had our third quarterly conference at Topton. During the business session Rev. W. A. Rollins, our presiding elder, asked why Topton did not buy a piano. He then asked if we knew of one we could buy. Mrs. Mattie Taylor of Murphy, a former member of Topton, had offered us her piano, which was in good condition, for $50. Mr. Rollins said if we would get a good piano for $50 he would pay the last $5. Mr. J. J. Snider said he would pay $15. So it was left with Mr. E. B. King to look out for a piano and let the pastor in charge know when he had found one he thought suitable. Mr. Snider talked it over with Mr. King, who said there wasn't any way to raise money at Topton and he didn't see how he could go any farther with it. So Mr. and Mrs. Snider decided to buy the piano for Topton. On the following Saturday morning Mr. and Mrs. Snider received a card from Mr. and Mrs. King saying for them to come over and bring the preacher and his wife to look at the piano. Mr. King had looked at a piano in Andrews owned by a colored muscian, and thinking it a bargain had already had it moved into Topton church. After looking it over, Mr. Snider immediately wrote a check to Mr. King for the price of the piano, $50.

Thanks to a few Methodists and good Methodist friends, Topton has a musical instrument now.

We had two vacation schools this year—one at Robbinsville, "We All Need Each Other," taught by Rev. V. O. Taylor, "Bible Stories," taught by the pastor and Miss Ruth Jenkins. Miss Imogene directed the singing. The attendance was very good and the majority attending won certificates. The other school was held at Judson. "The Land Where Jesus Lived" and Bible Stories were offered here. The attendance and interest here was good also.

Rev. R. G. Tuttle, a former pastor, preached the silver anniversary sermon Sunday at Main Street Methodist church, Belmont, as the initial feature of the celebration of the 25th anniversary of the organization of the church, with home coming, picnic dinner on the lawn, and an afternoon session which was historical in nature, concluding with a memorial service and dedication of the recently installed memorial windows. At this service a word of welcome was given by W. H. Crenshaw, and response was made by A. J. Rankin, a former member, now of Gastonia. As offertory, a vocal duet was rendered by Mrs. D. P. Brown and Miss Rankin.

APPRECIATION OF DR. W. I. CRANFORD

By Dr. W. P. Few

It was forty years ago next week when I came to Durham to cast in my lot with this people. The first week I was here I was brought into intimate contacts with Dr. Cranford and his lovely family circle. I had just come from Harvard University, and he had recently come from Yale. I found that he was familiar with the Greek philosophers, that he had been trained in a school of philosophy, and by nature was at home in a kind of philosophy, and by training he knew something of the matured wisdom that does not point humanity the steep and thorny way to invincible pessimism, but rather leads to the calm that alone is joy and the victory that alone is peace. By nature and by training he knew something of the matured wisdom and the sweet uses of philosophy.

He had, I soon discovered, a beautiful and lucid mind, rare as excellence itself, and a spirit as guileless as Nathaniel's. It was easy to fall in love with a man like that. I fell in love with him, and he has held my admiration, my gratitude, and my affection through all the vicissitudes of these forty years.

I came to know him not only as an individual man; I knew him as a member of the college, and later the university, community. He was loyal, efficient, and unselfish—a rare combination and the sort of man that is to an educational administrator like the shadow of a great rock in a weary land.

He was a wise and a good man, than which I can say nothing higher of any human being. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Dr. Cranford shines among the brightest of all those who have here lit their torches and in turn passed them on to others.

The life of this man can have no ending. It is a great and an abiding influence among us and will pass on to those who come after us in the long and unending succession of sons and daughters that constitutes the precious immortality of a great educational foundation.

We loved him, we admired him, we seek to follow him; for by his beautiful life he has ever lured us to brighter worlds and through his essential goodness has led the way.

An institution like this is a storehouse of learning, with its libraries and its laboratories and its scholars; but it is also an accumulated heritage of high and inspiring personalities, and now another beautiful and noble spirit takes a secure place in our great tradition.

UNIFICATION VOTE OF NORTHWEST CONFERENCE

From letters which I have received it seems wise in order to prevent misunderstanding to make a brief statement concerning the circumstances connected with the vote of the Northwest conference on Unification.

At the meeting of the College of Bishops in May it was agreed that there would be no public discussion on the subject of Unification by bishops. Furthermore, it was agreed that the bishops would not propose to the annual conferences that they vote upon the question at this time.

At the session of the Northwest conference the matter of taking the vote by the conference was proposed by a member of the conference, but at that time no action was taken. Later on certain members of the conference talked to me about the matter and stated that they thought the conference desired to vote upon the question, as all the conferences of the Methodist Episcopal Church in the Northwest had voted for the plan with great unanimity. I told these brethren that there was nothing to prevent the conference from taking the vote if it desired to do so, and at the request of these brethren I drew up the form of the question which was voted upon by the conference.

The arguments advanced were that it would be less expensive and more speedy in its results for the annual conference to vote in advance of the meeting of the General Conference of 1938 than for a special General Conference to be called to vote upon the question and to call upon the annual conferences to vote in 1937. It was urged that if the plan was to be finally ratified it would be far better to ratify it promptly than to have a long drawn out discussion upon the merits of the plan resulting in its adoption.

In this border territory the situation is acute, and for that reason doubtless the vote was unanimous.

Should the other annual conferences vote upon the plan before the General Conference of 1938, the vote of the annual conferences for or against would be known when the General Conference met and action could be taken by the General Conference as it might see fit.

James Cannon, Jr.

FINE REVIVALS IN HALIFAX

We have recently held two very fine revival meetings on Halifax charge. At Ebenezer we were assisted by H. A. Chester of Garysburg charge. It was a splendid meeting and we feel that the church has been greatly blessed. Chester gave good account of himself, preaching in a most acceptable manner such sermons that will do any congregation good. He had the people with him from the very beginning. He is real good as an evangelist and I am sure he will greatly help any pastor who may need him in such meetings. The response of the people to his sane and simple propositions was very gratifying indeed. We had several to unite with the church on profession of faith.

Immediately following the Ebenezer meeting we held forth at Tabor. This meeting was also very good. E. B. Fisher of Roanoke Rapids did the preaching. And from all evidences the meeting was a success. Fisher did some splendid preaching, and in a very spirited and straightforward manner. Several united with the church. We were most fortunate to get such a man as Edgar Fisher to give us his services.

May God bless both of these servants of God, and may their lives and labors become more and more fruitful in the great work of the Master as the years come and go. And may God bless these churches among whom we have been laboring for nearly two years. J. Bascom Hurley, Pastor.

FREEDOM OF PRESS INCLUDES ALL OTHER FREEDOMS

Whatever the faults of democracy, there is no substitute for its liberty of speech and thought. In resisting every threat to the liberty of the people and the press, wherever it may show itself, we shall not merely be safeguarding a vast industry, the employment and the homes of its workers, and the prosperity of those engaged in it. That is important enough, but it is not all. "We must be free or die who speak the tongue that Shakespeare spake; the faith and morals hold that Milton held." Indeed, the charter of the modern newspapermen might well be expressed in the words of Voltaire: "I do not agree with a word that you say, but I will defend to the death your right to say it."—Arthur Grime, president of the English Newspaper Society.

DOBSON REVIVAL

Last week a very successful revival was closed at Dobson Methodist church, with Rev. John Cline doing the preaching. There were 24 professions of faith and 15 reclamations. Besides the visible results, the church is greatly revived. So many of the church members, and especially the young people, have been cultivated in public prayer.

We may try to make ourselves believe that the day of revivals is over, but if we follow men like "John" for two weeks, we can see that we are lacking in faith in prayer. As long as our conference contains him I feel we will not have to worry about the future of the Methodist Church. I feel that we should fear the modernist and extremist in religion, but we honor those who search for the happy medium. "John" fills the bill. Pastor.

He who wishes to do wrong is never without a reason.

Ephraem Syrus.

MRS. B. N. DUKE PASSES AT EIGHTY

With the passing at Blowing Rock of Mrs. Sarah P. Duke of Durham, September 2, the last of the older generation of the Duke family has gone from us. Most of her life had been spent in Durham. She retained to the last her interest in the church and educational life of the people. Duke Memorial church, carefully fostered in its early years by Mr. Washington Duke and her husband, Mr. B. N. Duke, retained her love and support to the last.

That which will identify her with Duke Univeristy and remain a beautiful memorial to her is the Sarah P. Duke Gardens destined to remain the admiration of coming generations. Most fitting is such a memorial to her of whom Dr. Ralph Sockman, speaking briefly of Mrs. Duke, could stress the finely blended qualities of strength with tenderness, as he noted her delight in the past while ever looking to the future. A fine tribute did he pay her as a devoted wife and mother.

The sarchophagus casket of heavy bronze, covered with a blanket of flowers, was taken from the residence to the university campus a few minutes before three o'clock and placed in the chapel, where the services were held in the presence of more than a thousand persons. Prior to the chapel service the carillon tolled and two hymns played.

Dr. Ralph Sockman of New York, assisted by Prof. H. E. Myers of Durham, were the officiating ministers. Edward Hall Broadhead, university organist, began the service with the "Funeral March" by Chopin, and a double quartet sang "Asleep in Jesus," with Mrs. J. F. Barnes singing the solo. Professor Myers read the scripture, and Dr. Sockman read the funeral service. "One Sweetly Solemn Thought" was sung by Mrs. H. E. Myers.

Immediately after the service the body was taken to Maplewood cemetery for burial in the Duke family mausoleum, with Dr. Sockman and Dr. Myers reading the burial ritual.

Mrs. Duke's only surviving child, Mrs. Mary Duke Biddle of New York, attended the services. With her were her son and daughter, Nicholas Biddle and Miss Mary Duke Biddle, and Mrs. Duke's grandson, Tony Duke, son of Angier Duke.

DR. STRAIN WINNING GOLDEN OPINIONS

By Fletcher Nelson

"The appearance of Dr. Strain before representative luncheon groups and in church gatherings as he makes his 'good will' tour through our conference will do more for the cause of Christian missions than any possible step we could have taken. In fact, after seeing him and hearing him, I feel that he is taking to China a part of me, and that through the consecration of his fine talents and the dedicaiion of his life to this cause I am having a part in a ministry to those who are less fortunate than am I. In being privileged to contribbute to his support, which our conference as a whole has assumed, I feel taller and bigger and more at home in this brotherhood of people throughout the world." These words, which were given as a voluntary testimony in one of the meetings after Dr. Strain had spoken, express something of the sentiment and reaction which was plainly in evidence in every place we visited this last week.

Why Dr. Strain Goes to China

It was a great week. Careful preparatin had preceded every scheduled stop. Not that every place at the luncheon table was filled, nor were the churches—but the cream of the crop was there: 43 at Marion; Glen Alpine 30; Lenoir 21; Morganton 45; Statesville 75; Hickory 157; Mount Airy 31; N. Wilkesboro 32; West Market 83; College Place 51. And Dr. Strain brought to his listeners a vital message. "Yes, I have turned down offers that were more financially profitable. And you wonder why. In an age which has largely displaced the idea of service with the idea of profit perhaps you think I need the attention of a neural psychiatrist. No. It is my conviction that if one would be happy his life's work must afford an opportunity for growth and service. Furthermore, even if one's work does present the possibility of growth and service ,still one thing more is needed if life is to be complete—it must be tied to a cause for which one would be willing to die. When you sit by a bed and watch th struggle between life and death and do what you can to aid—some people learn there is more to life than profit. I believe that the need of this hour is applied Christianity, and for that reason I am devoting my life to the cause of medical missions and I go as your representative to a town of 300,000 people with a population of approximately 3,000,-000 in the immediate vicinity, all of whom are dependent on our one hundred and twenty bed hospital for their medical guidance and attention."

Missions Coming Back

During these recent years the cause of Christian missions has suffered perhaps more than any other part of our church's program. It wasn't enough that the depression deplete the treasury of our board of missions with the result that missionaries, once home on a furlough, could not return to their posts. And all this came about at a time when both the condition of the work we were enterprising and the people to whom we were ministering could ill afford to give them up No, a dwindling income wasn't enough, it seemed. For in the very wake of the depression came a wide-spreading questioning of the entire missionary enterprise—even to a questioning of the motive of missions. Recently, however, signs are pointing to the dawn of a new day for missions. We are emerging from the period of withering blight. And under the leadership of Bishop Paul B. Kern our own conference is showing the way in the rehabilitation of the work of Christian missions by assuming the support of and sending forth our own medical missionary, Dr. Richard E. Strain, who sails on October 2, to become the surgeon in the Stephenson Memorial Hospital in Changchow, China. The treasurer of the fund to which Methodists from the mountains to the Piedmont section are to send their conrtibutions as an expression of their enthusiastic approval and support of this venture in Christian missions is Mr. G. B. Howard of Spindale, N. C.

A GENERAL TELLS WHAT THE CHURCH CAN DO

Let's get our object straight, those of us who believe America would be better off without liquor. Let's drive directly at our object. I believe it isn't neecssary to throw liquor away, but to raise a race of people who do not drink it.

You are not going to get a constitutional amendment right away. It may be twenty-five years, but the next time it goes dry it will be dry right. It will be dry with honest, straight-forward men in public office to enforce it. The last law was sacrificed, double-crossed, butchered, and thrown into the waste basket by people you elected to office, who talked dry and drank wet. If you had cleaned the White House when you had prohibition you would have been better off.

Drive straight at purification of office holders. Put your members of Congress on the spot. Ask what they are going to vote for when they go to Congress and publish their answers. Then make them live up to it. It is good for them. My father sat in Congress thirty-two years. The best thing that ever happened to him was getting letters from his constituents, sticking pins into him. You cannot make a moral issue out of it, because people will not believe a man is going to hell because he takes a drink. Get the political stuff.

The only place you can lick any racket is in the church. I hope you can lick the war racket through the church. To the great mass of people war is a great emotional performance, very patriotic. To a few insiders, it is the most lucrative money-making machine on the market.

You good people go to church and call it a day. You have the most gorgeous example of courage in the universe in Jesus Christ, the man who would not alter his course. Let's not alter our course either. Don't be ashamed of being a prohibitionist. Don't give some excuse for not drinking. They have us on the run if you apologize for not taking a cocktail. A man doesn't apologize because he doesn't eat rats.—Gen. Smedley D. Butler.

Does Church Union Succeed?

By DR. S. W. TAYLOR

Just now, when Methodist union is such a present and important issue, it will be both interesting and informing to know how church union has succeeded with other groups. And fortunately there are ample opportunities to test the issues in the light of their experiences. Within the past thirty years there have been eleven church mergers in this country and during the past decade two notable unions have taken place in other countries, viz., the union of Methodists, Congregationalists, and Presbyterians in Canada, and the union in England of the Wesleyan Methodist, Primitive Methodist, and the United Methodist churches. First hand information is not available at this time regarding all of these unions, but it is from a number of them, and the facts revealed provide a strong argument for Methodist union.

In presenting a study of these unions it is not my purpose to deal with them in detail, but simply to present the facts as to whether or not they are working successfully.

In 1906 the Presbyterian Church in the U.S.A. and the Cumberland Presbyterian Church united. And in 1920 there was a further merger of the Presbyterian Church. This time it was with the Welch Calvinistic Church. At the time of the merger with the Cumberland body that church was about the size, numerically, of the Methodist Protestant Church now. The Calvinistic Methodist was very much smaller. I am officially informed that there was no loss of membership so far as the Calvinistic Methodist Church is concerned, and that this merger is a great success. In the Cumberland group there were those who refused to go with the merger. But by far the major part of that body did accept the union, and are satisfied with it. "It would be difficult today," says a high authority in the united church, thirty years after the union took place, to show anywhere in our denomination a line of division between Presbyterians and former Cumberland Presbyterians."

In 1911 a union was consummated between the Baptists and the Free Will Baptists. This was a merger between a smaller and a larger denomination. And it also is working well. Dr. Alfred William Anthony, chairman of the Commission on Union of the Free Baptist Church, says of this merger, "The union movement has pleased the people generally. Practically all of the members joined in the movement. There was little tendency to split off. Less stress is now laid upon unimportant sectarian differences, and the greater and more important matters of faith and character are more clearly emphasized." "A review of the years," continues Dr. Anthony, "reveals the following gains resulting from union: Those who by inheritance and conviction should have been natural allies have been taken out of the wrong position of competitors and opponents and have become cooperators and friends in the same household of faith. Doubtless in this atmosphere of fellowship a better type of Baptist Christians is in the process of appearing. But most likely the best results of all have been secured in local communities, where previously competing churches, Baptists and Free Baptists, have united and become one large, progressive, successful evangelistic force."

The next union of significance was accomplished in 1918, when the following Lutheran bodies merged to form the United Lutheran Church in America: The General Synod, The General Council, and the United Synod in the South. Counting the baptized and confirmed members, this union involved two and a half million communicants. Of this union a high official in the church says, "The merger has proved to be in every respect a satisfactory one, and rarely is a voice now heard suggesting that the merger was not a wise one. So far as we know practically no individauls were lost as members of the church. One congregation raised some local objections, but its contentions were silenced by most positive action from civil courts."

The union of the Congregational and Christian churches was effected in 1931. The following is an appraisal of this union, and is made by one high in the councils of the church: "The union is working satisfactorily. There was no serious defection of members from the Congregational constituency as a result of the union, and only a few churches that were very loosely associated with the General Convention of the Christian Church." A further testimony is given by a prominent minister of the Christian group. He says, "We are pleased with the union, and feel that it is good in many ways."

A notable union, and the most recent in this country, is that of the Reformed Church in the United States and the Evangelical Synod of North America. This union took place in Cleveland, Ohio, June 26, 1934, and forms the Evangelical and Reformed Church. A most remarkable thing about this union is that these two churches, representing a million people, and great institutions and missionary enterprises, united on mutual understanding and confidence before adopting a confession of faith and a constitution. These two all-important matters, together with other vital things involved in the merger, were left with duly constituted committees to be worked out and submitted to the General Synod of the new church. The Synod met in June of this year and received the reports of the various committees. The result was that doctrines and a constitution were unanimously agreed upon, and other matters involved in the union were set going in harmony with the plans and programs of the new church. Dr. William E. Lampe, secretary of the executive committee of the new church, makes the following statement regarding this merger: "Our two churches united first, then we simply had to work out our problems together. In doing so we actually found that there was no essential difference between the two groups, and that when an issue was drawn it was not always along lines of the former denominations, but of men of one mind in both groups. Then, as Christian brothers, we discussed the entire matter and settled it on its merits. This union of our two groups was effected not simply because of our mutual confidence and esteem. We recognized that the union would result in the saving of money. We knew that it would mean greater efficiency. We united because it was the right thing to do." And then he adds, "We do not mean to be presumtuous, but we commend church union to all of the two hundred denominations of America."

And now very briefly let us take note of two other church unions that have taken place in countries other than our own. The United Church of Canada celebrated, in 1935, the first decade of its existence. The occasion was notably observed. I quote from The United Church of Canada—Ten Years of Union, issued by the celebration committee: "We like the tie that binds us—The United Church of Canada. Union premature? No, no, a thousand times no! We like it so well that we devoutly wish it had been consummated long, long ago."

The most important recent Methodist union, as all Methodists know, is that which brought Methodism together in England in 1932. The three churches constituting this union include all of Methodism in England with the exception of two small groups and one of these is now considering union with the new church on the basis upon which the three churches united. We are deeply interested in knowing how this Methodist union is succeeding. Here is the answer, as given by an official who has been with the movement from its beginnings: "The union has already proved itself to be a distinct success. The fears of those who thought the union would mean disaster have proved to be groundless. And, while these are early days, undoubtedly the Methodist Church of this country would be very much less capable of meeting the new demands of the new day if union had not been accomplished."

If these eighteen different church groups can unite, and have their union blessed of God and crowned with success, is it not most probable that God's blessings would likewise be upon the consummation of our proposed Methodist union, and that he would also crown it with success? Surely God is bringing his divided hosts together, and may he speed the day when these three great bodies of Methodism shall be one.

WE MUST GO BOLSHEVISM ONE BETTER

Boshevism agrees with the teachings of Jesus with respect to the consideration of the welfare of others.

Bolshevism departs from the Christianity of Jesus in the emphasis upon force rather than on love for neighbor and love of God. Love of neighbor is not one of its primary teachings.

It behooves the Christian church in America, which cannot sympathize with many of their methods and must be hostile to some of their doctrines, to show, better than the Bolsheviks, that it is interested in the material welfare here and now of the common people.

Too often the church has apparently forgotten many of the words which Jesus spoke concerning justice, mercy, love of fellowmen; a fellowman no matter how different he may be from us in status, economic or social, no matter what his color or his culture.

As I see it, the best way for the church to combat Bolshevism is to show that it is possible to apply Christian principles to the solution of our economic and social problems with better results than Bolshevism can show.—Dr. J. I. Gillin, University of Wisconsin.

The trouble with many of our modern-day statesmen is that they have confused statesmanship with voice throwing.—H. I. Phillips in Saturday Evening Post.

Drink injures a man externally, internally, and eternally.—Proverb.

Flowers and Peace

By Florence B. Steiner

On that early morning journey from Paris to the unveiling ceremony at Vimy Ridge flowers seemed to delight my eyes and absorb my thoughts. As the train passed swiftly along we passed many, many little gardens: such tidy little gardens all abloom with roses and flaunting the biggest, gayest dahlias I have ever seen.

Soon we were into the country, and there by the wayside nature had planted wild flowers with lavish hand. Blue burdock, white Queen Anne's lace and scarlet poppies grew so happily together that more than once as I noticed their flag-like colorings I felt like crying aloud, "Three Cheers for the Red, White and Blue."

The poppies bloomed most luxuriantly of all, inevitably carrying one's thoughts back to Flanders fields where lie so many valiant dead who would share with their fallen comrades the honor of being remembered in such glorious form as the Canadian War Memorial.

Later, as we stood in a company silent as the departed themselves, and listened to the piping of that most poignant of all laments, we realized its name was "Flowers of the Forest."

Then after His Majesty the King had spoken the moving words that fairly circled the globe, and had unveiled the memorial to Canada's dead, he and M. Lebrun, President of the French Republic, laid the first two wreaths on the monument "over there."

Flowers intermingled with laurel and maple leaves composed many of the exquisite tributes laid on this spot "now for ever Canada," but there were many small, some pitifully small, bouquets, drooping from being held long hours in hot hands, but from the largest wreath to the tiniest opsy all expressing remembrance. On the road back to Arras, whence we took the train again to Paris, we noted roses growing in the cemetery where the white crosses stood row on row, and they grew, too, in the cemetery where the black crosses marked the resting places of the German dead.

In Westminster Abbey, on the tomb of the British Soldier—unknown by name or rank—were wreaths placed there by the Canadian Pilgrims to Vimy Ridge, and on the Cenotaph in Whitehall I noted near the tribute in red poppies and maple leaves from the blinded soldiers in Canada a wreath from the Youth of Germany—it had been fashioned in Surrey by disabled War Veterans of the British Legion.

Now I have just returned from a visit to the house and studio in Maida Vale, London, occupied during the making of that superb memorial by its truly great sculptor, Walter Allward, and his family. All have returned to Canada, the house and studio are empty, but the garden is still blooming.

Roses, snapdragon, Canterbury bells, poppies, hollyhocks, give color to the garden where great trees throw their shadows on the perfect English lawn. I have before me a bunch of marigolds the gardener presented to me at parting—they seem specially bright and glowing.

I wonder if that master sculptor, so modest in his bearing, so noble in his spirit, ever sat musing in that garden at twilight when the day's work was done.

Did he ever get from those flowers the message that in a world not yet free from war some day Peace would reign as it did in his garden?—The New Outlook.

General and Conference Work, Western North Carolina Conference

Amounts Paid to September 1, 1936

Asheville District

Acton	$ 200.00
Asbury Memorial	79.25
Biltmore	161.00
Central	1000.00
Haywood Street	425.00
Hillside Street	175.00
West Asheville	150.00
Black Mountain	60.30
Candler	154.00
Fairview	68.85
Flat Rock	23.48
Fletcher-Mills River	200.00
Hot Springs	76.20
Laurel	34.00
Leicester	23.00
Marshall	28.05
Saluda-Tryon	110.00
Sandy	44.00
Skyland	62.24
Swannanoa	85.00
Weaverville	400.00
Weaverville Ct.	75.00
Total	3634.37

Charlotte District

Ansonville	140.00
Bethel-Bogers	100.00
Belmont Park	400.00
Big Spring	117.25
Brevard Street	150.00
Calvary	850.00
Chadwick	150.00
Dilworth	200.00
Duncan Memorial	112.50
First Church	2000.00
Hawthorne Lane	1333.33
Homestead-Pleasant G.	170.45
Myers Park	350.00
Wesley Heights	125.00
Hickory Grove	293.14
Lilesville	162.50
Marshville	58.48
Matthews-Indian Trail	10.00
Monroe, Central	200.00
Monroe Ct.	55.00
Morven	100.60
Peachland	169.80
Pineville	500.00
Polkton	100.00
Prospect	182.00
Thrift-Moores	156.25
Trinity-Derita	140.00
Wadesboro	700.00
Waxhaw	194.24
Weddington	100.00
Total	9320.54

Gastonia District

Belmont, Main St.	299.00
Belmont, Park St.	220.00
Cramerton	175.00
Crouse	93.64
Dallas	237.43
Bradley Memorial	412.50
East End	100.00
Main Street	1250.00
Maylo	121.00
Smyre	468.00
Trinity	70.00
West End	70.00
Goodsonville	183.00
King's Mountain, Central	262.50
Lincolnton	1200.00
Lowell	200.00
McAdenville	136.91
Mount Holly	321.00
Polksville	201.38
Rock Springs	112.00
Shelby, Central	1100.00
Shelby, Lafayette St.	273.00
Shelby Ct.	31.68
South Fork	117.65
Stanley	225.00
Total	7880.69

Greensboro District

Asheboro, First Church	825.00
Asheboro Ct.	4.00
Cedar Falls	28.40
Coleridge	38.15
Farmer	34.75
Bessemer	175.00
Bethel-Grace	160.00
Carraway Memorial	100.00
Centenary	175.00
College Place	400.00
Glenwood	40.00
Proximity	125.00
West Market	1500.00
West Greensboro	350.00
Guilford	35.33
High Point, Calvary	65.00
Highlands	45.00
Main Street	100.00
Ward St.-Archdale	175.00
Wesley Memorial	3750.00
Liberty	52.11
Mount Pleasant	200.00
Ramseur-Franklinvile	350.00
Randleman	200.00
Reidsville, Main St.	1256.25
Reidsville Ct.	80.00
Ruffin	83.00
Stokesdale	22.50
Total	10,369.49

Marion District

Avery	105.00
Bostic	65.00
Broad River	31.00
Cliffside-Avondale	250.00
Elk Park	22.50
Forest City	300.00
Gilkey	50.00
Glen Alpine	100.00
Henrietta	75.40
Marion, First Church	1000.00
Marion, Cross Mill	111.00
Marion Mills	200.00
Marion Ct.	200.00
McDowell Ct.	150.00
Mill Spring	100.00
Morganton, First Church	300.00
Morganton, North Forest	113.00
Morganton Ct.	265.00
Old Fort	100.00
Old Fort Ct.	30.00
Pleasant Grove	50.00
Rutherfordton	150.00
Rutherford College	110.00
Spindale	337.50
Table Rock	120.00
Valdese	38.00
Total	4373.40

Mt. Airy District

Ararat	50.00
Boone	200.00
Creston	72.09
Danbury	25.00
Dobson	93.00
Draper	62.50
Elkin	625.00
Helton	100.00
Jefferson	103.00
Jonesville	40.00
Laurel Springs	50.00
Madison	116.00
Moravian Falls	52.50
Mt. Airy, Central	500.00
Mt. Airy, Rockford	80.00
Mt. Airy Ct.	220.00
North Wilkesboro	300.00
Pilot Mountain	107.80
Rural Hall	260.00
Sandy Ridge	19.00
Sparta	65.52
Spray	100.00
Stoneville-Mayodan	125.00
Todd	55.00
Walnut Cove	125.00
Warrensville	32.00
Watauga	50.00
Wilkesboro	37.50
Yadkinville	28.00
Ronda	30.00
Total	3723.91

Salisbury District

Albemarle, Central	150.00
Albemarle, First St.	200.00
Albemarle Ct.	100.00

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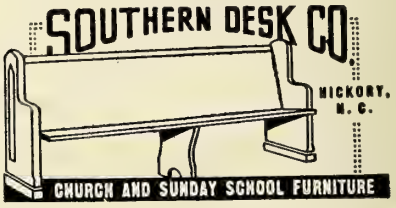
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Concord, Kerr St.	50.00
Concord, Westford	30.00
Concord Ct.	539.70
East Spencer	117.00
Gold Hill	7.00
Granite Quarry	150.00
Kannapolis, Trinity	421.25
Landis	37.00
New London	125.00
Norwood	412.50
Salem	170.86
Salisbury, Coburn Memorial	75.00
Salisbury, First Church	625.00
Salisbury, Park Avenue	295.00
Spencer, Central	200.00
Woodleaf	65.00
Total	5745.31

Statesville District

Balls Creek	50.00
Bethel-Fairgrove	64.10
Catawba	305.00
Cool Springs	202.93
Elmwood	92.00
Granite Falls	300.00
Highlands-Rhodhiss	137.75
Hiddenite	325.00
Hudson	60.62
Lenoir, First Church	100.00
Lenoir Ct.	40.00
Maiden	125.00
Mooresville, Broad St.	75.00
Mooresville, Central	525.00
Mooresville, Jones Memorial	25.00
Mount Zion	150.00
Newton	100.00
Olin	15.00
Shepherds	26.00
Statesville, Broad St.	300.00
Statesville, Race St.	500.00
Statesville Ct.	100.00
Stony Point	48.25
Taylorsville	73.40
Total	3740.05

Waynesville District

Andrews	250.00
Bethel	40.00
Brevard	100.00
Bryson City	30.00
Canton	750.00
Clyde	57.75
Cullowhee	100.00
Crabtree	75.00
Delwood	47.00
Fines Creek	75.00
Franklin	200.00
Franklin Ct.	70.50
Hayesville	150.00
Highlands	25.00
Jonathan	20.00
Junaluska	112.00
Macon	58.35
Murphy Ct.	52.50
Robbinsville	100.00
Waynesville	425.00
Webster	97.00
Whittier	48.00
Brevard Ct.	31.00
Total	2914.60

Winston-Salem District

Advance	103.00
Bunker Hill	5.00
Davidson	169.13
Davie	137.50
Denton	150.00
Doubs	83.00
Erlanger	25.00
Farmington	120.00
Forsyth	100.00
Hanes-Clemmons	50.00
Kernersville	128.88
Lexington, First Church	1000.00
Linwood	225.00
Mocksville	100.00
Oak Ridge	125.00
Reeds	37.50
Thomasville, Main St.	1500.00
Thomasville Ct.	250.00
Walkertown	225.00
Welcome	550.00
Winston-Salem—Ardmore	551.60
Centenary	5000.00
Central Terrace	175.00
Grace	55.00
Green Street	240.00
Hiatt-Sedge Garden	65.00
Ogburn Memorial	100.00
Total	11,280.61
Grand total Sept. 1, 1936	62,982.97
Grand total Sept. 1, 1935	62,656.75
Increase	326.22

Additional receipts from Sept. 1 to Sept. 7, 1936:

Asheville District—	
Asbury Memorial	46.25
Skyland	8.35
Charlotte District—	
Hickory Grove	66.86
Chadwick	100.00
Monroe Ct.	25.00
Gastonia District—	
McAdenville	20.00
Crouse	6.83
Goodsonville	232.00
Shelby, Lafayette St.	94.00
Greensboro District—	
West Market	500.00
Marion District—	
Rutherford College	15.00
Broad River	17.00
Salisbury District—	
Forest Hill	125.00
Statesville District—	
Newton	100.00
Waynesville District—	
Macon	52.50
Fines Creek	25.00
Highlands	25.00
Winston-Salem District—	
Centenary	1000.00
Central Terrace	87.50
Erlanger	29.50

N. C. CONFERENCE TREASURER'S REPORT, JULY 1 TO SEPTEMBER 1

Durham District

Durham, Carr	$100.00
Durham, Trinity	146.99
E. Roxboro-Longhurst	30.00
Milton charge	25.00
Pittsboro charge	9.65
Total	311.64

Elizabeth City District

Bath charge	7.00
Chowan Ct.	19.96
Currituck charge	24.04
Mattamuskeet	51.50
Pasquotank	42.65
Plymouth charge	143.94
Swan Quarter charge	42.30
Williamston charge	95.93
Total	427.32

Fayetteville District

Biscoe Chg.	32.00
Gastonia Chg.	32.00
Glendon Ct.	26.40
Goldston Chg.	7.90
Hemp Ct.	38.00
Person St.-Calvary	31.85
Piedmont Chg.	17.60
Total	185.75

New Bern District

Aurora Chg.	25.00
Grifton Chg.	17.38
Newport Chg.	8.44
Ocracoke-Portsmouth	40.00
Pamlico Chg.	5.04
Straits-Harlowe	17.00
Total	112.86

Raleigh District

Bailey Chg.	20.00
Dunn, Divine Street	52.50
Four Oaks	11.58
Raleigh, Central	337.50
Selma, Edgerton Memorial	52.25
Youngsville Ct.	30.02
Total	503.85

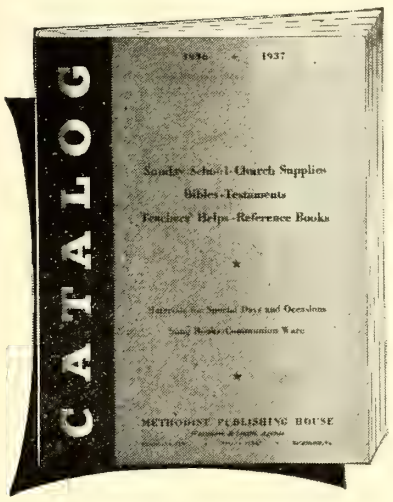
Rocky Mount District

Conway Chg.	243.00
Spring Hope 6	11.00
Stantonsburg Chg.	10.00
Total	264.00

Wilmington District

Faison-Kenansville	112.38
Lumberton Ct.	35.00
Total	147.38

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MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

MISSIONARY OFFERINGS

Following is the report of the Home and Foreign Missionary Enterprise offerings for the months of May, June and July, 1936, this being the third quarter of this conference year. In one column are the amounts of the fourth Sunday offerings and in another the amounts paid on the Young People's Special.

Durham District

	4th Sun.	Y.P.M.S.
Mt. Sylvan, Bahama ..	$	$ 2.00
Bethel, Burlington Ct..		3.75
Camp Spgs, " "		3.00
Front St., Burlington ..	38.55	51.12
Webb Avenue		35.00
West Burlington		14.00
Brooksdale		18.00
Carr, Cedar Grove ...	.30	
Cedar Grove	4.74	10.00
Chapel Hill	18.85	
Branson, Durham		15.00
Carr, Durham	19.18	20.00
Duke Memorial		45.77
Lakewood	2.50	7.00
Trinity	41.69	52.21
West Durham	10.09	
Duke's Chapel		12.60
Graham		2.00
Leasburg	8.07	
Salem, Leasburg		5.00
Moncure	1.18	5.00
Hurdle Mills, Mt. Tirzah	2.18	
Mt. Zion, Mt. Tirzah..	1.92	
Concord, Person		4.35
Oak Grove, Person ...	3.00	5.00
Rougemont		5.00
Long Memorial, Roxboro	27.52	15.00
Siler City		4.00
Bethel, Yanceyville ...	2.00	8.30
Locust Hill Yanceyville		5.00
Prospect, Yanceyville ..	6.66	
Total	188.43	348.10

Elizabeth City District

Bethany, Bath	1.55	
Anderson, Chowan ...	4.22	
Center Hill, Chowan ..	.50	4.00
Evans, Chowan	9.17	
Columbia, Wesley Mem.		3.00
Creswell		1.00
Ebenezer, Currituck ...	4.30	
Mt. Zion, Currituck ..		2.60
Edenton	4.61	8.88
City Road, Eliz. City..	5.03	
First, Elizabeth City...	52.19	75.00
Harrell's, Gates	1.00	
Philadelphia, Gates ...		2.00
Hertford	6.98	
Boaz, Kitty Hawk		7.31
Collington, Kitty Hawk	4.64	
Manteo	3.00	
Moyock	6.88	
Memorial, Moyock ..	5.25	
Pantego	1.80	
Mt. Hermon, Pasquotank	1.00	
Epworth, Perquimans .	4.93	
New Hope, Perquimans	6.53	
Perkins, S. Camden ..	5.36	
Trinity, S. Mills	11.29	
Epworth, Swan Quarter	.86	
Providence, S. Quarter	9.48	
Soule, S. Quarter	2.73	
Wanchese	20.00	
Washington		36.50
Windsor	4.00	
Total	177.30	140.29

Fayetteville District

Aberdeen		5.00
Broadway		5.00
Morris Chp, Broadway		2.50
Carthage	9.00	
Ellerbe		3.10
Camp Grd, Fay'vl Ct.		22.50
Salem, Fayetteville Ct.		15.00
Hay St., Fayetteville ..	44.33	47.35
Person St., Fayetteville	3.04	
Gibson	2.55	
Hamlet	13.63	25.85
Johns, Caledonia		10.00
Jonesboro		5.00
Lemon Spgs, Jonesboro	4.69	
Snead's Grv, Laurel Hill		2.50
Laurinburg	18.44	5.50
Mt. Gilead	15.00	
Zion, Piedmont	9.75	
Raeford	16.50	2.00
Roberdel		1.50
Rockingham	24.45	
Steele St., Sanford ...	42.15	
Cokesbury, Stedman ..		3.75
Richmond Union		2.00
Total	203.53	158.55

New Bern District

Aurora	11.87	10.00
Beaufort	8.35	
Black Creek	.80	4.65
Asbury, Dover	9.35	4.65
Fremont		10.00
St. Paul, Goldsboro ..	43.51	21.30
Daniels' Chapel	3.00	5.00
Pine Forest		8.00
Thompson's Chapel ...	2.76	
Salem		7.50
Wharton, Grimesland .		10.00
Hookerton	7.07	
Maury, Hookerton		5.00
Rainbow, Hookerton ..	3.50	5.00
Queen St., Kinston ..		36.13
La Grange		4.00
Mt. Olive	3.50	5.00
Providence, Mt. Olive Ct.		5.00
Centenary, New Bern..	4.40	10.00
Newport		8.00
Ocracoke		5.00
Pikeville		2.00
Mt. Carmel, Pikeville .		5.00
Elm St., Pikeville		5.00
Riverside		10.00
Beston, Seven Springs.	2.20	
Calvary, Snow Hill ...	8.00	
Mt. Hermon, Snow Hill	1.00	3.40
Tabernacle, Straits ...		5.00
Total	109.31	189.98

Raleigh District

Apex	7.45	
Cary		18.00
Banks, Creedmoor	10.50	
Bullocks, Creedmoor ..	8.90	
Creedmoor	6.00	
Dunn	7.38	
Four Oaks	11.27	
Elizabeth, Four Oaks.	2.55	
Sanders, Four Oaks ..		2.00
Franklinton		20.00
First, Henderson		10.00
White Mtn., Henderson		9.00
Parker's Gr., Lillington	4.24	
Louisburg	4.43	10.00
Newton Grove	3.62	
Salem, Oxford Ct.		
Central, Raleigh		23.00
Edenton Street	217.43	112.61
Epworth		4.50
Jenkins Memorial		5.00
Selma	7.28	
Smithfield		5.00
Plank Chapel	4.46	19.65
Vance Union		9.00
Total	297.01	247.76

Rocky Mount District

Conway	4.65	13.60
Bethany, Conway	10.99	1.67
Severn	2.00	
Zion, Conway		5.00
Mt. Zion, Elm City...	5.45	
Farmville		3.00
Halifax	2.84	10.00
Jackson		10.00
Littleton		5.00
Nashville		2.50
Norlina	12.11	10.00
Zion, Norlina		5.00
Pinners, Rich Square ..		10.00
Roanoke Rapids		6.00
First, Rocky Mount...	16.12	54.00
Clark Street		9.00
Smith's, Rosemary		5.00
Pleasant Gr., Seaboard		5.00
Sharon, Seaboard		10.00
Stantonsburg	12.48	
Bethl'm, Warren (Arcola)	2.57	
Providence, Warren ..	2.55	
Warrenton	6.25	14.00
Macon	9.20	10.46
Weldon	48.09	
Whitakers	2.50	
First, Wilson		14.65
Total	137.80	203.88

Wilmington District

Clinton		10.00
Singletary's, Elizabeth	1.38	
Bethesda, Fairmont ...	8.15	
Trinity, Fairmont	14.02	
Goshen, Faison		2.50
King's, Faison	6.94	
Antioch, Garland	1.00	5.00
Centenary, Garland ..	5.06	5.00
Epworth, Garland		1.00
Ingold	1.00	3.00
Chestnut St., Lumberton		3.00
Pembroke, Lumberton		3.00
Richlands	3.60	
Belgrade, Maysville ..	.94	
Maysville	7.91	
Regans, St. Paul	.39	
Scott's Hill	2.50	
Trinity, Southport ...	2.00	
Swansboro	6.64	
Warsaw		3.25
Whiteville	10.05	
Epworth, Epw.-Wesley		6.00
Fifth Ave., Wilmington		13.88
Grace, Wilmington ...	10.00	
Trinity, Wilmington ..	18.68	15.00
Total	100.26	70.63

Summary

	4th Sun.	Y.P.M.S.	Total
Durham	$188.43	$348.10	$536.53
Elizabeth City..	177.30	140.29	317.59
Fayetteville	203.53	158.55	362.08
New Bern	109.31	189.98	299.29
Raleigh	297.01	247.76	544.77
Rocky Mount ..	137.80	203.88	341.68
Wilmington	100.26	70.63	170.89
Totals	1213.64	1359.19	2572.83

GROUP GRADED LESSONS FOR BEGINNERS

This October will begin the second year of the two year cycle of the Group Graded Lessons for Beginners. The folders for the children, Stories for the Little Child, will continue to carry attractive pictures and stories and the available help for parents. The teacher's materials will be found in the Elementary Teacher as usual.

While churches using Closely Graded Courses will probably continue the use of graded material for beginner children, the Group Graded Lessons for Beginners should be used in any church, however small, where there are children's workers in many of our larger and more adequately equipped churches.

Four nails would not have held God and man fast to the Cross had love not held Him there.—Unknown.

Civilization is a state of human development that moves a man to pay the laundry for destroying his collars. —Ex.

W. N. C. Board of Christian Education
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JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

CHURCH SCHOOL DAY RESPONSE TO SEPTEMBER 1, 1936

The report on Church School Day is given by churches and districts. Because of a lack of space totals and comments about these totals will be omitted until next week. With the exception of Mt. Airy and Charlotte every district shows a gain over last year. In case of errors write the conference office.

Mount Airy

Union	$ 1.60
Jefferson	2.57
Cox Chapel	3.50
Helton	3.50
North Wilkesboro	3.60
Stokesburg	3.75
Palmyra	5.65
Rockford Street	7.73

Marion

Salem	.50
Gilboa	1.00
Ebenezer	1.00
Connelly Springs	1.55
Jonas Ridge	1.60
Bethel (McDowell)	1.61
Bald Creek	1.70
Warlick's	2.08
Valdese	2.08
N. Morganton	2.25
Bethel (Morganton Ct.)	2.50
Oak Forest	2.75
Old Fort	3.22
Cliffside	4.70
Glen Alpine	5.00
Linville Falls	6.00
Pleasant Grove	6.00
Rutherfordton	6.14
Rutherford College	6.77
Spruce Pine	7.00
Marion, First	9.50
Morganton, First	12.72

Waynesville

Balsam	1.00
Highlands	2.00
Whittier	2.55
Mt. Zion	3.36
Union	3.45
Long's Chapel	3.96
Cullowhee	4.00
Bryson City	4.00
Harmony Grove	4.75
Sylva	5.00
Andrews	5.00
Clark's Chapel	6.50
Murphy	7.03
Franklin	15.00
Canton	26.72

Greensboro

Oak Grove	1.15
Salem	1.33
Mt. Tabor	1.50
Ramseur	1.70
Farmer	1.75
Gethsemane	1.88
Friendship	1.89
Whitsett	2.00
Union	2.26
Mt. Carmel	2.28
Old Union	2.97
Glenwood	3.00
Central Falls	3.00
Stokesdale	3.03
Oakdale	3.10
Ward Street	3.47
St. Paul	4.56
Bethel	5.00
College Place	6.00
Bessemer	6.08
Rehobeth	7.00
Main Street, High Point	7.70
Centenary	20.00
West Market	25.00
Wesley Memorial	60.00

Statesville

Shiloh	.23
Chapel	.30
Trinity	.62
Clarksbury	.65
Knox Chapel	1.00
Olivet	1.00
Bethel	1.00
Bethlehem	1.00
Fairgrove	1.00
Midway	1.10
Hiddenite	1.50
Fairview	2.30
Davidson	2.37
Bethel	2.40
Wesley Chapel	2.54
South Lenoir	3.10
Jones Memorial	3.15
Olin	3.45
Stony Point	3.64
Vanderburg	3.75
Littlejohn	3.75
Whitnel	4.00
Taylorsville	4.00
Rose Chapel	4.15
Hopewell	4.25
Gamewell	4.25
Maiden	4.40
New Salem	4.45
Granite Falls	5.00
Newton	5.00
Colliers	5.00
Catawba	5.26
Centenary	5.98
Triplett	6.40
Concord	6.66
Race Street	7.00
Hickory, First	15.00
Broad Street	15.00
Mooresville, Central	15.10
Lenoir, First	23.00

Asheville

Big Sandy	1.00
Chestnut Grove	1.00
Bright Hope	1.00
Teague Chapel	1.46
Laurel	1.46
Hot Springs	1.50
Little Sandy	1.65
Western Chapel	1.75
Tryon	2.00
Tabernacle	2.67
Tweed's Chapel	3.00
Pleasant Hill	3.25
Montmorenci	3.25
Snow Hill	4.50
Asbury Memorial	5.00
Oakley	6.02
Black Mountain	7.32
Biltmore	7.50
Weaverville	10.85
Hendersonville	21.50
Haywood Street	23.71
West Asheville	25.00

Salisbury

East Spencer, Main Street	1.00
Friendship	1.33
Harmony	2.00
Long Street	2.00
Badin	2.35
South River	2.89
Rocky Ridge	3.00
Bethel	3.00
Richfield	3.79
Tabernacle	4.10
Mt. Pleasant	4.30
New Lndon	4.62
Salem	5.00
Center Grove	5.00
Spencer, Central	5.16
Albemarle, First Street	5.18
Park Avenue	5.26
Bethany	5.75
Mt. Olivet	6.91
Concord, Central	7.92
Albemarle, Central	13.50
Trinity	24.50
Forest Hill	25.00
Salisbury, First	25.00

Gastonia

Lander's Chapel	1.00
Puett's Chapel	1.00
Lee's Chapel	1.00
Mt. Harmony	1.23
Beulah	1.81
Bethlehem	1.92
Crouse	2.00
Dallas	2.00
High Shoals	2.00
McAdenville	2.00
Elbethel	2.00
Iron Station	2.05
St. Peter's	2.20
Laboratory	2.50
Palm Tree	2.55
Fallston	2.56
St. Paul	2.58
Polkville	2.80
Ebenezer	3.00
Stanley	3.00
Goodsonville	3.25
West End	4.00
Mt. Pleasant	4.00
Rehobeth	4.10
Concord	4.39
Mary's Grove	4.42
Denver	4.47
Clover Hill	4.66
Sharon	4.97
Cherryville	5.00
Maylo	5.00
Belmont, Main Street	5.00
Antioch	5.00
Cramerton	5.15
South Point	5.65
Kadesh	5.84
Rehobeth	6.00
Pleasant Grove	6.00
King's Mountain, Central	6.76

(Continued next week)

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

KNOCK! KNOCK!

"Knock, Knock," "Who's there?" "Adam." "Adam who?" "Ad 'em up and see what you've got." We would encourage our friends, at whose doors we are continually knocking, to give us entrance for presenting the needs of our big family. A visit at this time of the year would also carry a reminder of our desire to have a recapitulation of our friends' contributions to the Children's Home. Such a figuring would enable them to better get at what they propose to do during the remainder of the conference year. A large number of pastoral charges have not yet paid their Children's Home quota. We confidently hope that these charges will want to do this. Let it be remembered that we can't get along without our friends' help. Add up what you have done and see if you are satisfied with it.

DO IT NOW

This is a mighty good time to raise the Children's Home quota. It may be lost sight of in the rush of ending up of the conference year. All too often a pastor comes to conference with only enough money to pay the conference treasurer. He must have enough money to cover those items turned in to him. His conference report cannot be tabulated until such is true. This requirement does not apply to the Children's Home quota, since funds intended for us do not go to the conference treasurer, but rather to the Children's Home treasurer. Too often a pastor will make out his report showing a given amount contributed to the Children's Home when that amount has not actually been contributed. The pastor's report on this item is too often based on a promise or a hope. Let no friend get in such a rush as to not be in position to deal fairly and squarely with the needs of our orphan children. It will serve our cause mighty well if our good friends will see to it that the Children's Home apportionment is paid now. Kindly forward this directly to us.

A REMINDER

Quite a large number of Bible classes, circles and individuals have elected to sponsor the clothing needs of children here. This good work is done without solicitation, but it is very gratefully received. No duns are sent to these good people reminding them of our desire to have their contributions, except public statements from time to time. This is a mighty good time for such groups to forward their remittances covering the purchase of fall clothing. Everyone of our 385 children is now being fitted up with his fall outfit. What a challenge! And what an expense!

HERE THEY COME

Investigation was made concerning every application presented before August 15 of this year. Some solution was recommended relative to every case investigated. From the waiting list of applicants the Children's Home was filled to its capacity. In fact it was filled to more than its capacity with certain age groups. Since August 15 we have been flooded with applications. Such is usually the case at this time of the year. The following telegram has just been received: "I am asking to see you on an emergency case. Will arrive between 11 and 2 p. m." Something like this happens every day.



A willing worker

A GOOD HELPER

D. C. Freeman, whose picture is herewith presented, a lad of ten years, and in the fifth grade, is one of the family now housed in the new Norfleet building. This building was constructed to take care of thirty boys and is already practically filled. Young Freeman is one of the oldest boys in the family and is proving a great aid in doing things about the house. He and the other boys in this nice new home are very happy over being permitted to live in it. Dillard, better known to us as D. C., claims the Clover Hill Sunday school, Polkville circuit, as his "ladies." This fine group of people look after his clothing needs.

WORK AND PLAY

Our boys are very busy these days. There is much to do. Our elementary school, conducted here on the Home grounds, opened Monday, August 31. This means that half of the youngsters up through the seventh grade are in school in the morning and the other half in the afternoon. This reduces the number of smaller boys who have such important assignments looking after the gathering of the vegetables and distributing them to the various kitchens, the cultivation of the late vegetable crop, the occupational tasks in the various vocational shops and a number of other things. The larger boys have started their football practices. This means that part of the work day is set aside for play. During the past week and up until Wednesday of this week the varsity squad did their football practice in the morning, when the dew was on, and then gave themselves to the gathering of hay in the afternoon. We have a big hay crop to get in, not more than we will need, but a big crop just the same. The girls are busy at their vocational tasks. The laundry, the mending room, the sewing room, the kitchens, the infirmary and the baby cottage are all calling for additional help. This is the golden season of the year for work and play.

LOYALTY TO AN IDEAL

Dr. Richard E. Strain, the new missionary being sent to China by the Western North Carolina conference at the request and sponsorship of Bishop Kern, created quite a profound impression upon our youngsters as he spoke to the Centenary congregation last Sunday morning. Dr. Strain is dedicating his knowledge and skill as a physician to the Chinese in Changchow in the face of the fact that he had been invited to join a medical unit here in America making $50,000 a year. Dr. Strain will make $50 a month in China. For a promising young physician to thus dedicate himself served to stimulate the admiration of all those who heard him. The day of idealism is not past. Nor has the day of sacrificial service been thrown overboard.

HONOR ROLL

Our grateful thanks have been extended to the following congregations and pastors for having paid since last report their ten per cent apportionment in full:

Highlands, Highlands circuit, Rev. W. F. Beadle.

Ruffin, Ruffin circuit, Rev. S. C. Safrit.

Erlanger, Erlanger circuit, Rev. D. H. Rhinehart.

Long Street, East Spencer, Rev. J. R. Warren.

Grace Chapel, Leicester circuit, Rev. M. A. Lewis.

"Willie," asked the teacher, "what is the plural of man?"

"Men," answered Willie.

"And the plural of child?"

"Twins!" was the prompt reply.—Pathfinder.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....

..... (here designate the bequest) .....

Due to the crowded condition of the Methodist Orphanage, it will be impossible for us to admit more children for the next several months. Every bed in the Orphanage is occupied and we have a long waiting list. It is just too bad that there is not any more room in the Methodist Orphanage for other needy, dependent children.

* * * *

From time to time the thought has been suggested and emphasized that the Orphanage stands in need of a large endowment. Because of our limited financial resources, we are seriously handcapped in carrying forward our work for dependent children. There are orphanages which are largely endowed which by reason of sufficient funds are extending a helping hand to hundreds of needy children. It is not an idle dream when I say that the Methodist Orphanage ought to have at least one million dollars endowment. if our friends, who have been blessed with this world's goods, would write the Methodist Orphanage in their wills, this long sought objective could be realized within a very few years. If our pastors and leading church members would suggest this idea to those in a position to do something for the Orphanage in a substantial way, we would soon reach the much desired goal. I trust this suggestion will meet with a hearty response upon the part of the friends of our home.

* * * *

I have a deep sense of gratitude in my heart toward every Sunday school and church that remembered the Methodist Orphanage on the fifth Sunday in August. I am confidently expecting to hear from other Sunday schools and churches, since we have only heard from a limited number at this writing. It is earnestly hoped that each fifth Sunday will be come a red letter day for the Methodist Orphanage. The churches in particular are not responding as generally and generously as the Sunday schools. It takes a good long time for a new venture to register deeply and firmly on the minds and hearts of the people. I am confidently expecting the fifth Sunday observance for the Orphanage to gather more momentum as time goes by. The amount that has come in thus far from the offerings of the Sunday schools and churches has meant much to us in meeting our financial obligations.

* * * *

As I leave my home, I leave with a deep love in my heart for the generous Christian friends of the North Carolina conference. Although so many people have been kind to me, I would like to thank a few who were closer to me while living in the home.

First, I wish to extend my appreciation to the men's Bible class of Warrenton who, for the past four years, have so willingly contributed each year two boxes of lovely clothes.

Second, to our good "Old Santa Claus," Ambassador Josephus Daniels, and the circles of Edenton Street Methodist church I wish to assure them that no matter where I go, their generosity shall never be forgotten.

My appreciation goes to the cottage mothers and teachers of our home—especially to one, who has shared my joys and sorrows. This person, as every one would recognize, is Miss Mary Ferree. May God bless her and keep her because of her service to others.

Last but not least I wish to mention Mr. Barnes, a man of sterling character who, for the past twenty-one years, has taken the place of a father to hundreds of fatherless children. As a servant of God, he taught us the value of spiritual things in life.

As I go to face the world, I have a strong determination to make myself worthy of my many friends in the North Carolina conference.

Loleader Bullock.

THE THINGS I LOVE

The blue-gray hills, the sapphire skies,
The laughter of a baby's eyes,
The fragrant dusk, the distant haze
Of brilliant Indian Summer days,
And Autumn's open road.
The moaning wind, the dripping rain,
The scent of new-mown hay,
The crimson sumac of the dawn,
And little lambs at play.
White birches by the river,
The murmur of the pines,
The solitude of pathless woods,
A poet's simple lines.
The flicker of the firelight
On a beloved face,
The joy that leaps from tired eyes,
And holds me in embrace.
Each syllable of sunshine
That falls across my day,
The chipmunk and the cottontail,
The willow's winsome way.
The song of cardinal and thrush,
The bob-white's lonely call,
The purple lilacs drenched with dew,
And dry leaves' muffled fall.
The sprawling sycamores in Spring,
The apple-scented wind,
Cool breezes from the woods at night,
And voices low and kind.

So many things there are to love,
So near is Death to Birth,
Ten thousand lives are not enongh,
On this enchanted earth!
—Elsye Tash Sater, in Zion's Herald.

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Limited enrollment permits close individual attention to individual problems.

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Write for Literature.

C. R. Wilcox, Ph. D., President
E. L. Wright, M. A., Headmast
Darlington School, Rome, Ga.



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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

STUDY TRAINING DAY FOR THE FAYETTEVILLE DISTRICT

The Fayetteville district will hold its fall study training day at Aberdeen, Page Memorial church, on Tuesday, September 15, beginning at 10 a. m. and closing at 1 p. m. All presidents of local auxiliaries with their study superintendents, Christian social relations superintendents, children's workers, and anyone else interested, are urged to be present. All who come will bring a light lunch. Copies of the book, "A Preface to Racial Understanding," will be on sale for 60 cents per copy at Aberdeen.

MEETINGS IN THE DURHAM DISTRICT

The missionary societies of Person and Orange counties met at Hurdle Mills in joint session Wednesday, August 26, for the first three days of summer joint meetings in Durham district. At 10 o'clock Mrs. R. E. Warren, Mebane, leader, was in the chair. Mrs. B. H. Black, wife of the pastor, made a gracious welcome address, to which Miss Estelle Smith, New Sharon, responded.

Rev. B. H. Black, host pastor, held the devotions, using Ezekiel, 33rd chapter. Roll call of societies was responded to by reports from most of the societies in the zone, all showing unusual activities. Mrs. N. H. D. Wilson, Chapel Hill, presented "Spiritual Life Groups," urging every society to have one. Mrs. J. E. Leggett, Chapel Hill, sang "Life's Weaving."

Mrs. H. J. Faison, conference vice president, was the guest speaker, and for half an hour made a most earnest plea in behalf of missions, using as her theme: "Go ye into all the world." She gave seven excuses people offer for lack of interest in missions, seven real reasons why interest is low, and seven reasons why everyone should realize its importance. Her talk was most gladly received.

Miss Florine Robertson, district secretary, presented briefly Christian social relations, in the absence of the district leader, and presented zone prizes to Carolyn House, for a poem, and Louise and Findley Spear, for posters, all from Chapel Hill. Miss Ellese Oliver, Cedar Grove, read her essay submitted in the alcohol education contest, and was presented zone and auxiliary prizes as the district winner.

Mrs. S. F. Nicks presented the World Outlook, urging everyone to read it, and several visitors were presented, after which Rev. Mr. Black gave the benediction. Lunch was served 12:30 to 1:30, and was greatly enjoyed.

The afternoon session was in charge of Mrs. W. M. Fox, Roxboro, new leader of the zone, foster-daughter of Rev. J. J. Boone, and most interested in the work. After the opening hymn Mrs. I. W. Cridlin gave the devotions on "Childhood Training." Roll call led to reports from all societies represented. Here evidence of growth and activity was shown many times. Mrs. S. J. Dickens of Concord made a fine talk on "Laying Missionary Foundations," and Miss Claire Harris of Roxboro spoke of the work of the young women's circles. Mrs. T. W. Lee made an inspirational talk, after which Mrs. Fox presented to the zone the "Florine Robertson Loving Cup," donated by Mrs. Margaret Teague of Mary Hambrick society, as an attendance trophy for future meetings. Miss Robertson thanked the leader for the honor shown in naming the cup so.

Mrs. F. D. Hedden, Durham, district study leader, presented plans for a fall study and urged the societies to have three classes; Mrs. B. F. Boone, Cary, conference study leader, was present, and made a few remarks on study work. Thanks were expressed for the entire day to the hostess church, and Rev. Mr. Black gave the benediction.

The Hurdle Mills ladies remained and Mrs. Faison talked to them on the work of the women, and succeeded in organizing a society with Mrs. N. D. Harris as president, and at least half a dozen members.

Next day, Thursday, Alamance and Caswell societies met at Camp Springs church for a similar meeting. The members of the new society had decorated the church and welcomed the guests. Mrs. T. R. Jenkins, Mebane, new leader, was in the chair, and presented Mrs. L. L. Parrish, Burlington circuit, who extended greetings, to which Mrs. R. G. Dawson, Webb Avenue, graciously responded.

Rev. I. L. Parrish, host pastor, gave the devotions on "Whatsoever thy hand findeth to do." Reports were given by various presidents, and all show interest and enthusiasm. Mrs. J. D. Lee talked on "Christian Social Relations" and urged the ladies to buy peace bonds and push the alcohol education contest. Mrs. C. M. Huffman, Burlington, presented "Spiritual Life Groups" and asked every society to organize them.

Mrs. Faison spoke half an hour about the need of consecrated living, and the field for missions, need for the gospel, and the necessity for co-operation everywhere. Miss Robertson presented the district goals and needs, and urged a hearty co-operation all along the way during the next few months.

Visitors were introduced, after which Rev. Mr. Dawson gave the benediction. Lunch was served in the grove, and tubs of iced lemonade helped make the hour a pleasant one.

Mrs. W. Taylor Long of Blanch, new Caswell leader, presided at the afternoon session and showed to the congregation that the Caswell women are alert and interested and are determined to do their part in the great work.

Rev. R. G. Dawson, Webb Avenue, held the devotions, using a missionary theme. Reports from Caswell societies were given, with increase in most departments. Ruby Burnette of Bynum, Negro girl who is being educated by the conference as a home missionary, was presented. She spoke easily and intelligently of the work of Paine College, Augusta, Ga., where she has been the past two years. She hopes to finish in two more years. The ladies were greatly pleased with her and her remarks, her evident fitness for the work and her determination to make good.

Misses Louise Farmer, Mattie Lee Poteat, Ruby Roberts, Rebecca Foster and Mary E. Carter of Prospect gave an entertaining pageant, "Out of Africa." Mrs. Faison gave the benediction.

The third day was the meeting of Durham and Chatham societies at Cedar Grove, near Pittsboro, beginning at 10 o'clock. Mrs. J. F. Starnes of Bynum, new Chatham leader, presided in the manner of a veteran. After the opening hymn, the welcome was given by Miss Lucille Harris of Cedar Grove, Mrs. J. C. Dailey of Durham replied.

Rev. J. D. Young, Pittsboro, held the devotions, making remarks on the importance of the work the women are doing, and asking a heartier co-operatin to carry the work forward.

Roll call showed most societies represented, and reports showed the usual interest, with interest in membership, Outlook and other features. Ruby Burnette of this section made her talk, telling of her studies at Paine College and expressing to the ladies her delight at the support given her.

Mrs. J. W. Durham of Siler City told of the Scarritt College plan, and of the influence this college has in shaping the lives of the student missionaries.

Mrs. Faison spoke on the duties and responsibilities of the women in the work.

Mrs. J. C. Dailey, Durham, leader, had the afternoon for the Durham societies. Her devotions were given by Mrs. C. E. Parker, Durham, returned missionary from India, who told of her work in this field and the need of more workers in all fields.

Mrs. S. F. Nicks spoke for the Outlook, and Mrs. F. D. Hedden spoke on mission study; Mrs. B. F. Boone also was present and added her encouragement to the ladies. Mrs. W. W. Stedman, Moncure, spoke on supplies. Miss Robertson stressed the district objectives. Mrs. Dailey thanked the hostess society for their co-operation.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ALONE WITH GOD

Alone with God! The midnight watches keeping,
Alone with God, while all the world is sleeping,
I seem to hear while thus he speaks to me—
"Fear not, my child, I will abide with thee."

Alone with God! I hold communion sweet,
And all my burdens lay at his dear feet,
I tell him of the struggles through the day—
He gently whispers, "Lo, I am the Way."

Alone with God! The aching heart finds solace there,
He ever lends a listening ear unto the faintest prayer—
For oft in visions there appears to me
The dreadful Cross—the awful Calvary.

Alone with God! He bids my sorrows cease,
And to my soul he sends the sweetest peace;
And then in perfect, trusting love I rest.

ZONE MEETING ON ASHEVILLE DISTRICT

Mrs. F. J. Bates

The Methodist women of zone four of the Asheville district met at Grace Chapel on the Newfound Road, August 26, 1936, in a missionary zone meeting from 10 a. m. to 1 p. m.

Mrs. Vernon Hall, the president of Grace auxiliary, and her committee welcomed us and registered the names of 51 ladies and the pastor of the church. The meeting opened with a hymn of praise and prayer, followed by a welcome extended by the pastor, Rev. M. A. Lewis. The minutes of previous meeting of the zone were read and followed by a report of the treasurer, after which the program was taken up.

The theme of the first hour was Spiritual Life and the program for that time was in charge of Mrs. F. A. Walton, district spiritual life leader. A beautiful poem, "I Met God in the Morning," was read by Mrs. A. H. Daniels. Mrs. Vernon Hall spoke on Reverence, and Mrs. F. J. Bates gave the interpretation of Albrecht Durer's celebrated painting, "The Praying Hands."

Two beautiful solos were sung by Mrs. Mack Brown, "If I Have Wounded Any Soul Today" and "The Touch of His Hand on Mine."

The remainder of the day's program dealt with the different phases of our woman's work. "Mission Study" was presented by Mrs. R. S. Morris, president of Elk Mountain auxiliary, "Supplies" by Mrs. Guy English of Marshall auxiliary, and "The World Outlook" by Mrs. R. F. Mock of Weaverville auxiliary.

The pastor of Grace church, Rev. M. A. Lewis, added to the interest of the program with a vocal solo, "Out of the Ivory Palaces." Miss Amy Hackney secretary of the Asheville district, closed the meeting with a most helpful talk on the work of the district.

The next meeting will be held at Asbury Memorial church in November, at which time officers for another year will be chosen.

At the closing meeting the ladies were invited into the dining room of the church, where a regular banquet was served and where it was pleasant to meet in fellowship with those who were in attendance.

From the Missionary Review of the World we quote the following interesting item:

Roger Babson recently declared: "I have not been able to find a single useful institution which has not been founded by either an intensely religious man, or by the son of a praying father or praying mother. I have made this statement before the chambers of commerce of all the largest cities of the country and have asked them to bring forward a case that is an exception to the rule. Thus far, I have not heard of a single one."—From the Watchman-Examiner.

The following code is that of Rev. Charles W. Carroll, D.D., superintendent emeritus of the Middle Atlantic conference of the Congregational Church, widely known and beloved throughout the Congregational fellowship:

1. BE PREPARED to live in an imperfect world filled with imperfect people. Never become embittered by any calamity, not even the death of a loved one. For these things must come.

2. START OUT to live a victorious life. Like Paul smile in the face of every disaster. Never whine.

3. FIT YOURSELF for an occupation you love. Then learn to work and play and pray, and live the Jesus way.

4. GIVE YOUR BODY and mind every possible chance to get and retain their normal vigor. Avoid all unclean habits. Be a free man or woman even in this cigarette age.

5. KEEP FIT: think straight, get a competence, found a home, find a faith.

6. SET OUT TO FIND and to stress the good in the world and in people. Recognize evil only when you can mend it. Be an inveterate optimist.

7. PLAN TO HELP all needy folk you meet by helping them into self-mastery. Ask little, give much and make all the people with whom you come in contact glad they have met you.

8. FEAR NOTHING BUT SIN. An honest man or woman has nothing to fear, for he or she is guilty of nothing. Fear is our most enervating foe. Perfect love casteth out fear.

9. BEHOLD a personal Father in all nature, his tender love in the sunshine and flowers; his magnificent power in the tempest. Let his world teach you beauty and strength.

10. TRUST GOD in every experience of life, and fall on eternal sleep assured that the future is in the hands of One who loves you with a perfect love.

"I know not where God's islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

THE RADIANT CROSS

By M. Wilma Stubbs

To Pilate's hall they brought Him bound,
So long ago.
On Calvary Hill they raised His cross,
Dull blow on blow—
A malefactor doomed to die
Accursed death!
Rome went her way, forgetting; the priests
Drew freer breath.

Did God forget? Ah, no. His word
Was pledged us there.
"Forgiving love!" In blood he wrote
"For you I care!"
And all the ages since held high,
That radiant cross
Has glorified life's common ways,
Has cleansed sin's dross.

O Christ, transform our lives; write "love"
Upon the heart
Of earth today, that here and now
Some little part
Of heaven's eternal joy may shine
On men set free
From hate and sin, and light still flow
From Calvary.

—Christian Advocates.

The redemption of Jesus was not to be of persons from the world, but of the world through persons, not an escape from the sinking ship of the world, but a discipline fit to save the whole shipload of human desires and needs and bring it to its destined port. —Dr. F. G. Peabody.

Man can have dominion over the earth only as the kingdoms of the earth are made the kingdom of our Lord and his Christ. That is our commission. That way lies our human glory.—Selected.

ADVANCE CENTENNIAL AND HOME COMING SEPT. 20

Dr. Gilbert T. Rowe to speak at 11 o'clock and Rev. C. M. Pickens will speak in the afternoon. Rev. F. E. Howard, the pastor, reports that a great day is expected.

The Advance church, formerly known as Shady Grove, will observe its one hundredth birthday Sunday, September 20. There will be services at 11 a. m. and 2 p. m. The program will consist of the reading of the history of the church, addresses, memorial service, dedication of New Methodist hymnals and special music. Dr. Gilbert T. Rowe of the Duke school of religion will speak at the morning service and Rev. C. M. Pickens, presiding elder of the Winston-Salem district, will speak in the afternoon.



Methodist Church at Advance to Celebrate its Centenary Sept. 20

We are glad that Dr. Rowe has found time out of his busy life to be on our centennial and home coming program. His father was pastor of Advance church 46 years ago and lived here when Gilbert was a little boy.

Advance church is one of the five churches of Advance charge, and is located in Davie county, being in the Winston-Salem district of the Western North Carolina conference. It is 18 miles southwest of Winston-Salem and 11 miles northeast of Mocksville on highway 801.

During the last two years under the leadership of Rev. F. E. Howard, pastor, 56 members have been received into the Advance church—35 on profession of faith, 15 by certificate and six by church conference. The present membership is 287. The total church budget has been balanced at each district check-up meeting for the last seven quarters. We are expecting to do the same thing this quarter. The church school is organized according to the unified plan with a membership of 150. The missionary society is a wide-awake organization, doing quite a bit of local work in addition to the requirements set up by the Missionary Council.

Dinner will be served in picnic style under the majestic oaks which beautify the church grounds.

An invitation is extended to all former pastors, friends and members to worship with us on this happy occasion.

Amy Jane Talbert.

MAXTON HONORS "UNCLE DAVE" PIERCE

Sunday, August 30, was a day unique in the history of St. Paul's Methodist church, Maxton, when about 500 former pupils and friends gathered to do honor to Mr. D. A. Pierce, lovingly known as "Uncle Dave." he has been in charge of the primary department of that Sunday school for almost thirty years. He is believed to be the only man in the United States to fill a position of this kind, and it was a happy inspiration on the part of his pastor, Rev. P. O. Lee, who with the help of Mrs. F. C. Frostick, chairman of the program committee, and other members of his church, arranged for the meeting in order that he might know something of the love and esteem in which he is held for his years of loyal and faithful service. There is nothing narrow or sectarian in his service, and members of the other churches were delighted to join with the Methodists in showing him honor. An all day meeting was held at the church, beginning with Sunday school at the regular hour. At the 11 o'clock preaching service Rev. Euclid McWhorter of Tarboro, former pastor of Mr. Pierce, preached a forceful sermon on the theme of "The Exaltation of the Church. A quartette composed of Mrs. A. B. Croom, Mrs. Lillie Stanton, J. S. McRae, Jr., and E. L. Sistaire of Fayetteville sang "The Lord Is My Shepherd," and Miss Rosa Currie of Clio, S. C., sang "A Voice in the Wilderness" for an offertory. By special request L. D. Pender of Tarboro sang "He Lifted Me."

At noon a bountiful picnic dinner was served in the American Legion hut, under the direction of Mrs. C. A. Hasty. An hour and a half of genuine fellowship was enjoyed in greeting old friends and making new ones.

Mrs. F. C. Frostick presided over the afternoon program, which was opened at two o'clock with a prelude by Mrs. J. P. Stansel. The primary department sang a song for Uncle Dave, accompanied by little Miss Annie Frances Tice. The junior choir, wearing their surplices, had charge of the rest of the music of the afternoon. A special number, "A Perfect Life," was sung by Miss Margaret Stanton of Hickory, who had sung this song in an Easter program under Mr. Pierce's leadership when she was six years old. Little Magenta Stone, representing "Uncle Dave's" department, recited a poem to him. The last verse was, "So here's our tribute to you from each girl and boy, A wealth of love and loyalty, abiding peace and joy."

Rev. W. L. Clegg of Bethel, former pastor of this church for five years, paid a beautiful tribute on behalf of all the pastors of the church, especially emphasizing the dependability of Uncle Dave, and his unfailing loyalty to his pastor. Realizing what the influence of this man had meant to the entire community, the other churches of the town asked to be represented on the program. Mr. R. P. Edwards, speaking in behalf of the Baptist church, and Mr. McKay McKinnon of the Presbyterian church. Mr. W. H. Hasty represented the local Methodist church, Leslie Thompson of Lumberton represented his former pupils, and Rev. Euclid McWhorter and Rev. W. V. McRae of Hamlet, visiting ministers, who were former pastors, voiced their deep appreciation of his service. Uncle Dave was then called on to respond, and although he said he was "too full for utterance," he told how deeply he appreciated the things that had been said and something of what his work had meant to him. The last thing on the program, a complete surprise to Uncle Dave, was the presentation of a love gift ($103.55). The presentation was made by J. E. Carpenter.

Telegrams were received during the service from his former pupils, Mrs. W. A. Thorne of Roanoke Rapids (Miss Katie Lee McKinnon), from Mrs. Leon Draper of Dallas, Texas, (Miss Jeddie Mae Bristoe), and from a former pastor, Rev. R. F. Munns of Clinton.

Mrs. J. D. Croom.

SAFETY ON THE HIGHWAYS

The Lions' Club of Wahoo, Nebraska, is to be commended for conducting among pupils of Saunders county schools a contest on highway safety. Small cash prizes were awarded to winners in three groups of varying age. More than 200 essays were submitted and a great deal of valuable publicity on highway safety resulted from the country-wide interest of the pupils, teachers and citizens.—Ex.

EXHIBIT OF ADVOCATE CAMPAIGN FOR NEW SUBSCRIBERS

These reports are for full year subscribers at rate of $2.00 a year; ½ means a six months subscription. Notify this office when there are errors. A * indicates that a new full year subscription has been received for every 50 members of a church. This gives each church a chance to get on the honor roll.

NORTH CAROLINA CONFERENCE

Durham District

Front Street, H. K. King 10
Duke Memorial, H. C. Smith 5
Graham-W. Burlington, C.F.Heath 4
S. Alamance, J. A. Tharpe 3½
Rougemont, E. H. Measamer 3
Carr, J. A. Martin 3
Webb Avenue, R. G. Dawson 1
Cedar Grove, S. F. Nicks 1
Milton, A. M. Williams 1
Person, E. B. Craven 1
Long Memorial, B. P. Robinson ... 1
Leasburg, D. D. Traynham 1
Bynum, J. F. Starnes 1
Stem, J. W. Lineberger 1
Hillsboro, F. A. Lupton ..... ½
Mt. Tirzah, B. H. Black ..... ½

Elizabeth City District

*Plymouth, C. T. Thrift 12½
Wanchese, W. N. Vaughan 11½
Washington, E. J. Rees 7
*Kitty Hawk, M.R. Gardner 7
First Church, H. I. Glass 6
Murfreesboro-Winton, E.W. Downum 4½
Moyock Mem., E. G. Overton 4
Edenton, G. W. Blount 3½
G ates, J. M. Jolliff 3½
Hertford, D. M. Sharpe 2
Ahoskie. J. L. Smith 2
Roper-Creswell, W. J. Watson 1½
Mattamuskeet, J. T. Stanford 1
Aulander, J. T. Draper 1
Windsor, E. N. Harrison ..... ½
Manteo, A. E. Brown 1

Fayetteville District

***Sanford, C. B. Culbreth 50
*Carthage, E. C. Durham 16
Laurel Hill, W. F. Elliott 14
Fayetteville Ct., P. D. Woodall ... 8
Troy, W. R. Royall 6
Biscoe, W. F. Trawick 5
Hemp, I. J. Strawbridge 4
Caledonia, M. C. Ellerbe 3½
Fairmont, J. E. Blalock 2
Red Springs, L. T. Singleton 2
Aberdeen-Vass, L. M. Hall 1
Glendon, L. M. Chaffin 1
Maxton, P. O. Lee 1
Rockingham, J. F. Herbert 1
St. John-Gibson, J. H. Buffaloe..... 1
Stedman, R. E. Atkinson ..... ½
West End, W. B. Cotton ..... ½

New Bern District

*Morehead City, B. H. Houston ... 13
Mt. Olive Ct., W. C. Benson.... 13
Beaufort, C. T. Rogers 7
Pink Hill, H. M. McLamb 6
Pamlico, W. A. Tew 6
Newport, M. W. Warren 4½
Greenville, G. R. Combs 3
Aurora, H. R. Ashmore 3
St. Paul, O. W. Dowd 2½
Fremont, E. R. Shuller 2
Dover, E. L. Hill 1
La Grange, L. L. Smith 1
Vanceboo, T. E. Davis 1
New Bern, L. C. Larkin ..... ½

Raleigh District

*Middleburg, D. A. Petty 26
*Creedmoor, E. D. Dodd 16½
Central, S. J. Starnes 15½
First Ch., Henderson, R. E. Brown 8
Youngsville, H. E. Lance 7½
Fuquay, J. C. Williams 6½
Franklinton, E. D. Weathers 5
Oxford, L. B. Jones 4½
Lillington, N. M. Wright 4½
Cary-Apex, B. F. Boone 3½
Dunn, J. A. Russell 3
Selma, F. B. Peele 2
Bailey, W. G. Farrar 2
Benson, W. C. Merritt 1
Louisburg, O. P. Fitzgerald 1
Mamers, J. V. Early 1
Edenton, Street, E. C. Few 1
Smithfield, J. H. Lanning 1
Erwin, Frank Culbreth ..... ½
Epworth, W. H. Brown ..... ½
Tar River, B. O. Merritt 1

Rocky Mount District

Bethel, W. L. Clegg 7
Enfield-Whitaker, R. L. Jerome ... 4
Wilson, A. J. Hobbs 4
Rosemary, J. J. Boone 3
Farmville, J. C. Wooten 2
Littleton, W. T. Phipps 2
Northmapton, I. T. Poole 2
Scotland Neck, D. L. Fouts 1
Seaboard, L. A. Watts 1
Rich Square, E. C. Crawford..... 1
First Church, G. W. Perry 1
S. Rocky Mount, J. P. Bross ..... ½
Robersonville, R. N. Fitts ..... ½

Wilmington District

Grace, F. S. Love 14
Trinity, Walter Patten 11
*Whiteville, J. H. Miller 10½
Walace-Rose Hill, E. C. Maness.. 8
*Lumberton Ct., N. B. Strickland .. 7
Faison-Kenansville, F. B. Joyner.. 5½
Jacksonville-Richland, H. L. Davis 5½
Southport, E. M. Hall 5
Bladen, W. R. Stevens 3½
Epworth, O. L. Hathaway 3
Tabor City, N. B. Johnson 2½
Shallotte, W. R. Hardesty 2½
Maysville, C. J. Andrews 1½
Warsaw-Magnolia, W. F. Walters.. 1½
Clinton, R. F. Munns 1
Garland, F. V. Spence 1
Hallsboro, C. N. Phillips 1
Lumberton, T. G. Vickers 1
Town Creek, J. C. Harmon 1

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central, L. D. Thompson 36½
Hendersonville, E. K. McLarty... 23½
Candler, T. A. Groce 10
Laurel, A. A. Somers 3½
Hot Springs, R. M. Varner 2
West Asheville, E. H. Nease 1
Sandy, R. P. Gibbs 1
Flat Rock, R. G. McClamrock 1
Saluda-Tryon, L. R. Akers, Jr. .... ½
Swannanoa, M. B. Clegg ..... ½

Charlotte District

**Belmont Park, E. M. Jones 44
First Church, W. W. Peele 25½
*Myers Park, R. L. Ownbey 21
*Hickory Grove, A. A. Kyles ... 11½
Homestead-P. Grove, O. L. Brown 9
Waxhaw, W. T. Albright 8
Monroe Ct., W. C. Dutton 3
Chadwick, T. H. Swofford 3
Peachland, G. N. Dulin 2
Central, Monroe, W. R. Kelly 2
Weddington, T. J. Huggins 2
Dilworth, G. T. Bond 1½
Hawthorne Lane, L. B. Hayes ... 1
Prospect, P. T. Dixon 1
Matthews-Indian Trail, J. O. Ervin ½
Trinity-Derita, J. E. Youtz ..... ½

Gastonia District

*Bradley Mem., H. F. Duncan 11½
Central, R. M. Courtney 10
Mount Holly, J. G. Huggins, Jr. ... 9
Kings Mountain, E. W. Fox 8
Polkville, V. B. Harrison 6
Smyre, P. W. Townsend 5½
Lafayette St., F. H. Price 4½
Maylo, J. L. Rayle 4½
*Cramerton, C. F. Womble 4
West End, J. E. McSwain 3½
Crouse, A. L. Latham 2½
Lincolnton, A. L. Stanford 2
Belmont—Main St., C. P. Bowles.. 2
Park Street, G. E. White 1½
Goodsonville, R. L. Forbis 1
South Fork, G. L. Wilkinson ..... ½
Belwood, W. L. Scott ..... ½
McAdenville, C. M. Smith ..... ½
Main Street, C. E. Rozzelle ..... ½
Lincoln Ct., W. B. Shinn ..... ½
Bessemer City, G. G .Adams ..... ½

Greensboro District

*Proximity, John Cline 14
College Place, B. C. Reavis..... 7
Asheboro, H. P. Powell 5½
Reidsville, H. G. Allen 5½
Ward St.-Archdale, J. W. Groce. 5
West Market, W. A. Stanbury 4
Centenary, M. T. Smathers 3½
Reidsville Ct., T. V. Crouse 3
Stokesdale, J. E. B. Houser 2½
Bessemer, W. G. McFarland 1
Main Street, J. P. Hipps 1
Mt. Pleasant, D. R. Proffitt 1
Randolph, G. W. Williams 1
Guilford, E. H. Brendall 1
Farmer, L. A. Bennett ..... ½
West Greensboro, G. W. Vick .... ½
Summerfield, J. N. Snow ..... ½
Gibsonville, Frank Phibbs ..... ½

Marion District

*Marion, J. W. Moore 24
N. Forest, J. M. Varner 3
Morganton Ct., J. M. Brandon 3
Glen Alpine, M. F. Moores 1½
Rutherford College, O. L. Robinson 1½
Bostic, W. J. Hackney 1
Burnsville, J. L. Reynolds 1
Rutherfordton, Fletcher Nelson... 1
Spindale, F. J. Stough 1
Mill Spring, R. H. Kennington 1
Valdese, G. F. Hood ..... ½

Mount Airy District

*Spray, A. C. Waggoner 9
*Leaksville, W .O. Goode 7
*Stoneville-Mayodan, R. M. Hardee 8½
Draper, T. B. Johnson 5
Sparta, A. B. Bruton 3½
Dobson, C. W. Russell 3½
N. Wilkesboro, R. B. Templeton.. 3
Mt. Airy Circuit, J. L. Ingram ... 2
Creston, A. G. Lackey 1½
Wilkesboro, A. W. Lynch 1½
Jonesville, P. L. Smith 1
Yadkinville, I. L. Sharpe 1
Rockford Street, H. R. Cornelius.. 1
Warrensville, T. H. Houck ..... ½
Laurel Springs, J. C. Swaim ..... ½
Helton, J. O. Cox ..... ½

Salisbury District

Forest Hill, W. J. Miller..... 11
*Westford, G. W. Fink 9½
Kannapolis, N. C. Williams 7½
First Church, W. A. Newell 5
Harmony, R. H. Taylor 4½
Norwood Station, A. P. Ratledge.. 4½
Gold Hill, C. S. Plyler 3
New London, W. L. Lanier 2½
Park Avenue, E. L. Kirk 2½
Albemarle, First Ch., J. S. Gibbs.. 2
Albemarle, G. B. Clemmer 2
Kerr St., J. P. Hornbuckle 1½
Badin-Tabernacle, Elzie Myers ... 1½
Spencer, W. B. Davis 1½
Woodleaf, C. A. Morrison 1
Albemarle Ct., R. L. Bass 1
China Grove, C. B. Newton ..... ½

Statesville District

Lenoir, J. S. Hiatt 21
*West View, C. W. Kirby 7
Maiden, R. E. Hunt 4
Race Street, A. L. Aycock 4
Catawba, G. W. Clay 3½
Mount Zion, E. M. Avett 3½

(Continued on page 23)

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

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M. T. PLYLER ..... Managers

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
FOURTH ROUND

September

Carr, 7:30 6
Calvary, 7:30 9
Cedar Grove, Carr, 11 13
Brooksdale, Brookland, 3 13
East Roxboro-Longhurst, Longhurst, 7:30 13
Roxboro, Long Memorial, 7:30 23
Mebane, 11 27
Burlington Ct., Glencoe, 3 27
Orange-Carrboro, Carrboro, 7:30 27
Branson, 7:30 30

October

Chapel Hill, 11 4
Bynum, Mann's Chapel, 3 4
Hillsboro, Hillsboro, 7:30 4
Duke Memorial, 7:30 6
Yanceyville, Bethel, 11 10
Front Street, 11 11
Milton, New Hope, 3 11
Graham-West Burlington, Graham, 7:30 14
Bahama, Mt. Bethel, 11 18
Durham Ct., Fletcher's, 3 18
Stem, Stem, 7:30 18
Siler City, First Church, 7:30 21
Leasburg, Bethel, 11 24
Rougemont, Rougemont, 11 25
Mt. Tirzah, Helena, 7:30 25
Person, Concord, 11 31

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

South Mills, Trinity, 11 and 1 12
Gates, Zion, 11 13
South Mills, Trinity, 7:30 13
Perquimans, Oak Grove, 11 and 1 19
Dare, East Lake, 11 20
Manteo, 7:30 20
Pasquotank, Union, 11 and 1 25
Kennekeet, Avon, 11 27
Hatteras, 3:30 and 7:30 27
Wanchese, 7:30 30

October

Windsor, White Oak, 11 and 1 3
Windsor, White Oak, 11 4
Aulander, Ebeneza, 3 4
Williamston, 7:30 4
Hertford, 7:30 7
Ahoskie, Powellsville, 11 and 1 9

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

September

Stedman, Bethabara, 3 13
Person St., Calvary, 7:30 13
Caledonia, 11 20

October

Carthage, 11 4
Jonesboro, 7:30 4
Fayetteville Ct., 7:30 5
Hamlet, 7:30 7
Hemp, Tabernacle, 11 11
Goldston, 7:30 11
Mt. Gilead, 7:30 14
Rockingham, 11 18
Roberdel, St. Pauls, 3 18
Piedmont, Pee Dee, 7:30 18

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

September

Clayton, 11 13
Henderson, White Memorial, night 13
Middleburg, Shocco, 11 20
Tar River, Plank Chapel, 3 20
Selma, 11 27
Smithfield, nght 27

October

Millbrook, Rolesville, 11 4
Raleigh, Epworth, night 4
Erwin, night 5
Newton Grove, Hopewell, 11 10
Raleigh, Edenton Street, night 12
Louisburg, night 14
Garner, Holland's, 11 18
Franklinton, night 18
Henderson, First Church, night 21
Creedmoor, 11 24
Oxford Ct., 11 25
Bailey, Q. C. Bailey 3:30 p. m. Sims, night 25
Carey, night 26
Raleigh, Central, night 28
Fuquay, Holly Springs, 11 31

Note—The pastors of the Raleigh district are requested to meet at Epworth church, Raleigh, Monday morning, September 14, at ten o'clock. Adjournment at one o'clock.

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FOURTH ROUND

September

Ayden, 11 20
Hookerton, Hookerton, 11 27
Snow Hill, Mt. Herman, 3 27

October

Dover, Dover, 11 4
Grifton, Grifton, 3 4
Pink Hill, Pink Hill, 11 11
Pamlico, Bayboro, 7:30 11
Ocracoke-Portsmouth, Ocracoke, 7 14
Grimesland, Salem, 11 16
Seven Springs, Piney Grove, 11 18
La Grange, La Grange, 3 18
Kinston, Queen Street, 7:30 18
Aurora, Warrens, 11 23
Goldsboro Ct., Pine Forest, 11 25
Goldsboro, St. Paul, 7:30 25
Beaufort, 7:30 28
Mt. Olive-Calypso, Mt. Olive, 7:30 30
Mt. Olive Ct., Smith's, 11 31

November

Jones, Foy's, 11 1
Vanceboro, Vanceboro, 3 1
Greenville, Jarvis Memorial, 7:30 3

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

September

Elm City, 11 13
Kenly, 8 13
Nashville, 11 20
Stanhope, 8 20
Rocky Mount, First, 11 27
Weldon, 8 27

October

Norlina, 11 4
Rosemary, 3 or 8 4
Roanoke Rapids, 8 ..... 4 or 5
Warrenton, Warren Plains, 11 10
Littleton, 11 11
Warren, Sarepta, 3 11
Conway, 11 18
Northampton, 3 18
Garysburg, Shiloh, 8 18
Scotland Neck, 11 25
Rich Square, Woodland, 8 25
Seaboard, 8 26

Note—The preachers, lay leaders and district secretaries of the Rocky Mount district are called to meet in two sections as follows: Section 1 at Wilson, Sept. 14, 10 a. m.; Section 11 at Weldon, Sept. 15, 10 a. m.

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

September

Jacksonville-Richlands, Jacksonville, 11 13
Swansboro, 3 13
Maysville, Pollocksville, night 13
Lumberton, Chestnut Street, 11 20
Whiteville, night 20
Hallsboro, 11 27
Chadbourn, Cerro Gordo, night 27

October

Town Creek, Zion, 11 4
Scott's Hill, Hampstead, 3 4
Roseboro, Bethel, 11 11
Clinton, night 11
Elizabeth, Wesley, 11 13
Bladen, Bethlehem, night 13
Garland, Ingold, 11 14
Faison, Goshen, 11 15
Warsaw-Magnolia, Trinity, 11 16
Shallotte, Concord, 11 18
Brunswick, Andrews, 3 18
Southport, night 18
Burgaw, Herrings, night 20
Carver's Creek, 11 25
Wallace-Rose Hill, Wallace, night 25

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

September

Saluda-Tryon, Saluda, 11 13
Flat Rock, Edneyville, 8 13
Acton, Oak Hill, 11 20
Fletcher-Mills River, Mills River, 2 20
Hot Springs, Hot Springs, 11 27
Marshall, 8 27

October

Leicester, Grace, 11 4
Laurel, Bright Hope, 3 4
Sandy, Wesley Chapel, 11 11
Fairview, Fairview, 7:30 11
Central, 11 18
Asheville Ct., Riverview, 3 18

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

September

Waxhaw, Heath Memorial, 2:30 p. m. 13
Trinity-Derita, Trinity, night 13
Spencer Memorial, night 14
Bethel-Bogers, Bethel, 3 p. m. 19
Lilesville, Lilesville, 11 and 1 20
Bethel, New Hope, Bethel, 11 and 1 20
Morven, Shiloh, 3 20
Brevard St., night 21
Hickory Grove, night 22
Big Springs, night 23
Matthews, Matthews, 11 27
Prospect, Midway, 3 27
Wesley Heights, night 27
Wadesboro, Central, night 28
Monroe, Central, night 29
Calvary, night 30

October

Monroe Circuit, North Monroe, night 2
Weddington, Weddington, 3 p. m. 3
Ansonville, Hopewell, 11 and 2 4
Peachland, Hopewell, 11 and 2 4
Polkton, Hopewell, 11 and 2 4
Belmont Park, night 4
Charlotte, First Church, night 5
Myers Park, night 6
Hawthorne Lane, night 7
Pineville, Harrison, 2 11
Thrift Moores, Thrift, night 11
Dilworth, night 12

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September

Lowell, 11 13
Maylo, night 13
Lowesville Ct., Salem, 11 19
Stanley, Iron Station, 11 20
Rock Springs Ct., Rehobeth, 3 20
Gastonia, East End, night 20
Bessemer City, Concord, 11 27
King's Mountain, night 27

October

Polkville, Rehobeth, 11 3
Dallas, Dallas, 11 4
Crouse Ct., Crouse, 3 4
Cramerton, night 4
South Fork Ct., 11 11
Lincoln Ct., Ivey, 3 11
Gastonia, Bradley Memorial, night 11
Belwood, Fallston, 11 18
Gastonia, Trinity, night 18

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

September

Randleman, 11 13
New Hope, 3 13
Asheboro, First Church, 7:30 13
Ward Street, Archdale, 11 20
Mount Pleasant, 3 20
College Place, 7:30 20
Gibsonville, 11 27
Guilford, Lee's, 3:30 27
Bessemer, 7:30 27

October

Randolph, 11 4
Farmer, Union, 3 4
Ramseur-Franklinville, 7:30 4
West Market, 8 5
Proximity, 7:30 6
Reidsville, Main Street, 11 11
Liberty, 3 11
Highlands, 7:30 11
Main Street, 11 18

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
FOURTH ROUND

September

Burnsville, 11 13
Bald Creek, Deyton's Bend, 3 13
Micaville, Martin's Chapel, night 13
Old Fort, 11 20
Old Fort Ct., Bethel, 3 20
Avery Ct., Pisgah, 11 27
Elk Park, Minneapolis, 3 27
Spruce Pine, night 27
Marion Ct., Pleasant Grove, 3 27

October

Rutherfordton, 11 4
Pleasant Grove, night 4

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
FOURTH ROUND

September

Walnut Cove, St. Marks, 11 13
Danbury, Bethesda, 3 13
Sandy Ridge, Mt. Herman, night 13
Leaksville, 11 20
Stoneville-Mayodan, Price, 3 20
Spray, night 20
Jonesville, Jonesville, 11 27
Ronda, Ebenezer, 3 27
Elkin, night 27

October

Yadkinville, Boonville, 11 4
Dobson, Stony Knoll, 3 4
North Wilkesboro, night 4
Mt. Airy, Central, 11 11
Moravian Falls, Beulah, 3 11
Pilot Mountain, Pilot Mountain, night 11
Mt. Airy, Central, 11 18
Madison, night 18

SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., Salisbury, N. C.
FOURTH ROUND

	September
Granite Quarry, Bethel, 11	13
East Spencer, night	13
Kerr Street, 11	20
Concord Ct., Olivet, 3	20
Westford, night	20
Spencer, 11	27
New London, Bethel, 3	27
Yadkin, night	27
	October
Gold Hill, Rockwell, 11	4
China Grove, night	4
Harmony, 11	11
Forest Hill, night	11

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

	September
Lenoir, First, 11	13
Whitnel, night	13
Catawba, Concord, 11	20
Statesville Ct., Bethel, 3	20
Newton, night	20
Granite Falls, 11	27
Hickory, First, night	27
	October
Troutman, 11	4
Davidson, Huntersville, night	4
Statesville, Broad Street, night	5

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

	September
Crabtree, Mt. Zion, 11 and 11	12-13
Clyde, Liberty, 3	13
Franklin, night	13
Andrews, 11	20
Murphy Ct., 3	20
Glenville, Glenville, 11	27
Highlands, Clear Creek, 3	27
Sylva, night	27
	October
Franklin Ct., 11	3
Hayesville, Hayesville, 11	4
Robbinsville, Robinsville, night	4
Cullowhee, Cullowhee, 11	11
Webster, John's Creek, 3	11
Bryson City, night	11

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

	September
Hiatt-Sedge Garden, Sedge Garden, 11	13
Oak Ridge, Community, 3	13
Green Street, night	13
Grace, 11	20
Bunker Hill, 3	20
Hanes-Clemmons, Hanes, night	20
Mocksville, 11	27
Davidson, Good Hope, 3	27
Walkertown, night	27
	October
Ogburn Memorial, Ogburn, 11	4

ADVOCATE CAMPAIGN

(Continued from page 21)

Central, W. A. Kale	3
Bethel-Fairgrove, R. E. Ward	2½
Broad St., Wilson Nesbitt	2
Statesville Ct., W. Q. Grigg	2
Whitnel, Ebenezer Myers	2
Taylorsville, J. W. Vestal	1½
Highlands-Rhodhiss, C. E. Murray	1
Olin, J. J. Edwards	½
Elmwood, C. R. Ross	½
Hiddenite, E. D. Ballard	½

Waynesville District

**Cullowhee, C. G. Hefner, Jr.	11
Sylva, T. R. Wolfe	7½
Hayesville, J. H. Green	2½
Macon, J. B. Tabor, Jr.	2
Whittier, F. E. Hartsfield	1½
Junaluska, J. H. Carper	1½
Brevard, J. H. Brendall, Jr.	1
Franklin, C. C. Herbert, Jr.	1
Delwood, H. D. Jessup	½
Murphy Ct., R. J. Starling	½

Winston-Salem District

*Erlanger, D. H. Rhinehart	17
*Central Terrace, R. H. Caudill	8½
Farmington, H. C. Freeman	6
Welcome, P. R. Rayle	5½
Advance, F. E. Howard	5
Centenary, G. Ray Jordan	4½
Reeds, McRae Crawford	3½
Forsyth, E. W. Needham	3
Bunker Hill, Bryon Nifong	2
Doubs, C. E. Williams	1½
Grace, O. B. Mitchell	1½
Burkhead, G. A. Stamper	1
Hanes-Clemmons, C. F. Tate	½
Kernersville, E. P. Billups	½



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GREENSBORO, N. C.

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Sunday School Lesson

SEPTEMBER 13

By Prof. Rollin H. Walker

The Council at Jerusalem

Scripture: Acts 15:1-35; Galatians 2

The question, Shall Gentiles be circumcised before being admitted into the Christian church? has been settled for nearly two thousand years. Why, then, should we concern ourselves with the story of the council that discussed this problem? Let us turn our thoughts to live issues. But, when we face these live issues, we find among them this same old question in a different dress. Errors that have been confuted long ago have a way of sneaking back and staging a masquerade party. The question of circumcision is simply the ever-recurring question, Shall we stress a non-essential as a condition of church membership?

It will do us no good to talk about the insistance of some of our brethren that a man be baptized by immersion before he is admitted to the communion. That is their question, not ours. Nor will it be edifying to discourse on the attitudes of others who insist that a man must be ordained by a bishop in the so-called apostolic succession before he is recognized as a minister of Christ. That is their question, not ours. Our problem is to inquire whether we ourselves are insisting on any non-essentials as a condition of fellowship with any of our brethren. What are our special dangers?

One is to insist that a man must have a certain type of crisis experience before we regard him as a true Christian, whereas some of the greatest saints have never had such a crisis. Another is to insist that young converts who are making a brave struggle with evil habits should conform to all our notions of religious propriety before we put our arms around them and recognize them as genuine Christians. When one is fighting the drink demon victoriously he deserves our warm sympathy, and should not be condemned because, forsooth, he has not yet overcome some other habits of which we disapprove. And when a man believes hotly in Christ the Saviour of the world, it is an evil thing to shut him out becaues his mental and moral development has not reached that stage where he can subscribe fully to the orthodox creed.

But, of course, the most serious manifestation of spiritual snobbery is found in our attitude toward Spirit-filled negroes or Japanese. God has baptized them with the Holy Ghost, but many of us do not welcome them into our pews.

What suggestions may we get on these pressing problems.

We note, in the first place, that Paul and Barnabas took the trouble to make a long, toilsome journey to Jerusalem to have it out with those who demanded circumcision of all converts. These apostles knew that a division in the church would be a tragic disaster, and they paid the price of time and patience to bring about full, free, and respectful consideration of the whole question in the presence of all parties concerned.

Then we note that Paul, who, in the good sense of the word was an astute ecclesiastical politician, had gone privately to each of the leaders (Galatians 2:2) and secured the adherence of each one to the principle that Gentiles should not be forced to become mongrel Jews in order to be recognized as Christians. One imagines that he already had Peter and James pledged to support him before the larger meeting was assembled. Furthermore, all the stricter Jews were allowed the floor at the beginning. This was good psychology.

And then Peter stood up and reminded them how the Holy Spirit came down under his preaching on the household of the uncircumcised centurion, Cornelius (The Acts 10). He reminded them also that the yoke of the rabbinical rules and requirements was almost unbearable for them as Jews; why, then, should they load it upon foreigners who saw no sense in it?

After that Paul and Barnabas told their great stories stressing the fact that their policy of not requiring Gentiles to be circumcised was accompanied with great power of the Holy Spirit. Men were reformed, miracles were wrought, and multitudes won to Christ.

Finally James, the conservative leader of the right center, reminded them that the prophets contemplated the turning of the Gentiles to God, and this great movement of the outside world toward Christ, made possible loosening the yoke of the law, was plainly a fulfillment of prophecy.

And so the conviction settled down upon the whole group that it was the mind of the Holy Spirit that the Gentiles should not be burdened with requirements that were merely Jewish national customs.

The modern application is plain. Let all the warring elements discuss their differences freely face-to-face. Let inspired ecclesiastical politicians handle our councils as adroitly as our astute political leaders handle their national conventions. Let us look at our differences in the light of history, the scripture, and the larger issues involved. And, above all, whenever the Holy Spirit is with any group of people, and they are able to make bad men good, and wretched men happy, let us be doubly careful not to interfere with them, even though they run agog of our conscientious crotchets.—Christian Advocates.

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Methodist Publishing House
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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, SEPTEMBER 17, 1936 Number 38

Duke Univ Library
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THERE IS NO PLACE LIKE HOME



—Courtesy, Pilot Life Insurance Co., Greensboro, N. C.

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Sunday is "Advocate Day"

The work of the Autumn is to open with a united effort for the church paper. If the Sunday following is more favorable make it "Advocate Day." One good solid day's work for our one and only organ of publicity will work wonders. Let no one be left out of this campaign.

GIVE THE PAPER A SHOW

The North Carolina Christian Advocate craves a place in the home of every Methodist. A weekly visit of the church paper into the home is sorely needed. Back of the school, of the state and of the church stands the home. Destiny rests with the family. Why not see to it that the Bible and the church paper is in every home?

A few cents a week invested thus will bring in big dividends. Should one hard day's work be given it would count for much in the way of rich returns? Make a test case of it.

TWO ENDS SOUGHT

1. At least one new subscriber secured in each church. Is your name on this present list? (See page 21).

2. Double the number of boards of stewards formerly reported. This is the big objective of the year:

RESULTS TO FOLLOW

1. A better Advocate. This is one of our church institutions of value to every undertaking. Why not put it to the forefront—put it above all others? A paper must be well to the front in all its departments to command respect. This calls for many loyal and effective workers week after week. These next twenty years should be given to this end so that the Centennial Celebration can be worthy of the more than 400,000 Methodists in North Carolina.

2. Effective aid must be rendered for all undertakings in every church. Beginning with the stewards of the church we must build up a better informed people by seeing that the church paper goes into the homes of our people. Then they will be in sympathy with the undertakings of the church.

LET NO ONE BEFOOL YOU

Brother, see that an earnest and insistant plea be made for the Advocate in every church and then proceed to get results. You will doubtless hear at once, "We have got to pay your salary and get money for the collections —no use to talk church paper." Good! Nothing could be finer! Collections must come. But don't let the four cents each week for a copy of the Advocate mislead you. There is nothing to that. Every Methodist worth his salt —and some not so valuable—fools away more than four cents a week. Get this cautious brother to invest that much in his church paper and then he will be better able to do something on the preacher's salary.

Most of our preachers need to learn that the average Methodist does not need a guardian when a collection is being taken—a few do, but very few. Hit the line hard and find a way to get into the homes with a visit of the church paper each week. In the long run it will pay. For only intelligent leaders can win in the future years.

THESE WILL CERTAINLY GET RESULTS

Some of the preachers have resolved to give one entire day to getting new subscribers for the Advocate. This is over and above the public announcements and appeals they may make from the pulpit. These men will certainly get results that will count.

The number of new subscribers a preacher may get in a day's work will vary widely. Now and then one may fail to get any, but for him the day will not be lost. He will have convinced his people that he believes in the church paper and that he is striving in every way possible to promote all the interests of the church. This is a great point gained. These men soon form the habit of succeeding and their people are ready to follow them.

Try out the next few weeks the plan of giving one full day for the Advocate, then report results. We will then be sure of reports from every charge.

HURRAH FOR BRANTLEY AND CHAPEL HILL

Rev. Allen P. Brantley last Monday morning sent a check for $30 for 15 new subscribers and one renewal subscription. Mr. Brantley adds: "This represents about one hour's work over the telephone after having carried several notices in the bulletin regarding our church paper."

Well done for this successful pastor of one of the most important churches in North Carolina. There are now 3,300 students in the university at Chapel Hill and the Methodist church is an important agency in ministering to the spiritual needs of this great student body.

A full exhibit of the campaign will be made next week. Send reports early so as to appear next week.

Make Next Sunday "Advocate Day" in Every Church!

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

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Shall we who are appointed to lead in the church show the same enthusiastic zeal for the cause as do the politicians for their party? Many lazy, indolent Methodists might well learn a lesson from the party workers.

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"What is worse than being old and bent?" said the decrepit grandfather to his grandson, the hope of his declining years. The grandson promptly replied, "To be young and broke." This shows how age fails to understand youth and how little sympathy the young have for the old.

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Our front page with the home scene should lead us all to do more for the family. The home is the focal point of destiny for the individual and for the group. Why should not the church in its efforts major here? An occasional visit by the pastor and a regular visit of the church paper would do much to shape destiny in homes that are sadly neglected. There is no place like home.

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Surely every leader in every Methodist church of the state will be alert to the demands that are so urgent. The business world expects Labor Day to mark the line in the months of autumn. For the churches every day should be labor day in meeting the situation that confronts us. The summer is past but the harvest is not gathered. We sincerely trust all will come rejoicing bringing their sheaves with them.

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Of all the glorious things that were to come with repeal and the restoration of liquor, we hear little. It was not even mentioned at the Philadelphia convention—nor since. Now the one plea for liquor in North Carolina is the taxes to be had. Is money to be the final word to heal the hurts of humanity? Do we not know that the one claim coming out of Washington is to put humanity above money? Why not make this claim apply in the state—in the nation?

Out of $8,000,000,000 (eight billion dollars) which the liquor traffic has taken out of the people's pockets, too many millions of them lured from meager bare living income of thousands of homes, the United States government has received in liquor taxes, during the forty months ending July 30, 1936, an equivalent of a little less than 17¼ cents out of every dollar spent for booze. All the state and local tax income from the liquor traffic amounts to approximately five cents more out of each dollar spent for beverage alcohol. Still the one justification for liquor is tax money.

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With a smile Mark Twain put in a two-edged sword that cut in several directions in quick succession. Listen to this great American of another generation who seems to be concerned with the courts and legislatures that now are: "We have a criminal jury system which is superior to any in the world; and its efficiency is only marred by the difficulty of finding twelve men every day who don't know anything and can't read. And I may observe that we have an insanity plea that would have saved Cain. I think I can say, say with pride, that we have some legislatures that bring higher prices than any in the world."

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The request of Bishop Kern in another column is wonderfully suggestive. Why not learn that letters to the bishop or personal interviews count for little in determining appointments? The fine records made because of faithful work done in promoting every cause of the church have more to do in deciding the final draft of appointments than "much talk." Were the laymen of a church to get busy and send up a record report that church would fare well at conference—certainly far better than looking for a "hand out." The same is true of preachers. Every bishop and all elders know this to be true, but they will not say as much in such plain terms. Why not face up on the facts and get to work night and day and let the bishop alone?

And Hitler Is Against Democracy?

WHERE is the dictator who is not dead set against all that allows the people to bear rule? All of this ilk on either side of the Atlantic, at heart, have a perfect hatred of democratic constitutional government and the freedom of the average man is at a discount with them all. Our forefathers on this continent knew something of the monarchies of old. So they were eager to establish a government here able to withstand the dictation that goes with monarchs on a throne. Hence the many checks and balances that looked to saving us from the rule of dictators. Some in these last days would subordinate the legislative and judicial functions of government to the executive. This means the end of American democracy as we have known it.

Why not accept the Hitler doctrine? Hear him:

"No nation was ever created by democracy, and we saw all the great empires destroyed by it," Hitler declared. "I dare predict that, unless democracy is overcome, culture will not increase, but will diminish."

The peril in our land today are the many who agree with Hitler and all of that crew, though they make loud professions of being Jacksonian Democrats. They are for the centralization of power in a few who can dictate to the many. Democracy must give place to autocracy in the name of efficiency. So there must be a general readjustment, with centralization of power, that dictators may bear rule.

We are free to admit that democracies go awry and the group often does foolish things but, notwithstanding, democracies have a way of correcting their errors. We believe in the average man; we fear a one man power. The English instinct for self-government manifest all the way from Jamestown and Plymouth has been back of the greatness of this nation. Shall we in these last days surrender to those who would substitute for this that which comes at this hour out of Italy, Russia and Germany? For the next decade this is the big issue.

A Mighty Army in Training

WE are not thinking of military battalions, but of the young men and young women who entered our colleges this year. In North Carolina the number is greater than ever before, and we surmise that this is true in other sections of the country. And in the main these students enter colleges with adequate material equipments. Mark Hopkin's log has become a tradition and in place of this pioneer equipment there have been erected massive structures to house libraries and laboratories, to provide lecture rooms and assembly halls and to furnish dormitories for the multitudes of students who are seeking better training for the years that lie ahead.

Naturally we inquire what has become of Mark Hopkins. Has another taken his place or has he moved into the big lecture rooms of the modern college? His log has departed, has he, too, departed? This is a serious question. For a great teacher is of more value than many buildings; he is of more value even than a winning football team, which is putting it as strong as we know how, the colleges themselves being the judges.

In our opinion the greatest danger that besets the present day college student with the ever increasing emphasis upon numbers, is his becoming lost in the crowd. The big student body and the multitude of curricula and extra-curricula activities bewilder him. He loses the personal touch of his teachers and of fellow students whose companionship will become inspiring and helpful. The means of escape from such dangers we leave to his teachers and to his parents, who should counsel against delusions that arise from material equipments and from the stress and strain of the multitude.

Teaching Temperance in the Schools

THE last legislature enacted a law requiring temperance to be taught in the public schools of North Carolina. More accurately, the law requires that the effects of alcohol and other poisons be taught in the schools. (We do not have at hand the statute. We expect to give it later).

But little, if anything has been done in meeting this requirement for want of a satisfactory text. A text book has now been approved and, we take it, will soon be available. It has been announced that this will be taught in the sixth grade. Well and good! The next consideration will be teachers who are able and willing to make proper use of the text. The teacher is always more important than the book in dealing with youth.

We are making a plea that the people stand back of the teachers in the effort to make clear

the case of alcohol. Our school folks are in a class almost their own. With few exceptions, they stand for the highest and best in our citizenship. But in some communities there are many who do not want liquor mentioned—they object to temperance talks in the schools.

The parent and teacher associations can render valuable service at this point. Leading citizens in every community can back up the school men in their work. Let all our school folks observe the law and then the fathers and mothers aid them in the effort to instruct the coming generations of the state.

A united, persistent and enthusiastic campaign with these leaders joining in the work will bring permanent results.

A Friendly Chat With Young Pastors About Burning Rivers

QUITE a bit of fun has been poked at young collegians who go out to "burn rivers" and to do other impossible things. All such mild ridicule is entirely gratuitous. For any youth, no matter how many college degrees tied with silk ribbons he may have received, who enters upon life's tasks without such lordly ambitions will never be worth his salt. A young man who goes out into the world's work expecting a place already prepared for him with every condition to his liking, had better get off at once to the place that Jesus said he had "gone to prepare," because "prepared" places are not on this earth. Each man here must prepare his own place. Build your own structure and upon your own foundation. Build not upon another man's foundation.

Another thing: Do not seek short cuts to success by "booting the bishop" or by burning incense to your elder. Be a man, and do a man's job in a manly way. Instead of seeking a better church make a better church of the one you already have. Do your work so well and so successfully that you will have a troupe of lazy failures yelping at your heels. Joyfully and devotedly pursue your task, put away all self-pity, forget how great a man you really are and do your work better than anyone else, except our Lord and Master who was a street preacher and a worker of miracles and a man who died upon the cross. But the man who made himself of no reputation is a name above every name. In all things follow him and you will make the most successful pastor that ever labored in North Carolina or any other commonwealth of this nation.

Enduring to the End

THE athletes are returning from the Olympics in Germany. Some of them have brought home with them trophies of victory, leaving behind shattered records, because they were able to endure to the end. Most of them have learned endurance through years of continuous and exacting discipline. Each one has known what it is to undergo severe self-denial. What lessons are these for all of us!

If any are not interested in the athletes, they will find similar lessons taught by the example and teachings through the heroic years of early Methodism on both sides of the Atlantic.

The old preachers in the early decades never let up in their warnings lest these Methodists failed to win the crown. To be faithful until death in the face of temptations and afflictions filled full their sermons, exhortations and prayers. To endure hardness and to work out their salvation with fear and trembling was the matter of first concern if they were to have part in the crowning day. The saints who hoped to wear the crown were to put in practice the life lived by those contending in the games. This emphasis has dropped out of much of our preaching and it is not often heard in the songs of the sanctuary.

Why not revive this well known though neglected New Testament doctrine? To endure as seeing Him who is invisible; to endure hardness as good soldiers of the cross; to hold fast unto the end is the only hope of being able to wear the crown of life. He whom we profess to follow steadfastly set his face to go to Jerusalem, where the end was a crown of thorns.

The returning athletes, the heroism of our Methodist fathers and the record of the New Testament should fill the last one of us with shame and humiliation. Is it any wonder that our churches live at such a poor dying rate and that we have so few who can break forth into raptures over the crowning day that is coming by and by? Do we need anything quite so much to fit us for our annual review at conference as to linger long on our knees until we are ready to go all the way with Him—yes, to endure until the end? How are we to do exploits in saving men and women and set the saints to singing "We are marching to Zion" unless something unusual happens? Let's stop living at that "poor dying rate" which all men in their better moments abhor.

People and Things

ANNUAL CONFERENCE DATES

Western North Carolina, Salisbury ..... October 22
North Carolina, New Bern ..... November 19

"Bishop Paul B. Kern will be at Avondale September 27 at 11 o'clock to dedicate Avondale Methodist church. All former pastors and friends of the church are invited to be present. There will be dinner on the grounds and service in the afternoon."—H. E. Stimson.

"My report in the Advocate last week shows West Market church short $500 and Wesley Memorial long a like amount, due to mistake in posting remittance. I hope that interested parties will check these statements so that errors of this kind may be corrected."—E. O. Cole, Treas.

Charity and Children with a good degree of pertinence says: "If any country is in the market for a bona fide Bolshevik, Norway has one that she would willingly dispose of. Of course Leon Trotsky is a rather old model, but is a perfectly good one for all of that."

"Mt. Pleasant church, Rural Hall charge, Mt. Airy district, will be dedicated Saturday, September 26, at 11 o'clock. Bishop Paul B. Kern will have charge of the dedication service. Former pastors and members and friends are invited to be our guests. Dinner will be served picnic style."—C. M. McKinney, Pastor.

Sunday, September 27, the quadrennial home coming will be observed at New Mt. Vernon church on Welcome charge. Rev. W. M. Curtis will be the speaker at the 11 o'clock hour. Everyone is cordially invited. The church extends a special invitation to all former pastors and members. Picnic dinner will be served on the church grounds."—Paul R. Rayle, Pastor.

"On Sunday, September 27, Mt. Pleasant church, located three miles north of Bailey, will observe its annual home coming day. From far and near the people have become accustomed to attending these annual events of this church. As yet it is not definite who the speaker will be, but we assure you a most enjoyable day. We extend to all former pastors, friends and anyone who is interested a cordial invitation."—Mary R. Harriss.

Rev. C. T. Thrift, Jr., a member of the North Carolina conference, graduated at the University of Chicago on August 29, receiving the degree of Doctor of Philosophy. After a very brief visit to his parents at Plymouth he left for Georgetown, Texas, where he has a position as director of religious activities in Southwestern University and in the Methodist church there. He will also teach one course in the university.

Did you know that the more members of the church read the Advocate the better the church will be? A well informed membership upon all the work of the church will be in position to do a better and greater work for the church and the kingdom. Thirty-eight of our homes are receiving the paper. Why should we not have 100 receiving it? It is one of the best investments that we can make. Take it for one year, and if it has not been worth the price, the pastor will refund your money. Is that fair? Help your church by helping yourself.—E. L. Kirk in Park Avenue Bulletin, Salisbury.

"Sixteen received on profession of faith as a result of meeting at May's Chapel (Maiden charge). In age they ranged from 10 to 57. Rev. H. M. Wellman did splendid work among us and will be welcomed again. We have received 30 on profession of faith on the charge for the year. Large communion yesterday; baptized seven babies."—Robert E. Hunt, P. C.

According to the monthly report made by Mrs. Ruby Griffith, clerk of recorder's court, Monroe, to the state department, 48 of the 86 cases tried during the month of August were for violation of liquor laws. Drunks led the roster of defendants by a huge majority, no less than 37 imbibers having been embroiled with the majesty of the law. With the exception of one, who was fined $5, all the tipsy ones were released upon payment of costs. The other 11 cases involving whiskey ranged from driving while intoxicated to possession of whiskey.—Monroe Enquirer.

"The national preaching mission for Philadelphia and vicinity, reports the Christian Century, will be held November 29-December 2. Six weeks of intensive preparation have been solicited. The opening Sunday afternoon will feature a mass meeting in convention hall with Dr. E. Stanley Jones and the Westminster choir. Each noon Dr. Merton S. Rice will address a downtown theater service. There will be meetings for preachers, theological students, women, service clubs, shops and factories, young people, an all-faculty dinner for 1000 (sponsored by President Gates of the University of Pennsylvania), radio broadcasts, and a climatic mass-prayer meeting.

"Dr. Wainright went to Japan nearly 50 years ago as a medical layman. The first 12 years of his work was as a layman, then he was ordained a minister along with a group of his Japanese students. For several years he taught in the government schools, then he spent 20 years at Kwansei Gakuin, which is one of the leading mission universities in Japan. For the last 24 years he has been in charge of the Christian Literature Society, which is the finest book store in the world, and where he has translated and published many famous books from other countries. Dr. Wainright has served our church in every conceivable way with his ponderous brain and warm heart. He is known and loved by everyone. His first convert is the present Bishop Kugimiya."—Walt Holcomb.

The Christian world will be grieved to learn that the condition of the health of Sir Wilfred Grenfell has become so precarious he will be unable to resume his work in Labrador. This great heart went out fifty years ago, inspired by an appeal of the late Dwight L. Moody, who was holding a series of evangelistic services in England. He challenged the young medical student to give his life to some great cause among a people of greatest need. He chose the villages of the fishermen in the ice-bound regions of Labrador, and there for fifty years he has labored and built hospitals, schools, and co-operative agencies. The world has taken knowledge of his labors, and college and university students, inspired by his work, have counted it a joyous privilege to share in his labors. Christian faith impels the prayer that God will raise up many noble young souls to take up and carry on his good works.—Christian Advocate.

DR. GREEN SPEAKS TO FRESHMEN AT DUKE

Last Sunday's Service of Worship at Duke University, held in connection with Freshman Week, proved to be a most unusual occasion. The crowded chapel of young men and women, aglow with the spirit of youth and some of them agog with expectancy, was an inspiration within itself; but this was not all. Dr. W. K. Greene, dean of undergraduate instruction, brought the message. Forty-five years we have been a sympathetic listener at Trinity College and Duke University to hundreds of sermons and addresses on many themes, but never before have we heard a more appropriate address for occasion and better adapted to youth than this discussion of "A Philosophy of Life" by Dr. Greene. The tone of sincerity, the intimate human touch, the apt illustrations from literature, the spiritual approach, the ring of conviction, and the assurance of the unseen stood out in every paragraph. Only the "finished finite clods untroubled by a single spark" will be able to get away entirely from the services of this day.

Some will say that we have overworked superlatives, but not so. A first Sunday at college is a superlative occasion full of moments of lofty inspiration—the only moments that count in life. Much of life is dull humdrum and worthless routine, but not so a day such as last Sunday at Duke. The thousand young men and women full of adventure and noble daring, cherishing the vision of college conquests made it otherwise. Dr. Greene, fully mindful of this high hour, used it to fine advantage.

JUNALUSKA CAMPAIGN

Since the campaign began our treasurer, Mr. S. C. Kirkman, has deposited in the Wachovia Bank and Trust Company of High Point, N. C., a little more than $99,000.

The total remaining amount necessary to make $105,000 has been pledged by good and loyal Methodists.

Last week, when campaign headquarters sent out a S.O.S. call for one thousand dollars more, due to the fact it suddenly realized that this pledged amount could not be collected, our people, after a few days, replaced the entire amount in cash.

The unpaid pledges amount tonight (Tuesday) to $5,650, enough, when paid, to put the campaign over the top in cash!

Among the remaining pledges is one for $5,000, which was made by a distinguished and philanthropic woman whose death occurred after she made this subscription. While this subscription is, of course, just as good as gold, some little time may have to elapse before the executors will be legally able to pay her pledge.

While the bondholders gave the campaign ten more days, that is, until September 21, to collect the unpaid pledges, I am practically sure that they will be lenient about the payment of the one large pledge which is still outstanding. W. A. Lambeth, Director.

A PERSONAL WORD FROM BISHOP KERN

On account of my inability to find a suitable residence that was available for renting in Greensboro, we moved on September 10 to Durham. I am now located at 140 Pine Crest Road. This residence is situated about three miles from the heart of Durham and about one mile from the university. My mail address is Duke Station although mail addressed simply to Durham, N. C., will reach me. Being outside the city limits unfortunately I do not have the advantage of special delivery service from the post-office.

I should like to add a personal word regarding my correspondence between now and conference. It is always about twice as heavy during these months and I always have about half as much time at my desk to attend to my mail. I am always glad to receive letters from preachers and laymen regarding annual conference appointments, but I hope the brethren will not become offended if they do not receive lengthy replies from the bishop. I can assure you that your letter will be read, pondered and filed in the proper folder for later attention. I do not want to be discourteous, but it is a physical impossibility for me to answer all the letters that I get between now and December 1. Paul B. Kern.

DISTRICT STUDY TRAINING DAYS

Dates for the last three study training days are as follows:

Elizabeth City district—Sept. 22, First church, Elizabeth City.

New Bern district—Sept. 24, Queen Street, Kinston.

Wilmington district—Sept. 25, Fifth Avenue, Wilmington.

The meetings will begin at ten o'clock and close at one. Study leaders, presidents of auxiliaries, superintendents of Christian social relations, children's workers and all others who are interested in "study" are urged to come.

Mrs. B. F. Boone.

CENTENARY CHURCH DEDICATION SEPT. 26

Centenary church, Mooresville circuit, will be dedicated September 26 at 7:30 p. m. Bishop Paul B. Kern will preach the dedicatory sermon and officiate in the service of dedication. All former pastors are extended a cordial invitation to be with us. This is the second church on this charge to be dedicated within the past two years. Triplett was dedicated June 9, 1935. Since then the church at Centenary, a brick structure, has been completed at a cost of $10,000 and is ready for dedication.

ANNOUNCEMENT OF "ADVOCATE DAY" REPEATED

Some request that the announcement of "Advocate Day" be repeated. This we do that no one may fail to be advised of this special effort for the church paper. Any who examined the exhibit of last week were convinced that many need to get busy. More than one-half of the charges have made no report thus far this year. The next few weeks should change this entire situation. Get in the game.

REPORT OF SPECIAL MISSIONARY FUND, DR. RICHARD EDGAR STRAIN, TO SEPT. 12

Asheville district	$
Charlotte district	
Greensboro district	
Marion district	132.00
Mount Airy district	
Salisbury district	95.00
Statesville district	36.00
Waynesville district	
Winston-Salem district	
Total	263.00

At the Top at Thirty-five

It Was at the Age of 35 That Emry Green Was Elected President of the Pilot Life Insurance Company. He's Only 37 Now

When you think of the president of an insurance company, you usually picture him as an elderly man with a beard and with hard lines about his mouth. In a good many instances you might be correct, but you certainly would be far out of the way if you tried to make such a picture apply to Emry Green, president of the Pilot Life Insurance Company of Greensboro.



Emry Green, President of the Pilot Life Insurance Company, Greensboro, N. C.

Mr. Green is the youngest president in the United States of a life insurance company with $100,000,000 or more business in force. He was born in Weldon, N. C., March 4, 1899, which makes him only 37 years old now. His folks moved to Georgia, where he received his education in the public schools and at Georgia Tech. Then he returned to Weldon, where he worked in the postoffice for a while, played professional baseball and coached athletics at the local high school. It wasn't until 1922 that he made connection with the Jefferson Standard Life Insurance Company, but his rise was rapid, and in 1932 he was elected secretary of that company.

In 1933 he was elected executive vice president of the Pilot Life Insurance Company, and in January, 1934, he was promoted to the presidency. He was thirty-five years old at the time.

You'd naturally think that being president of a large company like the Pilot would take up all of his time, but such is not the case, because listen to this:

Mr. Green is a member of the directorate of the Pilot Life, the Jefferson Standard, the South Atlantic Lumber Company, Wysong-Miles and Company, Guilford National Bank, Guilford Securities Company and the Chamber of Commerce—all of Greensboro; and also Sanford Cotton Mills of Sanford, N. C. He is president and director of the Sedgefield Inn of Greensboro and a member of the finance committee of the American Life Convention.

By the time he really grows up, if he keeps on at the rate he is going now, he ought to be a pretty busy man. With all his work, however, he never lets himself get perturbed or excited, and he handles his work—like the man on the flying trapeze—with the greatest of ease.—The State.

THE STOTTS RETURN TO JAPAN

We left Seattle August 28 at four o'clock, spent part of this morning shopping in Vancouver, and plan to mail this note in Victoria.

We had a pleasant but tiresome trip across the States in the car. On the way and before getting out of North Carolina we spent four very pleasant and profitable days at Lake Junaluska. We also enjoyed a visit with relatives in Evanston, Illinois, and drove a little out of the way to spend one day in Yellowstone National Park farther west. We arrived in Seattle on schedule or as planned on August 23, and stayed in a rush shopping there until yesterday. With the exception of one puncture we had no trouble with the car. It is now resting on deck, rather on one deck and beneath the floor of another, and securely wrapped and tied. We are still hoping that the customs authorities are going to let the car by without duty when we arrive in Kobe, but the steamship company informed us in Seattle that it is quite certain that duty will be levied. Anticipating this, we are already assembling a lot of faith with which to pay the duty. Again may we express through the Advocate our appreciation to the large number of friends who helped provide the car for our work.

We have very nice cabins, and with a large number of Japanese passengers but also among a good many Americans and some Europeans and others, including some missionary families. The address to which we are returning is the same as before our furlough—22 Sasa Machi, Uwajima, Japan. J. Doane Stott.

THE NEED OF HOLY MEN

There is nothing the world so wants as holy men. The cause of Christ is paralyzed because of sin—sin in believers. The natural man will always take sides against God when you press him close, and say, "God isn't going to punish sin. He wouldn't do this or that." But the new man ought always to justify God, and take sides with him aganist sin. There ought to be that difference between God's children and the children of the world; and when people say the punishment is severe and unjust, we should side with God and say, "Shall not the Judge of all earth do right?" God will do right. Everyone will say "Amen" when it comes to the punishment of sin. And we should all condemn sin as God condemns it the moment we see it. It is in ourselves, though sometimes it is hid from us. It may be some hidden sin that keeps God from using us more. Let us be honest with God, and ask him to search us and show us ourselves. Let David's prayer be ours: "Search me, O my God"—not my neighbors, nor other people, but "Search Me!"—D. L. Moody.

Dr. Strain Leaves For China

By FLETCHER NELSON

The "good will" tour of Dr. Richard E. Strain, the special medical missionary whose support the Western North Carolina conference has assumed, has ended. On Sunday evening he spoke to a large congregation at Main Street Methodist church, Gastonia. On Monday morning he left for Nashville, from where he will go to San Francisco, sailing from there on October 2 to become the surgeon in the Stephenson Memorial Hospital in Changchow. It was an inspirational fellowship—those two weeks that I spent with Dr. Strain. I am convinced that our conference could not have placed its hand on a finer young man for such a needed work. In every place he spoke he made a fine impression and the pity of the tour is that he could not have touched every church in the conference. However, in order that every preacher and layman—at least those who read the Advocate—may know something of his spirit and personality I am giving below some of the things which he said as he spoke and moved amongst us.

" . . . In 1917 the Fathers of the city of Changchow requested our board of missions that medical work be extended to their city. A young Dr. Russell was sent in answer to that urgent call. He rented a house which became the first hospital in Changchow. His first operations were performed on a table with his wife as his only assistant. His equipment was meager but he gave a true service until 1925 when, due to the overcrowding of his hospital, Dr. Russell caught typhus fever from one of his patients and died. A few years later Bishop Paul B. Kern was through this section of China and observing the great need for material medical equipment he dedicated himself to the task of raising funds to build a hospital. He was successful, and in 1933 he was present at the dedication of our 120 bed hospital in Changchow. A representative of the Chinese government was present at the dedication to express the appreciation of the government for our medical work in China, and at that time the representative stated to Bishop Kern that there were only 240 hospitals in China—China, a nation of four hundred million people. And I go as your representative to a city of 230,000 people with an outlying district of several million, all of whom are dependent on this hospital for their medical guidance and care. . . .

"So there is real need and a real opportunity out there. Now I do not believe that I have had a 'call' to China if by that term is meant I have been touched by a mysterious something which borders on the magic and is beyond the realm of experience of any of the human beings which God has created. I have chosen my work as you should choose yours—calmly, intelligently. Here is the way it appears to me: God has given to each of us a capital—our life, with just one restriction: it must be invested. We may increase it or we may waste it away in riotous living. It is ours to do with as we will. To guide and aid us God gave us an intelligence and the opportunity to broaden and deepen that intelligence through our efforts. To help us Jesus said, 'Seek ye first the Kingdom of God . . .' and 'Go unto the uttermost parts of the earth . . .'

"When any of us choose our work there are certain principles which we apply—some consciously, some unconsciously. I should like to talk over these considerations with you. In them you will find my reasons for going to China as a medical missionary.

"In the first place, I believe that a work should be interesting. It is a kind, gracious fact that God has seen fit to create us definite, distinct personalities with different interests. It would be a dull world if we were all medical missionaries. My work offers an obvious interest, but other works offer an interest which is not so obvious. That is where our intelligence should aid us. A friend of mine who wanted to study medicine was forced to become a clerk in a grocery store. He wasn't satisfied at first; soon, however, he became interested in salesmanship and in the products he was selling. A loaf of bread became to him a mixture of the farmer's skill in growing wheat, the miller's mechanical genius, and the cleanliness and skill of the baker. He found an interest in his work because he had the intelligence to see it. . . .

"In the second place, I believe a work should present the opportunity of advancement. Frequently that does not mean increased financial gain. Advancement means to me the opportunity of doing my work better. We all become impatient at the slow and orderly procession of opportunities which pass by each of us every day, and because the step forward carries no increased financial gain or is small, we shut our eyes to our opportunities and get in a rut and then we decay. My work offers great opportunities—opportunities for better work. . . .

"In the third place, I believe a work should render a service to someone. It is a sad but truthful fact that we have displaced the idea of service from our lives and replaced it with the idea of making money. To the grocer it is the sales volume and not the honest service delivered; to the car dealer, it's the cars sold and not the honest transportation delivered; to many doctors it's the bills paid and not the sick healed; and to many preachers it's the funds raised and not the souls saved. It is my conviction that none of us will ever be happy until we dedicate our lives to the principle of service as well as recognize the service we receive from others in our dealings with them. . . .

"Now most work offers these three things. But these are not enuogh. In addition it is necessary that we tie our lives to some great principle or cause—something vital for which we would sacrifice life itself if need be. . . .

"To me there is no more fascinating, material thing than the human body. When you sit by the bedside and watch the struggle between life and death and do what you can to aid—and some slip over into that cold, calm, motionless land of suspended pulse and respiration; and some come back into this warm, pulsating mystery we know as life—some doctors soon learn that material things are not enough to tie one's life to. . . .

"I know no better principles to tie one's life to than those of Jesus. It is my belief the thing we need most today is applied Christianity. We have come as far as we can on preaching—the ministers have done a good job in showing us the way. We have failed to follow. It is my belief that you will be happy, that I will be happy only to the degree that we tie our lives to some principle or cause for the good of others—that is why I am going as your medical missionary to China."

Joy Experienced in Difficult Christian Work

The Story of a Chinese Christian Worker Who Finds That Attacks by Bandits and Financial Reverses Have Their Rewards

By CHAS. A. LEONARD, SR.

Recently when on furlough in the United States, at the close of an address to a large gathering of young people a young man came up and exclaimed: "You must get a lot of 'kick' out of your work over there in Manchuria!" If by "kick" he meant joy and interest, then he was right. I had been telling of some experiences we have with bandits, cold, inconveniences of travel, difficulty of sleeping on hot brick beds, etc. This kind of life probably appealed to some of the young people, and it may have a certain amount of fascination for a while, but the novelty soon wears off. But if variety is the spice of life and if one can maintain a real sense of humor, one can get along in this part of the world.

Those Chinese who work as evangelists and colporters in much of China and here in Manchuria must be willing to take things much as they come without complaint. They must have a lot of faith in God, and also faith in conditions as working for the good of those who love him. I am thinking now especially of a splendid Chinese Christian man, Mr. Tang Teh-Yuen, who worked as colporter for the British and Foreign Bible Society under the writer's direction and is now serving as an evangelist. This man was a merchant, but after he became a Christian he wanted to do something for the Lord and for the saving of his people, so we suggested that he become a colporter.

On one of his first trips he was shot in the thigh by a bunch of bandits who attacked an old auto bus on the plains north of Harbin. When we saw him after the accident his first remark was: "I praise the Lord that no bones were broken, that I was able to make my way to the nearest village and did not freeze or bleed to death." He also rejoiced that the bullet, which is still in his leg, gives him no trouble. On another accasion he was shot again and this time the bullet went through his wrist and clear of the two bones, not even cutting a leader. While with him on a preaching trip we were impressed with his fine spirit and humility. While preaching he expressed his unworthiness, thus having been wounded twice yet no bones broken, as when his Lord suffered for him.

This man is one of our choicest Christians. He was supposed to give his full time to selling scriptures, but he had one failing (if a failing); he seemed more interested in preaching and exhorting than in selling scriptures. When explaining the merits of his gospels he became so interested in their message that he frequently preached a good sermon before the people were given a chance to make a purchase. Both witness bearing and sales of the scriptures go hand in hand. He did not fail to get the message either into the hearts or into the heads, of those to whom he was speaking. Being filled with the Holy Spirit, he witnesses with power, and is held in high esteem by all who know him. He has now been made a full fledged evangelist and is giving full time to preaching.

With a smile and with rejoicing he was telling us recently of an experience in his life which verified to him the truth of the Bible that "all things work together for good to those who love God." Until two years ago he possessed almost one thousand Chinese dollars. The interest on this brought in a neat little sum to supplement the small amount received as a colporter. Realizing that there was no great need of his earning anything for the family, the oldest son of Mr. Tang—the surname comes first in China—lived an idle life. It was impossible for the father to get him interested in his studies in school or in learning a trade. But when the world depression came on the family lost the thousand dollars. The son then realized that he would have to get busy and help support the family and the fine little Christian woman whom he was soon to take as his wife. He accordingly buckled down to work in school, renewed his interest in the work of the church and developed in a wonderful way. The son has since graduated from school and is now teaching. He has developed into a dutiful son, is a faithful husband and a proud father. His father is consoled in his financial loss, a great one for the average person in this part of the world, for, he says, it has meant the saving of his son and the bringing of more joy and happiness to the family than money could have ever given.

THE FOOLISHNESS OF PREACHING

A good deal of attention, serious and otherwise, has been attracted by the statement of a New York rector, that a moratorium on preaching for one or two years would be a godsend and would be welcomed heartily both by pew and pulpit. The rector of Trinity church was discussing possible remedies for what he termed the impotence and failure of the church. "Why cannot a Christian be permitted to go to church to worship his God," he asked, "without a barrage from the pulpit? There is practically no preaching worth the name to be found. . . . For the most part sermons today are . . . a brand of religious pep talks under the guise of being inspirational."

Trinity church stands at the head of Wall Street, and has seven subsidiary chapels. We do not know anything of the rector or his curates as preachers, nor do we know where the seven subsidiary churches are located—whether they are chapels-of-ease in the financial region, or seven stars scattered about in less favored parts of the city. Such questions may seem irrelevant but they are really to the point. According to the annual report of Trinity, the parish owns more than thirty-two million dollars' worth of income-producing property, from which the gross income for the year was almost two and one-half millions. These facts alone would make a tremendous difference to many a preacher. They would be enough to tune down some sermons to mere pep talks and shut others off altogether. The gospel preached by the rector in the Mother church in Wall Street might not be the gospel that would save souls in the slums. We can imagine how much easier it would be in Wall Street for both pulpit and pew if there were no word spoken by the preacher regarding the will of God for the life of today. Easier, too, for the minister of a thirty-two-million-dollar parish to conduct worship in the slums if all he had to do was read a service from the prayer book. But where the heart is aflame the lips will be touched with fire, and the gospel will be preached even in Wall Street.—Editorial in The New Outlook.

The Church Asleep at the Switch

By M. W. STERNE

In Matthew, 7th chapter, 13th and 14th verses, we read: "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Again in Luke, 13th chapter, 24th to the 30th verse inclusive, we read: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up and has shut the door, and ye begin to stand without and to knock at the door, saying, "Lord, lord, open unto us; and he shall answer and say unto you, I know not whence ye are. Then shall ye begin to say, we have eaten and drunk in thy presence, and thou has taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold there are last which shall be first, and there are first which shall be last."

I do not think in giving this article the above heading or caption, discussing this Scripture and meditating upon it, violence has been done or conclusions reached has been far fetched.

The study of world conditions, particularly those of our own nation, will justify the end and the purpose of the writer. The church during our nation's economic distress and spiritual decline has not taken advantage of her opportunity. While this indictment will apply to churches of every denomination as a whole, I am speaking especially of the Methodist church. We have put in the discard everything that has made Methodism great and a power for righteousness. Following the strangely warmth of heart of John Wesley, its founder, through the pioneering period, Methodism had a passion for souls. This passion is among the discards. Today we are great only in numbers, wealth and educational advantages. This growth in numbers has been largely through the Sabbath school. The revival and repentance for sin has been substituted by Christian education. We have the form of godliness without the power (2 Timothy 3:5). Numbers, wealth and educational advantages have been our undoing, bringing about a condition in the church that compromise with the world has been the logical result. This compromise has reached the stage where much of our Methodist discipline could easily be numbered in the discards.

The devil with his opiates of worldly pleasures: dancing, card playing, cigarette smoking and highball, cocktail drinking parties is a part of church compromise. While there are other such among our church membership one concrete case will suffice. A member of one of the many church activities visited another member to learn why she was not attending the church services. In the conversation that followed she stated she was not a hypocrite; she participated in highball, card playing parties practically every Saturday night, extending into the early hours of the Sabbath morning. Her husband was not a church member; she felt helpless and powerless to change her course.

A few weeks ago the writer was engaged in conversation with a chairman of a board of stewards in a neighboring city. He stated he had thirty members on his board. I said "Of course your board is 100 per cent subscribers to the North Carolina Christian Advocate." He replied, "No, very few take it; they do not like the stand and discussion of the editors on the liquor question." Think of it, brother steward, accepting the place of a leader to co-operate with the blessed Christ in his soul-saving program.

Student of Bible history, do you not see in world conditions the handwriting on the wall of time? Mene, Mene, Tekel U-Pharsin, God has numbered our years of sin and unrighteousness. We are weighed in the balance and found wanting—wanting in those finer and higher values of righteousness. "Righteousness exalteth a nation; but sin is a reproach to any people." (Prov. 14:34).

The two editors of our church paper, the North Carolina Christian Advocate, with prophetic vision, ever on the alert urging and inspiring its readers to a deeper consecration and dedication of life, printed on the front page of the July 23rd number the following inspired lines from the pen of Marshall Wingfield in the Evangelical Messenger of Cleveland, Ohio. Hoping this "Cry for Prophets" will so grip and inspire our preachers they will cease preaching in generalities while bringing a gospel message of love and mercy. Open your mouths wide and declare the whole council of God—sin, righteousness and judgment:

"O timerous Church of Christ! cease counting your gains and losses:
The future imperiled, is calling, with the voice of a million crosses!

Calling for faithful prophets and seers to rise up and prophesy—
To kindle a fading vision afresh, lest a visionless people die.

Our sins are many, our needs are sore; O prophets, show us the roll—
Take up the scales of God once more and weigh the things of the soul.

Point not alone to the patriarchs for the leading we need today.
Scrolls of the ancients we cherish, but the prophets must lead the way.

Waits the importunate world for a word to quicken its heart again;
Then speak, O Church, and rekindle the faith in a world of despairing men."

Love, it has been said, flows downward. The love of parents for their chilren has always been far more powerful than that of children for their parents; and who among the sons of men ever loved God with a thousandth part of the love which God has manifested to us?—Hare.

No one just happens to get a real deep experience of religion. We must prepare the way for the Lord. The mountain top experience is not an experience we slide into, we must climb up to it.—Selected.

LAST SUNDAY IN MOUNT AIRY

It was the writer's privilege last Sunday to preach for Brother J. T. Mangum at Central church, Mt. Airy. His doctor a month or so ago directed that on account of the condition of his heart it would be necessary for Dr. Mangum to retire from the active ministry and to spend several months in bed. In the meantime Rev. A. C. Gibbs, the presiding elder of the Mt. Airy district, is having the pulpit supplied each Sunday morning till the annual conference meets October 22. The church officials are looking after the financial matters of the church in closing the year's work.

It was a real joy to be again with these Mt. Airy Methodists. The congregation manifested a real interest in the services of the hour, the music by the choir added greatly to the worship and was a real inspiration. Those Mt. Airy people are delightfully cordial to a visiting minister.

Mrs. Plyler and I were guests of Dr. and Mrs. Mangum at the noon hour and greatly enjoyed their gracious hospitality. They will continue to occupy the parsonage till conference and then go to Selma, Alabama, the home of Mrs. Mangum, where they will spend several months. (Mr. Mangum being the son of a Methodist preacher has no particular place to call a childhood home).

Upon their return from Alabama they expect to make North Carolina their home, but the town or city in which they will locate has not yet been announced. It will be good news to their host of friends to know that they will continue in North Carolina and within the bounds of the Western North Carolina conference.

GREENSBORO COLLEGE OPENS WELL

The formal opening of Greensboro College took place at 12 o'clock Thursday, September 10, in Odell auditorium, at which time Dr. Luther L. Gobbel, president of the college, gave the welcome address.

"I welcome you to the fellowship of conscious Christian workers; I point you to a noble pursuit of knowledge, inviting you to make the nine months of the year for the best living," Dr. Gobbel stated.

Registration, beginning Monday morning and lasted throughout Wednesday showed an enrollment increase of approximately 15 per cent over that of last year.

New students at Greensboro College were honored at a formal reception Thursday night at 8:30 o'clock in Main building by the members of the faculty.

The Y. W. C. A. of Greensboro College honored the new students with a carnival Friday night at 8 o'clock on the lawn between Hudson and Fitzgerald dormitories.

In honor of the new students, the Emerson and Irving literary societies of Greensboro College held their first meetings of the year Saturday night at 8 o'clock in their society halls in Odell auditorium.

A WORD OF APPRECIATION

By Mrs. N. E. Edgerton

The "Save Junaluska Campaign" is over! Junaluska is saved! And throughout Southern Methodism there is rejoicing.

Of course hundred of people had a share in this victory of which all of us are justly proud, and to each of them belongs a measure of the credit. But in a very peculiar way Dr. W. A. Lambeth deserves special commendation for his untiring efforts and most effective work in this campaign. No cause, however worthy, is likely to succeed without a leader who is willing to give himself wholeheartedly to its promotion. Dr. Lambeth has proved himself to be just such a leader. And as one of many thousand Methodists who rejoice today over our victory, I would like to take this means of expressing my personal appreciation of his excellent leadership, careful planning, and diligent work throughout our recent campaign.

In recent years we have become increasingly aware of the effectiveness of publicity in any campaign. It seems to me that no campaign has received better or more worth while publiicty than did our "Save Junaluska Campaign," and to the North Carolina Christian Advocate there is due our most sincere gratitude for the prominent part it played in this publicity and in the ultimate success of our campaign.

"A word of appreciaion"—it may be a trite expression, but this word of appreciation of the work of Dr. Lambeth and the co-operation of the North Carolina Christian Advocate in our publicity comes to express the sincere gratitude of countless loyal Southern Methodists.

A MISSIONARY CRUSADE

Beginning early in January, 1937, the bishops of the Methodist Episcopal Church, South, will lead a missionary and evangelistic crusade across Southern Methodism, according to a decision reached at a meeting held at Nashville, September 8, attended by more than fifty representative leaders, including the College of Bishops, a representative from each of the annual conferences and outstanding women missionary leaders.

Adoption of a plan for the go-forward missionary movement, which has as its avowed purpose "to stir the heart of Methodism to its original evangelistic passion," featured the meeting. The plan, yet to be completed by Bishop Arthur J. Moore, who was selected by the College of Bishops to lead the movement, and members of the steering committee, is sponsored by the bishops, with whom the idea originated. The board of missions is to co-operate in working out details of the plan and pushing its operation.

Broad outlines of the plan include a series of 48 missionary rallies to be held at strategic centers throughout the connection; approximately 300 district missionary institutes, congregational cultivation by local pastors, and a series of anniversary dinners, commemorating the sailing of the church's first foreign missionaries.

January 5-7, the date of the annual meeting of the General Missionary Council at New Orleans, La., was selected as the starting point for the movement, designed to enlist better financial support and increased interest in the church's missionary program. April 25 was fixed as the culminating date.

I AM FOR LOUISBURG COLLEGE—ARE YOU?

I am for Louisburg College, for I understand that it is to open tomorrow for its fall work with about 300 students. I am for Louisburg College because I believe that a greater part of that student body would not or could not enter any other college this fall if it were not for this institution. I am for Louisburg College because it offers boys and girls an opportunity for self help through the "Berean Plan," a plan which should develop strong young men and women for future citizens. I am for Louisburg College because the greater part of its student body will probably come from homes of eastern North Carolina. I am for Louisburg College because I believe that there is a real need for a junior college with Louisburg's fine heritage and standing. I am for Louisburg College because it is the only college in the bounds of the North Carolina conference over which the conference has sole control. I am for Louisburg College because its students support the program of their church when they return home during the vacation, and in the communities in which they live after graduation. I am for Louisburg College because I believe its faculty is teaching Christian living and Christian loyalty as effectively as it is teaching the academic subjects. If you are for Louisburg College too, let's do something about it at our next annual conference which meets in New Bern. Leon M. Hall.

PEACE IS FAR MORE DIFFICULT THAN WAR

So much that is said and done for peace is superficial. Pure emotion will not do. We must think down beneath the superficialities. Ignorance may cause the shaping of policies that will wreck the nation. If we are to avoid war we must conquer ignorance. . . . Growing children must be instructed in the fundamental issues of war and peace. . . . We must disover ways of building for peace. . . .

Building peace on the balance of power between nations without a co-operating internationalism is like building a house on the sand. Growing co-operation is the price of progress—if not of existence itself.—Fracis B. Sayre, Assistant Secretary of State.

History of Mount Pleasant Church, East of Greensboro

By Mrs. Fred R. Paisley

It is rather difficult to get the early history of many of our rural churches because records, journals and diaries were not kept. Yet some recollections of our present members are that a few women were meeting together prior to 1832, when our records began. These women were holding prayer services mostly on week days, because they were unable to secure a preacher on the Sabbath day. All of these services were conducted in an arbor which was used for a number of years. About 1832 a building was erected and some of the members of this congregation were Monroe Hubbard, Martin Wyrick, John Suits, Billy Andrews, E. Wooters, and members of the Whittington and Cobb families. In 1838 a large group of members were added to the society by vows. From 1832 to 1861 the approximate membership was 25. From the church register in 1832 is obtained the name of Elizabeth Andrews, who was among the earliest members. She united with the church by vows under the pastorate of Rev. Joshua Bethel.

The first recorded land grant was made in 1856, the land being given by Emory T. Wooters. Another grant was made in 1877 by Robert Gullett, and again in 1886 additional land was given by Henry L. Clapp and wife.

Some of the early pastors from 1832 to 1875 were: Rev. Joshua Bethel, Rev. J. R. Martin, Rev. W. W. Nesbitt, Rev. S. H. Helsabeck, Rev. John M. Gunn, Rev. R. S. Webb, Rev. C. H. Phillips, Rev. C. W. King and Rev. N. G. Whittington.

The consecrated pioneers of the faith worked hard to increase the membership of the church, spread Methodism and evangelize the country.

In 1866 a circuit was formed and Rev. C. H. Phillips was appointed to the congregation as pastor. This was just following the Civil War which had broken into the congregation, taking away for four years many of the young men, some of whom never returned. Brother Phillips served four years, preaching at Mount Pleasant once each month. These were days of hard work and much faith was needed to carry on, but with a good leader such as Brother Phillips and consecrated members much constructive work was done and the congregation grew rather rapidly for a number of years.

In the early beginnings of the Sunday school work here the people assembled as early as 8:30 on the Sabbath, bringing only a Bible and their lunch. They would stay and study the Bible until late in the afternoon. This lasted for a few years. An organized Sunday school was set up in 1920 and today we have three divisions, nine classes, four of which are chartered, and a total membership of 238. The first vacation Bible school was held in the summer of 1936 with 72 pupils enrolled. Mr. A. C. Clapp served longest of any S. S. superintendent.

The present church building was erected in 1868. It was a plain oblong structure with flat roof. The interior was unceiled with crude benches. In 1875 this building was remodeled and Rev. Zebedee Rush, then pastor, was instrumental in raising the money for this work. While Rev. A. S. Raper was pastor in 1906 the roof was raised, the church was ceiled with metal ceiling, front entrances built, new benches installed, and the front memorial windows given by Mrs. Emma Climer. The present Sunday school rooms were added in 1918 while Rev. J. E. Woosley was serving his second pastorate at this church.

In 1883, under the leadership of Brother R. M. Hoyle and at the close of a gracious revival, a large class united with the church by vows. Brother Hoyle was followed by Brother J. A. Bowles, who also did an outstanding work in this congregation.

The pastors from 1875 to the present are as follows:

1875-1878—Rev. Zebedee Rush.
1879-1880—Rev. J. R. Scroggs.
1881-1882—Rev. J. B. Carpenter.
1883—Rev. R. M. Hoyle.
1884-1891—Rev. J. A. Bowles.
1892—Rev. J. M. Lumley.
1893-1897—Rev. W. S. Hales.
1898-1899—Rev. J. B. Tabor.
1900-1901—Rev. R. S. Webb.
1902-1903—Rev. J. E. Woosley.
1904—Rev. J. J. Renn.
1905—Rev. P. J. Carraway.
1906-1909—Rev. A. S. Raper.
1910-1911—Rev. S. T. Barber.
1912—Rev. E. W. Fox.
1913-1915—Rev. F. L. Townsend.
1916-1919—Rev. J. E. Woosley.
1920-1923—Rev. D. R. Proffitt.
1924-1926—Rev. A. Burgess.
1927—Rev. R. F. Huneycutt.
1928-1932—Rev. R. C. Kirk.
1933-1934—Rev. L. R. Akers, Jr.
1935 and one-half of 1936—Rev. D. R. Proffitt.

The church membership at present is 264. The woman's missionary society was organized in 1931 with eight members and it now has 33 members. The church auditorium has recently been painted, which is only one of the fruits of their labors. They are greatly interested in both home and foreign missions. The Epworth League is doing a fine work among the young people.

In 1905 Greensboro circuit became East Greensboro and in 1932 it became Bessemer charge. In 1933 it became Mount Pleasant station with preaching services each Sunday instead of twice a month as had been the custom for a number of years.

(Continued on page 23)

George Herrington Stops Headache

"My head was splitting," says George Herrington. "I was given Bromo-Seltzer. In no time at all, my headache was gone." Whenever *your* head aches, just try this *faster* relief. It soothes the stomach, too, and quiets nerves. Reduces excess lactic acid in the blood.

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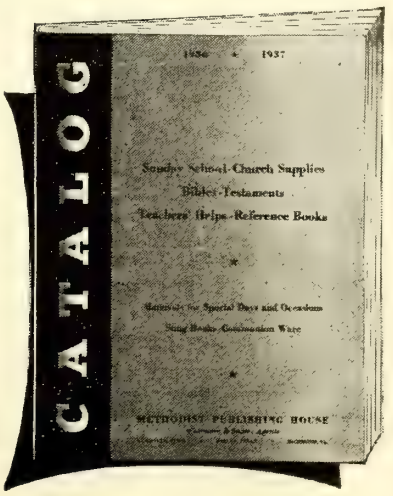
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CHURCH SCHOOL DAY REPORT

We are giving this week the list of churches that have reported to us the observance of Church School Day, together with the amounts raised on that day to be used for the work of Christian education in our conference. We take this means of expressing our appreciation to all schools that have observed the day and made their reports. We feel sure there are other schools that will report later, and we shall be glad to give recognition to them when their reports are received. We trust that all schools that have observed Church School Day will make their report as soon as possible.

The report which follows covers the period from November 1, 1935, to September 1, 1936; hence, it will be noted that a number of offerings are included from the observance of Church School Day last year. Since these offerings did not reach us until the beginning of this conference year, they are included in this year's report.

Durham District

Yanceyville (1935)	$ 3.21
Durham Ct. (1935)	11.00
Palmer's Grove, Hillsboro (1935)	1.14
Eno, Hillsboro (1935)	1.23
Branson, Durham (1935)	2.00
Jones Chapel, Moncure (1935)	1.00
Trinity, Durham (1935)	25.66
Camp Spgs, Burlington (1935)	4.41
Trinity, Durham	18.00
Holt's Chapel	6.50
Webb Avenue, Burlington	2.50
New Salem, Burlington Ct.	2.25
Hillsboro	4.40
Eno, Hillsboro	2.46
Front St., Burlington	13.74
West Durham	3.14
Purley, Milton	1.00
New Hope, Milton	2.00
Carr, Cedar Grove	4.65
Mebane	6.00
Leasburg	6.93
Carrboro	2.50
Duke Memorial	11.02
Walnut Grove, Cedar Grove	3.09
Prospect, Cedar Grove	4.89
Total	144.72

Elizabeth City District

Savages, Gates (1935)	2.00
Hertford (1935)	3.00
Parkers, N. Gates (1935)	7.00
Shiloh, Stumpy Point	4.13
Edenton	5.36
Philadelphia, Gates	4.07
Aulander	2.16
White Oak, Windsor	3.00
Union, Pasquotank	2.00
Roper	2.18
Gates	4.40
New Hope, Perquimans	3.00
Mt. Herman, Pasquotank	6.71
Zion, Gates	5.03
First Church, Elizabeth City	6.61
Creswell	2.72
Total	63.37

Fayetteville District

Glendon (1935)	5.52
Hemp (1935)	3.00
Jonesboro	5.21
Zion, Piedmont	5.00
Mt. Gilead	6.38
Biscoe	2.00
Carthage	1.17
Tabernacle, Laurel Hill	2.31
Total	30.59

New Bern District

Vanceboro (1935)	2.00
Queen Street, Kinston	6.55
Wharton, Grimesland	1.00
Beaufort	8.00
St. Paul, Goldsboro	10.00
Epworth, Grifton	2.00
Smith Chapel, Mt. Olive	1.30
Oriental	2.50
Daniels' Chapel, Goldsboro	4.00
Rainbow, Hookerton	1.78
Hookerton	3.12
Total	42.25

Raleigh District

Smithfield (1935)	13.20
Selma	3.67
Dunn	4.00
Grove Hill, Creedmoor	2.80
Plank Chapel	4.00
Edenton Street, Raleigh	35.55
Gray Rock, Oxford	4.14
Cokesbury, Fuquay	4.00
Kipling, Fuquay	4.00
Total	75.36

Rocky Mount District

Stantonsburg (1935)	4.45
Jackson (1935)	3.00
Walstonburg (1935)	3.00
Elm City (1935)	3.18
Scotland Neck (1935)	1.00
First Church, Wilson	9.00
Farmville	7.77
Calvary, Littleton	6.00
Weldon	16.84
New Hope, Rosemary	2.00
Ebenezer, Halifax	4.00
Bethany, Conway	1.09
Pleasant Grove, Seaboard	2.31
Concord, Seaboard	2.15
Sharon, Seaboard	2.09
Hebron, Warrenton	7.53
Halifax	2.29
Elm City	3.16
Arcola	2.68
First Church, Rocky Mount	25.00
Total	108.54

Wilmington District

Chadbourn (1935)	3.76
Hamstead, Scott's Hill (1935)	.70
Roseboro (1935)	6.00
Bethesda, Fairmont (1935)	3.00
Trinity, Fairmont (1935)	5.00
Rose Hill	4.00
Trinity, Southport	3.00
Queen's Creek, Swansboro	.72
Trinity, Wilmington	9.71
Ingold	3.67
Regans, St. Paul	1.75
Bethel, Town Creek	1.50
Mishops, Whiteville	2.00
Whiteville	5.00
Burgaw	4.00
Total	53.81

HAVE YOU READ THESE LEAFLETS?

Children and the Liquor Problem

In the introductory paragraph of her leflet on "Children and the Liquor Problem" Miss Mary Skinner states the purpose of the leaflet as follows:

"Liquor is a menace to the life, health, happiness and character of children. Christian living is made all the more difficult for them because of its presence among us. The purpose of this brief leaflet is to discuss some of the difficulties children are having because of liquor and to suggest ways of helping them develop Christian ideas and attitudes toward liquor, and toward people who make, buy, sell, or drink it."

This leaflet will be most valuable for use in discussion groups of parents and workers. It will be particularly helpful to church school workers as they prepare to teach the lessons on alcohol education during the month of October.

Wholesome Development of the Young Child

This leaflet, which was written by Ella J. Day, professor Child Development, Department Home Economics, University of Tennessee, discusses the day by day experience of early childhood, so important in the beginnings of character development.

"It is here (in these day by day experiences) that one begins to learn how to get along in the world; what is the accepted way of acting; what kind of behavior will gain satisfaction for himself and the approval of those who constitute his world. It is here that one's attitude toward people, his friendliness, his sense of wonder and awe, his response to tenderness and love begin."

Christian parents and teachers will read this article with interest and profit.

Both of the above leaflets are available, free, upon request from your conference office, or from the General Board of Christian Education.

"YOU ARE HELPING" SERIES FOLDER NO 2

If your church is sharing in the Home and Foreign Missionary Enterprise, and the fourth Sunday's offerings in the children's division are being sent to the conference treasurer, there is being mailed to the superintendent of the children's division of your church Folder No. 2 of the "You Are Helping" Series. This folder, which has been prepared jointly by the General Board of Christian Education and the Board of Missions, is for the children of the church in acknowledgement of their missionary offerings.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

CHURCH SCHOOL DAY RETURNS TO SEPTEMBER 1, 1936

This page last week carried a report on Church School Day from 254 schools. Since 324 churches requested programs during the year, 70 schools are still to report. Further contributions will be acknowledged as received in subsequent issues of the Advocate. In case of errors, please write the conference office.

Mount Airy District

With only six churches contributing $31.90 the Mt. Airy district stands at the foot of the line. This district stood well ahead of Waynesville, Marion and Statesville last year. The present rating shows a decline of $69.79 from its previous record. Churches which together contributed $75 in 1935 but have not responded to date are Sparta, Draper, Madison, Boone, Leaksville, Spray, Elkin, and Central, Mt. Airy. Reports from this group would boost the returns considerably.

Marion District

While the Marion district is still considerably short of the $150 goal, the total report shows an increase from $54.98 to $87.67. This amount should reach $100 easily before conference.

Waynesville District

Waynesville is pressing closer to the $150 goal with $94.32 to date in comparison with $54.75 last year. We are waiting for First Church, Waynesville, to match the contribution from Canton and thereby boost the returns well beyond $100.

Greensboro District

With Wesley Memorial leading the district, Greensboro has increased from $141.52 to 177.65. This district should be far ahead of last year, but while Wesley Memorial increased from $20 to $60, two or three of the other larger churches slipped back considerably.

Statesville District

This district shows the largest gain of the conference year with $183.75 in comparison with $81.25 in 1935. Other churches which are yet to report will bring the amount well beyond $200.

Asheville District

Asheville shows a wholesome gain from $124.78 to $186.39. Some of the regular contributors from this district are still to report. Central, Asheville, leads the district with a $50 contribution. By error this amount was omitted last week.

Salisbury District

Salisbury registers a wholesome gain with $168.56 as compared with $122.67 in 1935. Indications now are that this district will lead the conference in training work. It is too bad our presiding elder is leaving us!

Gastonia District

The Gastonia district has the largest number of churches responding to this cause and shows an excellent gain from $207.22 to $256.54. Gastonia is sure to press Charlotte and Winston-Salem close for first place by the end of the year.

Charlotte District

With "one of the strongest Methodist cities in the connection" the Charlotte district shows a decline from $284.61 to $263.26. The district goal is $500.

WinstonSalem District

This district leads the conference with $317 and has the distinction of the largest single contribution of $208.41 from Centenary. With this great church giving more than $200, other churches of the district ought to complete the district goal of $500.

Reported Between September 1-10

Cullowhee, Waynesville	$ 5.00
Bethel, Salisbury	7.25
Norwood, Salisbury	8.92
Naomi, Greensboro	2.00
Reidsville, Greensboro	10.89

BROTHER SHERRILL REQUESTS A LIST OF SUPERINTENDENTS

"This is to ask you to secure from presiding elders the names of new Sunday school superintendents for publication in the minutes of the 1936 conference.

"You have probably taken this matter up with the elders already. It has been the custom for some years for your office to secure those lists and turn them over to the conference secretary for insertion in the minutes. It is important that they should be completed by conference to avoid any delay in publishing same.

"With warm personal regards, I am,
"Yours sincerely,
"W. L. Sherrill."

REPORT FORMS PROVIDE LIST OF SUPERINTENDENTS

The list of superintendents requested each year by Brother Sherrill is compiled from the fourth quarterly conference report forms which are supplied by our ministers. These reports are now coming in on almost every mail. To date the following pastors have responded: Ivon L. Roberts, G. W. Vick, J. E. B. Houser, W. J. Huneycutt, H. E. Stimson, S. C. Safrit, J. S. Gibbs, J. C. Reichard, T. H. Price, H. C. Freeman, J. N. Wise, G. F. Houck, Elzie Myers, J. A. Hovis, C. M. Smith, J. M. Barber, J. E. McSwain, A. L. Rayle, T. W. Hager, W. M. Rathburn, V. P. Crowder, T. A. Groce, and Wilson Nesbitt, J. J. Edwards, G. B. Gwynn, and J. G. Huggin, Jr.

CHURCH SCHOOL DAY RESPONSE TO SEPTEMBER 1, 1935

(Continued from last week)

Gastonia—Continued

Shelby, Lafayette Street	11.25
Park Street	13.00
Smyre	15.22
Shelby, Central	15.81
Mt. Holly	16.40
Gastonia, Main Street	50.00

Charlotte

Union	1.05
Indian Trail	1.60
Polkton	1.60
Hebron	2.00
Prospect	2.00
Pleasant Grove	2.21
Peachland	2.31
Mineral Springs	2.50
Homestead	2.50
Morven	3.70
Chadwick	3.75
Pineville	3.76
Waxhaw	3.79
Boger's Chapel	4.18
Ansonville	4.69
Harrison	7.00
Belmont Park	10.00
Wadesboro	10.08
Calvary	11.43
Hickory Grove	12.00
Monroe, Central	15.00
Myers Park	25.00
Dilworth	37.20
Hawthorne Lane	41.16
Charlotte, First	52.75

Winston-Salem

Advance	1.00
Wesley Chapel	1.04
Huntsville	1.12
Pleasant Hill	1.25
Liberty	1.45
Farmington	1.92
Mt. Vernon	2.00
Ebenezer	2.00
Concord	2.30
Mocksville	2.40
Reed's	2.50
Pine Grove	2.65
Center	3.00
Smith Grove	3.00
Fairview	3.25
Mt. Tabor	3.38
Cooleemee	5.00
Prospect	5.00
Unity	5.00
Central Terrace	5.00
Fair Grove	5.20
Love's Chapel	7.83
Midway	8.80
Burkhead	15.00
Lexington	17.50
Centenary	208.41

Falsehood is cowardice, truth is courage.—Ballou.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

PLENTY OF CHILDREN

The story is told that away down in the deep south there lived a negro family in which were many little piccaninnies. One day an older member of the group came in with the report that an alligator had gotten one of the smaller members of the family, whereupon the negro mammy exclaimed, "Lawdy massy! I knowed I'd been a missin' some of my younguns." There are so many children at the Children's Home as to make it right difficult to keep up with them, particularly over the week end when they are out of school and have the range of the grounds. It seems that every time we count them we get a different number. One of the first questions usually propounded at the weekly matrons' meeting is "How many children have you and how are they getting along?" A recapitulation made this morning shows that we now have 383 youngsters here, 202 boys and 181 girls. There are a number of very deserving children not yet enrolled who do not have a home and whose friends are urging their admittance into the Children's Home. We now have all the children we can take care of.

107

One hundred and seven of our older boys and girls went to high school this morning. Much preparation had to be entered into before these youngsters were ready for school. Their courses of study had to be carefully reviewed, their books secured, their clothing provided and a lot of direction and caution delivered to them. One of the items that always gives us some concern is the providing of fountain pens for every youngster and the urging that these pens not be lost. Then there is the matter of rain coats, galoshes for the girls, and the arrangement of schedules so that the boys and girls may have a chance to learn and at the same time help the Children's Home some with its operative tasks. The coming and going of 107 adolescents, together with their staying qualities, give us plenty to think about and sometimes plenty to do about.

THREADBARE

The first letter opened in this morning's mail reads as follows: "I was requested to write and ask you to take $10 off the fifth Sunday contributions we have sent you and credit it to our ten per cent. Please look after this matter at once." This is an old, old story. As a matter of fact, about this time of each conference year this request gets to be somewhat threadbare. Of course we always do what we are requested to do about such a matter. It is not for us to decide to what account our friends' money shall be credited. It happens all too frequently that a church school will send in money during the year as fifth Sunday offerings only to have these offerings credited by other parties later in the year to another account. Our childern are not fed, clothed and educated by the juggling of figures. The ten per cent apportionment ought not to have to beg from the fifth Sunday offerings in order to look well on the charge's account. Kind friends, place the needs of the children first.



Dependable

TWINS

Yesterday morning about forty-eleven little six, seven and eight year old boys came trooping down the hill from the Anna Hanes and Norfleet cottages on their way to their Sunday school over at the Smith cottage. There were so many of these little youngsters, quite a number of them being newcomers to our family, as to cause the house mothers to send two house girls along with them, Lucile and Louise Fowler, twin sisters, whose pictures are herewith presented. These girls, just entering high school, are taking a great deal of interest in helping with the little boys at the Anna Hanes cottage. They are offered to some fine Bible class or missionary circle for clothing sponsorship.

FOOTBALL

We are now having plenty of football practices. The boys have their first match games this week end. The varsity team will play Mills Home of Thomasville at Southside Park, Winston-Salem, Friday night. The 100 pounders and 80 pounders will go to Oxford Saturday, where they will play similar teams from Oxford Orphanage in the morning and in the afternoon. The boys are very much pepped up over these prospective games. Coach Murray is arranging for a series of games for the 125 pounders. So we are arranging for a lot of football, but not any more than will be needed for the growth and development of our large number of boys.

THE TONSILS ARE OUT

We have no tonsil clinic this morning. During the past three Monday mornings we have had the ordeal connected with the removing of tonsils from 12 boys and girls, 36 all told. There are probably some other youngsters whose tonsils will have to be removed later, but at present the worst tonsils have been removed. Many things have to be safeguarded in a tonsil operation, even the teeth have to be examined to see that none is loose. Even with this care one of Paul's teeth fell out while his tonisls were being removed and we never have known where that tooth went. For fear that it had gone into his lungs an X-ray was made and no trace of it appeared. So evidently there is no need for any fear about Paul's tooth. Anyway Paul is up running around, minus a tooth, glad that his diseased tonsils are out.

HONOR ROLL

Just take a peep at our ten per cent apportionment honor pledges! They are those who have paid in full their Children's Home quota for the present conference year. They have not only done this but they have done more, they have sent us some fifth Sunday offerings. The charge and the pastor are listed:

First church, Salisbury, Rev. W. A. Newell.

East Spencer, Rev. J. R. Warren.

Hopewell, Peachland circuit, Rev. G. N. Dulin.

Western Chapel and Teague's Chapel, Sandy circuit, Rev. R. P. Gibbs.

Mt. Tabor, Forsyth circuit, Rev. E. W. Needham.

ORPHANAGE CONFERENCE

The North Carolina Conference of Orphanage Workers is scheduled to be held at the Children's Home Tuesday, September 22. Representatives from the 33 orphanages in the state are expected to be present. President J. B. Johnston, superintendent of the Prebyterian Orphans' Home, Barium Springs, has prepared quite a notable program. Dr. C. C. Carstens, executive secretary of the Child Welfare League of America, will be on the program as speaker and as counselor. It is expected that the meeting will be held in the new Brown Memorial building.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conferences. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

The first of August we put one hundred and thirty-five tons of ensilage in one of our big silos. Within a few more days we will fill the other silo, which holds one hundred and thirty-two tons. This will give our cows an abundance of ensilage during the fall, winter and spring.

* * * *

During the latter part of the summer much work was done preparing 25 acres of ground for alfalfa. The first of September we planted the alfalfa, and we have had an unusually good season for planting. The seed bed was almost perfect, and the rains have caused us to have a perfect stand. We hope next summer to have an abundance of fine alfalfa hay for our cows and mules.

* * * *

Dr. E. C. Few is preaching to large and representative congregations every Sunday. It was my privilege to hear him the first Sunday morning in this month, and he preached an exceptionally fine sermon. The membership of Edenton Street church is giving Dr. Few its enthusiastic support. Doubtless he is preaching to more folks than any other minister in Raleigh. The church has recently launched a great building program, which will take about a year to consummate. One of the secrets of Dr. Few's popularity and effectiveness is due to the fact that he preaches inspiring and helpful sermons Sunday after Sunday.

* * * *

Since the Orphanage apportionment, if paid in full, is just a little more than 50 per cent of our operating expenses, I am trusting that no charge in the conference this year will apply any specials toward meeting the ten per cent apportionment. The specials are absolutely necessary to supplement our limited apportionment. A number of the specials are directed to some specific objects, and to apply the specials to the apportionment would be mis-applying the funds. A great many requests come to me stating that under no circumstances are specials to be applied on apportionment, and I know the pastors and churches do not want to break faith with those who direct their gifts to some definite end.

Mrs. Mary Y. Allred, our head matron, informs me that we are short on sheets. In the past the good women of our churches have largely furnished us with sheets for our beds. We need sheets for full size beds, three-quarter beds and half beds. "Beggars should not be choosers," but we would prefer unbleached sheets, as they last so much longer than the other kind, and soon bleach from frequent laundering in our steam laundry. A few bed quilts and blankets would also be acceptable, but we are particularly concerned just now about getting a large number of sheets for full size beds, three-quarted beds and half beds. Who will be the first to send us a change of sheets for a bed?

* * * *

Another annual conference will be here scarcely before we realize it. Much remains yet to be done before the roll is called. I was optimistic last year at this time that the Orphanage apportionment would be paid in full, along with the other benevolent causes, but I had a sad awakening after conference, as the Orphanage fell behind between seven and eight thousand dollars on the apportionment. Doubtless many of our preachers and church members were likewise surprised at the big shortage the Orphanage suffered in the winding up of the conference year. Due to the fact that we have a larger number of children, and increased operating expenses, it is more imperative this year than ever before that every charge pay its Orphanage apportionment in full. Here's hoping that the bishop, presiding elders, pastors and entire membership of the North Carolina conference will give the Orphanage their enthusiastic support and efforts between now and the meeting of the annual conference in New Bern.

DEN WE BOFE BEGUN TO FIGHT

A negro and his wife were haled into court on a charge of disturbing the peace by staging a family fight. After hearing the testimony of the enraged neighbors who had filed the complaint, the judge turned to the prisoner, "Henry, what have you to say for yourself?"

"It was this way, Jedge," explained Henry. "Me and mah wife got into a argyment 'bout de coin fo' de week's wash. She called me a lazy loafeh, and I slap her down flat; but she got up and smack me on de haid with a skillet, and draps me flat. Den I riz up and sock her with a chair leg and den she flang a teakittle at me, which scald me considerable."

"I see," commented the magistrate. "And then what happened?"

"Well, suh, Jedge," answered Henry with great deliberation, "wid dat we bofe lose our tempers and den we begun to fight."

A gift in the hand is better than two promises.—LaFontaine.

Certain Pains Relieved By the Use of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there has been functional monthly pain, from the early 'teens, through the years of mature womanhood and into the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it as directed. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

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NORFOLK SOUTHERN RAILROAD
September 6th
There will be some changes in train time, so you should ask the nearest
NORFOLK SOUTHERN
Ticket Agent for latest information
September 6th, 1936

North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

OUTSIDE
(Act 3:2)

Hark! Do you hear them weeping in
the dark outside the gate?
Lame are they, and sin-sick, and lo,
the hour is late.
Hark! Do you hear the music ring in
the House of Prayer?—
And these beyond the threshold lost in
their dark despair.

Hark! Do you hear God calling to the
worshippers within,
"Go to my lost ones lying crippled and
bound in sin?
To them belongs the music and grace
of lifted prayer;
They lie at the gate of my temple—
will you leave them there?"

Still take the name of Jesus, and the
lame shall hear and leap;
Still take the name of Jesus to the
souls that sin and weep,
Till in through the gate of the temple
shall pass a resistless tide
Of the lame, who once in their sorrow
lay in the dark outside.

—M. M. Dexter, in The S. S. Times.

RALEIGH DISTRICT STUDY TRAINING DAY

At 10 a. m. on Friday, September 11, representatives from the auxiliaries of the Raleigh district met at Central church in Raleigh for the fall study training day.

The Bible lesson and talk, "Jesus' Attitude Toward Individuals," by Mrs. A. L. LaGarde of Cary stimulated a sympathetic attitude toward the subject of our study.

Mrs. B. F. Boone, conference study superintendent, gave suggestions for the help of study leaders, including a list of supplementary books and pamphlets.

A demonstration study class on the contributions of the negro to American civilization was conducted by Mrs. H. B. Baum of Four Oaks, assisted by other women of the district. First, Mrs. B. B. Adams spoke on American civilization as a composite of all civilizations. Mrs. Caswell Riddle and Mrs. Frances Hoffman together gave a brief survey of the negro's part in American history, bringing out facts amazing to those accustomed to looking upon the negro as unimportant except as a menial. Mrs. Hoffman introduced Mr. N. C. Newbold of the N. C. Department of Education, who spoke on the progress of the negro in North Carolina—education: high school, college, and teacher training; progress in business, decrease in crime, progress in literature and science. He presented for serious thought the problems of the negro church—how could the church hold college graduates when the preachers themselves were uneducated?

Five young women gave excellent sketches of negro leaders—George Carver, noted chemist; Dr. Virginia Alexander, medical doctor and social worker; Paul Lawrence Dunbar, poet; Roland Hayes, singer; and Charlotte Hawkins, educator and founder of the Palmer Memorial Institute at Sedalia, N. C.

Dr. R. P. Daniel of Shaw University spoke briefly, urging sympathetic study for better understanding of the races.

Mrs. E. L. Hillman from Durham brought our closing message: "Our Task of Helping to Establish the Way of Jesus as a Basis for Race Relationships."

Mrs. Gurney P. Hood's prayer was closed with the singing of "Lord, I Want to be a Christian" by Patty Lou Higgs, and as the women sat with heads still bowed, Rev. S. J. Starnes, pastor, pronounced the benediction.

A well attended meeting of the Eliza Fuller Missionary Society of Chestnut Street Methodist church, Lumberton, was held at the home of Mrs. P. D. Jones Thursday evening, September 3. Mrs. R. S. Beam was in charge of the program and Mrs. H. A. Oliver conducted the devotional. The devotional consisted of the second in a series of Bible study classes on the theme, "Jesus' Use of Scripture," and was closed with prayer by Miss Grace Dittmar. The People's Central Institute in Dio de Janeiro was described by Mrs. C. H. Phillips, and Mrs. Paul Groome told of the work of the Moore Memorial church in Shanghai, China. Misses Dittmar and Etta Whitney, workers in the north and east Lumberton communities, sang two appropriate duets, and Miss Anita Bailey, another community worker, told an inspirational story, "Clearing the Spring." Little Miss Ellen Joan Wicker, daughter of Mrs. L. W. Wicker, society member, delighted the group with a reading. The meeting was opened with prayer by Mrs. P. D. Jones and closed with prayer by Mrs. Beam. The president, Miss Hettie Kate Akin, presided over the short business session. Following the program a sweet course was served by the hostesses, who besides Mrs. Jones, were: Misses Janet Regan and Beulah Lee Simpson. The society will meet in October with Mrs. T. G. Vickers.

The outstanding project of the society for the year is the purchase of a dining room suite for the parsonage at East Lumberton. Mrs. Geo. S. Hargrave is in charge of this project and more than half of the amount, which was subscribed by members at a few cents each per week, has been raised. The society also helped to sponsor the work in the county of a team of youth volunteers of the National Emergency Peace Campaign, which spent a month here this summer under the direction of the local group of the North Carolina Peace-Action Association.

Ann Courtney Sharpe,
Publicity Director.

MARY HAMBRICK SOCIETY HOLDS MEETING

Roxboro members of the Mary Hambrick Missionary Society held an outdoor meeting Tuesday afternoon with the ladies of Allensville Methodist church. The meeting was held in the church building, followed by a social hour and supper on the grounds.

Mrs. Margaret L. Teague, president, presided over the short business session. She presented Mrs. Robah Baynes, who led the devotional service. After reading a passage of Scripture Mrs. Baynes made timely and interesting comments on the work that is being done by missionary societies. Mrs. S. G. Winstead closed the devotional hour with prayer.

The chairman presented Misses Eloise Newell, Billy Street and Ann Margaret Long, accompanied by Mrs. K. L. Street at the piano, in two violin selections.

The minutes of the last meeting of the society were read by Mrs. Mamie Merritt and were approved as read. She likewise read a statement from the Nichols family in which they bequeathed $150 in memory of their mother, Mrs. Mary Hall Nichols, the fund to be known as the Mary Hall Nichols Fund. Interest from this bequest is to be used in June, the birthday month of Mrs. Nichols, of each year at the discretion of the presiding president, secretary and treasurer.

The business session was adjourned with prayer by Mrs. W. T. Pass and a hymn. At the close of the session Miss Claire Harris asked for attention and presented the president, Mrs. Teague, with a gift, the meeting day having fallen upon Mrs. Teague's birthday. The gift was sent from the society, and Mrs. Teague expressed her thanks in a few heartfelt words.

A social hour was enjoyed on the lawn of the church, where a bountiful picnic supper had been spread. Mr. John L. Gentry led the invocation, and all were invited to partake of the feast. Husbands of the members and other friends of the society were guests for the occasion. Those present expressed their thanks to the Allensville members for their cordial hospitality.

Mrs. J. Y. Blanks.

None is so deaf as those who will not hear.—Matthew Henry.

Hatred is self-punishment.—Ballou.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

MRS. CLYDE HONORED AT LAKE JUNALUSKA

The following from Lake Junaluska carried in the Asheville Times of recent date will be of interest to the friends of Mrs. Clyde, not only at Junaluska, but in the S. C. conference, where she is an active member (at Greenwood) of the woman's missionary society:

"Mrs. Ella Clyde, 79-year-old resident of Greenwood, S. C., and for many years a summer resident of Lake Junaluska, on Friday night, August 28, was presented a life membership ticket carrying the privilege of free admission to the assembly grounds, in appreciation of the fact that she was instrumental in raising $707 for the Save Junaluska Campaign Fund. The presentation was made by Bishop Paul B. Kern of Greensboro and James Atkins, superintendent of the Methodist Assembly here."

From a message from Mrs. C. N. Clark, conference study superintendent, to the superintendents of the conference we quote the following:

"Our work should have a special appeal for us all in this jubilee year of our woman's missionary enterprise, stimulating old societies to the holding of improved study classes and others to the holding of new classes. I need not stress to you the vital importance of our mission classes, educating as they do our women in the work of our organization and promoting a keener and better informed missionary intelligence in us all. Yet in spite of the size of this conference which places us among the 'big three' of Southern Methodism with 428 auxiliaries, more than half that number reported no study at all in the past year; only 207 reported study of any kind. We had a total of 87 Council certificate classes; the Texas conference had 361. Are we not ten-talent servants doing one-talent work? Let us honor our founders in this year of commemoration by dedicating our talents anew to this part of the work of the kingdom.

"May I remind you that for this jubilee year, 1936 only, the home mission study has been extended from October to January. Hence you may use Toward a Christian America and Women and Home Missions throughout this year. Let us remember, also, that no classes are counted unless they are reported to me and that they must use the books listed in the study leaflet. Don't forget that I should have your next report by October 1.

"We are particularly fortunate this year in having the opportunity to study one of the most vitally significant problems of our modern America—interracial understanding with special application to the American Negro. Here indeed is a real opportunity for Christian women to make a practical contribution, if only in the form of a wider understanding, to the coming of that 'Christian America' which is one of the goals of our united endeavor. Our text is C. S. Johnson's 'A Preface to Racial Understanding.'

"One reason, I think, for the failure of some societies to hold study classes is the difficulty of securing adequate teachers and necessary materials. Here is a rare opportunity for real service on the part of the stronger auxiliaries."

GOLDEN JUBILEE PARTY

Mrs. Jule Elliott, secretary of the woman's missionary society of Trinity church on the Charlotte district, writes us of a most delightful celebration of the golden jubilee by that organization with a party given at the church on the evening of Thursday, July 28, with 68 women in attendance. A program, using the suggested material from missionary headquarters in Nashville, proved most interesting and helpful. A feature of the evening's program was a most interesting talk on the work of the Charlotte district by Mrs. C. E. Wakefield, district secretary.

SUGGESTIONS FOR TRAINING DAY FOR STUDY LEADERS

I. Worship. Led by some one especially prepared.

1. The Bible and Race Relations; Gen. 1:27.

God created man in his own image with power to know and to choose between good and evil—color, race and nation make no difference.

Acts 17:24-26—All nations of one blood in the beginning.

Acts 10:28—No man common or unclean; white men cannot hold black men in contempt.

The Golden Rule makes it a sin to limit one of God's children.

Mark 12:31, and 1 John 4:11 and 3:18—The law of love and service.

2. Jesus' Attitude Toward Individuals: Matt. 11:49-50; Matt. 8:9; Matt. 8:2; Matt. 12:21-23.

Jesus respected personality.

Jesus felt no superiority.

Jesus was always kind and considerate.

Jesus was tolerant and patient and sympathetic.

Peter, Matthew, the Samaritan woman, etc.

Therefore, we must see and respect the divine image in every human being.

We must recognize our common brotherhood.

We must hinder no one of God's children.

In all human relations we must be guided by Jesus' law of love and service and see in all men a son of God.

II. General discussion led by conference superintendent of study.

Purpose of mission study, of Bible study. (Do not be tedious but bring out clearly and put conclusions on board. Use only 10 or 15 minutes).

III. Values of a Council class. (Use information on application blank).

Values of other kinds of classes. Weaknesses to be overcome. (Use experiences of group for this discussion).

IV. Why study the topic: American Negro?

Explain those topics and books decided up (M.E.M.) Explain our home mission jubilee year.

What do you know of the negro? What do you wish to know about him? List on board every topic suggested; gather together and condense into six major topics. Then list those six major topics.

V. Discuss fully the value of aims.

VI. Explain how to gather and organize materials bearing on these topics, list brief bibliography, have approved lists of 1936-37 study books, tell where and how to get extra materials from libraries, etc. Show how materials are means to achieve objectives.

JESUS, MY FRIEND

"Ye are my friends if ye do whatsoever I command you."—John 15:14.

I have a Friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully;
I canot live apart from Him—
I love to feel Him nigh,
And so we dwell together,
My Lord and I.

Somtimes I am faint and weary—
He knows that I am weak,
And as He bids me lean on Him
His help I gladly seek.
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys.
He tells me what I ought to do,
He tells me how to try,
And so we walk together,
My Lord and I.

He knows that I am longing
Some weary soul to win,
And so He bids me go and speak
The loving word for Him.
He bids me tell His wondrous love,
And why He came to die,
And so we walk together,
My Lord and I.

—Miss Clara D. Brown.
West Asheville.

Sunday School Lesson

SEPTEMBER 20

By William G. Chanter

Christian Living

Scripture Lesson: Rom. 12.

Golden Text: "Christ liveth in me." —Gal. 2:20.

I beseech you therefore . . .

The Epistle to the Romans falls into two divisions, the second of which begins with the twelfth chapter. Usually the first eleven chapters are spoken of as doctrinal, the others as practical. The word "therefore" links the two divisions. Since the substance of Christian teaching is thus and so, these principles of Christian living follow from it.

This close connection of the doctrinal with the practical springs from the nature of the teaching, which is anything but theoretical. Paul's doctrine is the exposition of the full meaning of a great actual experience, as far removed from fine-spun theory as anything well can be. He has been telling of the great facts of divine love and grace as they appear in the life and work of Jesus of Nazareth, he has been tracing the relation of those facts to human demands and needs, he has been rehearsing the triumphant issues of the gospel which is "the power of God unto salvation to every one that believeth." The gift of God is described in all its beauty, and now the way in which the acceptance of that gift works out in daily life is to be set forth. The true appreciation of the gospel means an experience that must result in a new type of living.

But it works both ways. They who would grow in their experience of the gospel must act on their experience. There can be no separation of theory and life. The gospel is always power manifested in the renewal of life.

To present your bodies a living sacrifice

Consequently, the Christian life is primarily a surrendered life. The Christian hands himself over to God to be made in his image. This is logical, because love like that manifested in the life and death of Jesus certainly demands a complete surrender:

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

It is logical also because the power that is the counterpart of the divine love makes such a surrender the only true wisdom: "Nay, in all these things we are more than conquerors through him that loved us." The Christian who intelligently comprehends the true nature of the gospel will find his natural sacrifice, his natural form of worship in just such a handing over of his life to the loving direction of God.

And be not fashioned according to this world: but be ye transformed by the renewing of your mind. . . .

Of course it follows from the nature of the gospel that between the Christian way of life and the worldly there is a radical difference. The Christian is living in the world, in an un-Christian environment; he is not ruled by his environment, however, but by those forces which well up within his own soul as it is attuned to God. Any tendency to take on the practices and principles of the world is a sign of failure to appreciate and appropriate the gospel of power.

We do not as a rule think in this way nowadays. We have ceased to draw the line between the church and the world, and there is of course a sense in which drawing such a line and making religion a matter of a cloistered otherworldliness is bad. But there can be no compromise between the standards of the Sermon on the Mount and the attitude that is symbolized by the cross on the one hand, and the basis on which the world lives on the other. I do not think we need to worry much about the cloistered type of unworldliness; the danger is in the other direction, that we may become quite completely fashioned after the manner of the world, permeated by its principles, accepting its cruelties and injustices without wincing, losing all our sensitiveness to the unescapable conflict between Christ and mammon.

There is the more reason why we should remind ourselves of the conflict since it is being fought out in the very heart of each one of us. How miraculous a thing it is to be in the world, in the very hurly-burly of its life, and yet be free from its power! How sharp is the line that the Christian must walk, neither taking refuge in the retreat from life nor in the surrender to the world! How insidious are the ways in which the world seeks to dominate the life of the church! These great words of Paul's are words that ought to be in the forefront of our thinking in these days of peril and opportunity:

So we, who are many, are one body in Christ, and severally members one of another.

Again, in the face of the truths of the gospel, the church is a real spiritual unity. It is no mere club, constituted by external forms or common self-interest. It is a fellowship of men and women who have been won to a great common devotion to a supreme Leader, Friend, and Saviour. Selfishness is excluded, its presence is a sure mark of failure to know what the gosple really is. Pride is out of the question—each Christian gives what he has to the common cause in a full realization that he has nothing he has not received as the gift of God.

Remember that Paul is not speaking of the ideal church dwelling in the heavens, but of actual churches on this planet and in this life.

(Continued on page 23)

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RICHMOND, VIRGINIA

Children's Storyland



THE JESUS DOCTOR

By Myrtle Owens Looney

"There is a Jesus-Doctor in the next village," said the big strong servant. And he bowed low before his kind master.

"Why do you tell me this?" asked the chief.

"Little Tahi's eyes," answered the servant softly. "The medicine man has done them no good. This Jesus-Doctor made the Neji to see. Maybe he can make little Tahi to see."

"I'll think about it," said the chief.

The servant bowed and went out. The chief sat and thought. He thought how much his wife cried because little Tahi could not see. He thought how little good the medicine man had done. True, the medicine man put a necklace of monkey teeth around Tahi's neck. She wears it still. But it has not helped her to see.

The medicine man put three hairs from a lion's tail, a piece of an elephant's ear and the tip of a snake's tail in water and told Tahi's mother to put this water on Tahi's eyes. She did it. But Tahi's eyes got no better.

Next the medicine man said, "It is evil spirits. I'll make a loud noise and drive them away." He brought his band. They made a terrible noise. But there were no evil spirits in Tahi's eyes. So they got no better.

"The only thing left to do is to burn the evil spirits out," said the medicine man. So he took hot irons and burned Tahi's face all about her eyes. Tahi was sick from the paint.

Then came the news about the Jesus-Doctor. Tahi's father walked to the next village in the cool of the day.

"Where is this Jesus-Doctor?" he asked.

"In the tent telling our people about Jesus who loves us. He says his God loves everyone, and sent his Son Jesus to tell us so." The chief walked into the tent. "Are you Jesus?" he asked the wise missionary doctor.

"Oh, no," said the missionary. I have come to tell you about Jesus."

"Then come with me," said the chief. "Tell my wife. Tell my little blind Tahi."

The missionary doctor took his Bible and his medicine case. He went with the chief. He looked at Tahi's eyes.

He noticed the great gold ear rings Tahi and her sister wore. He knew that their father was the great man of his village. He knew, too, that Tahi was a brave little girl. For she stood very still and let the stranger work on her poor sore eyes. He knew something else. He knew that Jesus loved Tahi with her black skin and curly hair, just as Jesus loved him with his white skin and straight hair.

Then the missionary doctor kneeled down and prayed, "Dear Jesus in heaven, when you were on earth, you made the blind to see. Help me to make this little girl see."

Soon he put Tahi to sleep. He cut something away that had been making her blind. After a few days he took off the bandages. And Tahi could see again!

How happy she was to look once more upon the trees, birds, clouds, and the dear black faces of her father and mother, and sister!

Isn't it fine that we can give our money and put it all together and send missionaries to heal the sick and tell people like Tahi about Jesus?—Christian Observer.

LITTLE FOXES

By Kate S. Gates

"I wonder if this nickel is good; somehow it doesn't look just right to me," said Jack Belton. Uncle John glanced at it and shook his head.

"You are out five cents all right, my boy; that's no good. You ought always to look at your change."

Jack put the coin back in his pocket.

"Don't worry about me. I'll pass it off on the cars some time. Ten chances to one the conductor will not look at it. If he does I can pretend I thought it was good. If he takes it—why, it won't hurt the street railway to lose a nickel."

"Possibly not," said Uncle John gravely, "but it will hurt you seriously."

"Oh!" was Jack's careless reply, "a little thing like that cannot harm anybody enough to say so. I would not try to pass it, of course, if it was worth mentioning."

"That makes no difference at all to you. If you take even a penny from a multi-millionaire, you are a thief, just as truly as though you took thousands from a man who could not afford to lose them. I was talking with a famous naturalist once. He showed me some eighteen or twenty little snakes in a glass-covered box.

" 'Here's a hatching of eggs you would not care to invest in,' he said. The little snakes had triangular heads, gray tinted bodies marked with black, and each was as long and large around as a lead pencil. He told me that they were young rattlesnakes, not twenty-four hours old, but they showed plainly every characteristic of the parent snakes.

"When they were startled they coiled precisely as grown rattlesnakes would. 'They are born,' he told me, 'with all the deadly power of mischief and the knowledge how to use it, and the bite of a baby snake would poison just as surely as would the bite of the adult snake.'

"Sin is like that, Jack. What you call a little sin, a deviation from right so slight that you say it is of no account, is like one of those baby rattlesnakes, it poisons your character with a deadly poison.

"Some one has wisely said that we should call nothing small in a world, when a mud crack may swell into an Amazon, and the stealing of a penny may end on the scaffold. A boy, who will not allow himself to be dishonest over a penny, will not be likely to be a defaulter as a man.

"There is an old proverb: 'Take us the foxes, the little foxes that spoil the vines.' So I say to you, Jack, look out for what you call little sins. Shun them, as you would a deadly snake. Remember, if you never take the first wrong step, you are safe.

"I remember reading once of a man who was making a perilous ascent of a snow-clad peak. He was almost up, and the guide warned him again to go carefully, and be sure to keep in the path. But he was too sure of himself, and carelessly took just one step out of the way. He slipped and could not save himself and was killed.

"The stealing of a penny seems a small thing, but it is the first step in the wrong path and it may end on the scaffold. Remember that and be very, very careful to shun the beginning of evil."—Christian Intelligencer.

The teacher in natural history asked her class:

"What insect requires the least nourishment to live on?"

One boy answered very promptly—"The moth, because it just eats holes."—Indianapolis News.

Fond Aunt—What are you going to do when you grow up, Jack?

Jack—Grow a beard.

Fond Aunt—For heaven's sake—why?

Jack—So I won't have so much face to wash.—Hartford Courant.

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
FOURTH ROUND

September

Roxboro, Long Memorial, 7:30 23
Mebane, 11 27
Burlington Ct., Glencoe, 3 27
Orange-Carrboro, Carrboro, 7:30 27
Branson, 7:30 30

October

Chapel Hill, 11 4
Bynum, Mann's Chapel, 3 4
Hillsboro, Hillsboro, 7:30 4
Duke Memorial, 7:30 6
Yanceyville, Bethel, 11 10
Front Street, 11 11
Milton, New Hope, 3 11
Graham-West Burlington, Graham, 7:30 14
Bahama, Mt. Bethel, 11 18
Durham Ct., Fletcher's, 3 18
Stem, Stem, 7:30 18
Siler City, First Church, 7:30 21
Leasburg, Bethel, 11 24
Rougemont, Rougemont, 11 25
Mt. Tirzah, Helena, 7:30 25
Person, Concord, 11 31

November

Webb Avenue-Holt's, Holt's, 11 1
Pittsboro, Brown's Chapel, 3 1
Duke's Chapel, 7:30 1
Trinity, 7:30 3

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

Perquimans, Oak Grove, 11 and 1 19
Dare, East Lake, 11 20
Manteo, 7:30 20
Pasquotank, Union, 11 and 1 25
Kennekeet, Avon, 11 27
Hatteras, 3:30 and 7:30 27
Wanchese, 7:30 30

October

Windsor, White Oak, 11 and 1 3
Windsor, White Oak, 11 4
Aulander, Ebeneza, 3 4
Williamston, 7:30 4
Hertford, 7:30 7
Ahoskie, Powellsville, 11 and 1 9
Kitty Hawk, 11 11
Currituck-Moyock, Sharon, 7:30 11
City Road, 7:30 14
Chowan, Center Hill, 11 and 1 17
Chowan, Center Hill, 11 18
Edenton, 7:30 18
First Church, Elizabeth City, 7:30 21
Plymouth, 11 25
Roper, Pleasant Grove, 3 25
Columbia, 7:30 25
Belhaven, 7:30 28
Fairfield, 7:30 30
Stumpy Point, 7:30 31

November

Mattamuskeet, Amity, 11 1
Swan Quarter, Providence, 7:30 1
Moyock-Currituck, Moyock, 11 8
Dare, Mann's Harbor, 7:30 8
Bath, 11 15
First Church, Washington, 7:30 15

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

September

Caledonia, 11 20

October

Carthage, 1' 4
Jonesboro, 7 30 4
Fayetteville Ct., 7:30 5
Hamlet, 7:30 7
Hemp, Tabernacle, 11 11
Goldston, 7:30 11
Mt. Gilead, 7:30 14
Rockingham, 11 18
Roberdel, St. Pauls, 3 18
Piedmont, Pee Dee, 7:30 18
Laurinburg 7:30 21
West End, Hoffman, 11 25
Laurel Hill, 3 25
Ellerbe, 7:30 25
Aberdeen, 7:30 26
Raeford, 7:30 27
Troy, 7:30 28
Steadman, 7:30 29

November

Rowland, 11 1
Parkton, Sandy Grove, 3 1
Fayetteville Ct., Cumberland, 7:30 1
Red Springs, 7:30 4
Maxton, 7:30 5
Biscoe, 11 8
Wadeville, Sardis, 3 8
St. John-Gibson, Gibson, 7:30 8
Hay Street, 7:30 11
Broadway, 11 15
Glendon, High Falls, 3 15
Sanford, 7:30 15

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

September

Middleburg, Shocco, 11 20
Tar River, Plank Chapel, 3 20
Selma, 11 27
Smithfield, nght 27

October

Millbrook, Rolesville, 11 4
Raleigh, Epworth, night 4
Erwin, night 5
Newton Grove, Hopewell, 11 10
Raleigh, Edenton Street, night 12
Louisburg, night 14
Garner, Holland's, 11 18
Franklinton, night 18
Henderson, First Church, night 21
Creedmoor, 11 24
Oxford Ct., 11 25
Bailey, Q. C. Bailey 3:30 p. m. Sims, night 25
Carey, night 26
Raleigh, Central, night 28
Fuquay, Holly Springs, 11 31

November

Youngsville, Leah, 11 1
Oxford, night 1
Zebulon, night 2
Mamers, 11 7
Princeton, 11 8
Raleigh, Jenkins Memorial, night 8
Four Oaks, Elizabeth, 11 15
Lillington, 3 15
Benson, night 15

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FOURTH ROUND

September

Ayden, 11 20
Hookerton, Hookerton, 11 27
Snow Hill, Mt. Herman, 3 27

October

Dover, Dover, 11 4
Grifton, Grifton, 3 4
Pink Hill, Pink Hill, 11 11
Pamlico, Bayboro, 7:30 11
Ocracoke-Portsmouth, Ocracoke, 7 14
Grimesland, Salem, 11 16
Seven Springs, Piney Grove, 11 18
La Grange, La Grange, 3 18
Kinston, Queen Street, 7:30 18
Aurora, Warrens, 11 23
Goldsboro Ct., Pine Forest, 11 25
Goldsboro, St. Paul, 7:30 25
Beaufort, 7:30 28
Mt. Olive-Calypso, Mt. Olive, 7:30 30
Mt. Olive Ct., Smith's, 11 31

November

Jones, Foy's, 11 1
Vanceboro, Vanceboro, 3 1
Greenville, Jarvis Memorial, 7:30 3
New Bern, Centenary, 7:30 4
Fremont, Fremont, 11 6
Pikeville, Pikeville, 7:30 6
Straits-Harlowe, Harlowe, 11 8
Atlantic, Smyrna, 3 8
Riverside-Bridgeton, Bridgeton, 7:30 11
Morehead City, 11 15
Newport, Riverdale, 3 15
Oriental, 7:30 15

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

September

Nashville, 11 20
Stanhope, 8 20
Rocky Mount, First, 11 27
Weldon, 8 27

October

Norlina, 11 4
Rosemary, 3 or 8 4
Roanoke Rapids, 8 ..... 4 or 5
Warrenton, Warren Plains, 11 10
Littleton, 11 11
Warren, Sarepta, 3 11
Conway, 11 18
Northampton, 3 18
Garysburg, Shiloh, 8 18
Scotland Neck, 11 25
Rich Square, Woodland, 8 25
Seaboard, 8 26

November

Enfield, 11 1
McKendree, Temperance Hall, 3 1
Tarboro, 8 1
Clark Street, 8 4
Halifax, 11 8
Rocky Mount Ct., York, 3 8
Spring Hope, 8 8
South Rocky Mount, 8 11
Farmville, 11 15
Walstonburg, 3 15
Stantonsburg, 8 15

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

September

Lumberton, Chestnut Street, 11 20
Whiteville, night 20
Hallsboro, 11 27
Chadbourn, Cerro Gordo, night 27

October

Town Creek, Zion, 11 4
Scott's Hill, Hampstead, 3 4
Roseboro, Bethel, 11 11
Clinton, night 11
Elizabeth, Wesley, 11 13
Bladen, Bethlehem, night 13
Garland, Ingold, 11 14
Faison, Goshen, 11 15
Warsaw-Magnolia, Trinity, 11 16
Shallotte, Concord, 11 18
Brunswick, Andrews, 3 18
Southport, night 18
Burgaw, Herrings, night 20
Carver's Creek, 11 25
Wallace-Rose Hill, Wallace, night 25

November

Tabor City, St. Pauls, 11 1
Wilmington, Trinity, night 1
Lumberton Ct., Pembroke, 11 8
St. Pauls, night 8
Fairmont, Trinity, night 9
Wilmington, Grace, 11 15

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

September

Acton, Oak Hill, 11 20
Fletcher-Mills River, Mills River, 2 20
Hot Springs, Hot Springs, 11 27
Marshall, 8 27

October

Leicester, Grace, 11 4
Laurel, Bright Hope, 3 4
Sandy, Wesley Chapel, 11 11
Fairview, Fairview, 7:30 11
Central, 11 18
Asheville Ct., Riverview, 3 18

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

September

Bethel-Rogers, Bethel, 3 p. m. 19
Lilesville, Lilesville, 11 and 1 20
Bethel, New Hope, Bethel, 11 and 1 20
Morven, Shiloh, 3 20
Brevard St., night 21
Hickory Grove, night 22
Big Springs, night 23
Matthews, Matthews, 11 27
Prospect, Midway, 3 27
Wesley Heights, night 27
Wadesboro, Central, night 28
Monroe, Central, night 29
Calvary, night 30

October

Monroe Circuit, North Monroe, night 2
Weddington, Weddington, 3 p. m. 3
Ansonville, Hopewell, 11 and 2 4
Peachland, Hopewell, 11 and 2 4
Polkton, Hopewell, 11 and 2 4
Belmont Park, night 4
Charlotte, First Church, night 5
Myers Park, night 6
Hawthorne Lane, night 7
Pineville, Harrison, 2 11
Thrift Moores, Thrift, night 11
Dilworth, night 12

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September

Lowesville Ct., Salem, 11 19
Stanley, Iron Station, 11 20
Rock Springs Ct., Rehobeth, 3 20
Gastonia, East End, night 20
Bessemer City, Concord, 11 27
King's Mountain, night 27

October

Polkville, Rehobeth, 11 3
Dallas, Dallas, 11 4
Crouse Ct., Crouse, 3 4
Cramerton, night 4
South Fork Ct., 11 11
Lincoln Ct., Ivey, 3 11
Gastonia, Bradley Memorial, night 11
Belwood, Fallston, 11 18
Gastonia, Trinity, night 18

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

September

Ward Street, Archdale, 11 20
Mount Pleasant, 3 20
College Place, 7:30 20
Gibsonville, 11 27
Guilford, Lee's, 3:30 27
Bessemer, 7:30 27

October

Randolph, 11 4
Farmer, Union, 3 4

Ramseur-Franklinville, 7:30 4
West Market, 8 5
Proximity, 7:30 6
Reidsville, Main Street, 11 11
Liberty, 3 11
Highlands, 7:30 11
Main Street, 11 18

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
FOURTH ROUND

September

Old Fort, 11 20
Old Fort Ct., Bethel, 3 20
Avery Ct., Pisgah, 11 27
Elk Park, Minneapolis, 3 27
Spruce Pine, night 27
Marion Ct., Pleasant Grove, 3 27

October

Rutherfordton, 11 4
Pleasant Grove, night 4

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
FOURTH ROUND

September

Leaksville, 11 20
Stoneville-Mayodan, Price, 3 20
Spray, night 20
Jonesville, Jonesville, 11 27
Ronda, Ebenezer, 3 27
Elkin, night 27

October

Yadkinville, Boonville, 11 4
Dobson, Stony Knoll, 3 4
North Wilkesboro, night 4
Mt. Airy, Central, 11 11
Moravian Falls, Beulah, 3 11
Pilot Mountain, Pilot Mountain, night 11
Mt. Airy, Central, 11 18
Madison, night 18

SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., Salisbury, N. C.
FOURTH ROUND

September

Kerr Street, 11 20
Concord Ct., Olivet, 3 20
Westford, night 20
Spencer, 11 27
New London, Bethel, 3 27
Yadkin, night 27

October

Gold Hill, Rockwell, 11 4
China Grove, night 4
Harmony, 11 11
Forest Hill, night 11

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

September

Catawba, Concord, 11 20
Statesville Ct., Bethel, 3 20
Newton, night 20
Granite Falls, 11 27
Hickory, First, night 27

October

Troutman, 11 4
Davidson, Huntersville, night 4
Statesville, Broad Street, night 5

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

September

Andrews, 11 20
Murphy Ct., 3 20
Glenville, Glenville, 11 27
Highlands, Clear Creek, 3 27
Sylva, night 27

October

Franklin Ct., 11 3
Hayesville, Hayesville, 11 4
Robbinsville, Robinsville, night 4
Cullowhee, Cullowhee, 11 11
Webster, John's Creek, 3 11
Bryson City, night 11

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

September

Grace, 11 20
Bunker Hill, 3 20
Hanes-Clemmons, Hanes, night 20
Mocksville, 11 27
Davidson, Good Hope, 3 27
Walkertown, night 27

October

Ogburn Memorial, Ogburn, 11 4

HISTORY MT. PLEASANT CHURCH

(Continued from page 13)

Brother B. W. Lefler, the present pastor, has entered into the labors of a long line of Methodist preachers who labored here. We fully expect him to carry on in a great way the work done by those who have gone before.

Of the beginnings of this church we hear the record that "certain women were holding prayer services mostly on week days, because they were not able to secure a minister on the Sabbath." This reminds us of the record when Paul and his company first set foot in Macedonia: "And on the Sabbath day we went out of the city by a river side where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." What a fine beginning here!

No one will ever know all of the labors and sacrifices, the faith and devotion that has gone into the record of this church, but we may be sure that it began in prayer and faith. This is a rich legacy that should remain even with generations unborn.

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For further information write

LUTHER L. GOBBEL, A.M., PH.D., *President*
GREENSBORO, N. C.

SUNDAY SCHOOL LESSON

(Continued from page 20)

Take thought for things honorable in the sight of all men.

But what is the attitude of the Christian to the people of the unbelieving world? It is not one of hostility. The aim of the church is the conquest of the world, but not by violence or hatred. The Christian will love enemies because he will see them as those for whom Christ died, and seeing them through the eyes of Christ will know that beneath all the apparent insensibility to the glories of the kingdom there is a real and unquenchable tendency to find in them the goal of life. It is not the great virtues of the Christian life which the world opposes. There is no law anywhere against love and gentleness. If the Christian can only be strong enough to manifest the true virtues of the way in which Jesus walked, he will in the end win his battle.

Be not overcome of evil, but overcome evil with good.

And he will win it in the only way it can be won. For he who conquers the world with the world's weapons has surrendered to his foes. The true way of Christian living is walked in reliance on the power of unarmed good, in faith that the cross is the sign of triumph.—Zion's Herald.

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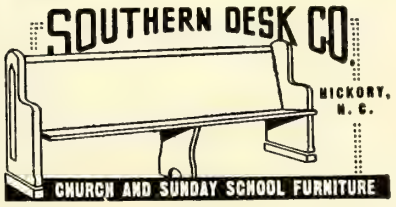
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RESOLUTIONS OF RESPECT

We, the members of the Jennie Vinson Workers of Elm Street M. E. Church, South, record with sorrow the passing of one of our faithful members, Mrs. Celia Daughtery.

While we miss her presence, we realize that our loss is her eternal gain; therefore be it reslved:

First, That we bow in humble submission to the will of our Father in heaven.

Second, That the members of the Jennie Vinson Workers of Elm Street M. E. Church, South, extend to her relatives our deepest sympathy.

Third, That a copy of these resolutions be sent to her sister, also to each of her children, to the N. C. Christian Advocate, the News-Argus, and one to be entered on the minutes of our secretary's record.

Mrs. R. C. Hinson,
Mrs. Kate Jones,
Mrs. Pearl Glisson.

RESOLUTIONS OF RESPECT

Whereas, the Father in his infinite wisdom has released from mortal limitations the spirit of Mrs. Jennie Taylor; and whereas, Mrs. Taylor was one of our most devout and beloved members, therefore be it resolved:

That we, the members of the Sue D. Swindell auxiliary, feel that her life has been a benediction to us and we thank God for her life; that we extend to the family our deepest sympathy and ask God's blessing on each of them.

Be it further resolved, that a copy of these resolutions be sent to the family, a copy recorded in our minutes and a copy be sent to the North Carolina Christian Advocate.

Mrs. J. B. Temple,
Mrs. J. A. Alexander,
Mrs. R. A. Thompson.

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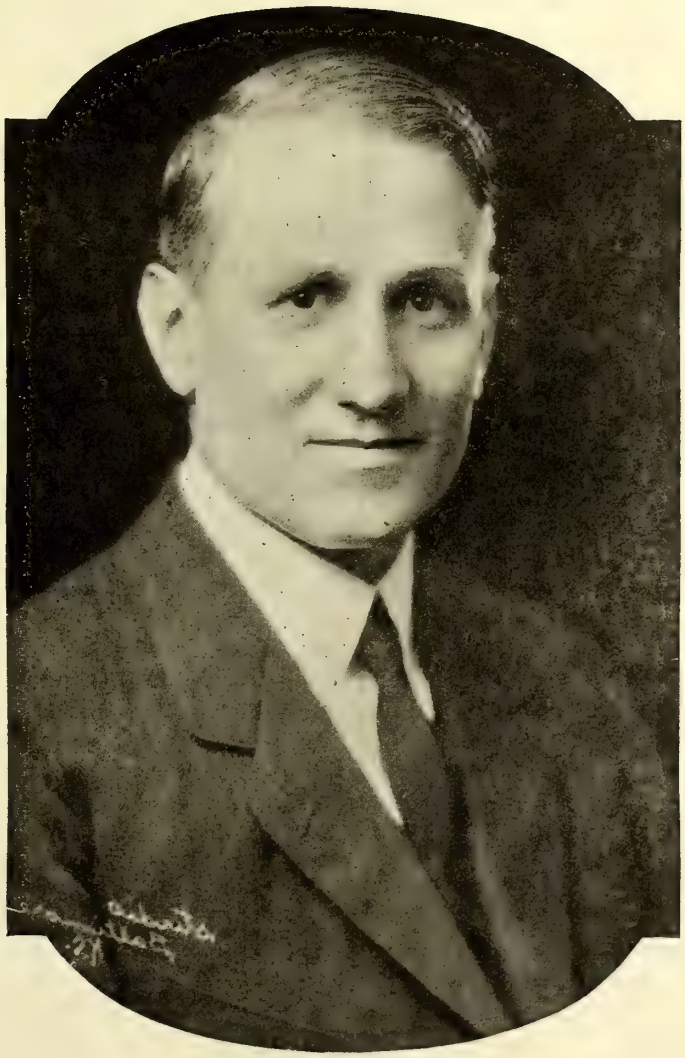


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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, SEPTEMBER 24, 1936 Number 39

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DR. E. STANLEY JONES
Leader of the National Preaching Mission
[See article on page 10]

A Report From Every Pastor on or Before October 1st

Our financial year closes September 30. Every dollar possible must be collected before that date. No pastor will want the year to close without sending in at least one new subscriber. Please let us hear from you at once. Give the Advocate one more day's work.

A REAL ADVANCE

On October 8 the Advocate goes to a 32-page paper. Send in real live news from the field. Let the paper go into many new homes before the conferences meet. Indeed, give the Advocate a chance to help get ready for conference and all that comes after.

Give another demonstration of what North Carolina Methodism can do. The pastors did a great work in the "Save Junaluska Campaign." This Advocate campaign is of even more vital moment to the last one of them. It helps in all our undertakings. Act now. Let there be no delay. Make another record. We want to form the habit of success in every endeavor. Yes, form the habit of success. Ours is the victory! Be able to claim a part in the shouting. Such high moments count.

A Pledge to the Methodist Public

We have been doing about the best we know in the contents and the make-up of the Advocate. We strive to send out each week a paper that is interesting, helpful and worth more than its price. But our cherished ideal is to do better with each coming year. Anyway, we promise to do our best for the people of North Carolina.

Allow us to say with the utmost frankness that no one man or half dozen men as for that can make a good church paper. We must all work together in this enterprise. The men and women in the churches must furnish money and news matter—their pastors being the leaders. Then we in the office and shop must keep busy day by day. Bishop Kern and every other wise man in the church knows how essential this is. He sets a good example in furnishing a page each month and in fostering a campaign for larger service. Why not catch step with our leader?

The Co-operative Program

The Baptists of the state have much to say of their co-operative program. They are wise in this. Would that we Methodists put more stress on our co-operative efforts. Then every cause would get its needed support and it would also make for unity.

The North Carolina Christian Advocate is our one medium of communication and it is committed to help along in every undertaking. Anyone acquainted with its weekly issues knows this to be true. Our one handicap, however, is in not being able to get into more homes so as to reach more people. Missions, Christian education, orphans, evangelism and all the other causes are presented, but to comparatively little advantage. These thousands of pages each year do not reach enough people.

Let the preacher of every charge determine to make a report of new subscribers sent in and also many additional boards able to claim 100 per cent. This calls for work; so does every cause that amounts to anything. A cross is at the center of them all. Must Jesus bear the cross alone?

PRINTING PRESS TRANSFORMS THE WORLD

"From the hour of the invention of printing, books, and not kings, were to rule the world. Weapons forged in the mind, keen-edged, and brighter than a sunbeam, were to supplant the sword and the battle axe." Did we but appreciate the place of the printing press, its output would be used far more effectively in all our church work. We certainly would see that good literature crossed the threshold of every home. Watchful parents who magnify the press by placing good literature in the family can do much to shape and fashion the reading of their children. Keep the Bible and the church paper in full view of the children.

Bacon once wrote: "If I might control the literature of the household, I would guarantee the well-being of church and state."

Our two conferences in this state provides the North Carolina Christian Advocate for the use and benefit of our people that they may know something of the activities of the church and the progress of the kingdom, as well as to supplant some of the foul and vicious papers that get into the home. Why treat lightly its circulation?

A GLOWING SUCCESS

If there is a man in the conference who in a most difficult field has done a finer work in every respect than Rev. Dwight L. Fouts of Scotland Neck we do not know who he is. He has added to the churches 35 members; 28 of these on profession of faith. All nine of his stewards are 100 per cent subscribers to the Advocate. His work is characterized by sincerity and effectiveness. Would that his tribe were increased one hundred fold.

"We shall do all we can during the remainder of the year to put the Advocate into more of our Methodist homes." More of our Methodist homes! What a significant undertaking! This is going to the source in shaping destiny. These are words of Rev. Freeman Heath in sending in an additional list of new subscribers. Could any pastor set for himself a finer determination?

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, *Editors*

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, SEPTEMBER 24, 1936 Number 39



Bishop Kern's Page

AND the young people are off to college again. I can still remember the thrill of that first experience in my own life. Going to college is a romantic adventure, packed with thrills and I envy every one of them the year that lies ahead.

Much of what they get they will take with them. The colleges must work with the material the home puts into their hands. Your children's basic character is pretty well determined by the time they are sixteen. But college will teach them to live with others, to rely on themselves, to become acquainted with a bigger universe.

Keeping one's own religion in college is not as easy as you may think. Uprooted from their home church, with little sense of responsibility, without restraining and helpful influence of parents, with the necessary readjustments consequent on new knowledge, all these factors work against the normal, quiet development of religious experience. All that the pastor and the home and the home church can do to keep alive religious ideals and contacts is badly needed, and is all to the good.

• •

The other day I met a bishop and he was all smiles and was rapturously telling about four out of five of his districts paying all their benevolent acceptances in full. I am glad that is getting to be the fashion with all the folks. Of course we expect to do it again this year. That has been taken for granted all the year. What we pledge, we pay. That's just a kind of rule we have adopted over in our part of the church.

I am concerned about those preachers' salaries. Some of them are desperately low to begin with and it has come along nerve-racking slowness during the year and now to face a possible shortage—well, it just ought not and must not be. You don't want your preacher to have a debt, but he cannot pay his grocer and garage man with your promises. There isn't a charge in North Carolina that cannot pay its salary promise in full. And you ought to do it, brethren. It's just plain honesty, that's all.

• •

Sometimes we fall into the mental habit of putting all the blame on the preacher. I am not saying he doesn't sometimes deserve it, but I am suggesting that it is possible for a group of laymen to make or ruin their preacher. You can criticise him, stay away from church, refuse to talk with him frankly and helpfully and then get the report out that he is a failure. He may be, but, my brother layman, you are partly responsible for his failure. The only trouble is I can't move you and so he must bear all the weight of the unfortunate situation. Maybe if, instead of asking me for a change, the attitude of the local brethren and sisters in the church could be changed, you would find out you had about as good as you are likely to get.

• •

And speaking of honesty, let the officials beware of two practices that are bad and only bad: First, adopting fulsome, complimentary resolutions about your pastor and suggesting his return for another year, and then quietly tipping off the presiding elder that you really "do not mean it that way and just wanted him to go away feeling good." The trouble is, if I find it out, he may not go away! Second, going to the bank and borrowing money that is unsecured by bankable notes and sending it to conference to pay "everything in full." Everything is not in full if next year must make up this year's deficit. I have been in a great many churches which are paying off those old operating deficits that were due to the shortsightedness of a former regime. Let's clean up as we go.

• •

Here and There

Put a dollar and a prayer into sending a new missionary to our desperate forces in the foreign field.

If you are a delegate to the annual conference, go. You will be needed and you will get a blessing as well as help others.

It is a wise pastor who makes his financial plans for next year before he goes to conference and does not waste a month getting started.

I am hoping for a much better report on the number of souls saved this year. What is your harvest of new born Christian believers saved by grace this past twelve months?

Let us keep those Advocate lists up to high levels. That means eternal vigilance, but the ignorant church member, especially if he is an official, imperils your whole program.

Let's all join hands and hearts to make our annual conferences this fall times of great spiritual power and inspiration. It ought to be and all of us need that kind of a conference.

Paul B. Kern

Rights of Preacher in Charge

A METHODIST preacher is made responsible for the spiritual interests, for the training of children and for the finances and all the material affairs of his church or churches. **He is preacher in charge.** This is a big job and a heavy responsibility. No one man of himself is able to do all this. He must have helpers. So it is his responsibility to build up his official boards. His chief board—the board of stewards—is elected every year, he being responsible for the type of men and women elected.

These officials are expected to be men and women of solid piety, reasonable business ability and devoted to the interests and undertakings of the church. How can a worldling, ignorant of spiritual things and unconcerned about the work which the church is set to do be a Methodist steward in more than name? In almost every church are stewards who are a positive hurt to the cause. Some churches would be more effective were one-half of the present board left off until they mend their ways. Of the Bible and the literature of their church they are blissfully ignorant. Pastors render real success impossible so long as they allow this condition to continue. Instead of facing frankly the situation, they move on to another field, leaving the situation for some other man to wrestle with. Then we wonder why no real advance. We force the pastor to render an account—his helpers go free.

Every preacher in charge has the right to demand of his stewards that they should take their church paper so as to know what the church is trying to do. Then he may have their sympathy and help. Every week the North Carolina Christian Advocate has eight to ten pages telling of missions, Sunday schools, orphanages, church buildings, and activities of the preachers that the officers should know. Nowhere else under the shining sun save in the church paper can this information be found. We need not expect to make any real headway until we have a better informed lay leadership. The pastors owe it to themselves and to the church to make more demands of their stewards and to face them frankly as to this. The first step to this end in many places is to get rid of many of the useless nobodies that now encumber the boards of stewards. Brother pastor, you know this is the exact statement of fact.

In this day the laymen are making more demands of the preachers than ever before. Well and good. Why not the preachers make more demands of their lay helpers? The salvation of the pastors lies here. Start by requiring of the board of stewards and the board of Christian education that they know what the church is trying to do. A united effort to this end would soon work a revolution. This is a right and a duty of the preacher in charge.

A Million Dollars for Temperance Education

THE Woman's Christian Temperance Union has announced a million dollar campaign for education in temperance. The money is to be spent solely for educational purposes, declares the president of the W. C. T. U. The plan is not to moralize or to preach, but to bring the scientific facts in regard to alcohol. These facts are the findings of scientific centers, such as Johns Hopkins University, Harvard, Yale, Cornell, the Carnegie Institute and the Mayo Clinic.

The W. C. T. U. has been in their campaign against liquor for many years, first as crusader of a militant type who were really pioneers in the long drawn out campaign against the curse of alcoholic liquors. These good women are still militant, but they see that a campaign of scientific education is now necessary in this scientific age.

We welcome their announcement of an educational campaign, for they are not accustomed to make promises and then not fulfill them. These good women have the faith, the patience and the fortitude that wins victories and this is no vain boast that they make.

The National Preaching Mission

DR. E. STANLEY JONES, the world famous missionary-evangelist of India, arrived on the S. S. Queen Mary on Monday, September 7, to lead the National Preaching Mission in its three months' tour of the United States, during which it will seek to arouse and deepen the spiritual life of America.

This preaching mission was launched by Dr. Jones in a radio address on September 13, which appears in full in this week's Advocate. Be sure to read it. In addition to the great gospel message contained therein, it gives incidentally the plan of this crusade for souls which is really much more than a preaching mission.

Wild Hogs in Eastern North Carolina

THE News and Observer appears considerably agitated over the presence of wild hogs on the lower Roanoke and even in Scotland county. Persons having business in the low grounds are admonished to be on the lookout for sudden rushes from "animals inflamed by the sight of invaders or by maternal anxiety."

But the wild hogs are not confined to the thick woods and the low grounds of the Roanoke river. From Scotland county comes the report, says the News and Observer, of the arrest by a highway patrolman of a younster who was amusing himself by driving his car straight at approaching automobiles on a main highway. From their fright and hasty veering to escape the threatened head on collison this wild hog of the road was deriving much laughter.

Listen to the editorial remarks of our Raleigh contemporary.

> Wild hogs are usually dealt with wherever found, and no authorities would permit them to roam at will in settled communities or to aim their tusks at inoffensive citizens. Yet here and there are to be found magistrates and judges who will permit a strongly supported charge of drunken driving to be altered merely to one of reckless driving, thereby allowing offenders to escape with a fine stead of a jail sentence and a license revocation.
>
> Wild hogs of the swamps can be easily curbed. But who is safe from their kin on the highways?

How Far Do You Walk in a Day?

TO guess accurately the number of people in an assembled company is a gift that few people possess. In most instances men miss the mark from twenty to fifty per cent. But an estimate of the distance traveled in a day's work is almost sure to go farther afield.

This fact is set out forcibly in the following paper read before the National Association of Chiropodists and quoted in the New York Times: "It is said that a housewife walks something like nine miles a day about her work. A business man walks nine to twelve miles a day in office hours. A farmer at the plow walks twenty-five miles a day. A woman shopper walks eight miles. The plowman is a little hard to accept. The bargain counter slave seems about right. But the housewife and the business man simply cannot be visualized. Say a kitchen is twenty feet long. To walk nine miles a day, or about fifty thousand feet, means walking two thousand five hundred times the length of the kitchen or its equivalent in upstairs, downstairs and in my lady's chamber, cellar, barn and attic. If the business man who walks ten miles a day presides over an establishment with a four-hundred-foot frontage he would have to traverse that floor space one hundred and twenty-five times a day. If he really does it he is not a very good business man. But if the experts had calculated that a business man in the course of a year develops six inches of skin callosity pressing buttons, it would sound more like it."

Southern Baptists and Southern Methodists Gain in Membership

THE Southern Baptists in 1935 had a net gain in church membership of 112,365; in the same year the Southern Methodists had a net gain of 31,353. The Southern Baptists had almost four times as many as the Southern Methodists. The Southern Baptists in 1935 reported a total membership of 4,389,417, while the Southern Methodists reported a total of 2,783,260.

In the last sixteen years the net gain of the Southern Baptist Church membership has been 1,497,159. We do not have at hand the figures of the Southern Methodist Church, but they are little if any better than the showing of last year's comparative figures as already given.

If any Methodist has been disposed to boast of increase in church membership he should in the presence of our Baptist friends be silent in seven languages.

Food From Sawdust

PROFESSOR FREDRICH BERGIUS, a Heidelberg chemist and a Noble prize winner, announced at the Harvard tercentenary that he had produced synthetic food containing all the necessary elements of nutrition from sawdust and other waste products.

This is interesting but not new. For a long time moral and spiritual food has been extracted from sawdust or something equally as dry. Some congregations have been forced to subsist upon it. Some students take it as daily manna in college lecture rooms even if it has not come down from heaven. But there is a much larger company that feed upon "other waste products"—stuff out of the sewer that has been transferred to the movies, to vicious books, papers and magazines.

People and Things

ANNUAL CONFERENCE DATES

Western North Carolina, Salisbury ..... October 22
North Carolina, New Bern ..... November 19

Rev. L. F. Tuttle, pastor of Brevard Street church, Charlotte, at quarterly conference last Monday night reported everything paid in full.

"St. Paul's Methodist church has reduced its indebtedness $4000 by means of a recently consummated refinancing program."—J. W. Harrell, Pastor.

Rev. Paul Townsend and his church at Smyre, Gastonia, have every financial obligation for the year paid in full, including their quota of the Lake Junaluska fund.

Rev. Paul R. Rayle, pastor of the Welcome circuit, is a patient at St. Leo's Hospital, Greensboro, where Dr. Pate is treating him for sinus trouble. He is getting on satisfactorily.

"Rev. R. L. Crossno of Walstonburg assisted Rev. N. M. Wright in a revival at Parker's Grove. The services were of a high order and there were some accessions to the church."—N. M. Wright.

"We are in the second week of a most interesting and helpful meeting at King's Mountain. Rev. H. F. Duncan is with us and is preaching unusualy strong and convincing sermons."—E. W. Fox.

North Carolina furnished a big constituency at Ocean Grove camp meeting this summer. Among these were Reverends H. B. Porter, R. E. Brown, H. C. Smith and Edward J. Rees. All of these brethren had their families with them. Bishop Arthur Moore and Dr. Robert G. Lee were the preachers. A great occasion was this.

Rev. M. M. Walters has been doing supply work for Rev. John C. Wooten of Farmville for the past two Sundays. Mr. Walters has been engaged as principal of schools for the past eight years, but resigned at the close of last school year in order to enter the ministry. He expects to enter the conference on trial at the next session of the North Carolina conference.

"Home coming day was observed fifth Sunday by Regans church with an all day program. The pastor preached at the morning hour and Miss Courtney Sharpe of Lumberton gave a forceful message in the afternoon on 'Building for Peace.' Mr. D. C. Regan, the oldest member of the church, was distinctly honored on having reached his 81st birthday. Many former members and friends were present to enjoy the day with us."—J. W. Harrell, Pastor.

"The Advance centennial and home coming which were observed September 20 proved to be very successful. About 600 friends and members were present to renew acquaintances and worship in the old home church. Dr. G. T. Rowe and Rev. C. M. Pickens delivered stimulating and inspiring sermons, the former speaking on 'The Immortal Hope' and the latter on 'The Assets of the Church.' Our presiding elder also dedicated the new Methodist hymnals."—F. E. Howard, Pastor.

Our grateful thanks for all remittances for renewals and new suscribers.

In the student body of Greensboro College this year are 52 daughters of Christian ministers. Of these 17 are daughters of members of the North Carolina conference, 27 of these are from the Western North Carolina conference. The other eight are the daughters of ministers of other churches.

Rev. C. W. Kirby writes that his wife, Mrs. C. W. Kirby underwent a serious operation on Monday, September 14. She is in the Hickory Memorial Hospital, Hickory, N. C. Her condition, according to her doctor, is very good. It will be necessary for her to remain in the hospital for two weeks or more.

Married, Sunday, September 13, at the parsonage in Walnut Cove, Clara Helen Banks, daughter of Rev. and Mrs. J. O. Banks, to Marshall Johnson of Walnut Cove. They will make their home in Walnut Cove. The Advocate extends good wishes and congratulations to this daughter of the parsonage and her young husband.

"We wish to express to our many friends our deep appreciation for their kindness and sympathy during the illness and death of our beloved sister, Eliza Jane Hooper. Especially are we grateful for the many kind words and beautiful flowers. (Signed) Miss Daisy Hooper, McAdenville, N. C.; E. H. and B. R. Hooper, Lexington, N. C.; C. W. Hooper, Charlotte, N. C."

"Rev. J. Bascom Hurley of Halifax recently assisted me in two revivals. The response was very good. Mr. Hurley stands in high favor with our people. One of the churches in which he held a meeting last summer invited him to return this summer. At the close of the meeting a class of three young people united with the church. These were the first additions to that church by profession of faith in 12 years. The Scotland Neck charge has received 35 new members so far this year, 28 by profession of faith."—D. L. Fouts, Pastor.

"We are happy to announce that we will have our opening service in the new Methodist church at Cullowhee on September 20 at 11 o'clock. Rev. L. B. Abernethy will deliver the sermon. All former pastors and friends are cordially invited to be present. Our church is a beautiful Gothic structure. We now feel much better prepared to meet the needs of the students at the Western Carolina Teachers College and also our community people. We are sorry that a picture of the new church is not available at this time."—Cecil G. Hefner.

"The ministers' wives of the Marion district had a most delightful all day meeting Tuesday, September 15, at Camp James, North Fork. After lunch Mrs. J. M. Brandon, the president, called the meeting to order and Mrs. M. F. Moores, secretary, read the minutes of the first meeting, which was organized in May at the district conference at Oak Hill. Nineteen members were present and one visitor. Many problems were discussed and some helpful suggestions given. A round table discussion was held on the subject, 'The condition our parsonage is left in when moving day comes.' Mrs. P. W. Tucker was appointed chairman of the key women, who are Mrs. W. E. Rufty, Mrs. Parker Holmes, Mrs. Lawrence Lee, Mrs. B. A. Sisk, and Mrs. G. C. Graham."—Mrs. M. F. Moores, Sec.



Mr. G. L. Morelock
Leader of the Institute for Church Officials at West Market, Greensboro, Sept. 27-29

Dr. Walt Holcomb, pastor Decatur First Methodist church, has returned from a three months' preaching mission in Japan, Korea, and China, where he held revivals, Bible conferences and evangelistic institutes in the leading cities in the Orient. Dr. Holcomb will begin evangelistic services in his own church in Decatur, Ga., October 4.

Rev. Paul Hardin, Jr., pastor at Wadesboro, when sending in $28 for renewals and for seven new subscribers said that credit should go to his ushers who secured the names, and to Miss Johnsie Mae Hiatt who collected the money. To us this is a new method of securing new subscribers, but it worked and any method that works is a good one.

In the Stokesdale Methodist church Sunday evening, September 13, a program was rendered complimentary to the teachers of the school of that community. The prayer was offered by Rev. J. C. Preston, the senior class provided special music, and there were ten minute addresses by Prof. A. D. Early, Rev. C. B. Way, Rev. J. E. B. Hauser, Mrs. Hauser and Dr. V. E. Edwards. The subjects embraced the questions of how the church may help with the work of the school and the school help the church, "The mental health of the child" and promoting of the general health of the community. There was a special solo by Mr. C. C. Angel.

Mrs. Ruth Allen Herbert, wife of Dr. C. C. Herbert, pastor of Bethel Methodist church, Charleston, S. C., and mother of Rev. C. C. Herbert, Jr., pastor of Franklin Methodist church, Franklin, N. C., entered into eternal rest Saturday, September 5, 1936. Mrs. Herbert's final illness lasted only a few days, though she had been in failing health for several months. On October 20, 1897, she was married to Rev. C. C. Herbert of the South Carolina conference, and for nearly 39 years shared with him most faithfully and efficiently the life and work of the pastorate. Funeral services were conducted at Bethel Methodist church, Charleston, S. C., Monday, September 7, by the Rev. W. R. Phillips and the Rev. S. O. Cantey of the S. C. conference. Her body was placed to rest in beautiful Magnolia cemetery at Charleston until the day breaks and the shadows flee away.

Our grateful thanks for all remittances for renewals and new suscribers.

At the meeting of the board of stewards of Bethel church Rev. W. L. Clegg, pastor, last Monday evening it was pointed out that our church budget had been balanced at the end of each quarter this year. This is the first year that it has occurred in the history of the church so far as any of the stewards could recall. The board of stewards does not take credit for this but gives credit where it belongs, namely, to the members of the church who have co-operated so splendidly in carrying out this program. Three-fourths of all our obligations for the entire year have been paid. The stewards have asked for this space to thank the congregation for they, along with the pastor, want you to know that they are grateful for your help. A resolution was adopted at the meeeting setting forth our goal to have everything paid in full for the conference year by November 1. That would give us a little more than two weeks to make our plans and get our pledges for the next conference year. If this is done, we shall be ready to start the new year in a way that will make it easy and pleasant to continue the high standard we have set this year. The interest of the congregation so far leads the stewards to believe that it will be done. Everything in full by November 1.—Church Bulletin.

JUNALUSKA CAMPAIGN ALMOST OVER!

The bondholders firm but friendly, have given the campaign until the first of October for collecting remaining unpaid pledges, now amounting to $5,569.

One pledge is for $5,000. Due to recent death of the subscriber, the executors will probably be unable to pay same for a little while.

The remaining amount of $569, pledged largely by district lay leaders, will, when paid, put the campaign over the top in cash received.

W. A. Lambeth,
Campaign Director.

INSTITUTE FOR METHODIST OFFICIALS BY G. L. MORELOCK

Dr. G. L. Morelock, general secretary of the Board of Lay Activities of the Methodist Episcopal Church, South, will conduct an institute for the officials and leaders of the various Methodist churches in the Greensboro district at West Market Street Methodist church September 27-29. Invitations have been extended to the officials of the Methodist Protestant churches to attend the institute. The first session will be held at 3 o'clock Sunday afternoon. The remaining sessions will be Monday and Tuesday nights at 8 o'clock. The institute will be held in the auditorium in the annex of West Market church.

GREENSBORO COLLEGE NOTES

With the colors of Emerson and Irving literary societies flying about the Greensboro College campus, new girls at the college faced a hard battle Saturday, which was Decision Day, in deciding which society to join.

The Irvings proved themselves victorious with a majority of 15 members in a check of the pledges taken Saturday night. The day was brought to a grand finale with the election of Miss Mary Leonard of Hickory as the Irving bride, and Miss La Von Osborne of Independence, Va., as the Emerson queen.

Miss Bunny Thompson of Creedmoor is president of the Irvings, and Miss Mary Tuttle Atwater of Burlington is president of the Emerson literary society.

The annual picnic of the Greensboro College Student-Athletic Association was given Thursday afternoon, September 24. Around 300 students enjoyed this occasion. Miss Helen Whitley of Kannapolis, president of students' association, and Miss Irma Smith of Leaksville, president of athletic association, were in charge.

PARSONAGE OBSERVATIONS

By Mrs. E. K. McLarty, Jr.

Adventures in Minutiae

This morning, as I glanced over the ramparts of Fort Sink-in-the-kitchen, a gleam of color greeted me from the back field that would have put the palette of Matisse to shame. Nothing but simple morning glories—ephermal flowers that had bloomed several times already this summer. And yet, each time I have seen them my heart has outjumped a deer's starting arc. Such a small thing, you say, over which to become emotional, such a fleeting glimpse of beauty!

Ah, but there I have the wise and the great to come to my defense! Years ago John Keats said, "A thing of beauty is a joy forever; its loveliness increases." No matter how small, bits of loveliness are all about you, waiting for you to find them and to garner them. Even now I recall with delight the last blooms of the morning glory vines, their brilliance, and the persistence with which they clambered up the tallest of the tall ugly weeds in order to blare their message of color and beauty in gorgeous fanfare above the weedy disorder.

When I was quite a small girl, I loved playing a game I called Silver Pennies. It was based on the line, "You must have a Silver Penny to get into Fairyland." Each excursion out of the house was made more exciting by the possibility of seeing Silver Pennies. Gradually I learned that Silver Pennies could be found in the house, as well as out of it—in fact, I could find them wherever I looked for them.

The game never grows tiresome. Today in a somewhat decrepit parsonage I find Silver Pennies abounding: Morning glories in a field . . . lines of gentle humor etching the face of our laundress . . . the curving sweep of an unpruned rosebush's runners . . . a brilliant sentence in the midst of a hundred useless pages . . . the sparkle in friend husband's eye when he sees his favorite dessert being served . . . the far, untiring call of a whip-poor-will . . . the joy of sudden visits from old friends . . . mange grass silhouetted against a twilight sky. . . . saisfaction at again having the kitchen in apple-pie order for a few hours . . . swift flight of a tiny blue butterfly . . . even caricatures that rain-spotted plaster make on the ceiling and shaling walls.

Whimsy, humor, and inspiration soon take the place of what could be a bad situation or a tiresome one. Steady routine can become more of an adventure if you learn to look for small tresures right under your nose and working hands. The silent storing of minutes makes life a much more enhanced experience, and you find that there's a great deal more than loneliness in solitude.

Best of all, my childish game grows as you grow. Try it, and you'll learn that it is not pollyanna silly-stuff. Just as a fine game of chess tests the wit and mind of the player, so you, too, will find my game of Silver Pennies deepens one's life-thought and philosophy until you at least approach a largeness of soul similar to One who walked through common fields and saw the secret and meaning of life in a tiny glowing field lily.

Dear Sib:

After a long silence, I once more crack the great stone face to drop you a note. It's a dog story this time.

A doctor near here has a very determined and fighting member of her family in a dog named Bozo. Bozo came in one day much the worse for a scrap and subsequently spent long and arduous days recuperating. He was finally put on the porch for a sunning, but Bozo had other ideas. He decided to travel, according to the dictates of his own mind and the ability of his weak three legs. As soon as his departure was discovered, Dr. M— began a search, for Bozo was not strong enough to enjoy success in another escapade.

When Bozo was eventually found some distance from home, no amount of coaxing could prevail upon him to return to peace and security. He tried to take Dr. M— his way; he rolled in the grass; he played too sick and tired to walk home; he plead in his best dog manner to be allowed to go his own willful way. Said Dr. M—, it was one of the best examples of a dog lowering himself to human subterfuges she had ever seen.

Makes us feel sheepish, dosn't it, when we think how often we make excuses for not doing what we ought to do —playing sick, convincing ourselves we haven't time, or that we're too tired.

Yours for raising humanity to more dutiful action and less rationalizing, Jane.

We have our first contribution of original poetry sent in by one of the ministers' wives. We welcome more of this caliber:

RELEASE

Dear God in heaven, pour on me
Thy cooling flood, thy calming sea
Of brooding clouds' soft tears.
Within the weeping of the skies
Release the pent tears of my eyes,
Made hot with human wants.
Bring humble penitence
For thoughts too low to entertain
The Presence of the Sovereign.

SOCIAL SECURITY COMES FROM WITHIN

Dr. Gus W. Dyer, professor of economics, Vanderbilt University, contributes a wonderfully comprehensive and illuminating article, covering nearly a page of The New York Sun (September 5) on the theme, "Is Our Industrial Freedom Worth Saving?" Professor Dyer ends his discussion with the following conclusive paragraphs:

These facts indicate that the rank and file of the American people are taking care of themselves marvelously under extravagant living. They are wisely and efficiently providing for their own security, and the security of those dependent upon them. These facts indicate that wealth sharing based on the sanctity of property and the sanctity of contracts as expressed in the Ten Commandments and the Constitution of the United States has not failed but has been wonderfully successful.

The really significant fact in the achievement of the rank and file of the people in producing and saving and holding vast property is not in the amount of property they own and the material benefits it brings to them. The important fact from the point of view of civilization is in the character and moral standard developed in this material development. The real test of the strength of civilization is in the moral capacity of the rank and file of the citizens to give up the pleasures of the present for greater rewards in the future. This quality is the foundation of both moral and spiritual character. The social security of a nation is based on the character of the citizen, not on the amount of material comforts the government may bestow upon them. Hard work and sacrifice make a man strong. Ease and gifts from any source are destructive to efficiency, character and citizenship. Social security is in the character of the citizens and hence must come from within. Social security can not be bestowed from without.

CENTENARY CHURCH, NEW BERN, DAMAGED BY FIRE

Last Thursday morning at 3:30 I was awakened by the noise of the fire that was burning its way through the wall of the side vestibule of Centenary church next to the parsonage. The firemen responded quickly to the call and in a few minutes the entire company was fighting bravely to save our church. The slate roof made it hard for them to reach the blaze that was moving swiftly through the attic of the auditorium. For three hours they kept seven streams of water on the building, until the fire was all out. In all of the excitement and work not a single window in the auditorium was cracked and the organ was also protected from the water and the fire. All of our Sunday school annex was left in good condition so that we can continue on with our church school and worship services.

The contractors are coming in this week and our people are facing in a most heroic spirit the plans for the entertainment of the conference in November. It is estimated that the cost of repairs will run close to $25,000 and this is covered by insurance.

We had just completed our work of repairing and repainting the entire building and our people were looking forward to the use of the auditorium for the services yesterday. That made it all the more distressing for us to face this devastating fire of Thursday morning. The people of this city have been wonderfully kind to us and with this fine spirit of co-operation we feel that we can face the future with confidence and hope. L. C. Larkin.

B. B. ADAMS NO LONGER WITH US

The passing of Brother B. B. Adams of Four Oaks leaves a vancancy in every assembly of the North Carolina conference and at the commencements of Duke University. This loyal churchman was also a leading citizen, identified in many ways with the business interests of the state. So with the passing of B. B. Adams Thursday night, September 17, in Four Oaks—where most of his life had centered—a great gap was made in the activities of Johnston county and all that section of the state.

The funeral services for Brother Adams, 73, were conducted from the Four Oaks Methodist church Saturday afternoon by his pastor, the Rev. H. B. Baum, assisted by the Rev. J. H. Barnhardt of Raleigh, presiding elder of the Raleigh district of the North Carolina conference. Music was furnished by the Duke University quartet.

Mr. Adams, a native of Harnett county, graduated at old Trinity College and he had been a prominent business man in Johnston county practically all his mature life. He had served as a member of the board of directors of the Jefferson Standard Life Insurance Company, of the First Citizens Bank and Trust Company of Smithfield, of the Bank of Four Oaks and of banks in Raleigh, Goldsboro and Durham. He had also been a director in several cotton mills and in a knitting mill in Durham. Among the honors bestowed by his home county was election to the board of education, which position he held until his death.

Mr. Adams was a prominent layman in the Methodist church and was well known throughout the North Carolina conference, which he attended regularly as long as his health would permit. For thirty-eight years he was a member of the board of district stewards. He was also a member of the board of trustees of the Methodist Orphanage in Raleigh from its early foundation.

He is survived by his widow, who before her marriage was Miss Florence Bandy; by three sons, Hugh A. Adams of Four Oaks, Jesse Adams of Washington City and William Adams of California; by three daughters, Mrs. Florence Alderman of Four Oaks, Mrs. Ben F. Royall of Morehead City and Mrs. Clem Boren of Greensboro, and by two brothers, the Rev. Troy Adams of Sanford and John Adams of Linden, and by one sister.

CATAWBA CHARGE MAKES GREAT RECORD

At the fourth quarterly meeting September 20, Concord church paid their budget of $565 in full. This church will raise this year for all purposes near $900. The other churches are not out in full, but far in advance of last year, with the expectation of being able to say, Out in full, Bishop. We will also have a nice little sum for our new missionary, Dr. Strain.

The pastor is closing his fourth year and by conference will have received about 120 on profession of faith. The missionary offerings have gone from $174 to $675.

The missionary societies have grown from one society of 18 members to four societies and over 100 members, and their givings this year will be around $150. Our missionary givings this year will reach near the $900 mark.

The young people's work has grown from one society of 36 members to six societies and near 150 members.

You can get this charge by applying to the bishop, but have on your working clothes when you land at Catawba. A good charge with lots of good people to work with.

Geo. W. Clay,Pastor.

OPENING OF LOUISBURG COLLEGE

Louisburg College opened its one hundred and thirty-fourth session with the formal convocation exercises at ten o'clock Thursday morning, September 10. The convocation ceremonies were held in the Methodist church and were presided over by Dr. A. D. Wilcox, president of Louisburg.

Local ministers, members of the board of trustees, educators and citizens of the town and the president made short addresses at the opening meeting. Dr. O. P. Fitzgerald, pastor of the local Methodist church; the Rev. P. E. Pulley, pastor of the local Episcopal church; W. C. Webb, mayor of Louisburg; W. R. Mills, superintendent of the Franklin county school system, and E. H. Malone, secretary of the board of trustees, were those making talks to the students.

All indications point to one of the best, if not the very best year Louisburg College has ever had. Approximately 300 students, representing at least a 15 per cent increase over the number registered last year, are enrolled.

LEAKSVILLE METHODISTS HEAR SERMONS BY REV. J. A. CAMPBELL OF S. C. CONFERENCE

These two messages were heard by large congregations, who listened to the grand old veteran of the cross with rapt attention, though he spoke for an hour each time. On leaving the church services some were heard to say, "Here is a grand old man preaching the gospel in a wonderful way." This writer's heart was made glad, not only because the preacher deserved the compliment but was proud of the fact that so many of the congregation to whom he ministers each Lord's Day have the spiritual insight to appreciate and evaluate the gospel when they hear it proclaimed. Rev. Watson O. Goode is our pastor at Leaksville.

GRATEFUL THANKS OF BISHOP KERN

My thanks, and the gratitude of the whole church, is due the Methodists of North and South Carolina for the fine way in which they stood by the Junaluska campaign. The institution is saved from foreclosure and may now begin an enlarged service of blessing to the whole church. When the figures are all in it will reveal that the two Carolinas put in about three out of every four of the dollars that went to save Lake Junaluska and keep the cross burning.

Our grateful thanks for all remittances for renewals and new suscribers.

The National Preaching Mission

By E. STANLEY JONES

(A Radio Address on September 13)

We launch today the National Preaching Mission under the auspices of the Federal Council of the Churches of Christ in America. This mission, after eighteen months of preparation, has been projected for the express purpose of awakening the spiritual life of our country. For the first time the allied Christian forces of America have united in a nation-wide effort to release moral and spiritual power and to open the way for a remaking of the inner and the outer life of this country by a fresh impact of the Spirit of God.

A group of 55 speakers has been drawn from the various parts of the world to constitute a group of Missioners who will visit the following cities in the course of the next months: Albany, Buffalo, Syracuse and Rochester (in New York state), Pittsburgh, Kansas City, Detroit, Indianapolis, Atlanta, Birmingham, Louisville, St. Louis, Cleveland, Des Moines, Omaha, Billings, Seattle, Vancouver, Portland, San Francisco and Oakland, Los Angeles, Dallas, Chicago, Washington, D. C., Raleigh, Philadelphia, Boston, New York City.

From these 25 centers, other groups of speakers will go to surrounding cities and towns for a two-day mission and the whole will culminate in an eight-day simultaneous mission in every local church, in which an attempt will be made to reach every man, woman and child of America with the challenge of surrender to Christ.

Perhaps each member of this group of speakers is still wondering why he or she has been chosen to take part in this courageous campaign, for we can think of many who are far better fitted and more worthy to be the mouthpiece of the Christian forces of this country. Perhaps we dared respond because we feel that we are only the mouthpiece of underlying Christian convictions resident in many hearts in our land—and deeper, because we feel that we preach not ourselves ,but Jesus as Lord, and we would interpret his mind to the present confusion and release his Spirit upon this moral and spiritual paralysis. For these two reasons we come in the deepest humility and yet in the boldest certainty.

And yet we recognize that it is a very serious thing to undertake to point the way out of the present confusion. As I sat down at the table for the first time at the beginning of a voyage, the ship's officer asked me what I had been doing in South Africa. When I told him I had been lecturing there, he replied in a very blunt way: "Well ,it's a very serious thing to undertake to tell other people what to do." "Yes," I replied very slowly, "it is, especially if you yourself are under obligation to act on what you are telling others." This last part sobered him —it sobers us. We do not stand outside our national problem—we are a part of it—we are guilty in its guilts and involved in its results. We know that if this undertaking produces anything worth while it will be because we have met it with sympathy and identification that our very messages crimson into suffering, a cross, as small reminders of that greater cross where a Man's message was himself speaking in deathless tones through a redemptive death.

We come then with no cheap nostrum to hand out, offering lightly to heal our country's ills. The physician of the Dalai Lama, the spiritual and temporal ruler of Thibet, gives him pills periodically "to renew his vitality and to make his body shine." We have no ready-made solution to the world's problems. When I asked Harnack, the great German scholar, what the Christian solution of a certain problem was, he replied, "Christianity provides no solutions, it gives a goal and power to move on to that goal." That is our position and outlook. We believe we see the goal and we believe that men can get hold of the power to move on to that goal. That goal is the kingdom of God on earth. The kingdom of God is a new order standing at the door of the lower order. This higher order, founded on love, justice, good will, brotherhood, redemption, stands confronting this lower order founded on selfishness, exploitation, unbrotherliness, with its resultant clash and confusion. This higher order is breaking into, renewing, cleansing, redeeming the lower order, both within the individual and the collective will, wherever we allow it. It will finally replace this lower order, for it is God's order, the ultimate way to live. Everything else breaks upon the moral facts of the universe.

That we need both a goal and a power, and need them desperately, is seen from the following diagnosis of our national need by a very acute observer, who says, "We are suffering from a three-fold malady: I. Lack of direction; 2. Lack of motivation; 3. Poor morale. First, a lack of direction—we have missed the way, we are confused. Our forefathers spoke of "lost souls." We can speak again of a generation being "lost," perhaps with deeper meaning, for men have lost their hold on God, their moral bases decayed and the future veiled in awful mists. Yes, this generation in large measure is a "lost" generation. For many of the external authorities, the church, the Bible, the family, the state, have decayed in many minds and it has left them with no sense of direction. Second, a lack of motivation—many of the old motives in religion and morale are gone or going, the desire for heaven, the fear of hell, the burden of evil. These motivations have become dimmed and nothing has arisen to take their places. Men are needing a new compelling motivation that will gather up all their loyalties and give them direction and meaning and purpose. Third, poor morale. With the loss of the sense of direction and confused motivation, the moral and spiritual morale is at a low ebb. Men cannot move unless they are sure that they know where they want to go. A fatalism has settled upon the wills of many and has paralyzed them. Men need power to lift them up out of themselves, out of the sense of futility, out of the weary round of sin. In other words, men need desperately to get hold of something that will prove to them to be a Saviour from themselves and their futilities and their sins.

Into this situation we would step and would say, with a certainty born out of the fires of severe testing, that we have in the kingdom of God on earth and the power of Christ, both the goal and the power to move on to that goal. Here we feel we are on sure ground. We are so sure that we shall have the boldness to ask and to ask in no mere perfunctory way, that we as a nation take the goal of the kingdom of God on earth as our goal, that we seek

to know what it means, what its implications are both in the individual and in the collective life in the way of economic and social reconstruction and in the very temper of our national life. In other words, we shall have the boldness to ask that this nation become the instrument of God's will and the embodiment of God's order. "Too late," you say, "we might have done it in the first days of our fine idealism, but now we have become too mixed up, too fixed in wrong attitudes and social conditions—can a nation be born again when it is old?" Yes, both the nation and the individual can: A new Reformation, a new regeneration, could make the inner life of our nation, give it a new goal and a new motivation. The hour for the beginning of that new Reformation has come. Whether the Christian forces of this land have enough of moral and spiritual power to bring it to pass remains to be seen. We have the boldness to believe that we have. Hence this National Preaching Mission, symbol of faith. But if we do bring about this national regeneration, we know that all of us, both within the Christian church and without it, will have to undergo a new spiritual rebirth to prepare us for this larger task.

We shall therefore ask for definite moral and spiritual change. We shall ask it of everybody from the President of these United States down to the humblest citizen; we shall ask it of our legislators and of the people who must obey the laws they make; we shall ask it of the university president as we would ask it of the freshman and the high school lads and the boys and girls in our schools; we shall ask it of the heads of business concerns and of the employees that work with them; we shall ask it of the society woman and the shop girl in the store; we shall ask it of the blase, fed-up scion of privilege and power, the up and outs, as well as the down and outs in the gutter; we shall ask it of the minister in the pulpit and of the man in the pew; we shall ask it of others and we shall ask it for ourselves. And we shall preach for a verdict. For our society and our souls are desperately sick, and the sickness is unto a living death, far worse than a death that would be once and for all. In Jesus Christ, we believe we have the power to say that healing, life-saving word. We shall ask everyone who hears us to take his stand, for every one of us belongs either to the disease or to the cure. We are either positively curing or positively spreading the disease. There can be no neutrality, for the neutrality itself is a part of the disease.

This mission is called a Preaching Mission, but do not misunderstand us, there will be no attempts at so-called great preaching, at pulpit efforts. The case has gone beyond that stage. The patient is too desperately sick for that—as if a surgeon would try a mere display of surgical technique at the moment of a desperate operation—no, we will speak simply and straightforwardly out of our hearts what we believe will heal both the individual and society. Some of our words may cut, for we bear no boquets of mere pleasantries, but if they cut it will be done in love for it will be the cutting of a surgeon's knife, since great cancers have formed themselves within the body of society and in our hearts and are the source of our economic and social and personal sickness.

We may fail in this mission. We may not be big enough to preach a sufficiently adequate gospel, and it may be that men are too set in the old ways and love too deeply the old familiar wrongs and injustices, and will be afraid of God's way. Yes, we may fail. But we are not prepared to be untrue to the call that has come to us to speak to the soul of this nation the word of God as we see it. But while we speak of the possibility of failure, yet on the other hand, we must confess our faith that underneath the confusion and uncertainty of this hour is a deep undercurrent of hunger in the hearts of our countrymen for reality, for power to lift men out of themselves and their sins, for the coming of an order in which injustices shall be rooted out, in which there shall be a brotherhood that shall extend to the total life, economic, social and political. In short, men are consciously or unconsciously longing for God's way of life. The other ways have broken down. We stand amid their ruins. We have come to the end of an era. Whether we shall take God's way and begin a new era, the era of the kingdom of God on earth, remains to be seen. We shall present Christ as the open door to that era. We shall unfold the possibilities of that era both within the individual and the collective will, and, we repeat, we shall preach for a verdict. Will each hearer who listens to me this morning pray a prayer that this era may come and that it may begin in your heart and mine—now?

TRAGIC DEATH OF MRS. A. K. SCARBOROUGH

On the evening of September 14, as Mrs. A. K. Scarborough of Greensboro was on her way to the missionary meeting at Centenary church, she was struck by a truck while crossing the street and died at Clinic Hospital the next morning from her injuries. No blame is given the driver of the truck for the accident.

Mrs. Scarborough was a native of Richmond county and had been living in Grensboro for 35 years. Her husband died in January, 1935. She was 76 years of age and left three sons and four daughters. Her pastor, Rev. M. T. Smathers, conducted the funeral service at Centenary church. He was assisted by Dr. J. E. Pritchard of the M. P. church and Rev. R. Murphy Williams of the Presbyterian church.

Mrs. Scarborough was a lifelong Methodist and was always true to her church, her family and her friends. Her last Sabbath on earth found her in her Sunday school class and at preaching. On the evening of her accident she was walking to the missionary meeting about three-quarters of a mile from her home. Her memory is blessed.

A. C. S.

THE PATH TO PEACE

By Lillian Collier Gray

Not by swift air craft, riding screens of smoke,
Nor torture gas unfit for heathen use,
Not by the shell that hugs prepensive fuse,
Nor by giant war-hounds straining at their yoke,
Not by the barriers nations shall build for folk
They fear and distrust, placate, and abuse,
Not in defence nor diplomatic ruse
May we hope ever world-peace to provoke.

These things are but the frantic tools of fear,
And old as hatred when first war began,
As futile as regret for vanished year,
As dangerous as power-frenzied man;
Never in deadly things will peace appear,
But in the love we bear our fellow man.

—The New Outlook.

EXHIBIT OF ADVOCATE CAMPAIGN FOR NEW SUBSCRIBERS

These reports are for full year subscribers at rate of $2.00 a year; ½ means a six months subscription. Notify this office when there are errors. A * indicates that a new full year subscription has been received for every 50 members of a church. This gives each church a chance to get on the honor roll.

NORTH CAROLINA CONFERENCE

Durham District

**Chapel Hill, A. P. Brantley	14
Front Street, H. K. King	11
Graham-W. Burlington, C.F.Heath	7½
Duke Memorial, H. C. Smith	5
S. Alamance, J. A. Tharpe	3½
Rougemont, E. H. Measamer	3
Carr, J. A. Martin	3
Webb Avenue, R. G. Dawson	1
Cedar Grove, S. F. Nicks	1
Milton, A. M. Williams	1
Person, E. B. Craven	1
Long Memorial, B. P. Robinson	1
Leasburg, D. D. Traynham	1
Bynum, J. F. Starnes	1
Stem, J. W. Lineberger	1
Hillsboro, F. A. Lupton	½
Mt. Tirzah, B. H. Black	½

Elizabeth City District

*Plymouth, C. T. Thrift	14
Wanchese, W. N. Vaughan	11½
Washington, E. J. Rees	7
*Kitty Hawk, M.R. Gardner	7
First Church, H. I. Glass	6
Murfreesboro-Winton, E.W. Downum	4½
Moyock Mem., E. G. Overton	4
Edenton, G. W. Blount	3½
Gates, J. M. Jolliff	3½
Hertford, D. M. Sharpe	3
Ahoskie. J. L. Smith	2
Roper-Creswell, W. J. Watson	1½
Mattamuskeet, J. T. Stanford	1
Aulander, J. T. Draper	1
Windsor, E. N. Harrison	½
Manteo, A. E. Brown	1

Fayetteville District

***Sanford, C. B. Culbreth	50
*Carthage, E. C. Durham	16
Laurel Hill, W. F. Elliott	14
Fayetteville Ct., P. D. Woodall	8
Troy, W. R. Royall	6
Biscoe, W. F. Trawick	5
Hemp, I. J. Strawbridge	4
Caledonia, M. C. Ellerbe	3½
Fairmont, J. E. Blalock	2
Red Springs, L. T. Singleton	2
Maxton, P. O. Lee	1½
Aberdeen-Vass, L. M. Hall	1
Glendon, L. M. Chaffin	1
Rockingham, J. F. Herbert	1
St. John-Gibson, J. H. Buffaloe	1
Rowland, J. C. Whedbee	1
Stedman, R. E. Atkinson	½
West End, W. B. Cotton	½

New Bern District

*Morehead City, B. H. Houston	15½
Mt. Olive Ct., W. C. Benson	13
Beaufort, C. T. Rogers	7
Pink Hill, H. M. McLamb	6
Pamlico, W. A. Tew	6
Newport, M. W. Warren	4½
Greenville, G. R. Combs	4
Aurora, H. R. Ashmore	3
St. Paul, O. W. Dowd	2½
Fremont, E. R. Shuller	2
Dover, E. L. Hill	1
La Grange, L. L. Smith	1
Vanceboo, T. E. Davis	1
New Bern, L. C. Larkin	½

Raleigh District

*Middleburg, D. A. Petty	26
*Creedmoor, E. D. Dodd	16½
Central, S. J. Starnes	15½
First Ch., Henderson, R. E. Brown	8
Youngsville, H. E. Lance	7½
Fuquay, J. C. Williams	6½
Franklinton, E. D. Weathers	5
Lillington, N. M. Wright	5
Oxford, L. B. Jones	4½
Cary-Apex, B. F. Boone	3½
Dunn, J. A. Russell	3
Bailey, W. G. Farrar	2½
Selma, F. B. Peele	2
Benson, W. C. Merritt	1
Louisburg, O. P. Fitzgerald	1
Mamers, J. V. Early	1
Edenton, Street, E. C. Few	1
Smithfield, J. H. Lanning	1
Erwin, Frank Culbreth	½
Epworth, W. H. Brown	½
Tar River, B. O. Merritt	1

Rocky Mount District

Bethel, W. L. Clegg	7
Scotland Neck, D. L. Fouts	7
Enfield-Whitaker, R. L. Jerome	5
Wilson, A. J. Hobbs	4
Rosemary, J. J. Boone	3
Farmville, J. C. Wooten	2
Littleton, W. T. Phipps	2
Northmapton, I. T. Poole	2
Stantonsburg, S. E. Merver	1½
Seaboard, L. A. Watts	1
Rich Square, E. C. Crawford	1
First Church, G. W. Perry	1
Roanoke Rapids, E. B. Fisher	1
S. Rocky Mount, J. P. Bross	½
Robersonville, R. N. Fitts	½

Wilmington District

Grace, F. S. Love	14
Trinity, Walter Patten	11
*Whiteville, J. H. Miller	10½
Walace-Rose Hill, E. C. Maness	8
*Lumberton Ct., N. B. Strickland	7
Faison-Kenansville, F. B. Joyner	5½
Jacksonville-Richland, H. L. Davis	5½
Southport, E. M. Hall	5
Bladen, W. R. Stevens	3½
Epworth, O. L. Hathaway	3
Tabor City, N. B. Johnson	2½
Shallotte, W. R. Hardesty	2½
Maysville, C. J. Andrews	1½
Warsaw-Magnolia, W. F. Walters	1½
Clinton, R. F. Munns	1
Garland, F. V. Spence	1
Hallsboro, C. N. Phillips	1
Lumberton, T. G. Vickers	1
Town Creek, J. C. Harmon	1

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central, L. D. Thompson	36½
Hendersonville, E. K. McLarty	23½
Candler, T. A. Groce	10
Laurel, A. A. Somers	3½
Hot Springs, R. M. Varner	2
West Asheville, E. H. Nease	1
Sandy, R. P. Gibbs	1
Flat Rock, R. G. McClamrock	1
Saluda-Tryon, L. R. Akers, Jr.	½
Swannanoa, M. B. Clegg	½

Charlotte District

**Belmont Park, E. M. Jones	44
First Church, W. W. Peele	26½
*Myers Park, R. L. Ownbey	21
*Hickory Grove, A. A. Kyles	11½
Homestead-P. Grove, O. L. Brown	9
Waxhaw, W. T. Albright	8
Wadesboro, Paul Hardin, Jr.	7
Hawthorne Lane, L. B. Hayes	3½
Monroe Ct., W. C. Dutton	3
Chadwick, T. H. Swofford	3
Dilworth, G. T. Bond	2½
Peachland, G. N. Dulin	2
Central, Monroe, W. R. Kelly	2
Weddington, T. J. Huggins	2
Prospect, P. T. Dixon	1
Matthews-Indian Trail, J. O. Ervin	½
Trinity-Derita, J. E. Youtz	½

Gastonia District

*Bradley Mem., H. F. Duncan	11½
Central, R. M. Courtney	10
Kings Mountain, E. W. Fox	10
Mount Holly, J. G. Huggins, Jr.	9
Polkville, V. B. Harrison	6
Smyre, P. W. Townsend	5½
Lafayette St., F. H. Price	4½
Maylo, J. L. Rayle	4½
*Cramerton, C. F. Womble	4
West End, J. E. McSwain	3½
Crouse, A. L. Latham	2½
Lincolnton, A. L. Stanford	2
Belmont—Main St., C. P. Bowles	2
Park Street, G. E. White	1½
Goodsonville, R. L. Forbis	1
South Fork, G. L. Wilkinson	1
McAdenville, C. M. Smith	1
Belwood, W. L. Scott	½
Main Street, C. E. Rozzelle	½
Lincoln Ct., W. B. Shinn	½
Bessemer City, G. G .Adams	½

Greensboro District

**Proximity, John Cline	17
Ward St.-Archdale, J. W. Groce	7½
College Place, B. C. Reavis	7
Asheboro, H. P. Powell	5½
Reidsville, H. G. Allen	5½
West Market, W. A. Stanbury	5
Centenary, M. T. Smathers	3½
Reidsville Ct., T. V. Crouse	3
Main Street, J. P. Hipps	3
Stokesdale, J. E. B. Houser	2½
Bessemer, W. G. McFarland	1
Mt. Pleasant, D. R. Proffitt	1
Randolph, G. W. Williams	1
Guilford, E. H. Brendall	1
Farmer, L. A. Bennett	½
West Greensboro, G. W. Vick	½
Summerfield, J. N. Snow	½
Gibsonville, Frank Phibbs	½

Marion District

**Marion, J. W. Moore	26
N. Forest, J. M. Varner	3
Morganton Ct., J. M. Brandon	3
Glen Alpine, M. F. Moores	1½
Rutherford College, O. L. Robinson	1½
Bostic, W. J. Hackney	1
Burnsville, J. L. Reynolds	1
Rutherfordton, Fletcher Nelson	1
Spindale, F. J. Stough	1
Mill Spring, R. H. Kennington	1
Forest City, J. E. Abernethy	1
Valdese, G. F. Hood	½

Mount Airy District

*Spray, A. C. Waggoner	11
*Leaksville, W .O. Goode	7
*Stoneville-Mayodan, R. M. Hardee	8½
Draper, T. B. Johnson	5
Sparta, A. B. Bruton	3½
Dobson, C. W. Russell	3½
N. Wilkesboro, R. B. Templeton	3
Mt. Airy Circuit, J. L. Ingram	2
Creston, A. G. Lackey	1½
Wilkesboro, A. W. Lynch	1½
Jonesville, P. L. Smith	1
Yadkinville, I. L. Sharpe	1
Rockford Street, H. R. Cornelius	1
Warrensville, T. H. Houck	½
Laurel Springs, J. C. Swaim	½
Helton, J. O. Cox	½

Salisbury District

Forest Hill, W. J. Miller	11
*Westford, G. W. Fink	9½
Kannapolis, N. C. Williams	8½
First Church, W. A. Newell	5
Harmony, R. H. Taylor	4½
Norwood Station, A. P. Ratledge	4½
Park Avenue, E. L. Kirk	3½
Gold Hill, C. S. Plyler	3
New London, W. L. Lanier	3
Albemarle, First Ch., J. S. Gibbs	2
Albemarle, G. B. Clemmer	2
Spencer, W. B. Davis	2
Kerr St., J. P. Hornbuckle	1½
Badin-Tabernacle, Elzie Myers	1½
Woodleaf, C. A. Morrison	1
Albemarle Ct., R. L. Bass	1
China Grove, C. B. Newton	½
Central, W. A. Kale	3

Statesville District

*Lenoir, J. S. Hiatt	26
*West View, C. W. Kirby	7
Race Street, A. L. Aycock	5
Maiden, R. E. Hunt	4
Catawba, G. W. Clay	3½
Mount Zion, E. M. Avett	3½
Bethel-Fairgrove, R. E. Ward	2½
Taylorsville, J. W. Vestal	2½
Broad St., Wilson Nesbitt	2
Statesville Ct., W. Q. Grigg	2
Whitnel, Ebenezer Myers	2
Highlands-Rhodhiss, C. E. Murray	1
Olin, J. J. Edwards	½
Elmwood, C. R. Ross	½
Hiddenite, E. D. Ballard	½

Waynesville District

**Cullowhee, C. G. Hefner, Jr.	11
Sylva, T. R. Wolfe	7½
Hayesville, J. H. Green	2½
Macon, J. B. Tabcr, Jr.	2
Whittier, F. E. Hartsfield	1½
Junaluska, J. H. Carper	1½
Brevard, J. H. Brendall, Jr.	1
Franklin, C. C. Herbert, Jr.	1
Crabtree, W. M. Robbins	1
Canton, D. E. Camak	1
Delwood, H. D. Jessup	½
Murphy Ct., R. J. Starling	½

Winston-Salem District

*Erlanger, D. H. Rhinehart	17
Welcome, P. R. Rayle	9
*Central Terrace, R. H. Caudill	8½
Farmington, H. C. Freeman	6
Advance, F .E. Howard	5
Centenary, G. Ray Jordan	4½
Reeds, McRae Crawford	3½
Forsyth, E. W. Needham	3
Hiat Mem.-Sedge Gar., D.M.Nifong	2½
Bunker Hill, Bryon Nifong	2
Burkhead, G. A. Stamper	2
Doubs, C. E. Williams	1½
Grace, O. B. Mitchell	1½
Hanes-Clemmons, C. F. Tate	½
Kernersville, E. P. Billups	½

THE CABARRUS COUNTY YOUNG PEOPLE'S RETREAT A SUCCESS

Perhaps the greatest accomplishment of the Cabarrus young people's retreat, which was held at Camp Latta the week end of September 12, was the planning of a county-wide Methodist young people's revival. The revival is to be held at Mt. Olivet church, beginning Sunday, October 11, at 3 o'clock and continuing each evening at 7:15 through Friday, with the first half hour being used in special prayer service for the meeting. Various young people of the Cabarrus County Union will have charge of the devotional service each evening. A minister experienced in young people's revivals is sought for this revival.

Another project inspired by the retreat calls for plans to build a hut within the next year, where the young people of the county can go for spiritual life retreats, union meetings, and for their various other activities. A committee was appointed to look for a site and receive bids for the constuction of the hut.

Miss Vertie Shinn led in an impressive vesper service Saturday evening on "Doing Our Best," after which the union president, Miss Kathleen Stewart, conducted an open forum on problems in the young people's department, which proved very helpful. Following this Mrs. William J. Clayton entertained the group with favorite games and stunts. Refreshments were served by Miss Stewart, after which "Taps" was sung.

The campers arose early Sunday morning and were led in an inspirational morning watch service by Mr. and Mrs. Clayton on the theme, "Beginning the Day with Jesus," a worship service used at the Memphis conference. A hike through the woods was enjoyed before breakfast, after which another informal discussion was held.

William C. Sides, Jr., conducted the morning worship at 10 o'clock with an appropriate message. It was at the 11 o'clock session that final plans for the revival were completed. The campers were joined at noon by Ishmael House, associate director of young people's work in the Charlotte district, and three other Charlotte young people.

Those enjoying the retreat from Cabarrus county were Misses Kathleen Stewart, Vertie Shinn, Sarah Smithdeal, Helen Blackwelder, Alma Verble, Mrs. J. P. Hornbuckle, Glenn and Howard Kiser, all from Concord, and Misses Mary Virginia Leazer, Hazel Baker, Ruth Rogers, Mr. and Mrs. William J. Clayton and William C. Sides, Jr., of Trinity, Kannapolis.

Acting Secretary.

THE NIGHT MEETING

As a picture of life that may be fast disappearing, The Ladies Home Journal prints this that recalls what once was a characteristically American scene:

By Adaline H. Tatman

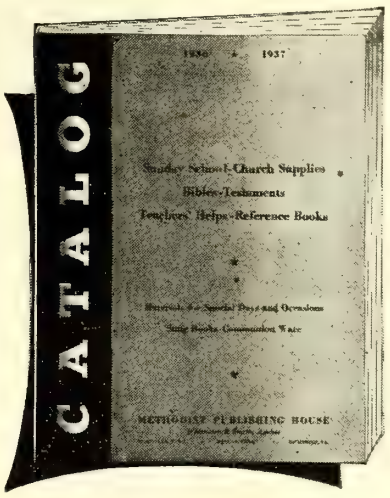
Across the fields the neighbors go,
Their lanterns swinging to and fro;
Overhead are the marching stars;
Restless sheep crowd at the bars;
Underfoot the soft turf springs;
Among the trees the night wind sings;
In all hearts a high faith glows,
Going to night meeting.

Silent and grave the elders walk;
Lagging behind, the young folks talk;
Banter and laugh will shorten the way;
There is a smell of trodden hay;
Old and young, and babes in arms—
Cuddled and safe from all alarms—
Go across the silent fields,
Wending to night meeting.

Hark! from the small church belfry swell
The measured tones of the summoning bell;
The willow sprays, in passing bent,
Give out a fragrant, spicy scent;
Within the church the parson old
Tells the Story he oft has told;
Then fervent hymns and prayers arise,
Closing the night meeting.

Back through the fields the neighbors go,
Their lanterns swinging to and fro;
Overhead still march the stars;
Slumbering sheep lie at the bars;
Silent and grave the elders walk;
In tender tones the young folks talk;
Nearer to God all of them are,
Coming from night meeting.

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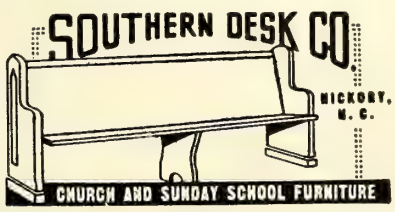


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PASTORS!

This week there has gone to each pastor a letter requesting certain information. We trust that each pastor will respond as soon as possible. If the information for the church school directory is not yet available, send the other information now, and the directory when it is completed.

TRAINING SCHOOL SCHEDULE

Morehead City, September 20.25.

Aberdeen, September 27-October 2. First session, September 27, 7:30 p. m.

Courses and Instructors

Personal Religion, Mrs. Earl Brian.

Evangelism in the Church School, Robert W. Bradshaw.

Elizabeth City, October 4-9. First session, October 4, 7:30 p. m.

Courses and Instructors

Teaching Children, Mrs. H. M. Wade.

Personal Religion, Mrs. Earl Brian.

Evangelism in the Church School, Robert W. Bradshaw.

MISSION PLEDGES

Following is a list of the pledges made to the Young People's Special during our summer assemblies this year. These pledges are for the year beginning July 1, 1936, and ending July 1, 1937. Those young people's divisions that have not yet made their pledge to the mission special are asked to do so at once, reporting the amount of the pledge to our treasurer, Mrs. Flora Thompson, Hamlet, N. C.

Durham District

Mt. Bethel, Bahama	$ 15.00
Mt. Sylvan, Bahama	12.00
Brooksdale	18.00
Front St., Burlington	96.00
Cedar Grove	10.00
Chapel Hill	10.00
Branson, Durham	20.00
Carr, Durham	30.00
Duke Memorial, Intermediate	45.00
Duke Memorial, Y. P.	50.00
Lakewood, Durham	15.00
Trinity, Intermediate	20.00
Trinity, Senior	15.00
Trinity, Y. P.	35.00
West Durham	25.00
Duke's Chapel	15.00
Hillsboro	10.00
Purley, Milton	6.00
Moncure	5.00
Long Memorial, Roxboro	20.00
Rougemont	12.00
Webb Ave., Intermediate	5.00
Webb Ave., Y. P.	30.00
Bethel, Yanceyville	12.60
Prospect, Yanceyville	10.00
Yanceyville	5.00
Total	546.60

Elizabeth City District

Anderson, Chowan	6.00
Center Hill, Chowan	5.00
Wesley Memorial, Columbia	5.00
Edenton	8.00
City Road, Elizabeth City	10.00
First, Elizabeth City	75.00
Zion, Gates	5.00
Hertford	10.00
Boaz, Kitty Hawk	8.00
Colington, Kitty Hawk	5.00
Duck, Kitty Hawk	5.00
Nag's Head	5.00
Memorial, Moyock Charge	10.00
Sign Pine, S. Camden	12.00
Washington	50.00
Williamston	6.00
Total	225.00

Fayetteville District

Aberdeen	15.00
Vass	5.00
Biscoe, Intermediate	2.50
Candor	6.00
Broadway	6.00
Morris Chapel	2.50
Caledonia	6.00
Johns	6.00
Ellerbe	5.00
Hay St., Fayetteville	60.00
Hamlet, Intermediate	18.00
Hamlet, Y. P	24.00
Jonesboro	5.00
Laurel Hill	5.00
Snead's Grove	2.50
Laurinburg	10.00
Maxton	10.00
Mt. Gilead, Intermediate	5.00
Mt. Gilead, Y. P.	10.00
Raeford	5.00
Rockingham	15.00
Roberdel	5.00
Stedman	9.00
Total	237.50

New Bern District

Aurora	15.00
Beaufort	10.00
Black Creek	10.00
Fremont	25.00
St. Paul, Goldsboro Ct.	30.00
St. Paul, Goldsboro, Y. P.	36.00
Daniel's Chapel	5.00
Pine Forest	12.00
Salem	7.50
Wharton, Grimesland	8.50
Hookerton	10.00
Maury	5.00
Rainbow	5.00
Queen Street, Intermediate	13.00
Queen Street, Senior	33.00
Queen Street, Y. P.	35.00
La Grange	12.00
Mt. Olive, Intermediate	6.00
Falling Creek, Mt. Olive	6.00
Providence, Mt. Olive	8.00
Centenary, New Bern, Int.	10.00
Centenary, New Bern, Y. P.	25.00
Newport	12.00
Stonewall	5.00
Elm Street	5.00
Mount Carmel	5.00
Pikeville	6.00
Pink Hill	12.00
Riverside	10.00
Merrimon	6.00
Straits	6.00
Total	394.00

Raleigh District

Benson	5.00
Cary	15.00
Dunn	5.00
Erwin	5.00
Sander's Chapel, Four Oaks	5.00
Franklinton	25.00
Henderson	10.00
Louisburg	10.00
Mt. Moriah, Newton Grove	15.00
Oxford	10.00
Princeton	5.00
Central, Raleigh	65.00
Edenton Street, Raleigh	175.00
Epworth, Raleigh	18.00
Jenkins Memorial, Raleigh	6.00
Smithfield, Intermediate	5.00
Plank Chapel, Tar River	15.00
Vance County Union	10.00
Zebulon	5.00
Total	409.00

Rocky Mount District

Providence, Conway	20.00
Pinners, Rich Square	10.00
Woodland, Rich Square	5.00
Farmville	12.00
Halifax	10.00
Littleton	10.00
Sandy Cross, Nashville	15.00
Norlina	20.00
Jerusalem, Norlina	10.00
Zion, Norlina	10.00
Roanoke Rapids	12.00
Clark Street, Rocky Mount	12.00
First, Rocky Mount, Senior	30.00
First, Rocky Mount, Y. P.	24.00
Smith Chapel, Rosemary	6.00
Hobgood, Int.	3.00
Pleasant Grove, Int.	7.50
Pleasant Grove, Y. P.	40.00
Stantonsburg	10.00
Providence, Warren	10.00
Macon	10.00
Warrenton, Int.	5.00
Warrenton, Y. P.	10.00
Wilson, Int.	25.00
Total	326.50

Wilmington District

Bethlehem, Bladen	5.00
Deem's Chapel, Bladen	5.00
Windsor, Bladen	5.00
Cerro Gordo, Chadbourn	3.00
Chadbourn	5.00
Evergreen, Chadbourn	3.00
Fair Bluff, Chadbourn	5.00
Clinton, Int.	6.00
Clinton, Y. P.	6.00
Epworth, Wilmington	12.00
Wesley Memorial, Wilmington	6.00
Trinity, Fairmont	12.00
Goshen, Faison	5.00
Centenary, Garland	5.00
Epworth, Garland	2.00
Richlands	12.00
Chestnut St., Lumberton, Int.	12.00
Chestnut St., Lumberton, Y. P.	15.00
Pembroke	4.00
Regans, St. Pauls	4.00
Trinity, Southport	7.00
Whiteville	10.00
Fifth Ave., Wilmington	25.00
Grace, Wilmington	25.00
Trinity, Wilmington	36.00
Total	235.00

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

HOME AND FOREIGN MISSIONARY ENTERPRISE OFFERINGS

April 15-August 18

The following report by churches and districts covers all offerings for the Home and Foreign Missionary Enterprise from April 15 to August 18. During the first half of the conference year 208 churches remitted their contributions regularly. During the past four months 171 churches have reported, showing a decline of 37 churches in the list of regular contributors. Perhaps these treasurers are waiting to send in the money. With conference less than one month away, all funds should be sent to Mr. Dunham promptly in order to be included in the annual report.

Waynesville District

Mt. Zion	$ 2.00
Clark's Chapel	7.50
Long's Chapel	11.02
Murphy	12.04
Canton	23.63

Mount Airy District

Grassy Creek	.30
Sutherland	.50
Warrensville	.75
East Bend	1.00
Gentry's Chapel	2.41
Wilkesboro	4.32
Mt. Pleasant	5.34
Moriah Chapel	6.75
Palmyra	10.65
Rockford Street	16.26
Elkin	21.00
Centenary, Mt. Airy	45.03

Marion District

Nebo	1.60
Wesley Chapel	3.40
Mill Springs	3.70
Higgins Memorial	5.50
Forest City	6.16
Connelly Springs	12.00
Rutherford College	12.99
First, Marion	25.00
Spindale	29.65
First, Morganton	47.67

Asheville District

Hot Springs	1.00
Fairview	1.25
Asbury Memorial	1.56
Oakley	2.05
Azalea	3.40
Saluda	3.67
Tabernacle	5.98
Grace	4..14
Lafayette Street	8.50
Park Street	8.98
Bradley Memorial	9.00
Cherryville	9.05
Kadesh	9.94
South Point	10.37
West End	11.96
Smyre	18.15
Main Street, Gastonia	38.74
Mt. Holly	39.00
Central, Shelby	137.37

Greensboro District

Staley	1.00
Jamestown	2.00
Bethlehem	2.98
Mt. Carmel	3.95
Farmer	4.38
Salem	4.55
Gethsemane	5.08
Summerfield	5.87
Old Union	6.00
Glenwood	8.20
Muir's Chapel	8.93
Ward Street	10.00
Bethel	10.21
Ramseur	10.48
Friendship	10.81
Bessemer	15.00
Main Street, Reidsville	21.39
Proximity	22.18
Main Street, High Point	34.65
Wesley Memorial	46.67
College Place	53.33
Centenary	53.71
West Market	116.00

Winston-Salem District

Shiloh	2.00
Wesley's Chapel	2.44
Main Street, Thomasville	2.99
Smith Grove	4.58
Advance	5.00
Central Terrace	5.00
Prospect	5.00
Pleasant Hill	5.31
Farmington	6.12
Cooleemee	9.50
Bessemer	10.00
Crews	10.13
Welcome	10.75
New Hope	11.37
Linwood	12.52
Center	13.05
Bethlehem	15.75
Unity	20.19
Love's Chapel	21.15
Mt. Tabor	21.67
Fairgrove	22.20
Mocksville	22.46
Midway	27.60
Biltmore	9.13
First, Hendersonville	17.01
Weaverville	21.04
West Asheville	25.27
Haywood Street	33.02
Central, Asheville	15.52

Statesville District

Mount Zion	2.65
Gamewell	3.23
Bethlehem	4.00
Williamson	4.05
Littlejohn	4.20
Cool Springs	4.56
St. John's	4.76
Whitnel	5.00
Wesley Chapel	5.11
Statesville Ct.	5.70
Rose Chapel	7.14
West View	7.22
Granite Falls	8.22
Vanderburg	8.34
Hudson	8.82
Catawba	11.48
New Salem	12.16
Central, Mooresville	13.00
First, Lenoir	20.00
Newton	22.48
Hopewell	26.16
First, Hickory	60.00

Salisbury District

Bethel	1.00
South River	2.14
Mt. Tabor	2.73
Coburn Memorial	2.75
Salem	3.80
Kerr Street	5.00
Rocky Ridge	5.50
Badin	6.00
Mt. Pleasant	6.59
Woodleaf	8.00
Liberty	8.69
First, Salisbury	24.14
Mt. Olivet	27.82
Central, Concord	29.74
Central, Albemarle	33.91
Central, Spencer	34.34
Forest Hill	37.26
Trinity	62.55

Gastonia District

St. Paul	.77
Park Grace	.85
Sharon	1.00
Main St., Belmont	1.50
Denver	1.89
Lincolnton	3.44
Rehobeth	4.81
Concord	5.00
Fallston	5.61
Polkville	6.52
New Hope	7.45
Goodsonville	7.96
Staley	8.49
Sedge Garden	32.25
Mt. Olivet	35.95
Burkhead	62.19
Centenary	85.57

Charlotte District

Chadwick	8.35
Pineville	10.00
Belmont Park	12.00
Homestead	16.56
Harrison	17.57
Wadesboro	26.19
Myers Park	42.58
Hawthorne Lane	45.38
Central, Monroe	66.41
Dilworth	90.16
First, Charlotte	176.34

CHURCH SCHOOL REPORT

Reports on vacation church schools are still being received. Several reports have come in during the past week. Now that public school has begun, the season for vacation schools has ended. There are, however, a number of churches which have not given a complete report. As soon as all returns are in, a complete list of churches by districts will be published in the Advocate. Regular blanks will be sent on request to the conference office. Schools have been reported recently by W. A. Kale, Reid Wall, Hilton Morton, Moody Smith, Carl Hornbuckle, Edgar Nease, M. B. Clegg, Everett Lowman, Mrs. G. G. Adams, Miss Lila Mae Dulin, J. C. Cornett, and L. P. Barnett.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

MONEY MINDED

We are money minded this Monday morning. We are minded to tell our friends that we want some of their money. We need it, in fact we think we just have to have it. For the first time in many moons we do not have sufficient ready cash to meet our obligations. We have bought heavily. We had to do it. The children's actual needs demanded it. We have felt that late September and October would bring us sufficient funds to meet our bills. We still feel that way about it. At the same time we don't want to bank too much on expectation. We want a lot of realization. Kind friends, send something to us.

HE DELIVERS

Rev. J. Max Brandon delivers for the Children's Home in a most emphatic way. His charge paid its Children's Home quota very early in the conference year, the first time in this scribe's knowledge. The charge gives liberally with fifth Sunday offerings. In a letter just received Max says: "In checking up my book I am in doubt as to whether I sent you fifth Sunday offerings for May and August from Bethel. Bless your soul, if you have not received it, it is yours and should come to you as sure as water runs down hill. I have already collected the ten per cent apportionment at one of my churches for next year. I plan on raising another this week."

THE WIDOW'S MITE

W. S. Hasty of Ward Street, High Point, in sending an additional dollar to the Children's Home, writes as follows: "We have a dear old lady approaching three score years and ten who is very faithful with her contributions. She is not able to attend church every Sunday, since she lives some distance away and has to walk. She came today after being absent several Sundays, making her payments on the building fund and making her contribution of $1 for the Fifth Sunday offering. This good woman is a widow and gets all her income from her chickens, vegetables and flower garden." What a wonderful inspiration this woman affords!

DELAYED BUCK

One of the ground gaining plays our football team uses for winning a tight contest is the delayed buck. The back carrying the ball hesitates sufficiently long for the forwards to open up a hole in the opponent's line and then he shoots through with all might and main. If he waits too long the ends on the opponent's line will get him. While the buck may be delayed, it can't be delayed too long. There may be a good deal of money collected from our friends which has not yet been sent us. One minister was heard to report at his district conference that the Children's Home quota had been collected on his charge. Not a cent of that maney has come in. In another instance money collected last conference year has not reached us. A delayed buck helps mightily if it is not delayed too long. Brethren, do some bucking.



"Second series, one, two, three—"

HONOR ROLL RECRUITS

The following congregations have paid their Children's Home quota since last report. Kindly note them and their pastors and join us in grateful thanks:

Rutherfordton, Rev. Fletcher Nelson.

Forest City, Rev. J. E. Abernethy.

Brevard Street, Charlotte, Rev. L. F. Tuttle.

Clyde, Clyde Ct., Rev. M. E. Leftwich.

BROKE EVEN

Our boys played three football games at the close of last week, winning one, losing one and tying one. Our varsity team won over a similar team from Mills Home by a score of 34 to 0. Our 100 pounders tied at Oxford with a similar team from Oxford Orphanage ,the score being 7 to 7. Our 80 pounders lost at Oxford by a score of 13 to 0. The picture this week is that of Harold Bean, the 100-pound team quarter back. This youngster was on the 80-pound team when the kodak got him. Harold is reported to have called a good game. This lad's clothing needs are sponsored by the Catawba-Caldwell Epworth League Union.

UNDER COVER

We are beginning to wonder what our sweet potato vines have produced under cover. The tops are promising. In plowing up a few rows it appears that these tops are not going to deceive us. In all probability our potato house will be full of Porto Ricos and Nancy Halls. We are also wondering what our harvest Irish potato crop will yield. Well over $100 worth of choice Irish potatoes were covered up in the hope that the second crop would recoup the failure of the first crop. We are going to go Irish potato grabbling some of these days. So far it is a mystery to us as to what is at the bottom end of the potato plants.

FULL BARN

The boys have worked hard and long with the hay this fall. The last load has been harvested and the barns are full. To be sure,, some of the hay was rained on but it was not completely damaged. It now appears that we will have sufficient roughage for our increased herd this winter. The silos are now being filled. Our silage is so planted that we have fillings from the earliest ripening until frost, thus enabling our storage capacity to be used to the greatest advantage. Every effort is being made to help our friends provide for their orphan children.

BUZZARD'S ROOST

While Varnard Myers, a member of our woodshop gang, was visiting relatives in Chattanooga this summer he got the idea of using his spare time for making a particular kind of trinket. On returning he began to dress up scraps of waste cedar lumber and use them as bases for little twigs on which he placed small green pine burs with their stems so arranged as to make the appearance of birds sitting on limbs. The job was so cleverly done as to cause a visitor who came by the office some days ago to purchase one of the trinkets. Then other requests came and Vernard's business took on proportions. The birds look like buzzards, but they look like attractive buzzards. Noting Vernard's financial returns other boys wanted to make buzzards, causing Vernard to ask us to protect his patent. An agreement was made that Vernard should have a monopoly on making buzzards provided that he bank at least half of his earnings for a savings account against the time when he would be leaving the Children's Home. Vernard has elected to bank all his earnings. Today Vernard has brought down a lot of new buzzards. They are roosting in the lobby of the Administration building.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... ..... (here designate the bequest) .....

Our pastors and churches will please bear in mind that it takes two hundred dollars each day to meet our operating expense. Our funds are exhausted and a little "life" from the various churches will do us a world of good.

* * * *

The singing class has recently visited the following churches: Bethel, Robersonville, Tarboro, Bethel on the Burlington circuit, Prospect and Cedar Grove. At each of these places large and representative congregations greeted Mrs. Rives and the class. This year's sacred concert has made a great hit with our Methodist people throughout the conference. The class cannot begin to comply with all the requests for sacred concerts. The Orphanage is deeply grateful to the churches for giving our sacred concert such a large hearing.

* * * *

It seems impossible to secure sufficient financial backing to meet our current expenses and maintain our Orphanage in a satisfactory manner. There does not seem to be any disposition upon the part of the pastors and churches to increase the Orphanage apportionment so that we could maintain higher standards of living. If the conference should increase the Orphanage apportionment, many of the charges would not feel kindly toward the proposition. Ninety-one charges failed to pay in full the amount that they were asked to pay last conference year. In view of the foregoing statement, the Orphanage has only one recourse and that is through specials on fifth Sundays from churches and Sunday schools and through the Thanksgiving season from churches and Sunday schools. In recent years there has not been a very generous response from these sources. It is absolutely imperative that we secure private contributions from staunch friends of the Orphanage. In the meantime, we must put forth every possible effort to increase our endowment fund to such proportions that it will yield a large income to help supply our urgent needs.

* * * *

On Friday of last week the sad news of the passing of Brother B. B. Adams, a charter member of our board of trustees, was received at the Methodist Orphanage. In the passing of Brother Adams the Methodist Orphanage and the North Carolina conference have sustained a heavy loss. For nearly 37 years his voice and influence were felt in behalf or the fatherless children of our conference. During the 22 years that I have had the privilege of being associated with the Methodist Orphanage, he never missed a single meeting of the board of trustees and I am under the impression that he never missed a meeting from the time the Orphanage was organized until he went to his reward. That is a great record for any man to make, but greater than this, he talked, worked, and planned for the growth of the Methodist Orphanage and gave himself and means without stint for the promotion of the work. All children and workers in our home feel a personal loss in his passing. Personally, I have never had a more devoted friend than he. The staff of workers and children join me in extend our deepest sympathy to the family in the hour of their great sorrow.

ANYWAY, THIS CHURCH BELL MEANT SOMETHING!

Two drummers arrived at their usual hotel in a small, "north of Syracuse," town the other evening. The hotel was full of tourists, for the landlord hadn't expected these guests until the next night.

In desperation the proprietor remembered the small church across the road —which he had bought to move over and attach to his hotel as a dining room. "I'll give them blankets and let them park in the church over night!" said Mine Host! This was agreeable, under the circumstances; so the salemen retired. About 2 a. m. the deathlike silence of the village was broken.

The church bell began to ring.

The night clerk, rousing himself from a half sleep, heard the sound. Ecitedly he aroused the bell boy from his dozing and sent him over to investigate.

The clerk waited impatiently. After a bit the bell hop came back to report: "The man in Pew 23 was ringing for ice water."—Harry E. Buck, in The Bumblebee.

A STORY WHICH OUGHT TO BE TRUE

Two Belgian children were saying prayers in wartime before a crucifix. They began the Lord's Prayer and asked: "Forgive us our trespasses as..." then they stopped. They could not say "as we forgive those that trespass against us." That would have meant the Germans. While they hesitated and refrained, a voice was heard to continue "...as we forgive those that trespass against us." The children, looking round to see who had joined them in prayer, saw the late King Albert of Belgium.—From Dinning's Youth and Peace.

Don't Sleep on Left Side, Crowds Heart

GAS PRESSURE MAY CAUSE DISCOMFORT. RIGHT SIDE BEST.

If you toss in bed and can't sleep on right side, try Adlerika. Just ONE dose relieves stomach GAS pressing on heart so you sleep soundly.

Adlerika acts on BOTH upper and lower bowels and brings out foul matter you would never believe was in your system. This old matter may have poisoned you for months and caused GAS, sour stomach, headache or nervousness.

Dr. H. L. Shoub, New York, reports: "In addition to intestinal cleansing, Adlerika greatly reduces bacteria and colon bacilli."

Mrs. Jas. Filler: "Gas on my stomach was so bad I could not eat or sleep. Even my heart seemed to hurt. The first dose of Adlerika brought me relief. Now I eat as I wish, sleep fine and never felt better."

Give your bowels a REAL cleansing with Adlerika and see how good you feel. Just ONE dose relieves GAS and constipation. Leading Druggists.

TRIAL OFFER For Special Trial Size send 10c coin or stamps, to Adlerika, Dept. 81, St. Paul, Minn.

A Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache. coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

Makes You Forget You Have FALSE TEETH

No longer does any wearer of false teeth need to be annoyed or feel ill at ease. FASTEETH, a new improved power, sprinkled on your plates will hold them firm and comfortable. No gummy, gooey, taste or feeling. Gums and mouth will not get sore. Avoid embarrassment. Get FASTEETH from any good druggist.

Resinol Quiets the maddening itch, soothes irritated skin. Aids healing for **Itching**
Effective in stubborn cases yet mild enough for tenderest skin

NORFOLK SOUTHERN RAILROAD

September 6th

There will be some changes in train time, so you should ask the nearest

NORFOLK SOUTHERN

Ticket Agent for latest information

September 6th, 1936

North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

WHAT ARE YOU DOING FOR JESUS?

What are you doing for Jesus?
Think what he did for you—
Bearing your sins in his body,
Bearing your punishment, too!
From God set apart—
Breaking his heart.

What are you bearing for Jesus?
Think what he bore for you.
His measure of sorrow and anguish
Only the Father knew.
We cannot know
The depths of his woe.

Think of the day you will see him:
No one so tender as he;
But think of his voice as he asks you,
"What have you done for me?"
Think of that day!
What can you say?

—Martha S. Nicholson, in The Sunday School Times.

At least three notices about study training days came in too late to be published on our page as the district secretaries directed. Any material for the Advocate page has to be on hand by the Thursday before the week's issue in which it is to appear. Notices for the Advocate of October 1 will have to be here by September 24 at the latest. C. E. M.

THE UTTERMOST

By John Macbeath, in The Evangelical Christian

He loved them to the uttermost.—John 13:1.

It has been said that we spend our lives in learning the meaning of great words. Some words contract and narrow as we grow old, but there are other words that expand and increase in content as our mind develops and our experience deepens. This great word "the utermost" belongs to that second group. There is no possibility of exhausting its meaning. It grows as we advance. It is one of the biggest words in our vocabulary; it is one of the greatest words in the Gospel. Most of us love precision: we hate vagueness and obscurity: We want things clearly and concisely expressed; but this word will not submit to that test. It surpasses calculation.

Men have fixed many boundaries, but no man ever set the marks of the uttermost. Discoverers have charted the continents of the world and the islands of the sea, but no mariner ever charted the uttermost. Explorers discovered the north pole and the south pole, and at these far points of the compass they raised their cairn of stones and fixed their flags; but no one ever pegged out the uttermost nor staked off its frontiers. Astronomers have located the stars and measured the distances of the planets, but no one has discovered or measured the distances of the uttermost. How shall we come to grips with this great and tremendous word that in its massiveness and magnitude has been carried over into the Gospel?

On a pleasure steamer once a company of children had made easy friendship. They were romping around enjoying themselves. One of the older girls running to the side of the ship, followed by her playmates, grasped the ship's rails, and sweeping the sea and sky with her eyes, exultantly remarked, "Oh, what a lovely day, and see how clear the horizon is!" But that word "horizon" had not come within the vocabulary of the younger children. They searched the air to see if some new bird, unknown to them, had appeared. The searched the sea for the appearance of some unfamiliar fish, but there was nothing there. Then one, bolder than the rest, and unwilling to take anything for granted, asked, "But what is 'the horizon'?" "Why," replied the older girl, "you see that line out there, running right around from side to side where the sea and sky seem to meet. That is the horizon; and when you get there, there is another one and another one after that. You never really come to it. It is always further on." The uttermost is like that—you never really come to it. It is always further on. See then what uses are made of this word of immeasurable magnitude

1. It is the measure of divine passion. "Having loved his own which were in the world, he loved them unto the end." That is, to the uttermost limit; the complete effusion; the uttermost of love. To express the love of Christ no perfect word was ever found. It is bigger than all the superlatives of speech. Paul attempted to find a definition for it when he spoke of its length and breadth, its depth and height, and then having compassed all the dimensions known to language, he gave it up, confessing that it passed all knowledge. It surpasses all, but is never itself surpassed. It is a costly thing to love, because love exacts its price. Love of knowledge is an exacting mistress, demanding the early watch and the midnight lamp, and such concentration of interest as will mean the cutting down of many pleasures, companionships and pursuits. Love of country, love of money may also make demands of an exorbitant nature. Love of anything will always mean the self-effacement of the lover. When Christ set his love upon man, he took great risks, but he had counted the cost and was willing to go to the uttermost. The moment may come in one's own life when, through disappointment and sorrow and disillusionment, one is tempted to take back his vow, to refuse to go further with a life that does not reciprocate that trust. Did Christ ever face that temptation? Did he ever feel disposed to take back his covenant, confessing in sorrow to himself that there was no need to go any further; love had reached its limit and could not meet one more demand? His love was not of that sort. He went on and on. Like the horizon, men could never seem to come to its limit. He was always able to go further than any human condition.

A great writer once remarked about Thomas Carlyle, "To love Carlyle is a task of much heroism, almost meriting a pension." There are multitudes of people less lovable than Carlyle. There are people we could not love; no, not for a pension. But he does it. People, in whom we see no worth have his love, because he sees the worth we cannot detect. We make his love too narrow with false limits of our own.

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

His love is not manifest in beautiful gardens and lovely landscapes and sunny afternoons, for gardens will wither and die, and sunny afternoons may change to beetling storm and tempest. His love is not most convincing in the gift of happy children. The trust of a new infant to a young home of wedded love, with laughing eyes and dimpled cheek, an infant not long come out of Paradise, is a lovely treasure. But all the world knows that in an hour or two fever may strike the little form, leaving its laughing eyes sightless and its dimpled cheek cold clay.

If we want to see his love in its most convincing form, we have to look to a cross at the place called Calvary. That is the one love that will not let us go. The love of husband and wife may fail; the love of lovers may pass; this is the love that never changes.

"It tells of rude disgrace,
And of an anguished face.
It tells, methinks, and of a wounded friend;
Of pain it tells and shame;
And love that overcame
By simple skill of love to the end."

I say very seriously that it is better for the unemployed men and women in this country to be unemployed forever than to be occupied in providing munitions of war that are destined to destroy their follow workers and spread further economic disaster over the civilized world.—Margaret Ayer Barnes.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ALONE WITH GOD

By special request we are repeating this poem which appeared in the September 10 issue of the Advocate, because of the omission of the closing line and the name of the writer, Mrs. R. C. Stevens:

Alone with God! the midnight watches keeping,
Alone with God, while the world is sleeping,
I seem to hear while thus he speaks to me—
"Fear not, my child, I will abide with thee."

Alone with God! I hold communion sweet
And all my burdens lay at his dear feet;
I tell him of the struggles of the day—
He gently whispers, "Lo, I am the way."

Alone with God! the aching heart finds solace there,
He ever lends a listening ear unto the faintest prayer,
For oft in visions there appears to me
The dreadful Cross—the awful Calvary.

Alone with God! he bids my sorrows cease,
And to my soul he sends the sweetest peace;
And then in perfect, trusting love I rest
Alone with him who ever knoweth best.

PASSING OF MRS. J. F. JONAS

"The land that lies beyond the sea
Must be divinely fair,
For those who go are just the ones
It pains us most to spare;
And we who've felt the greatest loss
That human hearts can bear,
Must find comfort, for they're at rest
With God's own—over there."

It is with profoundest sorrow that we have learned of the passing of Mrs. J. F. Jonas, former secretary of the Marion district in our woman's missionary conference, and one of our greatly beloved and highly valued coworkers.

Mrs. Jonas passed away in the Rutherford hospital Friday evening, September 11, following an operation earlier in the day from which she rallied, later suffering a heart attack which resulted in her death. She was a choice spirit, a consecrated Christian, faithful and loyal to duty, a fond mother, devoted wife and a true and loving friend. How we shall miss her! not only in the church she so much loved, in the Sunday school and woman's missionary society in which she was so deeply interested, but also in the community where the remembrance of her good deeds and her kindly ministrations will ever be pleasant to think upon, and in the home with husband and two sons upon whom the sorrow of her passing rests so heavily.

In 1924, following the election of Mrs. M. B. Goodwin as superintendent of mission and Bible study, Mrs. Jonas was chosen secretary of the Marion district as Mrs. Goodwin's successor and filled the office most efficiently and with great success until 1930 when, because of ill health, she was forced to give up the work which she loved so deeply and which prospered under her capable leadership.

The funeral was conducted on Sunday afternoon, September 13, in the presence of a large congregation of her numerous friends and neighbors. The services were in charge of her pastor, Rev. John W. Moore, former pastor, Rev. H. P. Powell of Asheboro, and other ministers of Marion. Our deepest sympathy is extended Dr. Jonas ,the two sons and other loved ones.

MESSAGE FROM MISS ARMSTRONG, MISSIONARY TO AFRICA

The following letter has been received by Mrs. J. W. Harbison, conference superintendent of supplies, from Miss Dora Jane Armstrong, missionary to Africa, who was one of the visitors at our 1936 annual meeting, bringing to us messages from her field of service which were both interesting and helpful. This letter comes in response to donations received through the supply department, contributed by several auxiliaries in the conference.

My Faithful, Thoughtful, Beloved Friends:

Again I come to the end of another furlough, and it is with sadness mingled with a peculiar kind of joy that I leave you this time. Sad because there will be many changes within the next five years; joyous because I am eager to get back to my post of duty, and to see my native and missionary friends.

I can hear the sound of tom toms from the hospital at Wembo Nyama calling me back to take up the duties I left nearly a year ago. The thought of taking charge of the hospital without a doctor gives me a helpless feeling, but I know that in Him who can do all things, and with your prayers, I can do it.

Edith Martin and I shall sail from New York October 3 on the S. S. Westernland, Red Star Line. Write us a steamer letter to that address. We will reach Antwerp, Belgium, October 13, then to Brussels to get our passports visas; then back to Antwerp, where we take a boat across the English Channel to England. We will be in London a few days. We will take an intermediate steamer from Southampton to Capetown, and it will take us 21 days to reach the Cape. Our steamer will call at St. Helena, Maderia and other ports. From the Cape we go by train, a week's journey to Lulua Gare, where our missionaries will meet us. We will go the last three days by car.

I am grateful to you for all that you have done for me. Your thoughtfulness is more than a shower of personal gifts, gifts for the hospital, school and natives. It was a tropical downpour that soaked deep into my heart. The sunlight of your love warmed the soul soil, resulting in spring blossoms of love, joy and gratitude and a great desire to make this my very best term of service, all because you helped to plant the seed.

Very gratefully and lovingly,
Dora Jane Armstrong.
Lexington, Va., Sept. 1, 1936.

MEETING OF UNUSUAL INTEREST

Mrs. W. B. Hall, superintendent of publicity of Wesley Memorial auxiliary in High Point, sends us this account of a recent interesting meeting:

"The September meeting of the woman's missionary society of Wesley Memorial church met recently in the intermediate class room of the church with Mrs. Forest Murray, president, presiding.

The principal feature of the program was a splendid talk by Miss Helen Clark, who has recently returned to High Point after five years in China as a missionary. Miss Clark wore a native Chinese costume and carried a fan used by the Chinese women.

Miss Clark prefaced her talk with a short Bible reading emphasizing Jesus as a teacher, stating that teaching is the heart of Christianity. Miss Clark is dean of women at Soochow University and she made this the theme of her talk, telling of its founding in 1900 by the general board of missions; of the three colleges making up the university and of the important place it occupies in China, declaring that the loyalty and devotion of the faculty inspired her most and the loyalty of the graduates enables the university to carry on its noble work.

During its business session several announcements of interest were made, among them that of the home mission study class to be held the closing week in October by Mrs. Hume R. Steele of Nashville on the topic, The American Negro, Or a Preface to Racial Understanding. Dr. P. E. Lindley will be in charge of Bible study September 28.

Following Miss Clark's talk a social hour was enjoyed and the ladies availed themselves of the opportunity to greet her. An informal receiving line was composed of Mrs. Murray and Miss Clark and others, and refreshments were served by several auxiliary members."

Sunday School Lesson

SEPTEMBER 27

By Prof. Rollin H. Walker

The Spread of Christianity

Scripture: The Acts of the Apostles

For the modern Christian leader, standing puzzled at the crossroads and wondering which way to take, the story of the Holy Spirit, through various events and experiences, broadened the mind of the apostles, and thrust them out into new adventures, is stimulating and suggestive. Especially is one thrilled as he notices how these leaders were kept from the common fault of doing pious chores of no great significance. Instead, they were guided to perform tasks of strategic importance for the spread of the kingdom. What eagerness it inspires in us all that we likewise may always be directed along lines that count largely for the cause of Christ!

It is hard for us to see the difficulties confronting the group of disciples after the crucifixion of Jesus. True, they have seen the risen Lord, but how can they make the skeptical world believe it? So, of one accord, they wait on God in prayer. Then comes Pentecost, and even the jeering crowds cannot deny that something has happened to these disciples of Jesus.

The startling courage of Peter, when he is called to account by the high court for proclaiming the resurrection of our Lord, bears witness to the fact that a new power is re-enforcing the believers. It is as though Jesus is around somewhere. And the courage of the new disciples in sharing their goods with the poor show that this new experience of the Spirit is a way of life that regulates the pocketbook as as well as the feelings and draws men together around the dinner table as well as in the prayer meeting. Or, in other words, it had radical social consequences.

But alas! Gentiles are not invited to the common table. It is not until Philip is compelled to take refuge among despised Samaritans that the church begins practically to act as though Jesus is the Saviour of the world. After this Peter is warned by a vision to call nothing that God has cleansed common or unclean. And he receives a Roman centurion and his household into the church without specific Jewish rites.

And now a wonder happens. Paul, who was so rabid against the Christians that he became a foreign missionary of hatred and persecution, is met by Christ on the way to Damascus and transformed into a foreign missionary of Christianity.

And after this the far sighted Barnabas, planning years ahead, gets Paul into training at Antioch and inspires the church in that great city with a missionary vision, and before long we see the first concerted and deliberate forward movement for the evangelization of the world. As Barnabas and Paul start out, they are soon thrilled by a summons to preach before a Roman governer.

And now comes one of those tragic things that disheartens the missionary. The Jews in the synagogue at Antioch are challenged by the message and beg that it might be spoken to them the next Sabbath, and Luke tells us that the next Sabbath almost the whole city is gathered together. And then the Jews, instead of being delighted, are fired with jealousy and accuse the apostle.

So Paul and Barnabas announce a new program. From now on, while not neglecting the Jews, they will stress the evangelization of the Gentiles. Paul becomes definitely the apostle to the pagan world.

But, of course, the orthodox at Jerusalem have misgivings about the free, full offer of all the special privileges of the Jewish Messianic kingdom to these Gentile dogs. And so there has to be the council at Jerusalem to consider whether Paul and Barnabas are heretics, loosening the bands imposed by the Holy Scriptures. But here again the Spirit prevails, and even the strait-laced acknowledge the hand of God in the loosing of the Levitical requirements, reassured by the fact that the apostles are stricter than the orthodox Jews in demanding the uttermost purity and devotion of life, and that the Holy Ghost re-enforces them with power.

What was it that made these Gentiles, with their initial prejudice against anything Jewish, receptive to the gospel message? Primarily it was the personal power and joyful confidence of the apostles. The miracles of healing that they wrought were but symbols of the extraordinary vitality of their minds and their spirits. Furthermore, their message fitted into the deepest needs of men. God had sent a Saviour to die for their sins!

Moreover, the crucified Saviour had been a carpenter. This made the common people feel that he was one of them. He had been crucified. That was the form of death reserved for slaves. How close this brought him to the millions of war prisoners whom Rome had enslaved!

The fact that he rose again from the dead assured them of a life beyond the grave. And his way of life was simple and accessible to all. It did not impose foreign customs that were impracticable. It demanded no pilgrimages nor animal sacrifices that were beyond the reach of the poor. It simply required love. God loves, proclaimed the apostles; believe it, and show your faith by loving in return. No wonder the sad, hungry-hearted pagans listened with eagerness to this glad message. —Central Christian Advocate.

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Children's Storyland



THE HOME TRAVELERS

By One of Them

"Here we are in Sicily again," announced Tom at their next meeting.

"I want to read to you what a noted poet, novelist, and world traveler says of some of the lovely places in this island," began Lionel Dean.

" 'I shall spend a month in Sicily, and see Taormina, where, all the way down the cliffs to the beach, the groves of lemons and oranges are lit by the lamps of their fruit. And above the village the golden mountains subdue themselves into a most improbable architecture of towers and domes, pinnacles and minarets. But I shall spend much of my time in subtle Syracuse, where, in the evening, the ghosts of the old Greeks will gather about me.' Now, can you tell anything concerning these places?"

"Taormina is famous for its fine situation and beautiful views," said Eunice.

"It's high up," explained Polly. "Six hundred and fifty feet above the railway station."

"It is a favorite winter resort, and long known as one of the sublime beauty spots of the world," said the neighbor lady.

"From there you could see Etna from top to base," Tom told Polly.

"I prefer to look at a mountain that doesn't smoke," declared Polly.

"And yet the sight of it would bring to my mind some very beautiful words in the Bible," said Mr. Mobray. "Can any one repeat them?"

" 'Bow thy heavens, O Lord, and come down; touch the mountains and they shall smoke,' " quoted the neighbor lady.

" 'He looked on the earth and it trembled; he touched the hills, and they smoke,' " added Miss Mary Dean.

"Those beautiful words do make even Etna seem different," exclaimed Polly. "I wish it might never again be the cause of destruction and death."

"There is a very famous Greek theater at Taormina, largely hewn out of rock, and still full of wonders, in spite of the vandalism of the Saracens," Lionel told them. "But all the finest antiquities in the world could not interest us so much as the glories of Nature which have been lavished on this place."

"Palermo, on the northwest, also is famous for its delightful climate and smiling loveliness," said the neighbor lady. "It is especially lovely when approached by sea, for it nestles in a natural amphitheatre known as Conca d'Oro, 'the golden shell.' "

" 'The golden shell'! What a beautiful name!" exclaimed Eunice.

"The coast forms the chord of a semi-circle of mountains. The hills are covered with fruit trees and pretty villas and gorgeous gardens. The streets have a friendly air with their many carved and wrought-iron balconies filled with flowers and shaded with striped blinds. There are many lordly palaces on whose gateways armorial bearings are carved, and a royal palace, whose Palentine Chapel is an exquisite relic of medieval art."

"All this beauty is of course very gratifying to the eye," said Robert, "but I wish I might see the ruins of temples and other ancient structures. Then I could think of the Greeks as a real, and not as a mythical, people."

"The Greek spirit is more felt in Syracuse because that is indeed a city of the past," said Lionel. "Founded in 734 B. C. by the Corinthians, it was one of the earliest Greek settlements; in fact ,it was the chief city of ancient Sicily. St. Paul tarried at Syracuse three days on his way to Rome from Malta, where he was shipwrecked. At one period Syracuse had her own sovereigns, known as Tyrants, though the Greek word did not always mean tyranny. The population was half a million, which number has since been greatly reduced. Apart from the huge port where liners start for Malta and Tripoli, modern Syracuse seems indolent. And yet the city is full of wonders, surprises, and delights. You really are transported into the kingdom of 'Once upon a time.' "

" 'Once upon a time,' " said Uncle George, "a ruler who wished to overhear the conversation of his prisoners had prisons constructed with large funnels in the rock. One of these was in the form of the letter S. It was in the great cavern known as the quarry of Paradise, and the shape of it was due to the rounding of the adjoining theatre. Can any of you guess the name that was given to it?"

"The Ear of Dionysius," said Robert.

" 'Once upon a time,' " added the neighbor lady, "a beautiful maiden was changed into a fountain that bears her name."

"Arethusa." Polly's limited knowledge of mythology was sufficient to supply the answer.

"The papyrus, or paper reed, still grows around this fountain," said Uncle George.

"Oh, please tell us about the papyrus," urged Polly.

"It is a kind of sedge, three to ten feet high, with a strong, woody, creeping root. The stem is triangular and tapering, as thick as a man's arm at the lower part, and at the upper extremity bearing a compound umbel of numerous drooping spikelets. The head was made into garlands, the wood of the root was dried for fuel and for the manufacture of different utensils. The pith of the stem was eaten, either raw or cooked, and the entire stem, pith and cellular part, was made into light boats, sails, mats, cloth, cord, and writing material."

"How was the papyrus prepared for writing material?" asked Robert.

"The stem was cut into lengthwise strips, those from the center being the broadest and most valuable. The strips were laid side by side, to the required width, forming a layer across which another layer or shorter strips was laid at right angles. These two layers formed a sheet, which was soaked in water, causing the layers to adhere; then it was dried in the sun. Any roughness was removed with ivory or a smooth shell. To form a roll the several sheets were joined together with paste, there being about twenty sheets in a roll. The best sheet was outside, and the poorest sheets were in the middle."

"The papyrus in Sicily was taller than the Egyptian plant, and had a more drooping head," said Lionel. "But I think that in Egypt was used more for writing."

"The rolls must have been very bulky and awkward to handle," said Eunice.

"Certainly not so convenient as our tablets," remarked Robert.

"But think of one kind of plant being used in so many ways!" exclaimed Aunt Edna.

"And the natives were very ingenius to discover so many ways," said Mr. Mobray.

"Speaking of ruins, think of a Greek theatre twenty-four centuries old!" observed Uncle George.

"I can't think back so far," declared Polly. "But I hope that before I die I can say that 'once upon a time' I was in lovely old Syracuse."—Z. Herald.

Mother (who has a guest at dinner): "Betty, dont' talk with your mouth full."

Betty: "But, mummy, what am I to do? When I talk with my mouth empty, you always say, 'Betty, go on with your dinner.' "—Selected.

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
FOURTH ROUND

September
Mebane, 11 27
Burlington Ct., Glencoe, 3 27
Orange-Carrboro, Carrboro, 7:30 27
Branson, 7:30 30

October
Chapel Hill, 11 4
Bynum, Mann's Chapel, 3 4
Hillsboro, Hillsboro, 7:30 4
Duke Memorial, 7:30 6
Yanceyville, Bethel, 11 10
Front Street, 11 11
Milton, New Hope, 3 11
Graham-West Burlington, Graham, 7:30 14
Bahama, Mt. Bethel, 11 18
Durham Ct., Fletcher's, 3 18
Stem, Stem, 7:30 18
Siler City, First Church, 7:30 21
Leasburg, Bethel, 11 24
Rougemont, Rougemont, 11 25
Mt. Tirzah, Helena, 7:30 25
Person, Concord, 11 31

November
Webb Avenue-Holt's, Holt's, 11 1
Pittsboro, Brown's Chapel, 3 1
Duke's Chapel, 7:30 1
Trinity, 7:30 3
Lakewood, 7:30 4
Andrews-Massey, Andrews, 11 7
Moncure, Moncure, 11 8
South Alamance, Swepsonville, 7:30 8
West Durham, 7:30 9

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

September
Pasquotank, Union, 11 and 1 25
Kennekeet, Avon, 11 27
Hatteras, 3:30 and 7:30 27
Wanchese, 7:30 30

October
Windsor, White Oak, 11 and 1 3
Windsor, White Oak, 11 4
Aulander, Ebeneza, 3 4
Williamston, 7:30 4
Hertford, 7:30 7
Ahoskie, Powellsville, 11 and 1 9
Kitty Hawk, 11 11
Currituck-Moyock, Sharon, 7:30 11
City Road, 7:30 14
Chowan, Center Hill, 11 and 1 17
Chowan, Center Hill, 11 18
Edenton, 7:30 18
First Church, Elizabeth City, 7:30 21
Plymouth, 11 25
Roper, Pleasant Grove, 3 25
Columbia, 7:30 25
Belhaven, 7:30 28
Fairfield, 7:30 30
Stumpy Point, 7:30 31

November
Mattamuskeet, Amity, 11 1
Swan Quarter, Providence, 7:30 1
Moyock-Currituck, Moyock, 11 8
Dare, Mann's Harbor, 7:30 8
Bath, 11 15
First Church, Washington, 7:30 15

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

October
Carthage, 11 4
Jonesboro, 7:30 4
Fayetteville Ct., 7:30 5
Hamlet, 7:30 7
Hemp, Tabernacle, 11 11
Goldston, 7:30 11
Mt. Gilead, 7:30 14
Rockingham, 11 18
Roberdel, St. Pauls, 3 18
Piedmont, Pee Dee, 7:30 18
Laurinburg 7:30 21
West End, Hoffman, 11 25
Laurel Hill, 3 25
Ellerbe, 7:30 25
Aberdeen, 7:30 26
Raeford, 7:30 27
Troy, 7:30 28
Steadman, 7:30 29

November
Rowland, 11 1
Parkton, Sandy Grove, 3 1
Fayetteville Ct., Cumberland, 7:30 1
Red Springs, 7:30 4
Maxton, 7:30 5
Biscoe, 11 8
Wadeville, Sardis, 3 8
St. John-Gibson, Gibson, 7:30 8
Hay Street, 7:30 11
Broadway, 11 15
Glendon, High Falls, 3 15
Sanford, 7:30 15

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

September
Selma, 11 27
Smithfield, nght 27

October
Millbrook, Rolesville, 11 4
Raleigh, Epworth, night 4
Erwin, night 5
Newton Grove, Hopewell, 11 10
Raleigh, Edenton Street, night 12
Louisburg, night 14
Garner, Holland's, 11 18
Franklinton, night 18
Henderson, First Church, night 21
Creedmoor, 11 24
Oxford Ct., 11 25
Bailey, Q. C. Bailey 3:30 p. m. Sims, night 25
Carey, night 26
Raleigh, Central, night 28
Fuquay, Holly Springs, 11 31

November
Youngsville, Leah, 11 1
Oxford, night 1
Zebulon, night 2
Mamers, 11 7
Princeton, 11 8
Raleigh, Jenkins Memorial, night 8
Four Oaks, Elizabeth, 11 15
Lillington, 3 15
Benson, night 15

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FOURTH ROUND

September
Snow Hill, Mt. Hermon, 11 27

October
Dover, Dover, 11 4
Grifton, Grifton, 3 4
Pink Hill, Pink Hill, 11 11
Pamlico, Bayboro, 7:30 11
Ocracoke-Portsmouth, Ocracoke, 7 14
Grimesland, Salem, 11 16
Seven Springs, Piney Grove, 11 18
La Grange, La Grange, 3 18
Kinston, Queen Street, 7:30 18
Aurora, Warrens, 11 23
Hookerton, Hookerton, 7:30 23
Goldsboro Ct., Pine Forest, 11 25
Goldsboro, St. Paul, 7:30 25
Beaufort, 7:30 28
Mt. Olive-Calypso, Mt. Olive, 7:30 30
Mt. Olive Ct., Smith's, 11 31

November
Jones, Foy's, 11 1
Vanceboro, Vanceboro, 3 1
Greenville, Jarvis Memorial, 7:30 3
New Bern, Centenary, 7:30 4
Fremont, Fremont, 11 6
Pikeville, Pikeville, 7:30 6
Straits-Harlowe, Harlowe, 11 8
Atlantic, Smyrna, 3 8
Riverside-Bridgeton, Bridgeton, 7:30 11
Morehead City, 11 15
Newport, Riverdale, 3 15
Oriental, 7:30 15

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

September
Rocky Mount, First, 11 27
Weldon, 8 27

October
Norlina, 11 4
Rosemary, 3 or 8 4
Roanoke Rapids, 8 ..... 4 or 5
Warrenton, Warren Plains, 11 10
Littleton, 11 11
Warren, Sarepta, 3 11
Conway, 11 18
Northampton, 3 18
Garysburg, Shiloh, 8 18
Scotland Neck, 11 25
Rich Square, Woodland, 8 25
Seaboard, 8 26

November
Enfield, 11 1
McKendree, Temperance Hall, 3 1
Tarboro, 8 1
Clark Street, 8 4
Halifax, 11 8
Rocky Mount Ct., York, 3 8
Spring Hope, 8 8
South Rocky Mount, 8 11
Farmville, 11 15
Walstonburg, 3 15
Stantonsburg, 8 15

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

September
Hallsboro, 11 27
Chadbourn, Cerro Gordo, night.....27

October
Town Creek, Zion, 11 4
Scott's Hill, Hampstead, 3 4
Roseboro, Bethel, 11 11
Clinton, night 11
Elizabeth, Wesley, 11 13
Bladen, Bethlehem, night 13
Garland, Ingold, 11 14
Faison, Goshen, 11 15
Warsaw-Magnolia, Trinity, 11 16
Shallotte, Concord, 11 18
Brunswick, Andrews, 3 18
Southport, night 18
Burgaw, Herrings, night 20
Carver's Creek, 11 25
Wallace-Rose Hill, Wallace, night 25

November
Tabor City, St. Pauls, 11 1
Wilmington, Trinity, night 1
Lumberton Ct., Pembroke, 11 8
St. Pauls, night 8
Fairmont, Trinity, night 9
Wilmington, Grace, 11 15

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

September
Hot Springs, Hot Springs, 11 27
Marshall, 8 27

October
Leicester, Grace, 11 4
Laurel, Bright Hope, 3 4
Sandy, Wesley Chapel, 11 11
Fairview, Fairview, 7:30 11
Central, 11 18
Asheville Ct., Riverview, 3 18

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

September
Matthews, Matthews, 11 27
Prospect, Midway, 3 27
Wesley Heights, night 27
Wadesboro, Central, night 28
Monroe, Central, night 29
Calvary, night 30

October
Monroe Circuit, North Monroe, night 2
Weddington, Weddington, 3 p. m. 3
Ansonville, Hopewell, 11 and 2 4
Peachland, Hopewell, 11 and 2 4
Polkton, Hopewell, 11 and 2 4
Belmont Park, night 4
Charlotte, First Church, night 5
Myers Park, night 6
Hawthorne Lane, night 7
Pineville, Harrison, 2 11
Thrift Moores, Thrift, night 11
Dilworth, night 12

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September
Bessemer City, Concord, 11 27
King's Mountain, night 27

October
Polkville, Rehobeth, 11 3
Dallas, Dallas, 11 4
Crouse Ct., Crouse, 3 4
Cramerton, night 4
South Fork Ct., 11 11
Lincoln Ct., Ivey, 3 11
Gastonia, Bradley Memorial, night 11
Belwood, Fallston, 11 18
Gastonia, Trinity, night 18

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

September
Gibsonville, 11 27
Guilford, Lee's, 3:30 27
Bessemer, 7:30 27

October
Randolph, 11 4
Farmer, Union, 3 4
Ramseur-Franklinville, 7:30 4
West Market, 8 5
Proximity, 7:30 6
Reidsville, Main Street, 11 11
Liberty, 3 11
Highlands, 7:30 11
Main Street, 11 18

ADJOURNED SESSIONS

October
Stokesdale, at Stokesdale, 2:30 14
Summerfield, at Summerfield, 4 14
Ward Street, 6:30 14
Asheboro Ct., West Bend 11 15
New Hope, Ebenezer, 2:30 15
Cedar Falls, Worthville, 7:30 15
Ruffin, Hickory Grove, 11 17
Reidsville Ct., Salem, 2:30 17
Pleasant Garden, 7:30 18

MARION DISTRICT
P. W. Tucker, P.E., Marion, N. C.
FOURTH ROUND

	September
Avery Ct., Pisgah, 11	27
Elk Park, Minneapolis, 3	27
Spruce Pine, night	27
Marion Ct., Pleasant Grove, 3	27
	October
Rutherfordton, 11	4
Pleasant Grove, night	4

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
FOURTH ROUND

	September
Jonesville, Jonesville, 11	27
Ronda, Ebenezer, 3	27
Elkin, night	27
	October
Yadkinville, Boonville, 11	4
Dobson, Stony Knoll, 3	4
North Wilkesboro, night	4
Mt. Airy, Central, 11	11
Moravian Falls, Beulah, 3	11
Pilot Mountain, Pilot Mountain, night	11
Mt. Airy, Central, 11	18
Madison, night	18

SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., Salisbury, N. C.
FOURTH ROUND

	September
Spencer, 11	27
New London, Bethel, 3	27
Yadkin, night	27
	October
Gold Hill, Rockwell, 11	4
China Grove, night	4
Harmony, 11	11
Forest Hill, night	11

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FOURTH ROUND

	September
Granite Falls, 11	27
Hickory, First, night	27
	October
Troutman, 11	4
Davidson, Huntersville, night	4
Statesville, Broad Street, night	5

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

	September
Glenville, Glenville, 11	27
Highlands, Clear Creek, 3	27
Sylva, night	27
	October
Franklin Ct., 11	3
Hayesville, Hayesville, 11	4
Robbinsville, Robinsville, night	4
Cullowhee, Cullowhee, 11	11
Webster, John's Creek, 3	11
Bryson City, night	11

WINSTON-SALEM DISTRICT
C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

	September
Mocksville, 11	27
Davidson, Good Hope, 3	27
Walkertown, night	27
	October
Ogburn Memorial, Ogburn, 11	4

IN MEMORIAM

During the past few years Central Methodist church, Asheville, has lost by death a number of useful members of the board of stewards. Looking back over the past six years, we recall the names of several who have gone on who rendered signal service on the board for a long time. James A. Ware, the subject of this sketch, who died July 25, had been a steward for only a comparatively short period, but he met the requirement laid down by the Apostle Paul in 1 Cor. 4:2: "Moreover it is required in stewards, that a man be found faithful." He never minimized the duties of a steward; he accepted the full responsibility implied by the term.

In the deliberations of the board he rarely expressed his views, but when he did he received the most thoughtful and respectful attention from the other members, and as a general rule, his views prevailed. His forte was in quiet but effective service for his church, especially in campaigns for the raising of funds, whether for liquidating the mortgage on the church or in collecting the benevolences at the close of the conference year. He knew how to approach church members, never antagonizing, but always leaving them in a good humor, whether he received any money or not in calling on them.

He loved beauty; he saw it where others saw only ugliness; in the rush of modern life he stopped now and then to contemplate, as did the poets of old, the beauty about us—in our mountains, in our streams. He could readily understand why a great soul like Bishop Duncan, who lived in the foothills of South Carolina, was fond of saying: "I love to go up into the mountains where God makes men great."

The board will miss his wise counsel, his genial presence, and his willingness to serve in an humble capacity, but it will not soon forget his genuine worth to Central church. He possessed spiritual qualities that endure. "So his relatively brief but beautiful life on earth has now become perpetuated in the heavenly places of the unseen."

"His life was gentle; and the elements so mixed in him, that nature might stand up and say to all the world: this is a man."

IN MEMORIAM

Little Bettie Lois Godwin, born February 21, 1931, died September 15, 1935. Her short but happy existence was brought to a tragic end when she was struck down by a passing automobile in the street in front of her home. Death followed within a few hours. The funeral was conducted from the Person Street Methodist church by the pastor and burial was in Cross Creek cemetery.

Bettie Lois was a very bright and lovely child and leaves besides her parents, Mr. and Mrs. Chas. Godwin, one brother, Vardell, and one sister, Patsy, and a host of friends to mourn her passing.

The mother supplies the following poem:

"Just one year ago you left us,
We miss you more each day;
And life will never be the same again,
Since you went away.

Your sweet smiles will always linger,
Time cannot fade them, 'tis true;
And years that come cannot dim
Our beautiful memory of you.

Our home is sad and lonely,
Every spot is desolate and drear;
We listen for a voice that is silent,
That we never more on earth shall hear.

We stood by your bedside
And saw your soul depart;
And when we saw that you were dead
It almost broke our heart."

H. LeRoy Harris, Pastor.

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IN MEMORIAM

CADDELL—Mrs. Annie Eliza Caddell, a faithful member of the Methodist church in Enfield, died in a Rocky Mount hospital on August 18, 1936, after an illness lasting several weeks. The funeral was conducted by her pastor, Rev. R. L. Jerome, assisted by Rev. E. O. Peeler of the M. P. church. Interment was in the local cemetery.

Mrs. Caddell was a sincere Christian, loyal to her church, patient in suffering, a devoted and loving wife and mother. The church and community will miss her a great deal.

She is survived by her husband, Charles J. Caddell; one son, Charles J. Caddell, Jr.; three daughters, Mrs. Ruth Harris, Mrs. Paul Condrey and Miss Jeanne Caddell, all of Enfield; five grandchildren; two sisters, Mrs. Ethel Smith of Jacksonville, Florida, Mrs. J. D. McNeill of Red Springs; four brothers, J. B., C. C., and I. C. Webb of Wilmington, and W. B. Webb of Dunn.

BAILEY—Mrs. Annie E. Bailey passed away at the home of her daughter, Mrs. W. I. Parker, Hobgood, N. C., on Friday morning, August 21, following an extended illness. Death came just before she had attained her 77th birthday.

Surviving her are two sons, W. L. Bailey and J. Marvin Bailey of Hobgood, and three daughters, Mrs. J. J. Mallard of Lexington, Mrs. W. C. Taylor of Greenville, and Mrs. W. I. Parker of Hobgood.

Mrs. Bailey was the oldest member of Bethel Methodist church. Throughout her long life she was devoted to her Lord and manifested a beautiful Christian spirit in his service. She was a mother beloved and ever directed her family in the way of righteousness. The sick and needy of her community knew of her kindly ministries. Although she has gone to her eternal home her lovely Christian influence abides in the hearts of loved ones and friends to make them stronger in the service of Christ. She was truly one of God's good women and we shall greatly miss her.

May the comforting grace of the heavenly Father richly abide upon those dear to her. E. L. Hillman,

A Former Pastor.

FERGUSON—Mrs. Mary Noland wife of the late Riley Ferguson, slipped away to heaven July 24, 1936, after she had rounded out a long and useful life in the service of her Lord. While she had not been right well for some time her death was a great surprise to most of us. She had gone to spend the night with her daughter at Canton when the end came.

The day before she passed away was a very busy one with her, most of it being spent in getting together some things for her neighbors and friends in the way of vegetables, fruit, etc. This, however, was nothing unusual for her, for it seemed that she was always thinking more about others than herself. If ever one lived in a house beside the road and was a friend to man, surely it was Mrs. Ferguson, for she never turned anyone empty handed from her door.

She was loyal to her church—she never missed a service if it were possible to be there. She usually was the first to get there and greet the preacher and her friends as they would come. Not only was she regular in attendance, but she supported the church liberally with her means.

Mrs. Ferguson loved her family and often spoke of her children and her grandchildren and wished for them useful and happy lives. She will be greatly missed in the community and in the church, but above all she will be missed in the home. She leaves behind two daughters, Mrs. Handy Kirkpatrick of Canton and Mrs. Glen Palmer of Crabtree, also nine grandchildren, to mourn their loss. Her funeral was conducted at Crabtree Chapel Sunday afternoon, July 26, amidst an unsually large gathering of friends and relatives.

To those left behind let me say, be true to God and loyal to the church, and it will not be long until there will be a happy meeting in the sweet bye and bye.

"She loved her Saviour, and to him
Her costliest presents brought;
To crown his head, or grace his name,
No gift too rare she thought."

W. M. Robbins, Pastor.

RESOLUTIONS OF RESPECT

We, the members of the woman's missionary society of the Angier M. E. church, wish to pay tribute to one of our oldest and most beloved members, Mrs. Esther Dixon Coats, who passed away July 30, 1936.

We deplore her passing and are conscious of a very deep loss to our church and community. She was ever alert and willing to be of service where duty called her. She gave of her best to the Master. Therefore be it rosolved:

First, That we bow in humble submission to him who doeth all things well and thank God for one whose life has been a benediction to us.

Second, That we extend to her family our heartfelt sympathy in this their hour of sorrow.

Third, We request that a copy of these resolutions be published in the North Carolina Christian Advocate.

Mrs. A. D. Wilson,
Mrs. Earl Williams,
Mrs. Alonza Barbour.
Committee.

RESOLUTIONS OF RESPECT

It is with deep sorrow that we, the members of the missionary society of the Mount Gilead Methodist church, record the passing of our beloved and faithful co-worker, Mrs. C. L. Cox, who departed this life September 2, 1936. She will be missed in her home, church and community where her life was an inspiration and benediction. Therefore be it resolved:

First, That we extend to her family our deepest sympathy and pray God's blessings on each of them.

Second, That copies of these resolutions be sent to the family and to the North Carolina Christian Advocate.

Members of Mount Gilead Missionary Society.

IN MEMORIAM

The Ladies' Aid of Amity church mourn the loss of a charter member, Mrs. Emma Farrow Watson. Interment was in Amity cemetery. Mrs. Watson was one of our oldest citizens, having reached the age of 92 years. She was a widow for many years and made her home with her niece, Mrs. Julian S. Mann. She is survived by one brother, Mr. Charlie Farrow, Middletown, N. C., and many nieces and nephews throughout the county and state.

Mrs. Mary Jennette,
Mrs. Dora Carter,
Mrs. J. E. Mann.
Committee.

IN MEMORIAM

Toward the close of a beautiful day on September 6, 1936, I conducted the funeral service of Everette Milton Senter (being assisted by the Presbyterian pastor of Lillington) who, during my pastorate at the Kipling Methodist church, was a loyal and devout member, being willing and able to serve in any capacity at any time. His services to the Sunday school, the prayer meetings and the church services in general were of inestimable value. Being a man of marked business ability, Brother Senter served as a member of the building committee which executed the plans for the building of the beautiful Kipling Methodist church.

For many months before his death Brother Senter suffered intensely; and yet, knowing the sweet uses of adversity, he remained sweet in disposition and manly in spirit. To the end he was master and circumstance his servant. He was an inspiration to me and others who frequented his bedside.

Milton Senter was forty years old when he died. He is survived by his wife, who before marriage was Miss Vera Williams of Richlands; his son, Jack Williams; his parents, Mr. and Mrs. W. L. Senter, and his six sisters and three brothers.

Forgive my grief for one removed,
Thy creature, whom I found so far.
I trust he lives in thee, and there
I find him worthier to be loved.

J. C. Williams.

BRASWELL—Floyd Wilson Braswell, son of Mr. and Mrs. J. F. Braswell of Stanfield, died at Brevard College on June 6, 1936, at the age of 17. He was in his first year at Brevard College studying for the ministry, and intended to go to the foreign field as a missionary. The president of Brevard College, Dr. Eugene Coltrane, his wife, and several of the students came to Stanfield for the funeral. Dr. Coltrane spoke in glowing terms of the splendid life of Wilson at Brevard. He was greatly loved by everyone. He had already entered upon the duties of his call—preaching, organizing groups and teaching in Sunday school.

Some men are not born to die. It is their prerogative to live; they come on purpose. A thousand deaths will not lay them in a grave. No disease from within, no danger from without, can by any means destroy them. They bear upon their faces the stamp of the immortal. Wilson Braswell is not dead. He will never die. He will preach on in the lives of others, whom he has influenced for good, until the end of time. Blessings on the gospel that he is now preaching. F. J. Stough.

RESOLUTIONS OF RESPECT

It is with deep sorrow that we, the members of the board of stewards of Wallace Methodist church, Wallace, N. C., record the passing of our much loved friend and brother member, Mr. Horace Stewart. He gave the best he had to the church and was ever ready to lend a helping hand.

Therefore be it resolved, that we, the members of the board, feel that his life has been a benediction to us, and thank God for his life; that we extend to his family our deepest sympathy and pray God's blessing on each of them.

Be it further resolved, that a copy of these resolutions be sent to the family, a copy be placed in our minutes, and a copy be sent the North Carolina Christian Advocate.

F. B. Hardee,
Arminius J. Carr,
D. B. Townsend.

NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, OCTOBER 1, 1936 Number 40

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A Broadcast in Wesley Chapel, London

AFTER a very quiet, reverent interval the broadcast service began with a voluntary. President Walters read two very finely-phrased prayers. The subject of his address was "The Master in the Storm," on the words, "What manner of man is this?" So the third time that day the president of the Methodist conference talked, not of topic of the day, but of our Saviour. What the disciples failed to learn in the calm of life they discovered in a storm. Some fine pictures of the incident were drawn. It must be very difficult for a preacher not to shout when he is describing dramatically the cry of anguish in a storm. Mr. Walters spoke of the storms encountered in life, and the frequent cry, Does God know? Does God care? "Think of civilization today. Of the roar of the tempest, the crash of the bombs, the cries of the dying! Does he know? Look at the church, with the waves of materialism and unbelief about her. The saints of God even feel they must cry. Is there mercy in the storm?"

I fancy many a listener smiled as Mr. Walters, who was able to dispense with his manuscript, put in characteristic little contrast between a sturdy Cornish fisherman who had weathered the storms, and say, "some young fellow who on a Saturday has lolled on pink cushions while a lady punted him on the river." "Storms help to make a real man. You grumble about the British climate. If these islands had always had sunny skies and soft breezes there would be no British Commonwealth of Nations." The president spoke of the storms that made saints, of Simon Peter, of the Methodism that was founded in a storm. "In 1736 Wesley sailed across the Atlantic to Georgia. There was a storm. Wesley says in his journal that men were screaming with fear, but on that ship was a little company of Moravian Christians who were singing in the storm. When the storm was over Wesley asked their leader, "Aren't you people afraid? No, not even their women and children were afraid to die. Two years later Wesley discovered the reason."

Most of us have heard sermons on this passage in the Gospel. It seemed to me that the president's eloquent appeal to the outside listeners was as timely as it was simple. He thought of the many who in one way or another were passing through a storm. He told them his heart went out to them in deepest sympathy. "Be of good cheer! Let the Master of the storm be your Saviour! He is your Friend!

GIVE THE ADVOCATE AN EQUAL SHOW WITH OTHER CAUSES

All the North Carolina Christian Advocate asks is a chance to serve every other cause of our state and church. Of the 516 pastors in the two conferences, 255 have reported one or more new subscribers this year. No other cause has fared so badly. But there is time yet to remedy this situation.

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OUR OWN WITH NO PRIVATE PROFITS

The two conferences of the state own the North Carolina Christian Advocate and control it by a board of managers, with certain men made responsible for the successful operation. All the pastors are agents for the paper in their charges, each receiving a copy of the paper the same as do all the superannuates. So this paper is of common interest to all of us, no one getting a cent of profit except that which goes into the superannuate fund. Why should not every minister give it a place along with every other interest? Especially so, since the paper from week to week strives to help along every cause.

Many of our people do not read. They certainly do not care for religious literature; they are not eager to contribute to missions; they have little concern for education; and they do little to aid in evangelism. But why let them alone? Keep pegging away. In some charges it is next to impossible to get anyone to take the church paper. The record, however, shows that some who report new subscribers are in the most difficult places, and some who do not report are in the eagerly sought after churches. Be that as it may, why not give the Advocate an equal show with all other causes that are peculiarly our own?

A solid day's work for the Advocate before conference would do much for the salary and for the benevolences. In some places it would be such an unusual stunt as to attract attention and cause the indifferent as well as the interested to wonder what had happened. Some would say we must "get up the salary and collections"—good talk about conference time. If we do not care for our own no one else will. In this as in all else the leaders must lead.

Not Too Late Yet

Although only one half of the pastors have made a report for the Advocate all may yet get in before the year ends. Two hundred could make a report within the next two weeks were each one to adopt the plan followed by A. J. Hobbs at Wilson. This applies to churches both great and small.

This may be a small matter with some, but doing the little things that ought to be done spells success. Those who follow this plan can claim a part in the crowning day. It is possible to have a report from every pastor for the Advocate the same as for missions. Get the habit of success.

VICTORY BELONGS TO HOBBS AND WILSON

Read this report from Rev. A. J. Hobbs:

"You may recall that I announced at the Wilson meeting on September 14 that something would be done for the Advocate on September 28. Well, I appointed a committee of one, the pastor of the church, and sent him out for business.

"I think I might have done better today if I had started a bit earlier; but I had been preaching twice daily all last week in a meeting on the Goldsboro circuit, besides returning to Wilson three different times for pastoral duties. Getting to bed after midnight Sunday, I was delayed in beginning my morning canvass. But I am hoping to get in a few more hours some day this week; then I shall report again."

Think of a check for $76—and this not a specially good day's work! Wilson Methodists should be thankful for such a pastor and they should stand by him in his every effort. After some such fashion he paid that troublesome debt on the church.

WOULD WE HAD A THOUSAND SUCH

Brother Dwight L. Fouts adds this note—this noble tribute—in one of his reports:

"Mrs. A. A. Shute, a saintly old lady, is our Advocate representative at Scotland Neck. She has been working for the Advocate almost daily this year. To her goes most of the credit for our increase of subscriptions at Scotland Neck."

COMPLETE REPORTS NEXT WEEK

A full exhibit of the boards of stewards 100 per cent and also the report of new subscribers from each charge in both conferences will appear next week. This will be of peculiar interest as we approach the "final round up."

RADIO BROADCASTS

WMFR, High Point, 8 a. m. each morning during week of October 5-11, in charge of Wesley Memorial:

Monday, Oct. 5: "Red Lights and Modern Homes."
Tuesday, Oct. 6: "The Adult Coming of Age."
Wednesday, Oct. 7: "Prepared Parents."
Thursday, Oct. 8: "If We Only Knew."
Friday, Oct. 9: "The Old-Time Religion."
Saturday, Oct. 10: "Whither Bound?"

Clarice M. Bowman.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, OCTOBER 1, 1936 Number 40

Pay your preacher every cent you promised him. He needs it and some of these servants of the church ought to have more. The better paid pastors will get every dollar promised them and if there be any who come up to conference short it will be the very men least able to bear it. Brother steward, look after the salary of your pastor and see that the people of your charge do their duty in this matter.

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With the issue of October 8 this Advocate becomes a thirty-two page paper. We will then have room for all the news "that is fit to print." By this we mean news of general interest that does not require a half column to tell what should be put in a short paragraph. Send us the news. If you have any short sermons that are really good, favor us with one. People will not read a long sermon, no matter how good.

✧ ✧ ✧

"Swell headiness" led to the defeat last Saturday night of his football team, says Coach Anderson of State. It is not the first time such a thing has occurred. This malady defeats more than football teams. It is fatal to preachers. It hurts lawyers, doctors, teachers, students and all who are afflicted thereby. It is disastrous to personal popularity. Nobody loves a swell head. But there is a humorous side to it all. It is as funny as a thing can be to watch the self-adoration of a "swell head."

✧ ✧ ✧

Early one morning this week I went down to the curb market in my wife's place to buy some corn and beans. There I found a young girl in her teens, gentle and polite, with a business air about her as she showed her wares and was eager to put in an extra ear of corn because some of the others were not quite up to the standard. I went away thinking that I had been face to face with a princess of earth. This farmer's daughter in town at sunrise was in a beautiful fashion serving not only herself and her parents but the people in town who are dependent upon the farms for their food. Of such is the kingdom of heaven and of earth. These girls are the glory of the race.

Men everywhere know that a man's worst enemy is his fool friends. We got a fresh illustration of this last Saturday at Durham where a "Rose Bowl" was being paraded in the Duke day celebration. The university had nothing to do with it. Neither the coaches nor the team approved any such tomfoolery. It was the result of poor judgment on the part of some enthusiastic friends. But such folks will never learn. For sound judgment is a gift of the gods.

✧ ✧ ✧

Newton D. Baker, secretary of war in President Wilson's cabinet, talked peace to the American Legion one evening last week. The former secretary of war urged a peace time battle for the maintenance of democracy, liberty and peace in a "world of strange philosophies" and "political heresy." Mr. Baker declared that the situation in the world at large is one that may fill the stoutest heart with concern. There is scarcely a nation on the face of the earth at this hour that is not fearful of renewal of conflict. The former secretary called upon the legionnaires to dedicate themselves to the theory of liberty that we have known and the repudiation of force as it maintains among the dictators of Europe.

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The New York Herald-Tribune reports, in a London dispatch, that the Right Rev. Henry Albert Wilson, Bishop of Chelmsford, advocated a one-year moratorium Sunday on nine famous hymns which, he said, have been "worked to death." The overworked hymns, in the bishop's opinion, are: "O God, our help in ages past," "Praise, my soul, the King of Heaven," "Now thank we all our God," "All people that on earth do dwell," "We love the place, O God," "City of God," "Ye watchers and ye holy ones," "The Church's one foundation," "Lead, us, Heavenly Father." What about a moratorium on the "Lord's Prayer"? The New York preacher advocated a hold up on preaching. The English bishop desires a rest for some of the great hymns. It seems to us these weary ecclesiastics are about to make themselves ridiculous.

The Greater Part of Europe a Stranger to Self-Government and Political Liberty

WITH the exception of France, Holland, and Scandinavia the people of Europe are utter strangers to democracy and freedom as we Americans and the people of Britain know and appreciate these. Germany, for instance, in the Protestant Reformation obtained its religious freedom which has been a precious heritage till the days of Hitler. But the German people have through the generations been governed by their rulers even from Charles the Great (Charlemagne) to the late Kaiser, who dreamed of and in 1914 plunged into the conquest of the whole earth. Now Germany appears to be satisfied with a dictator and a regimentation of business that none can escape.

The German people on the material side of life have been a tremendous success. They have made also a great record in science, literature, philosophy and the fine arts but not in democracy. And only in democracy is there much hope of political liberty.

Italy, Spain, Russia and the smaller nations of Europe have not done so well as Germany in most respects. They may in some things differ, and do, but they are all in much the same boat as concerns government

So we need not be greatly surprised to find the present state of affairs in Europe. A dictator is not so anomalous in Europe as he appears to us. But when an American is inclined to adopt the methods of European dictators, that is unspeakably bad. And the regimentation of business by the government is the method of a European dictator.

Shirt Sleeves in Church

IN some communities and in some papers at times there have been discussions about men going to church coatless in hot weather. The Bible is silent on this mooted question. It does not even say that a man should wear trousers to church. The truth is that during the ten centuries when the Bible was being written men did not wear trousers to church. The whole matter belongs in the sphere of social custom and personal taste.

But now as the leaves of the forests begin their parade to the grave and not far off is to appear "the frost on the pumpkin," men will begin to talk about it being too cold to venture out to the sanctuary. They will have to stay by the fire at home those winter days because the weather is too awfully bad for them to venture out on Sunday.

It is truly wonderful how the weather disturbs good people whether it be hot or cold. To us it appears that people are hard put at times to find legitimate excuses for neglecting their religious duties.

The One Fatal Neglect

JUST now much ink is being wasted in a discussion of Dr. Fleming's plea that there be a moratorium on preaching because "there is practically no preaching worth the name today." What a subject for talk! Then along with this discussion of the pulpit there comes the arraignment of the colleges as the breeding place of skeptics. What another field for disputation! But worse than all these is the fatal neglect of the home. For back of the pulpit and the college is the home—to make or to break both of these.

In our persistent effort to put the church paper in the home where character is shaped and destiny is determined we find a woeful want of appreciation of the home—the chief citadel of the nation. Too often both the church and the school fail to exalt the home. Not many years ago parents seemed to have a tender concern for their children, eager that the best possible be done for them at home. But all this is changed now among the high and the humble. They are ready to turn their children loose and let others care for them.

Why not the preachers preach more on the place of the family and give diligence to put the Bible and good literature into the home? Then this plea for a moratorium on preaching and this insistence that colleges are makers of skeptics would stop. Skeptics are too often nurtured at home, and dislike of the church begins there also. We must certainly go back and begin where God began. The family is God's oldest institution. Were we to spend one good solid year in North Carolina seeing to it that there is an open Bible and a copy of the church paper in every Methodist home something unusual would happen before many years had passed. We all know that most of our preachers, missionaries and dependable laymen come from homes of the type mentioned. Many of them were among the lowly and obscure, but God and the church had an exalted place in them.

Why will so many leaders in our Methodism be neglectful of that to which they owe so

much? We of the Advocate family crave an entrance each week into the homes of our people that we may there have a place about the fireside and at the family board.

Not Only in Remembrance

THE sacrament of the Lord's Supper is universally observed by Christian communions. The Roman Catholics believe in transubstantiation, that is the bread and wine becomes the real body and blood of Christ; the Lutherans teach consubstantiation, that is the body and blood of Christ dwell along with the sacramental bread and wine. Then there are many shades of belief from these great bodies of Christians to those who make the observance simply a memorial, or a purely spiritual observance without material emblems as is the practice of the Friends. While there exist these many differences concerning this sacrament, all Christians are one in their universal observance of this last supper of our Lord and Master. Of this Christian sacrament Dr. Frederick D. Hayes in The Advance has written as follows:

The world remembers Jesus. There is no doubt about that. Even those who are deliberately opposed to his ideas and ideals have to take him into account. Some ruthless dictators have sought to crush his spirit, but at every turn they find themselves face to face with the Christian movement. Theologians have, at times, made the mistake of building systems of thought and forgetting his spirit as they built. When their systems met the spirit of the Master, they cracked and crumbled as children's mud dishes in the light of a noonday sun. There have been periods when his church has been more concerned with institutional expediency than with the love of its Founder. In so doing it has sold its birthright for a mess of pottage. It redeems itself only as it has returned to emphasize its real mission. Individuals have forgotten him, but the barrenness of their lives gives eloquent testimony to the power of his spirit to help men live abundantly. Yes, the world remembers Jesus—for he is with us alway.

The Lord's Supper is a symbol that we use in obedience to his command, "This do ye in remembrance of me." It is an act that we perform as an outward expression of an inward attitude. It is an act by which the church seeks to keep alert to the memory of Jesus. It is a memorial, but is that all? I once thought that it was.

It is more than an act of memory; it is fellowship with a living Presence. The Presence of the Spirit of God in Christ. The Last Supper was a fellowship meal. The Lord's Supper is a fellowship meal. More than an act of memory, it is an act through which and by which we have fellowship with a Living Spirit. It is fundamentally the Celebration of a Presence. God is ever with us, but we are not ever with God. It is a necessity of the human spirit that it deliberately draw aside to focus its attention on this fellowship. To celebrate the Presence!

A Center of the Universe Feeling

ANDRE MAUROIS, the French philosopher, is reputed to have said, "We all need to feel that we are the center of the universe." Many people do feel just that way, but, fortunately, not all. Every confirmed egotist feels that he is the center of the universe. All little men with big jobs meet Andre Maurois' requirement. The smaller the man and the bigger his job, the more intense is his feeling that he is the center of the universe. And there are many others who, in their own estimation, occupy this central position in God's universe.

How would it do to reverse this whole order and get the universe to feel that we are its center? The statement would then stand, "We all need to get the universe to feel that we are its center." A small measure of success here would amount to more than all the feelings of all the men who feel that they are really the center of things.

This is exactly what Jesus has caused the theologians to think of him. One of the greatest exponents of this idea was the world's greatest Christian—Paul. To him Jesus Christ was the center of all things both in heaven and earth. Such is the cosmology of St. Paul as he thinks of the relation of Jesus Christ to the cosmos.

Bernard Shaw and the Soviets

A PRESBYTERIAN elder has made a "ten strike" in showing up the Soviets of Russia and Bernard Shaw of England in one brief paragraph. H. H. Marlin in The United Presbyterian aptly declares:

"If an American in Russia were to advocate the overthrow of the Soviet system, and the substitution for it of the American form of government, he would be promptly backed up against a convenient wall and shot to pieces. But when a Russian red seeks to upset the American form of government and replace it with Bolshevism, he pleads in extenuation of his crime the right of free speech. Free speech is definitely and particularly the one thing that doesn't belong to the Soviet form of administration. If the English system of government had been as the Soviet system of government, Bernard S. Shaw would have been hung higher than Haman many years ago. Consistency is a jewel which does not adorn the Soviet breastplate. Or the breast of Bernard S. Shaw."

People and Things

ANNUAL CONFERENCE DATES

Western North Carolina, Salisbury ..... October 22
North Carolina, New Bern ..... November 19

Born to Rev. and Mrs. J. H. Carper a daughter, Anna Ruth, August 25, 1936.

Our grateful thanks for all remittances for renewals and new suscribers.

Rev. Odell Brown, pastor of the Asheboro circuit, has this year received 107 new members on profession of faith. We call this news, good news.

"We have received 74 on profession of faith and ten by certificate on Thomasville circuit this year. I think everything will be paid in full as the charge has done in the past."—W. R. Jenkins, Pastor.

Rev. Paul R. Rayle is constantly doing fine things at Welcome where he is the eminently successful and popular pastor. His latest is to send in eight new subscribers to the Advocate, for which he has our heartfelt thanks.

"We have received into the church this year 73. Of these 62 have been received on profession of faith. We are having a great year on the Mt. Olive circuit. We have preached and worked and have had a good time."—W. C. Benson.

"Center church of the Bladen circuit has paid out in full for the year, including salary and all financial obligations. This is a remarkable achievement for these people, for it has been a struggling little church for some time."—W. R. Stevens.

Enquiry has come to this office as to the time for the Preaching Mission at Raleigh and also as to the presence of Stanley Jones. In reply we would say that the time announced is November 26-29, and Stanley Jones is expected to be present in Raleigh.

Last week Dr. Richard L. Ownbey of Myers Park, Charlotte, taught a standard training class at First church, Lexington, the course being Stewardship of Life. His scholarly treatment of the subject was an inspiration to all who heard him. The only regret was that the entire church could not hear him.

"Again I have had Rev. W. F. Trawick of Biscoe with me in a series of revival services. This time at Cameron. He never fails to make great appeal to a congregation with his well prepared and well delivered message. He has unusual gifts as a minister of the gospel and as a man among men. With that rare combination of gifts he is deserving of the best promotion his conference could grant him."—E. C. Durham.

"We closed a very successful revival last Sunday in which our pastor did the preaching. Rev. Stedman Bagby led the congregation in singing. Six members were received into the church Sunday morning. This makes a total of 22 members received this year, eight of these on profession of faith. We have three-fifths of our benevolences on hand. October is financial emphasis month. By October 21, which is our fourth quarterly conference, we expect to have raised all of the amount. Along with this we are going to emphasize the Advocate also."—J. R. Edwards.

Bishop Paul B. Kern will speak before the Baltimore conference in Washington, D. C., Friday evening, October 9. Bishop Edwin D. Mouzon presides over the conference.

Rev. H. H. Robbins and his people at Highlands, High Point, have made the Advocate office their debtor because of the nice long list of new subscribers that they sent this week. To pastor and people we extend our most sincere thanks.

Dr. H. C. Sprinkle, who in June finished a year's special study at Cambridge University, England, and who, in company with his wife, has been traveling in Europe since that time, is expected to arrive at home about October 8. He expects to attend the W. N. C. annual conference at Salisbury and to receive an appointment for next year at its hand.

The Methodist boys and girls seem to be eager for an education in North Carolina. There are more Methodist boys and girls at both Elon College and Guilford College than any other denomination. Methodist students lead in numbers at Chapel Hill and Woman's College in Greensboro, and possibly at State in Raleigh. They lead, of course, in all Methodist schools in the state.

Mrs. L. C. Phillips of Asheboro sends in $18, most of it for new subscribers to the Advocate. Mrs. Phillips keeps up with the church paper in Asehboro and this last report is not anything new for her. Rev. H. P. Powell, the pastor, creates such spiritual conditions wherever he serves that the work of the church becomes easy. Mrs. Phillips and all the rest of the people in Asheboro are fortunate to have Powell for their pastor.

"Sunday, October 11, is home coming day at old Smith's Chapel on the Mt. Olive circuit. We expect to have a great day there with all day services, ending the day with the Duke Foundation motion picture in the evening. We want you to come and preach for us at the morning hour if you can possibly arrange to do so. We are trying to start a building program there and need you."—W. C. Benson.

There will be a home coming and rally day at Delta M. E. church near Sandy Ridge on the second Sunday in October. Dinner will be served on the grounds. Everybody is cordially invited to come and bring well filled baskets and all enjoy this occasion together. All former pastors and members are especially invited. It is planned to have the home coming in the morning and a rally day program in the afternoon. The pageant, "Pledge to Serve," is to be given by the Delta Sunday school.

October of this year marks the first anniversary of the death of Billy Sunday. During August the first of several memorial services, honoring the memory of the late evangelist, was held at Winona Lake, Indiana. Representatives from many states were in the large audience. The speakers included Dr. Joseph A. Vance, retiring moderator of the Presbyterian Church, U.S.A. Homer Rodeheaver, Billy Sunday's song leader for many years, directed the music. Mr. Rodeheaver's book, "Twenty Years with Billy Sunday," just released by Cokesbury Press, gives an intimate, interesting record of the life and work of the evangelist who led thousands upon thousands down "the sawdust trail."

St. Paul said, "So box I, not as one that beateth the air." Rev. John H. Carper, pastor at Lake Junaluska, is like Paul in this respect, as well as some others. Carper makes his punches count. This we know, for he has just sent in ten whole year new subscribers to the Advocate with cash. John, we thank you.

A delightful reception was given at Central Methodist church, King's Mountain, Wednesday night, honoring 36 new members. Rev. E. W. Fox made a few fitting remarks, after which chairman and leaders from different departments made short talks of welcome. A receiving line was formed of new members and a hearty handshake was given, after which all retired to the annex, where delicious refreshments were served and a social hour enjoyed.—Gastonia Gazette.

In the college girls' class last Sunday morning 150 were present. An even larger group was present for the morning church service. We are delighted to have these girls worship with us. For them we want our church to become a real "church home away from home." There are many students with us today who were not present last Sunday. We welcome them to our church and hope that many others will come to be with us this year.—College Place Bulletin, Greensboro.

"We have just closed our special week's revival with Brother E. G. Overton of Moyock doing the preaching. He did this exceptionally well and the walls of Jerusalem which were broken down have been built up again. Two young people were received by vows. While this is proving a strenuous year in finances, yet the orphanage and district assessments have been paid in full, only a small amount remaining to be paid on benevolences. All these will be paid in full. We are looking forward to being able to go to conference with everything in full. It is getting to be a habit with us here at Manteo."—A. E. Brown, Pastor.

"On Sunday night, September 20, we closed our revival services in Rose Hill church after continuing for eight days. It was the fourth revival held on the Wallace-Rose Hill charge for the year, and the third to be conducted since the fourth Sunday in August. We began our meeting at Charity church the fourth Sunday in August and continued through the fifth Sunday. The meeting for Providence church began the fifth Sunday night and continued through the first Sunday in September. All these meetings were good. They were all attended with good interest manifested. At Charity seven were received into the church on profession of faith and one by letter. Four joined Providence on profession of faith and one by church vows, while three were received into Rose Hill by profession of faith. The Lord has greatly blessed us. Charity and Providence churches gave their pastor a good pounding during their meeting while Rose Hill and Wallace churches had given a substantial pounding earlier in the year. For these tokens of love we are very grateful. The pastor conducted each of the four meetings for the charge and did all the preaching with the exception of one sermon. Rev. Alva Hawes preached the first sermon at Providence while the pastor was closing the Charity meeting. Brother Hawes also preached three other times at regular services while the pastor was in his meetings. He gave valuable service which is very greatly appreciated. During the year we have added 41 to the church rolls of our charge, 26 by letter and 15 on profession of faith and vows."—E. C. Maness.

A MAN WHO BROUGHT A REVIVAL WITH HIM

A very successful revival was held last week at Warren's Chapel on the Aurora charge. The church and community were greatly enriched spiritually by the presence of Mr. Jesse Warren, the founder of the church. Brother Warren has been making his home of late with a son who is a practicing physician in Laurel, Maryland. Being on a visit in this part of the state he accepted an invitation to attend revival services in his old church. Some 50 years ago Mr. Warren led a movement to build a Methodist church in the community. For around 40 years he was the moving spirit in the work of the Sunday school and church. Verily he brought a revival with him and gave it to us last week. When there was no convenient way to ride from house to house in the community Brother Warrent walked. He called on his many friends from other churches and they responded in large numbers. At the invitation of the pastor he filled the preacher's place at two of the services during the week. Doubtless there are few eighty-year-old preachers who could do so well. His words were powerfully authenticated by his noble life. Ten of his own children were truly brought up in the nurture and admonition of the Lord. One of his sons, Rev. M. W. Warren, is a member of the North Carolina conference and is stationed at Newport. All honor to a man whose character is such as to provide adequate foundation, continual support, and revival power for a Christian church. Ten precious children were received into the membership of the church at the closing service on Sunday night. H. R. Ashmore, Pastor.

GLEE CLUB OF GREENSBORO COLLEGE

Tryouts for the Grensboro College Glee Club, which is under the direction of Walter E. Vassar, head of the department of voice, were completed last week and practice for concerts to be given in the near future has begun.

The personnel includes: Sopranos—Misses Kathleen McIver, Burlington; Nellie Alexander, Kannapolis; Dorothy Livengood, Greensboro; Mary Louise Thacker, Greensboro; Adelene Jones, North Wilkesboro; Virginia Patrick, Bahama; Anna Applewhite, Greensboro; Pattie Sue Hipps, High Point; Lucille Horne, Richmond, Va.; Virginia Smith, Greensboro; Jean Stamper, Winston-Salem; Polly Brewster, Cedartown, Ga.; and Bess Breedlove, Durham.

Second sopranos—Misses Margarette Godwin, New Bern; Ellen Singleton, Red Springs; Helen Hickey, Burlington; Vivian Branson, Canton; Elizabeth Dellinger, Stanley; Henrietta Hines, Mount Airy; Ruth Yount, Hickory; Margaret Vick, Greensboro; Emma Muse Burns, Carthage; Theresa Foy, Scott's Hill; and Lucille Martin, Newton.

Altos—Misses Carolyn Melton, Harmony; Jane Whicker, North Wilkesboro; Nancy Byrd Miles, Greensboro; Martha Moores, Glen Alpine; Mary Frances Moore, Greensboro; Mary Lois Moser, Winston-Salem; Anne Jones, Asheville; Margaret Williamson, Raleigh; Whitmel Gurley, Windsor; Elizabeth Gabriel, Winston-Salem; Carey Atkins, High Point; Frences Smathers, Asheville, and Evelyn Troxler, Greensboro. Miss Elizabeth Mendenhall of Winston-Salem is accompanist for the club.

A copy of "The Greensborough Patriot," published May 21, 1853, was presented to the Greensboro College library Saturday morning at the chapel exercises by Mrs. H. T. Prosser, president of the Greensboro chapter of the alumnae association, in behalf of her chapter. Dr. L. L. Gobbel, president, received the paper for the college. The paper, which was among old papers and magazines in the possession of Mrs. L. A. Oakley of Greensboro was secured by Mrs. E. L. Sides of Greensboro, treasurer of the alumnae association.

This particular copy of "The Greensborough Patriot" is invaluable to Greensboro College, having in it a column length story on the commencement exercises at the "Greensborough Female College" in 1853.

The greatest hero is he who makes his enemy his friend.—Talmud.

Our grateful thanks for all remittances for renewals and new suscribers.

PROGRAM WESTERN NORTH CAROLINA ANNUAL CONFERENCE, SALISBURY, OCTOBER 22-26

Thursday, October 22

The conference will convene at 9:30 a. m.

11:30 a. m. Memorial address. Rev. John W. Moore.

3:00 p. m. Historical Society. Address, Rev. Philip L. Shore.

4:00 p. m. Conference Brotherhood. Rev. Hugh G. Allen presiding.

7:30 p. m. Anniversary Board of Christian Education. Address, Rev. Walter A. Stanbury, D.D. Music by Greensboro College Glee Club.

Friday, October 23

The conference will convene at 9 a. m.

11:30 a. m. Anniversary Board of Lay Activities. Address, Dr. Walter K. Green of Duke University.

3:00 p. m. Sermon by Rev. H. P. Myers, D.D., Nashville, Tenn.

7:30 p. m. Anniversary Board of Missions. Address, Bishop Edwin F. Lee.

Saturday, October 24

The conference will convene at 9 a. m.

11:30 a. m. Reception of class into full connection. Sermon by Bishop Edwin F. Lee.

3:00 p. m. Sermon by Rev. Richard L. Owenby, D.D.

7:30 p. m. "Our Conference Institutions."

Our Christian Advocate, Rev. Alva W. Plyler, D.D.

Our Hospitals, Rev. L. Berge Abernethy.

Our Children's Home, Supt. Oscar V. Woosley.

Music by Children's Home Glee Club.

Sunday, October 25

9:00 a. m. Annual Love Feast. Celebrants: Rev. M. F. Moores, chairman; Revs. O. P. Ader, W. T. Albright, A. L. Aycock, T. C. Jordan, S. B. Turrentine, J. H. West, J. W. Williams.

11 a. m. Sermon, Bishop Paul Bentley Kern.

3:00 p. m. Ordination of Deacons and Elders elect. Sermon by Bishop Edwin F. Lee.

7:30 p. m. Sermon by Rev. Frank S. Hickman, D.D., of Duke University.

Monday, October 26

The conference will convene at 9 a. m. and will adjourn at will.

SLEEPY CONGREGATIONS

The preacher is not always to blame for the drowsiness of the people in his congregation. He ought to do his level best to keep the people awake, but when he fails he may fall back on history for consolation. Andrew Fuller while conducting a service at Kettering noticed that some people were falling asleep. Pounding the pulpit he shouted: "What, asleep already! I often fear that I preach you asleep, but the fault cannot be mine today, for I have just begun!" Paul was preaching at Troas. A lad squeezed in, and with boyish agility and boyish impudence swung himself up into the window. Paul preached that night for six hours! It is a good thing that he does not preach in modern days, for congregations now begrudge a man thirty minutes. As Paul preached the poor lad in the window fell asleep. Then came a lurch and down he went into the courtyard below. He was taken up for dead, but Paul restored him. He went back into the meeting, but doubtless took a less conspicuous seat for the rest of the service. Paul preached on until morning. Now we would not have our modern preachers follow the example of Paul in preaching all night. In the first place the modern preacher is not likely to be as great a man as Paul, nor as interesting a preacher as he was. In the second place when the modern preacher causes the death of a boy by his preaching, he must remember that he has not the power to restore him to life!—The Watchman-Examiner.

"AND THEY DID IT"

Could nineteen people build a $20,000 church—nineteen people, none of whom owned his own home? A ridiculous question. Of course they could not. But they did it.

Smyre church has a record and a story. The story is one of faith and courage and of loyalty through the years. And a record of which even a big church might be proud.

Thirteen years ago nineteen people of Smyre village wanted a Methodist church. Among these nineteen were Marshall Dilling, superintendent of Smyre mill, and Wallace Holland, foreman. The church that the community needed would cost, with equipment, $20,000. Reason said, "It can't be done." Faith replied, "It shall be done." The others followed as these men led. Many men and women of the community who were not Methodists generously helped. A. M. Smyre, head of the Smyre Manufacturing Company, contributed liberally to the building fund. Within three years the church was completed and paid for in full. Of the total amount the mill company had given between $10,000 and $11,000.

Then they said, "We must have a parsonage. It must be a good one." With hardly a pause for rest thy set to work again. And oncemore the mill company fell in with their plans and gave about $2500 of the $6500 which was the cost of the beautiful brick home which was erected.

Smyre church has been a great force within the community it has served through the years. During this time Marshall Dilling has served as superintendent of the Sunday school and treasurer of the board of stewards. Wallace Holland has given twelve years of service as chairman of the board of stewards. The church membership has grown from 19 to more than 250. For twelve years the church has paid every financial obligation in full. Since its beginning it has paid a total of $5484 for missions and other benevolences. The past conference year $50 in addition to the acceptance for benevolences was paid. Two years ago $25 was contributed to the Golden Cross fund; last year the contribution was $46; this year $53 has already been paid. At the July stewards' meeting the Lake Junaluska question was discussed and it was voted that we launch a campaign on Sunday, July 12, to raise a Lake Junaluska fund. The fund our quota, has been paid.

It is an inspiration to attend a meeting of the board of stewards at this church. A meeting is held each month and few of the members are absent. They regard the financial work of the church as God's work entrusted to them. In this work they act as one man. Each man and woman assumes his part and the work is done. As a rule the budget is raised in full at least a month before conference.

On each first Sunday, at the morning preaching hour, Marshall Dilling, treasurer of the board of stewards, presents to the congregation a complete report of all financial transactions for the month, the offerings and the disbursements made to the several causes. Thus all the church members are kept informed concerning the causes which our church supports. And they see to what extent Smyre church is doing its part.

Smyre is a village built on ideals. These ideals are made real in life of the community. It is a place where good people come to stay. There are certain standards and these are upheld. Disorderly conduct and bad moral conditions are not tolerated. If a man drinks he doesn't stay long in Smyre. If he wants to be a law unto himself and live without regard to the effect of his life upon others he doesn't want to stay. But Smyre is a village where boys and girls have a chance to become men and women of worth and character. The young people are encouraged to go to school. Public recognition is given them for their achievements. They are never asked to stop out of school to work in the mill. Instead they are encouraged to continue. A fine group goes out each year into the schools and colleges and universities of the state. And many of these return to invest their lives in Smyre.

Smyre village is small, but it is a great community. The same may be said of the church. Both are inseparably linked together. The village is what it is because a man dreamed of it and lived that the dream might come true.

"Ah, great it is to believe the dream,
As we stand in youth by the starry stream;
But a greater thing is to fight life through,
And say at the end, the dream is true!"

P. W. Townsend.

DEDICATION OF CENTRAL TERRACE NEXT SUNDAY EVENING

Ten years ago it was decided to move Central Terrace Methodist church from its location on East Sprague street, Winston-Salem, to its present site on the corner of Stockton and Devonshire. A beautiful new building was then erected to accommodate about one thousand members. A new parsonage was also constructed on the opposite corner of South Main and Devonshire, just back of the church itself, all at a cost of about $80,000.



This work was sponsored and carried on by the following pastors: Rev. J. A. J. Farrington, Rev. J. C. Cornett, and Rev. Parker Holmes. Due to the loyalty of the local congregation and the generous material help of kind friends and pastors of Centenary Methodist church we are now able to dedicate.

Program of Dedication

Orchestra recital from 7 to 7:25 p. m.
Special by Central Terrace church choir.
Hymn No. 381, "The Church's One Foundation."
Prayer: Rev. C. M. Pickens, P. E.
Solo: "How Lovely Are Thy Dwellings," by Reginald Marshall.
Responsive reading.
New Testament Lesson: Hebrews 10:19-25.
Appreciation: T. S. Womble, chairman of stewards.
Offering.
Hymn No. 550, "Come, O Thou God of Grace."
Sermon: Bishop Paul B. Kern.
Dedication service.
Hymn No. 551, "O Thou Whose Hand Hath Brought Us."
Doxology.
Benediction.

R. H. Caudill, Pastor.

NEW BERN MAKES READY FOR CONFERENCE

The beautiful Centenary church of New Bern had received, at a cost of $8,000, the needed touches for the proper reception of the North Carolina conference on November 19, then came the fire. This fire did $27,000 damage, as estimated by the insurance adjusters. But New Bern did not think of requesting some other church to entertain the conference.

All adjustments have been made, contracts let and the work of restoration goes forward. Rev. L. C. Larkin and his committees expect to have everything in "apple pie order" before November 19. The pastor has been losing some sleep and expending no little energy, but what of that? He is getting results. Then, too, his next door neighbor is presiding elder T. McM. Grant, a present help in this time of trouble.

Let this be said, incidentally: The new district parsonage, hard by that excellent Centenary parsonage, is a home so comfortably built and well furnished as to lure many a man who longs to be elder, and would count it a joy to be a successor to Rev. T. McM. Grant, who is now closing an unusaully fine term of four years on the New Bern district. This district though is no place for any one who is looking for a soft place with hours of ease or is eager for days of idleness. However, that parsonage is a comfortable place for his family and a fine retreat for the weary.

But the conference is the thing. Let all the brethren get in hand good reports and go to New Bern assured that the old town will be ready to give a royal welcome—a welcome enjoyed by the North Carolina conference through the hundred years gone—this being the ninth session in the old town on the Neuse. More of this, however, later on in November.

On the way down to New Bern I had delightful fellowship with Rev. O. W. Dowd and Rev. J. A. Russell of Dunn, who was assisting in a revival at St. Paul's church. A fine team this for such work. Brother Dowd is closing four fine years at St. Paul's. Though he passed through a severe ordeal in the hospital this year he shows no sign of it now and he is looking with interest to his new field of labor.

At Kinston I found Brother A. S. Parker busy with the mission study group of the New Bern district. What a work these missionary women are doing! The next day at Wilmington a similar group was at study. The theme this year has to do with the negro in our midst. With posters, talks, study and the aid of local leaders among the colored people they are doing a fine job. Mrs. B. F. Boone and Mrs. E. L. Hillman were the leaders in the several districts, with the district secretaries in charge. I was glad to get a glimpse of their work and to enjoy the kindly consideration of these women. God bless them every one!

Space will not allow me to go into detail about our work in Wilmington, New Bern and other sections "down east." The general impression gained from the brethren is that the year will close well. Brother H. L. Hendricks is striving to reduce the debt on Fifth Avenue, Wilmington. My main object in this report has been to indicate the situation at New Bern following the fire. M.T.P.

MISS NANCY THOMPSON MARRIES ALAN A. SMITH OF ASHEVILLE

Dr. and Mrs. Loy D. Thompson of Asheville announce the marriage of their daughter, Miss Nancy Thompson, to Alan Alexander Smith of New York City, formerly of Asheville.

The marriage took place Sunday evening, September 27, at Buncombe Street Methodist church in Greenville, S. C., with the pastor, Rev. R. F. Morris, offficiating. Miss Marshall Richbourg and Holmes Bryson of Asheville were their attendants.

Mr. and Mrs. Smith left Asheville September 29 for New York City, where the bridegroom has a position with National Biscuit Company.

The bride spent several years of her childhood in Greensboro while her father was pastor of West Market Street Methodist church. He is now pastor of Central Methodist church in Asheville. She attended Salem College, Winston-Salem, and Converse College, Spartanburg, S. C., and studied music in the Juilliard School of Music, New York City.

Mr. Smith is the youngest son of Mrs. Frank S. Smith of 150 Hillside street, Asheville, and the late Mr. Smith. He received his preparatory education at Woodberry Forest School, Orange, Va., and Riverside Military Academy, Gainesville, Ga. He attended the University of North Carolina, Chapel Hill, and is a member of Alpha Tau Omega fraternity.

Our grateful thanks for all remittances for renewals and new suscribers.

An honest endeavor is worth ten promises.—Proverb.

Temperance Zeal Inspired Excursion Travel

By LEO I. MOONEY

It was on June 9 in the year 1841 that Thomas Cook walked from Market Harborough to Leicester, a distance of 15 miles. Strangely enough, that walk was destined to start a business that was to bring pleasure and education to millons, and fame and fortune to the almost penniless temperance enthusiast (for Mr. Cook's walk was the inspiration for the famous travel tours which now cover the world), but this young man had no such thought then for he was not walking aimlessly; his object was to attend a meeting of the friends of temperance at the Leicester Amphitheatre. He was an ardent advocate of the cause and the year before had begun publication of the Children's Temperance Magazine, the first publication of its kind in England.

The youthful Cook was secretary to the South Midland Temperance Society and chiefly through his interest in that reform had been led, a few years before, to enter the home mission field. A diary kept by him in 1829 shows that during that year he traveled 2692 miles as a missionary and, for lack of funds and of transportation facilities, he walked 2106 miles of that distance.

How Railroads Furthered Temperance

About twelve years later, as Thomas Cook walked on his way to the Leicester temperance meeting, he saw an account of the opening of an extension of the Midland Counties Railway from Derby to Rugby, by way of Leicester, and it gave him a vision of the possibility of the railroads furthering the temperance cause. And that very evening in the Leicester Amphitheatre with great enthusiasm he broached the novel idea of making an effort to induce the railroad company to run a special train from that city to Loughborough where a large meeting of temperance societies was to be held. The suggestion was equally as enthusiastically received and Thomas Cook was appointed to carry it through if possible.

The railroad officials were a bit dubious at first but decided it might not be a bad venture since the zealous young man was so sure it would attract large crowds, and so Thomas Cook initiated the first publicly advertised excursion train. This, on July 5, 1841, carried 570 temperance advocates from Leicester to Loughborough and back at one shilling each.

Brought New Adherents

The excursionists were treated as conquering heroes, both on their start from Leicester and on their return home. A band accompanied them to the railroad station at the start of the trip and in Loughborough half the town turned out to greet them on their arrival.

The tremendous success of this first excursion train was an epoch not only in the life of the imaginative Thomas Cook and in transportation, but also in the promotion of temperance in England at that time. Travel for the average person was so limited in those days that the idea of the excursion train was so intriguing it attracted many who had not before been especially active in the temperance movement but became identified with it from then on. Of course the meeting in Loughborough was probably the largest gathering that had ever been held in the town and attracted attention throughout that whole section of the country.

After that first excursion venture other groups and the railroads soon sought Thomas Cook's advice on arranging other such trains for other temperance meetings and eventually the greater portion of the young missionary's time was taken up in conducting excursions for temperance societies and Sunday schools. In 1943 he managed the first excursion of school children, their teachers and parents, with nearly 4600 tickets sold, and the following year he decided to go into the business of conducting trips for all who might be interested and with some profit for himself.

But promotion of church work was always of paramount interest to Mr. Cook and he long looked forward to taking many people into the Holy Land. This dream was first realized in 1869 and the following year he took the first large party to Oberammergau for the Passion Play which at that time was viewed only by the people of that section and the few travelers from afar who were particularly interested.

The extent of the enterprise Thomas Cook originated on his lone walk toward the temperance meeting in Leicester in 1841 is now world famous, but few persons know that the idea of the excursion train was inspired for the specific purpose of carrying large numbers to a temperance meeting in a nearby town.

TWO HUNDRED YEARS AGO

I long have been taught to regard as apocryphal the story of David Garrick threw into the Irish Sea a copy of Wesley's Hymns which had been presented to him, but here is a remark from the Autobiography of George H. Doran, the great publisher, which cannot be easily dismissed. At his home in Toronto about 1870 "Two things were with equal vehemence forbidden: playing cards and Methodist hymn books." Perhaps the animus was largely racial and theological. The Calvinists, Irish and Scots, hesitated to trade with the Methodists, English, "For there was always the sinister doubt as to whether on that particular day or in that particular week or month, the Methodist was or was not fallen from grace; they were for ever suspect." Yet it seems that America might claim the real beginning of Methodist hymn-singing.

A letter of Ann Granville reveals that Charles had begun his long career as hymn writer before going to Georgia, but it was Georgia which heard the first Methodist hymn singing and Charlestown which printed the first hymn book, and rather unexpectedly it is John Wesley, and not Charles, who is responsible.

On the voyage out the Moravians brought him constantly into contact with their singing and he had in his posssesion a copy of their hymn book. The diary of his missionary period shows that amid all the preoccupations and agitations he was doing an inordinate amount of singing, in parsonage and garden, alone and in company, on land and in peril of the sea.

We watch him translate a hymn from the German, practice it alone in the garden or walking, try it out on his pastoral visits, and finally introduce it to his meetings. Then as we know only thanks to a copy turning up in a London bookshop in 1882, he caused to be

printed "the first hymn book ever prepared for use in the Church of England," the collection of Psalms and Hymns, published at Charlestown in 1737. Of its seventy hymns "Thirty-one of them are from Isaac Watts; six from George Herbert; ten from members of the Wesley family; five translations from the German. Ten I have been unable to identify, the remainder being by John Austin, Addison and J. Broughton." (James Taft Hatfield).

Altogether Wesley translated twenty-nine hymns, no less remarkable for their restrained and fine language than for the deep significance of the religious experience. They reveal what the soul of Wesley was in its depths. It is almost impossible to exaggerate the impetus given by his own predilection to the singing of the revival.

He delighted at Herrnhut to hear the singing at the evening devotions and in the silence of the night the hymn sung by the two watchmen. "I am with a church whose conversation is in heaven."

In the throes of his conversation he asked Peter Bohler and his four English friends to sing with him the hymn, "Hier legt mein Sinn sich vor dir nieder" translated in the Charlestown book,

"My soul before Thee prostrate lies,
To Thee her Source, my spirit flies,"

and sang it weeping. The hymn he sang as his last, Watts "I'll praise my Maker" appears in the Charlestown book. It went with him all that long journey from Savannah to City Road.

In the last years of his life he was to teach his Yorkshire friends what real singing ought to be by giving an idea in a feeble and faltering voice of the Moravian singing,

"Think on Thy son's so bitter death,
His five dear wounds and thorny wreath."

On April 12, 1750, he lodged at Dublin in the same house as Leitia Pilkinton, famous, but not for piety. She followed him upstairs where he talked seriously with her for an hour and then the two sang a duet "Happy Magdalene." "She appeared to be exceedingly struck; how long the impression may last God knows."

Nehemiah Curnock claims it is on the actual beginnings of hymn singing that Wesley's diary of two hundred years ago "lifts the veil and we see the gentle spring-like forces gathering strength—forces which in a little while were destined to bring colour, fragrance and melody to all the churches . . . In early morning devotions when two or three met together to read and pray and sing; then in sick chambers where men and women dying friendless and forlorn in a strange land, opened wide their eyes at the sound of a musical voice singing a new song . . . He was only a voice singing in the wilderness. Charles had not yet found his inspiration."

Be it noted the voice was the voice of John.—Wesley's Chapel Magazine.

In the United States, "First" and "Second" class can't be painted on railroad cars, for all passengers, being Americans, are equal and it would be "un-American." But paint "Pullman" on a car, and everybody is satisfied. —Owen Wister.

I have always admired men or nations who have great missions in life, but I begin to be suspicious of them when they admit it.—Unidentified.

A MANCHURIAN LAYMAN WHOSE LIGHT DOTH SHINE

When the gospel of Christ gets hold of a Chinese to the extent that he contributes liberally of his money, then he has really gotten religion. Three years ago Brother Shan handed me a hundred dollars at Pantsiehe as a first voluntary contribution for erection of a church building in his town. While on furlough last year he sent in two hundred more. On our recent visit this faithful servant arranged for an additional sixty dollars. He has witnessed over many years in an isolated village far over in northeast Manchuria, carrying gospel tracts also to other towns where there were no evangelists. While witnessing he has frequently been reviled and in his home town persecuted.

The ambition of this good man is to see before he goes above a place of worship in Pantsiehe dedicated to the worship of God. To this end he has contributed liberally, and also to the Lord's work at other places. Recently he was thrown into prison for a whole month because he had in his possession a Christian magazine published in China some years ago. Other Christians and the missionaries vouched for his good character, so he was released. He is now more earnest than ever, "counting it all joy" to be persecuted.

Everywhere this man goes people know he is a Christian, but the reception received here is quite different to that given in lands where Christ is better known. The four or five hundred dollars given by Brother Shan these three years approximate the earnings of nearly a year. To this should be added persecution, imprisonment and other difficulties—all for Christ's sake. We wonder how many of God's people with even centuries of Christian background and hosts of visible witnesses about them would do so well.

This man is only one of many who move us to admiration—because of their admirable qualities. Is there wonder that we find great joy in working with them for the saving of their people even though there are inconveniences, dangers and frequently other difficult situations; and is there surprise that we would have God's people in all lands take a larger part in spreading the gospel among these people here, who are in great spiritual need but who become such faithful witnesses and display such excellent character after becoming Christians?

Chas. A. Leonard, Sr.

EXALTING THE OFFICE OF STEWARD

One of the best and most devoted pastors among us takes this position:

"We do not expect to have any stewards next year who are not subscribers to the Advocate. Very few of them have been subscribers during the past year or two. We have two congregations with the Advocate going into none of the homes, not even the homes of any of the stewards. We have coaxed and begged without success. The time has come when it seems necessary to be a little drastic. If a person will not subscribe to his church paper, I do not intend to nominate him for membership on the board. I am not going to be unbrotherly, but emphasize the importance of the office of steward and simply say, if a person refuses to subscribe, that the Lord's work is too important for me to put any person in the position of leadership as a steward who will not cultivate his soul and keep up with the program of the church."

Fayetteville District Bulletin

D. E. EARNHARDT, Editor, 1019 Hay St., Fayetteville, N. C.

HAVE THE GENERAL RULES BEEN READ?

There are only three of them: 1. Do no harm to any one; 2. Do good as you have opportunity; 3. Attend upon the ordinances. Some of the explanatory notes added to these rules in the Discipline have caused many people to pass up the notes and the rules as antiquated. But strip them of the scaffold work and look at the three rules. They make a good sermon outline and any preacher could holler on these points!

* * *

THAT IS NOT GOODNESS

It is high time that we stop mixing goodness with craziness and squeamishness and strait-jacket meaness. I heard a preacher and a doctor argue that it was scriptural for a woman to suffer in travail and that it would be wrong to ease that pain. I would have shot those fellows but they were not fit to kill. I knew a mother who was called "good" who was so conscientious and cruel that she drove her boy into the penitentiary and her daughter into the arms of a ne'er-do-well and a scoundrel. All of which reminds me of the good girl who was so sympathetic that she cut a worm in two so he would not be lonesome.

* * *

SLEEP ON BELOVED

West Rockingham church has gone to rest. What I mean is that they have paid out in full for the year and are just sitting around waiting for conference. That fellow McLamb would make a good stick-up man. He has a way of taking everything you have and making you thank him and like him for it.

* * *

RED SPRINGS PUTS OUT THE LIGHT

I mean they put out light colors. They have been keeping a parsonage just for the preacher to live in. Now they keep it for the neighbors to look at as well. They have put on a new bottom and a new top and four new sides and painted all of it. Now flop your ears down and I will tell you more: They have paid for it! That preacher may be a single ton, but he darts around like a half pound.

* * *

FIRST CHURCH IS STUCK UP

Yes, the First church at Laurinburg is all stuck up with new mortar and new plastering, and new putty, and new paint. That fellow Self says wood and burns his sawdust. When he went to Laurinburg the brothers were complaining that the depression was shaving them, and that a ten thousand dollar mortgage was covering them like the dew covers Dixie. The preacher went around and asked the members how much they would give by the month on the debt. They subscribed thinking that the subscriptions would go the way of all the earth. But they just counted the pledges—they forgot to count the preacher. For five years he has used those pledge cards as a telephone directory. He is as certain to come around as the boll weevil. Now the indebtedness is twenty-five hundred and still diminishing. Not only so—this present repair job is costing $12,000 and the money is paid in and spent out.

* * *

EAST LAURINBURG WOMEN PAINT

The East Laurinburg Methodist church is not there any more—not like it was. You would think they had borrowed a couple of thousand and wrapped the church up in a white mortgage. But they did not. The women of the church lifted a collection and paid for the painting and repairing.

* * *

A WORD TO THE NEXT ELDER

Fayetteville district consists of 10,000 square miles with natural resources and diversification of interests not to be excelled in North Carolina. We have climate and sandy loam conducive to early spring vegetables and we have industrial towns and Fort Bragg to furnish a ready market. We have strawberries in our southern side and we have dewberries from one side to the other. These, together with vast mellon crops, furnish cash for the planting season. We market thousands of barrels of Irish potatoes in the Steadman section and this brings midsummer cash trade to Fayetteville and other surrounding towns. We have flourishing young tobacco markets at Carthage, Sanford and Aberdeen. Around Laurinburg and Rowland may be found some of the largest cotton farms in the state. At West End and Vass and Steadman and Troy and Mt. Gilead and Rockingham and Fayetteville and Sanford we have as many industrial plants as can be found anywhere in the same size territory. The town of Fayettevile has 50 miles of trade background which gives the reason for the rapid growth going on here.

* * *

NEITHER A BORROWER NOR A LENDER BE

We are fixing up and getting pretty here in the district, but we are not going in debt. We don't even believe in debts that are covered by pledges—all debts started that way. The Scripture speaks of a second death. There are three deaths that a church may die: I. Death by church quarrel; 2. Death by church boss; 3. Death by church debt. They are the rough-on-rats, the nitroglycerine and the carbolic acid of our church body.

* * *

GOING TO DO IT ANYWAY

You can hear this argument by people who are afraid: Since people are going to do these things let them do them under proper chaperones. They are going to drink anyway, so get one of the church officials to supervise the drinking place. If the men and women are going to swap husbands and wives and dance in such a way as to become one flesh, then let them be under the tutelage of the mamas and papas and professors and the ladies' egg society. If Elijah had taken that position in dealing with Ahab and Jezebel the eagles would have eaten him rather than fed him. If John the Baptist had preached that, Herodias would have introduced him to Herod as the most popular preacher that ever preached at Dives memorial.

* * *

DEAD HOG

We are having a barbecue at Hay Street church, Fayetteville, on October 12 for the preachers of the Fayetteville district. This is the last district meeting for the year and we insist that you come to town that day. Tie your dog under your neighbor's house and put the cat in the bird cage and come down. Bring your wife with you, but give her 15 cents and let her get her dinner up town.

* * *

WHEN I SAY WE I MEAN US

Where does a preacher's death set in? It is when he becomes professional and stereotype and when he makes religion his business instead of his life. Then the layman can beat him praying. Frank Crane turned to journalism because preaching became too hard on sincerity. Tolstoi went to the woods to let nature tear away the superficial. St. Francis took to the long road wearing the beggar's garb. Gandhi moved out to a farm settlement. Kagawa said, "It is utterly impossible for me to respect professional religious leaders."

DRUNK AGAIN

If a man gets drunk on shoe polish, benzine or hair tonic, and beats on your door late at night, you will know what to do with him if your porch is high from the ground and you have a stiff pair of shoes on. But if a man is drunk on a sense of his own importance there is nothing you can do. If you put him in jail he will class himself with St. Paul. If you burn him at the stake he will pose with the martyrs. If you differ with him he will shoot you. If you agree with him he will become your teacher. The only thing I know to do is to shut your eyes and hold your nose and back off.

DR. AND MRS. TABB AT HICKORY GROVE

Dr. and Mrs. W. E. Tabb and son Billie have recently returned home from Gauta, M. E. Mission, Liberia, West Africa.

It was quite a treat to have Dr. and Mrs. Tabb and son at Hickory Grove Sunday evening, September 13, to give an illutsrative lecture. The moving pictures which Dr. Tabb showed were taken by himself. They were most interesting, since they displayed the natives in their market places, in their leisure and in their homes. The most interesting scenes were the pictures of Dr. and Mrs. Tabb and son on their way to the mission. They were in hammocks being carried by natives. Then scenes of them constructing their own home. These were only a few of the pictures that a large audience enjoyed and well received.

After seeing these pictures I am more appreciative of the "African-Tabb-Lets" which I have received quarterly from Dr. and Mrs. Tabb from the mission field. I am sure this was true of others with whom I have shared these letters, and I feel that the Hickory Grove congregation will have a more liberal view of missions because of a better understanding of the conditions which exist there.

Dr. Tabb's home is at Colquitt, Ga. For a young man of 32 years he has a most excellent educational background. He graduated with honor from high school in 1921. He received a certificate in music in 1920. Got a Ph.D. from Emory University in 1926 and received A.M. and B.D. from the same university in 1928. He also has studied the African missions extensively in other countries of that continent.

Mrs. Tabb is a graduate of Duke University and has done graduate work at Scarritt College, Nashville, Tenn., and with her husband studied in the Kennedy School of Missions in Hartford, Conn. Mrs. Tabb is also a registered nurse and did post graduate work in Columbia University and Medical Center, New York City.

These are only a few of the outstanding facts about the wonderful preparation that Dr. and Mrs. Tabb had in the mission work which they have been engaged in since 1928.

OXFORD CIRCUIT

It gives me great pleasure to send a good report from Oxford circuit. A great revival was held at Bethel last week. Rev. I. S. Richmond is the popular pastor, and Rev. Joyce Early of Mamers did the preaching. Brother Early is an Oxford boy and he is one of the most promising preachers we have. Last Thursday night he preached on hell, a subject that most of our preachers like to shun or get around. On Friday night he preached on the unpardonable sin. After preaching he gave the invitation and 35 persons came to the altar for prayer and many were converted. Brother Early and his wife were both educated at Asbury College, one of the best schools in all the land, she being from Mississippi.

Brother Richmond is holding his last revival for the circuit at Gray Rock this week. Brother Richmond has been faithful and the work is in good shape. We expect him to return to us for another year. D. N. Hunt.

In various places, in America, arrangements have been made to relay the proceedings by loud speakers. . . . It is a most remarkable thing that in many such cases, where disappointed people who have been unable to get into the main meeting and have had nothing to look at but a funnel have not only joined heartily in the hymns and given generously to the collection but have risen from their seats in response to the appeal to decide for Christ.—Gipsy Smith.



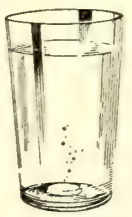
A man's man, Liberia, West Africa, playing the compound musical bow. This is one of several interesting instruments of a very primitive people

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THANKS!

We wish to thank the pastors for the fine response they have made to the letter sent out from our office on September 18. We trust that all who have not yet replied will do so just as soon as possible.

VASS YOUNG PEOPLE RELIGIOUS EMPHASIS WEEK

Preceding the period of evangelistic services held in the Vass church in the month of August, a week was set apart for a series of services designed primarily for young people. As was to be expected, interest in the meeting was not limited to the young people.

The pastor, Rev. Leon M. Hall, had planned carefully with his young people for the meetings and the success achieved was due in large measure to this co-operative planning.

The series of meetings started on Sunday morning, August 16, with an appropriate young people's sermon by Rev. Charles D. Beatty, Duke student working in the Fayettevile district during the summer. On Monday "College Night" was observed with Miss Louise Leslie as leader. Features of this program were talks on "Colleges of North Carolina" by Mrs. C. P. McMillan, "How to Get the Most Out of College" by Miss Elizabeth Keith, and "What the Community Has a Right to Expect from Its College Young People" by Mrs. H. A. Borst. Tuesday was "Christian Citizenship Night," Miss Helen Klingenschmidt acting as leader, with addresses on "A Young Person's Obligation to Society" by Mrs. L. M. Hall, "A Christian Young Person's Attitude Toward Temperance" by Miss Jessie Brooke, and "World Peace" by Herman Parker. "Parents' Night,' 'Mrs. Tyson leader, was observed on Wednesday with talks by Mrs. P. A. Wilson on "The Ideal Parent," and by Mr. Hall on "What I'd Like for My Children to Be."

The closing meeting was held on Thursday night with a consecration service, including a beautiful candlelight service. Mr. Beatty made a short talk on "Jesus, the Light of the World." Following the talk lights in the church were turned out and a single large candle was lighted to represent the light of Jesus. The pastor lighted a candle from this light, the chairman of the board of stewards lighted from the pastor's candle, and the other stewards lighted their candles from the light of the chairman. The pastor and chairman formed the upper part and the stewards the cross arm of the cross. Then the church school teachers lighted their candles from the candle of the superintendent, who was also one of the three stewards,and formed the foot of the cross. Two young people pased through the congregation lighting the candles of parents. Then children and young people gathered about their parents and adult leaders and lighted their candles from those of their parents or leaders.

ELIZABETH CITY SCHOOL

Three courses will be offered in the Elizabeth City Christian workers' training school which will open at First church, Elizabeth City, Sunday, October 4, at 7:30 in the evening. Mrs. H. M. Wade will offer a course for all workers in the children's division, "Teaching Children." Mrs. Earl W. Brian will give the course, "Personal Religion," which is a special course limited to young people only. Rev. R. W. Bradshaw will give the course, "Evangelism in the Church School," a general course for pastors, superintendents, and church school teachers, as well as workers in the woman's missionary society.

It is hoped that a large number of workers not only from First church, but also from City Road and other nearby churches will enroll in this school on Sunday evening and attend the sessions through Friday night of that week. Sessions of the school will be held each evening from 7:30 to 9:30, beginning on Sunday evening, October 4, closing Friday evening, October 9.

"THESE THINGS WE DO"

More adequate literature selected and ordered for each group in the children's division.

World Friendship activities definitely planned for November. (Songs and games learned by workers).

A song book made and pictures mounted for use with primary group.

Three churches planned definitely for Childhood and Youth Week observances.

One church planned a rearrangement of space to provide for more helpfufl worship services for children's groups.

Such are some of the definite "These things we do" decided upon by children's workers in the class in "Teaching Children" in the training school for Christian workers, held at Hertford September 3-8.

CHILDREN'S WORKERS MEET

To travel over the countryside with the first tang of autumn in the air, and to see in many fields great stacks of peanuts drying in the autumn sun, and cotton pickers piling up their snowy treasure is to realize the riches of the Old North State. But, with eyes that see, to look beyond these material resources to school yards teaming with children is to visualize the vastly greater resources bound up in the young life of the various communities, and to realize the necessity of providing opportunities for the spiritual growth and development of children.

With such an objective in view meetings of children's workers were held at Wilson September 14, and at Weldon September 15, in connection with group meetings of pastors of the Rocky Mount district.

Vacation school experiences were shared by the groups,and the following major interests for the fall were emphasized: Plans for the new church school year, Childhood and Youth Week observances, and plans for November World Friendship units.

Workers were in attendance from 12 churches. Among the number attending were Mrs. L .D. Hayman and Mrs. D. L. Fouts, group leaders, and Mrs. Wade of the conference office.

The groups appreciate greatly the provision made by Dr. Culbreth for holding these meetings, and the transportation provided by the pastors, which made possible the attendance of children's workers.

GROUP MEETING AT WARSAW

Under the direction of Mrs. W. F. Walters, group leader for the Warsaw area, an interesting and helpful meeting of children's workers was held at Warsaw church Friday, September 18.

The room was attractive with decorations of sourwood and wild flowers, and with a browsing table on which was displayed leaflets, magazines and books of interest to children's workers.

Attention was called to articles in our church periodicals on Christian growth in the home, and plans for adequate observances of Childhood and Youth Week discussed.

Materials were provided from which pasters were made to use in promoting Childhood and Youth Week in the various churches represented. As they worked on these posters the group sang "Sing While You're Working." After the posters were completed a period was spent in music appreciation, during which time some songs for children were discussed and learned by the group. The meeting was concluded with the following worship service.

Prelude—A Shepherd Boy.

Prayer Poem—Mrs. Jordan.

"Where Are You Going, Little Feet?'—Mrs. Carlton.

Hymn—"Lord, Speak to Me."

Closing prayer song, "Lord, I Want to Be a Christian in My Heart."

At the conclusion of the worship services refreshments were served by the members of the children's division of the hostess church. Workers were in attendance from churches on the Warsaw-Magnolia and Faison-Kenansville charges.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

RADIO PROGRAMS CHILDHOOD AND YOUTH WEEK, OCT. 4-11

One of the features of the annual observance of Childhood and Youth Week, October 4-11, will be the special broadcasts from our five radio stations. Excellent programs are being arranged around the emphasis for the week, which is "Christian Growth in the home." For further information concerning these radio programs confer with your own chairman, who will receive from this office fuller information by Saturday, October 3.

The following schedule has been arranged:

Asheville—WWNC

October 5, 6, 7 and 8, at 3:00-3:15 p. m. daily.

Greensboro—WBIG

Time: 6:15-6:30 p. m. daily.

Monday, Oct. 5: Judge W. M. York. "The Home and Child Delinquency."

Tuesday, Oct. 6: Dr. Raymond A. Smith. G. C. "The Family and the Church."

Wednesday, Oct. 7: Mrs. L. A. Martin. "A Home Where Christians May Grow."

Saturday, Oct. 10: Mr. Key L. Barkley, W. C. U. N. C. "Ye Shall Not Enter Here."

High Point—WMFR

Time: 8:00-8:15 a. m. daily.

Monday, Oct. 5: "Red Lights and Modern Homes."

Tuesday, Oct. 6: "The Adult Coming of Age."

Wednesday, Oct. 7: "Prepared Parents."

Thursday, Oct. 8: "If We Only Knew."

Friday, Oct. 9: "The Old Time Religion."

Saturday, Oct. 10: "Whither Bound?"

Charlotte, WBT (incomplete).

Winston-Salem, WSJS (incomplete).

CHRISTIAN EDUCATION REPORTS

Christian education reports taken from the fourth quarterly conference records have been received from 66 charges listed below. This response is excellent. The information given is invaluable to the conference office in carrying on its program. With numerous quarterly conferences being held each week these reports should continue to be received almost daily. In case these forms have been misplaced, others will be sent on request. The best time of year to send this information is immediately following the fourth quarterly conference.

Charlotte District

J. C. Groce, Marshville.
O .L. Brown, Homestead.
J. E. Yountz, Trinity-Derita.
L. P. Barnett, Lilesville.

Marion District

M. W. Heckard, Henrietta.
B. A. Sisk, Old Fort Circuit.
O. L. Robinson, Rutherford College.
H. E. Stimson, Cliffside-Avondale.
V. P. Crowder, Broad River.

Asheville District

L. R. Akers, Jr., Saluda-Tryon.
F. C. Smathers, Weaverville.
W. H. Groce, Asbury Memorial.
W. H. Scott, Skyland.
T. A. Groce, Candler Ct.

Waynesville District

H. D. Jessup, Dellwood.
W. M. Robbins, Crabtree.
J. B. Tabor, Jr., Macon.
G. A. Hovis, Brevard Ct.
G. F. Houck, Jonathan.
A. L. Rayle, Fines Creek.

Winston-Salem District

G. Ray Jordan, Centenary.
A. C. Tippett, Ardmore.
J. M. Barber, Cooleemee.
H. C. Freeman, Farmington.
W. M. Rathburn, Denton.
R. C. Goforth, Green Street.

Greensboro District

S. M. Needham, Calvary.
H. P. Powell, Asheboro.
O. J. Jones, Jamestown-Oakdale.
S. C. Safrit, Ruffin.
W. J. Huneycutt, Coleridge.
J. E. B. Houser, Stokesdale.
G. W. Vick, West Greensboro.

Mount Airy District

R. M. Hardee, Stoneville-Mayodan.
J. O. Cox, Helton Ct.
J. O. Banks, Walnut Cove.
J. A. Fry, Sandy Ridge.
G. B. Gwynn, Ararat.
A. C. Waggoner, Spray.

Statesville District

A. L. Aycock, Race Street.
W. A. Kale, Central.
C. W. Kirby, West View.
E. Myers, Whitnel.
H .L. LaFever, Hudson.
G. W. Clay, Catawba.
J. C. Reichard, Shepherd.
Wilson Nesbitt, Jr., Broad Street.
J. J. Edwards, Olin.

Salisbury District

J. R. Warren, East Spencer.
J. A. Howell, Norwood Ct.
N. C. Williams, Kannapolis.
T. B. Huneycutt, Granite Quarry.
C. R. Allison, Landis.
Elzie Myers, Badin-Tabernacle.
J. S. Gibbs, First Street.
Ivan L. Roberts, Epworth.
T. W. Hager, Salem.

Gastonia District

R. M. Courtney, Central.
Fred L. Setzer, East End.
E. E. Williamson, Cherryville.
R. L. Forbis, Boger City.
J. E. McSwain, West End.
C. M. Smith, McAdenville.
J. N. Wise, Shelby Ct.
F. H. Price, Lafayette Street.
J. G. Huggin, Jr., Mount Holly.

HOME AND FOREIGN MISSIONARY ENTERPRISE

The contributions listed below by churches and districts were received by Mr. H. A. Dunham from August 19 to September 19. All funds for this cause for the present year should reach Mr Dunham as early as possible after September 27, which is the last fourth Sunday of the conference year.

Marion District

Wesley's Chapel	$ .75
Rutherford College	2.33
Connelly Springs	3.00
Spindale	5.01
First, Morganton	10.57

Statesville District

Wesley Chapel	.73
Bethlehem	1.00
St. John's	1.34
Hudson	1.40
Littlejohn's	2.10
Granite Falls	2.24
Mt. Zion	2.40
Williamson Chapel	2.50
Rose Chapel	2.85
Vanderburg	2.87
Central, Mooresville	3.00
First, Newton	3.42
Stony Point	3.76

Waynesville District

Mt. Zion	1.00
Franklin	12.00
Canton	18.84

Mt. Airy District

Moriah Chapel	1.31
Palmyra	2.60
Rural Hall	3.00
Rockford Street	3.60
Draper	3.88
Gentry Memorial	4.84
Wilkesboro	5.72
Central, Mt. Airy	9.00

Gastonia District

New Hope	1.00
Fallston	1.12
St. Paul	1.40
Lafayette Street	2.00
Goodsonville	2.90
Belwood Ct.	3.23
West End	3.30
South Point	3.57
Smyre	10.21
Central, Shelby	22.12

Winston-Salem District

Shiloh	.50
Advance	1.00
Smith Grove	1.16
Farmington	2.23
Cooleemee	2.50
New Hope	2.92
Crews	3.45
Mocksville	4.45
Unity	4.90
Sedge Garden	5.00
Prospect	5.00
Fairgrove	5.51
Love's	5.56
Mt. Olivet	8.43
Welcome	13.70

(To be continued)

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

GREAT DAY COMING

This season of the year brings to mind old memories. Having been brought up in the home of a circuit rider, this scribe knows what September and October mean in closing up the conference year. Every Sunday means so very much. October usually brought the elder, who may or may not have had something to say about next year's appointment. My recollection is that dad could hold family prayers with a good deal more unction about this time of the year than at any other. October days bring to mind those vivid experiences which meant so much to our family. These October days may mean a great deal to our Children's Home family. There are only three more Sundays till conference, the biggest time of the year for a Methodist preacher and his family and the Children's Home family. Truly a great day is coming.

ORPHANAGE CONFERENCE

The North Carolina Conference of Orphanage Workers was held with us last week. We had a wonderfully fine time. Supt. Joseph B. Johnston of the Presbyterian Orphans' Home at Barium Springs, was president of the meeting and directed it in an effective way. The leading speakers were Dr. C. C. Carstens, executive secretary of the Child Welfare League of America, Mrs. W. T. Bost, superintendent of the welfare work in North Carolina, and Rev. R. W. Bradshaw, executive secretary of Christian education in the North Carolina conference. The meeting was featured with a great deal of open discussion, Dr. Carstens being particularly anxious for this type of procedure. The attendance was large and representative and the meeting held on about an hour longer than usual, so anxious was the group to continue the discussions.

PLEASING ECHOES

Among other letters the following quotations are taken from good friends who wrote us about the Orphanage conference:

"The meeting yesterday was the finest I have ever attended and you and your staff are to be congratulated on the fine entertainment. We all had a fine time." Marshall I. Pickens, The Duke Endowment.

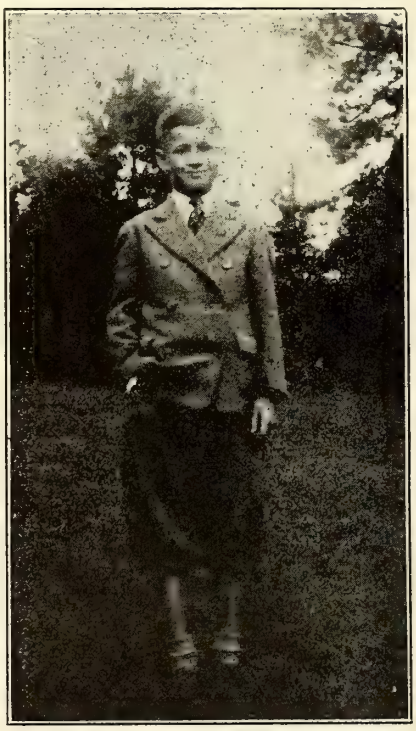
"Surely no one knows how to take care of a meeting quite so well as you good folks. Without a program, the very atmosphere and the spirit one catches in the Home would be worth while. The meeting was in every way a success." I. G. Greer, Supt. Baptist Orphanage.

"We had a wonderful conference and enjoyed so much being at your institution." W. M. Shuford, Supt. National Orphans' Home.

"I appreciate very much what you have to say about the conduct of the meeting. I really think that the major part of the success was due to the perfect host that you and your institution turned out to be." Joseph B. Johnston, Supt. Presbyterian Orphans' Home.

THE TRUSTEES MEET

The Children's Home board of trustees met in the Administration building at the Home Thursday of last week. Fourteen members were present. Expressions of good will were forwarded to three members who were physically unable to be present, Dr. H. K. Boyer, J. L. Nelson and Rev. J. T. Mangum. Four prominent laymen were prevented from being present because of pressing business matters. No meeting of our board of trustees is ever held without abiding fellowship and good will. Our meetings are held with dispatch but no one is in a hurry. Everyone is optimistic. At the adjournment of the meeting that extended less than two hours, the trustees were entertained at lunch in the new Norfleet building, Charles E. Norfleet, representing the donors, being honor guest.



What makes a boy want a goat?

BOARD OFFICERS

Dr. T. F. Marr was continued as president of our board of trustees, Richard G. Stockton was elected vice president and George F. Ivey was retained as secretary, the office he has held since the very beginning of the Children's Home. The editor of this page was retained as superintendent and treasurer. The resignation, because of ill health, of Rev. J. T. Mangum as a member of the board of trustees was not accepted, the hope being that Brother Mangum could yet give quite a bit of valuable counsel and advice to the on-going of things here. He was, however, relieved of the vice presidency and membership on the executive committee. The executive committee elected is: Dr. T. F. Marr, Brevard, chairman; Richard G. Stockton, Winston-Salem, vice chairman; James G. Hanes, Winston-Salem; Rev. R. M. Courtney, Shelby; R. O. Lindsay, High Point; and Rev. John W. Moore, Marion. The finance committee is composed of James A. Gray, Richard G. Stockton and B. S. Womble, all of Winston-Salem.

WANTS A GOAT

Charles Armstrong, 13 years of age and in his first high school year, whose picture is herewith presented, came into the office one day last week to state that he was very anxious for a goat. He didn't care whether it was a billy-goat or a nanny-goat, but he wanted a goat. He thought he needed one to pull his heavy packages of papers up the hill into the Children's Home. In answering the questions as to where he would secure a goat, where he would keep it and how he would feed it, he replied that he knew a boy who would sell one for $2.50, that he would keep it in the rabbitry enclosure and that he would make 50 cents a week delivering papers, which he thought would support a goat. Charles wanted a goat so bad he could taste it, I said taste it. It was agreed he could get a goat but if that goat began to eat clothes, climb trees, or run after little children we would get his goat. Charles' clothing needs are sponsored by the Susanna Wesley class of First church, Marion.

STAR SPANGLED BANNER

The Duke-Colgate football game was a sight to behold. Seldom does one get to see and experience a more inspiring scene. The crowd was large, the game was wonderful and the conclusion was all that could be desired. W. D. Murray and W. S. Martin, members of our staff, took forty of our football boys down to see the game, guests of Duke University, and what a wonderful experience they had! A most impressive scene was the appearance of seven outstanding college and high school bands, clad in brilliant array, in such position as to effectively play "The Star Spangled Banner" as the stars and stripes were slowly hoisted to the top of the imposing flagstaff. Nearly 30,000 people were reminded of the fact that both the North, represented by Colgate, and the South, represented by Duke University, belong to one flag, one country and one God.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.....
..... (here designate the bequest) .....

Since a week ago today our bills have amounted to fourteen hundred dollars. It is costing us two hundred dollars each day to take care of our operating expenses.

* * * *

The Orphanage is greatly in need of sheets for whole size and half size beds. I am trusting that quite a number of individuals will be glad to donate a pair of sheets to help take care of our needs. The missionary societies can bring this to the attention of the women of their churches. I feel confident that our good women will be glad to comply with this urgent request.

* * * *

There is a large number of churches throughout the conference which have sent but very little to the Orphaange on their apportionment this year. If the pastors and the members of these charges will bestir themselves, they could send us several thousand dollars within the next few weeks. By doing this it will save the board of trustees of the Orphanage the embarrassment of having to borrow six thousand dollars to pay our bills. Since the money crops are being put on the market it seems to me that this is not an unreasonable request. A number of the charges that have paid one-half or three-fourths of their Orphanage apportionment might secure their entire apportionment at an early date and forward same to me, which would greatly relieve us of our financial embarrassment in which we find ourselves at present.

* * * *

For a good long time I have had very little or nothing to say about Octagon soap coupons. All along friends here and there throughout the conference have sent us collections of coupons. I was at Bethel church on the Burlington charge a few weeks ago and a lady told me that she had 600 coupons and expected to have 400 more and send me 1000 at an early date. Recently I was at Hay Street church, Fayetteville, and a lady handed me a nice collection before leaving. There are hundreds of thousands of Octagon soap coupons in the homes of our Methodist people of the North Carolina conference. These coupons mean money to us as the Octagon soap people pay us cash for every one we send to the company. Since we have no funds in hand for repair work, I am urging our friends to send us all the coupons they can so we can have some necessary work done and some new equipment added to a number of our cottages. If the woman's missionary societies will get solidly and enthusiastically behind this Octagon soap campaign, we could raise three or four thousand dollars between now and Christmas. I want all friends who have sent coupons to us to know that I sincerely appreciate the fine service they are rendering our beloved Methodist Orphanage.

* * * *

The third Sunday I took the singing class to Hay Street church, Fayetteville, where the class gave a sacred concert at the 11 o'clock hour to a very large and representative congregation. Evidently the large congregation enjoyed and appreciated the sacred concert given by our children, directed by Mrs. Nellie B. Rives. By special invitation, I spoke to the Wesley Bible class, which heard me gladly for the cause which I represent. For a long number of years this class has supported one of our boys, which I sincerely appreciate. Brother R. W. Herring, a prominent lawyer of Fayetteville, is one of the best Bible teachers I have ever heard teach a men's class. Brother W. C. Martin, the wide-awake, progressive pastor of Hay Street, has accomplished great results since going to Hay Street last fall. He gave us a warm, cordial welcome to his church. It was my happy privilege to take dinner with Brother D. U. Sandlin, a prominent business man of Fayetteville and chairman of the board of stewards of Hay Street church. In his hospitable home I had a delightful fellowship during the afternoon.

At the night service the singing class was at Person Street Methodist church, where a warm reception was extended to us by Brother H. L. Harris. Due to an unfavoable, rainy evening, many were denied the privilege of hearing the sacred concert. I was both delighted and surprised at the size of the congregation, as the church was two-thirds filled. Brother Harris has made a fine record at Person Street and Calvary churches in Fayetteville. Some time ago he finished paying his entire Orphanage apportionment and this record shows where his heart is. The missionary society clothes one of our nicest boys, from which they derive much pleasure. We left Person Street Sunday night with the assurance that the membership of the church was 100 per cent for the Methodist Orphanage.

A little Scotch boy was being quizzed by his teacher. "How much are six plus six?" asked the teacher. "Twelve," said the little boy. "Correct—and here are twelve chocolates for having been correct," said the teacher. And the little boy said: "Teacher, next time give me something hard in multiplication."

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Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.
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To relieve soreness—hasten healing—help prevent infection—apply at once, mild, reliable
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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

The mission study class of the Willie Evans missionary society, Edenton, was held recently at the home of Mrs. J. T. White. As 16 of the total number enrolled in the class attended regularly, the percentage of attendance was 86. Miss Willietta Evans taught the class, and the book studied was Toward a Christian America, by Herman N. Morse. The use of maps simplified the study considerably, and complementary reports added interest.

A large and interested group of women representing many societies on the Fayetteville district met at Aberdeen on September 15 for the fall study training day. Mrs. Pryce of Rockingham conducted the devotional, using Genesis 1:27 and John 3:16 as the basis of her theme. Very attractive posters were displayed. A feature of the program was the presence of Prof. McRae and a group of singers from the Aberdeen high school for negroes. Prof. McRae made a good talk, and "Little Brown Baby" was splendidly given by one of his pupils. The singing of "Water Boy" by a teen-age negro boy was excellently rendered. Mr. N. C. Newbold was present, and his facts and figures on negro education were very enlightening. Mesdames J. F. Herbert and E. L. Hillman had a part on the program.

THE UTTERMOST

By John Masbeath in The Evangelical Christian

"He is able to save to the uttermost." Hebrews 7:25.

The uttermost was not only the measure of our Lord's passion; it indicated also the range of his power. "He is able to save to the uttermost." The passion produces the power, the power proves the passion. There were two things in doubt in the minds of some whom our Lord encountered in the days of his flesh. There were those who doubted his willingness. "If thou wilt, thou canst." They had no uncertainty about his ability, but they were apprehensive about his willingness. He might take no notice of them; he might not wish to help such as they were. Others doubted his ability, and said, "If thou canst, have mercy upon me." They felt that he might be willing, but not able. But this great word answers both points. He is willing and able.

When the disciples failed to cure the demented boy in the valley at the foot of the Mount of Transfiguration there followed a period of suspense and humiliation. Then Jesus came down from the mount and took over the case that had baffled his men. The anxious father referred the hapless case of his boy to Jesus Christ, with reproachful comments that his disciples could do nothing for him. Then Jesus said, "Bring him unto me." He took that youth, with his physical wreckage, mental derangement, and moral disability, and cleansed and healed his breast and brain. That is always what Christ is saying to our hopeless and difficult situations—"Bring them unto me." He is able to save to the uttermost.

The tragic king in the old play called for the court physician and urged him to do his best for the demented queen. "Canst thou not minister to a diseased mind?" he cried; but the physician confessed this disease was beyond his practice. Times without number our human skill has to confess the same incapacity. There are human weaknesses and human vices which we cannot cure or control; and what would become of us if Christ were not able to surpass our feeblesness? What he does, he does to the uttermost and that, like the horizon is always further on than our disabilities and diseases. "Bring him unto me' 'he says again in answer to the words of the king, "Canst thou minister to a mind diseased?" And the eager heart repeats—

"Just as I am—poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come."

There is nothing beyond his power. Men and empires have failed. Doddridge did his best but failed to save David Connell; Britain tried to save Gordon in Khartoum, but was not able. We have failed, but he never fails. There is no limit to his willingness, no limit to his power; only the limits that our unbelief imposes, only the obstacles of our doubt and unwillingness, our rejection and refusal.

"Through all depths of sin and loss
Drops the plummet of his cross.
Never yet abyss was found
Deeper than the cross could sound."

Our human depth would be despair but for the deeper depths of Jesus Christ.

"I will give thee the uttermost parts of the earth for thy possession." Psalm 2:8.

This range of divine power must find proper exercise, must discover adequate use. Therefore the sweep of his purpose is on the same scale as the range of his power. "Ask me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The divine purpose is commensurate with the divine power. His vision claims the uttermost parts; his power is adequate to his claims, and the far sweep of his plans encircles all. God cannot be guilty of that which he condemns in another, and if he condemns in his creatures the unused talent, he will not be guilty of having any unused talents of his own. If he has power to the uttermost range, he must use it in the uttermost way. The Old Testament says in its commission to the church, "Go out and possess the world." This is the larger heritage of Christ's people. It is his own heritage first, and it is ours because it is his.

Satan was arrogant enough to show Jesus Christ all the kingdoms of the world and the glory of them, and to make the promise, "All these will I give thee if thou wilt fall down and worship me"; but the kingdoms of the word and the glory of theme were not within Satan's gift. They are God's promise to Jesus Christ, and they can only be had in God's way. God's way of conquest is Christ's way of conquest, and Christ's way is God's way. It is the way of love, the way of the Cross. "I, if I be lifted up, will draw all men unto me."

He shall gather his people from the uttermost parts of the earth. Christ is not a stranger amongst any people. He belongs to all nationalities and to all men. He cannot be confined within any rank or race. He belongs to the whole world and partakes of the common life of mankind. He confronts all diversities of human nature with the same appeal and the same effectiveness. You cannot think of any age of life, from infancy to the latest years, when Christ does not appeal.

"To him our infant prayers were said,
The lips of childhood frame.
The last, low whispers of the dead
Are burdened with his name."

It is impossible to contemplate any temperament to which he does not appeal. He gathers all our varied dispositions to his heart. All degrees of culture are within the sweep of his grace; from the lowest reprobate to the loftiest refinement of our nature, he wins the human heart. The earth is filled with a variety of races, Jew and Gentile, Hottentot and Hindu, Kaffir and Turk, and Christ makes his effective appeal to them all. He suffers no limitations. He appeals to every sort and condition of mankind, to the low born and to the high born. He makes his appeal through tears and laughter, through sorrow and joy, and makes every circumstance and condition of our life the means of his approach to the heart and the will. He is not the Christ of the Indian Road any more than he is the Christ of the Canadian trail. His feet are on all the roadways of the universe. He makes every path his own. He claims and wins to the uttermost parts of the earth. In him alone the dividing lines of nationalism and race and color are obliterated. In him only are all prejudices eliminated and all peoples reconciled.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

TRAINING DAY FOR MISSION STUDY LEADERS

Tuesday afternoon, September 22, representatives of the woman's missionary societies of the Asheville district met at Central church for the training day for mission study leaders, the occasion proving altogether interesting and profitable.

The meeting was presided over by Miss Amy Hackney, district secretary, and opened with the missionary song, ter Miss Hackney had explained the ter Miss Hanckney had explained the purpose of the meeting a negro spiritual, "Standing in the Need of Prayer," was sung by a quartet from West Asheville Methodist church: Mrs. W. S. Harrison, Mrs. Leona Byerly, Mr. Roy Byerly and Mr. Walter McCrary.

The opening worship period was led by Mrs. W. R. Harris, who gave a brief talk on Brotherhood, followed by prayer, after which the quartet gave another spiritual.

We were most fortunate to have as special guest and chief speaker for the afternoon Mrs. C. N. Clark of Statesville, conference superintendent of study, who spoke of the great value of mission study, gave its purpose, eliciting from her audience many expressions as to its aim; made splendid suggestions as to the organization and conduct of a class with suggestions for books to be used in both mission and Bible study classes. Mrs. Clark was heard with interest and attention and we are sure her talk will be productive of splendid results.

An interesting feature of the program was a demonstration of one of the chapters in the fall study book, "A Preface to Racial Understanding," with Mrs. Minnie Pickens, Christian social relations superintendent of Hillside Street auxiliary, as leader.

Some of the subjects brought out through this presentation were: "Contributions made by Africans to American civilization," "African Folklore and Music," "The Negro's Loyalty," "Agencies that have given valuable assistance to uplifting the Negro," and six ladies gave items of interest concerning negroes who have achieved success.

The meeting closed with sentence prayers concluded by Mrs. Clark.

MISSIONARY'S BIRTHDAY CELEBRATION

We are indebted to Mrs. Richard Wills of West Market Street missionary society in Greensboro for the following letter of interest from her friend, Miss Nina Troy, missionary to China, who is in the music department of Laura Haygood Normal School in Soochow. Miss Troy is one of our own Western North Carolina conference missionaries and her letter will be read with much interest by her host of friends in the conference, describing as it does the birthday of another of our missionaries, Miss Kate Hackney.

"Happy Birthday to you,
Happy Birthday to you,
Happy Birthday, Miss Hackney,
Happy Birthday to you!"

And such a celebration as only China can furnish a great gold "zeon" (long life) hanging over the stage in the gymnasium. On each side scrolls and silk hangings, with gold lettering on them; in front tall red birthday candles burning, a red satin-covered chair, flowers adding color and fragrance to an already brightly colored scene and filling the floor and crowding around a much surprised "Miss Hackney" were her girls, some of them from classes of 20 years ago, when she first came to China.

Now, Miss Hackney having passed her birthday on last January 12 very quietly with her family only, celebrating in our regular way for our home folks, and Miss Kiang in for a home meal with us, felt safe in mentioning her gratification over rather stealing a march on those who would have made a great affair of the event. Miss Kiang said nothing, but she kept it all in her heart. (Miss Kiang is principal of the Laura Haygood School.—Ed.)

In China you celebrate a birthday any time during the year, the most convenient time, and this is true most especially over the big birthdays like 40 and 60 and 70. They can be celebrated a year or so before the year or at any time during the year.

So Miss Hackney's girls and the Laura Haygood alumnae combined their regular commencement get-together with a big feast and program in Miss Hackney's honor.

Just before the event the present student body, from the babies in the nursery school to the graduating class —every one in school, including the servants, had a part in honoring one who has been in the school longer than any other present and who has given herself so generously to the work of the school.

As the time for the dinner drew near the rain poured in torrents and Miss Hackney was carried to the gym in a jinrickshaw, though it is only a very short distance. As she reached the door firecrackers, big and little, announced an important event; but having her birthday six months before, Miss Mackney did not dream the celebration was for her even after she saw the "zoen" for long life decorating the walls.

It was only after she had seen her name and age on a six-foot scroll with congratulations in gold letters that she waked up to the fact that she was being so honored.

It was a lovely celebration. The dinner was made lively with toasts and songs and yells in Miss Hackney's honor; a stunt program was given by teachers, students and alumnae, followed by a sleight of hand show which was applauded with enthusiasm.

In front of the "zoen" was the red covered chair in which Miss Hackney was seated, and after congratulations and expressions of appreciation, we all bowed to her three times as the one presiding called' out "First bow," "Bow again," and "Bow again." Before her was a table on which were arranged gifts, great and small, gifts for use and decoration—Buddhas and Kwe Yuin goddesses, silks, satins, silver, china, fans for dress-up and slippers for ease at night. One of the servants painted a scroll, a Chinese scene, which hangs six feet long on the wall. On another table were great trays of cakes, the kind of birthday cakes always passed in China on such occasions. These were sent as gifts, but were enough to serve all those who had joined so lovingly in honoring "Kate" on this occasion.

It was a perfect occasion, beautifully planned and carried out, even to keeping it an absolute secret up to the last. It was all so natural and loving and friendly that "Kate" was able to enjoy the evening in the spirit in which it was planned. It was a perfect tribute to one who gives herself in love and service and friendship to all, from the nursery school babies to her Chinese and missionary co-workers. All with whom she comes in contact feel free to call on her for help and she is never too busy to "talk it over."

Lovingly, Nina Troy.

A CORRECTION

The poem appearing on the Woman's Page on September 17 under the title, "Jesus, My Friend," through an error, was credited to Miss Clara D. Brown of West Asheville, when the real writer of these inspiring verses is Miss L. Shorer. At the request of Miss Brown we are glad to give credit to whom credit is due, and we regret the error.

One thing I long to see is more sanctified cheerfulness among the followers of Jesus. . . . Some church people put on nothing but frowns and scowls. Sometimes when I look at a congregation on entering the pulpit, I see them staring at me—so many with a pained, tired, hopeless expression, and I can't help saying, only in a teasing way, "Come now, if some of you live as you look, the Lord help those you live with."—Gipsy Smith.

Sunday School Lesson

OCTOBER 4

By Prof. Rollin H. Walker

The Macedonian Call

Scripture: The Acts 15:36 to 16:15; Romans 15:18-21.

After Paul had finished his tour among the churches, which he and Barnabas had established in Galatia, the question arose where he should go next. He thought it might be best to go down and start work in the great city of Ephesus, but he was forbidden of the Holy Ghost to preach the Word of God in that province.

It was as Paul said to himself, "If it is not the will of God that I go to the left, I will turn to the right." But the sign was clear against him—"Road Closed." The spirit of Jesus suffered them not. Whenever the apostles made a move to go either to the left or the right they found themselves clearly directed from within to go straight ahead. Sometimes, when we get no guidance as to where to go in the outward sense, it is a sign that we should pay special attention to the path of inward spiritual progress.

As the apostles were not of the type to turn back, the only thing they could do was to go straight ahead. It is a painful experience to go mile after mile on an unmarked road, hoping that soon we may strike the main highway. But these men pushed on in their perplexity along the path that, quite unknown to them, led to that part of the world which was to be the center of the civilization of the future.

Finally they came down to the seashore at Troas, and could go no farther. That night, when guidance was absolutely necessary, the vision of the man of Macedonia appeared to Paul, saying, "Come over into Macedonia and help us." They therefore concluded that God was calling them.

Now they arrived at Philippi, a proud city whose inhabitants boasted special rights under the empire. Little did the Philippians dream that after two thousand years all that would be left of their city would be the ruins of a cemetery. and it would be chiefly remembered by the letters which one of these wandering teachers wrote to the despised little church which he established in their midst.

How impossible seemed the task of establishing a Christian church in a city where no one had ever heard of the apostles, and few, if any, had even heard of Jesus. But Paul gloried in the task of laying foundations and building from the bottom up.

We can see the missionaries going about the city for a day or two watching like detectives for an opening to begin their work. They heard that there was a place of prayer down by the riverside, and on the Sabbath they sought it out. But like some prayer meetings in our own country, there were no men there, only a few women. It is likely, however, that Paul and Silas discoursed with as much enthusiasm as though they were addressing a great audience.

Among the women was a Gentile by the name of Lydia. She was a business woman from the city of Thyatira, famous for its purple dye. She had established a dry goods store in Philippi, where she sold this expensive purple-dyed cloth. As she was a Gentile, the Jewish women would look down on her, and it is more than likely that the prayer meeting there was usually a rather dull affair. She may have been strongly tempted that day to absent herself, but she overcame the temptation, and how fortunate it was for her that conscience prevailed! For we are told that the Lord opened her heart to give heed unto the things that were spoken by Paul. This reminds us of John Wesley's experience, whose heart was strangely warmed at the prayer meeting in Aldersgate Street, to which he had gone with great reluctance.

It was not long before Lydia was baptized, and her whole house. Now she must do something to show her gratitude. So she said to the missionaries, "If ye have judged me to be faithful to the Lord, come into my house and abide there." When she put the invitation in that way they could not refuse, and it certainly was a God-send to these men after their hard experiences on the road to be entertained for a little time in a comfortable home. Then, too, it would be a great advantage to their work as they went about the city and found people whe were interested in making further inquiries, to be able to name a respectable place where they might be found. Lydia's house, after the Roman custom, was probably built about an open court, and this would be a convenient place for the growing group of inquirers to assemble.

The missionaries saw in that little prayer meeting by the river, which no man deemed worth while to attend, an opportunity which they seized with glowing enthusiasm. One Gentile woman was impressed, and her conversion was the beginning of the church which, more than any other, was a comfort and joy to the apostle (Philippians 4:1-15). Their liberality to him amid the terrific deprivations of his subsequent career almost made him ashamed, and his letter to them abounds with joy and gratitude. The apostles despised not the day of small things, and hence they saw the day of great things. "The kingdom of heaven is like unto a grain of mustard seed . . . whcih indeed is less than all seeds; but, when it is grown, it . . . becometh a tree so large that the birds of the heaven come and lodge in the branches thereof."—N. Y. Christian Advocate.

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Children's Storyland



TALL AS A PALM TREE

By Carrie Bele Boyden

The assembly room was filled rapidly. Little squeals of delight from the girls an drumbling "Hi there, fellas!" from thhe boys of eighth grade proclaimed it the first day of school. The girls seemed to be doing most of the talking.

"Why, hello, Marjorie—you're looking marvelous!"

"Burt, where have you been all vacation?"

"New dress! Don't tell me that you made it!"

"Fancy seing you back the first morning!"

But in one little group there was a sudden silence. "Where ever did she come from?" asked Sylvia.

"I never believed in fairy tales before, but she must have stepped right out of 'Jack and the Beanstalk,'" answered Polly, laughing.

"Hush," cautioned Roberta. "Don't look now. She is looking right this way. She might hear us."

"She must be six feet six. I never saw such a tall girl in my life," whispered Ruth.

"No," answered Mary, who had a faculty for seeing things correctly and sating facts without exaggeration. "I should say she might be toward six feet tall, but not over that. She is well built, too."

"She looks like a tall palm tree," giggled Polly as the girls took their seats and the assembly was called to order.

The tall girl who "looked like a palm tree" sank quietly into her seat. She looked directly at the principal of the school, who was giving a kindly talk welcoming the new pupils to Central school, but down in her heart she did not feel at all welcome in this city school.

Barbara Benton had come from an Oregon ranch. She had ridden back and forth on her own horse to the centralized school and had always loved the free, open spaces. Many of the Western boys had been over six feet tall, so her unusual height had not been especially noticed.

At her aunt's home that evening she was so quiet that her aunt commented upon it "It will take some time to get used to the city schools, Babs. I think you will like it when you get acquainted. We must invite in some of the girls. I don't want you to miss your father's ranch too much."

"I belong back there," said Barbara simply. "I don't see why mother and dad wanted me to come here to school."

"They had a good reason, Barbara. Your mother had to go away for a complete rest, you know, and I needed a young person here to keep me company for the winter. We will just make the best of it, won't we, dear?"

"The girls talked about me," burst out Barbara. "They said I looked like a palm tree and—other things."

Aunt Marian did not look shocked at all. She just laughed. "Let them talk," she said. "When they know you better they will be saying quite different things. Just wait and see." So Barbara waited.

A few days later Aunt Marian informally asked a number of girls to come to a picnic supper under the trees in her back yard. They came, for they were genuinely interested in the very tall girl in their midst, as well as in the thought of an appetizing supper. Barbara somewhat dreaded this social even, for she had not become very well acquainted with any of the girls. She unconsciously resented their attitude of criticism and they noticed her aloofness.

Promptly at six o'clock the girls arrived in a happy little flurry. Barbara greeted them all a trifle stiffly and they chatted together, not knowing just what to say to her. But at the supper table, bedecked with bright autumn flowers, they all exclaimed over the heaping plates of chop suey and rice which were brought in. "Barbara is the chef who is responsible for this," explained Mrs. Mason.

"Not really!" exclaimed Polly Pendleton. "Do tell me how you learned to make it! I never tasted anything so good in my life."

So Barbara told them about the Chinese cook they had for the ranch hands and how she got the recipe from him. It was areal Chinese dish and not the American chop suey. Aftfer that they asked her questions about the ranch and her pony and the other horses she rode, until Barbara quite forgot herself and talked as happily as if she were back in Oregon.

Before the girls left they asked Barbara about playing basket ball. She had to acknowledge that she had never played but had always thought she would like the game.

"Imagine, never played basket ball!" exclaimed Polly on the way home. Then the girls held a discussion about whether Barbara should be asked to join the team. Half of them thought she should be given a chance to try it out, and the other half were sure her inexperience would handicap the whole team. But their athletic director decided it for them. Barbara was to be allowed to try out for the team after a few weeks of practice playing.

Two months later, on the evening of the basket ball game between Central school and Garfield school, Barbara Benton was the outstanding figure. Dressed in her gym suit she did not look like a palm tree at all. She looked like a very well-built and alert athlete and commanded the respect and attention of all the players on the opposing team. Barbara was very much excited at taking a prominent part in the first real game, but outwardly she was cool and self-possessed. It seemed as if the game would never begin—and then the players were called to attention.

The game started—progressed amidst cheers from the appreciative audience —continued with more cheers and applause—to the final exciting climax. The game was finished. Barbara sank down on a bench in the dressing room. Her arms ached, not from the basket ball game, but from the vigorous handshaking of dozens of her enthusiastic classmates. Her back tingled from numerous hearty pats. But her eyes shone with a lovely light. The girls on the team were saying:

"It was Barbara's long arms that put the ball in the basket every time."

"We couldn't have won the game without Barbara."

"Oh, boy! Did you notice how hard the opposing team worked?"

"Babs, you'll be a 'Babe Didrickson' yet."

Barbara had found her place.—Zion's Herald.

PUSSY-WILLOWS

By Lima L. Henderson

Each morning on my way to school,
In wet or sunny weather,
I pass a field of pussy-willows
Growing all together.

A thousand tiny velvet balls
That sling to stalks of brown
Like fluffy little kittens
Just waiting to climb down.

But though I've waited patiently
And stroked their soft gray fur,
I've never, no, I've never
Heard a pussy-willow purr.

—The Young Soldier.

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Sept. 20-Oct. 4—Warrensville, N. C.
Oct. 4-11—Union Ridge, Winston-Salem, N. C.
Oct. 11-25—New Philadelphia, Winston-Salem, N. C.
Nov. 1-15—Carlisle, Kentucky.
Nov. 16-29—East Liverpool, Ohio.

North Carolina Conference

DURHAM DISTRICT

H. B. Porter, P.E., Durham, N. C.
FOURTH ROUND

	October
Chapel Hill, 11	4
Bynum, Mann's Chapel, 3	4
Hillsboro, Hillsboro, 7:30	4
Duke Memorial, 7:30	6
Yanceyville, Bethel, 11	10
Front Street, 11	11
Milton, New Hope, 3	11
Graham-West Burlington, Graham, 7:30	14
Bahama, Mt. Bethel, 11	18
Durham Ct., Fletcher's, 3	18
Stem, Stem, 7:30	18
Siler City, First Church, 7:30	21
Leasburg, Bethel, 11	24
Rougemont, Rougemont, 11	25
Mt. Tirzah, Helena, 7:30	25
Person, Concord, 11	31
	November
Webb Avenue-Holt's, Holt's, 11	1
Pittsboro, Brown's Chapel, 3	1
Duke's Chapel, 7:30	1
Trinity, 7:30	3
Lakewood, 7:30	4
Andrews-Massey, Andrews, 11	7
Moncure, Moncure, 11	8
South Alamance, Swepsonville, 7:30	8
West Durham, 7:30	9

ELIZABETH CITY DISTRICT

B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

	October
Windsor, White Oak, 11 and 1	3
Windsor, White Oak, 11	4
Aulander, Ebeneza, 3	4
Williamston, 7:30	4
Hertford, 7:30	7
Ahoskie, Powellsville, 11 and 1	9
Kitty Hawk, 11	11
Currituck-Moyock, Sharon, 7:30	11
City Road, 7:30	14
Chowan, Center Hill, 11 and 1	17
Chowan, Center Hill, 11	18
Edenton, 7:30	18
First Church, Elizabeth City, 7:30	21
Plymouth, 11	25
Roper, Pleasant Grove, 3	25
Columbia, 7:30	25
Belhaven, 7:30	28
Fairfield, 7:30	30
Stumpy Point, 7:30	31
	November
Mattamuskeet, Amity, 11	1
Swan Quarter, Providence, 7:30	1
Moyock-Currituck, Moyock, 11	8
Dare, Mann's Harbor, 7:30	8
Bath, 11	15
First Church, Washington, 7:30	15

FAYETTEVILLE DISTRICT

D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

	October
Carthage, 11	4
Jonesboro, 7:30	4
Fayetteville Ct., 7:30	5
Hamlet, 7:30	7
Hemp, Tabernacle, 11	11
Goldston, 7:30	11
Mt. Gilead, 7:30	14
Rockingham, 11	18
Roberdel, St. Pauls, 3	18
Piedmont, Pee Dee, 7:30	18
Laurinburg 7:30	21
West End, Hoffman, 11	25
Laurel Hill, 3	25
Ellerbe, 7:30	25
Aberdeen, 7:30	26
Raeford, 7:30	27
Troy, 7:30	28
Steadman, 7:30	29
	November
Rowland, 11	1
Parkton, Sandy Grove, 3	1
Fayetteville Ct., Cumberland, 7:30	1
Red Springs, 7:30	4
Maxton, 7:30	5
Biscoe, 11	8
Wadeville, Sardis, 3	8
St. John-Gibson, Gibson, 7:30	8
Hay Street, 7:30	11
Broadway, 11	15
Glendon, High Falls, 3	15
Sanford, 7:30	15

RALEIGH DISTRICT

J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

	October
Millbrook, Rolesville, 11	4
Raleigh, Epworth, night	4
Erwin, night	5
Newton Grove, Hopewell, 11	10
Raleigh, Edenton Street, night	12
Louisburg, night	14
Garner, Holland's, 11	18
Franklinton, night	18
Henderson, First Church, night	21
Creedmoor, 11	24
Oxford Ct., 11	25
Bailey, Q. C. Bailey 3:30 p. m. Sims, night	25
Carey, night	26
Raleigh, Central, night	28
Fuquay, Holly Springs, 11	31
	November
Younsville, Leah, 11	1
Oxford, night	1
Zebulon, night	2
Manners, 11	7
Princeton, 11	8
Raleigh, Jenkins Memorial, night	8
Four Oaks, Elizabeth, 11	15
Lillington, 3	15
Benson, night	15

NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.
FOURTH ROUND

	October
Dover, Dover, 11	4
Grifton, Grifton, 3	4
Pink Hill, Pink Hill, 11	11
Pamlico, Bayboro, 7:30	11
Ocracoke-Portsmouth, Ocracoke, 7	14
Grimesland, Salem, 11	16
Seven Springs, Piney Grove, 11	18
La Grange, La Grange, 3	18
Kinston, Queen Street, 7:30	18
Aurora, Warrens, 11	23
Hookerton, Hookerton, 7:30	23
Goldsboro Ct., Pine Forest, 11	25
Goldsboro, St. Paul, 7:30	25
Beaufort, 7:30	28
Mt. Olive-Calypso, Mt. Olive, 7:30	30
Mt. Olive Ct., Smith's, 11	31
	November
Jones, Foy's, 11	1
Vanceboro, Vanceboro, 3	1
Greenville, Jarvis Memorial, 7:30	3
New Bern, Centenary, 7:30	4
Fremont, Fremont, 11	6
Pikeville, Pikeville, 7:30	6
Straits-Harlowe, Harlowe, 11	8

ROCKY MOUNT DISTRICT

J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

	October
Norlina, 11	4
Rosemary, 3 or 8	4
Roanoke Rapids, 8	4 or 5
Warrenton, Warren Plains, 11	10
Littleton, 11	11
Warren, Sarepta, 3	11
Conway, 11	18
Northampton, 3	18
Garysburg, Shiloh, 8	18
Scotland Neck, 11	25
Rich Square, Woodland, 8	25
Seaboard, 8	26
	November
Enfield, 11	1
McKendree, Temperance Hall, 3	1
Tarboro, 8	1
Clark Street, 8	4
Halifax, 11	8
Rocky Mount Ct., York, 3	8
Spring Hope, 8	8
South Rocky Mount, 8	11
Farmville, 11	15

WILMINGTON DISTRICT

W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

	October
Town Creek, Zion, 11	4
Scott's Hill, Hampstead, 3	4
Roseboro, Bethel, 11	11
Clinton, night	11
Elizabeth, Wesley, 11	13
Bladen, Bethlehem, night	13
Garland, Ingold, 11	14
Faison, Goshen, 11	15
Warsaw-Magnolia, Trinity, 11	16

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Shallotte, Concord, 11 18
Brunswick, Andrews, 3 18
Southport, night 18
Burgaw, Herrings, night 20
Carver's Creek, 11 25
Wallace-Rose Hill, Wallace, night 25

November

Tabor City, St. Pauls, 11 1
Wilmington, Trinity, night 1
Lumberton Ct., Pembroke, 11 8
St. Pauls, night 8
Fairmont, Trinity, night 9
Wilmington, Grace, 11 15

Western North Carolina Conference

ASHEVILLE DISTRICT

Walter B. West, P.E., 20 Watauga St., Asheville, N. C.

FOURTH ROUND

October

Leicester, Grace, 11 4
Laurel, Bright Hope, 3 4
Sandy, Wesley Chapel, 11 11
Fairview, Fairview, 7:30 11
Central, 11 18
Asheville Ct., Riverview, 3 18

CHARLOTTE DISTRICT

J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.

FOURTH ROUND

October

Monroe Circuit, North Monroe, night 2
Weddington, Weddington, 3 p. m. 3
Ansonville, Hopewell, 11 and 2 4
Peachland, Hopewell, 11 and 2 4
Polkton, Hopewell, 11 and 2 4
Belmont Park, night 4
Charlotte, First Church, night 5
Myers Park, night 6
Hawthorne Lane, night 7
Pineville, Harrison, 2 11
Thrift Moores, Thrift, night 11
Dilworth, night 12

GASTONIA DISTRICT

Claude Moser, P.E., 606 S. York St., Gastonia, N. C.

FOURTH ROUND

October

Polkville, Rehobeth, 11 3
Dallas, Dallas, 11 4
Crouse Ct., Crouse, 3 4
Cramerton, night 4
South Fork Ct., 11 11
Lincoln Ct., Ivey, 3 11
Gastonia, Bradley Memorial, night 11
Belwood, Fallston, 11 16
Gastonia, Trinity, night 18

GREENSBORO DISTRICT

C. C. Weaver, P.E., 122 Kensington Road, Greensboro

FOURTH ROUND

October

Randolph, 11 4
Farmer, Union, 3 4
Ramseur-Franklinville, 7:30 4
West Market, 8 5
Proximity, 7:30 6
Reidsville, Main Street, 11 11
Liberty, 3 11
Highlands, 7:30 11
Main Street, 11 18

ADJOURNED SESSIONS

October

Stokesdale, at Stokesdale, 2:30 14
Summerfield, at Summerfield, 4 14
Ward Street, 6:30 14
Asheboro Ct., West Bend 11 15
New Hope, Ebenezer, 2:30 15
Cedar Falls, Worthville, 7:30 15
Ruffin, Hickory Grove, 11 17
Reidsville Ct., Salem, 2:30 17
Pleasant Garden, 7:30 18

MARION DISTRICT

P. W. Tucker, P.E., Marion, N. C.

FOURTH ROUND

October

Rutherfordton, 11 4
Pleasant Grove, night 4

MOUNT AIRY DISTRICT

A. C. Gibbs, P.E., Mount Airy, N. C.

FOURTH ROUND

October

Yadkinville, Boonville, 11 4
Dobson, Stony Knoll, 3 4
North Wilkesboro, night 4
Mt. Airy, Central, 11 11
Moravian Falls, Beulah, 3 11
Pilot Mountain, Pilot Mountain, night 11
Mt. Airy, Central, 11 18
Madison, night 18

SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.

FOURTH ROUND

October

Gold Hill, Rockwell, 11 4
China Grove, night 4
Harmony, 11 11
Forest Hill, night 11

FINAL MEETINGS

October

Coburn, night 5
Spencer, Central, night 7
Concord, Central, night 8
Salem, Salem, night 9
Landis, Unity, 11 10
Albemarle Ct., Pine Grove, 4 10
Norwood Ct., Parsonage, 4:30 12
Norwood Station, night 12
First Church, night 13
Park Avenue, night 14
Mt. Pleasant, Mt. Pleasant, night 15
East Spencer, night 19

STATESVILLE DISTRICT

John Hoyle, Jr., P.E., Statesville, N. C.

FOURTH ROUND

October

Troutman, 11 4
Davidson, Huntersville, night 4
Statesville, Broad Street, night 5

WAYNESVILLE DISTRICT

W. A. Rollins, P.E., Waynesville, N. C.

FOURTH ROUND

October

Franklin Ct., 11 3
Hayesville, Hayesville, 11 4
Robbinsville, Robinsville, night 4
Cullowhee, Cullowhee, 11 11
Webster, John's Creek, 3 11
Bryson City, night 11

WINSTON-SALEM DISTRICT

C. M. Pickens, P.E., 898 Lynwood Ave., Winston-Salem

FOURTH ROUND

October

Ogburn Memorial, Ogburn, 11 4

GREAT GRANDDAD

Great grand dad when the land was young,
Barred his door with a wagon tongue.
The times were rough and the wilderness mocked,
And he said his prayers with his rifle cocked;
He was a citizen tough and grim,
Danger was like "duck soup" to him.
His great-grandson now falls asleep
And fears no harm from the darkness deep,
For great-grand-daddy had won
And tamed the land for his great-grandson.
Great granddad was a busy man,
He cooked his grub in a frying pan,
He picked his teeth with a hunting knife,
And wore the same suit all his life.
He ate corn bread and bacon fat,
But great-grandson would starve on that.

Great-granddad was gaunt with toil,
Grimed, and seamed with sun and soil,
But great-grandson is fat and clean
And rides to work in a limousine.
Twenty-five children came to bless
Great-granddad's home in the wilderness.
Laugh at the statement if you can,
But great-granddad was a busy man.
Twenty-five children, and they grew
Stout and tall on the bacon, too;
Slept on the floor with the dogs and cats,
And shopped the woods for the coon-skin hats,;
French was a mystery and so was jazz,
Or giving their parents a scornful razz.
If they got fresh with great-granddad
He tanned their hides with a hickory jad.
He raised them rough but he raised them well,
And if they took hold of the ways of hell,
He filled them full of the fear of God
And frailed their pants with an old ramrod.
They grew strong of heart, and strong of hand,
The firm foundation of our land.
Twenty-five boys—but his great-grandson
To save his life can't manage one!

—Kinchen Council.

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IN MEMORIAM

NOBLITT—Anthony Fidill Noblett, at the age of 86, and the last member of the immediate family, passed away in the home of his daughter Minnie, near Old Fort, N. C., July 27, 1936. His wife, nee Julia Ann Lonon, and five children survive. Married nearly 67 years. Uncle "Dill" was one of the best men ever known. Portions of his prayers around the family altar have lingered with me through the years. If I could be as good a man as I think he was there would be no darkness in the valley. May God bless his loved ones. His nephew,
J. W. Bradley.

RESOLUTIONS OF RESPECT

We, the members of the missionary society of the Methodist church of Princeton, wish to pay loving tribute to one of our most faithful members, Mrs. C. R. Gurley, who at the time of her death, September 11, 1936, was a member of this church.

Therefore be it resolved, that we express our deep grief and sorrow at her going; that we shall miss her gentle presence and friendliness from among us more than we can express; that while we feel so deeply the loss of her, whose memory we cherish, we shall pray that God's great comforting presence shall abide with those she held most dear, and that her life and spirit may prove an inspiration to them every day of their lives.

Mrs. H. M. Fitzgerald,
Mrs. Malcolm Hinton,
Mrs. M. P. Young.

BRIGGS—Mrs. Frances Markham Briggs, wife of Mr. M. A. Briggs, passed away at her home in Durham, N. C., early Sunday morning, August 30. Mrs. Briggs was born and reared here, the daughter of the late Mr. and Mrs. John L. Markham.

She was graduated from the city schools and Trinity College with honors and for several years was a popular teacher in the Durham high school. She was married to Mr. M. A. Briggs on October 11, 1917. Mrs. Briggs was ever interested in the educational, civic and religious life of the community.

Trinity church found in her a most active, conscientious and beloved member. She gave of herself lavishly to her family and to her church. She was truly one of God's good women. She lived to the full.

Surviving her are her husband, two daughters, Frances and Marcella, and one son, M. A. Briggs, Jr.

May the blessings of the heavenly Father ever abide upon those near and dear to her. Her Pastor.

WEAVER—Mrs. J. C. Weaver died at her home on the Balsam Road in Hazlewood, September 8, 1936. Dr. R. S. Truesdale, pastor of the First Methodist church at Waynesville, of which she was a member, conducted the funeral services. Following the services the body was taken to Franklin, Macon county, for burial in the family plot in Franklin cemetery.

Mrs. Weaver was before her marriage Miss Timoxene Wells, a direct descendant of the well known Lowrey and Wells families of Buncombe county, and of the Robinson family of Macon county. Following her marriage to the late J. C. Weaver she resided near Franklin. After his death she moved to Hazlewood, where she has lived since 1919. During her residence here she endeared herself to a large circle of friends and was known throughout the community for her unselfish service to others. She was an active member of the church and was for many years a member of the Dorcas Bell Love chapter of the D. A. R.

She was a woman of strong and simple faith, and when she knew that her departure was near at hand she had no fear of death. Her life was an example of loving devotion to her Lord and to her fellowmen.

"Blessed are they who die in the Lord." A Life Long Friend.

ELLINGTON—John Dorsett Ellington, after a long illness, died at the home of his parents in Pineville, July 9, 1936, and was buried at Philadelphia church, near Mint Hill, Mecklenburg county. He leaves his devoted wife, who was Miss Eloise Wolfe, and two children, John D. J., and Mary Elizabeth. His father, T. S. Ellington, a son of Rev. T. S. Ellington, has for many years been Sunday school superintendent, and his mother, who was Miss Bertha Dorsett of Thomasville, one of the most useful workers in Pineville Methodist church. Being a scion of these families it was natural for John to take deep interest in religion and the Methodist church.

When taken ill he was employed by the Bethlehem Steel Co. at Norristown, Pa., where he was actively connected with church and Sunday school and greatly esteemed by his co-workers.

During his long period of suffering he did not neglect daily devotions. He departed in peace and evident assurance of salvation. His going so early in life, being only 21 yeras of age, added to the grief of relatives and a host of sorrowing friends; but—

"A youth with the dew of sunrise
Still fresh on his wazen face,
Has lived just as truly and surely
As one who has finished his race."

E. O. Cole, Pastor.

RESOLUTIONS OF RESPECT

Death has again invaded our official ranks and removed from us a worthy and useful servant in the person of Judge John M. Oglesby. His natural endowments made him a valuable member of the church and a useful citizen of the community and the state. He was devoted to the cause of the church and he also felt that law and order are the bulwarks of our civilization. Being a son of the parsonage, he was sympathetic towards the ministers and was keenly sensitive of their problems. Because of his interest and his ability he was frequently called upon to present the cause of the church. In his own church he was a valuable member of the board of stewards.

Therefore be it resolved, that we shall cherish his memory, that we shall strive to emulate his example, and that we shall continue to work for the high ideals which lighted his own life.

Be it further resolved that we do hereby give assurance to his devoted wife and children that we shall share with them in the deep sense of loss that has come to them and that we shall bear their names to the throne of grace and the Father of us all to guide them in paths of comfort and peace.

Be it further resolved, that a copy of these resolutions be sent to the bereaved family, that a copy be spread upon the minutes of this board, and that a copy be sent to the press.

A. S. Webb,
J. L. Crowell,
S. G. Hawfield.

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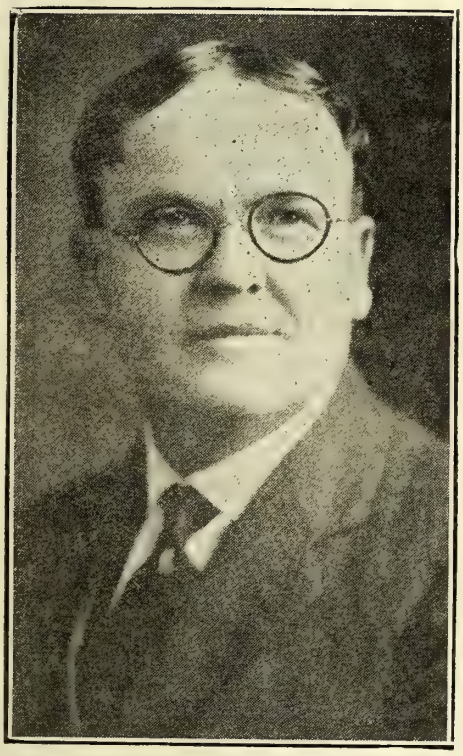
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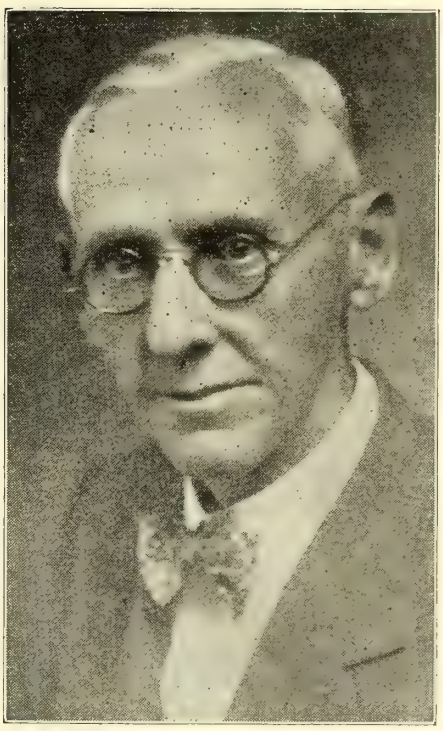
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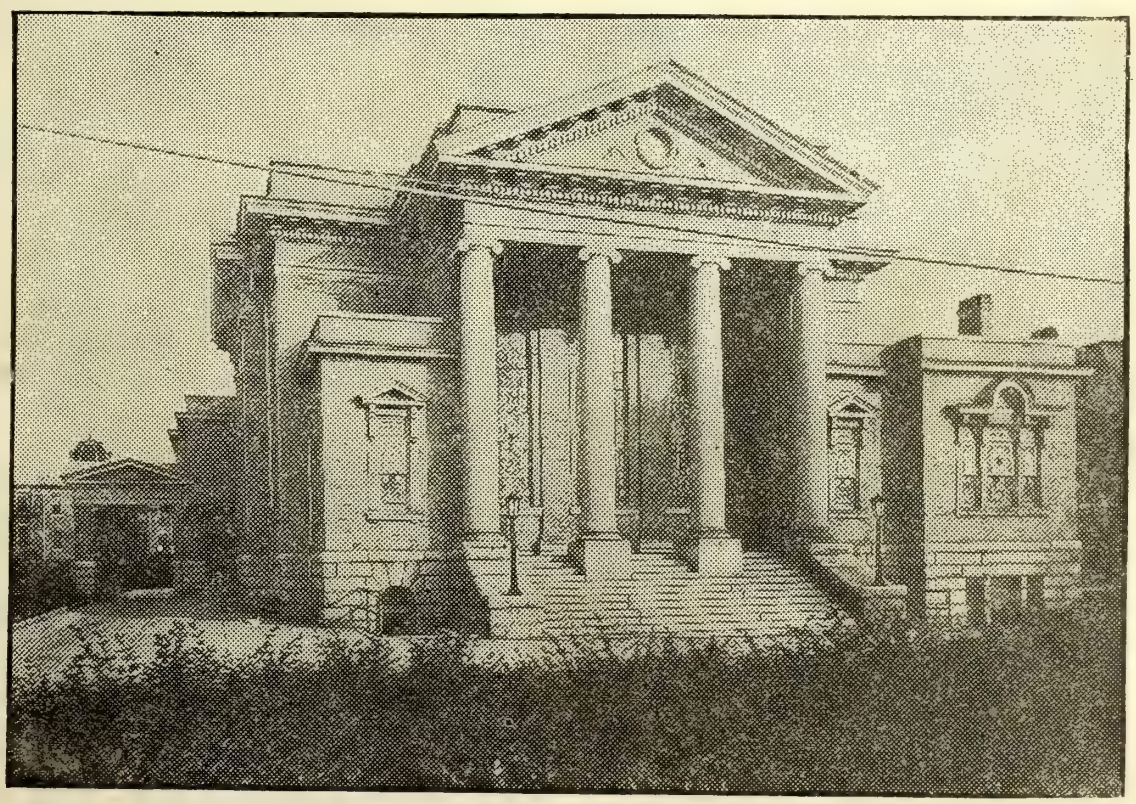


REV. C. S. KIRKPATRICK
Presiding Elder

Western North Carolina Conference to Meet in Salisbury Thursday October 22nd



REV. W. A. NEWELL
Conference Host



FIRST METHODIST EPISCOPAL CHURCH, SALISBURY, N. C.

GIVE THE ADVOCATE AN EQUAL SHOW WITH OTHER CAUSES

Pointing the Way for Big Churches

Rev. A. J. Hobbs of First church, Wilson, has given the church paper a front place in his big church. Those who say the church paper belongs to the little country church would do well to note what happens where there is a will and a way and a man who gets things done. Would that all our big churches would follow the lead of Wilson.

Think of eighty additional homes of the church getting the church paper each week, inclusive of the board of stewards and the board of Christian education! These two boards hold the future of the church. What a fine prospect at Wilson for the year ahead! Could a pastor have better assistance than for his people, including the leaders, to know what the church is trying to do and the causes to which their pastor is committed? A. J. Hobbs has done much fine work in his day, but we doubt very much if in the long run any one week of his life will count for more than the work he has done the past week for the home life of his people in the church at Wilson.

We wish that all the pastors of our big churches in the state would follow the lead of this pastor at Wilson and thereby set the pace for all the churches of all grades in the two conferences. Then the dream cherished by Bishop Kern of a better informed lay leadership would be realized. But better than the dream of any leader would be the better day that would come in North Carolina Methodism with the larger use to be made of the church press.

Doing Church Work Is Hard

One of our finest preachers and most diligent pastors often remarked, "Doing church work is hard." Now he rests from his labors but his work abides. Christian education, collecting money for missions, keeping the indifferent aroused, winning men to Christ and the care of all the churches are hard work for the consecrated man of God. So is circulating the church paper, but all these things are worth while. In some places preaching counts for more than it does in others, so does the effort to collect money for missions and the passionate plea for souls. All these things and more must be done if we are to carry on. They are and must be the work of the entire year.

Why not allow the church paper, with its weekly presence and message in the home, to have an equal share with all other interests of the church, especially so since it contributes to the welfare of all these causes? True, its work is quietly done, but it is none the less effective, just as is the sunshine on field and garden. Only at our peril can we neglect the work of the printing press—the most wonderful agency for good and for evil in the land.

The old Methodist preachers went everywhere preaching the Gospel, distributing books and tracts as they went. Some present day Methodist preachers—strange to say—never turn their hands to this work. Note the reports from year to year and be convinced. Yet, the vow to further the work of the kingdom in every possible way is still upon them. These, however, are not the men who are known for their good works—for their hard work in the cause of the Lord. "Doing church work is hard."

Often we are at the Greensboro postoffice at five o'clock in the morning getting the Advocate mail. Rarely do we fail to see cars by the curb—their drivers within getting their mail. These men are up and out in the business of the world. Should a minister of God be less diligent than the man who earns his daily bread? Yet many Methodist preachers count John Wesley and his "four o'clock in the morning doctrine" a back number. Such know little of the urgency of the Gospel—of the exacting demands of the Cross—of the passion of the men who flamed across the land in pioneer days.

Still Scatter the Seeds

"But they won't read the Advocate'' some of the preachers say. Granted. Not much of the daily paper save the headlines and a few personals are read. The men perchance read the markets and the boys read the sports page. The Sunday school literature goes into many homes, but it is not read and studied to any remarkable extent. The Bible lies around without being read, yet we encourage its distribution.

Many preachers work hard making sermons, but these do not get across to all the folks—no, not to half that are in the pews. Having ears they hear not. They sit and wait for the beendiction. Shall we stop making sermons? The parable of the Sower is still an up-to-date story. There is still such a thing as casting pearls. Shall we quit our efforts to do good because of the evident waste and indifference? We insist the church paper and the Bible, even though not much read, should have a place in the home.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, OCTOBER 8, 1936 Number 41

The effort manifest by many of the preachers these busy days to circulate the Advocate is encouraging. They appreciate the use of the printing press.

◇ ◇ ◇

The Queen Mary has taken the blue ribbon from the Normandie, but where she is to wear this decoration we are not told. She made 30.01 knots (nautical miles) per hour, while the Normandie made 29.64, a distance of about 35 miles if both ships had passed over the same course. The recent story is: The Italian Rex took it from the Bremen, and the Normandie from the Bremen, and now the English ship from the French.

◇ ◇ ◇

The startling relation between liquor and crime is discussed by Arthur T. Lyman, Massachusetts commissioner of correction, in his annual report made public August 15. Declaring that the $200,000,000 annual crime bill in Massachusetts amounts to more than three times the entire cost of the state governement, and that "lack of food, clothing, and heat, ill treatment of children, broken homes and divorce" are "tied up in the use of alcoholic beverages to excess," he added, "Intemperance breeds the basic foundation for the future criminal."

◇ ◇ ◇

Our sympathy for those who are hampered by hard and hostile conditions is abiding for we have gone that way. To particularize, we are glad to offer encouragement to the preacher who lives and labors amid trying conditions where the people are unsympathetic, if not hard hearted, and where there is little to encourage the leader in spiritual things. In our system a man goes where he is sent and those upon whom rests this responsible task should be careful to see that no hard working, uncomplaining preacher is imposed upon simply because he will take whatever work is assigned him. We know from personal experience how mean some bishops and elders could be. Let us hope that they are all in heaven; anyhow, that they are not a part of the Zion of today.

On the morning of October 22 the Western North Carolina conference will assemble in the First Methodist church of Salisbury, N. C., for its forty-seventh session. The conference met in Salisbury last year and was treated so well that it is happy to return and the Salisbury people will give the same cordial welcome and gracious hospitality that they extended one year ago.

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The negro who brutally murdered Helen Clevenger in Asheville admitted to Bishop Ainsworth that he had been drinking the night of the murder and that he was accustomed to drink liquor. The two negroes who last week murdered a Charlotte taxi driver in confessing that they killed him gave as a reason that they were "fool drunk." A white man in Duplin county last week when sitting on his porch intoxicated shot into a school bus loaded with negro children as they passed his house and seriously injured several of the children. These are but a few of the thousand tragedies that are the result of liquor. And the fountain head of this carnival of crime as a result of liquor is located in Washington, D. C.

◇ ◇ ◇

The courts have not yet deprived 10,000 citizens of North Carolina of their drivers's license, but be patient, we are well beyond the half way mark and still going strong. It is a safe guess that by the time the robins return next spring we will have reached the 10,000 goal. If Captain Farmer's highway patrolmen would spend a little more of their time on the highways where they belong they could hasten on this work and we might be able to get the 10,000 by or before Christmas. Let Farmer show the same zeal that he did on that New Year morning when he had his men out when it was yet dark to catch good citizens who had not been able to secure their license plates, and we will in a very few weeks have our 10,000. But Farmer is like the Episcopalian prayer, he "does things that he ought not to do and leaves undone things that he ought to have done."

The Gospel's Note of Urgency

RARELY is the Gospel's note of urgency heard in these days. This was the leading characteristic of the Christian message in the first century and in every other age of its greatest conquest. Thomas Carlyle asked, "How did Christianity arise and spread abroad among men?" This is his reply: "It arose in the mystic deeps of man's soul, and it spread abroad by the preaching of the Word; . . and then it flew like hallowed fire from heart to heart, till all whom it touched were illuminated by its power." The Gospel—"the good news"—was God-given; not man-made.

The mystical, the personal, the power divine were evident in all the conquests made. In all this was the note of urgency. The New Testament is full of it. Jesus and Paul, about whom gather most of this record, felt the divine compulsion at all times. "I must be about my Father's business"; "My meat and drink is to do my Father's will"; "I must work the works of him that sent me"; and at the last, "I have finished the work which Thou gavest me to do."

All the way from Damascus to Rome, Paul never was free from this sense of compulsion as he went over land and sea, among bond and free, weary and broken and beaten. In prison, in the storm, at the judgment bar, on the ecstatic heights the record is the same. The divine compulsion knew no abatement, but now this note of urgency in the Gospel has dropped into the background. Too often the Gospel is presented as something desirable rather than as something essential to man's welfare. The essential quality of Christianity becomes a subsidiary element in life.

Doubtless modern criticism to which the Bible has been subjected and the stress on scientific investigation in all phases of life and religion have had much to do with this. Along with all these movements of the modern world must be reckoned institutional religion, with its complex organization, varied ritual and ancient dogmas. All these tend to fetter the soul of man that, as Carlyle says, with its hallowed fire purifies and illuminates the hearts of men.

The Gospel as God's only remedy for sin in a God-governed world has been pushed aside for certain expedients of social uplift and humanitarian nostrums. Those who hold to God in Christ as the one hope of personal salvation and social redemption must hold fast to the note of urgency that has ever been first with those who believe that they have a Gospel mighty to save.

Watch the Big Breaks at Conference

HAS not too much been made of certain phases of the preparation for the conference? The annual conference is the leading incident in the life of a Methodist preacher, but it should be nothing more than an incident. Some make it a leading event each year. It is both an end and a beginning, rather than the continuing of a well ordered life.

True, now and then there will be a shift to new fields to labor with different people and in other surroundings, but this need not disturb the ordered continuity of life. The breaks simply belong to the incidentals of time and place rather than to the reality of a life and its labors in the coming of the kingdom. One simply enters into the labors of others, leaving behind the achievements of his own efforts—not all, however, for the best of his victories go with him to enrich all the after years. A Methodist preacher does not begin life anew with the turn of the itinerant wheel. The bishop does not make this man's appointment—that is a product of former years.

Of course, the man who views each conference as an entirely new start will not accept this statement as true, but what of that? God requires the past of us; so does life, which is a plan divinely wrought out through the long sweep of the years. The incidental breaks are not to be exalted out of proportion to the toilsome realities that count chiefly in the whole of life's plan. The conferences are simply milestones in the march of progress made by a point of departure for fresh victories to win. Convert these into stepping stones for the upward climb. The backward look has no place in life save as a guide and inspiration for all that comes afterwards.

"Tired" People

THE following is attributed to a presiding elder in Arkansas. We should be glad to have his name so that it could be placed high among this honored circle of itinerant Methodist preachers. But listen to the elder:

"There is the tired layman who will work if coaxed. But the tired layman complains so much there isn't any joy in his work for anyone. Second, there is the retired layman. He

believes he has done his share and sits idly by, exercising his right to criticize. Third, there is the rubber-tired layman. He may go along if the way is clear and the road is smooth. Then finally we have the flat-tired layman. He once was closely affiliated with the church, but he suffered a puncture and never recovered his wind."

Some Ancient Prophets Who Are Up to Date

OVER against the ancient system of Jewish sacrifices some of the later Hebrew prophets placed some very simple principles of human character and conduct that have become the great fundamentals of present day religion as set forth by the spiritually minded religious teachers of these modern times. Amos and Micah and Isaiah and Jeremiah of a far off day are the most modern of religious teachers when they declare:

"How shall I enter the Eternal presence,
and bow before the God of heaven?
Shall I come to him with sacrifices,
with yearling calves to offer?
Would the Eternal care for rams in thousands,
or for oil flowing in myriad streams?
Shall I offer my first born son for my sin,
fruit of my body for guilt of my soul?
O man, he has told you what is good;
What does the Eternal ask from you
but to be just and kind
and live in quiet fellowship with your God?"

"Blow Your Horn and We Will Move Over"

WE saw these instructions last Saturday painted as a permanent notice on the rear of a big truck that was passing along West Market street, Greensboro. We call this big news. When a truck proposes to move over on the highway, it begins to look like the millennium is close at hand. For of all the offenders on the highways no one is equal to truck drivers, except drunken drivers.

One of the most urgent matters in this whole highway problem is for the courts and lawmakers to take in hand truck drivers and drinking drivers. Let the heavy hand of rigid legislative enactments take these chief offenders in charge and compel truck drivers to observe the rules and courtesies of the road, and make it mandatory that any man, rich or poor, black or white, who drives a car when under the influence of liquor, shall serve a term in prison.

Regimentation in Russia

CHARLES P. NUTTER, in an A. P. story coming out of Russia tells how the average Russian of the present day lives in that land of the Soviets. Among other things he says:

Mr. Russian doesn't belong to the Rotary Club, drive his own car, own his own home, or speak out his mind on party politics and who should be elected President.

The state takes care of all those things for him.

And if he has a non-conformist mind, he keeps his thoughts to himself, or finds he is in trouble.

For there is probably no more regimented life in the world today than that of John Citizen of the Soviet Union.

He does what he is told, with no questions asked; reads what the state thinks he should, lives where he is told, stays close to home and minds his own business.

He and his family live, eat and sleep in one room, for living quarters are at a premium in modern Russia. If he wants to take a vacation, he orders his railroad ticket from three to six days in advance, and usually gets it.

He joins the army at 19 if he is physically fit and serves two years' compulsory training, thereafter he is placed on the reserve list, subject to call.

He can't take a flier in real estate or the stock market, for no land is for sale and there is no stock market. He doesn't know much about what goes on in the outside world, for there is little foreign news in the six-page government newspaper he sees.

Every intelligent and observing visitor to Russia knows that this is an accurate statement of conditions in the land of the Soviets. Yet it has been a sort of fad in certain circles of this country to look with favor on these things because the Soviet government has built a marble lined subway in Moscow and erected some apartment houses in Moscow and Lenengrad. As if no nations except Soviets were building subways and houses to rent.

In Germany, Italy, and with other dictators conditions are little better, except these governments have not confiscated all private property as in Russia. Civil and political liberty as we have enjoyed them are entirely unknown over there.

In our past history courage and freedom were great words with us. We sang of "The land of the free and the home of the brave." To have courage to meet the hard conditions of life and to overcome, and to enjoy that liberty which was so dear to our pioneer forefathers have been the supreme objectives of life. And let us hope that these may remain first with us. Let's not sell our birthright for a mess of pottage that we expect to get by turning over the business of this country to a few incompetent politicians who have not practical sense enough to operate successfully a poultry yard.

People and Things

ANNUAL CONFERENCE DATES

Western North Carolina, Salisbury ..... October 22
North Carolina, New Bern ..... November 19

Rev. and Mrs. R. J. Starling announce the birth of their daughter, Starr. Born the 29th day of September, 1936. Pastor of Murphy circuit.

The Rev. and Mrs. Merrimon Teague Hipps of 417 Summit street have announced the birth of a son, Merrimon Teague Hipps, Jr., at Biltmore hospital last Tuesday morning. Rev. Mr. Hipps is pastor of the Biltmore Methodist church.

If the negroes of the South were raised to the standard of living of the average American, the wheels of every kind of industry would begin to turn at a rate never before dreamed of even in our greatest boom days.—Gen. Robert E. Wood, president of Sears, Roebuck Co.

Southern Methodist University has the largest enrollment since 1931 (over 200 more than last year), the construction of the new library about to begin, a strengthened scholarship by the addition of new professors, and a richer spirit are facts which indicate the S. M. U. has really had an unsual opening.

Dr. T. A. Smoot, pastor of Epworth church, Norfolk, took up the first of September the noon-day prayer service of half an hour in Epworth church, which is held instead of the night service. It seems to work well in this down town church. Dr. Smoot is closing his fifth year of his second pastorate and they want him on and on.—Richmond Christian Advocate.

"We wish to report that in addition to Center church on the Bladen circuit Windsor church has paid out in full, including salary and some over. Two of the other churches, Bethel and Live Oak, have paid out with the exception of a small amount on salary. Bladen circuit is closing a grand conference year, mostly due to the cooperation and loyalty of the people. The pastor and his wife are rejoicing with the people in their achievements this year."—W. R. Stevens.

Of the 15,056 students enrolled at Ohio State University during the 1935-1936 term, 1650, or about 11 per cent reported no church connection according to the registrar. Fifty-five denominations were selected by the students represented as follows: Methodist Episcopal, 3851; Presbyterian, 1886; Catholic, 1274; Jewish, 1001; Lutheran, 981; Baptist, 576; Episcopal, 524; Congregaional, 476; United Brethren, 307; Church of Christ, 305.—Religious Telescope.

Sunday, October 11, will be observed as home coming day at Ward Street M. E. church, High Point. Rev. J. W. Groce, pastor, will deliver the message at the regular 11 o'clock service. A memorial service will be held in the afternoon in memory of the deceased members of the church, Rev. John R. Church, general evangelist, being the speaker. Dinner will be served on the grounds. All friends and former members of the church and Sunday school are extended a cordial invitation to visit Ward Street Sunday.

"I want to report two good revivals on Newport charge. Brother B. H. Houston, pastor of Morehead City M. E. church, preached for us at Riverside, and at each service large attentive congregations were present. Six came forward desiring to unite with the church; four of these ask to have their names given to the Baptist church. Rev. W. Y. Stewart of the M. E. church at Morehead City preached to large congregations at Bethlehem."—M. W. Warren.

Ancient Jerusalem, after two thousand years of water famine and dirt, has a modern water system and an adequate supply of water for all needs. The people of that great unwashed city will, for the first time in the Christian Era, have water for all their needs. This is but one of the many modern improvements by which the Holy Land is being socially and industrially revolutionized. The chemical developments at the Dead Sea are already in operation, and the sum of ten million dollars is to be expended in the construction of modern airports at Lud and Haifa.—Religious Telescope.

"There will be an all day home coming at Acton church Sunday, October 11. Preaching at 11 a. m. by Rev. L. B. Abernethy, dinner on the grounds, special music in the afternoon, and several short talks by former pastors and others. All former pastors, members and friends cordially invited. We are expecting a large crowd and a good time. And, Mr. Editor, we would be delighted to see your smiling face. We have just remodeled the church at the cost of about $700, paid off a thousand dollar note against the parsonage, and are expecting the budget to be paid in full."—T. C. Jordan.

"Candler circuit will make a good showing at conference. We have tried to look after every interest of the church during the year. We will pay everything in full. The N. C. Christian Advocate will now be going into 16 new homes, and there will be another check next week. Our people have had a part in saving Junaluska, a splendid Golden Cross offering, and church school day observed in all churches. We are now in our last revival meeting. My son was with me in two meetings, Rev. Vernon Hall with me in one meeting. I am glad to say we have had revivals in our churches that really revived folks. And these preachers certainly did do some gospel preaching."—T. A. Groce.

Bishop U. V. W. Darlington brings to our attention that the Advocate some time ago said that Bishop Wm. F. McDowell had preached more in North Carolina than any other bishop except Bishop Mouzon and Bishop Kern. We said it, but it was an obvious oversight. For Bishop Darlington was in charge of North Carolina four years and preached in every section of the state in revivals, in the dedication of churches, at district conferences, and upon sundry other occasions. Of course he has preached more frequently in the four years than has Bishop McDowell or even Bishop Kern in the two years that he had been in North Carolina when the editorial paragraph in question was written. Whether Bishop Darlington in four years preached more than Bishop Mouzon did in eight years, we leave for the parties interested to determine. We regret in our haste we did not state the facts as they are.



BISHOP PAUL B. KERN, D.D., LL.D.
President of Western North Carolina Conference

"Rev. John R. Church closed his meeting at Warrensville, N. C., yesterday. It was a great meeting. The preaching was wonderful, the attendance fine and the church greatly revived. Twelve joined the Methodist church to date and more will come later."—W. H. Jones.

John M. Cline, 15-year-old son of Rev. and Mrs. John Cline, underwent two surgical operations in Duke Hospital last week. He has been confined to his bed since June and in poor health for the past two years. The doctors say he will get well. His parents request the prayers of their friends for their boy's recovery. Mrs. Cline has been staying in Durham to be with him.

The First Baptist Advance, Abilene, Texas, carries the following: "We wouldn't stand for a law to license the poisoning of our pigs, but it's all right to poison and debauch our girls and boys. We wouldn't stand for a law licensing outlaws, but we license the liquor business, the greatest outlaw ever turned loose on society. The moral and financial waste it has already accomplished, and it isn't good started yet, are enough to brand us with idiocy. But the liquor politicians are not supposed to deal in intelligence. That would hurt their cause."

The resignation of Dr. James I. Vance from the pastorate of the First Presbyterian church, Nashville, Tenn., will bring sorrowful regret to all who know and love this good man. He began his pastorate in 1894, but resigned in 1900 to accept a pastorate in Newark, N. J. After ten years he returned to Nashville and continued as the active pastor of First church until November, 1935, when ill health compelled him to rest. A surgical operation followed and he has slowly regained his strength. His disabilities preclude any hope of vigorous active service. Dr. Vance has had first rank among Presbyterian preachers in America, and was chosen in the Christian Century survey as one of America's 25 great preachers. He has also served his church as Moderator of the General Assembly. His pastorate has been eminently successful and people of every denomination were regularly in his congregation every Sabbath. He is an honored citizen of Nashville, sharing in every civic forward movement. He has touched all the people, and abiding inspirations and comfort will long linger in many hearts.—Christian Advocate.

GREENSBORO COLLEGE NOTES

The new freshman members of the Emerson literary society of Greensboro College were formally inducted into the society at a meeting held Monday night in the society hall in Odell auditorium. At this time Miss Mary Tuttle Atwater of Burlington, president of the society, extended a welcome to the initiated and gave them the Emerson handshake.

Dormitory officers for Hudson, Main and Fitzgerald buildings at Greensboro College were elected at house meetings held last Thursday night. They were as follows: Main building, Miss Anna Taylor of Southport, president; Miss Rena Davis of Wilmington, vice president. Hudson dormitory, Miss Miriam Russell of Dunn, president; Miss Ellen Ross of Clinton, vice president. Fitzgerald dormitory, Miss Martha Way of Waynesville, president; Miss Dorcas Knowles of Hertford, vice president.

In a most impressive candlelight vesper service, held Sunday evening in the chapel of Main building, the old members of the Young Women's Christian Association at Greensboro College recognized the new girls who had pledged their membership. Miss Alma Cade of Wilmington, president of the association, gave the oath of allegiance.

ANNUAL CONFERENCE NOTICES

FOR ADMISSION ON TRIAL

The committee of admission on trial will meet in the room designated at 7:30 Wednesday evening, October 21. All candidates for admission on trial should appear before this committee at time designated. W. Q. Grigg, Sec.

COMMITTEE ON ADMISSION

The committee on admission will meet in the room designated on Wednesday evening, October 21, at 7 o'clock. Those who are coming up for admission on trial and for full connection will please meet with this committee at this time. Wm. A. Jenkins, Chm.

CLASS OF THE FOURTH YEAR

The class of the fourth year will meet the committee on the course of study for the fourth year Wednesday, October 21 at 2:30 p. m., First church, Salisbury.
J. C. Cornett, Chm.

BOARD OF EDUCATION

The Board of Christian Education of the Western North Carolina conference is called to meet at the First Methodist church in Salisbury at 3 p. m. Wednesday, October 21.
W. W. Peele, Chm.

NOTE CAREFULLY THE REPORTS OF CHARGES

Since last report ten additional boards of stewards report 100 per cent subscribers to the Advocate.

Twenty-two charges that had not been heard from report new subscribers to the church paper. Some of them have good healthy lists. Note how a number of new names have gone to the head of lists of new subscribers in the several districts.

Rev. A. J. Hobbs, Jr., with his 80 new subscribers, leads both conferences for the year in the number of new subscribers. He also forwarded a number of renewals, but these do not appear in this report.

We hope to have many additions in our next exhibit.

PROGRAM WESTERN NORTH CAROLINA ANNUAL CONFERENCE, SALISBURY, OCTOBER 22-26

Thursday, October 22

The conference will convene at 9:30 a. m.

11:30 a. m. Memorial address. Rev. John W. Moore.

3:00 p. m. Historical Society. Address, Rev. Philip L. Shore.

4:00 p. m. Conference Brotherhood. Rev. Hugh G. Allen presiding.

7:30 p. m. Anniversary Board of Christian Education. Address, Rev. Walter A. Stanbury, D.D. Music by Greensboro College Glee Club.

Friday, October 23

The conference will convene at 9 a. m.

11:30 a. m. Anniversary Board of Lay Activities. Address, Dr. Walter K. Green of Duke University.

3:00 p. m. Sermon by Rev. H. P. Myers, D.D., Nashville, Tenn.

7:30 p. m. Anniversary Board of Missions. Address, Bishop Edwin F. Lee.

Saturday, October 24

The conference will convene at 9 a. m.

11:30 a. m. Reception of class into full connection. Sermon by Bishop Edwin F. Lee.

3:00 p. m. Sermon by Rev. Richard L. Owenby, D.D.

7:30 p. m. "Our Conference Institutions."

Our Christian Advocate, Rev. Alva W. Plyler, D.D.

Our Hospitals, Rev. L. Berge Abernethy.

Our Children's Home, Supt. Oscar V. Woosley.

Music by Children's Home Glee Club.

Sunday, October 25

9:00 a. m. Annual Love Feast. Celebrants: Rev. M. F. Moores, chairman; Revs. O. P. Ader, W. T. Albright, A. L. Aycock, T. C. Jordan, S. B. Turrentine, J. H. West, J. W. Williams.

11 a. m. Sermon, Bishop Paul Bentley Kern.

3:00 p. m. Ordination of Deacons and Elders elect. Sermon by Bishop Edwin F. Lee.

7:30 p. m. Sermon by Rev. Frank S. Hickman, D.D., of Duke University.

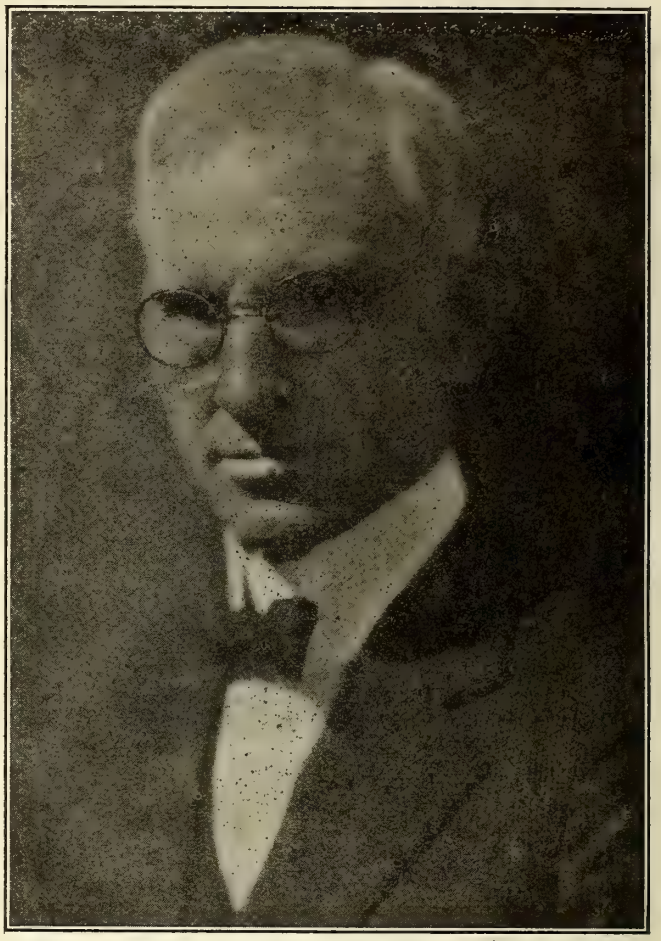
Monday, October 26

The conference will convene at 9 a. m. and will adjourn at will.

FOOLS, FIREWATER, AND FOOTBALL

By S. J. Starnes

It was great to see Duke win from Colgate. The old grads were there in large numbers to back up their team. And they did it. It was a joyous home coming, but for one thing. There was too much liquor in evidence. Something ought to be done to keep the drunks away from these games. They make it unpleasant for all self-respecting people present. One would hesitate to take his wife or daughter to one of these games in view of what they would have to see and hear. During the play and between halves there was no scarcity of fools and firewater. And they are becoming more and more brazen with it. They turn up their bottles and drink before all. The policemen seem not to care. Instead of trying to restrain it they seem to think it is their duty to assist in looking after the interest of the drunks. For instance, I saw one of these soaks who had "passed out." The officer standing nearby advised his companion that he should take him out where he could get a little fresh air. That was his conception of enforcing the law. These games are not played for the benefit of the rough necks, and yet they assume full control of the situation. Duke University is supposed to be a Christian institution, and I am firmly convinced that the alumni, working with the university administration, can create such a sentiment against turning these occasions over to the liquorites that conditions can and will be improved. I love Duke. I owe her a debt of gratitude. I have always spoken in her defense against falsehood and prejudice. Because of my interest in decency and my relation to Duke as one of her sons I affer my protest to the unnecessary things we have to see and hear when we go to a football game. Respectable people DO NOT drink and others should not be permitted to do so. Let's let the liquor soaks know in no uncertain terms that they are not wanted at Duke football games. Here's my vote.



DR. W. L. SHERRILL

Secretary of the Western North Carolina Conference. This will be the forty-third session that Dr. Sherrill has served as secretary.

THE MAN IN THE STREET WANTS RELIGION

The man in the street is really interested in the question of an after life, even though he may have cast the resurrection of the body to the limbo of things that don't matter. He is really anxious to know how religion can be successfully applied to the concrete problems of today, to solve—or, at least, to ease—our urgent social, economic and internaional difficulties. He is very far from regarding Christianity—essential Christian truth—as obsolete; he looks to the church for a safe lead out of the chaos of modern civilization to a saner world order.—Prof. W. D. Davis.

PARSONAGE OBSERVATIONS

Mrs. E. K. McLarty, Jr., Editor

Dear Sib:

After an afternoon of calling on acquaintances, I am convinced that what most of us need is a conversational UN-rest cure. As you will recall, Saki recommends an unrest-cure for people "suffering from overmuch repose and placidity." Well, I'm recommending one for unstimulated minds.

Now mind you, our afternoon of calling was pleasant enough in a habitual way. Conversation slipped safely into the same grooves it has enjoyed on previous visits. We laughed for the nth time at the same stories, settled the weather, were concerned once more over last year's ailments and their resulting discomforts. A weak attempt on my part to introduce a new subject met with the silent endurance politeness demands until talk could be settled back into its familiar runway.

I was reminded of a sweater I've been knitting for months. The wool has worn thin and lost its elasticity from continually ripping and re-knitting the stitches. Humps in the wool automatically fall into place as I rework them. I really need to get new wool to make my effort worth while and truly enjoyable pastime.

Yours for using new yarns in our conversational knitting at least, Jane.

The Wish-to-do Vs. The Will-to-do

Two catch phrases from a recent article have buzzed considerably of late in my mind: The wish-to-do versus the will-to-do.

Wishing is a great pastime. In fact, it passes nothing but time and too much of that. It is a comfortable suspension between dreams and reality—a sort of pleasant coma. But, like lazy man's fishing, we seek for excuses to indulge ourselves. And fishing for wishes is so entirely unexacting! If we choose, we can wish ourselves large, full of possibilities. Of course, we might wake up enough to realize that catching wishes from our mental pools isn't much of an accomplishment. Then our sense of well being is pricked, the day's dreams which follow in the wake of wishes burst, and we become shriveled and failing.

On the other hand, the will-to-do is packed with energy and activity. One who has the will-to-do has the force to make a wish come true. And the more he wills to do, the larger becomes his actual accomplishment. Like the development of a healthy body, our wills develop with exercise. We know not only the zestful taste of activity itself, but also the joy of accomplishment and the rich discovery of new moral strengths within us. Within us, the will-to-do is a potential growth and power eager to be unleashed.

Out of our wishing evolves the beginning of our will-to-do, but the former without the latter is ineffectual. Most of us start and stop in wishing-to-do, and fail miserably in willing-to-do. We delight in fishin' around for wishes and just a-sittin' still; we shy too often from the work of will-diggin'.

Personally, I believe I prefer to continue my feeble efforts in will-diggin'. It is more exciting, and it demands by its very nature strenuous output, but it uncovers the untold wealth of purposeful unity—of integrity in life, which can be every man's if he seek.

Long ago Bacon remarked that some books were "to be chewed and digested." I offer the little excerpts below as some that I have found never lose their savor:

"When we encounter the rare individual whose conduct is inspired by a moral ideal, we cannot help noticing his aspect. Moral beauty is an exceptional and very striking phenomenon—one never forgets it. This form of beauty is far more impressive than the beauty of nature. It gives to those who possess its divine gifts a strange, an inexplicable power. It increases the strength of the intellect. It establishes peace among men. Much more than science, art, and religious rites, moral beauty is the basis of civilization." (Excerpt from Carrel's, Man, The Unknown, published by Harper & Brothers).

"Mutual education, in a large sense of the word, is one of the great and incessant occupations of human society, carried on partly with set purpose and partly not. One generation forms another; and the existing generation is ever acting and reacting upon itself in the persons of its individual members." (From Cardinal Newman's University Subjects).

"So much of living is irrelevant, and the phases of it that we learn to have dear deep meaning seem to arrive perilously haphazard. It can hardly be amiss to look inward upon our only sure treasure and try to discern what were the flashes of quintessence. It implies a very profound humility and an incurable passion for living; but more than that, it lays hold on one by unexplained necessity." (From Christopher Morley's John Mistletoe).



REV. J. R. WARREN
Pastor of East Spencer Church

There are more humbugs, crooks, traitors and frauds masquerading under the cloak of Christianity than in any other attire. The most regular attendant in our churches is the devil, so it does not follow that if you take a man to church every week he becomes a Christian.—Carlyle B. Haynes, at Seventh Day Adventist General Conference.

We always try to co-operate with local authorities if one or more of three factors are not present. These are: inefficiency, dishonesty, and publicity—mad police or officials.—J. Edgar Hoover.

BELIEVE IN GOD AND SERVE GOD

By J. Bystrom, D.D.

Believe in God as the Creator of heaven and earth. Believe in him as our heavenly Father. He loves us and will care for us. Like as a father pitieth his children, so the Lord pitieth them that fear him. God is good to us all. Praise ye the Lord. O give thanks unto the Lord; for he is good, and his mercy endureth for ever.

Believe in Jesus Christ as our Saviour who loved us and washed us from our sins in his own blood. Jesus says himself: "Ye believe in God, believe also in me."

Believe in the Holy Spirit as your comforter and leader, and he will abide with you for ever. The Holy Ghost, whom the Father will send in the name of Jesus Christ, he shall teach you all things and bring all things to your remembrance, whatever the Saviour hath said to the disciples.

Believe in the Trinity as it is stated in the Holy Writ: the Father and the Son and the Holy Ghost.

Believe in the Holy Bible as the word from God and preach that holy revelation to fellow creatures in all lands as a pastor said at one of our Baptist world congresses: "A whole Saviour and a whole Bible to a whole world." The apostle John says, "And this is the victory that overcometh the world, even our faith."

Serve God, serve him in all the ways you possibly are able to do it. Can you talk—I suppose nearly all are able to do so—then speak to your fellowmen of God's abundant love and of his wonderful redeeming grace. "Ye shall be witnesses unto me," said Jesus.

Can you sing, then sing his praises. The Apostle Paul says: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Follow the angels' example who sang, "Glory to God in the highest and on earth peace, good will toward men." Make a joyful noise unto the Lord, all the earth; make a loud noise and rejoice and sing praises.

Praise God from whom all blessings flow,
Praise him all creatures here below,
Praise him above, ye heavenly host,
Praise Father, Son and Holy Ghost.

Can you work for the Lord in any other way, then do so. He giveth the best wages. Can you give money, give for the Lord's sake. Let us adore the Lord even by taking a collection. Count it not a burden, when you are taking part in Christian work, but consider it rather a privilege. Good deeds may be wings that in the name of Jesus lift our souls higher and higher. It is heaven-like to do good.

At the World's Missionary Conference in Edinburgh, 1910, I heard a Chinese minister tell the following:

A girl came walking carrying her little brother on her back. A gentleman, who saw her, felt compassion for her and said: "My little girl, you have a very heavy burden to carry." But that he should not have said. The girl looked reprimandingly at him and said: "No, sir, this is not a burden, it is my brother."

So may also we consider the Lord's work, whether it is done at home in connection with our churches and unions or abroad for the sake of missions among Gentiles. It is our brother and sister we are serving. You know what Christ has said about those who do a service to his little ones. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Believe in God and serve God!—The Watchman-Examiner.



REV. E. L. KIRK
Pastor of Park Avenue Church, Salisbury

THE FRUITS OF REPEAL

Mrs. E. Stanley Jones, upon returning from the foreign mission field, experienced these impressions, says an exchange:

Finding ourselves in a city where we had to go hungry because we could discover no place to eat which did not also sell beer.

Seeing miles of glaring advertising imploring us to drink, smoke or visit road houses.

Seeing men, women and girls, smoking, drinking, carousing in saloons and at cocktail bars.

Hearing oaths and vulgar expressions on the lips of high school and college girls of good families.

Finding so many churches closed on Sabbath evenings, but motion picture places open wide and busy.

Inability to find a mid-week prayer meeting, but rather forums, dramas, scouting, dancing, bridge in church parlors.

Finding churches being sold for debt, benevolent budgets cut, Christian work of all kinds cut because of lack of funds, people unable to work and losing jobs, but at the same time, apparently, having plenty of money for sport, motor cars, luxuries and indulgences.

Finding the nastiness of the modern literature that was sampled.

Finding America running more and more to nudity, license and pagan paintings, while heathen people, when converted, tend to stop such practices and move toward modesty, chastity and restraint.

Finding crooning, which seemed at first like a sudden sickness, was really a recognized form of public entertainment.

WHAT REV. CHAS. CLAY SAW IN RIO DE JANEIRO

I have just returned from a lovely ten-day trip to Rio de Janeiro, the largest city in Brazil, and deservedly said to be the most beautiful in the world. We stayed at the People's Institute, a social center located in one of the worst slum sections in the world, and had an opportunity to learn about its work. They have a regular school up to the fifth year, taught by competent Brazilian men and women, a kindergarten run by Miss Cobb, several clubs among the street urchins and other groups under the leadership of Mr. Weaver, the director, and a clinic for mothers and babies run by the government. Aside from all that, or rather in co-operation with it, is the church, Sunday school, and missionary society entirely in the hands of Brazilians. To me, this is one of the most challenging tasks in Brazil, and if you could see the hill behind the institute, where shanties cling precariously to the side of the mountain and lean crazily to one side or the other; where the only sewer is a foul stream trickling down to the foot; where children run and climb like mountain goats with few and ragged clothes; where the babies wear none at all and are covered with ugly sores most of the time; where the mothers have to carry all water from a common fount at the foot of the hill; and where the top is crowned with a lovely chapel that does nothing to better the condition of the people, but only feeds their fear and superstition—if you could see all this, I'm sure you would agree with me. As usual, though, the institute is held back from fuller service by the lack of money.

THE PERSISTENT GRUMBLER

Some men are never satisfied, and there is one such man who often feeds at a restaurant in the Strand; but his arrival is never welcomed by the waitresses, who know it is impossible to please him. Sometimes, however, it is his fate to sit at a table in the charge of a girl who is quite capable of dealing with him. One day, being dissatisfied with the meat on his plate, he grabbed his waitress's skirt as she passed his table, and asked: "What do you call this, beef or mutton?" "Can't you tell the difference?" she asked, a little loftily. "No," he said, "I can't." "Then why worry about it?" she asked, ere hurrying along.

Another day, annoyed that none of the girls had rushed to take his order, he rang the bell on his table loudly, and, to make sure of attracting attention, flicked his fingers loudly in the air, while calling: "Hey, miss!" "Certainly, sir," said the girl whose charge his table was. "Just a few minutes. We'll have to send out for it." "Send out for what?" asked the man, in natural surprise. "For the hay you ordered,' 'she made answer, much to the joy of all within hearing.

How do I know these facts? Well, not so long ago, I was in the self-same restaurant at a slack hour, and my waitress was in talkative vein.—Ezra, in Methodist Recorder.



Park Avenue Methodist Church, Salisbury

A PROMINENT CITIZEN OF HIGH POINT DIES SUDDENLY

A. Sherrod, for 40 years prominent in the affairs of High Point, died suddenly at his home on North Main street in the early morning of September 30. He had been engaged in business the day before. But this was not the first heart attack that he had suffered in the last few years.

He was born in Martin county November 18, 1860, and would have been 76 years of age in November.

Mr. Sherrod served one term on High Point's City Council. He was a member of the Kiwanis Club and belonged to the Elks, Masons and was a Shriner.

Since he was 21 years of age he has been a steward in the Methodist Episcopal Church, South. At the time of his death he was a member of the board of stewards of Wesley Memorial and was also on the board of trustees of that church.

He is survived by his widow, Mrs. Edith Moore Sherrod; one son, W. A. Sherrod of High Point; four daughters, Mrs. W. R. Morrow, High Point; Mrs. Lucille Collins, Raleigh; Mrs. H. L. Newbold, Richmond, Va.; Mrs. W. L. Watson, High Point, and one sister, Mrs. C. H. Baker of Charlotte. A son, Henry L. Sherrod, died April 18 of this year. He was preceded to the grave by two wives, Mary T. and Elizabeth Sherrod.

A large circle of friends mourn the departure of this highly esteemed citizen and churchman whose friends were by no means limited to High Point. He showed himself friendly and gathered about him many friends wherever known.

STILL ON THE MAP

We have not been tooting our horn very much; nevertheless, the Farmington circuit is still on the map. Located in one of the best sections of Davie county with one church in Yadkin county, our people are making reasonable progress (in spite of the preacher) along all lines of church work. The additions on profession of faith forty-three, with others we hope to follow. The Lord has been good to our people, not that they had no testings, but that all the dark nights of their experiences have been followed by the beautiful dawn of a new day.

We are in the closing days of our second year and things look favorable for a full report on all items of the church. One church on the charge, Huntsville, has already reported its budget paid in full; others are just on the border and most of the members on the official board say we are going out in full on everything. We are using the Uniform Budget System, which is the best financial system ever used in our church and is workable in every local church in the entire connection, if the preacher in charge has grit enough in his craw to practice it himself. The beauty of it is all the causes in the church share in the work, no one is boosted while another is being neglected, neither is any one cause made fat while another perishes. In the humble judgment of this poor preacher this is as it should be. If there is any cause in our church that isn't worthy, it should be given the same medicine as a decayed tooth—take it out; but if it is worthy then it should share in our support equally on the percentage basis of the amount collected. So you see this means that if we are out at all on the Farmington charge at conference we will be all out. And we have every reason to believe that will be true. So, so on, boys; we are always looking for a better day. H. C. Freeman, Pastor.

What My Church Has Meant to Me

By RUTH WILLIAMS

My church is in a small country town, a town with not over six hundred population. It is one of those little white churches, sitting on a hill, pointing its spire above blue mountains, and a river. A church meager in its income, small in its congregation, lacking in its leadership, and plain in its people. A church that has known division, gossip, scandal, spiritual dearth, and financial deficiencies; like any small church.

Its steeple has been struck by lightning, and its architecture altered. The stained-glass windows have been mended, and its carpets worn. So usual is its background that in all the apparent lack, the richness of its contribution has been more remarkable to me.

My first recollection seems to be of a warm Saturday afternoon, sitting out on the green church lawn, in a circle of chairs, the trees and the sky above me; a meeting of the Junior League, and my first attendance. My parents had only recently joined that church. I suppose an adult leader was there, but I was not conscious of that person.

As I look back upon it, twenty-five years ago, I know only that the sun shone, and that I found myself for the first time in a strange group; that there were older, more assured girls in the gathering, that they let me take up the offering because I was new and little, and that as I passed around, cupping my hands, I came for the first time in contact with the loveliest and prettiest girl in town.

She in turn became the church organist and I, grown up, worked with her at times in the choir. I was for a while her Sunday school teacher—I know her very little more than on that first Saturday afternoon, but I am still fond of her, and she is still lovely.

I remember, too, they were holding a membership contest, and each girl wore on her summer dress an insignia of her side—pink or blue baby ribbon. I forget to which team I belonged, but how vivid that ribbon! I cannot understand my feeling for it, even today. There is a shrouded amazement about that afternoon.

My next recollection is again concerned with the Junior League. We were on a picnic at an old quarry hole, just out of town; and it was a dull, cloudy day. There were boys and girls on the picnic, and I remember vividly that the leader was present, the minister, a youngish Englishman, little and wiry, who played ever so many lively games with us. And ever so often during the day he would leave us and go back to the town to the parsonage.

I have in mind three recollections of that day, all more or less bound together, yet confused: Pilot snakes, which the boys vouched were hidden in the grass; my first game of hare and hounds; and the strange, unknown, yet very natural event which kept our leader going back to the parsonage.

In how commonplace a manner we children accepted it all, and never until this moment had I realized what effort, sacrifice, and duty, was letting that minister devote himself to us kids on a picnic. It gives me patience in the crowded days in which I pass on the torch.

I was, in time, to wheel the baby in the carriage, to know the parents as guests in our home, the wife a sweet English woman, whom I had to learn to interpret. I was to find them again on the beach at Ocean Grove, in answer to my childish prayer; I was to visit them in pleasant surprise in a nearby town; to know the sincerity of the pastor's willingness to recommend me for the Student Loan Fund when I was entering college. The boy is now married, a pastor himself, and an able organist.

I valued those people. They were to me in my very small town, the sweetest, most intelligent, able people whom I knew in my childhood, and in my home. They were a veritable part of my background.

I don't know just why it is all the secular enjoyable activities that come to my mind first when I think of that early childhood and what the church means to me.

I suppose it is natural for children to love fun and play, and in our limited environment, and limited means, my church was to me the biggest factor in my social development, and I think that was perhaps one of its best contributions to my making. I am conscious of its educational value.

And there were meanings, but they were to come later. I can remember attending Sunday school regularly, and church, too, with my whole family—walking down no matter what the weather. I was to go with my father. He said I was not to be kept home and made tender.

I remember the church services, several hundred of them, I suppose. And I know that the minister's wife who was directing our Junior League once used me as an illustration of church attendance and had turned to me saying, "And I think Ruth understands most of the sermons, don't you, Ruth?" I remember nodding my head in an uncertain affirmative. I suppose I did understand most of them. Children do. However, today I have forgotten every word from them.

But I somehow have not forgotten that holy feeling of being in church, the organ playing, the hymns, the peace, the security, my family there, the windows brilliant in the sun, and through the opening the blue mountains beyond, the green hills behind the village, and the silver river flowing to the sea. I was later to write a poem about it, and find it listed for honorable mention in a college anthology. I was a religious child. However, I truly believe the home life gave me more in habits and ideals

But to go back to the things I remember first. Again it was the Junior League. Queer, I had never thought of that as major, but it seems to be. And at this instant, trying to search for the reason, I wonder if it was not because here the child had the closest direct contact with the ministers or their wives. For these few moments they belonged to the child, they were not in conversation with our parents, they were there for us.

This time it was the minister's wife. And how in my child's heart I loved her, valued every word she spoke to me, every smile, and every call at my home. She was for a while my school teacher; I believe now, the first, and I think, the only college woman of my childhood days. She was a graduate of Smith College.

Her influence upon me at those early adolescent years may have been stronger than I know. I remember going home and sitting breathless on the edge of my chair, repeating to my family the stories I had heard her tell at

Junior League. I remember one of them today, and have repeated it often to children whom I teach.

But I remember most of all her sitting occasionally at the window of the parsonage, and how she used to let me wave to her as I went by from school. I loved her, and I knew that she loved me. I have never seen her since the day she moved away. I am sure many people are unaware of the influence of their sojourning. It was from her, too, in my home that I first heard the viewpoint of a more liberal interpretation of the Bible.

I joined the church. I remember the Easter Sunday.

I remember the Christmas cantatas, the Children's Day programs, the Epworth League plays. What meaning they had for the small-town child!

I was in demand when a child was needed. How much of my interest in dramatics, my training in public speaking, do I owe to the opportunities and rehearsing which my church gave to me? Very much indeed. More than my local schools ever afforded me.

And how I enjoyed it. A trip away over night to give a performance. My first night away from my family. Time after time in the plays. And again that moment going home, mother greeting me at the front door, and my announcing that I was elected president of the Junior League. Mother saying that she knew a president would come, for she had forgotten to wash the frying pan! So simple. Yet, I wonder—vice president of the college Christian Association, editor of the literary magazine, superintendent of a junior department—mother knew a president would come.

Home and church can do much together. The ideas of work. My father was superintendent of the Sunday school and teacher of the men's Bible class. My mother, the first president of the W.C.T.U. The church, the only place where many people find an outlet for their abilities, or the slightest valuation of their personalities.

I remember the Sunday school picnics—the all-day excursion to the amusement parks. The whole family went, and what fun we had, all of us. The entire community attended—the morning train, the jolly ride, the merry-go-round, toboggans, slides, roller skating, the park full of people we knew. I owe to my church for this fun some of my merriest memories. I believe the Sunday school picnic is worth while.

Very soon I was to move away, and not return to the life of my community until I was 17 and ready for college. Another opportunity made possible to me by my church, and the Student Loan Fund.

I remember the returnings at the holidays and vacation seasons. There was my only "crowd" in the community, the camp fires, the hot-dog roasts, the hurried ironing of a white dress to be in the candle-lighting procession. The work in the choir, the watch night meetings, the Epworth League devotional service, the Sunday school class discussions.

I remember returning from my professional world, finding it pleasant to attend the service; seeing in it again the value for the individuals, for the community. Observing the growth in methods, in work with the younger children. The spread even there of a wiser educational philosophy, an imprint of a spiritual life, families growing up in the church—not many but a few—a real impact, not regularly, not to numbers, but always an influence.

The church services, the writing of a pageant about the laying of the cornerstone, the district rallies, the young people's sessions at the conferences, the camping with the younger girls, the daily vacation Bible schools. It was in the latter that my church was again to make a contribution to me, giving me a place of work in which I could again, after a breakdown, restore confidence in my ability to manage a classroom full of boys and girls.

This summer again I taught in the vacation school. What did it mean? Contact with leaders, courses from the Council of Religious Education, fun, friends, worship, and a little girl meeting me weeks afterward: "I had a chance to do a lot of things yesterday," she said. "I took care of two babies, and washed the dishes." One of the day's mottoes had been, "Happy are they who serve"—a little girl with an intelligent mind whom I would not have known save for my church.

My church, a poor, struggling, plain, little country church. But there, even there saying: "I am come that they might have life, and that they might have it more abundantly!"—Christian Advocate (Cincinnati).

A HOMILY ON YOUTH BY A MATURE METHODIST

It is time for us to stop waging war on youth and start an open season on the old fools. Youth can act the fool. She will paint her face and bob her hair. He will blow smoke through his nose, laugh like a silly, go bareheaded in the rain, and wear furs in August.

But all these fool doings are small baby acts of the nursery compared to the fool acts of all the others who are trying to overthrow the solid foundations of this nation and her institutions.

We hear some fearing the church is losing youth and the revolt of youth will carry us away from the old standard things of the church.

Who has caused rebellion in the church and tried to overthrow the foundations? Who are the heretics? Who have caused splits and divisions in the camp of Israel? School children or old goats who were tired of following the shepherd and walking the narrow way?

We hear some saying youth with its awful trend toward society dissipation and indulgences will wreck us.

Who is more responsible for the all-night dances of modern ballrooms, the girls in their teens or the mothers of these girls who far rather see their daughters admired by men of money than consecrated women in the service of God? Where does the big strong urge of this society pull come from—from the girls or from the ambitious mothers?

There are many young people who are not Christians and do not love the church. Some of these, of course, come from homes where parents, if they are members of the church, are not consecrated, praying people, trying to raise their children for God.

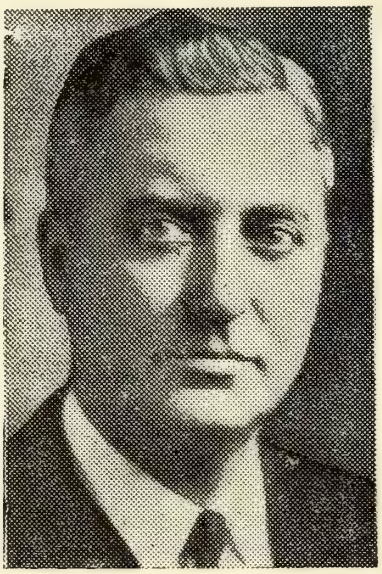
How many of the young people we see these days have never heard their parents pray in their homes? How many of them have never had their parents talk earnestly to them about their souls and their Saviour?

If parents put the things of the world first, and by words and acts leave God and the church in the background, are they to be surprised when their children grow up like themselves? The youth growing up in such homes need more pity than blame.—J. M. Rowland, in Richmond Christian Advocate.

We do not count a man's years, until he has nothing else to count.—Emerson.

BISHOP EDWIN F. LEE, D.D.

Bishop Edwin F. Lee, of the Methodist Episcopal Church, who is in charge of the Methodist work in Malaysia and the Philippines, will be the guest preacher at the Western North Carolina conference. Upon invitation of Kishop Kern he will deliver the missionary address Friday evening at the missionary anniversary. His subject—"America's New Challenging Frontiers."



Bishop Edwin F. Lee

At 11 o'clock Saturday morning Bishop Lee will deliver the charge to the class to be received into full connection in the conference. At the ordination service Sunday afternoon Bishop Lee will preach the sermon. His subject: "Workmen Approved Unto God."

Sunday morning at 11 o'clock Bishop Lee is expected to preach at Coburn Memorial church, Salisbury.

Brief Sketch of Bishop Lee

Edwin F. Lee was born in Eldorado, Iowa, July 10, 1884, and was ordained a Methodist minister in 1908. From Northwestern University he received a B.S. degree in 1909, B.D. degree from Garrett Graduate School of Theology in 1924, M.A. from University of Chicago in 1924, and in 1928 Garrett conferred upon him the D.D. degree.

Dr. Lee has served churches in Manila, Philippine Islands, and in Singapore. He also has been superintendent of the Singapore district. Since 1928 Bishop Lee has been missionary bishop in Malaysia and the Philippine Islands. He served as senior chaplain in the United States Army and was with the American expeditionary force with rank of captain. In 1935 he received King George V Silver Jubilee Medal.

The Western North Carolina conference extends a cordial welcome to this honored bishop of the Methodist Episcopal Church who for a few days is to be our guest.

YOUNG PEOPLE IN A GRACIOUS MEETING

A most enjoyable and helpful meeting was held at Carr church on the Cedar Grove charge by the young people on the fourth Sunday afternoon and night, September 27. The four churches on the charge were well represented, there being 65 in attendance for the afternoon service.

The program was opened with the grand old hymn, "Lead On, O King Eternal." The pastor conducted the devotional exercises, reading a portion of the 95th Psalm, following with prayer. The congregation then sang "I Love Thy Kingdom, Lord." The welcome address was given by Blanche Warren and the response by Jodie Woods. Katherine Nicks, the leader, introduced the theme of the evening, "A Call to Friendship." The Scripture, Gal. 6:1-10, was read by Mary Ruth McDade. Four groups were then formed, each one having a leader for the discussion. The topics for discussion and leaders were as follows: "Essence of Friendship," Mr. E. Cude; "Choice of Friendship," Mr. George Barnwell; "Limits of Friendship," Miss Katherine Nicks, and "The Higher Friendships," Mr. James Compton.

A delightful lunch was served on the lawn which was enjoyed by all. At sunset the group gathered about the steps for vespers, singing "Bless Be the Tie" and "Now the Day Is Over." Mrs. James Compton and Miss Jodie Woods then rendered a special selection, "An Evening Prayer." Following the League benediction was a get-acquainted period and friendly conversation in the moonlight.

At 6:45 all gathered in the church, singing the following hymns: "A Charge to Keep I Have" and "What a Friend We Have in Jesus." Mrs. Compton and Miss Woods again rendered a special selection, "Confidence." Reports from the leaders were given and a short talk was made by the pastor on "The Circles of Friendship."

Announcement of two other important meetings was made, followed by the benediction by the pastor. We all returned home feeling that a real worth while young people's meeting had been held.

SEVEN REASONS WHY I LIKE OUR MINISTER

1. He is not a social bore. He is able to adapt himself to groups and circumstances with unobtrusive dignity.

2. He recognizes the changing nature of society and presents a sound philosophy of life adequate to individual needs. The pattern is not strange—it was first woven by the Man of Galilee in simple language: "Love thy neighbor as thyself."

3. He doesn't succumb to failure in the sickening piety of "I suppose it is God's will." Through the eternal magnetism of a power higher than himself he seems impelled to utilize science, psychology, and uncommon sense in ascertaining the specific causes of the failure and in making definite plans for another effort for satisfactory achievement.

4. He never makes a target of me in his sermons or prayers. His messages are geared to the common sense level, revealing and emphasizing the thinking, understanding Christ. His genial manner and deep spirituality inspire me to "look unto the hills from whence cometh my help."

5 He wastes no time trying to defend debatable creeds. His interest is in people whom he brings to the Master and implores, "Lord, teach us to know thy way."

6. He is not a six-day loafer. He is busy all week, living among his people the splendid example of a well-oriented, civil-conscious, world-minded citizen.

7. He is not perfect, but he is a plain man made great by the transforming, quickening power of divine love. He is entirely devoid of that contemptible "holier than thou" attitude. He is of us!—The Christian Advocate (N. Y.).

TWO WEEKS' REVIVAL AT CENTRAL METHODIST MOORESVILLE

Revival services will be held at the Central Methodist church, Mooresville,, beginning with the services Sunday, and scheduled to continue through two weeks. These services are in connection with the three months program of revival of interest which this church has been observing. The meeting will close the church year, and has been planned as a climax of the year's work.

Rev. W. A. Kale will preach every evening. Rev. Ralph Shumaker, pastor of the Methodist church at Davidson, will lead the singing at the evening services.

Attendance at the prayer meetings has increased to four times its former size; and in addition, the two cottage prayer services held every Friday evening show an attendance of from 50 to 60.

The repair committee has announced that repair work will begin on the church and parsonage next month. The committee on missions sponsored the coming of Dr. R. E. Strain several weeks ago, and this week, have held study classes, conducted by Rev. D. P. Waters.—Mooresville Enterprise.

BOARD OF STEWARDS 100 PER CENT SUBSCRIBERS TO THE ADVOCATE

(This honor roll is of interest, especially, with our goal: "The church paper in the home of every steward in North Carolina." Pastors will make report, giving the name of the chairman of board. The pastor's name appears first; the chairman, second in these reports).

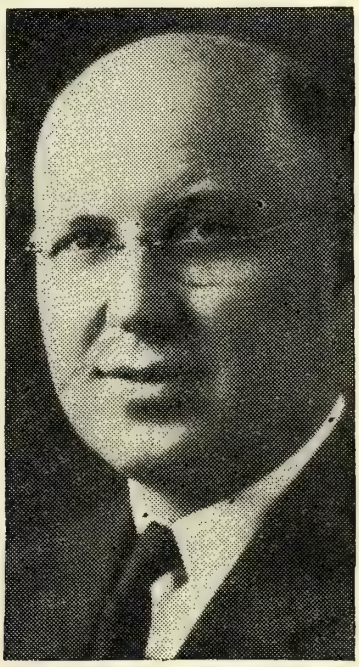
WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central ..... L. D. Thompson, F. M. Weaver

Charlotte District

Waxhaw ..... W. T. Albright, H. A. Privett
Mineral Springs ..... H. A. Helms
Heath Memorial ..... W. D. Rogers
Monroe Circuit ..... W. C. Dutton (N. Monroe), J. S. Polk
Hickory Grove ..... A. A. Kyles



REV. A. J. HOBBS, JR.

Pastor First church, Wilson. His board of stewards and board of Christian education are both 100 per cent for the Advocate.

Gastonia District

Smyre ..... P. W. Townsend
Ranlo ..... J. L. Rayle

Greensboro District

Proximity ..... John Cline, Paul Holyfield
Mt. Pleasant ..... D. R. Proffitt, F. M. Buchanan
Bessemer ..... Wilbur B. McFarland, B. T. White
Reidsville Ct. ..... T. V. Crouse
Summerfield ..... J. N. Snow

Marion District

Marion ..... John W. Moore
North Forest ...J. M. Varner, (North Morganton) O. M. Avery

Mount Airy District

Spray ..... A. C. Waggoner, J. F. Meisamer
Stoneville-Mayodan ..... R. M. Hardee
Elkin ..... W. A. Jenkins, W. S. Reich
Rockford Street ..... H. R. Cornelius, Ottis Moore
Dobson ..... C. W. Russell

Salisbury District

Harmony ..... R. H. Taylor, C. R. Eagle
Norwood ..... A. P. Ratledge, J. V. Barringer
Kannapolis ..... N. C. Williams, G. C. Maulden
Forest Hill ..... W. J. Miller, W. R. Odell
Westford ..... G. W. Fink
Gold Hill (Liberty) ..... C. S. Plyler

Statesville District

Catawba ..... G. W. Clay
Concord ..... Olin York
Hopewell ..... Guy Edwards
West View ..... C. W. Kirby, Lenore Correll
Whitnel ..... E. Myers (Harper's Chapel)

Waynesville District

Sylva ..... T. R. Wolfe
Andrews ..... W. S. Smith
Canton ..... D. E. Camak, Clyde R. Hoey, Jr.
Macon ..... J. B. Tabor (Patton's)
Cullowhee ..... C. G. Hefner, W. E. Bird
Junaluska ..... J. H. Carper

Winston-Salem District

Central Terrace ..... R. H. Caudill
Erlanger ..... D. H. Rhinehart
Farmington ..... H. C. Freeman, F. H. Bahnson
Forsyth (Marvin Church) ..... E. W. Needham, C. B. Kallam
Advance...F. E. Howard, (Bailey's) Fred Myers, (Advance) C. J. Taylor.
Cooleemee ..... J. M. Barber, E. M. Holt
Hiatt-Sedge Garden ..... D. M. Nifong

NORTH CAROLINA CONFERENCE

Durham District

Duke Memorial ..... H. C. Smith, Chas. E. Jordan
West Burlington ..... C. F. Heath
South Alamance (Saxapahaw) ..... J .A. Tharpe
Long Memorial ..... B. P. Robinson, Dr. B. E. Love
Front Street ..... H. K. King

Elizabeth City District

Edenton ..... G. W. Blount, W. A. Leggett
Stumpy Point ..... R. H. Lewis, E. M. Hooper
Perquimans ..... J. W. Dimmette (Cedar Grove, C. P. Quincy)
Plymouth..C. T. Thrift (Ware's Chapel), J. F. Jordan (Siloam)
Ahoskie ..... J. L. Smith (Colerain)
Murfreesboro ..... E. W. Downum
Washington ..... E. J. Rees
First Church ..... H. I. Glass
Plymouth ..... C. T. Thrift
Belhaven-Pantego....J. W. Sneeden (Bethany, Mrs. Lucy ...Smith)

Fayetteville District

Caledonia (Johns and E. Laurenburg) ..... M. C. Ellerbe
Laurel Hill ..... W. F. Elliott, Geo. B. Hooker
Carthage..E. C. Durham, (Carthage) H. Lee Thomas, (Center) J. W. Jackson, (Cameron) J. Abner Thomas
Troy ..... W. R. Royall
Biscoe ..... W. F. Trawick
Fayetteville Ct. ..... P. D. Woodall, Henry Murphy
Mount Gilead ..... J. R. Edwards

New Bern District

Morehead City ..... B .H. Houston, Chas. S. Wallace
Beaufort ..... C. T. Rogers
Grifton..P. H. Fields, B. C. Chauncey, (Grifton) J. H. Barwick, (Sharon) B. C. Langston, (Edwards) Joshua Craft, Gum Swamp) Miss Agnes Burney
Pink Hill..H. M. McLamb, (Pink Hill) H. E. Maxwell, (Smiths) W. B. Williams, (Webbs) Archie Davis, (Woodington) W. B. Becton, (Woodland) S. R. Chestnut.
Aurora ..... H. R. Ashmore, W. S. Austin
Hookerton (Ormond's) ..... J. G. Phillips, J. B. Frizzelle
Mount Olive ..... W. C. Benson

Raleigh District

Dunn ..... J. A. Russell, Marvin L. Wade
Cary-Apex ..... B. F. Boone, (Apex) Dr. R. W. Johnson
Central ..... S. J. Starnes
Lillington ..... N. M. Wright, J. H. Williams
Oxford ..... L. B. Jones, G. T. Stem
Four Oaks ..... H. B. Baum
Creedmoor..E. D. Dodd, J. A. Cowan; (Creedmoor) J. A. Pitts, (Banks) Miss Elizabeth Morris, (Bullocks) Frank Hester, (Grove Hill) Mrs. Dora Gooch.
Selma ..... F. B. Peele
Henderson ..... R. E. Brown, T. B. Rose
Youngsville..H. E. Lance (Leah Church), J. H. Fuller (Piney Grove), Harold Phelps (Youngsville), Miss Irene Woodlief (Bunn) (Shiloh)
Middleburg ..... D. A. Petty

Rocky Mount District

Bethel ..... W. L. Clegg, M. O. Blount
Scotland Neck ..... D. L. Fouts
Wilson ..... A. J. Hobbs

Wilmington District

Jacksonville ..... H. L. Davis, L. D. Sewell
Grace ..... F. S. Love, J. L. Becton
Bladen ..... W. R. Stevens (Deems Chapel)
Tabor City ..... N. B. Johnson (3 churches)
Lumberton Ct. .... N. B. Strickland, (Pembroke) J. R. Moore
Faison-Kenansville ..... F. B. Joyner, O. P. Johnson
Whiteville ..... J. H. Miller, Dr. Floyd Johnson
Fifth Avenue ..... H. L. Hendricks

THE PSYCHOLOGIST: A PARABLE

By Mary Foot Lord

Once there was a college man and his college wife and they had both specialized in psychology.

When their only son was four years old, they sent him to kindergarten. He cried and protested that he didn't want to go, and his grandmother pleaded for him: "He's such a baby! He'll be a baby so short a time!"

But the parents were adamant. "You can't begin a child's education too early. He'll absorb more subsconsciously now than he will gain consciously later. Habits are formed during the first seven years," they said.

The boy went to school.

At five years of age he began to take music lessons. There was the daily whining before he could settle down to the half-hour practice. His parents patiently explained that some of the greatest musicians had begun playing at the age of three.

Hadn't he himself heard the prodigies over the radio? They were accomplished musicians already at the age of five!

The boy insisted that he did not want to become an accomplished musician!

"Richard," his mother said, "you're not old enough to know what you want. Daddy and I must think for you now. In later years you'll thank us for insisting upon this discipline. It doesn't matter whether you use the knowledge gained for profit or pleasure, it will have become part of you. You will be a more cultured personality, a more valuable member of society because daddy and I have sent you to school and given you these other advantages."

The boy continued his music lessons.

One Sunday a neighbor boy came by and asked if Richard could go to Sunday school with him.

"No," said the mother, "Richard is not old enough to understand about religion. There is much controversial matter in it. When he is old enough to be guided by his own intelligence, he can go, if he wants to."

As it turned out, Richard never went to Sunday school.

Years later he took scholastic honors at college and became a distinguished musician, but he never associated himself with any religious activities.

When some one commented upon this fact to his mother, she said, "It is strange, but even as a child he never showed any tendency toward Sunday school, either. I've noticed that people are, or are not, naturally religiously inclined. I never believe in forcing those things on any one. It's just one of those things that one has to choose for himself."—Zion's Herald.

DR. W. E. TABB LECTURES AT SPENCER MEMORIAL, CHARLOTTE

On Friday evening, September 18, at Spencer Memorial Methodist church, Dr. W. E. Tabb gave by movie reel some scenes that he had photographed in Liberia, Africa. These consisted of his caravan carrying him, Mrs. Tabb and Billy 200 miles into the interior of Liberia. These hammocks in which they rode were borne by the natives, and their possessions were carried on the heads and shoulders of the natives. He gave scenes of his going to work to build him a house in which to live, pictures of cutting trees, plaining lumber, making brick, and building the house.

Then came the scenes of the actual living conditions among the natives. He showed the turn-out for the last presidential election, and that of the inauguration; showed the many tribes, with their paramount chiefs, their native dress and habits down to this event. There were scenes from the secret societies there that Mr. Tabb alone has photographed. He lets one look in on the actual condition as it exists in Liberia, this independent Negro republic.

Dr. Tabb lectured with the movie reels, and told how all the events transpired. He told how he labored with his school there, and how busy Mrs. Tabb was with the medical work. He told of the high cost of living to them there, having to bring food from this country. He spoke of being out where there were no electric lights, no running water in houses, no daily papers, and no one speaking to you in your native tongue.

On Sunday morning of the 20th Dr. Tabb preached for us at Spencer Memorial Methodist church. His text was, "How shall they preach except they be sent?" Dr. Tabb used the logic given by Paul leading up to these words, how that preaching is essential to hearing and hearing to belief, and laid stress upon the text that the preacher must be sent.

His interpretation of sending did not stop with just financial support, but should have the prayers, and encouragement of the people at home. He urged that they write to the missionary letters of a friendly and brotherly nature.

Dr. and Mrs. Tabb are well qualified for the work that they have been doing, and they have had some wonderful experiences. If these are brought before the people of our land the results will be an increase in missionary interest.

F. W. Kiker.

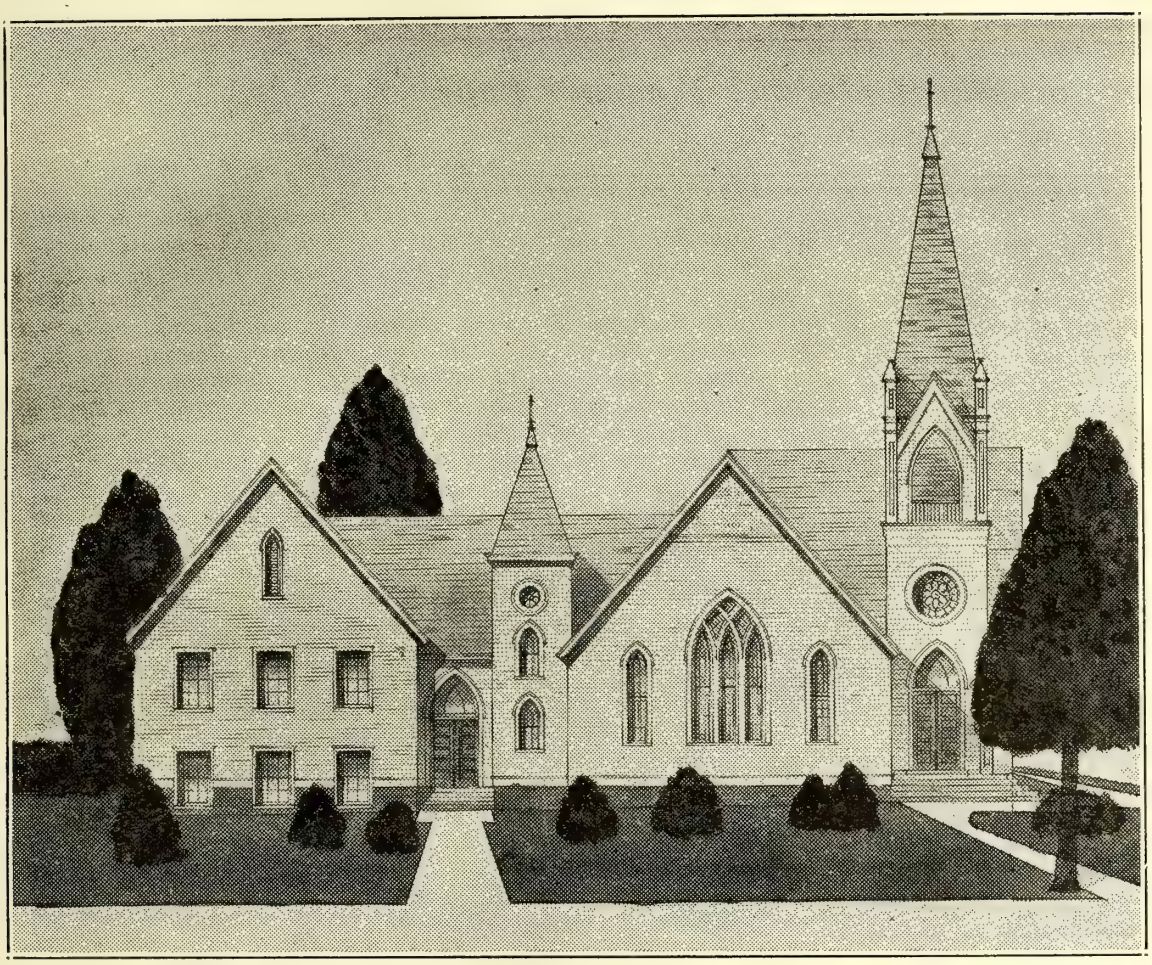
THE BIBLE IS TRUE

Young man! the Bible is true. What have these infidels to give you in its place? What has made England but the open Bible? Every nation that exalteth the Word of God is exalted, and every nation that casteth it down is cast down. Oh, let us cling close to the Bible. Of course we shall not understand it all at once. But men are not to condemn it on that account. Suppose I should send my little boy, five years old, to school tomorrow morning, and when he came home in the afternoon I say to him, "Willie, can you read? Can you write? Can you spell? Do you understand all about algebra, geometry, Hebrew, Latin, and Greek?" "Why, papa," the little fellow would say, "how funny you talk; I have been all day trying to learn the A B C!" Well, suppose I should reply, "If you have not finished your education, you need not go any more." What would you say? Why, you would say I had gone mad. There would be just as much reason in that as in the way that people talk about the Bible. My friends, the men who have studied the Bible for fifty years—the wise men and the scholars, the great theologians—have never got down to the depths of it yet. There are truths there that the church of God has been searching out the last eighteen hundred years, but no man has fathomed the depths of that ever-living stream.—D. L. Moody.



REV. W. O. GOODE

Pastor of the Methodist church in Leaksville, N. C.



How the Leaksville Methodist church will look when the large new Sunday School building is completed. (James W. Hopper, architect for the building).

TO BUILD LARGE ADDITION TO LEAKSVILLE METHODIST CHURCH

After several months of planning and working to raise sufficient funds, a contract was awarded to the J. M. Hooper Construction Company Tuesday night, September 22 to build a large addition to the Leaksville Methodist church to house the Sunday school.

Work on this two-story building, which will be erected on the vacant lot on Henry street, and which will be joined to the present building, with the main entrance being where the two structures are joined together, will commence at once.

This educational building, it is estimated, will cost over $10,000. According to the architect's plans, it will be 30 feet wide by 60 feet deep. On the ground floor there will be a large assembly room, 28 by 40 feet, a kitchen and one classroom. On the second floor there will be four classrooms for primary, junior and senior departments.

In the main building the church auditorium will be enlarged and the men's classroom, located at the back of the auditorium, will be remodeled. A new heating system for both buildings will also be installed some time this winter.

THE ENDLESS MIRACLE

The miracle of the new birth through the Spirit is endless. It occurs in every land, in every type of human life, in every day of time. Everyone thus born into newness of life belongs to the greatest democracy ever known —the democracy in which there is no distinction of race, or color, or condition, or location, or compulsion. This miracle defies any rigid pattern. It always is unique. The originality of personality is preserved by the Spirit so that every conversion is beyond complete explanation. As the free winds, so are those born of the Spirit.

The worst men can be reborn. They form a fascinating, somewhat sensational story. The startling changes evident in their lives attract much attention. They exemplify salvation to the uttermost. Good men in moral conduct often need to be reborn. They have been narrow, ignorant, conceited, possessing delusions, and cultivating fanaticisms. Other men are sinners intellectually. They are afflicted with wrong beliefs, some of which are mere prejudices. They need mental conversion, like Peter in his vision at Caesarea. Still others need to be reborn in their business, in their civic conduct, in their use of money, in their social conduct, in the religion they profess but do not live in reality and consistency.

These rebirths never cease. Where a Saviour is presented in simple but insistent and clear-cut requirements, and where the voice of the Spirit is heard and obeyed in the silence of the soul, the miracle of spiritual birth occurs. Sometimes it is a surprising and unexpected example. The Spirit never ceases to offer and require the new miracle in all human affairs and lives—and that miracle happens always where faith follows vision. It is not something preposterous, but something divinely natural in the fellowship of God and man. This also is the type of religious experience for which the human heart in innermost desires, constantly hungers, and which the Spirit always provides in answers to personal faith.

The word "miracle" presents no problem to faith when it takes the form of spiritual rebirth. It becomes a persuasion to faith. None can doubt the Christian faith when revealed in lives reborn.—Cincinnati Christian Advocate.

North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

SUCCESS

I tried, myself, to bring to pass
That which I thought should be,
I felt the Lord would profit by
A little help from me.
And so I worried and despaired
And vainly labored on,
Until my fairest plans had crashed,
My choicest visions gone;
And then I knelt before my Lord,
Chastened, humbled, still
Ready to let him work through me,
Ready to do his will.
And there it was I found success,
For then alone my Lord could bless."

—Barbara E. Cornet, in S. S. Times.

MISSIONARY STUDY TRAINING DAY

The Wilmington district of the Methodist woman's missionary society held a missionary study training day September 24 at Fifth Avenue church, Wilmington. All of the Methodist churches of the district were represented. An interesting and instructive program was conducted by Mrs. B. F. Boone, conference study superintendent, Mrs. F. S. Faison, conference vice president, and Mrs. Floyd Johnson, district secretary. A study book for the fall was the main topic of discussion.

A group of colored people from St. Stephens' A. M. E. church rendered spirituals and readings. The music teacher from Williston colored school, a graduate of Payne College, sang several solos. This program by the colored group was enjoyed very much.

Posters depicting the progress of the negro in music, art, science and poetry made by students of the colored school were exhibited by the auxiliary of Grace church.

MEETING OF NORTHERN ZONE, RALEIGH DISTRICT

At 10 o'clock Thursday morning, October 1, groups of women from the auxiliaries in the northern zone of the Raleigh district were gathered at Plank Chapel on Tar River circuit.

The opening worship service was led by Rev. B. O. Merritt.

Mrs. T. L. Fuller of the Sallie Lou McKinnon society spoke a gracious welcome on behalf of the hostess societies. Miss Elizabeth Morris responded for the visitors.

The roll call of auxiliaries to get the attendance record was followed by a talk on real Christian social relations by Mrs. E. L. Hillman of Durham. Mrs. Hillman suggested three steps Christian women should take to better racial conditions: 1. Rspect the personality of the individual negroes one knows; 2. Study educational conditions for the negroes; 3. Do something about lynching.

Mrs. B. F. Boone displayed posters and materials for the fall study class, and appealed to the women for a sympathetic attitude in studying the conditions in their neighborhoods as well as elsewhere, the whole study to be a matter of prayer.

After the singing of "In Christ there is no East or West," Mrs. C. W. Peppler brought a devotional message based upon Luke 13:33. A forced march even to the point of exhaustion is the part of many a spirit, yet the way is made easier by singing. The Christian's privilege is following Jesus with a song.

"Inspirer and Hearer of Prayer" by the Franklinton women's quartette added to the devotional impression made by Mrs. Peppler's message.

The presentation of a baby life membership of William Francis Gill Dodd of Henderson, N. C., was an interesting ceremony, quite fitting for the day, since the little three-months-old recipient is a descendant of one of the founders of Plank Chapel.

Mrs. A. M. Gates asked the women to consider with her the words of hymn 268 in the new Methodist Hymnal, "Are Ye Able?" The ability of Christians to meet the test today, to live as true followers of Jesus lies not in themselves. God gives the power to those who are willing and who seek it. Earnest prayer groups in each society are most essential, and a deepening of the spiritual life is imperative for the task ahead. Before any undertaking Jesus prayed; how much more do his followers need to do so. Mrs. Gates spoke of the Christian Living Retreat she attended at Nashville, Tenn., and of impressions made upon her there.

Mrs. Thomas Gill, one of our hostesses, and Mrs. Addie Wilson, formerly a member of Plank Chapel, sang "I Heard the Voice of Jesus" while the collection was taken.

Next came the awarding of World Outlook subscriptions: Banks-Grove Hill auxiliary received one for being the group earliest on the meeting grounds; the Franklinton women received one for having the largest per cent of members present; and the Shocco group was given one as representatives of the auxiliary last organized. Shocco is near Middleburg.

The morning session was closed with the benediction by the pastor, Mr. Merritt.

The singing of "O Zion, Haste" brought the women together for the afternoon meeting. Then the young women of the Sallie Lou McKinnon society presented a playlet, "The Missionary Clinic," which gave thase present much to think about. (This playlet may be had for 5 cents from Literature Department, Woman's Missionary Association United Brethren in Christ, 1412 U. B. Building, Dayton, O.)

Mrs. Gurney P. Hood asked the question, What does the negro think of us? She spoke again of our aims for the year, our work in finances, mission study, membership increases, World Outlook subscriptions, and spiritual life, and urged that we make our goal.

Presidents reported for their auxiliaries, and Mrs. Deans, zone leader, tabulated these reports.

The Advocate page as a medium of exchange of helpful methods and ideas for our conference missionary women was presented by the editor.

Mrs. R. E. Brown of Henderson was the closing speaker. Religion might be mere formalism, sentimentality, or real Christianity, she said. The true Christian lives a vital religion seven days a week, a religion that makes no discrimination against any of God's children. She closed with the following lines, asking that the women repeat them as their prayer:

"Lord, lay some soul upon my heart
And love that soul through me;
And may I nobly do my part
To win that soul for thee."

"Are Ye Able?" the hymn Mrs. Gates had brought to our attention in the morning, was sung by Mrs. E. D. Weathers at the close of the afternoon program, and we were dismissed with prayer by Mrs. Gates.

Shady Grove on the Oxford circuit will be hostess to the societies at the zone meeting in the spring.

The day at Plank Chapel was well spent. Those present were impressed by the earnestness of our leaders, and appreciated Mrs. Deans' arrangement of her program. The cordiality of the hostesses made every one feel at home.

WARREN COUNTY ZONE MEETING

The Warren county zone meeting will be held October 14 at Jerusalem church near Wise. The meeting will begin promptly at 10 a. m. and will close at 1 p. m. We hope to have this a deeply inspirational meeting and to have Mrs. C. L. Read and Miss Elizabeth Lamb with us. All auxiliaries in Warren county are especially urged to come to get a fresh impetus and inspiration for our Christian service this winter. Mrs. J. C. Burwell, Leader.

Study leaders who find class members cool and unfeeling toward the more solid material in our study books might suggest the reading of Paul Green's novel, "This Body The Earth," for a more sympathetic attitude.

C. E. M.

It is sweet to work with God; we walk in the wilderness today, and the promised land tomorrow.—D. L. Moody.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW ORGANIZATIONS, GREENSBORO DISTRICT

Mrs. W. T. Powell, secretary of the Greensboro district, writes us of two new organizations on her district, which increases the number of auxiliaries on this splendid district to 60. The newest ones are Hickory Grove on the Ruffin charge and Mt. Tabor on the Stokesdale charge.

Mt. Tabor was organized a few weeks ago with ten members and the following officers: President, Mrs. Ida Gentry; vice president and local treasurer, Mrs. O. E. Payne; Cor. and Rec. secretary, Miss Nealie Snider; Supt. babies and treasurer, Mrs. Seager Payne; Supt. mission study, Miss Lennie Snider; Supt. children's work, Mrs. Jeff Smith; Supt. literature and publicity, Miss Naomi Snider; Supt. supplies, Mrs. Mabel Wilson; Supt. Christian social relations, Mrs. Howard Gentry.

Hickory Grove has 12 members with the following officers: President, Mrs. Nellie Brown; vice president, Mrs. W. T. Hyler; secretary, Mrs. Lucy Lynch; treasurer, Mrs. Hollis Hanks. We are glad to welcome these two new auxiliaries and wish them great success.

Mrs. Powell writes that the district has just held its zone meetings for the fall, all of which were most enthusiastic and successful, showing the cooperation and willingness of the women in making the fourth quarter of the year a most successful one.

These meetings were held at Summerfield, Highland (High Point), Randleman and Pleasant Garden, and all were well attended.

Mrs. C. C. Weaver, conference president, was present at two of the meetings, adding to the interest of the program, and it was a great pleasure of the district to have Miss Helen Clark, dean of Soochow University, at two of the meetings to tell of her work there. Others on the programs of these meetings were Mrs. C. A. York, Mrs. M. R. Banner, Mrs. Reid Wall, Mrs. John Cline and Mrs. A. L. Thompson, each presenting some important phase of the work. The district is looking forward to the coaching day for mission study leaders to be held at Wesley Memorial, High Point, during this week, October 6, and a good attendance of representatives is expected.

MESSAGE FROM BETHLEHEM HOUSE, WINSTON-SALEM

Dear Friends of the Conference:

During the past year the Octagon soap manufacturers have co-operated with our Bethlehem House in an unprecedented way. The cash we have obtained in exchange for the coupons from their products, and those companies associated with them, has been a wonderful assistance in the maintenance of our institution. This nationally famous company is known in millions of homes for their splendid products and for their interest in denominational and charitable institutions.

You, women of our conference have collected and sent us the coupons which have helped us to carry on in a bigger way, as we minister to the needs of these children who are depending upon us for assistance. We thank you and ask a continuance of your interest.

Our goal for 1936 is 75,000 coupons, and we are fully expecting to secure them. Appeal to the members of your auxiliary for their coupons and let us all resolve to send in more this year than ever before. Study the entire list of products and become informed yourself and inform your neighbors. May we through a united effort make this an outstanding year in our coupon campaign.

Mrs. L. V. Scott,
Pres. Bethlehem House Board.

ZONE MEETING AT EAST BEND

Mrs. Chas. F. Hiatt, Secretary

On the morning of the 23rd the members of the various auxiliaries of zone No. two, Mount Airy district, packed their baskets and wended their way over the yellowing hills of September to the little village of East Bend in Yadkin county, where the fall meeting was held. The warmth of the welcome received, and the interesting and constructive program which Mrs. A. B. Macon, zone chairman, had planned made the day one of fellowship and inspiration.

Rev. I. L. Sharpe of Yadkinville conducted the opening devotional, reading from the second chapter of Acts. He emphasized the need for unity and singleness of purpose, and for more time given to preparation and prayer, that the Holy Spirit may be able to work in and through the Christians of today, as on the day of Pentecost.

Mrs. Chas. E. Hiatt of Pilot Mountain talked on the subject, "Peace and World Missions," stressing the truth that the only way to lasting peace lies in the world's acceptance of that peace that passeth understanding. Mrs. I. L. Sharpe followed with a beautifully rendered solo, "Ready,"a song which she has made the guiding principle of her life.

Southern Methodism is sending out several new missionaries this fall, and the audience enjoyed having Dr. W. A. Jenkins of Elkin give his impressions of some of those whom he knows personally. He dwelt especially on the splendid qualities of the young medical missionary, Dr. Strain, who is soon to go from the Western North Carolina conference to his new work in China.

For her inspirational message Mrs. J. L. Woltz, district secretary, took as her topic what was really the theme of the entire meeting—"The World's Need of Jesus Christ." She showed not only how tremendous is the world's need of Christ, but how great is Christ's need of us. She was followed by Rev. A. C. Gibbs, presiding elder of the district, who, in an equally worth while message, "The Kingdom of Heaven Is at Hand," spoke of the melting away of racial barriers and national boundaries at the coming of Christ; and who made the point that, in the language of Christianity, the word "foreigner" becomes the more beautiful term, "brother," and that instead of "foreign and home missions" we must think of "world missions"—binding all Christians together, the world over, in a common cause.

Dr. Abernethy, mission secretary of the Western North Carolina conference, speaking on "The Trend of Civilization Toward Worldliness," brought out the truth that only through Jesus Christ can our civilization be saved from ruin.

While this program was in progress at the church, a most profitable group meeting was held in a neighboring home for mission study superintendents and teachers, with Mrs. Calvin Graves of Mount Airy in charge. The new books for forthcoming study classes were ably presented and helpful suggestions made.

A call to lunch brought everyone together for an enjoyable and refreshing hour under the trees on the church lawn, where long tables were bountifully spread with the good things of the harvest season.

The opening number of the afternoon program was a duet, "No Friend Like Jesus," sung by two young women of East Bend. The remainder of the session was devoted to a panel discussion of auxiliary activities. An invitation to hold the spring meeting at Rural Hall was accepted, and adjournment followed the benediction by Rev. A. C. Gibbs.

SPECIAL DONATIONS

Special donations asked for by the supply department of our conference that would be helpful to our missionaries in their work were blankets or cash to be used in the purchase of blankets for Miss Armstrong to meet a need at her hospital; and library books suitable for children that will be most helpful to Deaconess Dora Hoover in her rural work in the Ozark Mountains of the North Arkansas conference. The address of Miss Hoover is War Eagle, Arkansas. Let us look over the books for children that have perhaps accumulated in our libraries, select a number of them and send to Miss Hoover, who will be most appreciative.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

ON THE JOB

Recently there came to the conference office a communication from a young man which went something like this: "I have been elected a teacher of a group of intermediate boys in our church school and I would like to have some help in better preparing myself for the work as teacher. Please suggest to me certain books or materials that will help me to understand the nature of this age-group boy and, also, materials that will help me in the matter of method of teaching. I feel that this is a responsible job to which I have been elected and I want to learn to do it as best I can."

Still more recently in a training school a young lady who teaches a group of juniors made a similar request. She wanted to read books that would help her better to lead the young life committed to her charge into real Christian living.

These are hopeful signs. It is no easy task, no light responsibility that a church school teacher has. This matter of standing as a guide-post for young life "on the way to Jesus" is a most important matter and it offers a serious challenge to the teacher who considers it in such a light. How necessary, then, that those who assume such responsibility should be as well equipped as possible for the work! It is encouraging to note that more and more of our teachers are realizing this fact and are using all resources at their command to better prepare themselves for this important duty.

NORTH CAROLINA METHODIST STUDENT CONFERENCE

The North Carolina Methodist Student conference will have its annual session at Trinity church, Durham, November 6-8. Approximately 150 representative Methodist students from the various colleges and universities of the state will meet together for the consideration of problems which confront them on their campuses.

The theme of the conference is "Christian Students in Action." Dr. W. A. Smart of Emory University will be the keynote speaker on Friday night, will address the conference on Saturday, and will preach the conference sermon on Sunday morning. Saturday morning will be spent for the most part in discussion groups, with the consideration under competent leadership, of such subjects as: "Campus Ethics," "Choice of Campus Leadership," "Men and Women Relationships on the Campus," "College Students and the Alcohol Problem," "Christian Recreation." The full program of the conference will be published shortly.

CHURCH SCHOOL DAY

Following is a list of those churches which have reported during the month of September their observance of Church School Day. It is hoped that many others that have not yet reported their observance of this day this year will do during the month of October so that our report may be complete for this conference year.

Durham District

Roberts, Stem	$2.55
Stem	4.28
Long Memorial, Roxboro	3.00

Elizabeth City District

Anderson, Chowan	2.15
Bethany, Chowan	2.10
Bethany, Bath	1.92

Fayetteville District

Gardner's	2.65
Aberdeen	4.65

New Bern District

Salem, Goldsboro	2.00
Ebenezer, Goldsboro	2.60
Pine Forest, Goldsboro	5.30

Raleigh District

Apex	2.00
Sims, Bailey	1.00
Tabernacle, Middleburg	6.00
Cokesbury, Middleburg	5.00

Rocky Mount District

Conetoe	1.10
Macon	5.86

Wilmington District

Zion, Town Creek	1.00
Singletary's, Elizabeth	1.50

CARGO

"Cargo" is the name of the new 12-page story paper for boys and girls of intermediate age. This story paper takes the place of the Haversack and Torchbearer, which were discontinued with the September issue. The size of the new publication is the same as that of Boys and Girls and the Epworth Highroad. It is a richly illustrated paper and contains several new features. Among the several reader-conducted departments there will be those dealing with amateur journalism, photograhpy, and humor. The price of the new weekly is 18 cents per quarter. It should be ordered along with the other church school literature from the Methodist Publishing House, Richmond.

INTERMEDIATE EPWORTH LEAGUE MATERIALS

The program material for the Epworth League meeting of intermediates is now being carried in special folders entitled "The Epworth League Meeting for Intermediates." These folders will be sold in packets of 13 at 15 cents a packet, each packet containing sufficient program material for one quarter. Thus, the counselor and the intermediate pupils concerned with the preparation of these programs will be able to use them easily and to make preparation far in advance of each meeting. At least five packets of the Epworth League Meeting for Intermediates should be supplied to each church school where evening meetings of the intermediate age-group are held. The helps for the counselors of intermediates will continue to appear in the Church School Magazine.

ADULT WORSHIP PROGRAMS

Under the title "Opening Services for Adult Groups" the Church School Magazine is now carrying especially prepared material for use in helping the adult division of the church school to develop its program of worship. This material has been appearing for nearly a year and has been used very effectively by many groups. We simply call it again to the attention of those in charge of preparing worship services for adult groups in the local church schools of our conference.

ADULT ELECTIVES

There seems to be an increasing interest on the part of adult classes in the study of elective courses. The elective course entitled "Toward the Christian Ideal of Brotherhood," by W. T. Watkins, which appeared in the Adult Student during April, May and June, 1936, aroused so much itnerest that it has been reprinted in pamphlet form and may now be secured from our Methodist Publishing House, Richmond.

During the present quarter, October, November and December, there is being carried in the Adult Student another very splendid elective course which is recommended to all adult classes. This course is "Living as Christians with Other Races," by C. C. Norton.

LIST OF ELECTIVE COURSES

The following elective courses have been reprinted in pamphlet form and can be ordered from the Methodist Publishing House, for ten cents a copy:

Parents as Teachers of Christian Living, by Dr. and Mrs. G. C. White.

What Alcohol Is and What it Does, by Bertha Rachel Palmer.

Winning Persons for Christ, by O. E. Goddard.

Achieving a Christian Home Today, by Dr. and Mrs. P. R. Hayward.

Christian Principles of Making and Using Money, by Richard L. Ownbey.

Methodist Missions,: by Sadie Wilson Tillman.

Christian Ideals and Practiees in Business, by O. L. Simpson.

The Methodist Church, Its Message and Work, by G. T. Rowe.

Toward the Christian Ideal of Brotherhood, by W. T. Watkins.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
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MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

VACATION CHURCH SCHOOLS

One hundred and nine vacation schools have been reported to date. This number shows an increase of 49 over our record last year. Every district in the conference is represented in the list. Schools have been held in both large and small churches, 7,350 pupils being enrolled.

It is possible that other schools were held but have not been reported. Our final tabulation for the conference report will be published on October 14. Necessary blanks for submitting the information desired will be sent on request.

Marion District

Rutherfordton, Fletcher Nelson.
First, Marion, J. W. Moore.
North Morganton, J. M. Varner.
Oak Forest, J. M. Varner.
First, Morganton, J. C. Cornett.
Ebenezer, B. A. Sisk.

Mount Airy District

North Wilkesboro, R. B. Templeton.
Oak Grove, J. L. Ingram.
Salem, J. L. Ingram.
Epworth, J. L. Ingram.
Yadkinville, I. L. Sharpe.
Booneville, I. L. Sharpe.
East Bend, I. L. Sharpe.
Warrensville, T. H. Houck.

Charlotte District

Chadwick, T. H. Swofford.
Hickory Grove, A. A. Kyles.
Homestead, O. L. Brown.
Harrison, E. O. Cole:
Wesley Heights, Frank Jordan.
Waxhaw, W. T. Albright.
First, Charlotte, W. W. Peele.
Lilesville, L. P. Barnett.
Pleasant Grove, O. L. Brown.

Ashveille District

Antioch, Robert M. Varner.
Balding's Chapel, Robert M. Varner.
Fairview, Robert M. Varner.
Hot Springs, Robert M. Varner.
Swannanoa, M. B. Clegg.
Tabernacle, M. B. Clegg.
Bethesda, M. B. Clegg.
West Asheville, Edgar Neese.
Marshall, J. R. Duncan.
Weaverville, F. C. Smathers.
Hendersonvlile, E. K. McLarty.

Winston-Salem District

Centenary, G. Ray Jordan.
Hiatt, D. M. Nifong.
Sedge Garden, D. M. Nifong.
Crews, D. M. Nifong.
Mt. Olive, D. M. Nifong.
Green St., R. C. Goforth.
Midway, P. R. Rayle.
Advance, F. E. Howard.
Lexington, H. C. Sprinkle.
Center, M. G. Ervin.
Concord, M. G. Ervin.

Waynesville District

Bethel, T. G. Highfill.
Pisgah, T. G. Highfill.
Riverside, T. G. Highfill.
Franklin, C. C. Herbert, Jr.
Epedwell, C. G. Hefner.
Cullowhee, C. G. Hefner.
Andrews, W. S. Smith.
Canton, D. E. Camak.
Clyde, M. E. Leftwich.
Lake Junaluska, J. H. Carper.
Murphy, W. A. Barber.

Gastonia District

McAdenville, C. M. Smith.
King's Mountain, E. W. Fox.
Lafayette Street, F. H. Price.
Park Street, G. E. White.
Smyre, Paul Townsend.
First, Shelby, R. M. Courtney.
Besemer City, G. G. Adams.
Concord, G. G. Adams.
Ebenezer, C. M. Smith.
Mt. Holly, J. G. Huggin.
Cherryvile, E. E. Williamson.
First, Lincolnton, A. L. Stanford.
Main, St., Belmont, C. P. Bowles.

Greensboro District

Calvary, S. M. Needham.
Pleasant Garden, R. C. Kirk.
Proximity, John Cline.
Main St., High Point, J. P. Hipps.
Muir's Chapel, G. W. Vick.
Bethlehem, R. C. Kirk.
Bessemer, W. G. McFarland.
Bethel, Reid Wall.
Joyner Memorial, Reid Wall.
Glenwood, R. M. Haus.
Ruffin, S. C. Safrid.
Concord, W. J. Huneycutt.
Archdale, J. W. Groce.

Statesville District

Central, Mooresville, W. A. Kale.
Westview, C. W. Kirby.
Elmwood, C. R. Ross.
Catawba, G. W. Clay.
First, Lenoir, J. S. Hiatt.
Whitnel, Ebenezer Myers.
Newton, W. M. Smith.
Broad Street, C. N. Clark.
Granite Falls, M. Q. Tuttle.
Rhodhiss, C. E. Murray.
Stafford Memorial, C. E. Murray.
Mt. Zion, E. M. Avett.
Davidson, R. B. Shumaker.

Salisbury District

Park Avenue, E. L. Kirk.
Central, Concord, W. L. Hutchins.
Richfield, Walter Lee Lanier.
New London, Walter Lee Lanier.
Harmony, R. H. Taylor.
Gold Hill, Charles Plyler.
Wesley's, Charles Plyler.
Liberty, Charles Plyler.
Rockwell, Charles Plyler.
Norwood, A. P. Ratledge.
East Spencer, J. R. Warren.
Coburn Memorial, A. C. Swofford.
Kannapolis, N. C. Williams.
Kerr Street, J. P. Hornbuckle.

CHRISTIAN EDUCATION REPORTS

Christian education reports are still coming by every mail, but approximately 200 are still to be received. A few requests have been made for additional copies. Others will be sent immediately on request. Reports have been received from the charges listed below during the past week:

Salisbury district—
Yadkin-Rowan, V. E. Queen.
Asheville district—
Marshall, J. R. Duncan.
Waynesville district—
Franklin, C. C. Herbert, Jr.
Stateville district—
Granite Falls, M. Q. Tuttle.
Stony Point, C. H. Peace.
Greensboro district—
Ramseur-Franklinville, J.W.Williams.
Bethel-Grace, Reid Wall.
Winston-Salem district—
Burkhead, G. A. Stamper.
Lexington, H. C. Sprinkle.
Mt. Airy district—
Wilkesboro, A. W. Lynch.
Rural Hall, C. M. McKinney.
Marion district—
Forest City, J. E. Abernethy.
Cross Mill, R. J. Barnwall.
Marion circuit, J. E. Hipp.
Gastonia district—
Rock Springs, M. A. Osborne.
Belmont (Main St.), C. P. Bowles.
King's Mountain, J. W. Fox.
Charlotte district—
Calvary, T. F. Higgins.
Prospect, P. T. Dixon.
Chadwick, T. H. Swofford.
Brevard Street, L. F. Tuttle.

HOME AND FOREIGN MISSIONARY ENTERPRISE

(Continued from last wek)

Salisbury District

South River	$ .57
Rocky Ridge	1.50
Mt. Tabor	1.60
Bethel	1.75
Central, Concord	6.13
Central, Albemarle	8.30
Trinity	12.66
Mt. Olivet	16.93
First, Salisbury	29.98

Asheville District

Grace	.70
Saluda	1.33
Tabernacle	1.39
Asbury Memorial	8.69
West Asheville	8.80
Haywood Street	17.66
Central	62.49

Greensboro District

Jamestown	.50
Farmer	.56
Salem	.98
Old Union	1.00
Glenwood	1.03
Bethlehem	2.00
Ward Street	2.50
Mt. Carmel	2.61

(Continued on page 31)

EXHIBIT OF ADVOCATE CAMPAIGN FOR NEW SUBSCRIBERS

These reports are for full year subscribers at rate of $2.00 a year; ½ means a six months subscription. Notify this office when there are errors. A * indicates that a new full year subscription has been received for every 50 members of a church. This gives each church a chance to get on the honor roll.

NORTH CAROLINA CONFERENCE

Durham District

Front Street, H. K. King 17
**Chapel Hill, A. P. Brantley .. 14
Graham-W. Burlington, C.F.Heath 8½
Duke Memorial, H. C. Smith 5
S. Alamance, J. A. Tharpe 3½
Rougemont, E. H. Measamer 3
Carr, J. A. Martin 3
Cedar Grove, S. F. Nicks 1½
Milton, A. M. Williams 1½
Webb Avenue, R. G. Dawson 1
Person, E. B. Craven 1
Long Memorial, B. P. Robinson ... 1
Leasburg, D. D. Traynham 1
Bynum, J. F. Starnes 1
Stem, J. W. Lineberger 1
Orange-Carrboro, W. L. Ellzey.. 1
Burlington Ct., L. L. Parrish ... 1
Lakewood, M. O. Stephenson ... 1
Hillsboro, F. A. Lupton ..... ½
Mt. Tirzah, B. H. Black ..... ½

Elizabeth City District

*Plymouth, C. T. Thrift 14
Wanchese, W. N. Vaughan 11½
Washington, E. J. Rees 7
*Kitty Hawk, M.R. Gardner 7
Belhaven-Pantego, J. W. Sneeden 7
First Church, H. l. Glass 6
Murfreesboro-Winton, E.W. Downum 4½
Moyock Mem., E. G. Overton 4
Edenton, G. W. Blount 3½
Gates, J. M. Jolliff 3½
Hertford, D. M. Sharpe 3
Ahoskie. J. L. Smith 2
Columbia, O. C. Melton 2
Roper-Creswell, W. J. Watson 1½
Mattamuskeet, J. T. Stanford 1
Aulander, J. T. Draper 1
Manteo, A. E. Brown 1
Bath, J. D. Robinson 1
Windsor, E. N. Harrison ..... ½

Fayetteville District

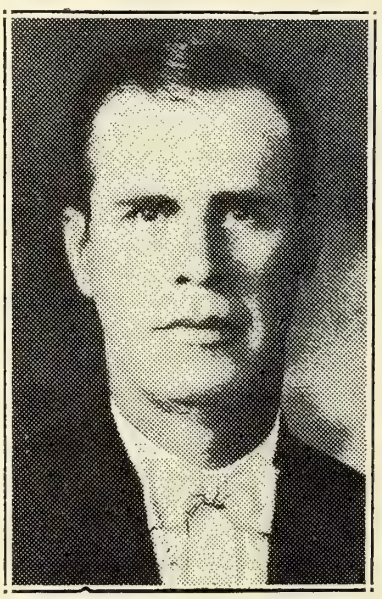
***Sanford, C. B. Culbreth 50
*Carthage, E. C. Durham 16
Laurel Hill, W. F. Elliott 14
Fayetteville Ct., P. D. Woodall ... 8
Troy, W. R. Royall 6
Biscoe, W. F. Trawick 5
Mt. Gilead, J. R. Edwards 4½
Hemp, I. J. Strawbridge 4
Ellerbe, K. F. Duvall 4
Caledonia, M. C. Ellerbe 3½
Fairmont, J. E. Blalock 2
Red Springs, L. T. Singleton 2
Maxton, P. O. Lee 1½
Aberdeen-Vass, L. M. Hall 1
Glendon, L. M. Chaffin 1
Rockingham, J. F. Herbert 1
St. John-Gibson, J. H. Buffaloe..... 1
Rowland, J. C. Whedbee 1
Hay Street, W. C. Martin 1
Broadway, R. S. Cody 1
Stedman, R. E. Atkinson ..... ½
West End, W. B. Cotton ..... ½

New Bern District

Mt. Olive Ct., W. C. Benson 16
*Morehead City, B. H. Houston.. 15½
Beaufort, C. T. Rogers 8
Pink Hill, H. M. McLamb 6
Pamlico, W. A. Tew 6
Newport, M. W. Warren 5½
Greenville, G. R. Combs 4
Aurora, H. R. Ashmore 3
St. Paul, O. W. Dowd 2½
Fremont, E. R. Shuller 2
Dover, E. L. Hill 1
La Grange, L. L. Smith 1
Vanceboo, T. E. Davis 1
Pikeville-Elm St., Leon Russell.. 1
Kinston, A. S. Parker 1
New Bern, L. C. Larkin ..... ½

Raleigh District

*Middleburg, D. A. Petty 26
*Central, S. J. Starnes 17
*Creedmoor, E. D. Dodd 16½
First Ch., Henderson, R. E. Brown 8
Youngsville, H. E. Lance 7½
Fuquay, J. C. Williams 6½
Oxford, L. B. Jones 5½
Franklinton, E. D. Weathers 5
Lillington, N. M. Wright 5
Cary-Apex, B. F. Boone 3½
Dunn, J. A. Russell 3
Bailey, W. G. Farrar 2½
Selma, F. B. Peele 2



MR. J. J. GIBBONS

Chairman board of stewards and charge lay leader of First church, Wilson. His board is 100 per cent for the church paper.

Benson, W. C. Merritt 1
Louisburg, O. P. Fitzgerald 1
Mamers, J. V. Early 1
Edenton, Street, E. C. Few 1
Smithfield, J. H. Lanning 1
Erwin, Frank Culbreth ..... ½
Epworth, W. H. Brown ..... ½
Tar River, B. O. Merritt 1

Rocky Mount District

*Wilson, A. J. Hobbs 80
*Scotland Neck, D. L. Fouts 8½
Bethel, W. L. Clegg 7
Enfield-Whitaker, R. L. Jerome.. 5
Rosemary, J. J. Boone 3
Farmville, J. C. Wooten 2
Littleton, W. T. Phipps 2
Northmapton, I. T. Poole 2
Conway, L. V. Harris 2
Stantonsburg, S. E. Merver 1½
Seaboard, L. A. Watts 1
Rich Square, E. C. Crawford..... 1
First Church, G. W. Perry 1
Roanoke Rapids, E. B. Fisher ... 1
Norlina, W. C. Wilson 1
S. Rocky Mount, J. P. Bross ..... ½
Robersonville, R. N. Fitts ..... ½

Wilmington District

Grace, F. S. Love 14
Trinity, Walter Patten 11
*Whiteville, J. H. Miller 10½
Wallace-Rose Hill, E. C. Maness 9
Fifth Ave., H. L. Hendricks..... 9
*Southport, E. M. Hall 8½
*Lumberton Ct., N. B. Strickland .. 7
Faison-Kenansville, F. B. Joyner.. 5½
Jacksonville-Richland, H. L. Davis 5½
Epworth, O. L. Hathaway 4
Bladen, W. R. Stevens 3½
Tabor City, N. B. Johnson 2½
Shallotte, W. R. Hardesty 2½
Maysville, C. J. Andrews 1½
Warsaw-Magnolia, W. F. Walters.. 1½
Clinton, R. F. Munns 1
Garland, F. V. Spence 1
Hallsboro, C. N. Phillips 1
Lumberton, T. G. Vickers 1
Town Creek, J. C. Harmon 1

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central, L. D. Thompson 36½
Hendersonville, E. K. McLarty... 23½
Candler, T. A. Groce 12
Laurel, A. A. Somers 3½
Hillside, J. B. McLarty 3
West Asheville, E. H. Nease 2½
Hot Springs, R. M. Varner 2
Saluda-Tryon, L. R. Akers, Jr. . 2
Sandy, R. P. Gibbs 1
Flat Rock, R. G. McClamrock 1
Acton, T. C. Jordan 1
Swannanoa, M. B. Clegg ..... ½

Charlotte District

**Belmont Park, E. M. Jones 44
First Church, W. W. Peele..... 26½
*Myers Park, R. L. Ownbey 21
*Hickory Grove, A. A. Kyles ... 11½
Homestead-P. Grove, O. L. Brown 9
Waxhaw, W. T. Albright 9
Wadesboro, Paul Hardin, Jr. 7
Monroe Ct., W. C. Dutton 4
Pineville, E. O. Cole 3½
Hawthorne Lane, L. B. Hayes .. 3½
Chadwick, T. H. Swofford 3
Dilworth, G. T. Bond 2½
Peachland, G. N. Dulin 2
Central, Monroe, W. R. Kelly 2
Weddington, T. J. Huggins 2
Prospect, P. T. Dixon 1
Matthews-Indian Trail, J.O.Ervin 1
Trinity-Derita, J. E. Youtz ..... ½

Gastonia District

*Bradley Mem., H. F. Duncan 11½
Central, R. M. Courtney 10
Kings Mountain, E. W. Fox 10
Mount Holly, J. G. Huggins, Jr. ... 9
Polkville, V. B. Harrison 6
Smyre, P. W. Townsend 5½
Lafayette St., F. H. Price 4½
Maylo, J. L. Rayle 4½
*Cramerton, C. F. Womble 4
Crouse, A. L. Latham 4
West End, J. E. McSwain 3½
Belmont—Main St., C. P. Bowles 3
Lincoln Ct., W. B. Shinn 2½
Lincolnton, A. L. Stanford 2
Park Street, G. E. White 1½
Goodsonville, R. L. Forbis 1
South Fork, G. L. Wilkinson ... 1
McAdenville, C. M. Smith 1
Belwood, W. L. Scott ..... ½
Main Street, C. E. Rozzelle ..... ½
Bessemer City, G. G .Adams ..... ½

Greensboro District

**Proximity, John Cline 17
Asheboro, H. P. Powell 12
College Place, B. C. Reavis 9½
Ward St.-Archdale, J. W. Groce.. 7½
Main Street, J. P. Hipps 6
Reidsville, H. G. Allen 5½
Highlands, H. H. Robbins 5
West Market, W. A. Stanbury .. 5
Centenary, M. T. Smathers 3½
Reidsville Ct., T. V. Crouse 3
Summerfield, J. N. Snow 3
Stokesdale, J. E. B. Houser 2½
Bessemer, W. G. McFarland 1
Mt. Pleasant, D. R. Proffitt 1
Randolph, G. W. Williams 1
Guilford, E. H. Brendall 1
Farmer, L. A. Bennett ..... ½
West Greensboro, G. W. Vick .... ½

Gibsonville, Frank Phibbs ..... ½
Coleridge, W. J. Huneycutt .... ½

Marion District

**Marion, J. W. Moore 26
Morganton Ct., J. M. Brandon .. 3½
N. Forest, J. M. Varner 3
Marion Mills, G. C. Graham 2½
Glen Alpine, M. F. Moores 1½
Rutherford College, O. L. Robinson 1½
Bostic, W. J. Hackney 1
Burnsville, J. L. Reynolds 1
Rutherfordton, Fletcher Nelson... 1
Spindale, F. J. Stough 1
Mill Spring, R. H. Kennington 1
Forest City, J. E. Abernethy ... 1
Broad River, V. P. Crowder 1
Valdese, G. F. Hood ..... ½

Mount Airy District

*Spray, A. C. Waggoner 11
*Leaksville, W .O. Goode 7
*Stoneville-Mayodan, R. M. Hardee 8½
Draper, T. B. Johnson 5
Sparta, A. B. Bruton 3½
Dobson, C. W. Russell 3½
N. Wilkesboro, R. B. Templeton.. 3
Mt. Airy Circuit, J. L. Ingram ... 2
Creston, A. G. Lackey 1½
Wilkesboro, A. W. Lynch 1½
Jonesville, P. L. Smith 1
Yadkinville, I. L. Sharpe 1
Rockford Street, H. R. Cornelius.. 1
Warrensville, T. H. Houck ..... ½
Laurel Springs, J. C. Swaim ..... ½
Helton, J. O. Cox ..... ½

Salisbury District

Kannapolis, N. C. Williams 12
Forest Hill, W. J. Miller..... 11
*Westford, G. W. Fink 9½
First Church, W. A. Newell 5
Harmony, R. H. Taylor 4½
Norwood Station, A. P. Ratledge.. 4½
Park Avenue, E. L. Kirk 3½
Gold Hill, C. S. Plyler 3
New London, W. L. Lanier 3
Albemarle, First Ch., J. S. Gibbs.. 2
Albemarle, G. B. Clemmer 2
Spencer, W. B. Davis 2
Kerr St., J. P. Hornbuckle 1½
Badin-Tabernacle, Elzie Myers ... 1½
Albemarle Ct., R. L. Bass 1½
Woodleaf, C. A. Morrison 1
China Grove, C. B. Newton 1
Central, W. A. Kale 3

Statesville District

*Lenoir, J. S. Hiatt 26½
*West View, C. W. Kirby 7
Race Street, A. L. Aycock 5
Maiden, R. E. Hunt 4
Catawba, G. W. Clay 3½
Mount Zion, E. M. Avett 3½
Bethel-Fairgrove, R. E. Ward .. 3
Taylorsville, J. W. Vestal 2½
Broad St., Wilson Nesbitt 2
Statesville Ct., W. Q. Grigg 2
Whitnel, Ebenezer Myers 2
Highlands-Rhodhiss, C. E. Murray 1
Olin, J. J. Edwards ..... ½
Elmwood, C. R. Ross ..... ½
Hiddenite, E. D. Ballard ..... ½

Waynesville District

**Junaluska, J. H. Carper 14½
**Cullowhee, C. G Hefner, Jr. 11
Sylva, T. R. Wolfe 9
Hayesville, J. H. Green 2½
Macon, J. B. Taber, Jr. 2
Whittier, F. E. Hartsfield 1½
Delwood, H. D. Jessup 1½
Brevard, J. H. Brendall, Jr. 1
Franklin, C. C. Herbert, Jr. 1
Crabtree, W. M. Robbins 1
Canton, D. E. Camak 1
Murphy Ct., R. J. Starling ..... ½

Winston-Salem District

*Erlanger, D. H. Rhinehart 17
Welcome, P. R. Rayle 14
*Central Terrace, R. H. Caudill .. 8½
Hiatt Mem.-Eedge Gar., D.M.Nifong 8
Farmington, H. C. Freeman 6
Burkhead, G. A. Stamper 5½
Advance, F .E. Howard 5
Centenary, G. Ray Jordan 4½
Reeds, McRae Crawford 3½
Forsyth, E. W. Needham 3
Bunker Hill, Bryon Nifong 2
Doubs, C. E. Williams 1½
Grace, O. B. Mitchell 1½
Hanes-Clemmons, C. F. Tate ..... ½
Kernersville, E. P. Billups ..... ½

TREASURER'S REPORT N. C. CONFERENCE, SEPT. 1 TO OCT. 1

Durham District

Durham, Trinity .....$ 21.85

Elizabeth City District

Pasquotank Charges 12.00

Fayetteville District

Biscoe Charge 100.00
Laurel Hill Ct. 26.00
Person St.-Calvary 25.25
Steadman Charge 12.00
Wadevile Ct. 60.00
Total 223.25

New Bern District

Goldsboro, St. Pauls 300.00
Greenville, Jarvis Memorial .. 300.00
Mt. Olive-Calypso Charge 75.00
Newoprt Charge 43.25
Pamlico Charge 9.01
Total 727.26

Raleigh District

Dunn-Divine St. 110.00
Four Oaks Charge 31.43
Garner Charge 25.00
Mamers Ct. 48.61
Total 215.04

Rocky Mount District

Bethel 150.00
Stanhope Charge 11.70
Stantonsburg Charge 25.00
Wilson, First 200.00
Total 386.70

Wilmington District

Bladen Ct. 32.00
Clinton Charge 100.00
Hallsboro Charge 20.00
Jacksonville-Richlands 35.00
Town Crek Charge 20.00
Total 207.00

C. A. Dillon, Treas.

WHAT BOOKS HAVE YOU READ?

I have long wished our preachers would give some notice in the Advocate of the books they have read; I mean books that have done them most good. My genuine friend and co-worker, Brother Hathaway, has recently passed on to me three books that are really worth while, especially in the things we need to be learned in just at this time:

"The Power to See It Through" by Fosdick, "A Christian Manifesto" by Edwin Lewis, and "The Return to Religion" by Link. These books have been very helpful to me, and I hope other men will get them and give them a good reading; they are worth while and they will clear your mind as to the trend of the times among real men. They of course can be gotten from our own Publishing House at Richmond, Va.

Jas. H. Frizelle.

Gas, Gas All the Time, Can't Eat or Sleep

"The gas on my stomach was so bad I could not eat or sleep. Even my heart seemed to hurt. A friend suggested Adlerika. The first dose I took brought me relief. Now I eat as I wish, sleep fine and never felt better." —Mrs. Jas. Filler.

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Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use.

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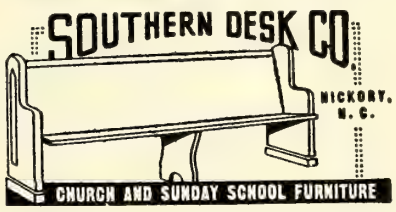


Wash out irritating particles; relieve and refresh your eyes with

DICKEY'S *Old Reliable* EYE WASH

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

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NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Sunday School Lesson

OCTOBER 11

By Prof. Rollin H. Walker

Acts 16:22-34; Philippians 3:13-14

Becoming a Christian

Paul felt that he had been called of God to go to Philippi. The vision said, "Come over into Macedonia and help us." But when the mob had nearly killed him and Silas, one wonders whether he did not have misgivings as to the divine leading. It seemed as though the man of Macedonia had really said, Come over into Macedonia and we will give you a beating. We are constantly meeting experiences today that seem to put the lie to our "leadings," and thousands, when they meet these buffetings of fortune, give up all faith in the guidance of the Holy Spirit. They are like the seed that was planted on the stony ground which, when the sun arose with its scorching heat, withered away.

But Paul and Silas remembered that the Lord had warned them to expect persecution. Moreover they were experts in making the best of a bad situation. So as they sat suffering in the jail, with their feet fast in the stocks, they prayed and sang praises to God.

I once asked a group of Japanese Christians in the interior of that country how it was that the apostles were able to sing at such a time. As they sat on the floor in a large circle, one man answered, "Because Jesus had commanded them to rejoice when they were persecuted." Another said, "Because they had the Holy Spirit." A youth spoke up and said, "Because they knew they were on the winning side." And the old section boss on the railroad who was the leading member of the church, and who had brought with him to the class a huge pulpit Bible, said they rejoiced because "God was with them." That made one think of John Wesley's final words: "The best of all is, God is with us."

Evangelistic Meeting in a Roman Jail

The apostles turned their humiliation into an evangelistic meeting in the jail. Luke tells us that as Paul sang the prisoners were listening to them. Perhaps some of these poor wretches were at that very moment reaching out to the God who could make prisoners sing under such circumstances (Psalm 40:1-3).

Then came the earthquake. Many classes will raise the question whether the earthquake would have happened anyway even if Paul and Silas had not been in need of deliverance. We do not know enough to settle such matters. The interesting thing is that Paul and Silas were able to utilize the earthquake for the glory of God and the conversion of the jailer. Paul says, "We know that all things work together for good to them that love God."

While everyone else was wild with terror, Paul was solicitous for the poor hysterical keeper of the prison, who probably deemed the earthquake a judgment of God upon him and the whole town for the way they had treated these men of God, and had drawn his sword to kill himself.

We must not assume too deep a spiritual yearning in the cry, "What must I do to be saved?" He was doubtless terribly frightened, and his cry meant, How can I get out of the fix that I am in? But we must not look down upon him, for that is just about what we mean when we first put the question, "What must I do to be saved?" The jailer turned to Paul and Silas because they were alone mysteriously calm in the midst of the excitement, and there was a touch of sympathy in Paul's voice.

Paul Answers the Jailer

Paul's answer to the jailer's question was ready and confident. "Believe on the Lord Jesus, and thou shalt be saved, and thy house." How will believing on the Lord Jesus save a man and his family? To believe on Christ means to adopt the Golden Rule and the laws of love and mercy as the guide of life. That saves a man and his family from bickering and selfishness. To believe on the Lord Jesus is to believe that the whole universe is back of Christ and his teachings. That saves a man and his family from fear and superstition. What a blessed deliverance! To believe on the Lord Jeus is to hold that God is as good as Jesus was. That gives a man courage to believe that his sins are forgiven. It is also a powerful dynamic that impels the believer to gratitude and obedience.

In a word, believing on the Lord Jesus helps a man to take hold of the redeeming power of God, and to become a center of life and leading to all about him. The riches of Christ are unsearchable. New vistas are ever opening up before the disciple, and Christ becomes bigger and bigger, and his power is more and more manifest, pervading all the areas of life.

The Jailer Believes

Luke says that the jailer rejoiced greatly, having believed in God. This note of joy is characteristic of the book of Acts. It says that when Philip went down to the city of Samaria there was much joy in that city. The eunuch after he was baptized went on his way rejoicing. The disciples who were left behind after Paul was driven out of Antioch in Pisidia were filled with joy and with the Holy Spirit. And no wonder they rejoiced, for the skies above the citizens of the Roman empire in those days were dark and leaden, and to have the brilliant sunshine of the infinite love of God in Christ Jesus break through was indeed a wonderful experience.—Northern Advocate.

SIMPLE INEXPENSIVE TREATMENT BRINGS QUICK RELIEF IN SPASMS OF

ASTHMA

For many years sufferers from distressing attacks of spasms of Asthma have found the warm medical smoke of Dr. Blosser's Medical Cigarettes (no tobacco) effective in helping to relieve the spasms. As the warm medicated vapors are inhaled they penetrate deep through breathing passages frequently choked up with phlegm and mucus, relieve the congestion and help restore easy breathing. For your own sake try this simple relief at once. At any druggist or send for



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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

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Send for Folder and SPECIAL OFFER at low prices. Tray and 36 glasses $6.50 up. Glasses $1.00 dozen. Outfits in Aluminum, Chromium Plate, Silver Plate, Polished Wood, etc. Collection and Bread Plates. Pastor's Sick Outfits, etc.

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RICHMOND, VIRGINIA

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... ..... (here designate the bequest) .....

Since the Orphanage fell behind more than seven thousand dollars on its apportionment last year, while all other causes were paid in full, I want to appeal to the churches and pastors to put forth more strenuous efforts this year to raise their Orphanage apportionment in full. If the Orphanage apportionment were paid in full, just a little more than 50 per cent of our operating expenses would be provided for. In the light of these figures, it is imperative that every charge pay its apportionment in full. I sincerely trust that the stronger charges this year will raise a large special to help us provide the necessities of life for our more than 300 children.

* * * *

I am passing on the following suggestion for whatever it may be worth. If it were acted upon, it would be productive of great good to the Orphanage. We have trustees representing every district in the North Carolina conference. If a workable plan could be devised whereby all of our trustees could contact the churches, Sunday schools, organized classes, missionary societies and individuals of means, fine results would follow. The members of our board of trustees are representative men and women from different districts of the conference and their active influence in behalf of the Methodist Orphanage would turn thousands and thousands of dollars into our treasury, which would enable us to accomplish greater results. I feel that this suggestion will meet with the hearty approval of every member of our board of trustees.

* * * *

One of the difficulties the Methodist Orphanage has experienced in recent years is that the impression has gone out over the conference that the Orphanage is largely endowed and that friends are pouring money into our treasury by tens of thousands of dollars. We have managed to keep out of debt and we are proud of that fact, but in order to do so, we have not only practiced rigid economy but the Orphanage has had to deny itself many things that were greatly needed. In addition to this, our workers have had to carry a heavier load than they should have borne with salaries out of proportion to the character of work they have done. With increased living expenses, we cannot hope to retain such a competent staff of workers with low salaries which we are now paying. When any of the present workers resign it will be more difficult to interest high classed, efficient workers with the salaries we offer them. Something must be done in the near future to increase our limited budget so that we may render more effective service to our large number of children.

* * * *

Many weeks have passed since the last message from our singing class to our friends through the Advocate. We have been touring eastern Carolina, giving sacred concerts through the week in our churches. The reception our people have extended us has been beautiful. Last Saturday we went to New Bern to be with Rev. L. C. Larkin for the 11 o'clock service Sunday morning. They had beautified their church and were nearly ready for conference this fall when the fire came which burned much of the church. This did not leave the people, as one might think, discouraged and blue. They are already busy and seemed happy getting ready again. My stay in the home of Dr. and Mrs. C. S. Barker was delightful. We were with Rev. H. M. McLamb in the afternoon at Webb's Chapel near Kinston. These are friends who often remember our home by sending a load of substantial food for us at Thanksgiving. We appreciate this kindness greatly. The evening meal I had in the parsonage with our good friends, Rev. and Mrs. A. S. Parker. We gave our concert at his evening service at Queen Street church. This is a loyal church to the Orphanage. They do much service for the children of our church home. Mrs. Nellie B. Rives.

GIPSY SMITH STILL A METHODIST

I am still on the Methodist plan as a lay preacher. Once I went to preach at a grand, Gothic church with a spire, and found that it announced that special sermons would be preached by "the Rev. Rodney Smith." They thought, apparently, that "Gipsy" would not go with the spire; It was the sort of church where one freezes in the vestry, even if he is expected to sweat in the pulpit. A solemn official came in—how depressingly solemn some stewards can be on a Sunday morning—and held out a piece of paper.

"This, dear brother," he said, "is our order."

I looked at the program and said, "Has this brought you what you want?"

"No," he admitted.

"Then," I said, "tear it up, and let God take a hand. As for me and orders—well, I was born in a field, and you can't cram me into a flowerpot."

He tore up the program, and we had a great service.—Gipsy Smith.

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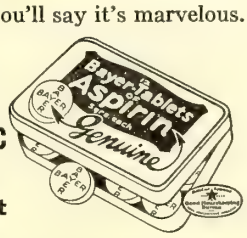
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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

UPPERMOST THOUGHT

All day long this scribe has been trying to find time to collect his thoughts for the weekly letter to our Advocate friends. Every time he would get started some interruption would happen. A recapitulation reveals that each time there has been a desire to say something about our need for money in the opening paragraph. Mr. Walker, our bookkeeper, has just informed me that we do not have sufficient funds to meet this month's bills. Our fall purchases have been exceedingly heavy. The usual clothing and food bills have had to be met and in addition forty-eight new children have come in to be provided for. It is everlastingly important that all the ten per cent apportionment be collected this year. We are looking forward to the annual conference for lots of help.

KNOWN BY NAME

This scribe is often quizzed on this wise, "Do you know the name of every one of your children?" The answer has always been in the affirmative. However, so many new youngsters have been admitted this summer as to require some qualification to now be made. It will not be long until all the newcomers will be clearly catalogued in one's mind. Not only the name is known but the trend of temperament as well as conditions from which the child came before arrival here is known. The first step in dealing with a child is to have a clear understanding of him as he is.

CAUSE FOR THANKS

The hay is in, the silos are filled, the sweet potatoes are being harvested and turnip greens are beginning to reach our tables. We still have plenty of beans, beets, carrots and some tomatoes. While the spring Irish potato crop was a failure, the fall crop looks very promising. The truck farm boys are picking peas and the farm boys are doing the fall sowing. In spite of the severe drought in early summer we have one of the best corn crops yet produced. We have cause for honest-to-goodness thanksgiving.

A GOOD RECORD

We work on the assumption that anything worth doing is worth doing well. This is not only true in football, it is true in school. Our elementary boys and girls, 235 of them, those youngsters who are in the grammar grades, are in school only three and one-half hours a day, half of them in the morning and the other half in the afternoon. All the youngsters above the first and second grades have an hour or more of supervised study each night, making four and one-half months of school work each day. This process goes along for nine months in the year. Intellectual tests given throughout the Winston-Salem elementary schools last spring showed that the best combined school record in the city public school system was made in the Children's Home school.

ORPHAN ANNIE

Some days ago Harvey Dinkins, writer for the Winston-Salem Sentinel, called for a human interest story. He wanted to know if we had an "Orphan Annie." I told him about Annie Mecum, now 14 years of age and sponsored by the Intermediate Department of Dilworth church school, Charlotte. Annie's picture, taken four years ago, is herewith presented. Mr. Dinkins writes as follows:



She does it with a smile

"When James Whitcomb Riley wrote 'Little Orphan Annie' he started something. It has gone on and on. In fact, it hasn't stopped yet, as can be confirmed by a peep into the intimate life at Methodist Children's Home.

Out of 383 children at Methodist Children's Home there is only one 'Annie.' She is Annie Mecum, a Forsyth county girl, who is pretty much a prototype of the Little Orphan Annie who has been made world famous by Howard Gray in his daily newspaper feature which appears in The Sentinel every day.

The Children's Home 'Little Orphan Annie' is every bit as resourceful as Harold Gray's dynamic little heroine. However, instead of the mop of flaming red hair which the fictitious 'Little Orphan Annie' possesses, the Children's Home 'Little Orphan Annie' has black hair. She also has black eyes, she goes in for music, she plays pranks and she's overweight. The fact is, she isn't even a little bit fit to play the role of the underfed orphan, with no people or home in which to live happily.

O. V. Woosley, superintendent of Children's Home, states that he has Toms, Dicks, and Harrys, but only one 'Little Orphan Annie' at the home."

FOOTBALL

Our football boys continue to have winning ways. The varsity team won over a similar Barium Springs Orphanage team last Friday by a score of 13 to 7, this registering their twenty-fourth consecutive victory. It has been nearly three years since the boys have lost a game. The 100 pounders won over a similar team from the Junior Home, at Lexington, by a score of 55 to 0. The varsity, the 125 pounders, the 100 pounders and the 80 pounders will have a match game this week end.

DENTAL CARE

Dr. W. I. Farrell, from the dental department of the State Board of Health, is now with us treating the teeth of our children. He was here three weeks in June looking after the most needy cases and is now here to continue the work begun then. It is a joy to note how the teeth of recruited children develop under the care and nourishment given here. Every child's teeth is carefully examined and treated at least once a year.

TRAINING SCHOOL

Fifteen of our house mothers and 14 of our high school girls earned credits in the standard training school held at Centenary Methodist church last week. The house mothers took credits dealing with the needs of children and adolescents and the girls took the course dealing with personal religion. A number of the boys would have taken courses in the school but for heavy school work and football practice. It seemed like old times to be associated with a group of earnest workers in a standard training school.

HONOR ROLL

Kind reader, join us in grateful thanks to the following charges and pastors who are qualified for joining our ten per cent honor roll.

Spray, Rev. A. C. Waggoner.

Advance circuit, Rev. F. E. Howard.

Carraway Memorial, Rev. R. E. Hinshaw.

Plateau, South Fork circuit, Rev. G. L. Wilkinson.

Park Place, Cherryville circuit, Rev. Harold Robinson.

Whitnel, Whitnel circuit, Rev. Ebenezer Myers.

Glenwood, Marion circuit, Rev. J. E. Hipp.

Boonville, Yadkinville circuit, Rev. J. L. Sharpe.

TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

If a Smile You Can Renew

Blue days. The words rolling through a sky of clouds. But "the world rolls into light. It is daybreak everywhere." Still lots of lonely hearts all about. They await a kind word. Give it. The return is golden. Here's a good instance. A kind-hearted woman in a college town sent a bouquet of flowers to commencement asking the usher to give it to any student who seemed neglected or forgotten. A shy awkward lad received it with evident surprise and pleasure. The incident soon passed from her mind. Some years later in a distant city she consulted a rising young physician. When leaving his office she noticed a bunch of fading flowers under a glass case. "May I tell you their story?" he asked. "I grew up a penniless orphan. By rigid self-denial and closest economy, I saved enough money to enter college. But I lived there three years in direst poverty. My clothes were of the coarest kind. I was ashamed to go to any social functions. My food was so scanty that I used to stagger as I walked. And when at last on graduation day I was about to receive my diploma, I looked over that vast audience and said to myself bitterly, O, what's the use? In all this crowd, in all the world there is not a single persons who cares whether I succeed or fail. When this affair is over I'll slip down to the river and throw myself in and end it all.' Just then the usher came forward and gave me his bouquet, and on the card was written, 'From one who hopes that always, as today, your life may bring you the reward of honest endeaver.' His voice grew husky as he said, "Why, those words saved me, Somebody had cared for me. I vowed I would not disappoint my unknown friend. I have succeeded. I have many friends now. But from none of them comes such help as came from those faded flowers in the years gone by."

NEW FACULTY MEMBERS AT LOUISBURG COLLEGE

Louisburg College opened Wednesday, September 9, for the school year 1936-1937. The advanced room reservation was 20 per cent larger than last year.

The following additions to the faculty have been selected with great care from many applications:

Mr. I. D. Moon, instructor of Voice. Mr. Moon has a diploma in Voice from Wichita University, Wichita, Kansas, and the M.A. degree from the University of Kentucky. He has studied voice with Herman Devries and Herbert Miller of the Bush Conservatory, and also with Dan Beddoe of the Cincinnati Conservatory. He has attended the Christianson summer session for choral directors. Mr. Moon was teacher of voice and director of the ensemble groups in Asbury College, Wilmore, Ky.

Mrs. I. D. Moon, instructor of Home Economics. Mrs. Moon has the B.S. degree in Home Economics from Wichita University, Wichita, Kansas. She has had a number of years' experience in teaching this work in the state of Kansas. She comes to us with her husband from Asbury College, Wilmore, Kentucky.

Mr. Dalas Mallison, high school instructor and director of publicity. Mr. Mallison has the A.B. degree from Atlantic Christian College and the M.S. degree from N. C. State College. He is completing work on the Ph.D. degree at Cornell University.

Mr. David G. March, coach and instructor of physical education for men. Mr. March is a graduate of the School of Physical Education of Purnell University. He is now working on his Master's degree at Purnell and was assistant instructor in teaching physical education classes and coaching. He has coached freshman varsity football and basket ball teams at Purnell.

Mr. Tillman Lockard, instructor in Industrial Arts. Mr. Lockard is a graduate of the Eastern Illinois Techers College with the degree of Bachelor of Education. This degree covers courses in industrial arts and vocational education. He was president of the Epsilon Pi Tau, national honorary fraternity in industrial arts and vocational education. He made high scholarship honors during the present school year.

Mrs. Bessye B. Bradshaw, nurse-housekeeper. Mrs. Bradshaw has the A.B. and B.S. degrees from Queens-Chicora College, Charlotte, N. C. She has done post graduate work at Winthrope College and the Woman's College of the University of North Carolina. Mrs. Bradshaw has been an assistant in the housekeeping departments in Queens-Chicora, Winthrope and Converse colleges. She worked under the supervision of Clemson and Winthrope colleges for two years in the giving of first aid and nursing.

THE HIGHER CITIZENSHIP: A REMINDER

Athenians, I hold you in the highest regard and love,
But I will obey God rather than you;
And, as long as I have breath and strength,
I will not cease from philosophy, and from exhorting you,
And declaring the truth to every one of you whom I meet,
Saying ,as I am wont, You are a citizen of Athens,
A city which is very great and famous for wisdom and power of mind.
Are you not ashamed of caring so much for the making of money,
And for reputation?
Will you not think or care about wisdom,
And truth, and the perfection of your soul? —Socrates.

Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous wastes in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. $10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-tex) today.

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Arrive Greenville .....6:40 p.m.
Arrive Washington ....7:25 p.m.

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Children's Storyland



THE PARTY ON BLUEBERRY ISLAND

By Alice Annette Larkin

"Well, this is the jolliest load the 'Firefly' has carried across Blue Pond in many days," said Percy Andrews, as he watched the last boy climb from the motorboat to the tiny wharf. "Have a fine time, everybody, and I'll be coming back about five o'clock"

"Thanks for bringing us," called half a dozen voices, and up went as many hands in a gay salute.

The boys and girls watched the "Firefly" as it moved swiftly away from the wharf, then they started up the narrow path leading to a small white cottage—the only house on Blueberry Island.

"Where do you suppose Jimmy and Anita can be?" Percy's brother, Paul, asked. "I thought they'd surely be down at the wharf. Blueberry Island looks kind of deserted, doesn't it?"

"You're sure the invitation said for us to come today, aren't you?" inquired one of the cousins who had come from Edgeworth to visit Paul and his sister, Helen, and attend the party.

"It certainly did," answered Helen. "I can prove it to you as soon as I get this paper out of my pocket. There! Now listen to this:

Berries are ripe on the island,
Berries so sweet and so blue,
We want you to come with your kettles
So we can just share them with you.
On Thursday we'll watch for the 'Firefly,'
The time should be soon after one;
We'll pick till the pails are all heaping,
And then we will eat and have fun.

Anita and Jimmy."

"Oh, this is the day all right," said Paul, "but where can Jimmy and Anita be?"

Every one was growing anxious, for it wasn't at all like Jimmy and Anita to stay away from the wharf when they were expecting friends.

No one was in sight when the boys and girls reached the cottage. Not a window was open, and that seemed strange on such a warm July day. Helen went up to the front door and knocked several times, but no one answered. Then she hurried to the back door. As she stood there, she heard a dog barking loudly, and running out to the dog house, she saw Jimmy's big collie, Tony. He was pulling anxiously at his chain.

"Oh, Tony, I'm glad to see something alive around here," exclaimed Helen, putting out her hand to pat the dog's head. "I wish you could tell us where Jimmy and Anita are."

Tony could only wag his shaggy tail and bark, and the barking brought the other children out to his house.

"Jimmy and Anita and their folks must have gone off somewhere," remarked one of the boys. "I remember now that their boat wasn't down at the wharf. Maybe they'll be back in a little while."

"We can't get away from here, anyway, till Percy comes after us," Paul replied. "And he's going over to Pleasant View first. We might put up some kind of a signal that could be seen from our house, but that would worry mother, so we mustn't do it."

"You don't suppose this is a joke on us, do you?" asked one of the girls. "Some boys and girls are always playing jokes, but it doesn't seem as if Anita or Jimmy would ever play a mean one. Why, I'm sure they would not."

The boys and girls walked part way across this island, calling "Hello! Hello! Hello!" as they went, but there was no reply, so they came back and sat down on the porch.

It was Paul who suddenly called attention to the small garden not far from the cottage. Evidently some one had been trying to work in it, for two hoes and a sprinkling-can lay on the ground. Into Paul's mind had popped a plan. He knew that Jimmy and Anita had been worried about the garden, for the weeds were almost choking the plants. Why not pull those weeds out and do a little hoeing? Of course every boy and girl on the porch was disappointed, but sitting here fussing about that wouldn't help anybody.

Paul's plan was soon agreed to, and it wasn't long before everybody was busily at work in the garden. It was very warm out there, but it was encouraging to see the piles of weeds grow bigger and bigger. Still Jimmy and Anita didn't come.

The hoes had just been put away when out on Blue Pond there could be heard a motorboat, and presently some one called, "Whoo-oo! Whoo-oo!"

"That's Percy," said Paul. "Now we'll have to run, and I'll say I'm hungry."

There was plenty to eat in the Andrews farmhouse, and every one was soon satisfied. Out in the yard a little later, Paul and Helen and their cousins watched a rowboat coming across the pond. A man and two children were in the boat.

"That's Jimmy and Anita and their father," announced Helen. "Let's run down to the wharf to meet them."

"Didn't you get our note?" Jimmy wanted to know the minute he was out of the rowboat. "I put it in your mailbox before you were up this morning. You see when father came home last night he brought word that Aunt Ellen wanted us to come for her awfully early. The note was to tell you we'd have to have the blueberry party tomorrow. Haven't you seen it?"

"I don't believe any one has been to the mailbox today," confessed Helen.

"Then you must have thought we'd run away from you. Still you went to work and fixed our garden. We know because we found Helen's handkerchief and the green pail you used to pick berries in last year out there. It was a dandy thing to do, and thanks a lot. It means—"

"Having it fixed means more to us than you dream," Anita broke in. "It means that we can go on that trip to

FOREST FRIENDS

By Alfred Tooke

If you steal into the forest, and your tread is very light,
And you find a little open spot and sit awhile, you might
See forest folk come popping out along some hidden trail:
A chipmunk, or a rabbit, or a half-dozen quail.

A porcupine may waddle unconcerned before your eyes.
A timid hare may see you, and be off in great surprise.
A hawk may come a-swooping when he sees you afar,
And hover right above you while he wonders what you are.

And if you're very lucky, you may see some deer pass by;
And when the dusk starts falling, you may hear the hoot owls cry.
You may see beaver working, or you might surprise a lynx,
As he pads along a pathway to a river where he drinks.

But you mustn't make a movement or the slightest little sound,
For the forest folks are timid. If they know you are around,
They will watch you from the tree-tops, or behind the waving grass,
And it's they who will be silent as they wait until you pass."

—Our Dumb Animals.

New York with you all next week. Aunt Ellen said she's pay our expenses if we could show her that our garden was well taken care of when she came. It's rained so much lately, and mother was sick and we had to help her, so we couldn't make it look a bit good. We'd given up having the trip, and we've wanted it more than we've wanted anything in a long time. We hated dreadfully to have Aunt Ellen see the garden, and we talked and talked about other things so she wouldn't ask about it. Then think how astonished we were when we saw it ourselves! We just stood and stared at it. Oh, it was a lovely surprise, and I guess we're the thankfullest children in Washington county."

"We're glad you like it," said Helen. "Having you and Jimmy with us on the trip will be something for us to be especially thankful for."

"And tomorrow we'll have ice cream and blueberries," contributed Jimmy. —Zion's Herald.

THE SHY OTTER

By Walter L. Reeve

Of all our wild folk the shyest and most difficult to observe is the otter. It is not a rare animal but its habits are such that only a skilled observer can detect and learn about them. The thrill of finding and observing the haunts and habits of the otter has a reward all its own. It seems to bind one to a friendship to these solitary creatures and brings a satisfaction and a sense of protection for them that is experienced by all true nature lovers.

The otter is not gregarious but always travels in pairs—a male and female, with the exception of summer and early fall when the young otters are with them. It is thought by many naturalists that otters mate for life and it is known that an otter who has lost his mate readily shares his range with a newly mated pair. My own observations on this point always bring within me a feeling of pity for an old otter whose tracks I have followed. Season after season, while making his way over the pondsand streams, he would always stop and carefully search the spot where his mate had been caught. In the winter his trail in the snow led directly to the place, and he would cross and recross a dozen times before he finally left. Each pair of otters have their own miles of stream and ponds and they make, except during the breeding season, regular rounds over it throughout the year. They visit in turn each pond and lake and will travel over land with uncanny sense of direction to any isolated pond, swamp or spring-hole. Otters usually have two or three well-hidden dens on their range, one of which is very carefully hidden and used for rearing the young.

The young otters are born about the last week in April to the first week in May and range from one to four in a litter. The den, whose outer entrance is secreted in deep water, is lined with dried leaves and grass, making a comfortable, warm home for the young otters. Other tunnels from the den lead to dry ground, through which the baby otters have their first glimpse of the outside world. Young otters must be taught to swim, and it is comical to see the antics of mother otter as she tries to induce her little ones to venture in. Finally, coaxing is given up and mother otter grasps one firmly but gently by the scruff of his neck and hoists him into the water. While he struggles she buoys him up and pushes him along with her nose. By this method the young quickly learn to swim.

Through the summer the family travel together, breaking up in late autumn and the young half-grown otters traveling off to explore and find mates of their own. The principal diet of the otter is fish but it also likes fresh water clams, frogs and other small life found along the shores and ponds and streams. The speed of an otter through the water is phenomenal; fast though a fish may be, he falls easy prey to the otter.

The otter, using his tail as a rudder, can wheel and dart like a flash of light. It is an unique creature in many ways; it has a long stream-lined body, short stubby legs and powerfully armed webbed feet. Its tail is very thick at the base and tapers quickly to a blunt point. Its fur, which is a combination of a soft silvery undercoat and coarse stiff black to brown guard hairs, is grade A as to durability, all other fur ranging downward in the scale. Of great interest is the fact that the jaw of the otter is solidly attached to the skull by means of beveled hinges set into heavy sockets of bone. Otters vary in size from two to four feet in length and weigh as high as thirty pounds. The otter will never become extinct due to the very nature of his habits and environment.—Our Dumb Animals.

Jean, who does not like to practise her music, puts in the first ten minutes arguing with her father. One night her lips were chapped and her mother put cold cream on them. She thought she could not open her mouth, and when her father called her to practise, brother spoke up:

"She can't practice, daddy, because she can't argue tonight."—Indianapolis News.

Tommy's Sister—Tommy, what is a synonym?

"A synonym," said Tommy wisely, "is a word you use when you can't spell the other one."—Grit.

Triumphant Suiter — Well, Willie, your sister is going to marry me. How is that for news?

Willie—Huh; are you just now finding that out?—Windsor Star.

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Presiding Elders Appointments

SLATE OF JOHN R. CHURCH

636 South Green St., Winston-Sa'em, N. C.

Sept. 20-Oct. 4—Warrensville, N. C.
Oct. 4-11—Union Ridge, Winston-Salem, N. C.
Oct. 11-25—New Philadelphia, Winston-Salem, N. C.
Nov. 1-15—Carlisle, Kentucky.
Nov. 16-29—East Liverpool, Ohio.

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
FOURTH ROUND

	October
Yanceyville, Bethel, 11	10
Front Street, 11	11
Milton, New Hope, 3	11
Graham-West Burlington, Graham, 7:30	14
Bahama, Mt. Bethel, 11	18
Durham Ct., Fletcher's, 3	18
Stem, Stem, 7:30	18
Siler City, First Church, 7:30	21
Leasburg, Bethel, 11	24
Rougemont, Rougemont, 11	25
Mt. Tirzah, Helena, 7:30	25
Person, Concord, 11	31
	November
Webb Avenue-Holt's, Holt's, 11	1
Pittsboro, Brown's Chapel, 3	1
Duke's Chapel, 7:30	1
Trinity, 7:30	3
Lakewood, 7:30	4
Andrews-Massey, Andrews, 11	7
Moncure, Moncure, 11	8
South Alamance, Swepsonville, 7:30	8
West Durham, 7:30	9

ELIZABETH CITY DISTRICT
S. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

	October
Ahoskie, Powellsville, 11 and 1	9
Kitty Hawk, 11	11
Currituck-Moyock, Sharon, 7:30	11
City Road, 7:30	14
Chowan, Center Hill, 11 and 1	17
Chowan, Center Hill, 11	18
Edenton, 7:30	18
First Church, Elizabeth City, 7:30	21
Plymouth, 11	25
Roper, Pleasant Grove, 3	25
Columbia, 7:30	25
Belhaven, 7:30	28
Fairfield, 7:30	30
Stumpy Point, 7:30	31
	November
Mattamuskeet, Amity, 11	1
Swan Quarter, Providence, 7:30	1
Moyock-Currituck, Moyock, 11	8
Dare, Mann's Harbor, 7:30	8
Bath, 11	15
First Church, Washington, 7:30	15

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

	October
Hemp, Tabernacle, 11	11
Goldston, 7:30	11
Mt. Gilead, 7:30	14
Rockingham, 11	18
Roberdel, St. Pauls, 3	18
Piedmont, Pee Dee, 7:30	18
Laurinburg 7:30	21
West End, Hoffman, 11	25
Laurel Hill, 3	25
Ellerbe, 7:30	25
Aberdeen, 7:30	26
Raeford, 7:30	27
Troy, 7:30	28
Steadman, 7:30	29
	November
Rowland, 11	1
Parkton, Sandy Grove, 3	1
Fayetteville Ct., Cumberland, 7:30	1
Red Springs, 7:30	4
Maxton, 7:30	5
Biscoe, 11	8
Wadeville, Sardis, 3	8
St. John-Gibson, Gibson, 7:30	8
Hay Street, 7:30	11
Broadway, 11	15
Glendon, High Falls, 3	15
Sanford, 7:30	15

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

	October
Newton Grove, Hopewell, 11	10
Raleigh, Edenton Street, night	12
Louisburg, night	14
Garner, Holland's, 11	18
Franklinton, night	18
Henderson, First Church, night	21
Creedmoor, 11	24
Oxford Ct., 11	25
Bailey, Q. C. Bailey 3:30 p. m. Sims, night	25
Carey, night	26
Raleigh, Central, night	28
Fuquay, Holly Springs, 11	31
	November
Youngsville, Leah, 11	1
Oxford, night	1
Zebulon, night	2
Mamers, 11	7
Princeton, 11	8
Raleigh, Jenkins Memorial, night	8
Four Oaks, Elizabeth, 11	15
Lillington, 3	15
Benson, night	15

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FOURTH ROUND

	October
Pink Hill, Pink Hill, 11	11
Pamlico, Bayboro, 7:30	11
Ocracoke-Portsmouth, Ocracoke, 7	14
Grimesland, Salem, 11	16
Seven Springs, Piney Grove, 11	18
La Grange, La Grange, 3	18
Kinston, Queen Street, 7:30	18
Aurora, Warrens, 11	23
Hookerton, Hookerton, 7:30	23
Goldsboro Ct., Pine Forest, 11	25
Goldsboro, St. Paul, 7:30	25
Beaufort, 7:30	28
Mt. Olive-Calypso, Mt. Olive, 7:30	30
Mt. Olive Ct., Smith's, 11	31
	November
Jones, Foy's, 11	1
Vanceboro, Vanceboro, 3	1
Greenville, Jarvis Memorial, 7:30	3
New Bern, Centenary, 7:30	4
Fremont, Fremont, 11	6
Pikeville, Pikeville, 7:30	6
Straits-Harlowe, Harlowe, 11	8
Atlantic, Smyrna, 3	8
Riverside-Bridgeton, Bridgeton, 7:30	11
Morehead City, 11	15
Newport, Riverdale, 3	15
Oriental, 7:30	15

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

	October
Warrenton, Warren Plains, 11	10
Littleton, 11	11
Warren, Sarepta, 3	11
Conway, 11	18
Northampton, 3	18
Garysburg, Shiloh, 8	18
Scotland Neck, 11	25
Rich Square, Woodland, 8	25
Seaboard, 8	26
	November
Enfield, 11	1
McKendree, Temperance Hall, 3	1
Tarboro, 8	1
Clark Street, 8	4
Halifax, 11	8
Rocky Mount Ct., York, 3	8
Spring Hope, 8	8
South Rocky Mount, 8	11
Farmville, 11	15
Walstonburg, 3	15
Stantonsburg, 8	15

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

	October
Rosebero, Bethel, 11	11
Clinton, night	11
Elizabeth, Wesley, 11	13
Bladen, Bethlehem, night	13
Garland, Ingold, 11	14
Faison, Goshen, 11	15
Warsaw-Magnolia, Trinity, 11	16
Shallotte, Concord, 11	18
Brunswick, Andrews, 3	18
Southport, night	18
Burgaw, Herrings, night	20
Carver's Creek, 11	25
Wallace-Rose Hill, Wallace, night	25
	November
Tabor City, St. Pauls, 11	1
Wilmington, Trinity, night	1
Lumberton Ct., Pembroke, 11	8
St. Pauls, night	8
Fairmont, Trinity, night	9
Wilmington, Grace, 11	15

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

	October
Sandy, Wesley Chapel, 11	11
Fairview, Fairview, 7:30	11
Central, 11	18
Asheville Ct., Riverview, 3	18

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

	October
Pineville, Harrison, 2	11
Thrift Moores, Thrift, night	11
Dilworth, night	12
ADJOURNED SESSIONS	
	October
Morven, Morven, 2	15
Bethel-New Hope, Bethel, 3	15
Lilesville, Lilesville, 4	15
Marshville, Wingate, 7	15
Waxhaw, Waxhaw, 3	16
Monroe Ct., North Monroe, 7	16
Prospect, Monroe, 2	17
Bethel-Bogers, Bethel, 11	18
Matthews, Matthews, 1:30	18
Weddington, Union, 4	18
Ansonville, Ansonville, 11	19
Polkton, Polkton, 1	19
Peachland, Peachland, 2	19

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

	October
South Fork Ct., 11	11
Lincoln Ct., Ivey, 3	11
Gastonia, Bradley Memorial, night	11
Belwood, Fallston, 11	18
Gastonia, Trinity, night	18

GREENSBORO DISTRICT
C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

	October
Reidsville, Main Street, 11	11
Liberty, 3	11
Highlands, 7:30	11
Main Street, 11	18
ADJOURNED SESSIONS	
	October
Stokesdale, at Stokesdale, 2:30	14
Summerfield, at Summerfield, 4	14
Ward Street, 6:30	14
Asheboro Ct., West Bend 11	15
New Hope, Ebenezer, 2:30	15
Cedar Falls, Worthville, 7:30	15
Ruffin, Hickory Grove, 11	17
Reidsville Ct., Salem, 2:30	17
Pleasant Garden, 7:30	18

MOUNT AIRY DISTRICT
A. C. Gibbs, P.E., Mount Airy, N. C.
FOURTH ROUND

	October
Mt. Airy, Central, 11	11
Moravian Falls, Beulah, 3	11
Pilot Mountain, Pilot Mountain, night	11
Mt. Airy, Central, 11	18
Madison, night	18

SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., Salisbury, N. C.
FOURTH ROUND

	October
Harmony, 11	11
Forest Hill, night	11
FINAL MEETINGS	
	October
Concord, Central, night	8
Salem, Salem, night	9
Landis, Unity, 11	10
Albemarle Ct., Pine Grove, 4	10
Norwood Ct., Parsonage, 4:30	12
Norwood Station, night	12
First Church, night	13
Park Avenue, night	14
Mt. Pleasant, Mt. Pleasant, night	15
East Spencer, night	19

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FOURTH ROUND

	October
Cullowhee, Cullowhee, 11	11
Webster, John's Creek, 3	11
Bryson City, night	11

QUITE A LIST!

A certain old lady left a note on her front door which read:

"Will be gone for two weeks. Callers please leave names."

She was surprised upon her return to find listed on the scratch pad she had affixed to the note these names:

"Herbert Hoover, Franklin Delano Roosevelt, Alfred Mossman Landon, George Bernard Shaw, Mahatma Gandhi, Haile Selassie and Mickey Mouse."—Wall Street Journal.

FRIEND OF MINE

Written to Mrs. Lula Hester Rhodes and read on her 68th birthday, August 21, 1936, at the Littleton College picnic.

Friend of mine, we often wait
'Til loved ones pass the Godden Gate
To fill their graves with flowers gay
When naught is there but clay;
But I would put into your heart
Some posies sweet, ere you depart—
Words of praise and love divine,
To cheer you now—dear Friend of Mine.

There's no one like you, Friend of Mine.
So full of love for all mankind,
Never too weary to help a friend,
Never guilty of the smallest sin,
Always happy, cheerful, true—
Trying some kindly deed to do.
'Tis great to live a life like thine—
Would that I could, O Friend of Mine.

We girls are happy to have you here
To show our love and friendship dear.
To remind you how in the days gone by
You pointed us upward to our home on high.
And though we have stumbled and fallen a lot
Your saintly influence we never forgot.
And now may God's love forever shine
Into your heart and life—dear Friend of Mine.

Mrs. Lucie Webb Albert.
Warren Plains, N. C.

DRINKING INCREASES NUMBER OF AUTO ACCIDENTS

Figures released by the National Safety Council in "Accidents Facts, 1936 Edition," show that the number of automobile accidents in which liquor is directly involved is on the increase. In 1933, of the total number of such accidents, 5 per cent of the drivers and 6 per cent of the pedestrians injured had been drinking. In 1934 the percentages went up to 6 per cent of the drivers and 8 per cent of the pedestrians. In 1935 it reached 7 per cent of the drivers and 9 per cent of the pedestrians. In 1935 automobile accidents in cities showed that 9 per cent of the drivers and 11 per cent of the pedestrians had been drinking.

BOARD OF EDUCATION

(Continued from page 21)

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First, Charlotte	86.60

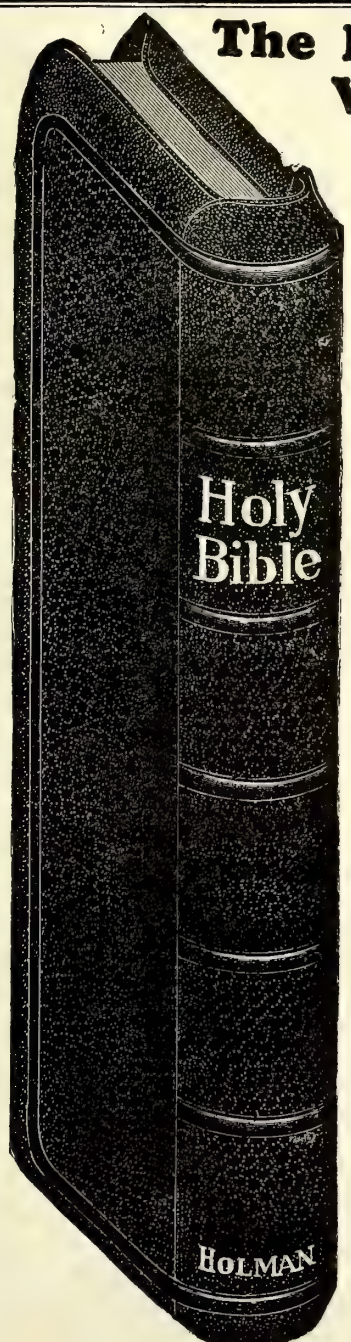
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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'şus from Găl'i-lee to Jôr'dăn unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?
A. D. 26.
CHAP. 3.
r ch. 2. 22.
s Dan. 9. 24.
13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled which was spoken by Ē-şā'jas the prophet,

SEND ORDERS TO
NORTH CAROLINA CHRISTIAN ADVOCATE
GREENSBORO, N. C.

In Memoriam

FORSYTH—Mrs. Gladys Mae Forsyth, widow of W. C. Forsyth, was born Feburay 3, 1897, and died September 19, 1936. She was the daughter of Mr. E. H. Pickles and Mrs. Cassie J. Pickles of Bayboro, N. C. After a long illness she died of tuberculosis at the State Hospital in Raleigh. The funeral was conducted at the home of her mother at 3 o'clock Monday afternoon, September 21, by Rev. W. A. Tew, pastorof the Methodist church. Interment was in the family plot in the Oriental cemetery. Surviving Mrs. Forsyth are the following: Her mother, Mrs. C. J. Pickles: one brother, W. H. Pickles, and one sister, Clara E. Pickles, all of Bayboro.

W. A. Tew.

NOBLITT—Mrs. Sarah Jane Somers Noblitt was born in Iredell county, N. C., March 28, 1847; died February 10, 1936. She was married to Thomas W. Noblitt on November 12, 1868. To this union were born 11 children, six surviving, Mrs. R .M. Maugans of Statesville, Misses Ella and Ada and Mr. Harlowe at home near Old Fort, Mr. Robert D. near Morganton, and Brother Frank of Marion, a retired minister of the N. C. conference. Mrs. Noblitt united with the Methodist church in early life and was a loyal Methodist, consecrated Christian, devoted mother and wife, and good Samaritan. She left a host of relatives and friends whose lives are richer because she lived.

B. A. Sisk.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom has taken Mrs. A. P. Harris from our midst, May 20, 1936, therefore be it resolved:

That the sudden removal of such a life leaves a vacancy that will be deeply realized by all and will prove a serious loss to our church and community.

That we are thankful for her life and pray that it will inspire us to a nobler life with Christ.

That our sympathies go to the dear ones who are left to mourn her death, and may the guiding spirit of God sustain them.

That a copy of these resolutions be recorded in the minutes of our missionary society and the Susannah Wesley Bible class. and a copy sent to the N. C. Christian Advocate.

Mrs. R. L. Smith,
Mrs. G. S. Moore,
Mrs. E. E. Snuggs.
Committee.

LEA—For a beautiful life to be suddenly snuffed out stuns the friends and loved ones who are left. The age old question, Why? confronts us and the most comforting answer is found in Cnrist. In our inexpressible grief we have the comforting assurance that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Mrs. Mary Virginia Pell Lea was born August 7, 1893, and the afternoon of September 3, 1936, her soul returned to God who gave it. She was the daughter of Judge George P. Pell and Mary DeShazo Pell of Raleigh, N. C. December 15, 1915, she was married to Mr. Wallace Bruce Lea of Danville, Va. To this union five children were born as follows: Mary Mildred Lea, Wallace Bruce Lea, Jr., Philip Pell Lea, John Green Lea, and Virginia Ramsey Lea. These with the father and mother and one brother, Mr. Josephus Pell of Rocky Mount, Va., constitute the immediate family.

Mrs. Lea was a faithful member of the First Methodist church of Rocky Mount, N. C. She understood that her gifts were God given and she used them in his church. In the choir and in every phase of the church life she manifested concern. Her contribution to the spiritual life of her home, the community and the church cannot be estimated. Eternity alone will reveal the worth of her good life.

The services were conducted from the home at 11 o'clock Saturday morning, September 5, by her pastor, Rev. George W. Perry. The house this great soul occupied was placed in the silent city of sacred memories in Rocky Mount and covered with a profusion of floral designs.

Blessed consolation of the Gospel! What would we do, at such a time, without it? The friend and loved one is absent, but not distant. There is no place to which we are so near as heaven. Our friend is with Christ. If we are his children we go through life hand in hand with him and we cannot be far away from those who are on his other side. There is only one between us and that one is Christ. Through the gateway of death her spirit has acended to God who gave it. She is now a full sharer in the glorified bliss of heaven. She dwells where Jesus is, and in full possession of eternal life. If we could see more clearly the place she occupies in heaven, the grand capacities and possibilities of life opened to her, her going would have in it less of anguish and more of consolation.

Yes, the morning has come to her. She is now basking in the light of the Sun which never sets and before which all darkness flees away. While our eyes are filled with tears, hers are gazing with unspeakable wonder and delight upon the scenes in a perfect world. With thanksgiving she understands that with her the night is passed never to return and the day is ushered in—the day of blessedness and life in the City of God. Our faithfulness in the service of Christ is the guarantee that we shall see her again.

Her pastor, George W. Perry.

ELLINGTON—John Dorsett Ellington, after a long illness, died at the home of his parents in Pineville, July 9, 1936, and was buried at Philadelphia church, near Mint Hill, Mecklenburg county. He leaves his devoted wife, who was Miss Eloise Wolfe, and two children, John D. Jr., and Mary Elizabeth. Her father, T. S. Ellington, a son of Rev. T. S. Ellington, has for many years been Sunday school superintendent, and his mother, who was Miss Bertha Dorsett of Thomasville, one of the most useful workers in Pineville Methodist church. Being a scion of these families it was natural for John to take a deep interest in religion and the Methodist church.

When taken ill he was employed by the Bethlehem Steel Co. at Norristown, Pa., where he was actively connected with church and Sunday school and greatly esteemed by his co-workers.

During his long period of suffering he did not neglect daily devotions. He departed in peace and evident assurance of salvation. His going so early in life, being only 21 years of age, added to the grief of relatives and a host of sorrowing friends; but—

"A youth with the dew of sunrise
Still fresh on his waxen face,
Has lived just as truly and surely
As one who has finished his race."

E. O. Cole, Pastor.

RESOLUTIONS OF RESPECT

We, the members of the woman's missionary auxiliary of the First Methodist church of Marion, N. C., wish to pay loving tribute to one of our most beloved members, Mrs. J. F. Jonas, who left us on September 11, 1936.

Too much cannot be said of the untiring devotion of Mrs. Jonas to all the work of our church. She never waited for others, but was always ready and did more than her share to promote the work of our society and church.

As district secretary, Mrs. Jonas was known all over the conference and loved for her fine character and personality. We will miss her hearty handclasp and friendly smile in church and Sunday school.

"I cannot say and will not say
That she is dead. She is just away!
With a cheery smile and wave of the hand
She has wandered in an unknown land
And left us dreaming how very fair
It needs must be, since she lingers there.
And you, oh you, who the wildest yearn
For the old time step, and the glad return,
Think of her, faring on, as dear
In the love of there, as the love of here,
Think of her still, as the same, I say,
She is not dead—she is just away."

Therefore be it resolved by the members of this auxiliary:

First, That our auxiliary and our church has lost one of its most faithful members, who has rendered loyal and devoted service throughout the years. Not only our church will feel her loss, but the town and community as well.

Second, That we extend to her loved ones our deepest sympathy and ask God's blessing on each of them.

Third, That a copy of these resolutions be sent to the family, the North Carolina Christian Advocate, Marion Progress, McDowell News, and a copy recorded in the minutes of our auxiliary.

Mrs. B. G. Carr,
Mrs. S. L. Copeland,
Mrs. Minnie Blanton.
Committee.

CARTER—On the morning of August 20, 1936, a dear little mother, Mrs. Simmons Evelyn Carter, fell asleep in Jesus. She was the widow of the late Richard Morgan Carter. Mrs. Carter was born in Darlington county, S. C., January 30, 1862, but spent the greater part of her childhood in Timmonsville, S. C., where she reecived her education.

She was a mother loved, not only by her two daughters and four sons, but by all who came to know her, especially the young people. My husband was her pastor for six years. She was not able to attend church often but held sweet communion daily with her Lord, in whom she put her trust. Her life was indeed a benediction and an inspiration to all who came in contact with her.

Mother Carter, as she was familiarly known, was a life long members of the Methodist church, holding her membership at Central Terrace M. E. church, Winston-Salem, N. C.

We miss her happy greetings
At her tiny little window,
Amid the trees and flowers,
Where she loved to sit and ponder.

It is hard to give her up—
No one can take her place.
We cannot think of her as dead,
But just sleeping in God's grace.

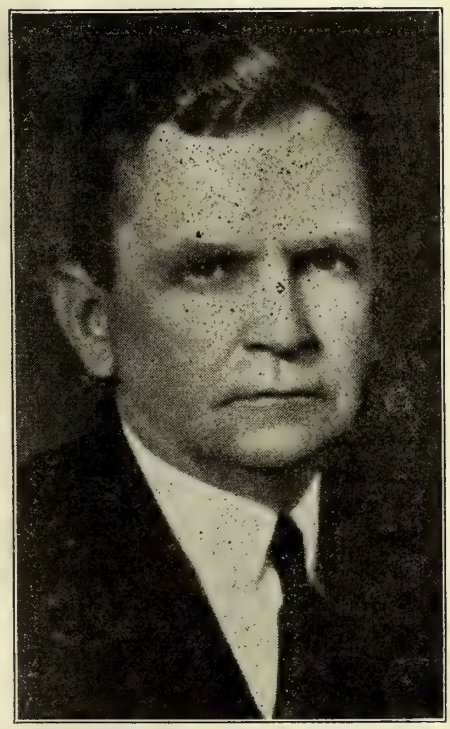
Mrs. Parker Holmes.

NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, OCTOBER 15, 1936 Number 42

Duke Univ Library 15Oct36

Woman's College of U. N. C. Starts Another Great Year



DR. W. C. JACKSON
Dean of Administration



MISS CLARA B. BYRD
Alumnae Secretary



MISS HARRIET W. ELLIOTT
Dean of Women



THE NEW ALUMNAE HOUSE, WOMAN'S COLLEGE, U. N. C., GREENSBORO, N. C.

PROGRAM OF THE FIRST NORTH CAROLINA MINISTERS' CONVOCATION

First Baptist Church, Winston-Salem, October 26-28

Convocation theme: "The Abiding Gospel in a Changing World." Under the auspices of The North Carolina Council of Churches.

Monday, October 26

2:30 p.m. The convocation to order by Dr. Walter L. Lingle, president of Davidson College and president of the North Carolina Council of Churches.
Devotional.
Welcome: Dr. G. Ray Jordan, president Winston-Salem Ministers' Association.
3:00. Council president's address. Dr. Walter L. Lingle.
3:30. Address: "Christianity in These Times." Dr. H. P. Van Dusen, Union Theological Seminary, New York City.
Council business.
Adjournment.
7:30. Worship in song. The united choirs of the churches of Winston-Salem.
8:00. Address: "The Religious Ordeal of Youth Today." Dr. H. P. Van Dusen.
Discussion.
8:30. Address: "Christianity Confronts World Paganism." Dr. Paul S. Leinbach, editor of the "Messenger" of the Reformed and Evangelical Church, Philadelphia.
Discussion.
Adjournment.

Tuesday, October 27

9:00 a.m. Devotional: Dean Elbert Russell, Duke University.
9:30. Address: "Christianity and the Modern Mind." Rev. Donald Stewart, pastor First Presbyterian ochurh, Chapel Hill.
Discussion.
10:30. Address: "Christian Faith and Economic Change." Dr. E. McNeil Poteat, Jr., pastor Pullen Memorial Baptist church, Raleigh.
Discussion.
11:30. Address: "Paganism and Religious Awakening." Dean Luther Allen Weigle, Yale Divinity School.
Discussion.
12:30. Adjournment.
2:00 p.m. Group seminars:
"Christian Education and Evangelism." Dean Luther A. Weigle.
"Christianity and Economic Relations." Dr. E. McNeill Poteat.
"The Rural Church and the Community." Dr. J. M. Ormond.
"The Church and Christian Race Relations." Mr. N. C. Newbold.
"Psychiatry and Pastoral Counseling." Dr. R. S. Crispell, Psychiatrist, Duke Medical School.
3:30. Address: "What Must the Church Do to be Saved?" Dr. J. Blanton Belk, Grace Covenant Presbyterian Church, Richmond, Va.
Discussion.
4:30. Address: "The Witness of the Church." Bishop J. Edwin Penick.
Discussion.
Adjournment.
7:30. Worship through music. Combined choirs of Winston-Salem.
8:00. Address: "Christianity Confronts Nationalism." Bishop Paul B. Kern, Methodist Episcopal Church, South.

Wednesday, October 28

9:00 a.m. Devotional.
9:30. Address: "The Family in a Changing Culture." Mrs. Grace Sloan Overton, secretary of the National Couuncil of Federated Church Women.
Discussion.
10:30. Address: "The Christian Challenge of the New Situation on the Foreign Mission Field." Dr. High Vernon White, educational secretary of the American Board of Commissioners for Foreign Missions, New York.
Discussion.
11:30. Address: "The Seach for a New Strategy in Protestantism." Dr. Ivan Lee Holt, president Federal Council of Churches of Christ in America, St. Louis.
Discussion.
Adjournment.
2:00 p.m. Group seminars:
"The Minister's Devotional Life." Dr. Allen K. Chalmers.
"Christianity and World Relations." Dr. High Vernon White.
"The Christian Family." Mrs. Sloan Overton.
"The Minister and His Parish." Dr. Ivan Lee Holt.
3:30. Address: "The Religious Liberty of the Pulpit." Dr. W. O. Carver, Southern Baptist Theological Seminary, Louisville, Ky.
Discussion.
4:30. Address: "The Regenerative Note in Modern Preaching." Dr. Frank S. Hickman, Duke University.
Discussion.
Adjournment.
7:30. Worship through music. United choirs of Winston-Salem.
8:00. Address: "The Christian Gospel in a World of Conflict." Dr. Allan Knight Chalmers, Broadway Tabernacle, New York City.
Adjournment.

MEMORY OF JAMES B. DUKE HONORED

At Duke University each year at the anniversary of the death of James B. Duke on October 10, 1924, flowers are placed upon his tomb. Observing the occasion this year as usual, President Few spoke in part as follows:

Mr. Duke died eleven years ago today. As we look back upon his life and achievements, we can see them in the perspective of these intervening years.

He created a world market for the products of Southern farms and in that way made a great contribution to the welfare of the people of the Southern states. He developed a water-power system on a river that had been running to waste from the beginning of time. These developments provided opportunities for work to great numbers of people, and they contributed to the industrial and economic development of the region. Others have done like things; and if Mr. Duke had done nothing else, none of us would be here today. He looked upon his life as a stewardship, and was anxious to use whatever power he had for the good of humanity.

A human life, like a work of art, must be seen as a whole in order to be rightly understood and appreciated. We can see now, after the lapse of eleven years, something of the larger meaning of Mr. Duke's life. For him and the work of his life the South will never be the same again, but will be raised to another plateau, from which it can go on to larger and better things. Mr. Duke, from early life, had a desire, usually unexpressed and often misunderstood, to do something for humanity. He probably got this from his father, both through inheritance and example. It was in all members of the family. The latest illustration has been brought to light through the death of Mrs. Benjamin N. Duke, who, like her husband, his brother and father, and her own son, did not forget to make her contribution to the causes of mankind. She has joined them in the great tradition.

Power is futile in itself and unless used for the benefit of others. An occasion such as this should have meaning for you and me. We can, each in his own way and in his own life, appropriate for ourselves the things in Mr. Duke's life that are significant and permanent, and be stimulated to live, too, in the hope of doing some permanent good upon this earth. To honor the great dead and to inspire the living is the purpose of this occasion.

A MILLION AND A HALF LEGACY FOR DUKE UNIVERSITY

Mrs. B. N. Duke died at Blowing Rock, September 2. Her will, probated in New York, October 7, includes a million dollars to be added to the Benjamin N. Duke Endowment Fund, and five hundred thousand to the Angier B. Duke Scholarship and Loan Fund, a total of a million and a half dollars to Duke University.

Some of our Campaign material had to go over this week. It will appear next week. However, let reports and renewals continue to come in.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, OCTOBER 15, 1936 Number 42

Why become unduly aroused about election day? This may be important, but the issues of this campaign will not end with the election returns. Too deep and far-reaching are the issues to end with the campaign. We would all feel relieved were this true. Hold fast to eternal issues.

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The work for students at Chapel Hill and College Place, Greensboro, is shaping up most hopefully for the future. The Wesley Foundations at both places will have interesting reports to make at Salisbury and New Bern. The joint commission on the work will offer well wrought out plans for the future.

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A headline says, "Undecided Voters Are Being Watched." They are counted on in this present campaign. The undecided man is usually watched, but is he counted on in the long run for settling issues? The men who can be counted on because of their stability and certainty are usually of valid worth. They do not have to be watched.

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The North Carolina Ministers' Convocation at Winston-Salem, October 26-28, will be a most unusual event. The theme: "The Abiding Gospel in a Changing World," the prominent men on the program, and the churches of the union enlisted are sufficient to make wide appeal to all the people of the state. Note well the convocation and its opportunities.

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These times of conference moves test out the man of the house and the woman of the manse in the fine courtesies of life that are then put to the test. The man in the pulpit in his relations to the one who went before and the woman in the parsonage to the one who comes after are apt to forget those gentle considerations and thoughtful courtesies that one minister and his family should display towards another. These weeks may display the fiber of which our preachers and their wives are made.

Greensboro College trustees expect to celebrate the centennial of the college in 1938 by securing a million dollars—six hundred thousand to be added to the endowment and four hundred thousand for buildings and equipment. A library building and another dormitory are two of the urgent needs of the institutioin. Benefactors and friends of the college have an opportunity to make noble contributions to the welfare of young women for the next century to come. The college never had a more inspiring future.

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The call of Bishop Kern impresses all of us with the near approach of the conferences with all this means to North Carolina Methodism. The Methodist who is not aware of this has certainly lost step in the march of progress. All readers of the Advocate have been reminded again and again. But what about the many who do not see the church paper? The voice of the pastor too often is a lone cry in the midst of a wilderness of indifference. Not strange is it that many preachers grow weary and faint. Our leader calls. Forward, march one and all!

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Those who know say that life manifests itself amid the waters of the ocean in greater variety and richness than on the land, and would be of more interest to look upon, if we were able to behold the wonders of the deep. But there appears to be little ability for thought amid those unnumbered leagues of the brine. Neither the fishes of the sea nor any of the numerous living creatures of ocean waves show any high order of intelligence. The thinking, what little is done on this earth, is done above the sea level. Hence sciences and philosophies, literature and the fine arts are the products of a land animal—man. The ability to think, to dream, to look up at the stars has given man, as we are told in the book of Genesis, to hold dominion over land and sea, even as England holds dominion over pine and palm.

Dr. Peale's Ten Commandments for Preachers

THIS is not our Dr. Peele of Charlotte, North Carolina, who has issued ten commandments for preachers, not from Mt. Saini, but from Mt. Calvary or some of the other great mountains of the New Testament. He is Dr. Norman Vincent Peale, formerly a Methodist, but now pastor of Marble Collegiate Reformed church, New York City.

Dr. Peale in advocating recently "hot sermons" opposed a moratorium on preaching and proposed ten commandments which he said would be better than a moratorium. The commandments are as follows:

1. Thou shalt make thy sermon interesting. This is the first and great commandment.
2. Thou shalt be simple so that people will know what thou art talking about.
3. Thou shalt use language that is up to date, understandable by the man in the street.
4. Thou shalt be brief, remembering it is real art to say a great thing in few words.
5. Thou shalt not air thy doubts, in the pulpit, but fearlessly thunder forth honest convictions, prayerfully felt to be the will of God.
6. Thou shalt preach to the needs of the individual man—remembering life is hard for him.
7. Thou shalt seek to apply Christianity to the needs of society, but remember thou art a preacher before thou art an economist.
8. Thou shalt preach individual and social salvation from sin through Christ.
9. Thou shalt love people with all thy heart.
10. Thou shalt be a surrendered man on fire with the power of God—then thou wilt thyself be a sermon.

What the Stars Say Politically

IN the book of Job we are told that at creation's dawn "the morning stars sang together." That was a long time ago. But for more up to date information from the stars one must turn to the All-American Astrological convention which assembled recently in Chicago. Here is some of their up to the minute news.

These astrologers forecast the election of President Roosevelt. Say these astrologers: "The President is under the sign of Aquarius, sign of the new age.... Three planets—Mercury, Venus, and Jupiter—help him. Mercury gives him quick wit; Venus helps him to like people and call them 'My Friends'; Jupiter gives him abundance."

The song is not so encouraging for Governor Landon. His sun, they say, "is under the sign of Virgin, overshadowed by Neptune. He is between Neptune and Saturn. Neptune may trick him into believing he will win; Saturn will hold him back. The signs are against him."

You may not put much confidence in straw ballots, but what are you going to do when the stars vote?

Working for Or With Men?

IN the early days of our modern missionary effort we heard much of the need to save the heathen from his lost estate in his vileness as he bowed down to gods of wood and stone—to these creatures of his own hands. We were urged to do something to save him from his lost estate. The stress now is to work with him, with these nations of other lands in the effort to help them to live the larger and fuller life which is made possible in Jesus Christ. Then we worked for the heathen; now we work with him.

Is not this more nearly the position of Jesus when he was here among men? "I am among you as one that serveth," "Lo, I am with you unto the end." Most of those first years of his were taken up with the training of the Twelve. Working together—working together with God—was of first consideration with the early apostles, notably the Apostle Paul.

When Jane Addams began her wonderful work at Hull House in Chicago she went into the midst of those vast multitudes that she might live with them and work with them. Instead of following the conventional way of doing something for the ill-favored masses she determined to live her life among them that they might learn in these fellowships the meaning of Christ and his gospel. What a marvelous story is that of Jane Addams and the Hull House!

The new attitude of the missionaries in foreign lands should find a larger place and more dominant character in the churches at home. We ring the changes on our urgent demands for the members of the church within their own local organization to work together. Yes, to work together with God. Well and good! But do not the Christian demands go farther than this? Are we not expected so to live and

work with all men that they will be constrained to follow along with us since they see so much of the beauty of Jesus in our own lives? One of the finest tributes we have known was this paid an old preacher no longer able to preach: "He is worth more to religion in this community and we would rather have his influence than the preaching of the men we have had," said they. So much for a good life lived. What must such a one be who can live and love and also serve as did He who went about doing good?

When Does the Day End?

REV. J. C. WOOTEN, a brother beloved, has passed from us and we say that his work is done. Well, when is the end of the day with one? We are told that in the last days as he became less and less conscious of what was going on about him, save when he was aroused, this Methodist preacher was engaged with the work of the church in the conference. Here was a field that needed attention, there was a place that should be improved, more should be done over there. Thus he was living over the years and the scenes that had enlisted his activities in the days of long and vigorous manhood. The weary heart was about ready to stand still, and the hold of the world was relaxed, but in the realm of the sub-conscious the activities remained and the dominant elements of the soul were still manifest.

Were the old preachers far from the facts when they insisted that after they ceased to labor here they would be busy for their Saviour over there? To them heaven was not far away and death did not make a complete break in the activities of the soul. They expected to continue hereafter this present life which was so truly a preparation for the larger and fuller life beyond.

Men who like Paul had held fellowship with the heavenly intelligencies in the third heaven and men who had known the Presence Divine in the night time in the midst of the storms of life could well believe in the realities of the glories that shall be revealed hereafter. They could sing and shout here; why should not their souls take fire when they thought of the triumphs "over there"?

Should it be thought a thing incredible that a soul busy for long years on earth walking in the way the Master went should continue in larger and freer activities in the realms beyond? What else can the resurrection of the dead mean? Have we not lost that sense of the continuity of life which is such an essential of life? Does the end of the day come in that hour when the heart stands still and the mourners go about the street? Our dear brother beloved has not yet ended the day though now he has been transferred to the Conference of the Blest.

Steel Traps

THE most cruel of the hunter's instruments for the capture of wild animals was the steel trap, just as slave trading which resulted in the separation of the families of men and women in bondage, was the most despicable aspect of human slavery. Fortunately, and to the credit of those who go in search of wild life, the steel trap is not extensively in use at the present time and it ought to be outlawed by all civilized people. Here is a story in Nature Magazine that tells why a man quit after he had been a trapper twelve years:

> Charlie was making his rounds and as he approached a coyote trap he heard moans. Creeping through the brush he discovered a cinnamon bear cub, its forefoot fast in the trap. The mother bear was nursing the youngster and another cub was looking on much puzzled. Charlie's first impulse was to free the cub, but a mad mother bear promised to be too much for one trapper with a pistol. Besides, he wanted to free the cub, not injure the family. The only way he could see was to put the cub out of its misery, so he went for his rifle and finally did what he felt was best. Rearing on her heels at the sound of the shot, the mother bear, growling in anger, circled about trying to find the attacker. Charlie crawled away and took to his heels.
>
> "I'm through with traps," he delared. "The mother's moans when I shot the cub were too human. I'm done, boys; that made me sick."

The Woman's College of U. N. C.

THE faces of some of the leaders of administration of the Woman's College of the University of North Carolina appear in this week's paper and also cuts of several of the buildings of this widely and favorably known college for young women located in Greensboro, N. C.

This college with its 1785 students and a capable faculty is rendering a great service to the young women of this country, particularly the women of North Carolina. The college is a big asset to the city of Greensboro where it is located. It is one of the few colleges for women that has a Phi Beta Kappa chapter, which is an evidence of its standing in the circles of higher education.

People and Things

ANNUAL CONFERENCE DATES

Western North Carolina, Salisbury ..... October 22
North Carolina, New Bern ..... November 19

Rev. and Mrs. G. S. Eubank of Henderson announce the birth of a son, Graham Manly, October 10, 1936.

The board of trustees of Brevard College will meet in First church, Salisbury, at 3 o'clock in the afternoon of Wednesday, October 21.

Some of our Campaign material had to go over this week. It will appear next week. However, let reports and renewals continue to come in.

"At the Marion district conference last May, Cliff-side-Avondale quarterly conference record was lost. I have been unable to find it so far. If any preacher or layman knows the whereabouts of this book, please let me know at once, and I will appreciate it very much."—H. E. Stimson.

Mr. G. P. Stanford of Florida died Thursday night, October 8. He was a brother of Dr. A. L. Stanford, pastor of our church in Lincolnton, N. C. Dr. Stanford attended his brother's funeral which was held in his adopted state.

"As charge lay leader of Advance charge, I wish to thank all members and friends who have helped us balance our unified church budget each quarter during the past two years. Our charge paid all of its financial obligations nine days before the annual conference this year. Brother Fletcher Howard, our pastor, reports that eighty-five new members have been received into our churches this year—seventy-four on profession of faith. As a whole, we feel that our work has gone forward this year."—J. C. Taylor.

"Bailey's chapel of the Winston district held its last quarterly check-up meet at Advance. A goodly number of stewards from each church were present with fine reports. I want to say this has been a wonderful year for Bailey's. Everybody seems filled with the Spirit. Up to October 3 Bailey's was paid up in full. The good ladies of Advance served refreshments along with an inspiring talk from our pastor, Rev. F. E. Howard. Everybody was filled with the Spirit and enjoyed the meeting, so let us co-operate and work together through this coming year and all years for the upbuilding of God's kingdom."—Mrs. S. L. Barnes, Steward.

Main Street, Thomasville, bringing to a close the third year of the pastorate of Rev. R. Dwight Ware, has already raised its entire budget in full—well in advance of the conference session, as has been the case in each of the other years of his pastorate. Besides raising in full the budget of more than $10,000 this congregation this year paid more than $1300 for the Junaluska campaign and has paid for the support of Dr. Enmei Yue, its own medical missionary in China. The regular benevolent contribution is $2000. Dr. Charles H. Phillips, son of a member of the conference, who labored in earlier years, is the chairman of the board and the treasurer of this splendid congregation. At Thomasville there are many evidences of a vigorous Methodism.

Home coming day will be observed Sunday, October 25, at Stem M. E. church, Stem. Preaching at 11 a. m. by a former pastor; special music both morning and afternoon. Dinner will be served on the grounds, picnic style. All former pastors, members and friends are extended a cordial invitation. We are always glad to have our friends with us at Stem.

"One of the most fruitful series of revival services I have ever held was closed at Center church last Friday night. Twelve young people were received into the church that night on profession of faith. Others will join next Sunday. And during the short series practically all of that church's obligations were met for the orphanage and the benevolences. Rev. J. R. Edwards, pastor at Mount Gilead, assisted the pastor in this meeting. He is a most interesting and helpful preacher, loved by children and adults. We shall want him again in such a meeting."—E. C. Durham, Pastor.

"Well, we are nearing the day of 'Had a good year, Bishop' and can truthfully say that this year. I am heartily in favor of the proposed plan of unification and think it important that our conference vote on it at this time, even if it does not hasten the actual ratification of the plan. I feel sure our vote will be practically unanimous and this will help in a desirable psychological way in the vote of other conferences with ours, as well as the M. P. Church. I would oppose just as strongly as I did before the old plan previously voted on as stated then, yet this plan removes all my objections and enables me to vote for it wholeheartedly."—G. W. Fink.

The liquor trade is getting worried about the tremendous increase in drunken driving. They are afraid it will eventually hurt their business. At the fourth annual convention of the New Jersey Licensed Beverage Association, President Neil F. Deighan urged all the members to join wholeheartedly in the highway safety campaigns for their own salvation. "We believe it can be shown conclusively that more drunken driving is caused by drinking outside taverns than within them," he said. "But we shall be blamed for the drunken drivers regardless of where they did their drinking, and we must prepare to force out of the trade every retailer who knowingly encourages or promotes a driver to drink more than is good for him."—"When the devil is sick, the devil a saint would be."—Methodist Protestant-Recorder.

The Church of England is said to be the wealthiest institution in the British Empire. Its chief riches consist in land, of which it holds a quarter of a million acres. Some of the land is over coal fields, which yield large mining royalties. Other church land is in London and in the large provincial cities. This, of course, is worth many thousands of pounds an acre. The capital value of the church's property is about £32,000,000. This property and other investments yield an annual return in rent, royalties, and dividends of about £8,000,000. Contributions of the British churchgoers to the various funds of the church amount to about £9,000,00 a year, making a total annual income of about £17,000,000. In spite of this, the English clergy are not well paid. The average vicar or rector gets eight pounds a week and the average curate less than half of that.—New Outlook.

LOOKING TO SALISBURY

Conference is only a few days off and another year of labor, of love and of sorrow will soon be recorded in the book of our life. We should come to Salisbury in a spirit of gratitude. No major calamity has fallen upon us and right richly have our people been blessed with the good things of this life. Our preachers and laymen have been faithful and, I think, happy in their work. Real progress has been made in many departments of our church life.

What a fine achievement it would be if we could report every district and every charge out on salaries in full! We made the goal on benevolences last year and this year we should take the next step and pay every salary in full. Two districts last year, the Greensboro and the Marion, reported their assessment for pastoral support paid in full. The deficit on the other eight districts amounted to only $6,183 or $687.00 per district as an average. Surely we shall not let this small amount stand in our way of a real victory.

I am inviting all the laymen in the conference to come to Salisbury on Friday morning, the 23rd. The presiding elders will make their reports and the work of the year will be reviewed and then at 11:30 the laymen will take charge of the program and there will be something worth hearing and seeing. You don't have to be a delegate. Come on and rejoice with us on that Friday.

There will be some great preaching at Salisbury, if I mistake not. The brethren will like Bishop Lee of Singapore. I first knew him in his home in Malaysia. He is a charming gentleman and a statesman in the kingdom. And Sunday night we are to have Dr. Hickman—always fine.

Preachers, get your reports all made out early and your money paid in, go to the publishing house man and pay your bill, buy a new book, attend all the meetings, don't believe everything you hear, speak generously of your brethren, try to find some spiritual strength in the conference session that will give you a start in the new year. Then it will be a "good conference."

Conference will open at 9:30 Thursday morning. Be there for the opening hymn.

Paul B. Kern.

MISS GRACE CURTIS AND GLENN E. ANDERSON MARRIED

Miss Grace Curtis, daughter of Rev. and Mrs. Walter M. Curtis of Greensboro, N. C., and Glenn E. Anderson of Raleigh were married at the home of the bride in Greensboro Saturday afternoon, October 10. It was a home wedding with relatives and a limited number of friends present. The bride's father, Rev. W. M. Curtis, for years treasurer and business manager of Greensboro College, was the officiating minister. The marriage ceremony was followed by an informal reception.

Out-of-town guests for the wedding were as follows: Mr. and Mrs. D. I. Gross, Miss Margaret Anderson, Garrett Anderson, Mrs. C. Whit Gaskins, Miss Dorothy Gaskins, Crawford Smith, Robert Gaskins, of Asheville; Dr. and Mrs. J. B. Anderson of Winston-Salem; Dr. and Mrs. W. T. Martin, Mr. and Mrs. R. C. Kirchofer, Mr. and Mrs. B. W. Arnold, Mr. and Mrs. L. E. Griffith, Mr. and Mrs. Fred W. Reebals, Miss Martha Louise Kindel, of Raleigh; Mr. and Mrs. Lindsey Moore of Durham; Ralph Givens of Abington, Pa.; Mr. and Mrs. James L. Evans of Greenville.

Mrs. Anderson, youngest daughter of Dr. and Mrs. Curtis, is a graduate of Duke University and for the past year has been in Raleigh as secretary to E .N. Peeler, secretary of the state textbook purchase and rental commission. Mr. Anderson, son of Mrs. D. I. Gross and the late Dr. J. G. Anderson of Asheville, has been in Raleigh two years and is connected with the investments firm of Kirchofer and Arnold. Like his bride he is a graduate of Duke University.

ANNUAL CONFERENCE NOTICES

FOR ADMISSION ON TRIAL

The committee of admission on trial will meet in the room designated at 7:30 Wednesday evening, October 21. All candidates for admission on trial should appear before this committee at time designated. W. Q. Grigg, Sec.

COMMITTEE ON ADMISSION

The committee on admission will meet in the room designated on Wednesday evening, October 21, at 7 o'clock. Those who are coming up for admission on trial and for full connection will please meet with this committee at this time. Wm. A. Jenkins, Chm.

CONFERENCE BOARD OF MISSIONS

The Conference Board of Missions will meet Wednesday, October 21, in First church, Salisbury, at 5 o'clock.

Chas. C. Weaver, Chm.

BOARD OF EDUCATION

The Board of Christian Education of the Western North Carolina conference is called to meet at the First Methodist church in Salisbury at 3 p. m. Wednesday, October 21.

W. W. Peele, Chm.

COMMITTEE OF THE SECOND YEAR

The committee of the second year will meet the members of the class of the second year in the room designated in First church, Salisbury, at 4 o'clock Wednesday afternoon, October 21. Mark Q. Tuttle, Chm.

CLASS OF THE THIRD YEAR

The class of the third year will meet the committee on the course of study for the third year Wednesday afternoon at 5 o'clock, October 21. C. B. Newton, Chm.

CLASS OF THE FOURTH YEAR

The class of the fourth year will meet the committee on the course of study for the fourth year Wednesday, October 21 at 2:30 p. m., First church, Salisbury.

J. C. Cornett, Chm.

COMMISSION ON BUDGET

The Commission on Budget is called to meet at 2:30 p .m. Friday, October 23, in such room as may be designated for said meeting. H. C. Sprinkle, Chm.

RURAL CHURCH COMMISSION

Rural Church Commission meeting at First M. E. church, Salisbury, 4 o'clock, October 21. Members of this commission please take note and attend.

Paul F. Evans, Chm. Pro Tem.

LUNCHEON FOR MINISTERS' WIVES

The ministers' wives of the Western North Carolina conference looking forward to another luncheon during the annual conference in Salisbury. The date set for this occasion is October 24 (Saturday). The place is the cafeteria of the A. T. Allen school building. Time, one o'clock. Price, fifty cents. No tickets will be sold in advance. To prevent congestion at the entrance, please have exact change ready. All come, please, and see which district will have the most present! Mrs. W. A. Lambeth.

THE ADVOCATE AT SALISBURY

A representative of the North Carolina Christian Advocate will be at Salisbury to receive money and to make note of all needed corrections in subscription lists or other records. The management desires that the Board of Christian Literature give special consideration to the church paper this coming year.

Our grateful thanks for all remittances from our subscribers and friends during the past year.

METHODIST ORPHANAGE WINS TWO YOUNG MEN

It was the privilege of two young men of the School of Religion of Duke University to be the guests of the Methodist Orphanage at Raleigh for two weeks this past July.

They were stationed in the home during that period while they made a religious census of the Hayes Barton section of Raleigh.

Neither of these young men, both of whom are sons of the parsonage, had ever been privileged to visit in an orphans' home, so it was with great trepidation that they learned of the presiding elder that they were to be the guests of the home. They replied to the elder's statement to the effect that the arrangement would suit them fine. (What else were they to reply to an elder?)

So it is of this visit that these young men wish to comment. The following, let it be understood, is entirely unsolicited by the orphanage.

They were ushered to the guest room in one of the boys' cottages. Here they were made to feel very much at home by one or two red-headed boys, and a host of others. After a short while they were shown to the dining room, where they were introduced to the faculty and matrons, and also to the boys and girls. Everyone seemed very glad to have guests in the home for a few days.

During the next few days as these young men were becoming acquainted, they found out that each boy and girl had a specified job to perform. During the course of a girl's stay in the home she has to learn to cook, sew, clean house, and do many other things of value that the average girl in a private home does not learn to do, and is just that much better fitted to make a home of her own. Each boy during his stay in the home has many different types of jobs to perform that will help him earn a living after he has spent a few years in the home growing to manhood.

The discipline in the home is motivated by Christian love, and the whole place seems to be one large family. A cheerful and happy atmosphere pervades the home from the moment one enters until he leaves.

Several of the boys and girls talked to these young men of their personal problems, of their homes, dreams, ambitions, and it sent a thrill to the very heart to see the high ideals being instilled into those young men, young women, boys and girls. Real Christian leaders have come out of our homes, and real Christian leaders are there among those boys and girls.

The guests for those two weeks do not mean to leave the impression that the home has no difficulties and that all of the children have such sunny dispositions, but as a whole they do feel that the children are learning how to live together in a social group, respecting the rights of others, and are being fitted for life in some ways much better than the average child in the average family. The administration has many problems with which to deal, and not one of the least is that of finances.

Those who have heard the singing class from the orphanage have been impressed with it. That is only a sample, a cross-section of the orphanage as a whole. The rest of the children are just as fine and good. It is to be hoped as the Methodist people of North Carolina make trips to Raleigh they will avail themselves of the opportunity of visiting their home. May they learn, as these two young men learned, that every dollar invested in our home returns to us a hundred fold, because it is used in the development of Christian characters in children who are just as fine, just as good, just as sweet, just as human, just as sensitive, just as feeling, just as deserving as your own children. May we realize that they are our children.

These young men will long remember the days spent in the home: singing popular and religious songs, joking, that wonderful pool, and just being one of them.

The visit has done this much anyway: It has made a convert out of one of the young men. He was converted to the cause of the orphanage and shall work the rest of his days in the ministry with this one special cause close to his heart.

Henry B. Lewis,
Carl W. Haley.



REV. W. B. DAVIS
Pastor of Central Church, Spencer, N. C.

CHECK AND DOUBLE-CHECK

Prohibition closed 177,790 saloons, 1,754 breweries and distilleries and nearly all of the drink-cure hospitals.

Repeal opened nearly one-half million saloons and taverns, hundreds of breweries and distilleries and deluged the Keely institute with patients.

Prohibition decreased consumption of all liquors.

Repeal is increasing liquor consumption nearly 30 per cent a year.

Prohibition, according to the deans of colleges and the principals of high schools, reduced drinking by young people.

Repeal has filled the cocktail rooms and beer joints with youth.

Prohibition increased the consumption of milk.

Repeal has cut the consumption of this essential food.

Prohibition decreased drunkenness.

Repeal has increased drunkenness among men, women and children.

Shall we keep repeal?

THE NEW YEAR AT WOMAN'S COLLEGE OF U. N. C.

The Woman's College of the University of North Carolina opened its 45th academic year with an enrollment of 1,785, according to a statement from Dr. W. C. Jackson, dean of administration. This is the largest enrollment at the college for a number of years, last year's registration being 1,563, and that for the previous year 1,328. Ninety-seven of the 100 counties of the state have representatives in the student body.

Of the 1,785 students now enrolled in the college, more than 600 are Methodists. These students are banded together in the Wesley Foundation, which has its headquarters at College Place Methodist church, and are under the direction of Miss Idalene Gulledge. Miss Ruth Gill of Kittrell heads the Wesley Foundation. Vice presidents are Misses Clarice Jones of Timberlake and Ruth Dennis of Marshall. Miss Ethel York Kiker of Wadesboro is secretary of the Foundation, and Miss Nell Sturkey of Lexington is treasurer.

The college Y. W. C. A., of which Miss Ruth Gorham of Battleboro is president, instituted a one-day membership drive on the campus September 25, and more than 300 new students were taken into active membership in the association Sunday evening, September 27, when a candlelight recognition service was held in Students' building.

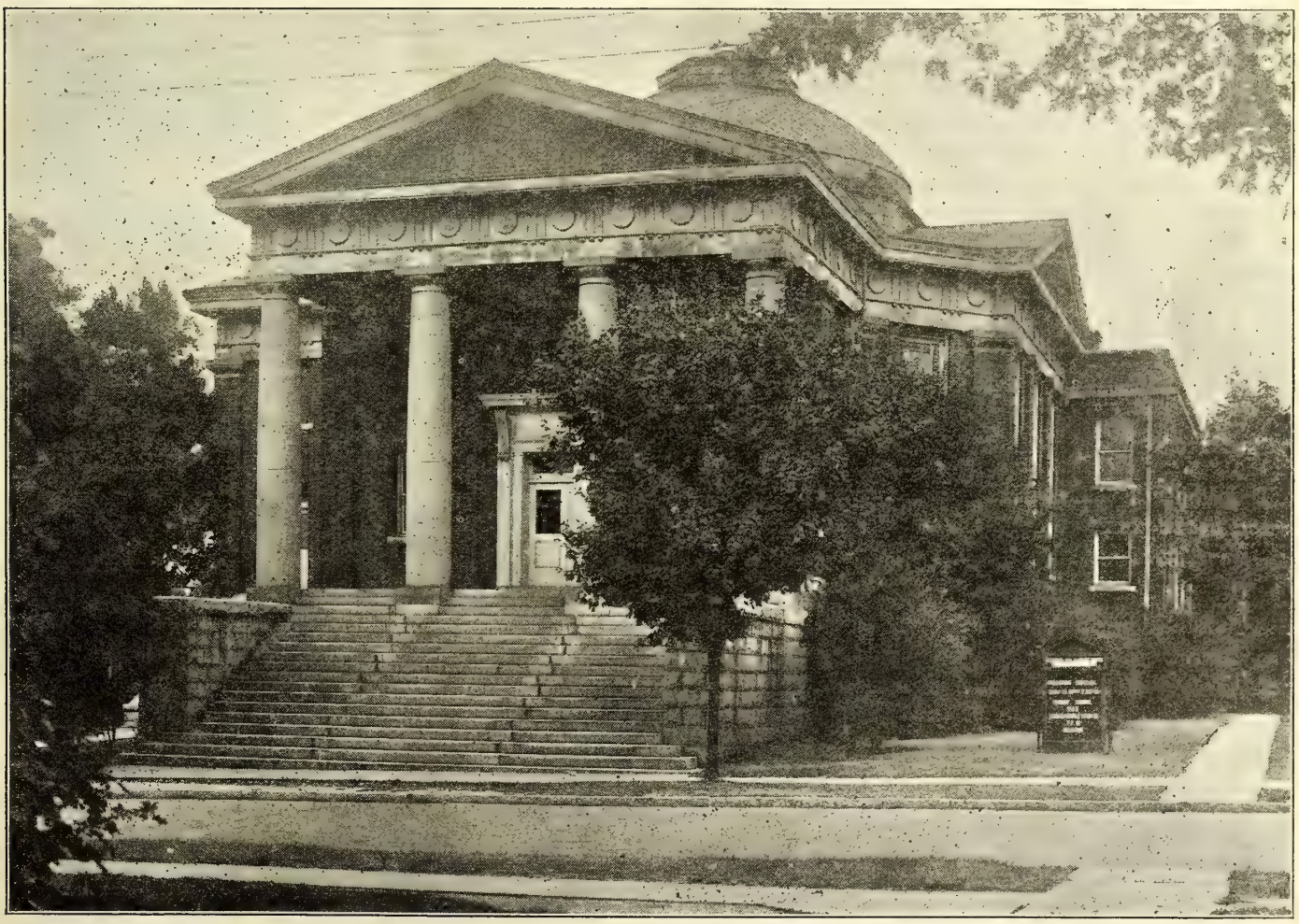
Pausing momentarily in the work of the fall semester on October 5, students and members of the faculty paid tribute to the memory of Dr. Charles Duncan McIver, founder and first president of the college. Legislation establishing the Woman's College—in earlier days called the State Normal and Industrial School—was enacted in 1891, and the college opened its doors October 5, 1892, with an enrollment of 223 and a faculty of 15. Today the faculty numbers approximately 200.

Dr. Julian S. Miller, editor of the Charlotte Observer, was the principal speaker at the Founder's Day exercises, which were held at 11:15 o'clock in Aycock auditorium with Dr. Jackson presiding. Dr. Miller told students and faculty that the critical decision which lies ahead of the present-day world is the choice between a good and a bad democracy, characterizing a good democracy as one which "whatever else it may bequeath, primarily administers and accommodates the higher interests of human welfare."

Students at the Woman's College live in twelve dormitories, in each of which there is a counselor who is a member of the staff of the residence department. Miss Harriet W. Elliott is dean of women. During the summer months just past, several of the dormitories were renovated and refurnished. Mr. C. E. Teague is assistant comptroller of the college.

A planned lecture program for the students is bringing to the campus this year such lecturers as Christopher Morley, essayist; Hugh Walpole, British novelist; Martin and Osa Johnson, America's most famous African explorers; and Dr. Robert A. Millikan, American physicist and Nobel prize winner, who will deliver the annual Phi Beta Kappa address next April. Edith Harbour.

It costs the state approximately $450 per year to keep a boy in a reformatory while it would cost only about $30 per year to keep the same boy out of the detention home by interesting him in a boys' club.—Rev. Chas. Maxwell.



CENTRAL METHODIST CHURCH, SPENCER, N. C.

REPORT OF CHAPEL HILL CHURCH

We have 700 students at Chapel Hill this year.

In the church school organization a complete department has been set up for the students. The students carry on all the activities of the organization.

This is the first year the students have had a complete organization with all their committees, leaders and officers coming directly from and functioning with the student body. The worship program and instructional periods are built around themes applicable to the student group. While this department is young and just beginning, it is touching some 75 students.

The eleven o'clock worship service is appealing to the student body in a very encouraging way. Some 250 students attend these services. The Student Forum which meets in the evening at 7 o'clock on Sunday is a student organization planned, organized and carried on by the students The program for these forums are planned a month in advance by the Student Council. These programs are varied in a very material way. The plan for each month is:

The first Sunday night program is led by the pastor, who emphasizes the spiritual side of the religious life.

The second Sunday night program is carried on by the students who discuss some very timely subject in the form of an open forum.

The third Sunday night program is also carried on by the students with emphasis on worship.

The fourth Sunday night is given over to an outside speaker, with questions and answers following.

Every Sunday night following each program the church parlors are open to the students for a social hour. The student forum reaches 70 to 80 students weekly.

By the combined efforts of the church school, the eleven o'clock worship service, and the student forum, we are touching approximately 400 students each Sunday. Not only are we contacting 400 students each Sunday at the University church in Chapel Hill, but by this contact we are touching 400 families over our entire state, for these boys represent families from the mountain to the coast.

Our University church at Chapel Hill is serving your boys and girls and your families in a very vital way.

Through the efforts of the pastor, two friends have given a new pipe organ which will enhance the worship services of the church in a very effective way. The organ will be ready for use by the middle of November.

By refinancing the parsonage property the local congregation has been able to pay off $12,000 of their parsonage debt; this leaves a balance of $5,000. With the relief of the debt, and the coming of the new organ, and the interest of the whole congregation together with the renewed interest of the student body, our church at Chapel Hill is now serving our people of the state in a most commendable way.

Allen P. Brantley.

DURHAM GIRL WEDS MAN FROM RALEIGH

The wedding of Miss Irene Ragan, daughter of Mr. and Mrs. O. F. Ragan of Durham, to Claiborne Harmon, son of Mr. and Mrs. A. O. Harmon of Raleigh, was solemnized at Carr Methodist church Friday morning, October 9, at 10 o'clock. The officiating minister was the Rev. J. A. Martin, pastor of the bride.

Prior to the ceremony Miss Josephine Fuller, pianist, accompanying her sister, Miss Jessie Fuller, at the violin, softly rendered, "To a Wild Rose," by MacDowell. "The Sweetest Story Ever Told' 'was sung by Mr. Clyde Ferrell. Miss Margaret Boyd sang, "I Love You Truly." Wagner's "Bridal Chorus" from "Lohengrin" was used as the processional. As the vows were pledged the Misses Fuller played very softly "Believe Me If All Those Endearing Young Charms." The recessional used was Mendelssohn's "Wedding March" from "Midsummer Nights Dream."

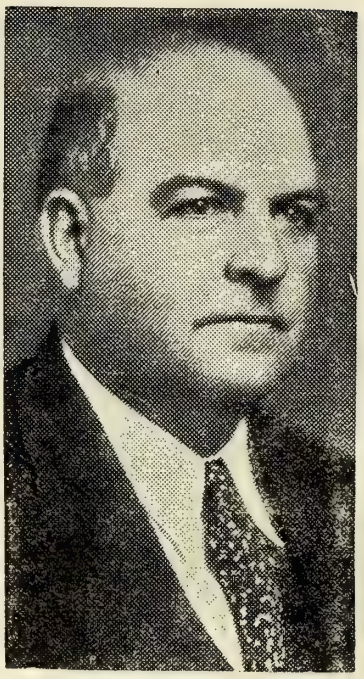
The young couple entered together and were met at the altar by Rev. Mr. Martin, who used the Methodist ring ceremony. The vows were spoken before an altar fashioned of white with English ivy and green fern, and lighted by tall white tapers in three altar candelabrae. The choir loft was banked with green fern, English ivy against a background of white. Two tall silver baskets of orchid dahlias stood at each end of the chancel. For the beendiction, the young couple knelt on a white satin pillow.

Miss Ragan wore an alpaca crepe traveling dress of navy and white with pepperel at the waist and double small collars. The accessories were navy. The bridal flowers were sweetheart roses, swansonia and fern in shoulder corsage.

Immediately following the ceremony the bride and bridegroom left for a bridal tour to Richmond, Va., and Washington, D. C. They will return by way of Shenandoah Valley and will reside at 1715 Chapel Hill Boulevard, Durham.

Mrs. Harmon received her education in Durham city schools. She was graduated from Durham high school in 1930 and took post graduate work there in 1932. She is a very active Christian worker in her local church and is president of the Durham Young People's Union.

Mr. Harmon is a graduate of the Hugh Morson high school in Raleigh. He has, for the past two years, been working at Duke University.



REV. A. C. SWOFFORD
Pastor Coburn Mem., Salisbury

REPORT FROM HAYESVILLE CIRCUIT

I am glad to say that we have had a great year on the Hayesville circuit. The pastor made about 600 calls during the year and have gone into more than 300 homes, prayed and read the scriptures in many of them. A good revival in each church on the charge, around 300 made professions on the charge, over 100 added to membership of the charge during the year, and around 100 professions of faith. Conference callections paid in full before Easter. Some of the churches have already paid out on everything in full, and I feel sure the remainder of the churches will do likewise and that we will have a good report at conference. I also want to say that we are planning three new churches on the charge. Subscriptions are secured for all three and the Duke fund has already granted help for one and we are expecting them to pass on the others soon. Lumber is being placed on the ground at Bethel now and timber being cut for Elf church, and we hope to soon be starting on the new church at Hayesville, which is much needed. There are some of the most loyal people on earth on the Hayesville circuit.

John H. Green.

N. C. CONFERENCE BROTHERHOOD

On account of the death of Brother J. C. Wooten, a faithful member of the Brotherhood, the treasurer is making the call for assessment No. 58. Beneficiary members $3, and non-beneficiary members $1.

Make checks payable to B. B. Slaughter, Treasurer, 713 West Church Street, Elizabeth City, N. C.

REV. T. McM. GRANT HONORED

On Thursday, October 8, the preachers and representative laymen of the New Bern district met in Queen Street church, Kinston, for a victory rally and check-up meeting. A carefully prepared report was presented for each charge in the district, and the complete report showed that the district has received more on profession of faith this year than for the complete year last year. On the financial items the district is in such condition that a general spirit of optimism prevailed. Without exception the preachers and the laymen expressed themselves as believing that their churches would pay every obligation in full

At the close of the meeting Rev. O. W. Dowd, in behalf of the preachers of the district, presented Rev. T. McM. Grant, the presiding elder, a beautiful coffee service. During the presentation he spoke of the progress that has been made in the district during the administration of Brother Grant, and of the brotherly spirit that he has manifested. Mr. H. M. Cox of Mt. Olive spoke for the laymen and expressed their appreciation of the type of leadership that he has given during his quadrennium.

A WORD FROM A SUPERANNUATE

Through the Advocate I wish to say to my friends that I have not quite gotten over having to miss the last session of conference, the first in 38 years. I was sick for about four months, part before, part during and part since last conference. I am feeling better now and hope to attend this session at Salisbury.

During this year I have been bereft of my two remaining brothers. On April 12, Easter Sunday, Julius Rowan Raper of Linwood entered into rest. Then on August 2 my youngest and last brother, Samuel Tilden Raper of Sulphur Springs,, Fla., went home to be with loved ones and his Lord. Leaving me all alone, of father's family—lonely now. But in the midst of these hours of suffering and bereavement to help me, the conference sent as a comforter Rev. D. H. Rheinhardt to be pastor of Erlanger charge, including the Ebenezer church, where I attend church and Sunday school with my family.

All of the pastors since my superannuation have been good, sincere men, preaching good sermons. Brother Rheinhardt can easily preach with our ablest and best. His preparation of sermons is simply superb. In expression he is clear and beautiful. It will be hard to find on any circuit a minister who can excell him. For pulpit demeanor he is at the very top among our ministers. To any appreciative congregation he can measure with the the best and not be found wanting. As a pastor he is diligent in visitation. He is calm and sweet-spirited in and out of the pulpit. The day of strong and clear presentation of the word is not past.

Hope to meet you at conference.

A. S. Raper, Superannuate.

"Y" AT LOUISBURG COLLEGE LAYS PLANS

Off to a good start for the present year, the Young Men's Christian Association of Louisburg College has selected its officers for 1936-37 and has already determined upon major objectives for the year.

The new president is Oliver Guard of Elizabeth City, and the new vice president is B. B. Turner of Raleigh. Roger Shannonhouse of Elizabeth City was also selected as secretary and treasurer.

The program committee is composed of Carrol Chauncey of Grifton, R. W. Rainwater of Rockingham, and Max Rhynne of Gastonia. Board is ex-officio chairman of this committee.

Major objectives outlined for the year include a Christmas party for the underprivileged children of the town of Louisburg; the sending of delegates to the state convention and to the summer retreat in the Blue Ridge next summer; the conducting of weekly programs, to be both discussion and visiting speaker, organized with monthly themes or topics, such as religion and the human body; religion and community relations; social diseases; religion and the young people. Speakers from various parts of the state are to be asked to appear before the group; and occasionally speakers from out of the state will make appearances before the group.



COBURN MEMORIAL METHODIST CHURCH, SALISBURY, N. C.

Restore the Protestant Pulpit

The times are throbbing with new life. New advances can be made, if the pulpit will only lead the way

By HAROLD PAUL SLOAN

The Federal Council's "Preaching Mission" in the chief cities of America is a religious event of the first magnitude; although its indirect results are apt to be more significant than those which are direct.

This "Preaching Mission" is putting a strong emphasis upon the Christian pulpit generally, and I am convinced this is the pressing need of the times.

The whole advance of civilization since medieval times has been co-extensive with Protestantism's massive emphasis upon preaching. Conversely, too, the present confusion of society with the involved threat of tragic decline is co-extensive with the outward neglect and inward decay of Protestant Christian preaching. Democracy is best developed where Protestant Christian preaching has been effective, and it is wholly wanting where it has not been.

Mr. Roger Babson is intensely concerned to restore the church. To accomplish this he would like to reduce the sermon to ten or fifteen minutes and limit worship to an hour. I am certain his suggestions are a move in precisely the wrong direction. The Protestant sermon is neither a pep-talk, nor a few short paragraphs from a sort of "railroad guide" for the journey of life.

Christianity is the master of truth of the ages; and the sermon is its responsible proclamation. It takes invisible things and makes them tangibly arresting. The sermon speaks to men's intellects and satisfies them, to men's hearts and stirs them, to men's consciences and quickens them, to men's wills and commands them.

You cannot do these things in fifteen minutes. It takes time to still the clamor of the outward and become aware of God. It takes time to reach the heights of the sublime infinite. It takes time after one has arrived there to grasp the adequacy of Christ's redeeming power. And when worship does not do these things it is a mere formal observance lacking in religious power.

Presenting the Great Themes

Christianity is indeed the supreme truth, and the sermon must present its great themes. Here are some of them; and one cannot even pass their vestibule in fifteen minutes:

The Certainty of the Holy God.

The Incarnation.

The Atonement of Christ.

The Strength of the Christian Witness to the Resurrection.

The Spirit's Creative Revelation of Christ in the Heart.

The Reality of Christian Experience.

Growth in the Life of Faith.

TheIncreasing Realizatioin of the Kingdom of God in the Institutions of Men.

The Judgment to Come.

The Blessed Dead.

Eternal Life.

The Sphere of Science and the Sphere of Faith in the Quest of Truth and Life.

It is with such massive truth the Christian pulpit must be occupied if the church and civilization are to advance. Short, snappy sermons can only produce a spiritually anemic generation; and such a generation is not apt to adventure creatively for ideals.

Reformation Ideals

It was preaching of this kind I have described, not the "short, snappy" variety that moved former generations. During the Reformation men stood in the open for hours listening to great themes and were not even deterred by rain.

Wesley, Whitefield, Edwards, Finney, all preached on large subjects and took time to do it. The fifteen-minute sermon was not in use among them. Finney often preached an hour and a half or even two hours; and not only were lives changed, but whole communities were transformed by the impact of his commanding Spirit-empowered sermons.

This modern generation works fewer hours than at any previous time in the world's history; and it must be won to recognize its absolute necessity for a large familiarity with divine truth.

Christian Pulpit and University Rostrum

In a former generation the Christian pulpit stood fully abreast, if not before, the university rostrum in popular recognition. Men like Simpson, Beecher, Foster, Miley spoke with an intellectual responsibility that commanded respect. Doubtless there is a place for men in the pulpit who are not built to such a scale, but they, too, can speak with a certainty of information and with a solid sincerity that earnest men will not lightly put aside.

It was, however, because from Sunday to Sunday serious men and women did face a serious, informed minister of Christ, who had a word from God for them that the nineteenth century made such notable advances: and only the restoration of that splendid practice will give the needed undergirding to the present age.

I can conceive of nothing that would be more disastrous either for the church or for human well-being than that ministers of religion should come to be regarded as dilettantes in the sphere of truth—novelty artists, who make pleasing pep-talks. Such dilettantes would be impossible in any scientific company; and they can have no place in a Christian pulpit if religion is to command the respect of men, or to fulfill its undergirding function for the Republic.

No, the church dare not call its ministers to be brightly and cleverly brief. Rather it must call them to be searchingly thorough in their investigation of the will of God. They must know the Scriptures. They must know God's judgment and providences in history. They must be broadly familiar with all truth, that they may present it in its proper relation and perspective. Above all they must know God himself and be men to whom he speaks.

The church dare not hold a time clock on its ministers. On the contrary, it should call them to take time to

defend life against the destructive influence of age fads, and to help men keep their pole star sure when the intellectual sky is a chaos. It should straightly charge them to lift life's majestic infinites high, that they may be seen above the all-blinding dust arising from the world's small employ.

Yes, these are the minister's responsibilities; which, if he be neglectful in them, will bring upon him a dreadful accounting at last before the throne of Christ! And the church which lays upon men such high trusts itself assumes large responsibilities. If preachers are to speak thus, verily for God, it is the obligation of the church to hear them; and both the indifferent of irregularity, and the indifference of a restless mind are an irreverence in such relationships.

The Instant Task

Yes, let us by all means, restore preaching to its proper place of centrality in American Protesantism. A Protestantism that does not make the sermon central is a Protestantism in decay. Our recent overemphasis on religious education programs with the resulting reduced emphasis on preaching has produced a generation tragically ignorant of its supernatural, creative experinece. To restore preaching is our instant, our breathlessly immediate responsibility. Everything else hangs upon it.

The widespread neglect of worship by the church school is a problem that should be faced by every official group in Methodism. If the unified service be the expediency adopted for its solution, care must be exercised not to allow any slightest shortening of the time allotted to the sermon.

In addition to the notorious exodus of youth after church school, the irregularity of adults and their indolent neglect of evening worship is also an abuse that has cut deeply into the effectiveness of the modern church. Both these abuses must be faced and corrected.

Deeper Preaching

If we are really to restore the pulpit we must definitely deepen the level of preaching. The times are Christianly illiterate and must be informed. They are bewildered and must be re-established. Men need to be brought face to face with the majestic Christian certainties. They need to have these certainties made to stand out on the horizons of life like some bold mountain peak; and a broadly informed, intellectually responsible pulpit is the only agency that can do it. There is indeed abundant room and urgent need for lay teaching and testimony; but this activity will have all to be undergirded by the pulpit.

The Social Emphasis

I am firmly convinced of the pressing need for deep, rich doctrinal preaching; and yet, in saying this, I am not unconscious of the pulpit's responsibility to furnish social leadership to the age as it faces its new political, economic, and social problems.

The fact is doctrinal preaching is a necessary prerequisite to the new advance: for only as men and women are spiritually transformed and energized are they capable of those advantages in brotherhood which are necessary to progress.

But in addition to this spiritual and preparatory service the Protestant pulpit has a specific responsibility in practical leadership.

The times are throbbing with new life. Life is trembling at the threshold of a new advance. The Christian pulpit must lead this advance in Christ's name. We must preach against unemployment and undeserved poverty as once we did against slavery and the liquor traffic. We must demand the achievement of social security for all. We must point the way to better inter-racial relations that will more fully recognize our universal brotherhood in Christ.

We must insist that this Republic of the west shall help to end the world's deplorable state of international disorganization, with its inevitable threat of war. Theoretical pacifism is as futile, fronting such a situation, as a lady's atomizer would be to put out a fire. We must reconstitute and strengthen the League of Nations. It has failed and it is far from perfect; but it is the world's only defense against suicidal war.

We must stand firmly and unequivocally for democracy. It is the spiritual freedom of Christ in its political realization. We must lift it up. We must accomplish its moral undergirding.

It is a magnificent task; but the Christian pulpit fully restored is adequate to it: for that pulpit is the living voice of the ascended Christ, who said, "Lo, I am with you alway, even unto the end of the world."

The responsibility is awful. The stake is well-nigh infinite! Shall we as Christian men—laymen and ministers—dare it? Shall we face our heavenly, and yet mysteriously present Christ with the ancient prophet's self-consecrating prayer? "Here am I, Lord, send me!"—Christian Advocate (N. Y.)

A SAD CASE

We saw a scene in the Warren county recorder's court Monday morning that was sad and heart rending.

A white man with a wife and ten children stood before the court, charged with assaulting and mistreating his wife on various occasions. He was given twelve months on the roads and this would seem rather light if you could have heard the evidence and seen his conduct before the court. The evidence developed that he would drink liquor at times, and recently had been drinking more than usual, and that when drinking was inevitably mean and disagreeable to his family.

The taking away of this man leaves a small frail woman and ten children with nothing to eat or wear. But the evidence was that they could not live in peace and their lives were in danger.

What brought on this condition? The answer is: Whiskey. What kind of whiskey? Well, for the last 12 months he has been urged to buy store liquor. Since prohibition has been repealed and ABC stores, which we are told means, "alcoholic beverage control," then these stores are controlling the sales of liquor, he must have bought from a store.

We are not saying that conditions are better or worse, under the store sale of liquor, but we can say that during the days of prohibition we did not see or hear of similar cases happening.—Editorial in Norlina Headlight.

Some . . . ideas may be new to us. Some may seem dangerous. Nevertheless, believing in freedom of speech for others as well as for ourselves, we must not attempt to abuse or silence them.—Cyrus L. Baldridge, Legionnaire.

REV. J. C. WOOTEN HAS PASSED ON

This beloved brother rests from his labors. Rev. J. C. Wooten, 68, a victim of heart disease, moves among us no more, but the results of his years of noble service abide. In all eastern Carolina no Methodist preacher was more widely and favorably known. He was to the manner born, fully at home in every section of the state.



The training and labors of J. C. Wooten made him an organic part of Methodism in North Carolina. Graduated in 1898 from Trinity College, now Duke University, he took his theological training at the Pacific Theological Seminary, Berkley, Calif., afterwards serving churches in Berkley and Oakland, Calif., for a period of six years before accepting the chair of Biblical Literature at Trinity.

Since leaving the North Carolina center of education in Methodism, he had served as pastor of Grace church, Wilmington; the First Methodist church, Elizabeth City; Edenton Street, Raleigh; and nineteen years as presiding elder of the following districts: Durham (two terms), New Bern, Raleigh and Fayetteville, being given the Farmville charge two years ago.

For the past twenty years he had served as trustee and a member of the executive committee of Duke University, and had rendered valuable assistance from time to time to the Methodist Orphanage in Raleigh, in which he was deeply interested. He was a member of the honorary fraternity of Omicron Delpha Kappa, and the 1919 Scholarship fraternity.

Thirty-eight years of devoted service as a minister of the gospel and loyal citizen is enough to give him a high place among his fellows and an honored place in his church.

His nineteen years as presiding eder brought him into close contact with all the preachers of his conference and enabled him to know the work of the church in every section of the conference. In the work of making appointments he was eager to do the best possible for every man and for every charge, but no one knew better than did he that hardships often befall those involved in these appointments.

The close of his sojourn on earth ended with a most beautiful and comforting funeral service in the church at Farmville, the church of his last ministry. Presiding Elder J. M. Culbreth was in charge. Rev. O. W. Dowd read one of the lessons and Rev. Walter Patten the other. Rev. Euclid McWhorter offered the prayer. Most appropriate and appreciative words were spoken by Rev. W. A. Stanbury. Dr. Stanbury first knew him during his college days when J. C. Wooten was a teacher in Trinity College. At the marriage altar this brother had pronounced for them the sacred vows. So through the years the Stanburys and Wootens had been most intimate friends. Of J. C. Wooten in his ministerial life, in his relations and devotion to Trinity College and in the demands of loyal friendship, Dr. Stanbury spoke out of full knowledge and with finest appreciation of this dear brother who had filled such a large place in his own and in the life of others.

The floral display was such as is rarely seen. Friends and relatives from all eastern Carolina came to the funeral at Farmville and to the burial at Greenville. We noted the following among the ministers present: A. S. Barnes, Glen Borden, G. T. Rowe, J. M. Culbreth, O. W. Dowd, W. A. Stanbury, E. H. McWhorter, Walter Patten, B. D. Critcher, J. G. Phillips, D. E. Earnhardt, Rufus Bradley, W. L. Clegg, E. C. Few, G .B. Starling. H. A. Chester, W. G. Farrar, J. J. Boone, G. R. Combs, E. R. Shuller, Leon Russell, Leon Crossno, J. H. Lanning, A. J. Hobbs, S. E. Mercer, O. P. Fitzgerald, D. A. Petty, M. T. Plyler, H. I. Glass, N. C. Yearby, B. B. Slaughter, P. F. Newton, J. O. Long, C. B. Peacock and S. J. Starnes.

Rev. J. C. Wooten, a native of Green county, was a son of the late William Isler and Julia Speight Wooten. He was married first to Miss Mary Poage of Berkley, Calif. He is survived by his second wife, formerly Miss Lydia Yates of Wilmington; two daughters, Miss Alice Yates and Miss Julia Speight Wooten; three sisters, Mrs. R. W. Bynum, and Mrs. H. T. Taylor, Stantonsburg; Mrs. Herbert Holden, Snow Hill, and a brother, Dr. W. I Wooten, Greenville.

CONFERENCES WHICH HAVE BEEN HELD IN SALISBURY

Date, presiding bishop and pastor are given in order.

1786. Coke and Asbury; Th. Williamson, Henry Bingham.
1787. Coke and Asbury; Mark Moore.
1839. J .O. Andrew; T. S. Campbell.
1851. J. O. Andrew; J. P. Simpson.
1860. R. Paine; Adolphus W. Mangum.
1877. D. S. Doggett; J. J. Renn.
1896. C. B. Galloway; T. F. Marr.
1907. H. C. Morrison; E. K. McLarty.
1920. U. V. W. Darlington; J. E. Abernethy.
1935. Paul B. Kern; W. A. Newell.

Note: Four years after the introduction of Methodism into western North Carolina, the Yadkin circuit was formed. Dr. H. T. Hudson, pastor of First church in 1858, writes: ". . . Dr. Doub states that he learned from Rev. Ira Ellis (one of the pioneers) that Yadkin circuit originally extended from the northwest corner of Guilford county to the Swannanoa Gap in the Blue Ridge, and down the Swannanoa river towards Asheville. It is probable, however, that it was not a circuit, so much as a line of appointments lying along the highway through this scope of country—which public road starting from Salem went across the Yadkin on up to the said mountain gap out into the west. It was a route frequently traveled by Bishop Asbury, and as he always preached as he went, doubtless he had much to do in planting Methodism along this line."

*JOHN WESLEY AND MODERN RELIGION

This is more than another book dealing with John Wesley. Every student of John Wesley and all who are interested in the Wesleyan Movement will want to have at hand this intensely interesting study of the religion and theology of John Wesley and his relation to the currents in present-day religion. Doctor Lee has gone to the sources—the Journals, the Letters, the Sermons and to other historic documents dealing with the religious problems of Wesley and his century.

"John Wesley and Modern Religion" will gain quick and wide recognition as the authoritative work on the subject. Unlike most modern treatments of Wesley, it is not seeking to find in him a forerunner of some modern movement; it is not biased. Above all it is warmly human, intensely interesting, and of timely importance to all who are interested in contemporary religious thought.

Not often does Bishop Francis J. McConnell deal in superlatives but he does in regard to this volume. Hear him: "It is the most illuminating treatment of Wesley I have seen. Its scholarship is beyond praise, its perspective and design altogether just and sound, its judgments fine, and its clearness and power of expression convincing."

The average reader will be most grateful for the wonderful way in which the author has used the sources, putting them within reach of those who do not have access to these informing documents.

We agree with Robert L. Calhoun of Yale: "Dr. Lee has performed a real service to those who desire to see John Wesley with increasing clarity, as a man who lived and moved in the world of actual men and events. The author's competence and sobriety of judgment are well known, and in this book he undertakes a task as soundly conceived as it is unusual: to portray Wesley as a many-sided individual minister of the Church of England, among the cross-currents of eighteenth century life from which 'modern religion' has issued. This is sound method, and the result is genuinely illuminating. John Wesley thus treated is still an exceptional individual, and still the founder of Methodism, but the meaning of both these affirmations is enhanced by an account which takes neither of them as final."

Note—John Wesley and Modern Religion. By Umphrey Lee. Cokesbury Press, Nashville, Tenn. Price $2.50.

WEBB AVENUE CHURCH HAS GREAT SPIRITUAL HARVEST

The pastor and members of Webb Avenue church had the thrill of their lives Sunday morning, October 11th, when fifty-five men, women, and children were received into the church. It was one of the most glorious and inspiring services that the pastor and people of this church ever experienced. The Spirit of God was present in such power that every person in the unusually large congregation was made keenly conscious of His presence. Every heart was thrilled and most eyes were wet with tears of joy at the sight of fifty-five souls publicly confessing allegiance to the Lord Jesus Christ and uniting with the church.

Of the fifty-five received, 36 came in on profession of faith and 19 by transfer of church letter. Whole families were baptized and received into the church. The largest family received consisted of father and mother and five children. The next largest consisted of a mother and five children. A third family of father and mother and three children was received. Twenty-two of the fifty-five were parents, eighteen unmarried young people, and fifteen children. All of these were won for the Christian life and the church in their homes through the personal evangelistic work of the pastor, his wife, and twelve laymen (eight men and four women), over a period of a little less than two weeks. Our work was a part of the Home Visitation Evangelism Crusade carried on in twelve of the churches of Burlington and Graham under the direction of Dr. Guy Black of Detroit, Mich.

Rev. R. G. Dawson, Pastor.

HOW CAPITALISM CAN ASSURE ITS OWN LIFE

If there is any area of business enterprise from which we wish to ward off government ownership, there is only one way to do it. It cannot be done by argument mainly, nor by inherited legalities about the rights of private property, nor by reliance on force, which will in the end defeat itself. There is only one way ultimately of keeping the government out of any area of business enterprise—namely, to prove by actual performance that by some other means we can achieve the complete dedication of the economic processes, not to private gain, but to public welfare. If our capitalism can so adjust itself to the new circumstances that it can achieve such devotion of economic processes to the welfare of all the people, even the least of them, then captalism can go on. If not, there is nothing on earth that can save it, and nothing in heaven that will try. That, I am certain, is the ethical estimate of the situation.—Harry Emerson Fosdick.

INTERESTING LETTER FROM DR. L. R. AKERS

The Northeast Ohio conference (second greatest in Methodism) of almost 500 ministers meeting in Main Street church, Akron, closed September 21. Bishop Titus Lowe of Portland, Oregon, presided.

The vote on unification was: Laymen for, 223; against, none; ministers for, 290; against, four. I was sent to one of Ohio Methodism's greatest churches numerically, with over 2000 members—Deuber Avenue, Canton, a city of 125,000 inhabitants. Have 1860 enrolled in the Sunday school and 1400 are expected to attend rally day. They have a secretary and parish visitor on my staff. I had two happy and fruitful years at Orrville with almost 200 members added.

L. R. Akers.

BREVARD COLLEGE BEGINS WORK ON ATHLETIC FIELD

Rev. H. C. Sprinkle, pastor of First Methodist church here, who is chairman of the board of trustees of Brevard College, spent several days last week at Brevard attending to final details of a plan whereby this thriving Methodist junior college is to secure a modern athletic field as a WPA project. Final approval of the project has now been given and it was planned to begin actual work on grading the field today.

Erection of a gymnasium for the use of the college is also included in the project and construction on this is expected to begin the first of January. Later on it is hoped to add a public library to the project which is being worked out as a co-operative enterprise between the college officials, the town of Brevard and the WPA.

In order to secure this project the college formally donated to the town of Brevard four acres of land, while the town is standing as local sponsor, though the college is furnishing the sponsor's share of funds.

Davidson county furnishes a rather large group of students at Brevard and the splendid development now in progress is a matter of wide local interest.—The Dispatch.

Through New England and Canada

By ROBERT M. HARDEE

With the ending of the summer, and the closing of revivals, every preacher should get away for a few days. He to see new faces, he needs to cross unseen rivers and streams, to wind the trailing hills of mountains and to refresh himself for his work and his duties for another year.

There were five in our party (Mr. and Mrs. C. P. Robertson, Miss Gertrude King, John Smith and the writer), and for many weeks we had looked forward to the Monday morning when all should be in a spirit of vacation, when our summer's work would be finished and ahead of us would be the places that we had always longed to go.

No one had to remind us that the summer had nearly ended and that September was nearly here, for the nights were already cool and the early morning made delightful driving up the highway through fields of partly harvested corn. All along the highway as we drove out of North Carolina into Virginia we saw the ripe fields of tobacco waiting for the early morning sun to drive away the dew and fog, for soon would come the hands into the tobacco fields to strip the leaves from the ripe stalks of tobacco. We could smell the smoke from the tobacco flues which could be seen all along the way, for it was tobacco curing time in the South. In the South where the darkies live everyone just seems to take their time.

At Williamsburg, Virginia, we were greeted at the doors of the restored old capitol by the smiles and welcome of girls all dressed in hoop skirts, typical of the atmosphere of the restored old buildings, which were rebuilt partly on the old foundations which had stood long ago symbolic of all that was cultural and aristocratic. Every restored building is a study in architecture, and for real antiques it is well worth the trip to Williamsburg to see in the midst of a hurrying age the symbols of leisure and a spirit of beauty and culture.

Much can be said of Williamsburg, but more should be said of the Episcopal minister who is primarily responsible by his prayerful efforts to realize a life long dream and prayer. It was an Episcopal minister who inspired the Rockefellers to spend twelve millions in restoring buildings that had long been forgotten, and in making a living memorial to the Virginia that was in the days of long ago.

There was Jamestown, too, just a few miles beyond, and soon we stood on the historic spot to be reminded by the many markers that it was here that the first permanent colony of America was established in 1607. A feeling of reverence comes over you as you are conscious of the hardships of our forefathers who settled there.

Soon we were on the Washington pike toward the capital of our nation. As we drove nearer and nearer, we wondered what was the greatest thing there that would most mark our own age and its advancements.

We were not long in deciding that the greatest number from every state in the Union seemed to have their car parked in the neighborhood of the



Rev. R. M. Hardee, pastor Stoneville-Mayodan charge

Smithsonian Institute. All of us had been there before, but we were anxious to see what it was in there that was making this old house of relics attract such great throngs. We walked in, and there it was, not the uniforms of soldiers, not the guns of all wars and periods of American history, not the locomotives nor stage coaches which one day marked a new era in our American life; it was the "Spirit of St. Louis," the plane of Lindbergh, the symbol of our own age. Boys, men, women, school teachers by the dozens with all kinds of smoked glasses, and lots of them looked better with smoked glasses on, had gathered under the shadow of the plane to stand in silent admiration of the boy who had a vision and who had courage enough to carry it out.

The new Supreme Court building is Washington's newest addition. It is still unfinished, but very beautiful and symbolic of an administration of unlimited spending. We did not spend much time in Washington for we had all been there, and as has been said before many times, not even a high school education is complete without a trip to our nation's capital.

In Philadelphia we were anxious to to get one Republican in our party through the convention hall where the great Democratic rally had a few months before been held. We got him in but couldn't convert him to the doctrines of Democracy, for he had recently returned from the Republican convention where he was a representative from North Carolina.

A tour through the Curtis Publishing Company was very interesting. They start on a magazine that reaches you twelve weeks before it is taken out of your postoffice box.

They have to keep guards around the Liberty Bell to keep people from ringing it, for one does not travel far until he finds that some tourists would take it with them back home if they could.

Soon we were off for Boston, where we all had agreed to sail our straw hats over where the tea had been thrown in the harbor.

In Boston we saw the church from which hung the lantern that gave the signal that the British were coming, and it was from here that Paul Revere made his famous ride.

Boston can always be proud of her Bunker Hill, and like Durham there are institutions of higher education close by.

It was not very far from U .S. No. 1 which we were following as our base line to Plymouth Rock, and as we drove in there the cold fog and dampness greeted us with the suggestion that we would feel better with overcoats on. The old rock is still standing and one can feel the atmosphere of hardship as you stand there and in your imagination can see the Mayflower anchored out there in the bay, and as you stand there you feel the hardships of the cold winter that the Pilgrim Fathers endured. How inspiring it is to walk over the ground realizing that for our freedom of worship our Pilgrim Fathers had gone through so much hardship.

After visiting both campuses of Harvard and Yale, your humble writer appreciates more than ever our own Harvard of the South, "Dear Old Duke."

Soon we were moving toward the White Mountains of Maine, toward the great Stone Face, toward the most beautiful lakes and mountain scenery in our nation.

As we drove through the mountains we stopped at the places which mostly represented the spirit of rugged individulism, for that feeling seems to represent the New England States. We found as many who were as narrow on their side of the political fence as we

have on our side down here in the South.

The homes in the New England States look quite different from our own; in many sections the barn, shelters, stables and homes are all under the same roof, but well kept, and because of the severity of winter such a system of enclosure works quite well.

No one ever had to ask if we were from the South, for many times the places where we stopped, if it didn't look too much like a hand out, the people would laugh up their sleeves when we started talking.

Many towns that we passed through had deserted mills, which made us even more proud of our Piedmont Section of North Carolina, which had been the gathering place of these New England mills.

Up through the northeast corner of Maine we drove through the thick, heavy woods into Canada. We crossed the St. Lawrence into Quebec, and suddenly found ourselves in a different world. We were in "Old France," for even the little children spoke French. The people looked different. We were in a Catholic section; not one Protestant church did we see. Priests with long black "dresses," we called them, and queer looking hats seemed to stand and cross the street at every corner. A crucifix here and there in the rural section, and sometimes it was just a plain cross, but every mile or so there they were.

We were not particularly interested in the battles nor forts of Quebec, but it is such a quaint old city that all really felt that we were strangers in a foreign land. There were not many tags from the States and a Southerner did feel—well, to be honest, we were glad to drive on down the St. Lawrence river to Montreal, where we came into quite a different atmosphere. There was yet the feeling that they were Canadians and we were Americans. We found them very polite, but even the cops on the street corners, dressed in their English looking uniforms, and, the army officers in their English uniforms, reminded us that we were under the English and Canadian flags which could be seen on many buildings.

The cafes, drug stores, and small shops lent an atmosphere and feeling of, "I will be glad when we get back across the line in the U. S. A."

We really don't appreciate our homes, our communities, our own people until we get away, and that was when the real vacation came. It made us all glad when we had gotten by the custom officials and back again in upper New York state on the banks of the Hudson river.

There were the Catskill Mountains ahead of us, the hills of Vermont, West Point, the Valley of Virginia, and the Skyline Drive that we still had to look forward to.

We drove by the home of Calvin Coolidge, far back in the hills, back from the moving throngs of tourists to the little school where he attended when he was just a lad. It was just a three-room school house and the church where he went to Sunday school was what you will find in our own mountain communities—small, but well kept. There is just a little country store, the same that you find in the other sections of those hills, but it was far from the evil influences of filling stations, picture shows, the vulgarity of street corners and from the gangs of young boys who learn all the tricks and schemes of crime in the big cities. Yes, it was back there in the hills where a President was born.

As we drove down the Hudson, passing the beautiful mountains and clear lakes, we came into what is perhaps one of America's best fruit sections—fields of grapes, acres of pear trees on both sides of the road; peaches were just coming in, and apples too, were being made up in cider.

In Hyde Park, New York, we saw the home of our own President, but quite a contrast to the background of Calvin Coolidge, for the Roosevelt estate with its hundreds of acres borders on the estate of the most wealthy families in America.

We came to the climax as we drove down the Valley of Virginia, visited the coves where nature for thousands of years has slowly been at work creating an underground beauty and grandeur beyond description.

The Skyline Trail as we drove across the mountains seemed to again make us thankful for our God of beauty, of truth and of eternity.

THE GOSPEL IS FOR ALL OF LIFE

It is futile to try to limit the gospel to what a great many people call the spiritual. If the gospel is not concerned about every individual having something of the abundant life here and now, then it is not worthy of its name. If the gospel is not concerned about every person regardless of color or class, then it is not worthy of being proclaimed. If the gospel does not penetrate every relationship of life in an attempt to bring about the fullest, the most abundant and joyous life for every child of God, it loses its power to transform and to make whole. It must be a gospel for all of life or it cannot be a means of salvation for only a portion of life.—Nuell C. Crain.

WHY, IT WOULD HARDLY BE A WAR AT ALL!

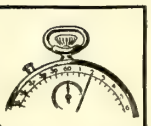
It is the youth of the nation who must do the fighting if the nation enters into another conflict. The obvious way to prevent war, which I have suggested in the past, is to draft only those between the ages of forty and sixty to do the actual fighting. The objection to this, as expressed by a regular army officer, was "But how long would such a war last?"—William Mather Lewis, president Lafayette College.



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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

OUR MARCHING ORDERS

By Leonard A. Watson

"Go ye into all the world," the Saviour said,
"And teach all nations." Years have rolled away
Since first that word went forth, yet slow the tread
Of the ambassadors of Christ. We pray
"Thy kingdom come," but pray in words, not deeds,
And still the waiting world its Saviour needs.

"Go into all the world." The field is great
In which no seed of truth has yet been sown;
God's people sit at ease and idly wait,
Heedless of those who in their anguish groan,
And, groping, lose their way in heathen night
Because we do not send the gospel light.

"Go into all the world." Lord, grant that we
May hear thy voice and, hastening to obey,
May spread the truth that makes thy people free,
And bring the coming of that glorious day
When all the world shall gather at thy feet,
And with glad songs the world's Redeemer greet.

THE UTTERMOST

By John Macbeath, in The Evangelical Christian

This massive word has one further lesson for us. It is that the uttermost suggests the scale of the divine requirement. In the story of the debtor, Jesus used the words "Thou shalt not go out from thence until thou hast paid the uttermost farthing" (Matt. 5:26). The payment of a debt must be on this scale unless we obtain from some other source the assurance of a cancelled obligation. We do well to sing "Jesus paid it all," because it is true that he cancelled our human debt; but it is also well that we continue to say, "All to him I owe." That is the measure of our obligation. Under the law the people were obliged to give a tithe; under grace the disciple is obliged to give everything. Our Lord was very fond of that little word "all"; little word it is, but how immense its magnitude. "Sell all that thou hast" he said to one who had a great deal to sell. He commended the day laborer who found the treasure in the field, because he sold all that he had, so that he might possess the treasure of the field. He also commended the pearl merchant who sold out all his stock so that he might possess the one pearl of great price. When the widow gave her two mites she did not give much, if we estimate it by the currency of this world, but when it is recalled that these two mites were all that she had, then her gift was as high as heaven and as wide as the world.

God asks for all, and you cannot cheat him by giving less; nor can you deceive him by pretending to give all. His eye detected the buried board at Achan; and he knew that Ananias kept something out of his balance sheet. If our Lord went on the principle of measure for measure, how poor would be the gifts we would receive because of the poverty of the gifts we give. It is well for us that he does not act on this principle, but first gives all and then in return asks for all—to the utmost farthing. After that there is nothing left that is not his.

The women of the Hannah Koonce auxiliary in Richlands usually meet in the homes of their members for their monthly meetings. The attendance is good, and the programs show careful planning. The women take part in the interesting discussions. They are active in both local and conference work.

THE MISSIONARY SOCIETIES OF HENDERSON MEET JOINTLY

Women from all the churches in the city and several from other places gathered in the Baraca room of the First M. E. church Monday afternoon, September 28, in a union meeting to hear matters of interest to all. All churches were represented on the program presided over by Mrs. P. H. Rose.

Visitors were greeted at the door and a spirit of friendliness pervaded the entire meeting. After a few words of welcome by the presiding officer, Mrs. J. Franklin Mills led in prayer. Mrs. Morton Miles sang "Somebody Prayed,' 'accompanied by Miss Hallie Frank Mills.

The missionary societies of the local Methodist, Baptist and Presbyterian churches sponsored Sadie Wells at a conference for colored workers in churches of their own race the past summer at Winston-Salem in June. The idea behind same was to prepare some one to go into the local colored churches and assist and suggest ways in which to make their work of greater help, in organizing mother blubs, vacation daily Bible schools, Good Will centers and the like. In her report made at the meeting, which was very finely prepared and given, the three sponsoring societies felt that they had made a very happy choice in Sadie Wells and as the days go by the results of her work will be felt in the community. Mrs. Alex Watkins introduced Sadie and told how she happened to be the one selected. Mrs. R. E. Brown introduced the next speaker, Mrs. Richard J. Parker, in the city with her husband who is conducting the revival at the M. E. church. "One who knows the Lord and who comes to us with a message from him," is the way Mrs. Parker was introduced. Her subject was "Peace and Security," not especially economic but spiritual. Her scripture was Psalm 46, and in opening she said that God keeps a costly school and many of its lessons are spelled out with tears. Turning trouble into triumph should be our job, she suggested. Mrs. Parker drove home her points by very vivid and interesting experiences drawn from her life on the mission field of Mexico, where she has been for a number of years. It was indeed a rare privilege to hear Mrs. Parker, especially so because she belongs to Henderson, and many of her former friends and schoolmates greeted her yesterday and listened to her with great interest.

While all the local societies have been doing very useful work they felt after hearing Mrs. Parker that they had received an entirely new idea and vision of what they could do, and many expressed their enthusiasm to go back to their own societies with courage to serve better in the future than they ever had before because of Mrs. Parker's fine message.

The idea was also expressed that more meetings of this sort of people come together, forgetting this or that church, should be held. Much of the success of the meeting was due to Mrs. Mary Green and her committee.

"God hath spoken once; twice have I heard this, that power belongeth unto God."—Psalm 62:11.

God himself is the great source of power. It is his possession. "Power belongeth unto God," and he manifests it according to his sovereign will. Yet not in an erratic or arbitrary manner, but according to his declared purpose and promises.

God tells us by his prophet Daniel that the people who do know their God shall be strong and do exploits. It is ordinarily true that knowledge is power, it is supremely true in the case of the knowledge of God. Those who know their God do not attempt to do exploits, but do them. We shall search the Scriptures in vain for any command to attempt to do anything. God's commands are always "Do this." If the command be from God, our only course is to obey.

Further, God's power is available power. . . . The risen Saviour, ere he ascended on high, said: "All power is given unto me. Go ye therefore."—From Hudson Taylor's Legacy, Selected and Edited by Marshall Broomhall.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

REPORT OF SUPPLY DEPARTMENT

From Mrs. J. W. Harbison, conference superintendent of supplies, we have the following report of totals of our conference through the third quarter of 1936, with request that we publish. Look this report over and see if your society has a share in it. What have you done for the supply department of our conference this year? The appeals through this department are many and urgent, and let every society that has not yet sent in a contribution to the various causes, get busy and send their contributions within the next few weeks.

The following gives the name of the district, the number of societies having contributed and the value in cash of contributions:

Asheville district, 6—$25.75; Charlotte, 10—$102.23; Gastonia, 10—$175; Greensboro, 12—$91.69; Marion, 4—$114.59; Mt. Airy, 4—$29.32; Salisbury, 3—$27; Statesville,13—$102.18; Waynesville, 3—$12.05; Winston-Salem, 14—$68.70.

CABARRUS COUNTY ZONE

By Secretary

Despite a steady downpour of rain, 75 or more Methodist women of Cabarrus county gathered at Kerr Street Methodist church in Concord Wednesday, September 30, for the fall zone meeting of the woman's missionary society, with Mrs. W. L. Hutchins as leader.

On behalf of the hostess church Rev. J. P. Hornbuckle, its pastor, welcomed the visiting women and conducted a brief devotional program at the opening of the session, using as his theme "Paul's Vision and Ours." Following a brief response from Mrs. W. S. Welborn and greetings from Mrs. Z. V. Moss, district secretary, Mrs. W. W. Hagood of Charlotte, conference vice president, was heard in a most interesting and helpful talk on "The Spiritual Life.

Mrs. S. O. Stone, Jr., of Forest Hill church presented the children's work, giving a very helpful summary of the primary studies on World Friendship (Africa) as used by the children of her church.

Mrs. W. A. Newell of Salisbury, Council superintendent of Christian social relations, spoke at length on projects of international peace, interracial relations, education against lynching, war, and better films.

Just before the lunch hour group discussions were led on topics pertaining to Christian social relations, mission study, children's work and spiritual life.

A bountilful picnic style lunch with hot coffee was served in the basement of the church and was followed by special organ selections rendered by Buddy Sapp.

A solo, "O Divine Redeemer," and two negro spirituals were sung by Mrs. Nelle Hunter of Durham, wife of a prominent colored dentist of that city, accompanied by Barber-Scotia, director of music of Concord. The singer who received her musical education in New York, Chicago, London and Vienna, is at present state W.P.A. choral director of the seventh district, her special aim being to teach colored people a greater appreciation of their own folk music and of their musical ability. Rev. L. M. Williams, pastor of A. M. E. Zion church, Concord, with his wife, was present and at the request of Mrs. Hutchins the latter spoke interestingly of how better co-operation of races may be fostered in Cabarrus county.

Mission study activities, need for prompt reporting of auxiliary officers, and Bible study were forcefully presented by Mrs. Z. V. Moss.

Mrs. W. P. Moore of Salisbury gave a most helpful message on prayer, followed by a solo by Mrs. Pat Adams.

Posters and literature, bringing helpful suggestions from leaders, were attractively displayed. Mrs. W. W. Hagood, known and loved by Western North Carolina missionary women, in her happy and characteristic manner urged deeper consecration, faith and endeavor.

MESSAGE FROM CONFERENCE PRESIDENT

The fall season brings an array of events following in rapid succession in our woman's missionary society, each of which is of vital importance.

1. There are the mission and Bible study classes. I am anxious that every auxiliary, however small, study a home mission study book this fall, since it is our jubilee year of home missions. If you cannot undertake one of the larger books, surely you can study the little booklet, "Women and Home Missions," by Mary Dunn, which costs only 25 cents. There are several new Bible study books just off the press. I trust you will secure one of these books and have a most profitable class.

2. The Week of Prayer offering this year will go to our girls' school in Hiroshima, Japan, and to seven different projects in the home land. Let us do our best with this program and offering. I would suggest that you order your week of prayer envelopes from Literature Headquarters, Nashville, Tenn., and have them ready to give to the members of your auxiliary at the October meeting.

3. Also during November you are to have your election of officers, and please send the names to the proper conference officers immediately.

4. If every auxiliary will get at least one new subscriber to the World Outlook during the last quarter, we will reach our quota. Won't you please make an extra effort to do this?

5. If during the busy days of the summer you did not get off a box of supplies, you still have an opportunity to do it.

6. On page 7 of our Annual Minutes you will find the requirements for our efficiency aim. Please check each item and see that your auxiliary reaches this aim if at all possible.

7. I presume that by this time you have had your September meeting, so right now it is time to have your executive meeting and get off all reports. How it would rejoice the hearts of our conference officers to have every auxiliary report, and on time. Let's make them "rejoice and be glad."

8. There are so many things you can do in our Christian social relations department. I trust your superintendent has selected some special project under one of the five departments and will be able to do a fine piece of work.

9. One of our newest undertakings is the securing of "Scarritt Associates." I know of no finer way you could honor some of your auxiliary than by making her a Scarritt Associate.

10. Please do not fail to have the children of your church study the unit on the American Negro this fall. This will prove helpful to all concerned.

11. I have saved one of the important items until the last, that of finances. I am hoping that in sending your report this week to Mrs. Peacock you will be able to pay at least three-fourths of your budget. Please don't forget the extra love offering your auxiliary is going to give for Miss Kelly. Send it with your other money but be sure and mark it "for Miss Kelly." I have just today had a letter from her, and I want to share a few sentences with you: "Mrs. Weaver, I think the interest of your women in missionary work as manifested by their response to the call to assume the responsibility of my support is marvelous. I do not think I have ever in my life felt so much like an instrument. Why, with all that interest focused on me, I feel that every time I utter a word to these people the voice of the thousands of women in the W. N. C. conference speaks. I just trust and earnestly pray that my life work will be such that it will always be the voice of God speaking through us."

When you have accomplished all these things, what a wonderful harvest day you will have for your December meeting. Remember, I am always glad to hear from you, and am happy whenever I can be of service to you.

Mrs. C. C. Weaver.

N. C. Board of Christian Education
REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

CHILDHOOD AND YOUTH

The hope of the future lies in the childhood and youth of today. To this thought most of us will subscribe with our lips. It is not hard for us to realize that the prejudices, disappointments and weaknesses of adulthood make the building of a better world out of such adulthood a very difficult, if not impossible task. The faith, idealism and courage of youth must in large measure be relied upon to bring to pass those factors that make for this better world.

But after we recognize this fact we are inclined to let our actions fail to give recognition of it. Our time, energy, and resources as a rule are given to other things first, and that which is "left over" is turned over to our children and youth. It has been estimated that the crime bill of the United States is approximately fifteen billion dolars a year and further estimated that the majority of our criminals are under 24 years of age—in our young people's group. I sometimes wonder what a difference there might be in our American life if that money and the interest of people that it would of necessity involve could be used beforehand for the saving of youth instead of later for the attempted salvaging or punishing of youth.

Nor is it just a matter of money. Our young people and children need our time—time for real interest in them, time for the sympathetic understanding of their problems, time for the helpful solution of them, time for real guidance in their daily lives and in their Christian growth, time for real Christian leadership. Once we are willing to give them this time, I believe we will find their enthusiasm and ideals carrying them to heights of which we had not dreamed.

A good beginning for any church to make in this turning of time and attention to its youth would be the actual observance of a week dedicated to its childhood and youth. I am thinking now not simply of the observance of a week with the carrying out only of a formal program. I am thinking of a pastor, church school superintendent, teachers and parents setting aside one period of time for the intensive consideration of the important matter of serving its childhood and youth. It is a good time for the pastor to center his attention upon the young life of his church; a good time for church school teachers to visit in the homes of their children, both to show a vital interest in the individual child, which will be of untold value in his dealings with that child and also to make contacts with the parents that will help to make for the unity of church and home in the spiritual growth of the child; a good time for parents to give every spare moment to companionship with and to an understanding of their children; a good time for stressing family worship in the church; a good time for the reconsecration of all Christian workers—pastor, officer, teacher, parent, and others—to the task of leading the young life of the church, both by example and precept.

It is a high privilege that we have—that of leading and directing our young people. Yes, but more than a privilege—it is a duty that no true Christian can fail to perform.

In behalf of your children and young people—and all the others—I write these lines.

ROCKINGHAM SCHOOL

A Christian workers' training school will begin in our church at Rockingham on Sunday evening, October 25, at 7:30. Three courses designed to serve every Christian worker in the local church will be offered, and it is hoped that workers from charges in the surrounding territory as well as from the local church will take advantage of the school. Courses and instructors are as follows:

"Teaching Children," Mrs. H. M. Wade.

"Evangelism in the Church School," Robert W. Bradshaw.

"Senior Young People's Department Program," Mrs. Earl W. Brian.

"A CO-OPERATIVE SERVICE BY THE YOUNG PEOPLE AND PASTOR"

We like this heading of the bulletin for the evening service at the Smithfield church on October 4. And the program arranged for the service bears out the meaning implied in the title.

The general theme of the program was "Ten Commandments—And New Government." David Hooks acted as leader and also made a talk on the subject, "When Am I Free?" Other speakers and their subjects were: Mary Catherine Peedin, "Ten Commandments and the Common Good"; Saint Clair Pugh, "Ten Commandments and Man's Relation to His God"; Annie Martin Boyette, "A New Commandment." Special music for the service was furnished by Miss Charlotte Heavner, Miss Jean Sasser, and Mr. Theron Johnson. Miss Katherine Parker led the congregation in prayer. The pastor, Rev. J. H. Lanning, brought the closing message of the evening, using as his subject, "Law and Living."

Such a service as this we feel sure was a source of profit and pleasure both to the young people and to the adults of the congregation. More of this kind of co-operative effort will have great effect in unifying our work and service in the church.

CHILDHOOD AND YOUTH WEEK

During the week of October 18-25 the churches throughout Southern Methodism are asked to observe Childhood and Youth Week, as a time when parents and all other adults in the church consider their responsibility to growing life, with the emphasis in this year's observance on the home as a place of supreme and unique importance in Christian growth.

Announcements concerning the week have appeared in this paper as well as in all the other periodicals of our church, and indications are that many churches throughout our conference will observe the week.

A variety of suggestions are listed in the 1936 leaflet, copies of which have been sent to pastors and superintendents of children's divisions. From these suggestions any church may select those which it can carry out with the greatest satisfaction and benefit.

For the benefit of those churches that may not have completed their plans the following activities are suggested as helpful and practical for any type church:

Appropriate sermon by pastor, either on Sunday, October 18, or on 25.

A worship service in small church or in adult classes or departments in the large church.

Home visiting by teachers, particularly those of the children's division and intermediate classes or departments.

Special program at the church on Sunday evening or at some other time.

Use of posters showing home activities in which friendliness, co-operation and happy fellowship exist. Young people or others with special ability in poster making would be interested in contributing this feature.

Our church school periodicals for September and October carry helpful articles, programs and pictures. Attention is called to the following:

For suggestions as to worship service see programs "Christian Growth in the Home" in October Church School Magazine, October Adult Student and Senior Quarterly.

It is hoped that the organization of many child study groups will be one of the helpful outgrowths of the week. Ample guidance for leaders of such groups will be found in the October issue of the Christian Home. On page 8 of this magazine the material prepared by Jennie Lou Milton on "Stresses and Strains of Childhood" will require several sessions, and the article "Christian Growth in the Home" by Miss Henry provides materials and guidance to help leaders of parents' classes or groups to utilize the various enrichment materials published in connection with observance of the week.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

CHRISTIAN EDUCATION REPORTS

Waynesville District

Whittier, F. E. Hartsfield.

Mt. Airy District

Jefferson, Garland Stafford.
Yadkinville, I. L. Sharpe.
Jonesville, P. L. Smith.

Asheville District

West Asheville, E. H. Nease.
Haywood Street, E. E. Snow.
Hot Springs, R. M. Varner.

Gastonia District

Cramerton, C. F. Womble.
Smyre, Paul Townsend.
Cherryville Ct., H .M. Robinson.

Statesville District

First, Hickory, J. H. Armbrust.
Jones Memorial, R. H. Nicholson.
Newton, W. M. Smith.
Statesville Ct., W. Q. Grigg.

Marion District

Rutherfordton, Fletcher Nelson.
First, Morganton, J. C. Cornett.
Morganton Ct., J. Max Brandon.
Bald Creek, W. E. Rufty.

Greensboro District

Carraway Memorial, R. E. Hinshaw.
Centenary, M. T. Smathers.
Proximity, John Cline.
Main St., High Point, J. P. Hipps.
Guilford, E. H. Brendall.

Salisbury District

Gold Hill, C. S. Plyler.
Central, Albemarle, G. B. Clemmer.
China Grove, C. B. Newton.
Westford, G. W. Fink.
New London, Walter L. Lanier.

Charlotte District

Wadesboro, Paul Hardin.
Ansonville, L. F. Strader.
Weddington, T. J. Huggins.
Central, Monroe, Walter R. Kelly.
Belmont Park, E. M. Jones.
Waxhaw, W. T. Albright.
Monroe Ct., W. C. Dutton.
Peachland, Grady N. Dulin.

The Winston School

An excellent training school was held in Winston-Salem the week of September 27 to October 2. Workers from Centenary church received 60 credits, the second largest number awarded to any one church in the conference during the past two years. Attendance from Grace, Green Street, and New Hope also deserves special mention.

The Albemarle School

With a hundred people enrolled and 73 doing credit work, the Albemarle school went well ahead of its record in previous years. All indications are that the Salisbury district will lead the conference in training work this year.

The Midway School

The Welcome charge recently held a training school at Midway church with 30 persons receiving credit. This charge has supported every phase of the conference program of Christian education during the year.

Jefferson

Garland Stafford recently reported five vacation church schools—one for each church on the charge. He has sponsored an Epworth training conference for his charge and for other churches participating in the local young people's union. Every visit of The Circuit Rider brings news of worthy achievements on this charge.

C. W. Russell, Dobson

The vacation church school report from Brother Russell at Dobson came too late to be included in the Advocate last week. This charge also reports a good training school held in the summer.

Centenary, Greensboro

Brother M. T. Smathers sent in a vacation church school report today which brought the total for the year to 116. Centenary observed church school day, attended the Greensboro training school in large numbers, was well represented at Lake Junaluska, and has been a regular contributor to the Home and Foreign Missionary Enterprise. The report from the charge has been excellent throughout the year.

Calvary, High Point

S. M. Needham, Calvary, High Point, recently taught the Life of Christ to a group of his leaders. Twenty-two people attended the class with 15 completing the requirements for credit. Calvary has also sponsored the total program in a fine way.

Other Schools

During the last of August and early in September training schools were held at El Bethel; Bessemer City; Main Street, Belmont; Main street; Gastonia, and at Spencer Memorial and Thrift-Moores in the Charlotte district. Schools are now scheduled for November in Asheboro; Long's Chapel, Haywood county; Murphy,, Asheville, Greensboro and Wadesboro. The growth of interest in this phase of our program is unusual.

Central, Monroe

Under the leadership of W. R. Kelly, W. Z. Faulkner and a fine staff of workers the church at Central, Monroe, is moving onward and upward again. It was a real privilege to visit with these people last Sunday.

Wadesboro

With the observance of Childhood and Youth Week, Church School Day, fourth Sunday programs for the Home and Foreign Missionary Enterprise, and good attendance at Young People's Assembly, Conference School, Young People's Leadership Conference, Leadership School and plans for a training school for Wadesboro and vicinity in November, the pastor and people are building a program and are developing leaders in a most constructive way. The pastor, his family and the people of Wadesboro are happy in these ventures.

THINGS TO DO BEFORE CONFERENCE

Church School Day

Has your church observed Church School Day and sent the offering to H. A. Dunham, Asheville? If not, there is still time. Mr. Dunham will leave his office for Salisbury on Wednesday, October 21. Remittances sent promptly will reach him before that time.

Home and Foreign Missionary Enterprise

Many church schools have contributed regularly to this cause throughout the year. The September offering has been remitted in many instances. In a few cases, however, the treasurer is in arrears on the September contribution as well as a few others from previous months. Contributions sent to Mr. Dunham or handed to him at conference will be most acceptable.

Christian Education Reports

If your Christian education report has not been mailed, please send it to Box 828, Salisbury, at once. It is necessary that these be in hand by conference in order to furnish Brother W. L. Sherrill with his list of general superintendents for the 1936 minutes.

Wanted!

Four more reports on vacation church schools in order to double the number held last year. Sixty were held in 1935. One hundred and sixteen have been reported to date! If your school was held and not reported, please forward the records to the conference office at once!

Welcome to Salisbury and Conference Offices!

To the ministers and laymen attending the annual conference in Salisbury next week, we extend a cordial welcome to the city, and to the offices of the Conference Board of Christian Education at 312 Wachovia Bank Building. Come to see us while in the city.

EXHIBIT OF ADVOCATE CAMPAIGN FOR NEW SUBSCRIBERS

These reports are for full year subscribers at rate of $2.00 a year; ½ means a six months subscription. Notify this office when there are errors. A * indicates that a new full year subscription has been received for every 50 members of a church. This gives each church a chance to get on the honor roll.

NORTH CAROLINA CONFERENCE

Durham District

Front Street, H. K. King	17
**Chapel Hill, A. P. Brantley	14
Graham-W. Burlington, C.F.Heath	8½
Milton, A. M. Williams	7½
Duke Memorial, H. C. Smith	5
S. Alamance, J. A. Tharpe	3½
Carr, J. A. Martin	3½
Rougemont, E. H. Measamer	3
Webb Avenue, R. G. Dawson	2
Cedar Grove, S. F. Nicks	1½
Person, E. B. Craven	1
Long Memorial, B. P. Robinson	1
Leasburg, D. D. Traynham	1
Bynum, J. F. Starnes	1
Stem, J. W. Lineberger	1
Orange-Carrboro, W. L. Ellzey	1
Burlington Ct., L. L. Parrish	1
Lakewood, M. O. Stephenson	1
Hillsboro, F. A. Lupton	½
Mt. Tirzah, B. H. Black	½

Elizabeth City District

*Plymouth, C. T. Thrift	14
*Wanchese, W. N. Vaughan	11½
*Hertford, D. M. Sharpe	10
Washington, E. J. Rees	7
*Kitty Hawk, M.R. Gardner	7
*Belhaven-Pantego, J. W. Sneeden	7
First Church, H. I. Glass	6
Murfreesboro-Winton, E.W. Downum	4½
Moyock Mem., E. G. Overton	4
Edenton, G. W. Blount	3½
Gates, J. M. Jolliff	3½
Ahoskie. J. L. Smith	2
Columbia, O. C. Melton	2
Roper-Creswell, W. J. Watson	1½
Mattamuskeet, J. T. Stanford	1
Aulander, J. T. Draper	1
Manteo, A. E. Brown	1
Bath, J. D. Robinson	1
Stumpy Point, R. H. Lewis	1
Windsor, E. N. Harrison	½
Kennekeet, W. M. Maness	½

Fayetteville District

***Sanford, C. B. Culbreth	50
*Carthage, E. C. Durham	16
*Laurel Hill, W. F. Elliott	14
Fayetteville Ct., P. D. Woodall	8
Troy, W. R. Royall	6
Biscoe, W. F. Trawick	5
Mt. Gilead, J. R. Edwards	4½
Hemp, I. J. Strawbridge	4
Ellerbe, K. F. Duvall	4
Caledonia, M. C. Ellerbe	3½
Fairmont, J. E. Blalock	2
Red Springs, L. T. Singleton	2
Hay Street, W. C. Martin	2
Maxton, P. O. Lee	1½
Aberdeen-Vass, L. M. Hall	1
Glendon, L. M. Chaffin	1
Rockingham, J. F. Herbert	1
St. John-Gibson, J. H. Buffaloe	1
Rowland, J. C. Whedbee	1
Broadway, R. S. Cody	1
Stedman, R. E. Atkinson	½
West End, W. B. Cotton	½

New Bern District

Mt. Olive Ct., W. C. Benson	16
*Morehead City, B. H. Houston	15½
Beaufort, C. T. Rogers	8
Pink Hill, H. M. McLamb	6
Pamlico, W. A. Tew	6
Newport, M. W. Warren	5½
Greenville, G. R. Combs	4
Aurora, H. R. Ashmore	3
St. Paul, O. W. Dowd	2½
Mt. Olive-Calypso, W. L. Loy	2½
Fremont, E. R. Shuller	2
Pikeville-Elm St., Leon Russell	2
Dover, E. L. Hill	1
La Grange, L. L. Smith	1
Vanceboo, T. E. Davis	1
Kinston, A. S. Parker	1
New Bern, L. C. Larkin	½

Raleigh District

*Middleburg, D. A. Petty	26
*Central, S. J. Starnes	17
*Creedmoor, E. D. Dodd	16½
First Ch., Henderson, R. E. Brown	8
Youngsville, H. E. Lance	7½
Fuquay, J. C. Williams	6½
Oxford, L. B. Jones	5½



MR. J. H. FULLER

A leader in making the Youngsville circuit 100 per cent

Franklinton, E. D. Weathers	5
Lillington, N. M. Wright	5
Cary-Apex, B. F. Boone	3½
Dunn, J. A. Russell	3
Bailey, W. G. Farrar	2½
Selma, F. B. Peele	2
Benson, W. C. Merritt	1
Louisburg, O. P. Fitzgerald	1
Mamers, J. V. Early	1
Edenton, Street, E. C. Few	1
Smithfield, J. H. Lanning	1
Erwin, Frank Culbreth	½
Epworth, W. H. Brown	½
Tar River, B. O. Merritt	1

Rocky Mount District

***Wilson, A. J. Hobbs	87
*Scotland Neck, D. L. Fouts	8½
Bethel, W. L. Clegg	8
Enfield-Whitaker, R. L. Jerome	5
Rosemary, J. J. Boone	3
Farmville, J. C. Wooten	2
Littleton, W. T. Phipps	2
Northmpton, I. T. Poole	2
Conway, L. V. Harris	2
Stantonsburg, S. E. Merver	1½
Seaboard, L. A. Watts	1
Rich Square, E. C. Crawford	1
First Church, G. W. Perry	1
Roanoke Rapids, E. B. Fisher	1
Norlina, W. C. Wilson	1
S. Rocky Mount, J. P. Bross	½
Robersonville, R. N. Fitts	½

Wilmington District

Grace, F. S. Love	14
Trinity, Walter Patten	11
*Whiteville, J. H. Miller	10½
Wallace-Rose Hill, E. C. Maness	9
Fifth Ave., H. L. Hendricks	9
*Southport, E. M. Hall	8½
Faison-Kenansville, F. B. Joyner	7½
*Lumberton Ct., N. B. Strickland	7
Jacksonville-Richland, H. L. Davis	5½
Epworth, O. L. Hathaway	4
Bladen, W. R. Stevens	3½
Tabor City, N. B. Johnson	2½
Shallotte, W. R. Hardesty	2½
Maysville, C. J. Andrews	1½
Warsaw-Magnolia, W. F. Walters	1½
Clinton, R. F. Munns	1
Garland, F. V. Spence	1
Hallsboro, C. N. Phillips	1
Lumberton, T. G. Vickers	1
Town Creek, J. C. Harmon	1

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central, L. D. Thompson	36½
Hendersonville, E. K. McLarty	23½
Candler, T. A. Groce	12
Laurel, A. A. Somers	3½
Hillside, J. B. McLarty	3
West Asheville, E. H. Nease	2½
Hot Springs, R. M. Varner	2
Saluda-Tryon, L. R. Akers, Jr.	2
Sandy, R. P. Gibbs	1
Flat Rock, R. G. McClamrock	1
Acton, T. C. Jordan	1
Swannanoa, M. B. Clegg	½

Charlotte District

**Belmont Park, E. M. Jones	44
First Church, W. W. Peele	26½
*Myers Park, R. L. Ownbey	21
*Hickory Grove, A. A. Kyles	11½
Homestead-P. Grove, O. L. Brown	9
Waxhaw, W. T. Albright	9
Wadesboro, Paul Hardin, Jr.	7
Pineville, E. O. Cole	4½
Monroe Ct., W. C. Dutton	4
Hawthorne Lane, L. B. Hayes	3½
Chadwick, T. H. Swofford	3
Dilworth, G. T. Bond	2½
Peachland, G. N. Dulin	2
Central, Monroe, W. R. Kelly	2
Weddington, T. J. Huggins	2
Prospect, P. T. Dixon	1
Matthews-Indian Trail, J.O.Ervin	1
Trinity-Derita, J. E. Youtz	½

Gastonia District

*Bradley Mem., H. F. Duncan	11½
Central, R. M. Courtney	10
Kings Mountain, E. W. Fox	10
Mount Holly, J. G. Huggins, Jr.	9
Polkville, V. B. Harrison	6
Smyre, P. W. Townsend	5½
Lafayette St., F. H. Price	4½
Maylo, J. L. Rayle	4½
*Cramerton, C. F. Womble	4
Crouse, A. L. Latham	4
West End, J. E. McSwain	3½
Belmont—Main St., C. P. Bowles	3
Lincoln Ct., W. B. Shinn	2½
Lincolnton, A. L. Stanford	2
Park Street, G. E. White	1½
McAdenville, C. M. Smith	1½
Goodsonville, R. L. Forbis	1
South Fork, G. L. Wilkinson	1
Belwood, W. L. Scott	½
Main Street, C. E. Rozzelle	½
Bessemer City, G. G .Adams	½

Greensboro District

**Proximity, John Cline	17
Asheboro, H. P. Powell	12
College Place, B. C. Reavis	9½
Ward St.-Archdale, J. W. Groce	7½
Main Street, J. P. Hipps	6
West Market, W. A. Stanbury	6
Reidsville, H. G. Allen	5½
Highlands, H. H. Robbins	5
Centenary, M. T. Smathers	3½
Reidsville Ct., T. V. Crouse	3
Summerfield, J. N. Snow	3

Stokesdale, J. E. B. Houser 2½
Bessemer, W. G. McFarland 1
Mt. Pleasant, D. R. Proffitt 1
Randolph, G. W. Williams 1
Guilford, E. H. Brendall 1
Farmer, L. A. Bennett ..... ½
West Greensboro, G. W. Vick .... ½
Gibsonville, Frank Phibbs ..... ½
Coleridge, W. J. Huneycutt .... ½
Calvary, S. M. Needham..... ½

Marion District

**Marion, J. W. Moore 26
Morganton Ct., J. M. Brandon .. 3½
N. Forest, J. M. Varner 3
Marion Mills, G. C. Graham 2½
Glen Alpine, M. F. Moores 1½
Rutherford College, O. L. Robinson 1½
Bostic, W. J. Hackney 1
Burnsville, J. L. Reynolds 1
Rutherfordton, Fletcher Nelson... 1
Spindale, F. J. Stough 1
Mill Spring, R. H. Kennington 1
Forest City, J. E. Abernethy ... 1
Broad River, V. P. Crowder 1
Valdese, G. F. Hood ..... ½

Mount Airy District

*Stoneville-Mayodan, R.M. Hardee 13½
*Spray, A. C. Waggoner 11
*Leaksville, W .O. Goode 7
Draper, T. B. Johnson 5
Sparta, A. B. Bruton 3½
Dobson, C. W. Russell 3½
N. Wilkesboro, R. B. Templeton.. 3
Mt. Airy Circuit, J. L. Ingram ... 2
Creston, A. G. Lackey 1½
Wilkesboro, A. W. Lynch 1½
Jonesville, P. L. Smith 1
Yadkinville, I. L. Sharpe 1
Rockford Street, H. R. Cornelius.. 1
Warrensville, T. H. Houck ..... ½
Laurel Springs, J. C. Swaim ..... ½
Helton, J. O. Cox ..... ½
Sandy Ridge, J. A. Frye ..... ½

Salisbury District

Kannapolis, N. C. Williams 12
Forest Hill, W. J. Miller..... 11
*Westford, G. W. Fink 9½
First Church, W. A. Newell 5
Harmony, R. H. Taylor 4½
Norwood Station, A. P. Ratledge.. 4½
Park Avenue, E. L. Kirk 3½
Gold Hill, C. S. Plyler 3
New London, W. L. Lanier 3
Albemarle, First Ch., J. S. Gibbs.. 2
Albemarle, G. B. Clemmer 2
Spencer, W. B. Davis 2
Kerr St., J. P. Hornbuckle 1½
Badin-Tabernacle, Elzie Myers ... 1½
Albemarle Ct., R. L. Bass 1½
Woodleaf, C. A. Morrison 1
China Grove, C. B. Newton 1
Central, W. A. Kale 3
Central, W. L. Hutchins 3

Statesville District

*Lenoir, J. S. Hiatt 26½
*West View, C. W. Kirby 7
Race Street, A. L. Aycock 5
Maiden, R. E. Hunt 4
Catawba, G. W. Clay 3½
Mount Zion, E. M. Avett 3½
Bethel-Fairgrove, R. E. Ward .. 3
Taylorsville, J. W. Vestal 2½
Broad St., Wilson Nesbitt 2
Statesville Ct., W. Q. Grigg 2
Whitnel, Ebenezer Myers 2
Highlands-Rhodhiss, C. E. Murray 1
Olin, J. J. Edwards ..... ½
Elmwood, C. R. Ross ..... ½
Hiddenite, E. D. Ballard ..... ½

Waynesville District

**Junaluska, J. H. Carper 14½
**Cullowhee, C. G. Hefner, Jr. 11
Sylva, T. R. Wolfe 9
Hayesville, J. H. Green 2½
Macon, J. B. Tabor, Jr. 2
Whittier, F. E. Hartsfield 1½
Delwood, H. D. Jessup 1½
Brevard, J. H. Brendall, Jr. 1
Franklin, C. C. Herbert, Jr. 1
Crabtree, W. M. Robbins 1
Canton, D. E. Camak 1
Murphy Ct., R. J. Starling ..... ½

Winston-Salem District

*Erlanger, D. H. Rhinehart 17
Welcome, P. R. Rayle 14
*Central Terrace, R. H. Caudill .. 8½
Hiatt Mem.-Eedge Gar., D.M.Nifong 8
Farmington, H. C. Freeman 6
Burkhead, G. A. Stamper 5½
Advance, F .E. Howard 5
Centenary, G. Ray Jordan 4½
Cooleemee, J. M. Barber 3½
Reeds, McRae Crawford 3½
Forsyth, E. W. Needham 3
Bunker Hill, Bryon Nifong 2
Doubs, C. E. Williams 1½
Grace, O. B. Mitchell 1½
Hanes-Clemmons, C. F. Tate ..... ½
Kernersville, E. P. Billups ..... ½

TOO MUCH TALK OF UNDEFINED IDEALS

I find myself hardly ever using the term "American ideals." I am not greatly impressed by it. . . . What ideals have we that the Canadians do not have?

I suppose it may be said that the most insistently uttered "American" ideals are in origin partly Scotch-Irish and partly midland English.

On the other hand, through the central part of the the country, lying largely in a triangle drawn from Cincinnati to St. Louis to Milwaukee, we have a huge population whose American ideals are chiefly of German background.

I am frankly skeptical as to whether it would be possible for you to formulate any statement of American ideals which is not, after all, highly sectional.

A city official puts his view into few words:

"Do you, yourself, believe that American colleges are teaching radicalism? No. They are likely teaching equal justice.

"That they are fostering un-American ideals? No. They are likely urging a return to the co-operative fair-play idea of pioneer days.

"What ideals are characteristically American? Ideals are a minor interest in modern America."

The final exhibit is from a nationally known radical:

"It is beyond proving, in my opinion, that there are distinctive American ideals, or that if such exist American colleges are controlled by them to anything like the extent in which they are controlled by the material make-up of our economic life. . . .

"American ideals are largely an imaginative dream. The Industrial Revolution . . . is the primary factor in the economic plight in which the United States of America finds itself today, as a nation, and is primary also in the attack of ignorance and intolerance upon educational freedom. . . .

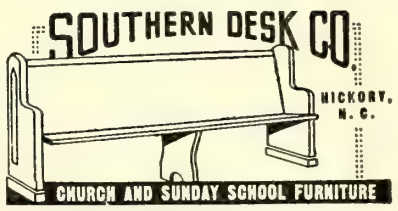
"To divert attention from this basic arear of the social confusion and catastrophe in which we are by putting the emphasis upon ideals is, as I view it, to add to the confusion and enlarge the catastrophe. . ."—Professor quoted by Elmo A. Robinson in The Christian Leader.

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Norfolk Southern R. R.

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Arrive Farmville .....6:20 p.m.
Arrive Greenville .....6:40 p.m.
Arrive Washington ....7:25 p.m.

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NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Sunday School Lesson

OCTOBER 18

By Prof. Rollin H. Walker

The Spoken and the Written Word

Scripture: Acts 17:1-15; I Thess. 2:7-12

Our lesson shows how three penniless strangers succeeded in planting a strong church in a great hostile Roman city. To see how this was done let us first turn to the story in Acts. We are told that Paul entered on three successive Sabbaths into the synagogue, "opening and alleging that Christ must needs have suffered and risen from the dead, and that this Jesus whom," said he, "I preach unto you is the Christ."

The Jews were all looking for a kind of spiritual Alexander the Great who would come. Paul showed that, on the contrary, all those who had done anything of great and permanent value in the history of their nation, instead of being conquerors, had always suffered as the penalty for heroism.

Abraham had obeyed God to go out and receive the promised land, but he never inherited a foot of ground in Palestine in his own lifetime, and when Sarah had died was compelled to buy a burial lot at an exorbitant price. Moses took the children of Israel out of Egypt, but several times in sheer ingratitude they were ready to stone him. It goes without saying, then, said Paul, that as all of the forerunners of the Christ suffered for their witness to the truth, he himself must be a sufferer, and rise, like the rest, to influence and power after the people had rejected him.

Then Paul told of the healing hand of Jesus, his words which flashed like lightning from the sky, his horrible death, and his glorious resurrection. Plainly, said the apostle, this life and death of Jesus fits into that which the old record would naturally lead us to expect.

How novel this all sounded to the Jews. When a man really uncovers history from the dust of tradition that has gathered upon it, it seems always like a discovery, strangely fresh, and significant for our own day.

We are told that at the end of the three weeks some of the Jews believed, and a great multitude of the Greek frequenters of the synagogue. The reason why so many of the Greeks believed was that Paul's preaching contained all the elements that had attracted them to the synagogue ,and left out all the arrogant nationalism that had repelled them from becoming proselytes. It added also a way of salvation with such simple requirements that it was accessible to everyone. They could all believe in the love of God as expressed by Christ on his cross, and they could all begin to love him, and their fellow men in return.

When the Jews saw that the Greeks were turning away from them to make a hero of Paul they were filled with jealousy, and ashamed to acknowledge the true reason for their hatred. They aroused a mob with the hue-and-cry that these men were enemies of Caesar.

They were like men today who do not like the ethics of the Sermon on the Mount applied to business, and therefore, call any man who preaches these ethics a bolshevist. As a result Paul was compelled to flee by night. He seemed to prefer night travel (The Acts 9:29; 23:31). And thus the church was left apparently helpless, but, as the outcome showed, with a power that enabled it to survive and grow.

The question now arises: How did an unknown stranger succeed in making the people believe a message which seemed too good to be true? He tells how in his letter to the Thessalonians. He reminds them that, after having been shamefully treated in Philippi, instead of being tamed to milder measures, he waxed bold in God to preach unto them the gospel with much conflict. His message came with a genuine momentum of daring courage.

Moreover, he tells that it was more than audacity that characterized his preaching. A great spiritual unction accompanied it. He had that power of the Holy Ghost which is self-evidencing, and grips any senstive soul wherever it is manifested. Paul tells also that he was willing not only to communicate to them the word of God, but his own self. He did this by hard work at his trade so that he might not burden anyone for the support either of himself or his two friends, and also by putting himself at the disposal of any who desired his time and sympathy.

A great multitude of Greeks would not have believed without many a long hour of patient explanation and teaching on the part of the apostle. This, of course, necessitated late hours of labor at his tent-making. He says his work for a living amounted to more than labor; it was travail, on account of the difficulties under which it was carried on.

Paul did not for a moment rely on mass conversion. He cherished them "as a nurse cherisheth her children." He also admonished them as a father corrects his children. He was both tender and strong in his ways with them. But the supreme miracle about Paul was his love.

He seemed to have made connection with heaven and poured out upon these people affection such as they had not dreamed of before. That, of course, was in itself the supreme word of God, and drew everyone who was sensitive to high things. Thus it was that Paul and his two friends came into a strange city and, by the grace of God, founded an enduring church.—Advocates of M. E. Church.

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MRS. MARY Y. ALLRED ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... ..... (here designate the bequest) .....

Recently quite a number of Octagon soap coupons have found their way to the Methodist Orphanage from interested friends. I believe there are many others who will remember us likewise in the near future.

* * * *

Several missionary societies and friends have sent us sheets and covering recently. Such gifts are highly appreciated. I trust that there will be a general and generous response for sheets as we are badly in need of them at present.

* * * *

I had a most delightful visit to Poplar Springs church on the Jonesboro charge the first Sunday in this month. It was a home coming day for the congregation and the lovely old church was filled to overflowing. It was my happy privilege to preach the sermon on that occasion. In the afternoon Brother Bradley had arranged a varied program which was greatly enjoyed. The membership of Poplar Springs church is composed of splendid citizens. At the morning service a generous contribution was made to the Methodist Orphanage, which is greatly appreciated. I found Brother Bradley in the midst of a most sucesseful pastorate and loved and esteemed by the membership of the church. He has always been a staunch friend of the Methodist Orphanage and keeps our interest upon the hearts and consciences of his people. He never fails to raise a good special in addition to his Orphanage apportionment. He is Orphanage minded and never lets an opportunity pass to do something for our cause in a generous way.

* * * *

When legacies are left the Methodist Orphanage they go to our endowment fund. A great many of our friends think when legacies are left to us, we use them for operating expenses, which is contrary to fact. We are profoundly grateful to Mrs. B. N. Duke for giving the Methodist Orphanage fifteen thousand dollars for our endowment fund, which will come to us within the next two years. That fund will be invested and we will realize about three and one-half per cent interest on the amount, from which we will receive something like five hundred dollars per year to apply on our currrent expenses. If our friends jump to conclusions that we have received fifteen thousand dollars for operating expenses, it will cause the Methodist Orphanage to suffer a loss of thousands of dollars this year. I feel that the above explanation is necessary to prevent a big shortage on our Orphanage apportionment and specials.

* * * *

It was the pleasure of the singing class to be with Rev. G. W. Perry at First church, Rocky Mount, for the Sunday morning service.

The church school was in session in their department when we reached the church. On entering we found two young men busily engaged in arranging for a broadcast of our program. We appreciate this, for we are anxious to give our message to many people. Our congregation here was very large and they were appreciative of the children's work. Mr. Perry has the love and esteem of his people. After the service he stood in the church near me as we greeted the people. He does not keep his alabaster box of love and friendship sealed up until his friends have gone. I could hear him speaking approving and cheering words while their hearts can be cheered and made happy—as numbers of people came by to greet us.

It was pleasant to be in the home of Mr. and Mrs. Paul Mallison for the noon meal and enjoy this association with them and other guests whom they had invited to be with us.

Our evening service was at Wendell with Rev. C. L. Read. The number out to hear the class and the kind reception we received was gratifying. Mrs. Whitlock, who is steward of the church, was kind in placing us in our homes for supper. Dr. and Mrs. L. J. Broadwell entertained me in their home with other invited guests, which I enjoyed.

Mrs. Nellie B. Rives.

OVER THE HILL

Over the hill and far away
Comes a rosy light at break of day;
It brightens and sweeps the waving field,
And ripens the grain, the harvest's yield.

It touches the scarlet apple's cheek,
And glints of the silver, laughing creek;
It colors the blue of the gentian's lip,
And opens the flowers where bumble-bees sip.

The hill is green in the early morn,
And sparkles with dew when the day is born;
The harebells and the lilies sway
With a dainty fern and a violet spray.

I like to watch the brooklet foam,
And over the emerald pastures roam;
I like the trees when the sky is gray
Over the hill and far away.

—Helen Bruce Moss.

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O. V. WOOSLEY, Editor

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GRATEFUL THANKS

Our friends are sending us some money. These friends are making the situation here more secure. Our bills this month amount to over ten thousand dollars over and above the monthly pay roll. The fall supply of food, shoes and clothing is being paid for. The bills for these commodities are very heavy. We like to discount them with prompt payments. If more of our friends will send us some money we can meet all our bills. Our grateful thanks are extended to those who are sharing with us.

CONFERENCE RECEIPTS

Mr. Paul C. Walker, our bookkeeper, will have at his table on the first floor of First church, Salisbury, during the first day of the conference our books showing payments made during the year, a typewriter and a lot of blank receipts for payments to be made during the conference. Those of our friends who can't send their money before conference will be very welcome at the Children's Home table on the first day of conference. It will be remembered that Children's Home money should be turned over to us and should not be turned in with the pastor's conference report to Rev. E. O. Cole, conference treasurer.

ACORNS AND EARNINGS

The acorns are falling from our oak trees. The ground underneath is covered with them. Our boys and girls are picking them up very rapidly. Each afternoon between four and six o'clock one can see groups of children filling their cans to be emptied into larger receptacles. Mr. Angel, who has charge of feeding our hogs, is paying the boys and girls 15 cents a bushel for acorns. Otis Crotts and his gang picked up 15 bushels last week. Franklin Daniel and his gang got 14½ bushels. Other groups were close behind. Acorns are bringing some earnings.

A GOOD SHARER

Max Frye, whose picture is herewith presented, has recently moved from the baby cottage to the Anna Hanes cottage, he having become of school age. Having reached the six-year period, Max now goes to the primary department of our Sunday school. During the past summer and so far through the fall Mrs. Woosley, who directs this department, has been encouraging the little youngsters to give a part of the little money they earn to the Winston-Salem milk and ice fund for underfed babies. Max has become very much interested in this project. He has chosen not to buy any candy, chewing gum or anything for himself, but rather to give his earnings to the little babies in Winston-Salem who need milk. Max is claimed and clothed by Mrs. A. M. West of Hickory.

A GOOD TEXT

We have just received quite a nice donation of homespun material from Biltmore Industries, Asheville. Our good Grove Park friends thus remember us each year. On the back of the letter notifying us of the coming of the cloth the following was written, "Doing a common thing uncommonly well often brings success." We not only like



Puts his money in the milk fund

the good cloth that comes from the Biltmore Industries but we also like their good psychology.

WORDS AND DEEDS

Mrs. M. D. Coburn, formerly Miss Annie Renn, a daughter of the parsonage, encourages us in word and deed as follows:

"Enclosed find check for $140, balance of ten per cent apportionment from First church, Hendersonville. You will never know how very much we enjoy your Advocate page—Franklin Delano's whistling, etc, etc. You have a fine worker with children in the person of Miss Ruth Hunter. God's richest blessings on her and all of you who are giving your lives for those precious children."

WON THREE

Our football boys were very much interested in their match games over the past week end. The varsity team played a similar team from Statesville high school at Barium Springs last Friday afternoon, winning over the fine Statesville lads by a score of 65 to 0. On the following morning our 80 pounders won over a similar team from Oxford Orphanage at the Children's Home by a score of 13 to 0. In the afternoon our 100 pounders won over the Oxford 100 pounders by a score of 19 to 0. The boys were pepped up over their victories.

LEWIS IS HAPPY

The following excerpts are taken from a front page story in Sunday morning's Winston-Salem Journal:

"A fifteen-year-old boy, who struggled for months with plans and construction, saw his model monoplane, a gasoline moter ship, with six-foot wing span, rise into the air at Miller field here yesterday for a two-mile flight.

The huge model plane, which cost its builder, Lewis Bradfield, a Children's Home boy, less than $25, was flown successfully in the late afternoon after two trial flights and failed. The model plane rose to an altitude of between 500 and 800 feet and drove forward for two miles from the airport. Tracing it in a passenger plane, attendants found it had crashed into a tree but was not seriously damaged. Bradfield was the winner here of the 1936 city model airplane contest for planes powered by rubber bands. The motor-driven plane flown yesterday was an exact duplicate of passenger aircraft.

The youth, working laboriously for weeks on details of construction, built the body of the plane at a cost of between $5 and $7, fashioning the parts from special woods and fabric. The motor was bought at a cost of $15.75."

HONOR ROLL

The following ten per cent apportionment honor roll recruits make us happy. Kindly note the congregation and the pastor in charge:

Ardmore, Winston-Salem, Rev. A. C. Tippett.

Avery circuit, Rev. F. R. Barber.

Lenoir circuit, Rev. D. A. Oakley.

First church, Hendersonville, Dr. E. K. McLarty.

Wesley Heights, Charlotte, Rev. Frank Jorden.

Wesley Memorial, High Point, Dr. W. A. Lambeth.

West Market Street, Greensboro, Dr. W. A. Stanbury.

First church, Morganton, Rev. J. C. Cornett.

Hiatt-Sedge Garden circuit, Rev. D. M. Nifong.

Green Street, Winston-Salem, Rev. R. C. Goforth.

Penland, Spruce Pine-Penland, Rev. T. G. Smith.

Mt. Pleasant, Mt. Pleasant circuit, Rev. H. L. Powell.

Gold Hill, Gold Hill circuit, Rev. C. S. Plyler.

Mayodan, Stoneville-Mayodan, Rev. R. M. Hardee.

Bethel, Franklin circuit, Rev. W. F. Eaker.

Pastors of the Salisbury Charge From 1776 to 1936

1776. Carolina — Edward Drumgole, Francis Poythress, Isham Tatum. Pittsylvania—Isaac Rollins.
1777. North Carolina—John King, John Dickens, Lee Roy Cole, Edward Pride. Pittsylvania—John Sigman, Isham Tatum.
1778. Pittsylvania — William Gill, John Major, Henry Willis.
1779. Pittsylvania—Lee Roy Cole, Greenberry Green, John Atkins.
1780. Yadkin—Andrew Yeargan.
1781. Pittsylvania—Thomas Foster, James Mallory.
1782. Yadkin—John Cooper, Enoch Matson, George Kimble.
1783. Salisbury—Beverly Allen, Jas. Foster, James Hinton.
1784. Salisbury—Jesse Lee, Isaac Smith.
1785. Joshua Hartley, Hope Hull. Here first elder. Richard Ivy.
1786. Thomas Williamson, Henry Bingham; E., Reuben Ellis.
1787. Mark Moore; E., Reuben Ellis.
1788 John Baldwin, Doily Baird; E., John Tunnell.
1789. Sihon Smith, Julius Conner, Josiah Askew; E., Edward Morris.
1790. James Parks, John Sproul; E., Thomas Bowen.
1791. John McGee, Freeman Killingsworth; E., Isaac Lowe.
1792. Aquilla Sugg, Simon Carlille.
1793. David Haggard; E., James Parks.
1794. William Spencer, Josiah Cole; E., William Spencer.
1795. David Thompson, William Kenyon; E., William Spencer.
1796. John N. Jones, William Lambeth, Josiah Askew.
1797. Duke W. Hullum, John King. P. E., Henry Hill, first presiding elder.
1798. George McKenny, Collier Hill; P. E., Lawrence Mansfield.
1799. James Douthet, James Denton; P. E., James Rogers.
1800. Abner Heny, Jeremiah King; P. E., Francis Poythress.
1801. Jesse Coe; P. E., Jas. Douthet.
1802. William Ormond; P. E., James Douthet.
1803. James Patterson; P. E., Philip Bruce.
1804. John Moore, James Boyd; P.E., Alexander McCaine.
1805. William Algood, John Weaver; P. E., Thomas Mann.
1806. Josiah Phillips; P. E., John Buxton.
1807. John Owen, R. Owen; P. E., Thomas L. Douglass.
1808. Joshua Kilpatrick, John French; Yadkin district; P.E., Thomas L. Douglass.
1809. Gray Williams, Thomas Neely; P. E., Samuel Garrard.
1810. John Lattimore, Thomas M. Bacon; P. E., Samuel Garrard.
1811. Joel Burgess, Nathan Weeden; P. E., Samuel Garrard.
1812. John Moore, Samuel Hunter; P. E., William Jean.
1913. Robert Gilbraith, S. M. Gividend; P. E., William Jean.
1814. Josiah Morton, John C. Owen.
1815. Thomas Mann, Wm. Johnson.
1816. Bowen Reynolds.
Bishop Coke died in May of 1815; Asbury in March, 1816.
1817. Braham Trail, Richard Carson.
1818. Charles L. Cooley, Benjamin Stephens.
1819. Jas. Reid, Archibald Robinson.
1820. William Eastwood.
1821. William Harris.
1822. Thacker Muire.
1823. Joakim Lane.
1824. James Dunahay.
1825. Robert Wilkerson.
1826 Christopher Thomas, Benjamin Edge.
1827. John C. Ballew, William N. Abbingdon.
1828. George Stephens, William M. Schoolfield, George Gregory.
1829. Thales McDonald, John H. Watson, Miles Foy.
1830. Benjamin Kidd.
1831. S. D. Tompkins.
1832. C. P. Moorman.
1833. (Charge called "Rowan") Chas. P. Moorman.
1834. Thales McDonald, who also served Lexington. The name of "Salisbury District" restored this year, with "Salisbury and Lexington" as one charge, and "Rowan' 'separate.
1835. Thales McDonald.
1836. R. O. Burton.
1837. William Johnson. After this one finds the term "North Carolina Conference."
1838. C. P. Moorman. The charge is called "Salisbury Station."
1839. T. S. Campbell.
1840. J. D. Lumsden.
1841. J. D. Lumsden, to whose work was added "Rowan."
1842. Robert P. Bibb.
1843. Thomas S. Campbell and S. H. Helsabeck were assigned to "Mocksville and Salisbury." It must be that the fostering of Lexington had led to that charge's indepedence. Until 1846 Mocksville seems to have been part of the Salisbury work.
1844. John W. Tierman, Pierce W. Yarrell.
1845. Robert P. Bibb, J. Martin.
1846. Samuel M. Frost.
1847. Allen S. Andrews.
1848. Lemmon Shell.
1849-50. T. P. Ricaud.
1851-52. J. P. Simpson.
1853. No record.
1854-55. L. S. Burkhead.
1856. R. G. Barrett.
1857. Robert S. Moran.
1858. Hilary T. Hudson.
1859. Thomas W. Guthrie.
1860-61. Adolphus W. Mangum.
1862. W. H. Wheeler.
1863. David R. Bruton.
1864-65. A. W. Mangum.
1866. W. H. Wheeler.
1867. C. Plyler.
1868. J. C. Thomas.
1869. L .S. Burkhead.
1870. J. W. Wheeler.
1871. R. G. Barrett.
1872-75. L. W. Crawford.
1876. W. C. Cannon.
1877-79. J. J. Renn.
1880. L. W. Crawford.
1881-84. Joseph Wheeler.
1885. T. W. Smith.
1886-88. C. W. Byrd.
1889. T. W. Guthrie.
1890-93. W. H. Leith.
1894-97. T. F. Marr.
1898. J. H. Weaver.
1899-1902. H. L. Atkins.
1903. W. R. Ware.
1904. J. C. Rowe.
1905. J. C. Rowe.
1906-7. E. K. McLarty.
1908-9. S. B. Turrentine.
1910. Parker Holmes.
1911-14. J. W. Moore.
1915. T. F. Marr.
1916-17. W. A. Lambeth.
1918-20. J. E. Abernethy.
1921-23. J. F. Kirk.
1924-25. L. D. Thompson.
1926-27. H. C. Sprinkle.
1928. A. D. Wilcox.
1929-30. J. H. Barnhardt.
1931-32. A. L. Stanford.
1933-35. W. A. Newell.

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Children's Storyland



MOTHER GOES A-FISHIN'

By Carrie Belle Boyden

Jerry was all excited. His mother knew that something was in the air as soon as she caught sight of his tousled red hair. He fairly bounced into the house. Father came in for lunch just then and Jerry began at once: "Say, dad, we boys are goin' fishin' tomorrow morning early at five o'clock —or maybe four—and take a lunch and stay all day. They say the river is just plumb full of pike and pickerel and they'd rather bite than not."

"All right,' 'answered father cheerfully, "but how do you spell fishin'?"

"Oh, you know," answered Jerry, but willing to humor his father he spelled "f i s h i n g."

"If it has a g on the end, why not pronounce it?" asked his father. "I supposed it was called fishing."

"You win," answered Jerry, "but fishin' is better. That means ole clothes and an ole hat, ole boots and an ole rod and line. When you stop to say 'fishing' you think of a guy all dressed up in his Sunday clothes."

"Say 'shing' by all means," laughed dad, "in vacation. But when that is over, please pronounce your g's."

The next morning at four o'clock mother was up to see that Jerry ate a bite of breakfast and did not forget his lunch basket. The boys went off with great enthusiasm—and returned at supper time with empty baskets, sunburned and dirty faces, no fish, but with just as much enthusiasm as ever.

"This was their day off for biting," explained Jerry. "Pete said they often have off days. But it was a lot of fun fishin', and, mother, you just ought to have heard the birds. You like birds so well you ought to go out at four o'clock some morning. By breakfast time they all get quieted down."

"I'd like to go out some morning early to see the birds and to fish," announced mother.

It was not hard to persuade dad, so o'clock they were off with fishing poles the following Saturday morning at four and lunch baskets and "ole clothes." Even mother wore a short, heavy skirt and an old shirt and sweater of father's, some heavy shoes and a sun hat, the last much to Jerry's disgust. He said she looked like a real fisherman except for the lady's hat. On the way Jerry told them he had had some experience in fishin', so they must not care if he caught the biggest fish. "If you do," answered his mother, "I'll bake you a chocolate cake."

They sat upon the river bank and cast in their lines with old-fashioned angle-worm bait. Birds were chirping and whistling and warbling all around them.

"Heh, mom! Hold your pole up higher," suddenly shouted Jerry.

"Hush," cautioned mother. "You'll scare the fish."

"Fish can't hear anything. They haven't ears," said Jerry with an air of authority.

"How do you know that?" asked mother.

"I read it in a book once, or a magazine."

"I think I read that, too," volunteered father, "but they are much disturbed by splashing in the water."

Just then mother's cork went down and a fierce tugging began on the end of her line.

"Got a bite, mom?" shouted Jerry. "Better let me haul it in."

"No," answered mother. "I need the experience."

She had it! She jerked up her pole and out came a bare hook; it swung up over her head and caught in her straw hat. Mother gave it a quick jerk and off came her hat and swung out over the river. "Oh, my hat!" she cried. "I don't want to lose it."

Father grabbed the pole and gently brought the hat back to land. And then they laughed—but Jerry mourned the lost fish.

They fished on—and fished—and fished—but this must have been another off day for the pickerel and pike. Finally mother rose and said she would take a little walk to study the birds.

Meanwhile father and Jerry fished and father almost went to sleep. An hour passed, and then their luck turned. Father caught a fish. Then Jerry caught a bigger one. By that time they were very hungry, so father said he would start a fire and broil some bacon and fish,and they would surprise mother when she returned.

But mother surprised them. They heard her coming through the woods and as soon as Jerry caught sight of her he shouted: "Caught a fish! The biggest one of all. Hurrah for me!" Then his jaw dropped. Mother was coming toward them jauntily swinging a very big fish by the tail.

"Where'd you ever get that fish, mom?" exclaimed Jerry.

Mother looked down at the fish in a puzzled way. "It looks wet," she said. "It must have come out of the river."

Father looked on as puzzled as Jerry, but he patted mother on the back. "You have caught the biggest fish in the family," he said. "You deserve the chocolate cake."

"Oh, no," answered mother modestly. "It must have been an accident. I really did nothing at all."

"Just wait until I clean them and broil them with bacon," suggested father, "then you can tell us how you landed it."

"I hope it will be good," said mother hopefully, as she flopped down on the grass and fanned herself with her shade hat. "Fishing is warm work."

It was good. Tasted like bass, father said. So mother decided that it was bass.

"Now tell us how you caught the fish," teased Jerry when they could eat no more. Just then he pointed dramatically to a big elm tree. "Look there!" he said. They all looked, and there was mother's fishing rod leaning against a tree. "That is just where you put it when you went off to look for birds. You didn't even have your fishin' line with you at all! Now, how did

SAMMY'S PENNIES

By Mrs. Effie Crawford

"What's the use of saving?" muttered Sammy Grey,
Counting up his pennies as he went to play;
"Pennies are so tiny, such a small amount,
They would never help you make a bank account."

Just outside the garden, underneath a tree,
There he saw a squirrel, busy as could be;
Storing little acorns, hiding them away,
Covered up so snugly, for a winter day.

Soon a buzzing noise from the flower bed,
Honey bee then sailing swiftly overhead;
Back and forth she traveled, carrying bit by bit
Honey, sweet and yellow, loads and loads of it.

Sammy learned the lesson, Mother Nature gave,
Honey bees and squirrels taught him he must save;
Counting up his pennies, "Clinkety, clank, clank,"
"If I keep on saving, they will fill the bank."

—The Young Crusader.

you catch that fish?" demanded Jerry with an accusing look.

"I didn't catch it," answered mother calmly with a twinkle in her eye, "and I didn't say I caught it. Two young men caught it over at Cragbark Lake this morning early and it is a bass."

"Where did you meet these young men and how did you inveigle it from them?" asked father, laughing at Jerry's astonished expression.

"I didn't inveigle it," answered mother. "They just insisted that I accept it because I hadn't caught any fish and they had—well, more than the law allowed, they guessed. They were just going home across lots, or across woods you might say."

Jerry looked sober. "Who gets the chocolate cake?" he asked.

"You do, of course. You caught the biggest fish in the family," mother said.

That night at the supper table while they were eating the fresh chocolate cake, Jerry proposed that they "go fishin' again next Saturday."

"Sure" answered father, forgetting his "ly" because he had worn his "ole fishin' clothes" all day. "Mother needs some more experience."

"Experience in what?" asked Jerry with a mischievous look at mother.—Zion's Herald.

TARZAN—A GREAT BULL DOG

Several years ago a friend of mine living in Greenville, S. C., secured a fine English bull pup named Tarzan. His parents were registered and bred from a long line of blue ribbon winners in England. True to his name Tarzan was worthy of his namesake. Even as a pup he was large for his age and he was a true English gentleman. As he grew up he became known to lots of folks about town. He soon learned where all the butcher shops were, and as he was such a friendly fellow made friends with all the market men who gave him bones and meat. Consequently he grew to magnificent size and beauty. His coat was as smooth and shiny as a well groomed horse and the brindle color was well marked. He learnt to go for one meal a day to each of three markets and never failed at his regular meal, and the men knew which one was to look for Tarzan. He never made a mistake. John for breakfast, Sam for dinner, and George for supper. My friend had a country home 14 miles from Greenville. Tarzan would follow his master on his week end trips and arrive a short time after the auto. Sometimes he would start ahead of his master, as he seemed never to fail to see when preparations were made for the trip. Contrary to the usual reputation of bull dogs he was friendly to children. The two boys age six and eight were his special charges. He would follow his master when allowed, but when told to stay home obeyed better than most children. He grew to be a giant in size and at one time weighed 360 pounds. My friend had a little wagon and set of harness made to fit Tarzan, and the boys were often seen on the streets—both boys in the wagon.

The younger boy would ride him like a pony anywhere and they both seemed to like it. In the swimming pool the boys and great dog had a great time and his master trusted the dog as a life guard at a beach.

The town authorities passed an ordinance that no dog could be kept in the city limits. This ruined Tarzan's life. A great many friends tried to get an exception made in his favor but to no use. His master left him with his caretaker at his country place, and though he saw the family occasionally he moped and refused to eat, fretting all the time at being tied. Finally the caretaker sent word about the dog wasting away and he was moved to the edge of town where the boys could go to see him, but he was too far gone. The doctor who specialized on dogs said he had contracted pneumonia and on account of not being strong did not have the strength to pull through. It was real pitiful how he tried to get up for the boys and his master. He would wag his tail and when they petted him would lick their hands. It was almost as if one of the family had gone when he died. At one time he weighed 360 pounds; when he died only 80.

If You Look, This Story Has a Moral

A boy entered a grocery store and said to the storekeeper:

"Gimme a dime's worth of asafetida."

The storekeeper tied up the package and the boy said: "Dad wants you to charge it."

"All right; what's your name?"

"Schermerhorn"

"Take it for nothin'," he said, "I ain't goin' to spell 'asafetida' and 'Schermerhorn' for no dime."—Troy (N. Y.) Times Record.

"What is the opposite of sorrow?" asked the teaocher.

"Joy," answered the lad.

"And the opposite of misery?" pursued the teacher.

"Happiness," said the pupil.

"And what is the opposite of woe?" was the next question.

"Giddap!" was the quick response. —Selected.

Here is a list of towns with odd names, which, with the state included, make interesting combinations: Ash, Kan.; Carpet, Tex.; Mount, Wash.; Ogoo, Ga.; Odear, Me.; Skeleton, Ky.; Shoo, Fla.; Kay, O.; Houdy, Miss.; Fiven, Tenn.

"My papa's a mounted policeman," said little Pat to his mother's visitor.

"Is that better than being a foot policeman?" she asked.

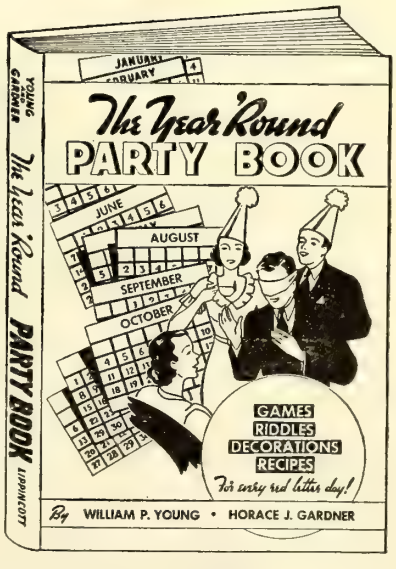
"Course it is," replied Pat. "If there's any trouble, he can get away quicker." —American Girl.



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Presiding Elders Appointments

SLATE OF JOHN R. CHURCH

636 South Green St., Winston-Salem, N. C.

Oct. 4-11—Union Ridge, Winston-Salem, N. C.
Oct. 11-25—New Philadelphia, Winston-Salem, N. C.
Nov. 1-15—Carlisle, Kentucky.
Nov. 16-29—East Liverpool, Ohio.

North Carolina Conference

DURHAM DISTRICT

H. B. Porter, P.E., Durham, N. C.
FOURTH ROUND

	October
Bahama, Mt. Bethel, 11	18
Durham Ct., Fletcher's, 3	18
Stem, Stem, 7:30	18
Siler City, First Church, 7:30	21
Leasburg, Bethel, 11	24
Rougemont, Rougemont, 11	25
Mt. Tirzah, Helena, 7:30	25
Person, Concord, 11	31
	November
Webb Avenue-Holt's, Holt's, 11	1
Pittsboro, Brown's Chapel, 3	1
Duke's Chapel, 7:30	1
Trinity, 7:30	3
Lakewood, 7:30	4
Andrews-Massey, Andrews, 11	7
Moncure, Moncure, 11	8
South Alamance, Swepsonville, 7:30	8
West Durham, 7:30	9

ELIZABETH CITY DISTRICT

B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

	October
Chowan, Center Hill, 11 and 1	17
Chowan, Center Hill, 11	18
Edenton, 7:30	18
First Church, Elizabeth City, 7:30	21
Plymouth, 11	25
Roper, Pleasant Grove, 3	25
Columbia, 7:30	25
Belhaven, 7:30	28
Fairfield, 7:30	30
Stumpy Point, 7:30	31
	November
Mattamuskeet, Amity, 11	1
Swan Quarter, Providence, 7:30	1
Moyock-Currituck, Moyock, 11	8
Dare, Mann's Harbor, 7:30	8
Bath, 11	15
First Church, Washington, 7:30	15

FAYETTEVILLE DISTRICT

D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

	October
Rockingham, 11	18
Roberdel, St. Pauls, 3	18
Piedmont, Pee Dee, 7:30	18
Laurinburg 7:30	21
West End, Hoffman, 11	25
Laurel Hill, 3	25
Ellerbe, 7:30	25
Aberdeen, 7:30	26
Raeford, 7:30	27
Troy, 7:30	28
Steadman, 7:30	29
	November
Rowland, 11	1
Parkton, Sandy Grove, 3	1
Fayetteville Ct., Cumberland, 7:30	1
Red Springs, 7:30	4
Maxton, 7:30	5
Biscoe, 11	8
Wadeville, Sardis, 3	8
St. John-Gibson, Gibson, 7:30	8
Hay Street, 7:30	11
Broadway, 11	15
Glendon, High Falls, 3	15
Sanford, 7:30	15

RALEIGH DISTRICT

J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

	October
Garner, Holland's, 11	18
Franklinton, night	18
Henderson, First Church, night	21
Creedmoor, 11	24
Oxford Ct., 11	25
Bailey, Q. C. Bailey 3:30 p. m. Sims, night	25
Carey, night	26
Raleigh, Central, night	28
Fuquay, Holly Springs, 11	31
	November
Younsville, Leah, 11	1
Oxford, night	1
Zebulon, night	2
Mamers, 11	7
Princeton, 11	8
Raleigh, Jenkins Memorial, night	8
Four Oaks, Elizabeth, 11	15
Lillington, 3	15
Benson, night	15

NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.
FOURTH ROUND

	October
Grimesland, Salem, 11	16
Seven Springs, Piney Grove, 11	18
La Grange, La Grange, 3	18
Kinston, Queen Street, 7:30	18
Aurora, Warrens, 11	23
Hookerton, Hookerton, 7:30	23
Goldsboro Ct., Pine Forest, 11	25
Goldsboro, St. Paul, 7:30	25
Beaufort, 7:30	28
Mt. Olive-Calypso, Mt. Olive, 7:30	30
Mt. Olive Ct., Smith's, 11	31
	November
Jones, Foy's, 11	1
Vanceboro, Vanceboro, 3	1
Greenville, Jarvis Memorial, 7:30	3
New Bern, Centenary, 7:30	4
Fremont, Fremont, 11	6
Pikeville, Pikeville, 7:30	6
Straits-Harlowe, Harlowe, 11	8
Atlantic, Smyrna, 3	8
Riverside-Bridgeton, Bridgeton, 7:30	11
Morehead City, 11	15
Newport, Riverdale, 3	15
Oriental, 7:30	15

ROCKY MOUNT DISTRICT

J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

	October
Conway, 11	18
Northampton, 3	18
Garysburg, Shiloh, 8	18
Scotland Neck, 11	25
Rich Square, Woodland, 8	25
Seaboard, 8	26
	November
Enfield, 11	1
McKendree, Temperance Hall, 3	1
Tarboro, 8	1
Clark Street, 8	4
Halifax, 11	8
Rocky Mount Ct., York, 3	8
Spring Hope, 8	8
South Rocky Mount, 8	11
Farmville, 11	15
Walstonburg, 3	15
Stantonsburg, 8	15

WILMINGTON DISTRICT

W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

	October
Faison, Goshen, 11	15
Warsaw-Magnolia, Trinity, 11	16
Shallotte, Concord, 11	18
Brunswick, Andrews, 3	18
Southport, night	18
Burgaw, Herrings, night	20
Carver's Creek, 11	25
Wallace-Rose Hill, Wallace, night	25
	November
Tabor City, St. Pauls, 11	1
Wilmington, Trinity, night	1
Lumberton Ct., Pembroke, 11	8
St. Pauls, night	8
Fairmont, Trinity, night	9
Wilmington, Grace, 11	15

Western North Carolina Conference

ASHEVILLE DISTRICT

Walter B. West, P.E., 20 Watauga St., Asheville, N. C.
FOURTH ROUND

	October
Central, 11	18
Asheville Ct., Riverview, 3	18

CHARLOTTE DISTRICT

J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FOURTH ROUND

ADJOURNED SESSIONS

	October
Morven, Morven, 2	15
Bethel-New Hope, Bethel, 3	15
Lilesville, Lilesville, 4	15
Marshville, Wingate, 7	15
Waxhaw, Waxhaw, 3	16
Monroe Ct., North Monroe, 7	16
Prospect, Monroe, 2	17
Bethel-Rogers, Bethel, 11	18
Matthews, Matthews, 1:30	18
Weddington, Union, 4	18
Ansonville, Ansonville, 11	19
Polkton, Polkton, 1	19
Peachland, Peachland, 2	19

GASTONIA DISTRICT

Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

	October
Belwood, Fallston, 11	18
Gastonia, Trinity, night	18

GREENSBORO DISTRICT

C. C. Weaver, P.E., 122 Kensington Road, Greensboro
FOURTH ROUND

	October
Main Street, 11	18

ADJOURNED SESSIONS

	October
Asheboro Ct., West Bend 11	15
New Hope, Ebenezer, 2:30	15
Cedar Falls, Worthville, 7:30	15
Ruffin, Hickory Grove, 11	17
Reidsville Ct., Salem, 2:30	17
Pleasant Garden, 7:30	18

MOUNT AIRY DISTRICT

A. C. Gibbs, P.E., Mount Airy, N. C.
FOURTH ROUND

	October
Mt. Airy, Central, 11	18
Madison, night	18

SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.
FOURTH ROUND

FINAL MEETINGS

	October
Mt. Pleasant, Mt. Pleasant, night	15
East Spencer, night	19

MOTHER'S RESPONSE

(This poem was read by the officiating minister at the funeral of the author's mother, August 13, 1936.)

To Eternity's call at the hour of dawn
Our mother responded—and soon she was gone;
And her flight was as calm as the breaking of day—
She simply quit breathing and journeyed away.

'Twas like a response to the call of her child,
That called through its crying or else as it smiled;
When nothing was left for a mother at all
But to get right up and answer that call.

So at yesterday's dawning she ventured to go;
The new day was on with its eastern glow,
And the call was as clear as a friend's call to friend:
"Come into the daylight that never shall end."

'Twas great in her Lord to let her so live
That eighty long years unto him she could give,
And then at the end of the path she had trod
To have grace to move onward so calmly to God.

Ernest C. Durham.

IN MEMORIAM

On August 1, 1936, the members of Bethel Methodist church, Greensboro, and community were grieved by the sudden death of Miss Elizabeth B. Smith.

"Miss Bettie" was born in Cumberland county in 1860. She was converted in early youth. She moved to Greensboro in 1919, joined Bethel church and from that time till her death was a useful member. "Miss Bettie" was a loyal Methodist and a devoted Christian. She had a broad outlook on life and was interested in every good cause. We shall miss her.

Bethel missionary society extends to her brother, J. W. H. Smith, our deepest sympathy.

Bethel Missionary Society,
Mrs. T. C. Hoyle, President.

In Memoriam

WALKER—Mrs. Grace Baber Walker passed away at the home of her daughter, Mrs. Haywood Talley, Charlotte, N. C., on September 16, 1936. Her age was 51 years. She was the daughter of the late Thomas L. and Margaret Toms Baber of Rutherford county. About 30 years ago she was happily married to Clyde D. Walker, who died about two years ago. To this union were born five children, four of whom are still living, Leon Walker, Greenville, S. C., Mrs. Haywood Talley, Clyde, Jr., and Helen Walker, of Charlotte. Also surviving are one brother, Paul Baber of Palatka, Florida, and six sisters.

In early life she professed faith in Christ and joined the Methodist church at Henrietta, later moving her membership to Dilworth church, Charlotte, where she remained a consistent member until death. She was a woman of kind, gentle, reserved disposition, a faithful wife, a tender mother, and leaves many friends to mourn her loss. On the following day the body was conveyed to Greenville, S. C., where with proper funeral exercises the body was laid to rest beside her husband.

R. L. Melton.

WHITEHEAD—After a long illness Mrs. J. F. Whitehead died at her home in Enfield on Tuesday, September 15, 1936, in the 75th year of her life.

Prior to her marriage in 1889 she was Miss Alice Maria Dickens, youngest daughter of the late Enoch Dozier Dickens and Frances John Bass of Halifax county.

Early in life she affiliated herself with the Methodist Episcopal Chruch, South, and was active in all phases of the church work as long as her health permitted. She was a woman of exemplary Christian character and was much beloved by all who knew her. She will be greatly missed in her home, church and community.

Funeral services were conducted at the home Wednesday afternoon, September 16, at four o'clock by her pastor, Rev. R. L. Jerome, assisted by a former pastor, Rev. C. P. Womack of Parkton.

She is survived by her husband, J. Fletcher Whitehead; three daughters, Mrs. Lila Timberlake, Misses Nettie and Edith Whitehead; one grandson, Francis Timberlake; one sister, Mrs. Margaret Smith; and one brother, E. Crit Dickens.

GARDNER—Mrs. Emma Gardner died September 2, 1936 She was a very faithful and loyal member of our church at Sandy Cross. Sister Gardner had been sick for a long period of time.

Up until she was stricken to her bed she was devoted to her duty as teacher in our Sunday school, where she has been teaching for many years. Mrs. Gardner was a great lover of our church paper, The Christian Advocate. She prized it as being the best literature in her home outside of her Bible. Mrs. Gardner took very good care to save every issue of the church paper for many years. I think I would be safe in saying that she had at the time of her death some of the oldest copies of the Advocate of any subscriber of our church paper.

Sister Gardner was loved by young and old; everybody admired her beautiful life and hated to part with her. But they know she has gone to be with her Lord. Therefore they could reconcile themselves and say, "She has finished her task, fought a good fight, and that she was going to receive her crown.

The funeral was preached in Sandy Cross church, where she was a member many years. Many beautiful flowers of many designs were placed around the casket and the altar of the church.

Mrs. Gardner was in her 76th year at her death.

BRICKELL — Mrs. George Brickell, a beloved member of Halifax Methodist church, died at Roanoke Rapids Hospital, August 25, at only 36 years of age. Her death was a great shock to the people of this community. She was well known as a woman of great energy, cheerful disposition, and love for the church and Sunday school. She was truly a friend and her fine Christian character was written on her very countenance. Her family loved her devotedly, and was beloved by all who knew her. We all mourn deeply her passing and we shall miss her sorely, but we believe "some day He will make it plain," and we will understand why such a beautiful spirit was taken from us. May God comfort a broken-hearted husband and her two children, Louise and Billy. We are all sure that heaven is composed of such beautiful characters as Annie Brickell.

Besides her husband and children she is survived by one brother, Krider Durham of Landrum, S .C.; two sisters, Mrs. John Ade Lathouder of Washington, D. C., and Mrs. Thomas Ipock of Asheville.

The funeral was conducted by her pastor, Rev. J. Bascom Hurley, assisted by Rev. D. P. Moore, Episcopal pastor of Weldon. Interment followed in the family burial plot on the Brickell farm. J. Bascom Hurley.

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The introductory sermon, *Things Hard to Doubt,* sets forth the Apostles' Creed in its ancient and modern church setting; shows that the bulk of the Creed is readily accepted by professing Christians; and gives a thoughtful interpretation of the phrase, "I believe in God the Father Almighty," as one of the things hard to doubt.

Throughout Dr. Gouwens shows that only through sincere and earnest attempts to meet the honest doubts of inquiring and questioning people can there be inculcated in them an increasing appreciation of the truth, the beauty, and the meaning of the difficult phrases of the Apostles' Creed. **$1.00**

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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, OCTOBER 22, 1936 Number 43

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The Methodist Circuit Riders

Do you know those war-scarred heroes and why all their faces shine?
Can you tell me, gentle comrade, where they've been?
They are a troop of Circuit Riders from the far-flung battle line
Where the foe of man is fighting hard to win.

These knights of God are coming from the mountains and the seas,
Shout it not for they are humble, modest men;
They are coming from the conflict to report their victories,
And to hear their marching orders, Go again.

Some have climbed the rugged mountains and with faces toward the dawn
Have seen a gleam of gold along the gray—
Have seen the mists of morning like a silver veil withdrawn
Before the light of God's on-coming day.

Some have watched along the seashore where the storms are breaking wild,
God's rescue men who stand along the shore;
They are men who fear no longer the mad waves high have piled;
They are bravest when the storms most loudly roar

You can feel hell's pillars trembling when these men are on their knees,
For they dare the Arch Fiend's fell malevolence,
And the world is being lifted by their importuning pleas,
For they loose the power of God's Omnipotence.

They can storm the forts of heaven with their thunderbolts of prayer,
They can move our ancient God upon his throne;
For their faith knows no denial: ever on to do and dare
Is the motto of these men to self unknown.

They are men in dire privation who stand bravely at their post,
And they count not even life to them as dear;
They are quick to hear His summons and they never count the cost
When the Captain calls each man replying, "Here."

Some have fallen in the battle and their weary flesh is dust,
For them the sunset bugle call has blown;
And their unforgotten ashes are the nation's sacred trust
While their soldier spirits march before the throne.

O to fall as they have fallen and win as they have won;
O to stand with them and hear our King's behest:
Come, ye blessed of my Father, to the kingdom of His Son;
Enter ye, our faithful soldiers, into rest.

—Selected.

GIVE THE ADVOCATE AN EQUAL SHOW WITH OTHER CAUSES

All the North Carolina Christian Advocate asks is a chance to serve every other cause of our state and church. Of the 516 pastors in the two conferences, 264 have reported one or more new subscribers this year. No other cause has fared so badly. But there is time yet to remedy this situation.

◇ ◇ ◇

Get a New Start at Conference

The North Carolina Christian Advocate has served North Carolina Methodism for eighty-one years. It has now reached the point to make real headway. But there must be concert of action on the part of all our leaders. We certainly must give the paper a larger place in our plans and efforts.

This past year the Western North Carolina conference reported one or more new subscribers from 134 charges, and the North Carolina from 130 charges—264 in all from the 516 charges of the two conferences. This means that 252 pastors made no report for the church paper. Were that number to fail to make a report for any other interest a mighty cry would go up because of this neglect. We feel sure that the members of our two conferences will not permit any such record to be made this next year. It is not fair to the paper or to themselves in the work they would do.

Doing Church Work Is Hard

One of our finest preachers and most diligent pastors often remarked, "Doing church work is hard." Now he rests from his labors but his work abides. Christian education, collecting money for missions, keeping the indifferent aroused, winning men to Christ and the care of all the churches are hard work for the consecrated man of God. So is circulating the church paper, but all these things are worth while. In some places preaching counts for more than it does in others, so does the effort to collect money for missions and the passionate plea for souls. All these things and more must be done if we are to carry on. They are and must be the work of the entire year.

Why not allow the church paper, with its weekly presence and message in the home, to have an equal share with all other interests of the church, especially so since it contributes to the welfare of all these causes? True, its work is quietly done, but it is none the less effective, just as is the sunshine on field and garden. Only at our peril can we neglect the work of the printing press—the most wonderful agency for good and for evil in the land.

The old Methodist preachers went everywhere preaching the Gospel, distributing books and tracts as they went. Some present day Methodist preachers—strange to say—never turn their hands to this work. Note the reports from year to year and be convinced. Yet, the vow to further the work of the kingdom in every possible way is still upon them. These, however, are not the men who are known for their good works—for their hard work in the cause of the Lord. "Doing church work is hard."

Still Scatter the Seeds

"But they won't read the Advocate'' some of the preachers say. Granted. Not much of the daily paper save the headlines and a few personals are read. The men perchance read the markets and the boys read the sports page. The Sunday school literature goes into many homes, but it is not read and studied to any remarkable extent. The Bible lies around without being read, yet we encourage its distribution.

Many preachers work hard making sermons, but these do not get across to all the folks—no, not to half that are in the pews. Having ears they hear not. They sit and wait for the beendiction. Shall we stop making sermons? The parable of the Sower is still an up-to-date story. There is still such a thing as casting pearls. Shall we quit our efforts to do good because of the evident waste and indifference? We insist the church paper and the Bible, even though not much read, should have a place in the home.

Give the Paper a Show

The North Carolina Christian Advocate craves a place in the home of every Methodist. A weekly visit of the church paper into the home is sorely needed. Back of the school, of the state and of the church stands the home. Destiny rests with the family. Why not see to it that the Bible and the church paper is in every home?

A few cents a week invested thus will bring in big dividends. Should one hard day's work be given it would count for much in the way of rich returns? Make a test case of it.

Determine now to give the paper a bigger place in your plans next year.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, OCTOBER 22, 1936 Number 43

The old saying that children used to learn was, "If at first you don't succeed, try, try again." But now the order is, "If at first you don't succeed, get on the federal relief." Uncle Sam feeds the fellow who will not try.

✧ ✧ ✧

These October days with clear bracing atmosphere and the forests with their pageantry make life a peculiar joy. There is an indescribable beauty and glory in it all, and one in the midst of it can do nothing better than admire and worship.

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Charity and Children utters many wise words. Here is an example: "A football suit looks a lot better on a boy than a military uniform. May the day never come when our boys have to change their football suits for soldier uniforms. They have done so in many countries of the world."

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The brethren of the Western North Carolina conference should keep in mind that great gathering in Winston-Salem that meets the day the conference adjourns. The close proximity of Winston-Salem to Salisbury will make it possible for many of the preachers to be at Winston-Salem.

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What a record the Methodist church would make if the speed and vigor manifest a few weeks before conference should continue through the entire year. When pastors and stewards get on their toes something is bound to happen. Sitting down and sitting there for weeks at a time retards the progress of Zion shamefully.

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North Carolina Methodists, particularly those of western North Carolina, will turn this week to Salisbury for the great annual gathering. The church is spacious but the multitudes will be more than it can contain, as it was last year. But the overflow will enjoy themselves outside in social fellowship. Let the people come even if the house be crowded.

Wars cost money even when you have nothing to do with it, and are not responsible. The big war cost Uncle Sam ten thousand millions in one lump when our "gallant allies" agreed to welch on their debts, and cost him other tens of millions. Even the little Spanish civil war cost us money; United States exports to Spain are cut down 85 per cent. And we did not sell any ammunition to make up for it—fortunately.—Arthur Brisbane.

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The Christian Century has a hard time in keeping the world regulated, especially that part of these United States south of Chicago. Just now the "race question plagues the preaching mission" in Atlanta. Dr. T. Z. Koo and the negroes play a part in the disturbance of the "social conventions of a southern city." Well, the tempest in this teapot seems to have attracted little attention save in Chicago, where certain Christians are so greatly troubled about the heathen conditions of Atlanta. Marvelous what the Christian gospel has done for the "Windy City" and it has failed to do for this benighted Georgia hamlet! Sherman must not have done a good job in the sixties.

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The Methodists of western North Carolina have their thoughts turned towards Salisbury this week. Much interest centers about the reports to be made and the plans that are taking shape for next year. Of chief interest will be the assignment of the preachers for the year with the reaching of the appointments next Monday by Bishop Kern. In eastern Carolina the situation is entirely different. Eager interests and diligent efforts belong to these Methodists of the low lands. They are looking to the gathering at New Bern four weeks later. No little remains to be done. Especially for those who have left much of the year's work for the last few weeks before conference. Some have already found the mistake they made in not pressing the work in the early part of the year. We sincerely hope that all will get a new start at Salisbury and at New Bern.

God Out of the Count

GOD has no place in Russia. A Teutonic god little concerned about others, with special hatred of the Jew, holds authority in Germany. It was "me and God" with William; now it is "me and God" for Hitler. In the other capitals of Europe, God has a secondary place; the same is largely true in America. Mammon speaks the master word.

Our sacred Book opens with "In the beginning God." The record of the Hebrew people is the same. Abraham went out to prove a blessing to all people, sure of one thing: God was leading him. The centuries of conquest made by this people came when God had first place. This made possible that Hebraic stream of influence which has entered so largely into the moral and spiritual heritage of the modern world. This is the message of the Old Testament. God, high and lifted up, made law givers, prophets and psalmists.

In the fulness of time, God moved for the conquest of the whole world. Then we had God in the flesh, able to move for the redemption of all people. He has the last word on earth and in heaven. A cure for sin, a giver of life and a victor over death is this God among men —our Redeemer, Saviour, and Friend. In these last days he is being crowded out, leaving the nations to struggle on, having lost their way. The family, the church, the Bible, the sacred day count for less and less whenever God in Christ Jesus drops out of a people's thought and action. No one will pretend to dispute the fact that this has happened here in America. All the way from Washington to the most obscure hamlet, God has a subordinate place.

Our fathers sang right lustly:

"A mighty fortress is our God,
A bulwark never failing:
Our helper He, amid the flood
Of mortal ills prevailing."

Now, the masses feel that all this is changed with our modern conviction that life consists in material good and creature comforts. They would sing:

"A mighty force is our Treasury,
A bulwark never failing."

So long as the hand-out continues.

"O God, our help in ages past,
Our hope for years to come,"

kindles no revival fires among a people who have left God out of life.

Dictators of a people boast long and loudly of what they have done. It is the same old story of the arrogant and boastful ruler of imperial Babylon as he looked upon the city with its hanging gardens, saying, "See what I have done." This was the man who defied high heaven and ate grass with the beasts of the field. His successors on earth are with us still.

With loud acclaim and big boastings, we are wonderfully busy just now—even the Sabbath day must be used—in saving America, but God has been granted little place in it all. That is the most dismal and the most pathetic feature of it all in this day. The nations have lost their course and God is left out of the count. Above this drunken slaughter across the land the hand divine may yet appear to write the doom of a nation that has counted God out.

Fellow Workers With God

THIS is Paul's idea. It is the Christian ideal. It should be the intent and purpose and fruition of each and every life. This consciousness of partnership with God lifts one's life to a high level. Then the game of life becomes of much greater value than the candle. When the carpenter, the stone cutter, the farmer, the merchant, the school teacher, the banker can say with Jesus, "My Father worketh till now and I work," all life is glorified and even beautified.

The United Presbyterian gives its readers the following story:

"About 700 years ago, near the city of Florence, a little fellow named Giotto, son of a farmer, was busily engaged one day drawing pictures of his father's sheep. Along came Cimabue, the greatest artist of the day. He looked over the boy's shoulder at the figures on the slate and was considerably astonished at what he beheld. He went immediately to the boy's father and asked that Giotto might be permitted to live with him, that he might develop his artistic talent. The father gave his consent and the 13-year-old boy had his home for years with Cimabue. They were fellow-workers, master and pupil. Giotto lived to become himself a great artist. Many of his works are preserved to the present time. It was a great day for the lad when he was taken into the master's home and taught to work with him."

The lesson of this story in connection with this subject is too obvious for comment.

Those New Appointments

A DAY or so after this paper reaches its readers the preachers and churches of the Western North Carolina conference will get their appointments for 1937. As is always the case, some pastors and some churches will be displeased with what they get, while others will be delighted with what they say to themselves is the work of an indulgent heavenly Father, if not a recognition of superior merit.

Permit us to say a word right here. And it is no talk of an outsider, neither is it any part of a talk made by the bishop just before reading the appointments. These words, on the contrary, are the result of the personal observations and experiences of one who has been all along the way and took what was left after the place seekers got what they went after. Without a single exception the appointment that promised least turned out to yield the best results in the end. But these results were not attained without a struggle, yet they were in reach. And it is our belief that every hard working preacher who is devoted to his task has found this to be true.

In our judgment any pastor is very short-sighted who sits in judgment on a charge before he gets there. And a church that will not take the pastor assigned and strive to make him a success is not a church in harmony with Methodist polity and need not hope to be an agency for much good in the kingdom of God. In our opinion, there is something radically wrong with a church that has to select its pastor in order to succeed and there is something radically wrong with a preacher who must select his church in order to make a success with his brilliant gifts.

Our Fallen Comrades of the Year

FIVE of our comrades of the Western North Carolina conference have fallen during the year that is now closing. Two of these were superannuates—J. B. Tabor and D. Vance Price—men with long and honorable records as itinerant Methodist preachers. Rev. Seymour Taylor, of sound judgment and sterling character, was pastor of the Mooresville circuit when called from earth. Rev. W. H. Willis, a busy man all his days, was still busy when death overtook him at Madison just after he had returned from revival services in the church of a brother pastor. David R. Prophet, like Nathanael, "an Israelite, indeed, in whom their is no guile," was in his second pastorate at Mt. Pleasant when called to his eternal reward. We mourn the departure of these good men who served well their day and generation.

Three widows of ministers have died during the year. These are Mrs. J. F. Craven of Climax, N. C., Mrs. S. T. Barber of Greensboro, N. C., and Mrs. J. C. Postelle of Lenoir, N. C. All these were honored at the memorial service in the annual conference which was held at 11:30 Thursday morning, October 22.

The roll of the conference dead at the close of this forty-third session numbers one hundred and ninety-two. The first to die was Rev. John Tillett, the father of Dean W. F. Tillett of Vanderbilt University and Chas. W. Tillett, prominent lawyer of Charlotte, N. C. Both of these men were eminent sons of a great itinerant Methodist preacher of a former generation. Dean Tillett of Nashville, Tenn., and his brother, Charles, of Charlotte died this year.

This Is England's Way

ON Sunday, October 4, five thousand "blackshirts" imitating Nazism and hating Jews planned a parade of 5,000 uniformed men through the streets of East London. The mayors of five boroughs protested, but Sir John Simon refused to forbid the parade. Ten thousand police were furnished to guard the Fascists' demonstration. It is reported that 100,000 anti-Fascists and Communists crowded the streets shouting: "They shall not pass!" and fell upon the parading "blackshirts." There were 268 persons injured in the encounter.

In reply to criticism by labor leaders for allowing the parade John Simon said:

"The Fascist doctrine is as un-English and as unwonted as the Communist doctrine, but the duty of the authorities is to do all they can with complete impartiality to maintain the freedom of meeting and speech for all doctrines, however foolish and mischievous they may be, provided the law is not broken. The essence of British social life is tolerance of things we do not like."

When or where has there been a better statement of Briton's way? Freedom of speech and of assembly, provided the law is not broken. But English law must be obeyed. Why will Americans refuse to practice what Britons both teach and practice?

People and Things

ANNUAL CONFERENCE DATE

North Carolina, New Bern ..... November 19

"At the home of Mr. and Mrs. J. G. Wilkinson, on October 15, 1936, at 6:50 o'clock. My name is Ann Elizabeth; weight five pounds."

The pastor, L. D. Hayman of the Nashville church, Nashville, N. C., would like to purchase 150 good used chairs suitable for a small one-room chapel. Write him what you have to offer.

Mrs. L. C. Phillips of Asheboro sent in this week 14 new subscribers to the Advocate, which in addition to the 12 already sent gives Asheboro 26 and places Rev. H. P. Powel's church at the top in the Greensboro district.

"We have just closed revival and evangelistic services at Nashville and Maple Creek Chapel. Dr. J. M. Culbreth was with us in both meetings. Good results within the membership as a result of these services and great preaching by Dr. Culbreth."—L. D. Hayman.

"There will be a called session of the Salisbury district conference held at Coburn Memorial church at 2 p. m. Saturday, October 24, for the purpose of authorizing the sale of the present district parsonage and the purchase of a new one."—C. S. Kirkpatrick, P. E.

Rev. W. M. Curtis, 108 Odell Place, Greensboro, N. C., has an upright piano in good condition which he will sell for fifty dollars to any church or Sunday school which may need a piano. He is selling because he no longer needs it in his home. If interested write him. The piano may be seen at any time in his home.

The revival at Siloam M. E. church, Dobson charge, was held September 20 through the 29th. Rev. C. W. Russell, pastor, secured Rev. J. L. Ingram, pastor of the Mt. Airy circuit, to assist him. There were 11 professions, nine of which united with the church. Also one was received by certificate.

Mrs. F. L. Sanders of Marion, Va., and a sister of Mrs. H. K. Boyer of Derita, N. C., died at her home in Marion, Va., on October 10. Mrs. Sanders has many friends in North Carolina, having frequently visited Dr. and Mrs. Boyer in the places where they lived when Dr. Boyer was pastor and presiding elder. Dr. Boyer retired from the active ministry several years ago.

"Please say in the Advocate for me that I'd like to visit churches and schools on Sundays—even when it is not preaching day—or on Wednesdays, and tell what I can of Japan and our work there, bringing curios. Post-office address, 205 S. Myers Street, Charlotte, N. C."—Sneed Ogburn.

Mrs. W. I. Herbert, mother of our Methodist minister, Rev. J. F. Herbert, returned to her home in Bishopville October 9 after two weeks spent here at the home of her son. Mrs. Herbert came especially to conduct the mission Bible study class of the woman's auxiliary of the Methodist church. Her classes and teaching proved most interesting and profitable to all who were in attendance.—Rockingham Post Dispatch.

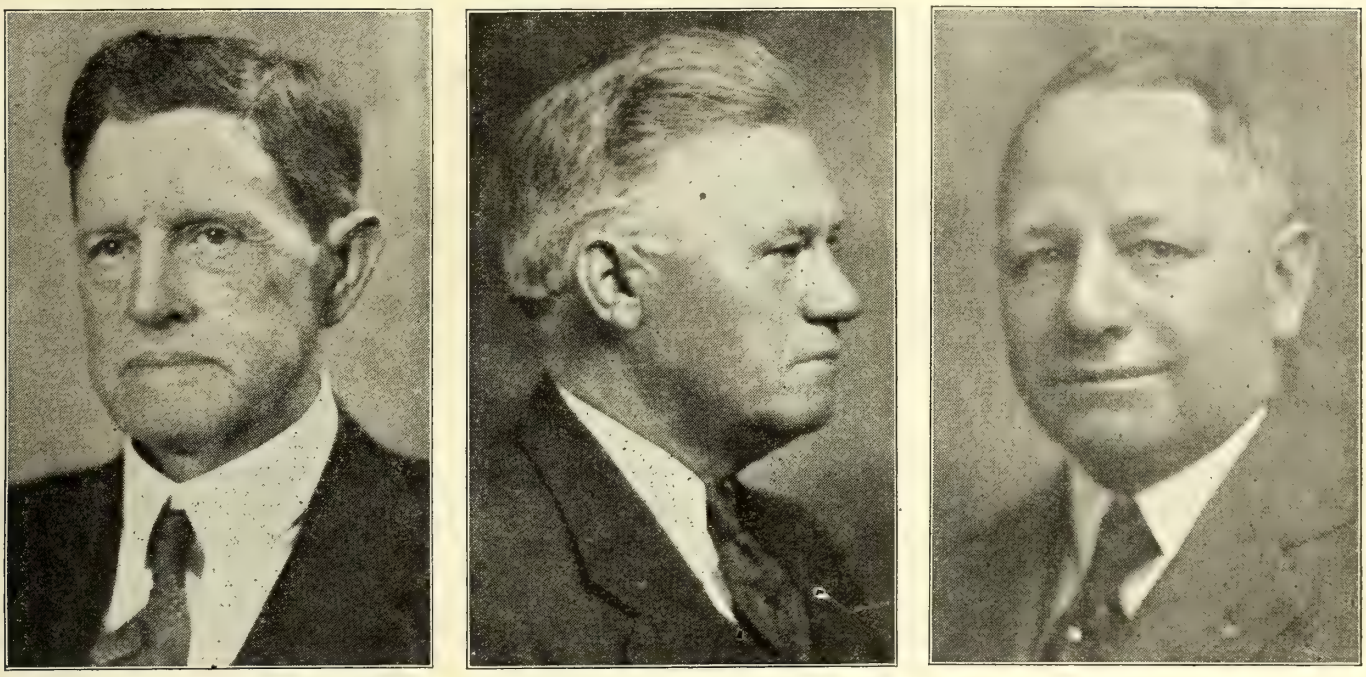
Central church, Raleigh, is planning to close the year's work with a series of victory services, instead of a financial campaign. The budget is being taken care of in a fine way and all claims will be met by conference. The church has had a healthy increase in members during the year. It is believed that by conference the 100 mark will have been reached. The pastor, Rev. S. J. Starnes, has invited several former pastors to deliver sermons during the week of November 8 to 15. This should not only prove of interest to the congregation but also form a happy closing for a successful year.

Dr. James Moffatt, professor of church history at Union Theological Seminary, is putting out a new translation of portions of the Bible, expressed in common language. Noah's ark becomes "Noah's barge." The Garden of Eden becomes "Eden Park." The city of David becomes "Davidsburg." Esau's mess of pottage is described as "A red omelet." Very fittingly this new Bible will be bound in bright colors. He says "God has bound nature in reds and purples and greens, and that we have no right to bind the Bible in mournful black."—The United Presbyterian.

"At the request of my presiding elder I am sounding this note of warning. Of course I should use tact, but a bed bug will contact everything that comes its way. This little insect the medical authorities say is one of the most dangerous germ carriers. It is now moving time for us preachers, and we would do wise to secure a four-gallon spray pump, which is a very handy article for anyone to have around a house, and use gasoline freely on the bed furnishings and walls of the parsonages which we are leaving, and repeat on the one to which we move. This will give two chances to make sure there is none left. A little Red Devil lye would be in order, and broom also. Of course we preachers are not bothered with these things, but we should use precaution lest we drift that way."—J. B. Fitzgerald.



MISS RUTH G. BALE
New assistant professor of speech and dramatic art in Greensboro College



PROMINENT LAYMEN OF FIRST METHODIST CHURCH, SALISBURY

Left to right—1. A. R. Lazenby, who built the present church. 2. J. C. Kesler, chairman of the board of trustees. 3. T. Frank Hudson, charge lay leader.

"Rev. M. T. Hinshaw of Rutherford College recently closed a two weeks' evangelistic meeting in the large new tabernacle which was erected by Rev. A. A. Angel in Franklin. Good congregations of all denominations heard the sermons by Brother Hinshaw and real good was done the community by his series of meetings. The tabernacle which Brother Angel has built seats over a thousand people. It has been named "Friendship Tabernacle," and the hope is that the services in it will reach many of the unreached and serve to draw the churches of the community closer together."—C. C. Herbert, Jr.

"Last Sunday was a great day for Cedar Grove charge. The services were held in the new Cedar Grove church which is now nearing completion. Brother Ed Yarborough of Durham was with us in the morning service and brought us a great message from the standpoint of a layman's duty in the church. After lunch served on the lawn and enjoyed by all a business session of the charge was called to order by the lay leader, Mr. L. C. Tilley. Very fine reports were made by the various churches of the charge, both on conference collections and pastor's salary. We are now looking forward for a full report on every cause from the entire charge to be reported at our annual conference."—S. F. Nicks.

Louisburg College will have both a choral group, to be composed of 50 or more voices, and a band. It has had the chorus for several years, but the band will be a new venture. Both the choral club and the band are planning to make two or three trips throughout the eastern part of the state, the trips coming during the latter part of the school year next spring. The chorus is under the direction of Prof. I. D. Moon, who comes to the college after much experience in the teaching of music in institutions in Kentucky and the middle west. He has also appeared many times on the lyceum and chautauqua stages. The band will be directed by Ellis Williamson of Raleigh. Mr. Williamson is a student of S. A. Braxton, director of several Raleigh musical organizations, and he has played with the Raleigh high school band, the Raleigh high school orchestra and the military band in Raleigh.

"North Monroe set a good example for the other churches on Monroe circuit by paying budget in full two weeks before conference. Grace and Unionville followed her fine example by paying budgets in full last Sunday. Forty-eight new members have been received on profession of faith this year and 13 by certificate."—W. C. Dutton, Pastor.

NEW ASSISTANT IN DRAMATIC ART IN GREENSBORO COLLEGE

Miss Ruth G. Bale of Rome, Ga., has been chosen to fill the position of assistant professor of speech and dramatic art in Greensboro College, succeeding Miss Augusta Sample, who has been given a leave of absence for the year. Miss Bale, who has a bachelor's degree from the University of Iowa and has done considerable work towards a master of arts degree, has also studied at Shorter College, the Curry School of Expression, Peabody College and the University of Georgia. She has had a number of years successful experience in teaching expression in the public schools and colleges of the South, including Grenada, Baylor and Andrew.

In addition to her teaching experience, Miss Bale has written, produced and directed a number of pageants and plays, and has had a number of poems published. Miss Elba Henninger is the head of the department of speech and dramatic art in Greensboro College.

TO MINISTERS' WIVES OF N. C. CONFERENCE

You have, no doubt, received my letter urging your attendance at the North Carolina Ministers' Convocation at Winston-Salem, October 26-28. I hope that you have read the program which was sent you from the Council office and feel as I do that you cannot afford to miss the fine things that are being provided for us at this meeting. A letter which accompanied that program says this: "The pastor's wife shares the work of the local church in numerous and vital ways." We may share in numerous ways, but we cannot share in vital ways unless we frequently avail ourselves of the opportunities our church provides for re-vitalizing ourselves.

Let us make our plans to attend, even if we have to make a sacrifice to do so.

Mrs. Leon M. Hall,
President Association of Ministers' Wives.

Our Chief Responsibilities in India

By BISHOP J. WASKOM PICKETT

The situation in India demands the attention of American Christians. Millions of the untouchables are in revolt against Hinduism. They declare that the central concepts of Hinduism are directly responsible for their degraded position, and that they must adopt another religion.

This action of India's untouchables may easily prove to be the most far-reaching event in the religious life of Asia in modern history. Leaders of the movement have big ideas. In this quest for a religion that would counteract the damage done by Hinduism they talk of uniting the untouchables and the entire underprivileged population of India, including the aboriginal tribes and the border-line castes. If these ambitious plans should be realized, they would carry approximately 75,000,000 away from Hinduism to a confession of Christianity, Islam, or some other religion.

To those who realize how the breakdown of isolation and the increase of intercommunication is producing a world culture and insuring a common destiny for the nations, it is apparent that the decision of these underprivileged masses of India is of world importance. It should be borne in mind that these people are not inferior in mental and physical endowment. They have been denied privileges but have retained potentialities. In two generations converts to Christianity from among them have become the equals in culture, character, and richness of personality of any people in their own or any other land.

In the midst of all this we wonder what are the chief responsibilities of our Christians in North America and in Europe, too. Their responsibility for producing this situation cannot be questioned. It results directly from Christian missions. By bringing millions of the depressed classes to Christian faith, and tens of thousands of them to social, economic, and cultural levels that none had believed possible for them, and to freedom from the fear of evil spirits that had caused them even more misery than their oppressions by the higher caste Hindus, missions have demonstrated the fallacy of the Hindu teaching that the depressed classes are totally worthless and must of necessity remain permanently degraded. We can hardly question our obligation to help toward a wise decision as to the goal, now that we have induced a movement away from Hinduism.

First among our responsibilities I list a clearer witness to Christ in our own group life. A revival that would make America, England, or any country in Europe more truly Christian would be of incalculable value to these Indian masses at this time. To group-conscious people the witness of community life means far more than that of the isolated individual. So, a victory against the war spirit of Europe, a return from Hollywood to Christian standards in marriage, the application of Christian principles in industry or a significant increase in church attendance would exercise a powerful influence upon these people who are considering what their future religion will be.

The second responsibility, I think, is to demonstrate the essential solidarity of Christian people. Hinduism has divided the depressed classes into many castes. Their new religion must unite them. It is a tragedy when our Christian missions engage in divisive denominational competition. The major Protestant churches are now working harmoniously together, but Roman Catholicism is aggressively attacking Protestant churches wherever they have been weakened by reduction of forces in the depression years. And, while the major Protestant churches have been reducing their operations, smaller missions like the Seventh Day Adventists, the Salvation Army, and the Assemblies of God that observe no comity rules have increased their efforts.

It is now essential that co-operatives enterprise be strengthened. The National Christian Council is doing invaluable work and requires reinforcement. It should be provided with finances to produce literature for use by all the churches, to hold conventions in opportune places without regard to denominational lines, caring not what church profits so long as people come to an experience of God in Christ

The third responsibility is to increase the number of missionaries, and to free them from the financial difficulties that now reduce their efficiency. In the Methodist Episcopal Church at least twelve new missionary couples beside a half dozen experienced ones now detained in this country are imperatively needed. A modest increase in the allowances to missionaries is necessary alike for their health and their efficiency.

I do not suggest a vast increase of missionaries, but I do call attention to the fact that the missionaries from North America in India have decreased in numbers at a startling rate in the last ten years, and that among them now is a disproportionate number of men past middle age. The youth element must be increased in order to maintain vigor and progressiveness in the enterprise. The church in India certainly requires the assistance of more missionaries if it is to meet its present opportunities.

Our fourth responsibility is to provide for an increased number of Indian evangelists. Of the millions forsaking Hinduism a large majority live outside of the reach of the existing churches. We should provide funds for the employment of evangelists.

The church in India is struggling to provide the support of the ministers who serve them, and this is certainly their first obligation. They cannot provide the financial support for any large proportion of those who must go to the newer communities, and I know no possible means of supporting the evangelists required today without contributions from outside India.

Our fifth responsibility is to build and maintain more schools that the church may be provided with an educated leadership. The Lucknow Christian College, the Isabella Thoburn College for Girls, and the Leonard Theological College gain in importance by these movements, as do the several high schools. Funds for scholarships are vital needs.

None of these responsibilities can be met without prayer. There ought to be a vast outpouring of prayer for these untouchables while they are trying to decide

what religion they will follow. Why not devote the mid-week prayer meeting in every church in America to these people during at least one week in October?—Christian Advocate (N. Y.)

IF I WERE IN COLLEGE NOW

By Dr. Henry Nelson Snyder, President Wofford College

If college students read half of what is written about them, the kind of education they are getting, and the sort of world that is waiting for them, they would deserve our deepest sympathy. They themselves do not know what they are doing and don't seem to care; the education they are offered is all wrong and doesn't fit them for anything; and the world they are facing is confused, disturbed, troubled, and heavy with colossal problems beyond the possibility of solution—so it is said. Fortunately, however, for these students their very youth protects them from criticism, from understanding now wrong their education is.

If I were one of them now, I should try to get from my college course the things that would count in any sort of world, and the first thing would be the habit of hard, patient, persistent, intelligent work at the common tasks that college offers. The habit of work has ever been the way of success.

In the second place, I should accept the mere routine of college as a blessed thing, holding me steady to the duties at hand, creating a controlling sense of obligation in meeting classes, the chapel hour, and any other daily responsibilities. Any kind of life tomorrow is sure to have much of routine in it.

Then I should do my level best to make myself a well informed man or woman. I should be very busy getting acquainted with the fundamental sciences that are so intimately related to satisfactory living, and with what certain great races have contributed to that complex called modern civilization and culture—Jewish, Greek, Roman, Italian, German, French, Spanish, English. To these I would add Sociology, Economics, and Political Science. All this but hints that I should not like to go into whatever kind of world that may happen to be, ignorant of the forces that control it. Surely there will be no place in it for the misinformed and the unenlightened!

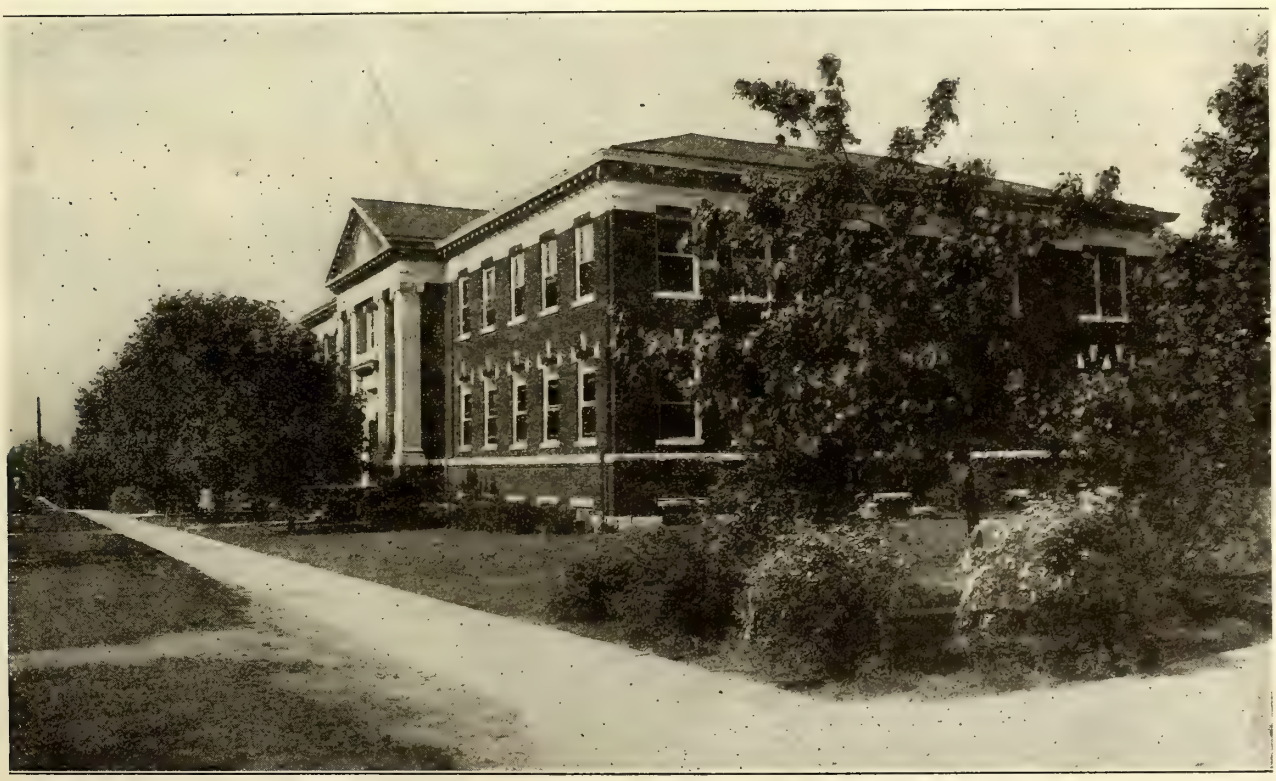
Again, I should become interested in the arts that add beauty, and grace, and dignity to human personality—music, sculpture, painting, architecture, literature. The world that will receive me when we are through with this college business will be a world of human beings, and therefore will always find joy and satisfaction in what are called the fine arts.

But the greatest of all the arts is the art of noble living. I should for this reason do what I could in the process of my education to keep an unshaken faith in the enduring values of the ancient moralities—truth, honesty, honor, justice, kindness, and the good manners that are the fine flower of a gentleness of spirit. I should do this because I know that nothing stands permanently unless it has these for its foundations.

Finally, I should discover for myself that greatest of all persons, try to understand His teachings and come into a real communion with His spirit. I mean to say that in these four college years I would make Jesus of Nazareth friend and counselor in all the ways of my life in order that I might have light and power for what lies ahead. For did he not himself say, I am the way, the truth, and the light?

What I have been trying to say is that I should not be bothered about what the critics seem to worry over, their lack of approval of the kind of education I am exposed to, their excitement over what the world is going to do to me and I to it—if I were now a student in college. Rather, I should lay hold with all my soul on these simple, essential, fundamental things, and gallantly face whatever the future may have in store for me.

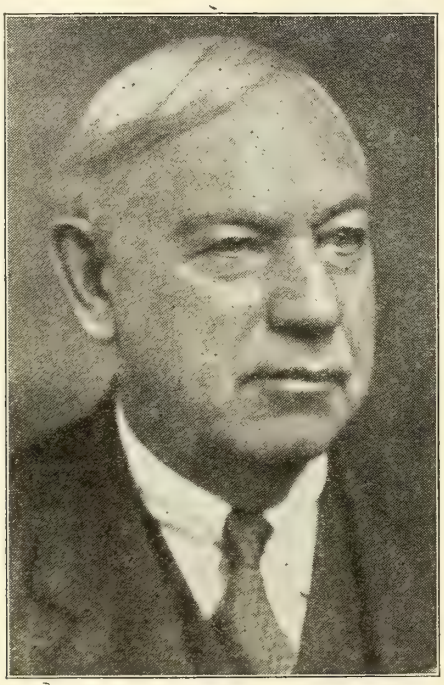
"I'll lay me down and bleed awhile," said Sir Andrew Barton, "and then I'll rise and fight again."



Library Building, Woman's College, University of N. C., Greensboro, N. C.

A. LEE SMOOT PASSES SUDDENLY IN SALISBURY

The sudden death of A. Lee Smoot, who was stricken on the street with a heart attack and died shortly after in a hospital late Tuesday afternoon, October 20, has cast a shadow over the Western North Carolina conference as well as over the entire city of Salisbury. He was a man



of unusual personal popularity and a great influence for good in the city where he spent the greater part of his life. For years he has been the teacher of the great Baraca class of First church, Salisbury, which now bears his name. He held many positions of trust in his city, county and church.

He was a brother of Dr. T. A. Smoot, an eminent Methodist minister, now pastor of Epworth church, Norfolk, Va., and a brother also of Dr. J. E. Smoot of Concord, N. C. Several of his brothers have passed from earth, all of whom were men of unusual gifts. We recall particularly Marvin, the youngest brother, who began an eminent career in medicine and was called away when yet a young man. We have known no family of brothers who commanded our admiration as did those Smoot brothers. We mourn the departure of Lee and offer our warmest sympathy to the stricken family.

COLLEGE PLACE CHURCH, GREENSBORO

Of the 1785 students now enrolled in Woman's College of the University of North Carolina, more than 600 are Methodists. Eighty-four of the 100 counties in North Carolina are well represented. There are students from 18 states and two from Cuba. More than one-third of the entire student body are Methodist. These students are organized into the Wesley Foundation, which has its headquarters at College Place Methodist church and are under the direction of Miss Idalene Gulledge, student director, aided by the pastor of the church. Miss Ruth Gill of Kittrell is president of the organization. Vice presidents are Misses Clarice Jones of Timberlake and Ruth Dennis of Marshall. Miss York Kiker of Wadesboro is secretary and Miss Nell Starkey of Thomasville is treasurer.

The student council, composed of 14 members, elected from the Foundation, meets for an hour each Monday afternoon to report the work done during the previous week and to prepare for the week's activities. The programs of the student group are many and varied. These students meet regularly each week at the church school hour, where a joint program of worship is participated in by both local young people and students, members of each group having a part on the program. Following the devotional service, which lasts from 9:45 to 10:10, sturdy groups assemble for 30 minutes in their respective class rooms. The student group has grown to such numbers that it has been necessary to rent a large store building near College Place church to accommodate one of the groups.

At the hour for the 11 o'clock service these students, with a large number of others who cannot attend at the church school hour, join with the congregation in the auditorium of the church for the worship service. These hundreds of students from Woman's College of the University of North Carolina, as well as a number from Greensboro College and Guilford College, are an inspiration, and at the same time afford a great opportunity for the pastor and church to render a service of genuine worth. An hour before the regular evening service student and young people's hour is held, at which time splendid programs are given by these groups jointly. About once a month the Wesley Players, the dramatic organization of the Methodist students, presents a religious play or pageant at the regular hour for the evening service in the church auditorium. In addition to the Sunday program the students have their week day activities including friendlies, prayer groups, Bible study groups, socials, committee meetings for each of the 14 council members and other activities.

We realize that in helping these choice young spirits we not only help them as individuals, but they go back into the communities and churches from whence they come and into the places they prepare themselves to fill in life to do the service of the Master. Let us remember, too, that these girls are to be the homemakers of tomorrow and only eternity itself can reveal the value of the work that this organization is doing for them today.

We, the pastor, the student director and the entire local congregation of College Place Methodist church wish to express our deep appreciation to the conferences, the boards and individuals who have helped us carry on our program thus far. With a local congregation of about 1200 and a student group of more than 600, making a congregation of about 1800, we are greatly handicapped in our program because of lack of space and equipment. We sincerely hope, therefore, that the Methodists of our state will see fit to help us in this worthy cause. B. C. Reavis.

LOUISBURG COLLEGE NOTES

With the selection of this year's slate of officers and with the determination upon certain specific goals for the year, the Young Women's Christian Association of Louisburg College has started off in full swing for the year.

Other than the general or usual inspirational and education activities of student Y. W. C. A. chapters, the local group is planning to send a delegation to the annual Blue Ridge conference, to the state meeting of college units, and to take part in local welfare and religious activities throughout the year. In addition, the chapter is planning to invite several out-of-town speakers during the year.

Martha Carrol of Rocky Mount is the newly elected president, while Marion Cameron of Vass is the new vice president. Other officers are Catherine Blanchard of Trotville, secretary, and Charity Holland of Pikesville, treasurer.

The two standing committees for the year are the social committee and the program committee. The first is composed of Julia Brown Hudgins, Trotville; Julia Holt, Princeton; chairmen, Pennie Ward Moore, Greenville, and Marion Cameron, Vass. The second is made up of Ann Barnes, Wendell, chariman; Lillian Johnson, Cary; Mary Jane King, Charlotte; and Mary Hamilton Hester, Oxford.

REQUESTS HIATT'S RETURN TO LENOIR

The woman's missionary society of the First Methodist church, Lenoir, at their regular meeting passed the following resolution:

Resolved, that the woman's missionary society wishes to go on record in expressing its appreciation of the leadership and hearty co-operation extended the society by the Rev. J. S. Hiatt, the pastor of the First Methodist church. He has devoted sincere effort and unlimited time in helping to make this one of the best years the society has ever enjoyed.

In view of what Rev. Mr. Hiatt has done for the society and the church during his assignment here, the society desires to sincerely urge that he be returned for another year.

It is further ordered that a copy of this resolution be sent to Rev. J. W. Hoyle, presiding elder, North Carolina Christian Advocate, Lenoir News-Topic, and Rev. Mr. Hiatt. Margaret Loftin Bradley, Sec.

TO MINISTERS' WIVES OF N. C. CONFERENCE

How is your parsonage? Is it suffering from those well known maladies, make-shift-itis or run-down-at-the-heelia? If so, now is the time for all good ministers' wives to come to the aid of the parsonage committee. It is not really necessary to catalog the symptoms of these more-prevalent-than-they-ought-to-be diseases, but it might make the matter of diagnosis a bit more simple.

Make-shift-itis symptoms: Door knobs missing, nails taking their places; curtain rods perched precariously upon a nail rather than upon the proper fixture; a varied assortment of drawer pulls on one drawer; funiture propped up on a block of wood where a roller is missing.

Remedy: Deny the family a few movie tickets and packages of chewing gum; visit the ten-cent store and supply the missing articles.

Run-down-at-the-heelia symptoms: Paint needed practically everywhere; patched window and door screens; hems ripped out of window shades; dirpping faucets; electric fixtures that will not light; ragged curtains; broken steps.

Remedy: Consult the parsonage committee; offer to supply the work if they furnish the material; 100 per cent co-operation guaranteed.

Seriously now, since conference is so near should we not take stock and see just where we can make improvements in our homes? Fall is always a good time to do this kind of work because the cooler weather makes us feel more energetic; then, too, some of us will move. Let us resolve that we will leave no unpleasant reminders of our occupancy in the parsonage.

Leaving the friends we have made and getting adjusted to a new charge is a tremendous emotional strain. If each of us will leave the homes from which we move as spotless as possible we will not have the additional strain of putting our new home into livable condition. I'm for better, cleaner, more attractive parsonages, but aren't we all? Mrs. Leon M. Hall.

A VICTORY CONFERENCE

We have about decided to change the name of the fourth quarterly conference on the Faison-Kenansville charge to the victory conference.

On October 15 Brother Cade came to Goshen church to hold what he thought was going to be just a fourth quarterly conference. Instead, he presided at a victory conference. A victory conference is one in which every item is paid 100 per cent. You should have seen that famous Cade smile spread from ear to ear when I announced that every church was ready to report "paid in full" on every item a month before conference. We enjoyed so much last year the good feeling which comes with having everything paid a month in advance that we decided to repeat the same thing this year. Those of you who have not tried it I can assure you that it is "a grand and glorious feeling."

It is no trouble to get people to attend a victory conference. The least number present from any church was 11, the largest 50—150 in all—all adults. (The children were in school).

In addition to an appropiate sermon by our presiding elder Goshen church presented a short program on "Service." Each of the other five churches rendered a special musical selection. The conference was closed by everyone singing "Praise God from whom all blessings flow."

A most bountiful dinner was served by the Goshen ladies—and does the Wilmington elder like chicken livers! I hope he is not sick. F. B. Joyner.

LAUREL HILL NEWS ITEMS

There are many things interesting that I might write of from Laurel Hill circuit, but the one thing that is occupying the spotlight with us is that Rachels church has paid out on all items a month before conference. This brave little band has already settled in full every dollar of their budget for the year. Hurrah for Rachels! They have shown the rest of us how to do it.

We have had good meetings around the circuit. Our elder preached for us at Snead's Grove and greatly delighted all who heard him. He preached once in our meeting at Laurel Hill. He does things in Ed Earnhardt's own way, and the beauty of it is that the people like it. I have been places that an announcement that the elder was coming was sufficient excuse for some of the "faithful ones" to take a day off, but it is not so when you tell them that the present elder of the Fayetteville district is coming.

The most outstanding piece of work done here this year is the making of a new parsonage out of an old one. And it is neat, comfortable ,and convenient, too. Now Tabernacle is getting all "het up" about a new church. So whoever lives in this cozy little parsonage next year may have the pleasure of helping these good folk build themselves a nice new church with educational annex, the whole to be of wood and brick veneer. W. F. Elliott.

FIRST METHODIST CHURCH, LEAKSVILLE

The pastor, Rev. Watson O .Goode, closed a revival meeting at the Methodist church in Leaksville Sunday night, October 12. Large and interested congregations attended the meeting. A number of young people have been received into the church membership on profession of faith and others by church letter. Many people have said the revival was probably the best that has been conducted in the history of the church. The new educational building for the church school in Leaksville is under construction and when completed will be one of the best in the Mt. Airy district, and best of all will be paid for in full.



Men's Bible Class of Calvary Methodist Church, High Point, N. C. Rev. S. M. Needham, pastor, is teacher of the class.

Teaching Temperance to the Child

By O. P. ADER

"Doctor, I wish you'd analyze my milk to see if it agrees with my baby," said a mother with an undernourished baby to Dr. Elias of Asheville.

"I do not need to analyze your milk, madam," said the wise doctor; "that baby tests it every day and tells us that it is no good!"

Some teachers of temperance want to analyze alcohol, tell us its nature, and then explain in illusive scientific terminology, its evil effects upon the human system. The explanation is tedious and the language vague, and the force of the argument is lost in the sinuosity of the logic.

Why go into a sinuous scientific analysis of strong drink to disclose its disastrous effect upon the drinker, when ten thousand drunkards all around us are analyzing alcohol every day in their system and telling a tragic story of woe and death? Tragedy is a teacher that thrills; let him teach us, and tell us a story that makes us "stand in awe and sin not." These dying witnesses convict and convince the child as our science cannot.

Of course there are experts and specialists capable of making careful scientific analysis of alcohol and of explaining in clear, simple, untechnical terms the harm that this seductive narcotic does to the finest machine in the world, the human body; they hold a high, honored place in teaching temperance—especially to some hard-headed grown folks who call for the cold facts. They claim, and convince us, that alcohol is not a stimulant, as ignorantly supposed, but that it is a narcotic that has a deadening effect upon brain, nerves, and the higher nature of man, dethroning the divine king and setting up in his stead a sinister despot who transforms men into idiots, brutish beasts and red dragons. This narcotic hits first and hits hard the higher parts of man, puts it to sleep, paralyzes, and spreads death in the mental and moral nature of man, and turns loose the lower, baser elements of human nature. They tell us that to put alcohol into this finest of all machines, the human body, is more stupid than to put sandy gas and gritty oil into the most splendid Pierce Arrow that ever hit the road.

The preacher who analyzes the plan of salvation to a plain, country people, tries to explain more fully than the Master did the work of regeneration, and builds up a theory of "sanctification" that his audience cannot comprehend, may divide his church into confused, conflicting groups, but he loses a big opportunity to work in a wiser way to win men for Christ and his cause. Just so temperance teachers may analyze the case of why men drink and what will be the scientific consequence, but "we do not face a theory, but a condition" that calls for us to come in close grips with a deadly foe. Let us call into court, as did our fathers and mothers in the long ago, witnesses who shall stand before our children as men who practiced "total abstinence," lived long, strong lives of hard service, and stood in high honor before men to the end of their days. In sad contrast with these we can call for the fellows who took a nip at early morning to liven up the day; then took two nips to get them ready for a task that called for courage; or (maybe not) took three nips to "pep them up" for a social occasion, wherein drinking was fashionable, and wherein there was no end of guzzling till the guzzlers were grounded by grog. Consider this last situation further. This dram-drinking did dope their inner sensibilities and did take the brakes off of self-control and self-criticism, did turn loose all self-rstraint, did turn loose the tell-tale tongue and give free reign to "self-expression" on the low level of man's animal life to the shame of his manhood and to the disgrace of his divine nature. And with this animal self-expression there came an angelic depression from which he may never recover, a nameless shame that blots his name for all time. "A bird with a broken wing may never soar as high again." The Saviour may save, but salvation does not perform a surgical operation and give him a new stomach and nervous system.

The scientific method in teaching temperance cannot take the plan of story method with the little child. What a child sees with his own eyes, this is most effective temperance teaching. A little child in a country home heard a drunken tramp begging his father for a bed in the barn on a cold, wintry night. The father hesitated, saying, "Why do you get drunk?"

"Why do you sin?" said the tramp; and the father had no reply but took him in for the night.

The drunk man was a scholar with a keen wit and discussed around supper table and fireside some interesting questions in grammar and in mathematics. He was given a good bed upstairs in the home as a respectable guest, if he was a drunkard. In the morning, just before Christmas, the family arose early to prepare for the happy day coming tomorrow. The tramp was called, but he made no reply. The father went up, found his door ajar, opened it, and called; but the guest did not answer. Going to his bed where the man lay with one leg hanging out, the father touched him and spoke to him. But no voice answered, for the man was dead. Drink had done its work of death, and there its victim lay.

While the body of the dead drunkard lay in the home, the little boy went in the evening hour to the church where the Christmas tree was being dressed. Some one hastily entered the church, saying, "Is Dick W— here? Is Dick here?"

Dick answered, "Yes, I'm here."

"Come home at once," he said, "Mr. C. B. fell with his horse out of the flat, crossing Yadkin river, and he is lost." Mr. C. B. was a well-to-do and leading citizen of that community, but he was drunk and fell with his horse into the icy waters.

The shock of this double tragedy sank deep into the soul of the little child, and he needed no scientific analysis of alcohol to convince him of its rattlesnake nature and that liquor is a dangerous thing to meddle with, and that "the end thereof are the ways of death."

Call up the witnesses in the penitentiary and insane asylum, murderers and those on their way to the electric chair, and let them testify to us and to our children that the wages of drink is death and that "they are not wise who are deceived thereby."

By the roadside today the child may see that—

"Five gallons of gas and one of gin,
Will leave a mass of tattered tin!"

PARSONAGE OBSERVATIONS

Mrs. E. K. McLarty, Jr., Editor

Dear Sib:

As conference draws near, I know your thoughts have been running in question marks: will you and yours be moved, where would you go, and so on.

If you have had any of the experiences that some of us have had, you will also be wondering if the family moving away from your new charge will be considerate and co-operative in their moving plans.

I wonder why we ministers' wives haven't done more to oil the machinery of conference moving? We could have a mutual understanding about a deadline date on which the last box would be removed from the parsonages being vacated by the dear departings. I'll wager the families who couldn't comply would be extraordinarily few.

Yours for a thoughtful and working understanding among conference wives, Jane.

The Heart of Courtesy

I have the privilege to enjoy the hospitality of a friend versed in the art of small, homely courtesies. My friend is neither brilliant nor beautiful. She has no outstanding accomplishments to make her famous, but she has made herself wonderfully outstanding in a hundred different ways. The habit of small kindnesses has given her an almost unique charm. Her thoughtful discretion makes one delighted to see her at any time and eager to visit her home.

My friend does not force her ideas or personality upon one, but somehow she becomes included in one's own ideas and ideals of unselfishness, gracious hospitality, and gentle good-humored alertness. In some indefinable way she manages to embody the old saying of Goethe's: "There is a courtesy of the heart. From it springs the purest courtesy in outward behavior."

We who are ministers' wives have little opportunity or right to practice that false courtesy of elegance and high-handed manners. I am glad of it. It is superimposed as the fancy icing on a bad cake. To us belongs the invaluable opportunity and right to exhibit that "courtesy of the heart" which becomes evident in consideration and thoughtful delicacy toward those with whom we have contacts.

To make the practice of small kindnesses and considerations a habit is to absorb and assimilate true nobility. To make others unconsciously strive to attain the nobility of heart we exhibit is to have accomplished a sincere portrayal of the heart of countesy of the heart.

We are delighted and honored to have Mrs. Hope S. Chamberlain contribute the following article to our "Parsonage Observations." May we refresh your minds with the note that the word "enthusiasm" is derived from the Greek, meaning "in God" or "inspired by God."

Enthusiasm

All my life I have been wondering just where the line between the spiritual and the material should be drawn.

"Whatsoever you do, do it with your might as unto the Lord." That is the text. Texts are said to inspire us in behalf of spiritual things. The poet has paraphrased it, "Who sweeps a room, as for Thy cause, Makes that and the action fine." It would not be spiritual to set one's lips in a grim line, and go at your sweeping, hammer and tongs as if you hated the floor.

A beautiful sunset and a beautiful hymn need much the same feelings of wondering thankfulness with which to appreciate their beauty. Suppose that in some way we mounted on the wings of song and were carried away.

Suppose we try to live like singing. The new day comes. Let us stir about our business of rising early, thinking how, if the sun should make a business of rising only once a year, we would be sitting up all the night before so as to miss none of the show.

Suppose only one baby came to a family in thirty years or so, and all the rest were just stuffy old folk. How we would enjoy our own baby, even though it was no better than the usual run of baby-children.

Think what a wonderful life any one of us leads. Think of the "glory of eternal partnership," the doing work with the matter our Father has provided. Cooking things in the kitchen, making good food out of unpalpatable rawness. Planting things in the garden, making our little miracles of green things growing.

Out of all the little tasks there are to do, is there not one simple thing we like best? Suppose we just love to raise chickens? I know people who raise them, and look at every hen till they know her from the rest. Even chickens (and they are not very intelligent) know when people like them, and they lay more, and cackle louder than they do for indifference.

Suppose you find that you must contend with one of those homely tasks that somehow get left over for women to accomplish. You can think about it, and laugh about it. Study it. Run it, rather than have it chase you. It will turn to be fun. Fun will make life more livable. You ought to know that God loves a cheerful liver, as well as a cheerful giver.

It takes a certain sort of brains to do these things. To play intelligently is to work intelligently.

I used to know a lady who was an eager flower gardener. One day she told me of a wonderful flower that had bloomed in her garden. I must come and see it, she said, and she was so eloquent about it that when I went I expected to see a great lily standing four feet tall. I found that we had to go down on our knees on the garden path to inspect an exquisite little blossom almost requiring a magnifying glass to reveal its beauty.

And this is a parable. You do have to go down on your knees to see some of the very loveliest and most wonderful things in the world, and if you do not, you miss them entirely.

WHAT MAY HAPPEN WHEN THE CITIZEN EXISTS FOR THE STATE

Will the approaching world society seek to overcome the reluctance of the individual by the force of group pressure and the might of collectivism? If so, we are facing a terrific threat to human liberty. The type of controlling philosophy likely to gain the upper hand may be seen in the rapidly growing contempt that is being shown in our country toward human personality; in mechanical and anti-social solutions for social maladjustments, such as sterilization and birth control; in the cheapening of personality through the mob violence and lawlessness; in contempt for the weak and the infirm; in indifference to the million unemployed youths—all these items show which way modern tendencies are likely to crystalize.—John La Farge, associate editor, America.

EULOGY DELIVERED BY. DR. RALPH W. SOCKMAN AT THE FUNERAL OF MRS. BENJAMIN NEWTON DUKE, SEPTEMBER 4, 1936

It is not our desire to deliver any formal eulogy. Mrs. Duke was too modest to desire that; she was too good to need it. But, for our own sakes rather than for hers, may we pause for a moment to strengthen ourselves in those qualities which we saw revealed in her.

Speaking more as one of her friends than as one of her ministers, may I say that the feature of Mrs. Duke's character which appealed to me most vividly was the blending of qualities. She had the power to combine the past and the future with magnificent balance. Descending from a long and noble family line, she had her roots deep in the past. She loved old things; she cherished old friendships. She never forgot a loved one. She clung tenaciously to what had been in her life, and her long years kept adding a rich retrospect.

She loved the past—and yet, she did not live merely looking at the past. She saw what was behind her as the driver sees the road which he has passed in the mirror of his car. Her face was always forward. Like her husband, she visioned the great and new things that were ahead in America. Even her last hours were spent in preparing to entertain youth. She did not live looking backward; she did not die looking backward. She caught the past and kept it for the greater future.

And I think, too, of that blending of strength and tenderness in her personality. There was a pioneer's strength in her womanhood. One needed but to come into her presence to feel an almost regal bearing. She had the power of will that shone in her eye and was accented in her speech. She was strong.

She had courage—the kind of courage which we call fortitude, which can lose loved ones without losing one's nerve, which can suffer and not surrender. No shocks shattered her poise. No one ever saw her back turned in fear. But her strength was blended with a winsome tenderness, lovable, not austere, possessing a reverent regard for the personalities of others, in her home, in her community, in her church. She handled life with the finesse of one who counted other personalities precious. And in her character beauty was blended with strength. Very appropriate is it that these lovely gardens on this campus should remain as an abiding memorial of Mrs. Duke. Her nature had the strength of the soul and the beauty of the flower.

And I think also, and lastly, of that blending of large horizons with local loyalties. One would not hasten into her presence with anything petty or provincial or narrow. She saw things large. She had great interests, none of them greater than this noble university. In the North and in the South, at home and abroad—with all that widening of life she never loosened her local attachments. It is true to say that her heart was always in the home, and in the home town. She brought the light of large views to illumine and enrich personal interests. I think of her in that figure which the late John Henry Jowett used to describe St. Paul. He said that St. Paul's mind had the quality of the skylark. The apostle could rise up to a point where he could survey the world but, like the skylark, he always kept his nest on the ground. So Mrs. Duke saw the world in its broad sweep but she never lost those local attachments that kept her heart warm.

Now she has left those whom she loved; she has gone to those whom she loved. Though we feel the aching loneliness of our loss, I think most of us feel that four score years of such living can only leave us with a lasting sense of gratitude. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord," for he hath given so much more than he hath taken away. He gave us this life, nurtured in a Christian home, reared into beautiful womanhood, rounded into loving motherhood, ripened into endearing age. He has taken away only the physical form. All the memories, all the influence, all the love remain, to be our heritage through the years until that day when the broken circles of earth are reunited in the eternal circles of the spirit.

CENTENNIAL CELEBRATION OF WESLEYAN COLLEGE

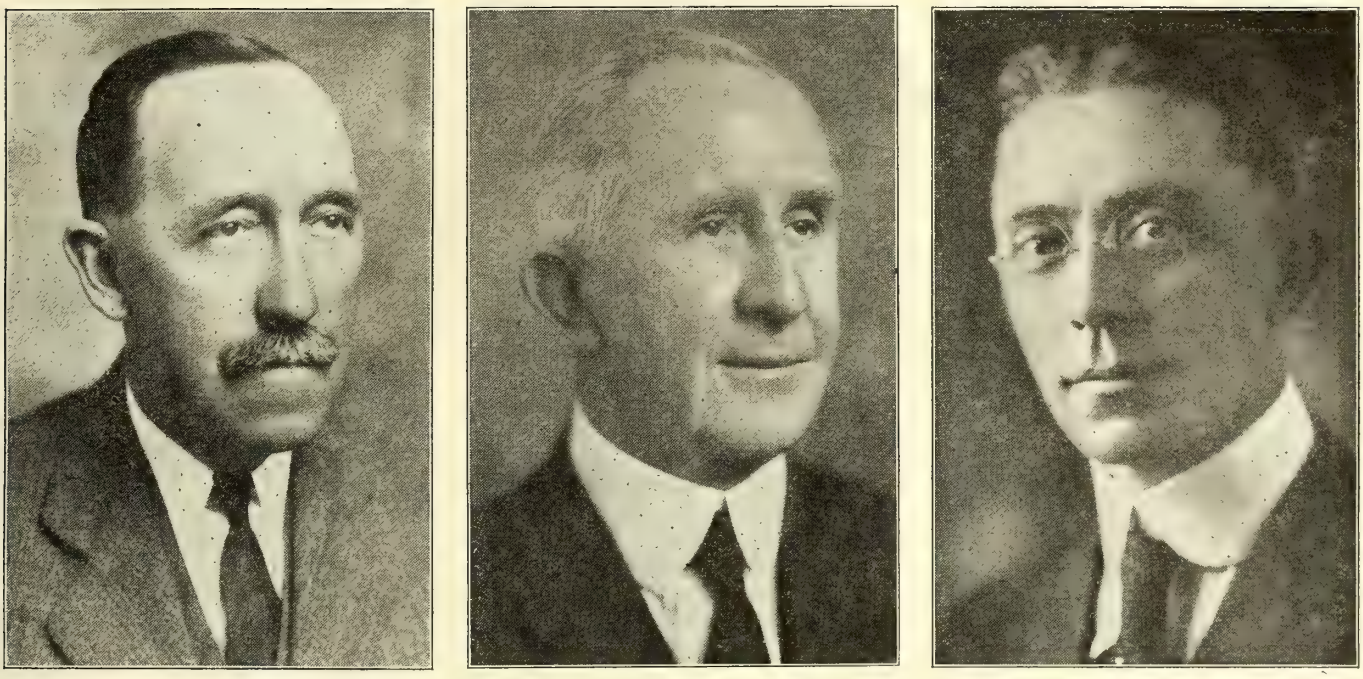
The centennial celebration of Wesleyan College, Macon, Ga., oldest chartered college for women in the world, will be brought to a spectacular close October 23 with an academic convocation to be attended by 150 presidents of institutions and leading educators throughout the United States. The convocation will take place at 11 o'clock on the Wesleyan campus fronting the Chandler Memorial Library.

Dr. Henry Noble MacCracken, president of Vassar College, Poughkeepsie, N. Y., will deliver the principal address following the academic procession made up of presidents and representatives of colleges and universities and heads of learned societies of the educational world. Several of the leading educators of the United States will bring greetings from the schools they represent. Congratulations have been sent the college by President Franklin D. Roosevelt and Dr. Nicholas Murray Butler, president of Columbia University. A choir of 200 voices will be a feature of the convocation and hundreds of official guests will take part in the program.

At a luncheon to be given by the American Association of University Women honoring the academic visitors, Miss Vivian B. Small of Lake Erie College, Painsville, Ohio, will be one of the principal speakers. The pageant to be staged in the afternoon will have as its theme "Wesleyan, the Fountain of Light" and will be given in three episodes, past, present and future. The pageant which will climax the events of the day will be presented outdoors on the Wesleyan campus. Inspiration for the pageant comes from the words of Wesleyan's first president, George Foster Pierce who, before Wesleyan opened over 100 years ago, described the joys of education as a fountain of light.

Many Macon civic organizations and the American Association of University Women of that city will honor the college at various social functions. The Macon Chamber of Commerce will honor the college at a dinner given October 22 with Dr. Hamilton Holt, president of Rollins College and noted educator, as the principal speaker.

The centennial celebration of Wesleyan was begun last spring to last through the year, the opening event being an elaborate pageant portraying the founding and early history of Wesleyan. Many centennial gifts have been donated to the college by alumnae, friends of the college and the two sororities, Phi Mu and Alpha Delta Pi, which were founded at Wesleyan. The convocation assembling the foremost educators of the day will serve as a fitting climax to the first hundred years of the oldest chartered college for women in the world.



PROMINENT LAYMEN OF FIRST METHODIST CHURCH, SALISBURY

Left to right—1. Leroy A. Smith, church treasurer. 2. A. Sydney Jones, retiring superintendent of church school. 3. J. Frank Harrelson, new superintendent of church school.

SPRAY IS EAGER FOR THEIR PASTOR'S RETURN

Spray Methodist church, under the able leadership of Rev. A. C. Waggoner, this week closed its conference year with its budget paid in full, with 45 new members added to its roll during the past year and with its official board of stewards unanimously asking that the Western North Carolina conference return Mr. Waggoner here for his fourth year on this charge.

During the three years of his pastorate here Mr. Waggoner has led his congregation in adding a total of 139 members to the church roll. During this same period a total of $20,196 has been raised for various church purposes. A new education building, steam heated and equipped, has been added to the church equipment, this addition being valued at $6000. The parsonage has also been completely renovated.

In view of this wonderful progress, the Spray church feels that its present pastor should be returned in order that the splendid work of the past three years may be carried forward into another year of activity and accomplishment.

Board of Stewards.

GREENSBORO COLLEGE NOTES

The Greensboro College Glee Club, under the direction of Walter E. Vassar, head of the voce department at the college, made its initial appearance Thursday night, October 22, in the First Methodist church of Salisbury before the annual Western North Carolina conference.

Dr. and Mrs. Luther L. Gobbel entertained new members of the Greensboro College faculty and staff Tuesday night at 8:30 o'clock at their home, 106 Fisher Park Circle. Over 150 guests including members of the faculty, members of the board of trustees, presidents of neigboring colleges and Methodist ministers and ther wives called throughout the evening.

Walter E. Vassar, director of voice at Greensboro College, will be an important figure at the 16th annual convention of the Carolinas district of Kiwanis International at the King Cotton Hotel, October 29, 30 and 31, as he will have charge of the convention music and the musical programs. The Greensboro College Glee Club will appear Friday, October 29, at the Kiwanis luncheon in the King Cotton Hotel.

U. S. VETERANS' HOSPITAL, OTEEN, N. C.

Chaplain's annual report to Board of Missions, Methodist Episcopal Church, South, to October 15, 1936:

Patients admitted 2159, and over 927 out-patients; Protestants 2044, Roman Catholics 102, others 13.

Patients discharged 2231; died 264; present 708; Methodists 232; listed this conference year 812. Definitely accepted Christ 76; joined Methodist church 8; received communion (extremely ill, not in groups) 958; Scriptures and Sunday school literature distributed 2439.

On official dulty 40 hours a week and one Sunday in 12 hours a month, besides equally sharing one Sunday each month and all fifth Sundays (12 hours) with two other Protestant chaplains, and always subject to official call day and night.

Chaplains hold chapel services weekly for ambulants and personnel, broadcasting same to bed patients.

Several attendant families and personnel are also in pastoral care of chaplains. Better opportunity for a ministry of mercy may scracely be found.

Remarks: 64.65 per cent from supporting conferences. Only Protestant chaplain—94.67 per cent patient load. Largest number any day 807, smallest 671; total entrants to date 26,639—16,641 during my incumbency.

L. W. Colson, Chaplain.

LITTLETON MAKES IMPROVEMENTS

Our fourth quarterly conference Sunday morning, October 11, was a delightful occasion. Our presiding elder, Dr. Culbreth, brought us a splendid sermon on "Forgiveness" and the financial reports were all that could be expected. We count nothing less than a full report at conference.

Considerable work has been done recently on the auditorium of the Littleton church, and it is now "a thing of beauty" and we hope will be "a joy forever." The school auditorium has also been partly decorated and will be completed when we complete the work of building eight classrooms in that side. Nearly three-fourths of the money necessary has been raised in good subscriptions and we expect to begin work by conference.

The parsonage has been given an overhauling, the front hall has been turned into the living room, making a nice large room, the wood work repainted and all the floors down stairs painted and stairway, and upper and lower halls also. We have a beautiful oil burning circulator in the living room which will heat most of the house that is in use.

The ladies of the charge, led by the pastor's wife, gave a tea at the parsonage and paid for the work with a balance of $20 in the treasury for further improvements.

W. T. Phipps, P. C.

North Carolina Conference Treasurer's Report

Through October 1, 1936

Durham District

Burlington Ct.	$ 84.00
Burlington, Front St.	804.00
Bynum Chg.	30.00
Cedar Grove Chg.	50.00
Chapel Hill	175.00
Durham—Branson	50.00
Calvary	199.53
Carr	20.00
Trinity	287.00
Durham Ct.	54.65
West Durham	600.00
Graham-W. Burlington	320.00
Lakewood	50.00
Leasburg	125.00
Mebane	200.00
Milton Chg.	95.00
Moncure Chg.	100.00
Mt. Tirzah Chg.	31.00
Orange-Carrboro	101.00
Pittsboro Ct.	124.42
Person Ct.	90.00
Rougemont Chg.	83.33
Roxboro-Long Memorial	600.00
E. Roxboro-Longhurst	115.00
Siler City	85.00
South Alamance	33.93
Stem Chg.	63.00
Webb Avenue-Holts	120.05
Yanceyville Chg.	200.00
Total	5075.91

Elizabeth City District

Ahoskie Chg.	177.00
Aulander	97.25
Bath Chg.	7.00
Belhaven-Pantego	69.25
Chowan Chg.	103.81
Columbia Ct.	90.00
Currituck Ct.	80.73
Dare Ct.	75.00
Edenton	150.00
Elizabeth City—City Road	110.00
First Church	800.00
Fairfield	45.00
Gates Chg.	146.25
Hatteras	125.00
Hertford	160.00
Kennekeet	125.00
Kitty Hawk Chg.	151.00
Manteo	283.00
Mattamuskeet	51.50
Moyock Memorial	31.00
Murfreesboro-Winton	61.25
North Gates	88.00
Pasquotank	144.95
Perquimans Ct.	100.00
Plymouth Chg.	143.94
Roper-Creswell	133.62
South Mills Chg.	150.00
South Camden Chg.	61.65
Southport-Trinity	25.00
Stumpy Point	187.72
Swan Quarter	185.04
Wanchese	159.95
Washington	1010.00
Williamston Chg.	95.93
Windsor Chg.	146.00
Total	5570.84

Fayetteville District

Aberdeen-Vass	200.00
Biscoe Chg.	332.00
Broadway	50.00
Caledonia Chg.	119.32
Carthage Chg.	75.71
Ellerbe	125.00
Fayetteville Ct.	60.79
Fayetteville, Hay St.	600.00
Glendon Ct.	69.25
Goldston Chg.	48.06
Hemp Ct.	133.00
Jonesboro Ct.	100.00
Laurel Hill Ct.	40.00
Laurinburg Chg.	500.00
Maxton-St. Pauls	255.83
Mt. Gilead Chg.	250.00
Person St.-Calvary	129.10
Piedmont Chg.	154.10
Raeford	100.00
Rockingham	1000.00
Sanford-Steele St.	255.00
Stedman	48.50
Troy Chg.	50.00
Wadeville Ct.	60.00
West End	60.00
Total	4820.66

Newbern District

Atlantic Chg.	75.00
Aurora	137.50
Ayden	36.05
Beaufort, Ann Street	362.35
Freemont Chg.	112.55
Goldsboro Ct.	225.00
Goldsboro, St. Pauls	800.00
Greenville, Jarvis Memorial	1050.00
Grifton Chg.	38.69
Grimesland Chg.	50.00
Hookerton Chg.	131.25
Jones Ct.	41.00
LaGrange	60.20
Morehead City	125.00
Mt. Olive-Calypso	225.00
New Bern, Centenary	800.00
Newport Ct.	81.49
Ocracoke-Portsmouth	82.96
Oriental	20.00
Pamlico Ct.	52.69
Pikeville-Elm St.	105.00
Pink Hill Chg.	75.08
Riverside-Bridgeton	69.32
Seven Springs	16.15
Snow Hill Chg.	150.00
Straits-Harlowe	63.00
Vanceboro	59.00
Total	5044.28

Raleigh District

Bailey	75.18
Benson	150.00
Cary-Apex	170.00
Creedmoor Chg.	10.00
Dunn Chg.	487.50
Erwin Chg.	105.00
Four Oaks	286.20
Franklinton	200.00
Fuquay Chg.	288.50
Garner Chg.	110.00
Henderson, First	103.16
Lillington	50.00
Mamers Ct.	88.61
Middleburg Ct.	24.50
Millbrook	100.00
Newton Grove	53.00
Oxford Ct.	123.50
Oxford	584.00
Princeton Chg.	25.00
Raleigh—Central	450.00
Edenton Street	1500.00
Epworth	50.00
Jenkins Memorial	40.00
Selma	163.25
Smithfield, Centenary	250.00
Tar River Ct.	200.00
White Memorial-City Road	13.00
Youngsville Chg.	70.02
Zebulon	42.79
Total	5813.21

Rocky Mount District

Bethel	450.00
Conway Chg.	368.00
Enfield-Whitakers	175.00
Garysburg	150.00
Halifax	128.00
Kenley	30.00
McKendree Chg.	58.00
Nashville	75.00
Northampton Ct.	187.09
Rich Square Chg.	62.50
Rocky Mount Ct.	105.00
Rocky Mount—Clark St.	50.00
First Church	835.00
Seaboard Chg.	176.60
Scotland Neck	100.00
Spring Hope	17.00
Stanhope Chg.	49.20
Stantonsburg	100.00
Tarboro-St. James	86.50
Walstonburg	25.00
Warren Chg.	30.00
Warrenton Chg.	191.00
Weldon Chg.	400.00
Wilson, First	625.00
Total	4473.89

Wilmington District

Bladen	107.00
Brunswick Ct.	35.00
Burgaw Chg.	136.00
Chadbourn Chg.	185.00
Clinton Chg.	191.65
Epworth-Wesley	217.00
Fairmont Ct.	100.00
Faison-Kenansville	293.11
Garland Chg.	36.25
Hallsboro Chg.	20.00
Jacksonville-Richlands	260.00
Lumberton Ct.	35.00
Mayesville	54.76
Roseboro Chg.	200.00
Scott's Hill	16.25
Southport	50.00
St. Pauls Chg.	100.00
Swansboro Chg.	101.00
Tabor City Chg.	100.00
Town Creek Chg.	70.00
Wallace-Rose Hill	143.00
Warsaw-Magnolia	100.00
Whiteville Chg.	200.00
Wilmington—Grace	140.00
Trinity	195.00
Total	3086.12

C. A. Dillon, Treas.

THE BEAUTY OF WAR AS ONE ITALIAN SEES IT!

War is beautiful.

1. Because it fuses together strength and kindness.

2. Because it assures the supremacy of mechanized man, equipped with gas masks, megaphones, flame-throwers, and tanks, over his machines.

3. Because it steels the human body and begins the long-dreamed-of metalization of man.

4. Because it completes the beauty of a flowery meadow with the flaming orchids of bursting shells.

5. Because when the symphony of rifle fire and artillery bombardment stops, the songs of soldiers can be heard and perfumes and odors of putrefaction can be perceived.

6. Because it genially remolds the friendly landscape with its inspired artillery.

7. Because it creates new architecture, such as the heavy tank, or such marvelous forms as burning cities and villages fired by bombing planes.

8. Because by its lyrical power and grandeur it recalls supernatural conflicts between the angels and the demons.

9. Because it definitely cures man of individual fear and panic with a refined and stylized heroism.

10. Because it rejuvenates the male body and renders the female one more desirable.

11. Because it serves the aggrandizement of the great Fascist Italy.—A manifesto on "Future Aesthetics of War," published by F. T. Marinetti, Italian futurist leader.

The devil need not have all the jolly tunes. The Salvation Army taught us that long ago.—Gipsy Smith.

IMPROVEMENTS MADE ON SOUTH ALAMANCE

May I have the privilege of saying a few things about South Alamance charge in our great conference paper?

Three years ago I was assigned to this charge. On arrival I found many splendid people of the charge who through the years have prayed to be loyal Methodists and friends to the great work of the church. Also I have found many friends of the church that are not members of our church. For all of the above I feel truly thankful.

First, I would like to mention some of the things that have been done by the four churches of the charge in material improvements. Clover Garden, the smallest church in membership, composed of a very loyal group, have re-covered and re-painted the church within and without, and other needed repairs and improvements have been made.

Phillips Chapel, which was in good repair at my coming as pastor, has laid a new carpet. These good people believe in keeping both their church and cemetery in excellent condition. Here as at each of the churches I have found many excellent people among both adults and young people.

At Saxapahaw, which is a union church with the M. P. as our faithful co-workers, have made much improvement in Sunday school and church auditorium equipment. They have painted within and without. These good people believe in doing things well.

At Swepsonville, the strongest church of the charge, they have even surpassed their fondest hopes in the building and improvements they have made. Here they made the glorious start on their improvements by recovering the church building, which was much needed. From this splendid beginning plans were laid and have been executed which dismantled the old church school building and new and adequate school building to take its place. Concrete walks have been laid, concrete and brick steps have been built. A basement has been excavated and the contract let for the installation of a modern heating plant, the exterior of the building painted and the interior painting is now in progress. This work which will be aided by the Duke Endowment will be completed and entirely cleared of debt by the time of the meeting of our annual conference.

I do not feel that I could speak too highly of the noble work and splendid co-operation of the congregation which is at Swepsonville.

In the meantime the charge has added a new room to the parsonage and installed both room fixtures and running water. The ladies of Saxapahaw and Swepsonville have also placed new and splendid living room furniture in the parsonage which adds much to our comfort and pleasure.

During the years each of the congregations have pounded us at various times, making us speechless with their noble expressions of loyalty and support. The climax was reached last December when the charge was led by Mr. C. M. Ray, Mr. C. P. Thompson of Swepsonville, and Mr. B. E. Jordan of Saxapahaw in the taking over of my worn V8 and placing in its stead a new Chevrolet. These and many other expressions of loyalty too numerous to mention will always be remembered and appreciated.

The finances of the entire charge are cared for in a splendid way by the loyal and faithful officials. Through the efficient leadership of Mr. W. C. Neese, chairman of the board of stewards at Swepsonville church, the cooperation of the other stewards and membership of the church, it is found that more than 90 per cent of the membership make a contribution.

Last but not least—for I believe that all of the above speaks louder than words for the spiritual condition of the charge—we have had some splendid revivals and have added quite a few names to the membership of the charge. As pastor I do not feel that I deserve any credit whatever for the splendid work that has been done, neither is that impoortant. But my heart leaps with joy when I stop to think of the good work done by the church, and I want to thank them and give God the glory.

J. A. Tharpe, P. C.

A PRAYER FOR YOUTH

O Lord, give me the will to use my mind,
That Christ may think through it in my small place,
And help to bring his kingdom to the world;
Purge from it every thought of all that's base.

O Lord, give me the grace to use my heart,
That through it Christ may love all men I meet,
And show to them that God himself is Love,
And that through serving him all life is sweet.

O Lord, give me the courage to use my voice,
That through it Christ may speak today to men,
And teach the truths of everlasting Life,
That shape the world for him to come again.

O Lord, give me the strength to use my hand,
That through it Christ may heal a brother's woe,
And help my neighbor through his awful pain,
And lift the load of him who's fallen low.

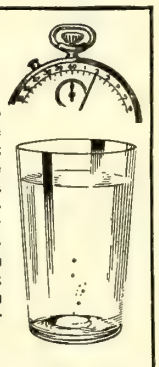
O Lord, give me the love to use my life,
That Christ may live again where I may be,
And thou shalt have the glory, but the joy
Shall be forever mine, in serving thee.

—W. Clark Ellzey.
Duke University.

Now Only a Penny a Tablet for Fast HEADACHE RELIEF

Get Quick-Dissolving Bayer Aspirin Now Without Thought of Price

In 2 Seconds by Stop Watch



In 2 seconds by stop watch a genuine BAYER Aspirin tablet starts to disintegrate and go to work. Drop a Bayer Aspirin tablet into a glass of water. By the time it hits the bottom of the glass it is disintegrating. What happens in this glass . . . happens in your stomach.

You can now get Genuine BAYER ASPIRIN for virtually 1¢ a tablet at any drug store in the U. S.

Two full dozen now, in a flat pocket tin, for 25¢! Try this new package. Enjoy the quick action and known quality of the real Bayer article now without thought of price.

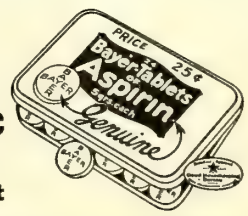
Do this especially if you want the means of quick relief from a bad headache, neuritis or neuralgia pains. Remember, BAYER ASPIRIN works fast. (Note illustration above.)

And ask for it by its full name — BAYER ASPIRIN — not by the name "aspirin" alone when you buy. Get it next time you want *quick relief.*

15c FOR A DOZEN

2 FULL DOZEN 25c

Virtually 1c a tablet



LOOK FOR THE BAYER CROSS

HELP STOMACH FIGHT ACIDS

Excessively acid stomach permits sour, half-digested food to poison the system and cause a number of distressing symptoms such as gas, colic, indigestion, heartburn, foul breath, and headache. To correct this condition, just take one tablespoonful of Ante-Fermen in a half tea-cup of water after each meal. You will be astonished at the way it will help you. Ante-Fermen is the balanced prescription of an old family doctor, and its nine ingredients work together to neutralize acidity, check fermentation, destroy bacteria, soothe inflamed membranes, and restore normal action of the digestive system.

If you would like a 95-page book of favorite songs and poems absolutely free, just send your name and address on a post card to Ante-Fermen Co., 1301 L. & E. Bldg., Columbia, S. C.

For Local Irritation to quickly relieve the stinging torment, women use mild, soothing — **Resinol**



North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

HOLD THE ROPES

Down amid the depths of heathen darkness
There are heroes true and brave,
Shrinking not from death or toil or danger,
They have gone to help and save.
But hear them crying, "Do not leave us
'Mid these dreadful depths to drown,
Let us feel your arms of prayer around us.
Hold the ropes as we go down!"
Who can understand the dreadful darkness
Of these realms of sin and death?
E'en the very air is scorched and tainted
With the Dragon's putrid breath.
But across the widest, wildest billows
Love can reach to distant lands;
And beneath the deepest, darkest surges
Prayer can hold a brother's hands.
Think you, was it only for your brother
Jesus spoke his last command?
Is there naught for you to do or suffer
For those lost and Christless lands?
If you cannot go yourself to save them
There are those that you can send;
And with loving hands stretched out to help them
Hold the ropes while they descend.

MISSION STUDY CLASS

Mrs. Hume R. Steele of Nashville, Tenn., will again conduct the fall mission study class at Edenton Street church, Raleigh. The dates are November 2 at 3:30 p. m. November 3, 4 and 5 at 10 a. m. Societies near Raleigh are invited to attend; regular attendance will enable them to gain full credit for misssion study work.

Mrs. A. Wray White.

NEW HANOVER ZONE MEETING

The New Hanover zone of the Methodist woman's missionary society held a very interesting and instructive meeting at Southport October 6. A large number attended the meeting, eight organizations of the zone being represented. Mrs. W. C. Davis, zone leader, presided over the morning and afternoon sessions.

Mrs. Johnson, district secretary, gave a talk on mission study. She stressed the need for each organization to achieve the efficiency aim.

Mrs. Walter Patten, conference recording secretary, gave a helpful and interesting talk on "Purpose of the Zone Meetings." High lights in her talk were spiritual content, social contact, and a more interesting society.

Mrs. Corbett and Mrs. Hall of Southport sang a beautfiul duet.

The next zone meeting will be held at Rocky Mount in the spring.

It was decided that a union study class would be held at Grace Methodist church November 6, to be conducted by Mrs. Steele.

Between the morning and afternoon sessions a delicious lunch was served by the Southport society. The hospitality of these ladies was appreciated by all present.

On October 7 the four missionary societies of the Faison-Kenansville charge—Faison, Goshen, Kings, and Kenansville—met in Faison at the home of Mrs. H. J. Faison for an all-day mission study class. The class was taught by Mrs. F. B. Joyner. The text, A Preface to Racial Understanding, was supplemented by other books and materials. A number of attractive posters were used. Assignments had been made to members of each society and careful preparation made for each assignment. The open discussion was most interesting, showing a decided interest in the negro, sympathy for his problems, and a desire to bring about better conditions for him.

At noon the Faison ladies served a delicious buffet luncheon.

In the afternoon the week of prayer was introduced by Mrs. W. D. Clifton.

Those in attendance felt that a charge mission study class is not only very profitable as a study class, but does much to encourage a feeling of fellowship and co-operation among the churches of the charge.

"Thus saith the Lord: Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God's. Tomorrow go ye down against them. . . . Ye shall not need to fight in this battle: set yourselves, stand still, and see the salvation of the Lord . . . for the Lord will be with you."—2 Chron. 20:15-17.

"To whom were there words spoken? To a little band—in numbers small, in resources limited, in council feeble. Yet was the command given: 'Tomorrow got out against them.' They had appealed to God for help, and God had promised it. Nevertheless the command is given: 'Tomorrow go out.'

Note the prompt and immediate obedience required. They were not to wait for reinforcements on their own side or for defections on the side of their foe. Therefore the word is: 'Tomorrow go out against them.'

See how Jehosaphat obeyed, implicitly and without question. We hear nothing of reluctance to go out, of delays by the way.

Lastly, note how speedily was their faith honored, how fully God delivered them, and how unprecedented were the means used.

Our command is to go into all the world and to preach to every creature. But we are a little band. Shall we wait for reinforcements, for further facilities, for enlarged resources? Or shall we not rather say: God is with us, and reckoning on his presence, go at once?"—From Hudson Taylor's Legacy, Selected and edited by Marshall Broomhall.

WARREN COUNTY ZONE

The Warren county zone meeting was held in Jerusalem church on the Norlina charge October 14. There was an excellent attendance considering its being such a busy time with farmers—12 out of the 16 churches in the zone being represented, and Ridgeway with largest attendance on time. Mrs. Laura Tarkington gave the warm words of welcome, to which Mrs. Howard Daniel of Providence church graciously responded. Mrs. J. A. Dameron of Warrenton explained in a very clear and convincing way the duties and opportunities of the secretary of children's work in the missionary society. Mrs. W. C. Bobbitt of Warrenton very efficiently sketched the fall mission study book, "A Preface to Racial Understanding" and gave much inspiration for intensive study. As a fitting close to her talk a chorus of negroes from the Wise Training School most effectively sang "Lord, I Want to be a Christian."

As the purpose of this meeting was for a deepening of our spiritual life, the rest of the day's program was given over to Miss Elizabeth Lamb and Mrs. C. L. Reade. The former conducted a heart searching hour of our actual experience in knowing Jesus Christ and urged the cultivation more seriously of our spiritual selves through prayer and meditation. If there had been no other talk than this hour of fellowship and prayer conducted by Miss Lamb, it was worth it all to those present.

Mrs. C. L. Reade attractively presented her topic, "Practicing What We Preach." She gave many illustrations of practical Christianity to show what Christ meant when he said, "Love thy neighbor as thyself."

Our zone is deeply grateful to these speakers for all they gave to us in inspiration and presence.

Jerusalem church served a bountiful and delicious lunch. We must not close without expressing our appreciation to the pastors present with us, Mr. Phipps, Mr. N. C. Wilson and Mr. L. C. Brothers, and also to Mrs. Virgil Hicks for her very efficient secretaryship.

The fall meeting of the Central Zone Federation of the Woman's Missionary Societies will be held at Pink Hill October 20 at 10 o'clock. A full attendance is desired.

He who knows nothing is confident in everything.—Proverb.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

COUPONS FOR THE SUPPLY DEPARTMENT

As we enter the fourth quarter of our missionary year we are looking toward the closing of the year with a splendid record in every department of our woman's work, and we are asking that our auxiliary leaders, in each department, take an inventory and see wherein the department is lacking and make a strenuous effort to have things in good shape before the last days of 1936.

We want especially to stress the sending of coupons for our supply department. The Octagon soap manufacturers are co-operating with this department in an unprecedented way and are offering us cash in exchange for coupons from their products—cash that will be used for our Bethlehem House at Winston-Salem.

A letter from Mrs. J. W. Harbison, conference superintendent of our supply department, tells us that we have set as our goal 75,000 coupons, and of this amount 15,000 have been secured Mrs. Harbison urges every society to respond to this appeal with a big box of coupons and aid in attaining the goal. A check for $300 is waiting to be filled in by our friends and supporters of this department, with the sending in of the required number of coupons. Will you not respond to this earnest appeal from our faithful supply superintendent? Will you not put forth a determined effort to make 1936 the greatest in the history of our coupon campaign? Let's be up and doing, and get results.

COACHING DAY AT WESLEY MEMORIAL

It was a splendid coaching day service held at Wesley Memorial church in High Point on October* for the Greensboro district, with 70 or more in attendance.

The meeting was presided over by Mrs. W. T. Powell, secretary of the district, and the opening worship service was led by Mrs. R. N. Houser of West Market Street church. Bible study was presented by Mrs. M. R Banner, and Mrs. C. A. York of High Point who spent a part of the sumer at Lake Junaluska led the general discussion, which was highly interesting and profitable.

The group following the program outlined by Mrs. C. N. Clark of Statesville, conference superintendent of study, and Mrs. W. T. Powell gave the sources of information.

Following lunch which was served in the church dining room a demonstration was given. This proved to be a most interesting feature of the afternoon Posters, pictures and works of the colored people were shown, and a colored woman from one of the colored church choirs of High Point sang two spirituals. Miss Clarice Bowman was in charge of the demonstration class and the following participated: Mrs. J. W. Lindsay spoke of the humor of the negro; Mrs. Claude Benton, the negro in science; Mrs. Whiteley, the music of the negro; Mrs. T. A. Kearns, the labor gift of the negro, and Mrs. Everett Marsh, the art and literature of the negro. It was a most worth while program splendidly given. The meeting closed with a consecration service led by Mrs. H P. Powell of Asheboro.

STANLY COUNTY ZONE MEETING

Mrs. J. D. Bivins

The missionary organizations in the Stanly county zone met in the Methodist church in Norwood Friday afternoon, September 25, with 52 present from the various societies.

The new chairman, Mrs. R. L. Furr of Albemarle, presided and the meeting opened with the hymn, "The Kingdom is Coming," sung in unison.

Mrs. W. L. Lanier of New London conducted a most impressive devotional ,using for her theme, "What the Bible Teaches About Race Relations." She cited numerous instances showing the kind and tolerant attitude of Jesus toward everyone of any class or race.

A beautiful soprano solo entitled "Be Strong" was sung by Mrs A. P. Ratledge of Norwood and greatly enjoyed.

Mrs. E. D. Lefler extended a cordial welcome, to which Mrs. Davis of Badin graciously responded.

Mission and Bible study were presented by Mrs. Z. V. Moss, district secretary, who discussed the text book to be used this fall and the necessary requirements for credit, though she urged the women not to put too much stress upon this particular phase.

The outstanding feature of the program was the illuminating discussion of "The Contributions the Negro Has Made to Civilization" by Rev. George Clemmer, pastor of Central Methodist church of Albemarle. He said that the first vital contribution was the gift of "common labor," as well as some skilled labor. Though there are some negro inventors, splendid orators, successful figures in the realm of finance and in the educational and religious world, to many the greatest contribution is in the field of music and particularly the beautiful spirituals, always sung with depth of feeling and emotion.

Mrs George Moore gave the interesting story of Charlotte Brown Hawkins, a splendid negro woman, who, after many years of hardship and struggle, was responsible for the establishment of a school for colored girls in Greensboro, N. C.

The children's work, especially the study of Mexico, in which Mexican scrap books were made, was presented by Mrs. Lloyd Skidmore.

Mrs. Raymond Skidmore told of the week of prayer, November 1-7 inclusive, and Christian social relations was discussed informally by Mrs. A. D. Howell. Mrs. Harris Horton spoke briefly but impressively of the spiritual life groups, and urged the members of all societies to set aside a special hour each day for meditation.

After another selection of special music the meeting closed with prayer by Rev. J. S. Gibbs, pastor of First Street Methodist church of Albemarle A social hour followed and the Norwood ladies served tempting refreshments.

WEEK OF PRAYER, NOVEMBER 1-7

Most attractive literature for the Week of Prayer has been received through our conference superintendent of literature, Mrs. A. L. Thompson, and the auxiliaries are urged to begin at once to arrange for a worth while observance of this series of prayer services.

Included in this package of literature prepared at Literature Headquarters, we find "Worship Services" for an all-day retreat prepared by Dr. Lester Rumble, presiding elder of the Atlanta district, Atlanta, Ga., this service being adapted from "The Quest of God Through Worship" by Philip Lotz. In those auxiliaries that have made the retreat an important occasion for the Week of Prayer, this series of worship services will prove most interesting, inspirational and helpful.

Other leaflets are services of worship and meditation by Miss Mary Noreen Dunn, the home special being "Workers with God" and the foreign special, "Hearing God's Voice." Then there are the pamphlets with information relative to the specials for the week; Hiroshima Girls' School and Japanese Womanhood by Miss Katherine Johnson, and Extending Our Rural Work by Miss Mabel K. Howell.

The auxiliaries are most fortunate to have this literature, and as a result of its use our programs for the first week in November should be of exceptional interest and helpfulness.

May there be liberal offerings for these specials which are "New Work in Rural Areas" and "Helping to Relocate and Rebuild Hiroshima College, Hiroshima, Japan." We have recently had on our woman's page expressions from several of our missionaries as to the great benefit that has come from the contributions during the Week of Prayer and let us in the W N. C. conference make this year outstanding in gifts for the furtherance of this missionary work in the home and foreign lands.

N. C. Board of Christian Education
REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

ABERDEEN SCHOOL

With a complete enrollment of 127 and a regular attendance of 90 students, a most satisfactory training school was held for the Aberdeen-Vass charge at Aberdeen, September 27-October 2. Careful preparation as to advertising and all arrangements had been made by the pastor, Rev. L. M. Hall, and the two church school superintendents, Mr. A. L. Burney, Aberdeen, and Mr. W. H. Keith, Vass, and the success of the school was very largely due to their efforts. Interest was of such a nature that already suggestions have been made for a like school next year. In fact, one superintendent intimated that he thought they should have two school each year.

OUR TRAINING WORK

Successful training schools have been held this fall in the following places: Hertford, Rev. D. M. Sharpe, pastor; Morehead City-Beaufort, Rev. B. H. Houston and Rev. C. T. Rogers, pastors; Aberdeen, Rev. L. M. Hall, pastor; Elizabeth City—First church and City Road—Rev. H. I. Glass and Rev. B. T. Hurley, pastors. The school planned for the Wilmington churches has been postponed, but will be held as soon after Christmas as possible. The interest on the part of these pastors and workers has been very encouraging and we trust to find this interest growing during the coming months. Already inquiries are coming in concerning training work for the winter and spring months, and we are glad to have them. The earlier we can plan for such work the more satisfactory and effective it can be to the local church.

Co-operation Requested

We must very shortly begin to compile our annual report. If pastors have not reported the following items, we shall greatly appreciate their doing so at their earliest convenience:

Church School Day.
Childhood and Youth Week.
Vacation Schools.
Missionary Sunday and Offering.

I would like to call your attention to the fact that if your Church School Day and fourth Sunday missionary offerings are not in the hands of the treasurer by October 31 they are not reported to our office and are, therefore, not included in the report for this year. I hope that all such funds on hand will be sent to the treasurer in time to be so included.

WHAT ABOUT CARGO?

"One of the finest things that has come out of Nashville in the past ten years is 'Cargo'," said a prominent layman and leader of young people in the North Carolina conference just a few days ago. "Cargo" is the new story paper for intermediate boys and girls, a paper that takes the place of the old Haversack and Torchbearer. No church should fail to supply its intermediate boys and girls with this splendid new story paper. It may be ordered from the Methodist Publishing House, Richmond, Va. The cost is only 18½ cents per quarter.

UNION LEADERS' RETREAT

A retreat for the union officers and leaders of the Durham district was held at Camp Scarusa on Sunday, October 11. About 35 representatives of various unions in the district were present, and the day was spent in worship, discussion, planning, and fellowship. The district director, Reba Cousins, was in charge of the meeting, and Dr. B. G. Childs of Duke University and Rev. M. O. Stephenson of Lakewood Methodist church were the speakers. Assisting in the discussion groups were: Linwood Blackburn, conference young people's organization president; J. C. Jarvis, Harry Rickard, Esdras Gruver, and Robert Bearden.

The group voted unanimously for a similar retreat to be held next year, if possible to be a week-end instead of a one-day program. It is hoped that the program possibilities of this meeting will go back through the unions to the local churches. At the close of the discussions a set of suggestive goals for the unions of the district for this year were set up, which each union was to use as a basis for its program for the year.

CASWELL COUNTY YOUNG PEOPLE

On Friday evening, September 25, the Caswell county young people met with the Milton young people at the Milton church.

The meeting began with a delightful picnic supper, followed by a very interesting program. The pastor of the Milton church, Mr. Williams, led the devotional, and Mr. V. N. Duncan of Yanceyville, gave an inspirational talk on "Our Spiritual Lives."

The president, Frank Powell, presided over the business session. A banner was awarded to the Leasburg young people for having the largest number present. There was a total of 150 members present from the whole union.

We were very glad to have with us our district director, Miss Reba Cousins, who conducted the intallation of new officers. The officers for the new year are the following: President, Frank Powell; vice president, Randolph Hester; secretary, Ruby Roberts, treasurer, Margaret Blackwell; publicity superintendent, Corinna Pleasants; worship and evangelism committee, Ida Lee Aldridge; missions and service committee, Elizabeth Pleasants; recreation and leadership training committee, Irene Morgan; and adult counselor, Rev. W. L. Maness.

Corinna Pleasants, Pub. Supt.

TWO NEW PAMPHLETS

"Bringing People into the Fellowship of the Church," No. 65-B, and "Bringing Young People into the Fellowship of the Church," No. 281-B, are two new pamphlets just off the press. They can be obtained free of charge by writing to the General Board of Christian Education, 810 Broadway, Nashville, Tenn. They contain suggestions for reaching the unreached and will be especially valuable to our unions, as well as local divisions, in planning their work for the next three months.

WORK FOR PEACE

November 8 is Armistice Sunday. Encourage your local church departments to prepare outstanding peace programs. The November issue of the Epworth Highroad carries splendid materials that may be used in the preparation of these programs. Write to Service Department, 810 Broadway Nashville, Tenn., for a supply of free "Declaration of Conviction Regarding War" cards for use in local churches on Armistice Day. The world is thinking about war; we must promote peace.

ROCKINGHAM SCHOOL POSTPONED

We regret to have to announce that due to inability to secure the courses of study desired for the school, it has been necessary to postpone the Christian workers' training school planned for Rockingham until a later date.

SELMA PROGRAM

A most comprehensive program for the observance of Childhood and Youth Week with certain added emphases has been carried out in Edgerton Memorial church at Selma during the past two weeks. Preliminary planning was done by the board of stewards and board of Christian education and a letter was sent by the committee to the members of the church outlining the plans to them.

On Sunday morning, October 11, the conference secretary visited the school, conferred with the pastor, Rev. F. B. Peele, and church school superintendent, H. V. Gaskill,and preached at the morning hour on "The Importance of Training Children." During the week of October 11-18 teachers visited in the homes of their pupils, and stewards visited in all other homes among the church membership. On Wednesday evening, October 14, a special service was held for parents and other adults.

(Continued on page 31)

The First
North Carolina Ministers' Convocation

THE FIRST BAPTIST CHURCH
Winston-Salem, N. C.
October 26-28

Covocation Theme
"The Abiding Gospel in a Changing World"

Speakers and Discussion Leaders

Bishop Paul B. Kern
Dr. G. Ray Jordan
Dr. H. P. Van Dusen
Dr. E. M. Poteat
Dr. J. M. Ormond
Dr. R. S. Crispell
Dr. J. Blanton Belk
Mrs. Grace Sloan Overton
Dr. Ivan Lee Holt
Dr. F. S. Hickman
Bishop Edwin J. Penick
Dr. Walter L. Lingle
Dean Luther A. Weigle
Dr. Paul S. Leinbach
Mr. N. C. Newbold
Rev. Donald Stewart
Dean Elbert Russell
Dr. H. V. White
Dr. W. O. Carver
Dr. Allan K. Chalmers

Under Auspices of

The North Carolina Council of Churches

W. N. C. Board of Christian Education

EXHIBIT OF ADVOCATE CAMPAIGN FOR NEW SUBSCRIBERS

These reports are for full year subscribers at rate of $2.00 a year; ½ means a six months subscription. Notify this office when there are errors. A * indicates that a new full year subscription has been received for every 50 members of a church. This gives each church a chance to get on the honor roll.

NORTH CAROLINA CONFERENCE

Durham District

Front Street, H. K. King	17
*Graham-W.Burlington,C.F. Heath	15½
**Chapel Hill, A. P. Brantley	14
Milton, A. M. Williams	7½
Duke Memorial, H. C. Smith	5
S. Alamance, J. A. Tharpe	3½
Carr, J. A. Martin	3½
Rougemont, E. H. Measamer	3
Cedar Grove, S. F. Nicks	2½
Webb Avenue, R. G. Dawson	2
Person, E. B. Craven	1
Long Memorial, B. P. Robinson	1
Leasburg, D. D. Traynham	1
Bynum, J. F. Starnes	1
Stem, J. W. Lineberger	1
Orange-Carrboro, W. L. Ellzey	1
Burlington Ct., L. L. Parrish	1
Lakewood, M. O. Stephenson	1
Hillsboro, F. A. Lupton	½
Mt. Tirzah, B. H. Black	½
Calvary, Daniel Lane	½

Elizabeth City District

*Plymouth, C. T. Thrift	14
*Wanchese, W. N. Vaughan	11½
*Hertford, D. M. Sharpe	10
Washington, E. J. Rees	7
*Kitty Hawk, M.R. Gardner	7
*Belhaven-Pantego, J. W. Sneeden	7
First Church, H. I. Glass	6
Murfreesboro-Winton, E.W. Downum	4½
Moyock Mem., E. G. Overton	4
Edenton, G. W. Blount	3½
Gates, J. M. Jolliff	3½
Ahoskie. J. L. Smith	2
Columbia, O. C. Melton	2
Stumpy Point, R. H. Lewis	2
Roper-Creswell, W. J. Watson	1½
Mattamuskeet, J. T. Stanford	1
Aulander, J. T. Draper	1
Manteo, A. E. Brown	1
Bath, J. D. Robinson	1
Windsor, E. N. Harrison	½
Kennekeet, W. M. Maness	½

Fayetteville District

***Sanford, C. B. Culbreth	50
*Carthage, E. C. Durham	16
*Laurel Hill, W. F. Elliott	14
Fayetteville Ct., P. D. Woodall	8
Troy, W. R. Royall	6
Mt. Gilead, J. R. Edwards	5½
Biscoe, W. F. Trawick	5
Hemp, I. J. Strawbridge	4
Ellerbe, K. F. Duvall	4
Caledonia, M. C. Ellerbe	3½
Fairmont, J. E. Blalock	2
Red Springs, L. T. Singleton	2
Hay Street, W. C. Martin	2
Maxton, P. O. Lee	1½
Aberdeen-Vass, L. M. Hall	1
Glendon, L. M. Chaffin	1
Rockingham, J. F. Herbert	1
St. John-Gibson, J. H. Buffaloe	1
Rowland, J. C. Whedbee	1
Broadway, R. S. Cody	1
Stedman, R. E. Atkinson	½
West End, W. B. Cotton	½

New Bern District

Mt. Olive Ct., W. C. Benson	16
*Morehead City, B. H. Houston	15½
Beaufort, C. T. Rogers	8
Pink Hill, H. M. McLamb	6
Pamlico, W. A. Tew	6
Newport, M. W. Warren	5½
Greenville, G. R. Combs	4
Aurora, H. R. Ashmore	3
St. Paul, O. W. Dowd	2½
Mt. Olive-Calypso, W. L. Loy	2½
Fremont, E. R. Shuller	2
Pikeville-Elm St., Leon Russell	2
Dover, E. L. Hill	1
La Grange, L. L. Smith	1
Vanceboo, T. E. Davis	1
Kinston, A. S. Parker	1
Snow Hill, B. D. Critcher	1
New Bern, L. C. Larkin	½
Grimesland, F. E. Dixon	½

Raleigh District

*Middleburg, D. A. Petty	26
*Central, S. J. Starnes	17
*Creedmoor, E. D. Dodd	16½
First Ch., Henderson, R. E. Brown	8
Youngsville, H. E. Lance	7½
Fuquay, J. C. Williams	6½
Oxford, L. B. Jones	5½



DR. F. S. HICKMAN
Conference preacher Sunday night at Salisbury

Franklinton, E. D. Weathers	5
Lillington, N. M. Wright	5
Cary-Apex, B. F. Boone	3½
Dunn, J. A. Russell	3
Bailey, W. G. Farrar	2½
Selma, F. B. Peele	2
Benson, W. C. Merritt	1
Louisburg, O. P. Fitzgerald	1
Mamers, J. V. Early	1
Edenton, Street, E. C. Few	1
Smithfield, J. H. Lanning	1
Erwin, Frank Culbreth	½
Epworth, W. H. Brown	½
Tar River, B. O. Merritt	1

Rocky Mount District

***Wilson, A. J. Hobbs	87
*Scotland Neck, D. L. Fouts	8½
Bethel, W. L. Clegg	8
Enfield-Whitaker, R. L. Jerome	5
Rosemary, J. J. Boone	3
Littleton, W. T. Phipps	3
Nashville, L. D. Hayman	3
Farmville, J. C. Wooten	2
Northmapton, I. T. Poole	2
Conway, L. V. Harris	2
Stantonsburg, S. E. Merver	1½
Seaboard, L. A. Watts	1
Rich Square, E. C. Crawford	1
First Church, G. W. Perry	1
Roanoke Rapids, E. B. Fisher	1
Norlina, W. C. Wilson	1
Stanhope, C. B. Peacock	1
S. Rocky Mount, J. P. Bross	½
Robersonville, R. N. Fitts	½

Wilmington District

Grace, F. S. Love	16
Trinity, Walter Patten	11
*Whiteville, J. H. Miller	10½
Wallace-Rose Hill, E. C. Maness	9
Fifth Ave., H. L. Hendricks	9
*Southport, E. M. Hall	8½
Faison-Kenansville, F. B. Joyner	7½
*Lumberton Ct., N. B. Strickland	7
Jacksonville-Richland, H. L. Davis	5½
Epworth, O. L. Hathaway	5
Bladen, W. R. Stevens	3½
Tabor City, N. B. Johnson	2½
Shallotte, W. R. Hardesty	2½
Garland, F. V. Spence	2
Maysville, C. J. Andrews	1½
Warsaw-Magnolia, W. F. Walters	1½
Clinton, R. F. Munns	1
Hallsboro, C. N. Phillips	1
Lumberton, T. G. Vickers	1
Town Creek, J. C. Harmon	1

WESTERN NORTH CAROLINA CONFERENCE

Asheville District

Central, L. D. Thompson	36½
Hendersonville, E. K. McLarty	23½
*Candler, T. A. Groce	16
Laurel, A. A. Somers	3½
Hillside, J. B. McLarty	3
West Asheville, E. H. Nease	2½
Hot Springs, R. M. Varner	2
Saluda-Tryon, L. R. Akers, Jr.	2
Sandy, R. P. Gibbs	1
Flat Rock, R. G. McClamrock	1
Acton, T. C. Jordan	1
Swannanoa, M. B. Clegg	½

Charlotte District

**Belmont Park, E. M. Jones	44
First Church, W. W. Peele	26½
*Myers Park, R. L. Ownbey	22
*Hickory Grove, A. A. Kyles	11½
Homestead-P. Grove, O. L. Brown	9
Waxhaw, W. T. Albright	9
Wadesboro, Paul Hardin, Jr.	7
Pineville, E. O. Cole	4½
Monroe Ct., W. C. Dutton	4
Hawthorne Lane, L. B. Hayes	3½
Chadwick, T. H. Swofford	3
Dilworth, G. T. Bond	2½
Peachland, G. N. Dulin	2
Central, Monroe, W. R. Kelly	2
Weddington, T. J. Huggins	2
Prospect, P. T. Dixon	1
Matthews-Indian Trail, J.O.Ervin	1
Trinity-Derita, J. E. Youtz	½

Gastonia District

*Bradley Mem., H. F. Duncan	11½
Central, R. M. Courtney	10
Kings Mountain, E. W. Fox	10
Mount Holly, J. G. Huggins, Jr.	9
Polkville, V. B. Harrison	6
Smyre, P. W. Townsend	5½
Lafayette St., F. H. Price	4½
Maylo, J. L. Rayle	4½
*Cramerton, C. F. Womble	4
Crouse, A. L. Latham	4
West End, J. E. McSwain	3½
Belmont—Main St., C. P. Bowles	3
Lincoln Ct., W. B. Shinn	2½
Lincolnton, A. L. Stanford	2
Park Street, G. E. White	1½
McAdenville, C. M. Smith	1½
Goodsonville, R. L. Forbis	1
South Fork, G. L. Wilkinson	1
Belwood, W. L. Scott	½
Main Street, C. E. Rozzelle	½
Bessemer City, G. G .Adams	½

Greensboro District

*Asheboro, H. P. Powell	22½
**Proximity, John Cline	17
College Place, B. C. Reavis	9½
Ward St.-Archdale, J. W. Groce	7½
Main Street, J. P. Hipps	6
West Market, W. A. Stanbury	6
Reidsville, H. G. Allen	5½
Highlands, H. H. Robbins	5
Centenary, M. T. Smathers	3½
Reidsville Ct., T. V. Crouse	3
Summerfield, J. N. Snow	3

Stokesdale, J. E. B. Houser	2½
Bessemer, W. G. McFarland	1
Mt. Pleasant, D. R. Proffitt	1
Randolph, G. W. Williams	1
Guilford, E. H. Brendall	1
Pleasant Garden, R. C. Kirk	1
Calvary, S. M. Needham	1
Farmer, L. A. Bennett	½
West Greensboro, G. W. Vick	½
Gibsonville, Frank Phibbs	½
Coleridge, W. J. Huneycutt	½

Marion District

**Marion, J. W. Moore	27
Morganton Ct., J. M. Brandon	3½
N. Forest, J. M. Varner	3
Marion Mills, G. C. Graham	2½
Pleasant Grove, R. G. Tuttle, Jr.	2
Glen Alpine, M. F. Moores	1½
Rutherford College, O. L. Robinson	1½
Bostic, W. J. Hackney	1
Burnsville, J. L. Reynolds	1
Rutherfordton, Fletcher Nelson	1
Spindale, F. J. Stough	1
Mill Spring, R. H. Kennington	1
Forest City, J. E. Abernethy	1
Broad River, V. P. Crowder	1
Valdese, G. F. Hood	½

Mount Airy District

*Spray, A. C. Waggoner	14½
*Stoneville-Mayodan, R.M. Hardee	13½
*Leaksville, W .O. Goode	7
Draper, T. B. Johnson	6
Sparta, A. B. Bruton	3½
Dobson, C. W. Russell	3½
N. Wilkesboro, R. B. Templeton	3
Mt. Airy Circuit, J. L. Ingram	2
Creston, A. G. Lackey	1½
Wilkesboro, A. W. Lynch	1½
Jonesville, P. L. Smith	1
Yadkinville, I. L. Sharpe	1
Rockford Street, H. R. Cornelius	1
Warrensville, T. H. Houck	½
Laurel Springs, J. C. Swaim	½
Helton, J. O. Cox	½
Sandy Ridge, J. A. Frye	½

Salisbury District

Kannapolis, N. C. Williams	12½
Forest Hill, W. J. Miller	11
*Westford, G. W. Fink	9½
First Church, W. A. Newell	5
Harmony, R. H. Taylor	4½
Norwood Station, A. P. Ratledge	4½
Park Avenue, E. L. Kirk	3½
Gold Hill, C. S. Plyler	3
New London, W. L. Lanier	3
Albemarle, First Ch., J. S. Gibbs	2
Albemarle, G. B. Clemmer	2
Spencer, W. B. Davis	2
Kerr St., J. P. Hornbuckle	1½
Badin-Tabernacle, Elzie Myers	1½
Albemarle Ct., R. L. Bass	1½
Woodleaf, C. A. Morrison	1
China Grove, C. B. Newton	1
Central, W. A. Kale	3
Central, W. L. Hutchins	3

Statesville District

*Lenoir, J. S. Hiatt	26½
*West View, C. W. Kirby	7
Race Street, A. L. Aycock	5
Maiden, R. E. Hunt	4
Catawba, G. W. Clay	3½
Mount Zion, E. M. Avett	3½
Bethel-Fairgrove, R. E. Ward	3
Taylorsville, J. W. Vestal	2½
Broad St., Wilson Nesbitt	2
Statesville Ct., W. Q. Grigg	2
Whitnel, Ebenezer Myers	2
Highlands-Rhodhiss, C. E. Murray	1
Olin, J. J. Edwards	½
Elmwood, C. R. Ross	½
Hiddenite, E. D. Ballard	½

Waynesville District

**Junaluska, J. H. Carper	14½
**Cullowhee, C. G. Hefner, Jr.	11
Sylva, T. R. Wolfe	9
Hayesville, J. H. Green	2½
Macon, J. B. Tabor, Jr.	2
Whittier, F. E. Hartsfield	1½
Delwood, H. D. Jessup	1½
Brevard, J. H. Brendall, Jr.	1
Franklin, C. C. Herbert, Jr.	1
Crabtree, W. M. Robbins	1
Canton, D. E. Camak	1
Murphy Ct., R. J. Starling	½

Winston-Salem District

*Erlanger, D. H. Rhinehart	17
Welcome, P. R. Rayle	14
*Central Terrace, R. H. Caudill	8½
Hiatt Mem.-Eedge Gar., D.M.Nifong	8
Farmington, H. C. Freeman	6
Burkhead, G. A. Stamper	5½
Advance, F .E. Howard	5
Centenary, G. Ray Jordan	4½
Cooleemee, J. M. Barber	3½
Reeds, McRae Crawford	3½
Forsyth, E. W. Needham	3
Bunker Hill, Bryon Nifong	2
Doubs, C. E. Williams	1½
Grace, O. B. Mitchell	1½
Hanes-Clemmons, C. F. Tate	½
Kernersville, E. P. Billups	½
Mocksville, E. J. Harbison	½

THE DISEASED ORGAN

Two evangelists tell us that the thieves joined with the mob in reviling their fellow-sufferer. All classes, all interests, Herod and Pilate, Jews and Romans, nobles and the people, Pharisees and Saducees, and even the victims with their executioners, were banded in the grand conspiracy against the holiness of God revealed in Jesus. Why should they hate him, we ask? Ask why it is that the sunlight which gladdens nature, which invigorates healthy life, is torture to a diseased eyesight? It is not that the light is less beneficent, but the organ is diseased, and therefore the light brings irritation, discomfort, pain, and no effort is too great to escape it. The light of lofty sanctity is just as painful to diseased souls; in its highest and perfect form as manifested in Jesus, it goads them to madness; in its broken and imperfect forms, as we see it in Christians, it provokes dislike—secret it may be, but strong, and only awaiting its opportunity for speech or action.—Canon Liddon.

* * * *

We are constituted with affections, of which we can no more divest ourselves than of our own skin. Be the object which we love noble or base, good or gad, generous or selffish, holy or sinful, belonging to earth or to heaven, some object we must love. It were as easy for a man to live without breathing, as to live without loving. It is not more natural for fire to burn, or light to shine, than for man to love. And the commandment, "Love not the world, neither the things that are in the world," had been utterly impracticable and impossible in conjunction with the other commandment, "Thou shalt love the Lord thy God with all thy heart, and soul, and mind."—Thos. Guthrie, D.D.

* * * *

I thank God for all clean fun. I cannot understand people who seem to think it is a sin to laugh in church. There is as much religion in a happy laugh as in a tear drop. A happy laugh is the blossom of a thought and a smile is the perfume. God wants us to be happy.—Gipsy Smith.

Why Laxatives Fail In Stubborn Constipation

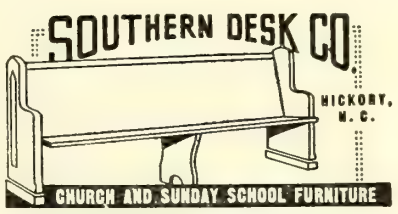
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Greensboro, N. C.

Sunday School Lesson

OCTOBER 25

By Prof. Rollin H. Walker

Christianty as Love

Scripture: Acts 18:1-4; 1 Cor. 13:1-8, 13

After Paul left Athens, he went to the great city of Corinth. Our lesson is on the Christian grace of love, and what we have to say may be divided into two parts. First, how Paul manifested the love of Christ to the Corinthians in his own daily life; second, how he taught this same grace in his letter to them.

Paul Earned His Way

I. How Paul exemplified the love of Christ. The first great manifestation of Paul's love to the Corinthians was in setting down to earn his own living at tent making, so that he could preach the word of God to them without charge. Jesus had ordained that they who preach the gospel should live by the gospel, but the state of the public mind in Greece was such that a traveling preacher was in danger of being classed with the strolling mountebanks who went about fleecing the people. Hence, Paul made the gospel without charge to those who were willing to accept its benefits.

The next manifestation of supreme love was the way in which Paul, in spite of the constant heckling of the Jews, patiently worked in the synagogue until they drove him out. When he began to have great success in the new center of preaching that he established, their jealousy increased. The apostle, in spite of the leer of murderous eyes that were turned on him as he passed along the streets, held steadfast to his work. So ominous was the threat of danger that God granted him a special vision of the Christ who said, "Be not afraid, but speak and hold not thy peace."

Perhaps the greatest exhibition of Paul's love was in his patience with the disciples whom he won at Corinth, for no sooner were they converted than they began to criticize his straightforward and forceful preaching. They wanted him to assume the affected style of the popular Corinthian philosophers. Forgetting that he had rescued them out of the depths of paganism, they said, "His bodily presence is weak and his speech contemptible." It must have been hard for Paul to keep sweet with the complaints of these people for whose salvation he had risked his life, and from whom he had never received a penny for all the patient effort he had bestowed upon them. Hence, Paul had a right to talk about love, for he had exemplified it to a unique degree.

Paul's Estimate of Love

II. How Paul taught the Corinthians to make love supreme. In Paul's great chapter on love (I Corinthians 13) we are startled to note that he conceives of the possibility of a man having extraordinary gifts in religious self-expression, and yet lacking in the very essence of religion. A man, says he, may have a most astonishing gift of tongues, be very eloquent and profound as a prophet, and yet count for nothing in the kingdom, for lack of love. And what is still more surprising, he may bestow all his goods to feed the poor and make a martyr of himself, and yet count for nothing because he has done it all through pride and vainglory. This was more startling to his hearers than to us, because we are so familiar with the passage of Scripture.

Love, says Paul, is not something that makes a show of itself. Its true test is in the ordinary relations of life. It is shown in being patient with those who irritate us, in humility, self-control, and a habit of ignoring the faults of others. It is the inexhaustible quality possessing courage that never fails and patience that never wears out.

A brilliant prophecy may become out-of-date like an old newspaper. So a man for a time may be in the foreground, and pass for a marvel of spirituality, but when he gets old his nerves are deadened and his popularity are no more. One's insight and scholarship also may be very profound, but new discoveries and broadening horizons may make him appear out of date.

Three Things That Last

There are only three things that are lasting. One is great faith in the limitless love of God. The second is great hope founded on faith in that love; and the third is the grateful response to God's love which is shown in love for all men. These things never go out of style. The dew of the morning is forever fresh upon them.

Many today are haunted by a fear lest their most sacred beliefs may turn out to be childish delusions like a little one's faith in Santa Claus. It is singularly refreshing under these circumstances to discover that Paul realized as completely as any modern that all religious knowledge has in it an element of growth and change. We know only in part, and all our creeds will soon need to be enlarged.

And yet Paul at the same time could have an inexpressible positiveness in his beliefs. He knew that faith in the love of God will never be discredited. It only neds to be increased. He knew that our hope of a great future will never prove a mirage. It only needs to be enlarged and heightened by our growing experience. And, above all, he knew that when a man responds to the infinite love of God in Christ by loving with all his soul, might, mind, and strength, he will abide.—Advocates of the M. E. Church.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... ..... (here designate the bequest) .....

During the summer I lacked space in the Advocate, so I did not publish all the letters of our graduating class. I am publishing one in this week's Advocate which I trust our friends will read.

* * * *

A very gratifying response is being made to my request for sheets. I feel confident that friends will continue to respond to my suggestion until our need is amply provided for. Some friends have sent covering, which is also highly appreciated.

* * * *

On Tuesday of the State Fair all of our children from 11 years old up had the time of their lives at the fair. They were allowed to ride on all the devices and see many of the side-shows. Messrs. George A. Hamid and Norman Y. Chambliss, who operate the fair, showed our children every possible consideration, which the children and the management appreciate sincerely.

* * * *

Only occasionally do I have the opportunity of worshipping at Jenkins Memorial church, where our children and officers hold their church membership. Recently I attended a morning service and Brother C. W. Robbins, our pastor, preached an excellent sermon. Brother Robbins is very acceptable to the membership of the church. We are hoping that the conference will return him to us next year.

* * * *

For the past two weeks we have been busy on our farm saving 40 acres of peavine hay, which will come in very nicely for our cows during the fall and winter. We inherited a poor tract of land a few miles from Raleigh several years ago, and we are now making every possible effort to put it in a high state of cultivation. It is our purpose to make all of our feed each year, but sometimes—owing to droughts or excessive rains—we do not succeed in doing so.

* * * *

Today completes the twelfth year that I have spent at the Methodist Orphanage. It is needless to even try to put into words the feelings that enter my heart now as I am to leave this lovely home. However, one good thought that I have is that some other child will be given an opportunity to enjoy the wonderful life that I had when I leave. No one could have been give more attention, supervision and thoughtful care than I have received here. For this I am grateful to the staff of workers and our superintendent. They have led me into the right pathway of life and I hope that I may continue to follow it.

To the Addie Hart Memorial class, Grace church, Wilmington, I send the kindest thought and deepest gratitude that could possibly enter a person's heart. I have these good people to thank for providing me with beautiful clothes twice each year, and this has been one of the greatest pleasures I could have possibly enjoyed. It always gave me something to look forward to when I knew that I should receive a box from them. Such good people as these make the world worth living in!

I cannot even begin to name the individuals who have contributed to make my life here so complete a success. However, may all that read this know that I am speaking directly to you and thanking you for what you have done to make the Methodist Orphaned children. I know that I orphanaged children. I know that I have received training here that will enable me to go out into the world and make a wonderful success, and I know that I would not have gotten such training elsewhere. Sara Bray.

* * * *

The First church of Wilson is accomplishing much and functioning well by reason of co-operation of its membership. The Rev. A. J. Hobbs, the pastor, has recently added 80 new subscribers to his list for the church paper, the Advocate. He and his congregation are working together for a great purpose—the progress of the church. We had a delightful service there last Sunday at 11 o'clock. Again I enjoyed being in the home of my good friends, Mr. and Mrs. J. W. Dailey, for the noon meal. We were hurrying to our next appointment for the afternoon on the Bailey charge at Pleasant Grove. This is Rev. W. G. Farrar's charge. This church is improving in its membership and the church school has again been organized with Mrs. K. F. Lewis as superintendent. We were at Mt. Pleasant church, same charge, for the evening. Here we were met by those who entertained us for supper. Mr. Farrar and the writer were entertained in the pretty home of Mr. and Mrs. Julian Lewis. These are young people but efficient leaders in the church. Mr. Farrar is to be congratulated; for the past three years he has been first in our conference to pay in full his Orphanage apportionment on his charge. We greatly appreciate this kindness to the Orphanage. Mrs. Nellie B. Rives.

We have been trying to save the world by confectionery when it needs Jesus.—Gipsy Smith.



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O. V. WOOSLEY, Editor

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HANDY WEATHER MAN

It has rained a great deal this fall, in fact it has been one of the wettest falls in one's memory. But it has not rained on Sundays. Fridays and Saturdays have sustained downpours. But not on Sunday. The Sunday weather has been fine. This has been a great help to the Methodist circuit riders. Much of the fall's ingathering is dependent upon the congregation that assembles at Bethel, Bethlehem, Wesley's Chapel and the other churches on the charge. Fair weather just before conference makes many a fair report a good report. Truly, the weather man has been a handy man to the Methodist preacher this fall.

SIMPLY WONDERFUL

Before this appears in print well over 300 Methodist preachers and nearly as many laymen will have assembled at First church, Salisbury, in the forty-seventh session of the Western North Carolina conference. The brethren will have gotten their meal tickets and home assignments, given to one another a warm handshake and entered into the spirit of the meeting with a morale that can only come from those who are truly good workers. Not so much has been said this year about finances, but in all probability financial reports will be as good as last year. This is certainly true with the Children's Home, though last year the Children's Home ran behind in financial returns as compared to the other causes the conference sponsors.

An annual conference is a great meeting. There is more to it than the making of the appointments. But who will censure Methodist preachers for having a great deal of interest in where they and their families will live for another year? A Methodist preacher surrenders the right to make his own choice when he enters the Methodist ministry. He also surrenders his desire to gain wealth. He places himself, his family and their welfare in the hands of those who are trying to fit men to given congregations. This is a great challenge and a great responsibility. In the main it works out well and brethren talk, pray and sing about it. An annual conference is a wonderful meeting.

COME JACKETS, COME!

The brethren will be dressed up at conference. They will look well. Some of them will have bought new suits and others will have had new suits given them. The Children's Home family has also been dressed up for the winter, with the exception of school jackets for the larger boys. They are still going to school in their shirt sleeves. Of course a big, red-blooded boy can stand such a situation yet awhile. In his language, he can take it. Their school jackets have been ordered two months, but ordering is a different thing from receiving. Our clothing bill has scared us nearly to death this fall but we've got to have clothes. Forty-eight new children were admitted during the late summer and these 48 new children had to be clothed for winter. There was nothing left over for them from last winter. We hope the boys' school jackets will soon come.



Worthy of worthy sponsors

SHOES, SHOES AND SHOES

We have 203 boys and 181 girls here now. Each one of these youngsters had to have a new pair of shoes this fall. The girls, having for the most part worn shoes during the summer, have had no great inconvenience in the fitting of shoes to their feet. But not so with the boys. They have gone barefooted during the summer, their feet have grown and their toes have spread. In spite of the fact that every boy has been given careful consideration in the securing of a new pair of shoes, he has had a hard time in keeping his feet comfortable in the new shoes. It is particularly hard for our boys to walk to church on Sunday morning in their new shoes, church being over a mile away. Yesterday it was noted that when church was over Jimmy and Billy had taken off their shoes and were getting ready to file out of church barefooted as they held their shoes under their arms with socks dangling from them. Billy suggested that he couldn't enjoy any sermon, even Dr. Jordan's sermon, while his shoes were hurting his feet. Shoes, shoes, shoes everywhere.

INSUFFICIENT AID

It is a matter of much concern to us as to what we are able to provide for our mothers' aid families. They receive all too little. They have their bills like we have our bills and have their financial anxieties like we have ours. We understand but we are not in position to use our understanding to the best advantage. The following letter is typical of many we have received this fall: "Would it be possible for my mothers' aid check to be increased, particularly for the next two or three months? The boys must have sweaters and shoes and we have to get some more coal soon. Then, too, the price of groceries is so high. Four growing boys eat quite a bit. I have economized in every possible way and tried to save for some of these things, but so far have failed to do so. I hope to go to conference the day they have the memorial service."

This letter comes from the daughter of a Methodist preacher, a widow, whose father served long and well in the Western North Carolina conference.

THE MARSHALLS

Is smartness born into folks or is it acquired? Probably someone will say it is not a case of either or, but both. It can readily be noted here at the Children's Home that different children in the same environment respond differently to given stimuli. This is true in any family. The picture this week is that of four Marshall girls, every one of whom is a decided success as she responds to the living conditions here at the Children's Home. Every one is a helper, every one seems to delight in rendering a service, good service. These girls, grown some since the picture was taken, are, reading left to right, front row: Faye, seven years of age and in the second grade, is sponsored by the Young Women's Class of First church, Franklin; Lucy, nine years of age, in the fourth grade, is claimed by the primary department of Dilworth, Charlotte; Sue, eleven years of age and in the sixth grade, is claimed by the Susanna Wesley class of Centenary, Winston-Salem; and Mildred, fifteen years of age and in the eighth grade, is claimed by the Women's Bible class of Hillside Street, Asheville.

HONOR ROLL

The ten per cent apportionment honor roll recruits this week make us happy. Kindly note them:

Westview, Hickory, Rev. C. W. Kirby.
Central, Mooresville, Rev. W. A. Kale.
Cramerton, Rev. C. F. Womble.
Centenary, Greensboro, Rev. M. T. Smathers.
Franklin, Rev. C. C. Herbert.
Robbinsville, Rev. H. O. Huss.

(Continued on page 30)

TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

A Strange Call

I give it in his own words, as nearly as I can recall them. He is my very good friend and a successful and happy preacher. I said, "B—, tell me about that story of the apple fritters they tell on you. Is it true?" "Yes," he replied, "this is it. I was a small youngster in Matthews county, Virginia. Dr. P— came as our new preacher on the circuit. I was detailed to get in his buggy with him and show him where the folks lived. Among others we visited old Mrs. H— in quite an humble home. We sat before the open fire and she and the preacher talked. The old woman had a long legged skillet of apple fritters cooking over the fire. After a while Dr. P— said, "Well, sister, we'll have a word of prayer before we go." He prayed so long and my mouth watered so for those apple fritters, that I could stand it no longer. I crept up to the fire and put an apple fritter inside my shirt blouse and another and another until I had them all, and slipped back to my place. Those red hot fritters nearly raised a blister on my side, but I held them away from my skin as well as I could. When we got up from prayer, the old lady looked over the top of her spectacles at the skillet in amazement, and exclaimed, "Name o' Gawd, if that cat ain't eat every fritter I had!" Dr. P— looked over the top of his spectacles and replied, "Sister, that's too bad. It takes a lot of grease to fry fritters, doesn't it?" We got in the buggy and drove down the road. "That was too bad," said the doctor, "for the cat to get her fritters while we were praying." "The cat didn't get 'em," I said. "I got 'em. I've got 'em here now. Won't you have one?" My! My! The doctor turned on me and gave me such a tongue lashing for stealing that I never got over it, and I never could be satisfied until I decided I must be a preacher. And that's how I got my call."



J. Giles Hudson, chairman of board of stewards of First Methodist Church, Salisbury

THE SCOUTS AT SMYRE

Along with its regular program of activities the church sponsors a troop of Boy Scouts, organized in 1929. Members of the church are committeemen: Marshall Dilling, chairman, N. W. Holland and J. F. Strange. These men stand behind the troop and can always be depended on. Through scouting the boys keep close to nature and enjoy the fun of a varied outdoor program of activities. They learn to put into practice principles of clean living and unselfish service. The parents are learning that scouting pays dividends in the lives of their boys. Each summer the troop spends a week in the mountain camp at Lake Lanier near Tryon. In 1934 through leadership of Marshall Dilling a cabin was built as headquarters of the troop in Smyre.

Spend an hour with me in Smyre. It is just at dusk of a summer day. The two things we notice most of all are trees and birds, as we stand in the midst of a magnificent grove of trees which make a natural park at one end of the village. A great white oak that has withstood the storms of a hundred and fifty winters spreads its arms over us. In its top a mocking bird is unburdening its heart of a matchless melody. A thrush is uttering his serene bell-like song from a bush hard by. In the midst of these friendly trees at one corner of the grove is the Methodist church. Just in front of us the tennis court is brilliantly lighted and a game was in progress with four boys playing and other couples waiting their turn. Underneath the lights a horseshoe tournament is also in progress. Next to the tennis court is a beautiful community house, a building that would grace any village. Here on different nights club meetings are held, the women's club, the young men's athletic club, the woman's missionary society. On the stage in the auditorium plays and minstrels are produced. In the basement is a well-appointed kitchen with a dining room adjoining where suppers are often served by the various clubs and organizations. In the same building there is a good library open to all the community. The book list is constantly growing, for volumes are added throughout the year.

Just beyond the Scout cabin, which is situated at one end of the grove, is the baseball park. Here the soft ball game is just over and players and spectators are coming toward the lights of the tennis court. Across the village can be seen the lights of the two mills, where the second shift are nearing the close of their day's work.

IF YOU WON'T ENLIST, YOU SHOULD BE SHOT

If you are to go on living in England at all during the (next) war, you will be dependent for your food and for such protection as you enjoy on the army, the navy, and the air forces; that is, on the fact that there is a majority of persons of military age whose consciences are less sensitive than yours or work in a different way.

Plainly there is a prima facie obligation not to put yourself in this situation of one-sided dependence on what you must regard as the wrong actions of people who are less virtuous or less enlightened than yourself.

This complication would be avoided if the conscription law imposed the death penalty for refusal to undertake military or other war service. I am inclined to think that this ought to be done, and that really conscientious objectors to military service should welcome it.—C. D. Broad, Cambridge U.

Children's Storyland



UP A TREE IN SHETLAND

By May Whiting

Essa and her brother John Sigurd always thought it a great treat when their father took them to the pleasant harbor town of Scalloway on the sheltered side of Shetland. Scalloway is the only place on the islands where trees grow, and here are five of them behind a high garden wall with a gate that locks with a big key.

Essa could not understand why John Siguard should choose to look at lobster pots with his father when Aunt Nellie had the key to the garden and they might play there. Perhaps Aunt Nellie saw that the little girl was a wee bit disappointed, for she said:

"Wouldn't you like to climb a tree this morning?"

Climb a tree! Essa had always thought of trees as precious things with which one must not take liberties. It was almost as surprising as if her mother had asked, "Will you wear your new shoes when getting in the peat?"

But Aunt Nellie was sure that a tree would be pleased to have a child in its branches, and she lifted Essa up so that she could put one foot in the first crotch and grasp the trunk firmly with both hands. Then Essa put her other foot in the next crotch higher and pulled herself up. She was very near the garden wall, and there sat a yellow spider looking at her.

"Don't bother me," he said, as he lifted a long leg and swayed it gently. "I'm busy repairing my house. The roof leaks."

Then Essa took another step up and looked about. All she could see was the wall, and that was full of chinks grown in with the moss. A honey-bee stood very still in one and seemed to say:

"How can you be so lively? I'm waiting for the sun to warm my wings before I fly."

"Just a little higher," encouraged Aunt Nellie.

Essa was up one more step, and her head was above the top of the garden wall. A row of ants were hurrying along the edge, not even pausing to see what strange creature was coming so near. Essa looked down on Aunt Nellie's smooth brown head and Aunt Nellie looked up to speak to her, just as little girls usually have to look up to speak with grown folks.

Sure enough, a branch larger than the others stretched out an inviting arm and Essa settled comfortably in the hollow. Then she called down:

"I'll stay here while you go to the store. I'll play I'm queen of this tree."

In such a high place Essa felt very much like a queen. Many, many children in Shetland have never seen a tree, and surely very few have climbed one. She could see up and down the road a long way and out across the water to the rocky skerries where the waves were breaking white Soon she saw the town crier coming and she told him, not out loud, of course, to stop at the corner and beat his drum, and he did.

Then John Siguard came strolling along. He was so interested in a white shell he had found that he never looked up until she dropped a twig neatly on his head. Then he stopped short, his mouth open wide in surprise. All he could say was:

"How did you get up there?"

"Climbed up," said Essa proudly. "It wasn't very hard. I guess you could do it."

John Sigurd pretended not to hear.

"Father says we can go out in the boat," he explained, "and I came to tell you, but if you're up a tree—"

"I'd love to go in the boat," said Essa.

"How are you going to get down?" asked John Sigurd.

Essa hadn't considered that. The ground did look a long way off if you thought of it in that way, and the crotches in the tree seemed far apart when you were looking down at them.

"The garden gate is open," said John Sigurd, "and I'll come in and help you. It will be easy coming down."

In fact, with John Sigurd standing beneath, it was not difficult There was the same row of ants hurrying just as fast and the spider still busy with his house, but the bee had flown.

"Thanks for helping me," said Essa, as, with hands in John Sigurd's, she jumped to the ground. And she added, "I think it's very handy to have a brother."—Zion's Herald.

THE HOUND DOG AND THE BUMBLEBEE

By Harry Brokaw

A lean old hound lay asleep in the shade
By the edge of a clover patch;
And he dreamed a dream of Reynard, the fox—
Of the fox he hoped to catch.

A bumblebee with a velvety coat
Came by with a musical hum,
To sample a bloom quite near the dog
That now was snoring some.

The hum of the bee, so near at hand,
Made the hound dog think of the fox,
And the trail that lay through the leafy woods
To a den in the midst of the rocks.

He awoke with a start as the bumblebee
Came near to the end of his nose;
Then I heard him make one wicked snap,
And his jaws like lightning close.

In an instant then from an open throat
The howls of anguish sprung,
For the bumblebee, in an angry mood,
Sat down on the old dog's tongue.

The moral that I hope to teach
Is not so hard to see:
Don't snap too soon, before you think,
Like the dog at the bumblebee.

NOT ENOUGH NAMES TO GO AROUND

Consternation reigns at the Golden Rule Farm for Boys in Franklin, N. H. It was like this:

"Tootsie," the farm dog, mother of several litters of pups, decided to present her friends, the boys, with a new family The lads, anticipating the blessed event, conjured together and decided to have five typical dog names in readiness for the christening. "Spot," "Pal," "Rex," and the like were all considered. Past experience had proved to the boys that names like "Herbert" and "Elizabeth" were not dependable, because Tootsie could not be relied upon to give the boys all Herberts or Elizabeths as they might wish.

At last the great event has taken place. But imagine Tootsie's supreme moment when, in place of the expected quintuplets she presented the world with a bushel basket full of eleven little, black, wriggling, healthy doglets. The news has spread like wildfire. Tootsie, wearing a dog-smile of self-satisfaction, is the pride of the Golden Rule Farm. She has set a record for all the farm dogs in this part of New England.

P.S. There were only two Elizabeths this time.—Our Dumb Animals.

Mother: Stop using such terrible language, Margaret.

Little Margaret: Shakspeare uses it, mother.

Mother: Then don't play with him. He's no fit companion for you.

THE PENNY THAT CAME ALIVE

By Margaret K. Martin, in Story World

Benny trotted his fat little legs down the street toward the grocery store. In his pocket was a round silver dollar, and he could feel it jiggle around as he ran. He couldn't help wishing that it belonged to him. What piles of sugary jelly beans, what stacks of striped candy sticks it would buy—yum'm!

But Benny knew that mother's dollar was not to be spent for candy. Still, he wished that he had even a teeny, weeny penny all his own. He could buy six gumdrops for that sum.

Suddenly his toe caught in a crack of the old board sidewalk and down he sprawled. Some boys might have cried, for the bump hurt, but not Benny. He just winked hard, and felt to see if mother's dollar was still in his pocket. It was, for he could trace its hard outline.

As he got up something shiny caught his eye. Down on his knees he went again, peeping through the wide crack of the walk. He almost squealed for joy, for there lay a bright, new penny!

Benny fished out the coin with eager fingers, admiring its shining newness. He began to hurry toward the store, thinking of the candy that was to be his soon.

He felt something cool touch his hand. He stopped quickly and looked around to see a sad-eyed brown dog following close at his heels.

Benny stopped to pat the animal.

"Hello, old fellow," he said.

The dog wagged his tail as if to say: "Here is someone who will be kind to me."

Benny tried to make the dog go back, but it was no use. He seemed to know that the little boy was going to a place where food was to be had, and kept on following.

Benny left him outside while he went in the store. He gave the clerk his mother's list and money, then he went to the candy counter.

"I'll have six gumdrops," he was about to say, when he heard a whine outside. There sat the strange dog, with a wistful hungry look on his brown face. Benny almost imagined that he heard him say:

"I'm dreadfully hungry, too."

Benny turned away from the candy counter.

"Please give me a penny's worth of meat scraps."

The clerk gave him the meat which was much more than a penny's worth.

"Come ,doggie," called Benny, starting homeward. The dog followed eagerly, sniffing at the meat bundle.

Benny's mother looked surprised when she saw the dog, but she let him eat his meat on the back porch.

"Why he is half starved," she said pityingly.

"May I keep him, mother?" asked Benny.

His mother hesitated, but she said, "If no one claims him, you may."

No one did claim the dog, although they did all they could to find the owner. Soon he became a fine looking animal. Even Benny's father remarked that he was a handsome dog.

"Have you named him?" he asked Benny.

Benny laughed. "I thought I'd name him just what he cost me."

So Penny was named. It was a suitable name, too, for his thick hair was almost the golden-bronze color of a new penny.

Benny liked to tell folks how he had purchased his fine dog for a penny. He thought it a nice little story, although some persons laughed kindly. But Penny never laughed. He kept his brown eyes lovingly upon Benny as if to say: "I love you, my little master."

THE HORNED TOAD OF TEXAS

By Gertrude E. Forth

One of the homeliest and humblest citizens of the southwestern states is the horned toad. This queer fellow is really not a toad at all, but a lizard. However, he is most commonly known as the horned toad of Texas, and, as such, he is regarded almost affectionately by the people of his native state. three or four inches in length. He cannot hop or run fast, but he manages to cover the ground at his own rate of speed, asking only to be allowed to live his life as nature intended.

Perhaps his chief attraction for us is his homeliness. This lack of good looks is indeed a blessing in disguise, for his suit of armor edged with saw-like teeth, does not invite the acquaintance of animals that roam the desert in search of high adventure, or a meal for the taking. Even the head is hooded with sharp spikes or horns, which further serve to persuade the most venturesome animals to leave him alone.

When Mrs. Horned Toad goes walking with her toadlets on a fine sunny afternoon over the arid plains of the south, she has no fears for the safety of her family. Even though the desert swarms with death-dealing monsters of the animal world, she knows that the unattractiveness of her brood is their insurance policy against accident or disaster. She is certain that her babies will never be killed, kidnapped or stolen, so she goes about contentedly catching a few bugs for them and showing them how to catch their own. They are soon left to depend entirely upon themselves with the wide desert as their playground, and an even chance to procure the occasional insect for food.

So gentle and harmless is the horned toad, that he makes the most delightful of pets. Children find him so companionable that they like to carry him around in their arms.

The next time your friends visit the southwestern states ask them to bring you one of these peaceful, dust-covered little creatures for a pet.

Best Remedy for Coughs is Easily Mixed at Home

Needs No Cooking. Big Saving.

To get the quickest relief from coughs due to colds, mix your own remedy at home. Once tried, you'll never use any other kind of cough medicine, and it's so simple and easy.

First, make a syrup by stirring 2 cups granulated sugar and one cup of water a few moments, until dissolved. A child could do it. No cooking needed.

Then get 2½ ounces of Pinex from any druggist. This is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes.

Put the Pinex into a pint bottle, and add your syrup. Thus you make a full pint of really better medicine than you could buy ready-made for four times the money. It never spoils, and children love its pleasant taste.

And for quick, blessed relief, it has no equal. You can feel it penetrating the air passages in a way that means business. It loosens the phlegm, soothes the inflamed membranes, and eases the soreness. Thus it makes breathing easy, and lets you get restful sleep.

Just try it, and if not pleased, your money will be refunded.

When Children Need a Laxative

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Mothers have found pleasant-tasting Syrup of Black-Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and by its relief of constipation, recovery will be hastened. Sold in 5-ounce bottles, price 50 cents.

LADIES MAKE MONEY

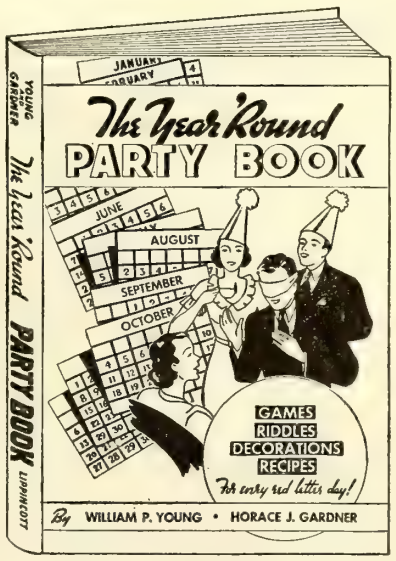
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Presiding Elders Appointments

SLATE OF JOHN R. CHURCH

636 South Green St., Winston-Salem, N. C.

Oct. 11-25—New Philadelphia, Winston-Salem, N. C.
Nov. 1-15—Carlisle, Kentucky.
Nov. 16-29—East Liverpool. Ohio.

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
FOURTH ROUND

	October
Leasburg, Bethel, 11	24
Rougemont, Rougemont, 11	25
Mt. Tirzah, Helena, 7:30	25
Person, Concord, 11	31
	November
Webb Avenue-Holt's, Holt's, 11	1
Pittsboro, Brown's Chapel, 3	1
Duke's Chapel, 7:30	1
Trinity, 7:30	3
Lakewood, 7:30	4
Andrews-Massey, Andrews, 11	7
Moncure, Moncure, 11	8
South Alamance, Swepsonville, 7:30	8
West Durham, 7:30	9

FIFTH AND ADJOURNED ROUND

	October
North Gates, Savages, 7:30	16
South Mills, Trinity, 11 and 1	23
South Camden, Sign Pine, 7:30	23
Hertford, 7:30	25
	November
Perquimans, Cedar Grove, 11	2
Elizabeth City, First Church, 7:30	4
Pasquotank, Epworth, 11	6
Murfreesboro-Winton, 7:30	6

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

	October
Plymouth, 11	25
Roper, Pleasant Grove, 3	25
Columbia, 7:30	25
Belhaven, 7:30	28
Fairfield, 7:30	30
Stumpy Point, 7:30	31
	November
Mattamuskeet, Amity, 11	1
Swan Quarter, Providence, 7:30	1
Moyock-Currituck, Moyock, 11	8
Dare, Mann's Harbor, 7:30	8
Bath, 11	15
First Church, Washington, 7:30	15

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

	October
West End, Hoffman, 11	25
Laurel Hill, 3	25
Ellerbe, 7:30	25
Aberdeen, 7:30	26
Raeford, 7:30	27
Troy, 7:30	28
Steadman, 7:30	29
	November
Rowland, 11	1
Parkton, Sandy Grove, 3	1
Fayetteville Ct., Cumberland, 7:30	1
Red Springs, 7:30	4
Maxton, 7:30	5
Biscoe, 11	8
Wadeville, Sardis, 3	8
St. John-Gibson, Gibson, 7:30	8
Hay Street, 7:30	11
Broadway, 11	15
Glendon, High Falls, 3	15
Sanford, 7:30	15

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

	October
Creedmoor, 11	24
Oxford Ct., 11	25
Bailey, Q. C. Bailey 3:30 p. m. Sims, night	25
Carey, night	26
Raleigh, Central, night	28
Fuquay, Holly Springs, 11	31
	November
Youngsville, Leah, 11	1
Oxford, night	1
Zebulon, night	2
Mamers, 11	7
Princeton, 11	8
Raleigh, Jenkins Memorial, night	8
Four Oaks, Elizabeth, 11	15
Lillington, 3	15
Benson, night	15

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FOURTH ROUND

	October
Aurora, Warrens, 11	23
Hookerton, Hookerton, 7:30	23
Goldsboro Ct., Pine Forest, 11	25
Goldsboro, St. Paul, 7:30	25
Beaufort, 7:30	28
Mt. Olive-Calypso, Mt. Olive, 7:30	30
Mt. Olive Ct., Smith's, 11	31
	November
Jones, Foy's, 11	1
Vanceboro, Vanceboro, 3	1
Greenville, Jarvis Memorial, 7:30	3
New Bern, Centenary, 7:30	4
Fremont, Fremont, 11	6
Pikeville, Pikeville, 7:30	6
Straits-Harlowe, Harlowe, 11	8
Atlantic, Smyrna, 3	8
Riverside-Bridgeton, Bridgeton, 7:30	11
Morehead City, 11	15
Newport, Riverdale, 3	15
Oriental, 7:30	15

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

	October
Scotland Neck, 11	25
Rich Square, Woodland, 8	25
Seaboard, 8	26
	November
Enfield, 11	1
McKendree, Temperance Hall, 3	1
Tarboro, 8	1
Clark Street, 8	4
Halifax, 11	8
Rocky Mount Ct., York, 3	8
Spring Hope, 8	8
South Rocky Mount, 8	11
Farmville, 11	15
Walstonburg, 3	15
Stantonsburg, 8	15

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

	October
Carver's Creek, 11	25
Wallace-Rose Hill, Wallace, night	25
	November
Tabor City, St. Pauls, 11	1
Wilmington, Trinity, night	1
Lumberton Ct., Pembroke, 11	8
St. Pauls, night	8
Fairmont, Trinity, night	9
Wilmington, Grace, 11	15

CHILDRDEN'S HOME

(Continued from page 26)

Andrews, Rev. W. S. Smith.

Belmont Park, Charlotte, Rev. E. M. Jones.

Broad St., Statesville, Rev.C.N.Clark.

Green Street, Winston-Salem, Rev. R. C. Goforth.

Central Terrace, Winston - Salem, Rev. R. H. Caudill.

Pelham, Ruffin cricuit, Rev. S. C. Safrit.

Fletcher, Fletcher-Mills River circuit, Rev. D. V. Howell.

Zion, Whitnel circuit, Rev. Ebenezer Myers.

Union, Wilkesboro circuit, Rev. A. W. Lynch.

Warrensville, Warrensville circuit, Rev. T. H. Houck.

Zion, Stokesdale circuit, Rev. J. E. B. Houser.

Fairview, Todd circuit, Rev. J. M. Green.

Harrison, Pineville circuit, Rev. E. O. Cole.

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SCHEDULE
Via
Raleigh, N. C.
thence
Norfolk Southern R. R.

Leave Raleigh .....4:20 p.m.
Arrive Wilson .....5:42 p.m.
Arrive Farmville .....6:20 p.m.
Arrive Greenville .....6:40 p.m.
Arrive Washington ....7:25 p.m.

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"—he leadeth me beside the still waters. He restoreth my soul"

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"The time is out of joint," and so it was when Elijah, praying on Mount Carmel, broke a prolonged drought, brought prosperity to a nation and restored the people to their rightful relationship to God.

United and fervent prayer, as you know, is man's command of heaven's massed reserves of "legions of angels" to help him to vanquish wrongs and to victory rights.

Therefore, that the right may triumph at the ballot box on November 3, kindly publish the following excerpt from the prayer for "Election Day," taken from "Family Altar-Faith Primer," a family altar prayer book by Dr. Zed Hopeful Copp, recently off the press, and editorially ask your readers to circulate it among their friends and to vote it, without fail, on election day. We believe that the American voter is more interested in good government than in party politics. We prosper every way under the former and we suffer every way under the latter.

Election Day Prayer

Almighty God, our heavenly Father, we thank thee for the priceless heritage of the right to vote in today's election, which we have from thee and our faithful forefathers. Make us to cast our ballot in harmony with thy will and to the glory of thy name, conscious that it will be correctly counted in heaven, if not on earth. Keep us from placing political party above Christian purity and from defiling the ballot with even the shadow of evil.

Graciously make the ballot box our social security box for government of the people, by the people, for the people, from which to receive the dividends of good government under God according to our moral interest in it.

Make us more zealous to vote today than to perform our ordinary business, and may we vividly realize that our home, our country and even we, ourselves, may be blessed or plagued because of our action or neglect today.

N. C. BOARD OF EDUCATION

(Continued from page 20)

A "family service" was held at the 11 o'clock hour on October 18, with the pastor preaching a special sermon for the children. The evening service on that date was in charge of the young people of the church.

During the week of October 18-24 there was a follow-up of the first week's visitation. Co-operation by the public school officials made it possible for the children in the public school to hear the program in connection with Childhood and Youth Week broadcast over WPTF, sponsored by Edenton Street Methodist church.

Leaders in the local church feel that this two weeks' emphasis will mean much in quickening the interest in the church school as well as in the program of the church.

1838 GREENSBORO COLLEGE 1936

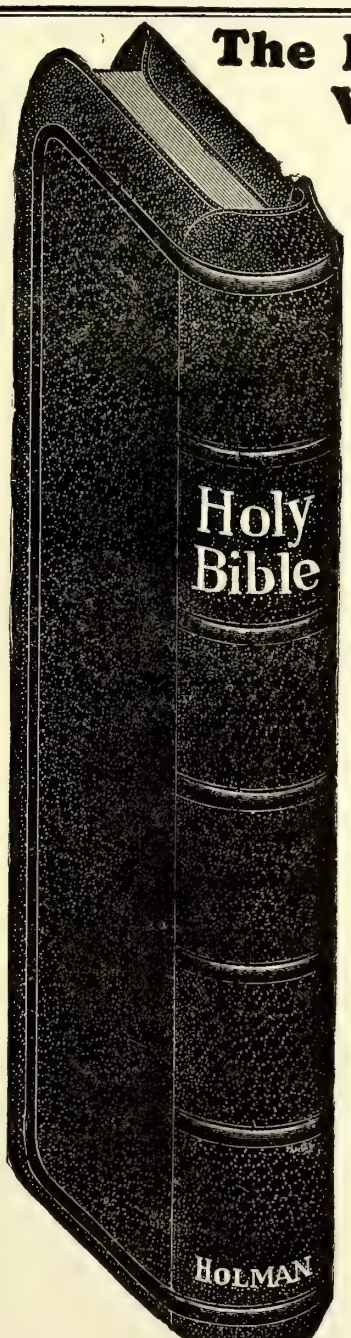
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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus *from Gā'lī-lee to Jŏr'dăn unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?

A. D. 26.

CHAP. 3.
r Ch. 2. 22.
s Dan. 9. 24.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled which was spoken by Ē-sā'jas the prophet,

SEND ORDERS TO

NORTH CAROLINA CHRISTIAN ADVOCATE

GREENSBORO, N. C.

IN MEMORIAM

NOLAND—Mrs. Etta Noland, wife of the late D. R. Noland, was born March 1, 1871, and passed on to her heavenly reward April 13, 1936. Her illness was only of a few 'hours' duration.

Mrs. Noland had been a member of Fines Creek Methodist church for the past 50 years. To her church she gave liberally of her means. She was a faithful attendant to its services. "Aunt Etta," as she was known to many, was one of the best loved characters in Haywood county. She was a shining light for Jesus Christ

"Aunt Etta" was thorough in her giving. She delighted in feeding the hungry, clothing the poor, visiting the sick, and in every way trying to lift a burden from some heart. "Aunt Etta" will be missed in the church, the community and the home; but her influence for good will continue to be with us. Soon the summons will come to each one of us to join "Aunt Etta" in the house of many mansions.

"The land that lies beyond the sea
Must be divinely fair;
For those who go are just the ones
It pains us most to spare;
And we who have felt the greatest loss
That human heart can bear,
Must find comfort, for they're at rest
With God's own—over there."

A. L. Rayle, Pastor.

KELLEY—Phillip Austin Kelley, one of the most successful farmers and most loved of men of Mt. Mourne community, died at his home Sunday afternoon, August 2. The end came very quietly and peacefully and gentle as he slipped away from those who had so lovingly and patiently watched by his side for the past ten days.

For the last few years he had been an invalid from heart trouble, but last Friday he had a sinking spell and since that time no hope had been for his recovery. His patient suffering, his unlimited faith, and the tenderness and love by which his beloved wife and children watched over him will be an inspiration to others as they travel life's highway.

Mr. Kelley was the son of Austin Alexander Kelley and Janie Templeton Kelley of Mecklenburg county. He was born July 19, 1861. He was married to Susie Henry, daughter of Capt. B. S. Henry, December 19, 1889, and since their marriage have lived in Mt. Mourne community. To this union ten children were born, eight of whom are living: Mrs. J. R. Ballard, Tarboro; B. D. Kelley, Lima, Ohio; Janie Kelley, who lived at home and watched over him so tenderly during his years of suffering; Rev. W. R. Kelley, pastor of Central Methodist church, Monroe, and former pastor of Spindale; Lorena Kelley, missionary to Congo, Belgium Africa, (for several years she was deaconess to Centenary Methodist church, Winston-Salem); P. A. Kelley, Florence, S. C.; Mrs. W. S. Smith, Andrews, and Henry M. Kelley at home.

The deceased was an organizer of the Fairview Methodist church, a steward of that church from its beginning until his death; a member that was always at his place of worship as long as he was able; a friend to everyone, loyal, sincere and loving to old or young, black or white.

The community will miss him, for everyone felt as if a dear friend has left him. The life of this good man speaks for itself. The good works of his long and useful life have builded a monument for him more enduring than monuments of stone. He leaves behind a family that will work for the Master as he worked, and the seed that he sowed will live forever.

Mrs. W. C. Thompson.

JONES—On July 24, 1936, the soul of Mrs Emma Fields Jones of Pleasant Garden was called home to God who gave it.

Before marriage Mrs. Jones was Miss Emma Fields, daughter of the late Peter Lindsay and Margaret Fentress Fields, members of two of the oldest families of southern Guilford county

Besides her husband, John R. Jones, she leaves four children, a daughter, Miss Ethel Jones of Pleasant Garden, and three sons, Frank and Ralph Jones of Pleasant Garden and R. Ray Jones of Roanoke, Va. She also leaves three sisters, Mrs. John G. Berry, Mrs. Gertrude Reynolds and Mrs. N. M. Reynolds, all of Pleasant Garden; and three brothers, Charles W. Fields of Pleasant Garden, C. H. Fields of Sanford, and Fred B. Fields of Guilford College.

In early girlhood Mrs. Jones was converted and joined Bethlehem M. E. church near Climax, N. C. Later when she married and established residence at Pleasant Garden she moved her membership to the M. E. church there, where she remained faithful to the end.

Funeral service was conducted at Pleasant Garden by her pastor, Rev. Mr. Kirk, assisted by Rev. G. W. Williams, a former pastor, and Rev. H F. Starr. Interment followed in the church burying ground.

Her life was not unmarked by trouble and sorrow had not passed her by. She was a friend whose sympathy and encouragement and interest helped others over the rough places of life.

Her greatest interest was in her home, where she was a good wife and loving mother. There have been many who bulked larger in the public eye, but none who met life more bravely or with greater serenity of soul.

IN MEMORIAM

When it became known to the members of Cedar Hill Sunday school that Mrs. E. G. Helms had died at Monroe August 1 after a short illness the shock was a profound one to all who had been associated with her. Perhaps no one coming into our community ever made a deeper impression than she did in her two years in our midst. Without delay she identified herself in church, and particularly in Sunday school work. Born Lucille Griffith, daughter of the late Rev. L. H. Griffith and Mrs. Griffith, she reflected the sterling traits of character of her parents, and threw into her work, her home, her church and Sunday school all the earnestness and zeal of a gentle yet positive woman. And as a neighbor she was gracious, sympathetic and helpful. Her chief concern was her duty as a wife and mother, yet she was able to give freely of her time to the work of the church and Sunday school

It was refreshing to know and be in the presence of one of her type. Young (only in her twenties), vivacious yet gentle, constant, a strong personality with an ability to make her influence felt, giving of her talents for the advancement of her church and community.

It is with a sense of personal loss to each of us of our Sunday school that this is written in tribute to her memory.

Cedar Hill Methodist Church,
Ansonville Circuit.

IN MEMORIAM

God moves in a mysterious way his wonders to perform. He moved into our midst Sunday morning, August 30, at 7:30 and took away in physical form our friend, Frances Markham Briggs. To many her going from us seems untimely, but we should never question our heavenly Father's wisdom, for he doeth all things well.

Mrs. Briggs was a faithful Christian, never happier than when in the service of her Master. Loyal and devoted to her church she served most effectively all its interests. Loyal to her community, she was ever alert to its best interests and was influential in movements that made for the betterment of humanity. She had a wide circle of friends to whom she was ever loyal. She believed that to have friends one must first be a friend. No one who knew her could question that this was a part of her philosophy of life.

Her greatest influence was in her home and her loved ones. Her devotion to her immediate family and to a large connection of loved ones was rare, and she was tireless in expressing her love through service.

As a member of the Frances Asbury class of Trinity M. E. church she was always ready to give her best. She was one of our most valuable and best beloved members. Her strong personality, high ideals, and notable ability were felt by all whose lives she touched.

We shall miss her and are conscious of a great loss in her going. All who knew her will cherish her memory and are thankful for her life among us. Our deepest sympathy goes out to her family, and may God's richest blessing be upon them

Mrs. E. S. Swindell,
Nell C. Piper,
Nell D. Umstead.

IN MEMORIAM

In the early morning hours of June 20, 1936, as God was beginning a beautiful day, Eugene W. Wortham was called to reap his eternal reward after an illness of several months.

Mr. Wortham was born in Warren county July 6, 1896, but he spent most of his life as a citizen of the Cokesbury section of Vance county. He united with the Cokesbury M. E. Church, South, and gave many years of service as a steward and as violinist in the church. Until his health failed several months before his death, Mr. Wortham was always present at Sunday school and worship services. He was a loyal worker in his community and was always willing to do more than his part.

On November 2, 1921, he was married to Miss Myrtle Stainback, and to this happy union were born two sons, Wilton and Laurence. To this bereaved family we wish to extend our heartfelt sympathy, for we share with them the loss of this husband and father. He is sadly missed throughout the community and by all who knew him.

Mr. Wortham was a World War veteran and amember of the American Legion. The funeral service was conducted at the Cokesbury M. E. church by Rev. D. A. Petty and the American Legion.

"Now the laborer's task is over,
Now the battle day is past,
Now upon a farther shore
Lands the voyager at last.
Father, in thy gracious keeping
Leave we now thy servant sleeping."

Vernon Breedlove,
Mrs. W. P. Vaughan,
Mrs. T. G. Stainback,
Catherine Spruill.
Committee.

NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, OCTOBER 29, 1936 Number 44

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The Fall O' The Year

The fall o' the year has come back again,
And it's jest as delightful as't ever has been,
With odors o' apples and must o' the grapes,
And the leaves all colored and jest any old shape,
And plaintive Bob White whistles merriest when
The fall o' the year has come back again!

The fall o' the year has come back again,
And let down the bars o' the stubble field then,
And hie me away to the woods and wold,
Where the leaves are all purple, the weeds of gold
And somehow or other—jest how, I can't tell—
I'm caught in the maze of mystical spell;
Brings back to me visions o' far-away years;
And I'm happy and sad both together jest when
The fall o' the year has come back again!

The fall o' the year has come back again,
And the weather jest sizzles no longer like sin,
And the trees in the distance are hazy and brown,
And the lazy old cattle are standing aroun';
And I love jest to bask in sich halcyon days,
And throw away troubles that on my soul weighs
They tinge up the future with some sort o' hope,
Like seeking things in a kaleidoscope,
And I love all around me the tenderest when
The fall o' the year has come back again!

(The Christian Herald)

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A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 81 GREENSBORO, N. C., THURSDAY, OCTOBER 29, 1936 Number 44

All who have waited for an opportunity "cheap as dirt" to try out their church paper would do well to give heed to the present introductory offer of the Advocate.

✧ ✧ ✧

The alert pastor and board of officials will move at once to organize for the new year, if they have not already done so. While the North Carolina conference is closing up the old year the Western men can get the jump by perfecting plans for the new year. This conference should do a big part of its work for the year during these beautiful autumnal days before Christmas. The wise will recognize this fact and act accordingly.

✧ ✧ ✧

Has repeal of the 18th amendment accomplished what the advocates of repeal promised? We let the Chicago Daily News answer:

> Repeal was urged by its sanguine supporters as the remedy for all the ills of the dry regime. The saloon was to be taken out of politics; bootlegging was to be ended; drinking was to decrease; temperance was to be promoted. Furthermore, unemployment was to be mitigated greatly; new revenue was to roll into state and federal treasuries in vast sums, and the nation was to be saved many millions in the cost of enforcement. None of the promises has been fulfilled. The saloon is back, liquor is in politics, bootlegging continues, drinking has increased, unemployment is worse, the revenue returns to the state treasury are far below the hopeful estimates of 1933, and the cost of fighting the illicit traffic is still burdensome.

✧ ✧ ✧

Who has not witnessed the breaking of the family ties? How in our quiet moments of reflection we long to look upon the faces that we have not seen for a while and to hear the voices that are still. Whittier uttered a great universal experience when he said:

"Look where we may, the wide earth o'er,
Those lighted faces smile no more.
We tread the paths their feet have worn,
We sit beneath their orchard-trees,
We hear, like them, the hum of bees
And rustle of the bladed corn;
We turn the pages that they read,
Their written words we linger o'er."

North Carolina Methodism by its care of the rural sections of the state as well as the towns and cities, has grown beyond any other section of our country. By sacrificial and unselfish service the fathers laid well the foundations in every county of the commonwealth and those who came after builded well thereon till now the Methodist church of North Carolina is in the public eye, and esteemed as second to none other. This has brought widespread admiration and praise and at the same time has caused place seekers to search out the big churches of North Carolina as desirable stopping places. By sundry maneuvers some of these succeed in effecting a landing which greatly irritates those who have borne the burden and heat of the day and builded through the years. Unfortunately, the leaders are not wise enough to recognize this unfortunate state of affairs.

✧ ✧ ✧

The first North Carolina convocation of ministers assembled this week at Winston-Salem was more than an ordinary event in the life of the state. It may become of historic significance in the religious life of North Carolina. More than six hundred representatives of the religious denominations of the state were in attendance. The men of national reputation on the program gave assurance of discussions of unusual interest on themes vital. The interest manifest was most pleasing to all the promoters of this convocation. Of course the Methodist preachers were there in fine array, eager to profit by the good things going. From the first address by Dr. H. P. Van Dusen of Union Theological Seminary, New York, on the theme, "Christianity in These Times," to the last by Dr. Allan Knight Chalmers, Broadway Tabernacle, New York, there was a facing of the vital issues of the age. This fine start augurs well for the years ahead. Really this is but the beginning of what ought to become a united effort of all religious forces of the state for individual and social betterment in the coming of the kingdom.

The Day of Our Eager Advance

Girding Ourselves

NORTH Carolina Methodists are girding themselves for an unusual advance on every line of endeavor. The action of the Western North Carolina conference at its present session should give fresh courage to any who may have been hesitating or wavering in this hour that calls for high and holy endeavor. Similar action will be taken at New Bern by the North Carolina conference that the Methodists of the state may be a unit for enlarged conquest. The day of march has come. The shirks have no place among us when all are to catch step and close up the ranks.

Much to Inspire Us

The marvelous achievement of the past summer in saving Junaluska and making possible a new management of the assembly so that this may become one of the chief religious gathering places in all our land is not to be lightly esteemed. This shows what can be done when the Methodists with determination under wise leadership set themselves to any task. The inspirational value of this achievement cannot be stated in words. In like manner other deeds of a local nature have been wrought to the inspiration of churches all over both conferences. Surely the contagion will spread until it is known in every backwoods corner and in all the byways of life.

More Effective Evangelism

Dr. E .K. McLarty, who has given most of his life to pastorates in city churches, becomes director of evangelism for the conference. He is not expected, we understand, to hold meetings in the churches after the fashion of the general evangelists, but rather to direct in the united gospel attacks that are to be made by the church against sin and wickedness in all forms of ungodliness. If we are to make an effort to enthrone righteousness in our centers of population as well as in our country places, some such effort is most essential. Full details of these plans for a new stress on a different order of evangelism will be made known later. All of us would do well to remember that such victories as these are won only by prayer and fasting, the agonies of the cross being at the center of them all. One like unto the Son of Man must walk in the midst.

Missionary Advance

The Western North Carolina conference has Dr. R. E. Strain for its own missionary. The North Carolina conference will also have a special missionary. These are to be our own special men in the Orient. But these two workers in the East are only symbols of what our Methodism must do for the coming of the kingdom at home and abroad. The missionary passion must stir within us until every nook and corner of the land know the thrill that comes with the presence of men who have been with their Lord in the storm and have held fellowship in the third heaven.

Our mission study, our missionary crusades, our missionary giving, our larger missionary conquests all depend upon those elements that gave to the centuries the romance of the gospel conquests in the Roman Empire. Those early enthusiasts went everywhere preaching the gospel. Why can not we know something of this passion in these last days in such need of spiritual conquest?

Methodist Union

How this theme thrilled the conference at Salisbury! The cause of Methodist union is marching on without formidable opposition. It is only a matter of time—a brief time—when the three Methodisms will be one. All of us should make every possible conquest of a material and spiritual nature to become a part of this union when the Methodist Protestant, the Methodist Episcopal and the Methodist Episcopal church, South, have all become simply the Methodist Church—a consummation for which many of us have worked and prayed through the years.

The reports from the conference and the spirit manifest among the brethren augur well for the early coming of the long looked for day. Our church and the Methodist Protestant Church have much to do these months ahead. The last one of us should lay ourselves afresh upon the altar in this our present advance.

Christian Education

Each year finds our plans for Christian education in the churches and in the schools made more perfect for effective work. This educational process is a slow and painful effort in which many grow weary and become discour-

aged because they do not see immediate results. We have every reason to rejoice in what has been done and to join most enthusiastically with our leaders who are doing such a great work for childhood and youth in home and church and school. Moreover, our colleges are improving each year, real headway also being made for the care of the young people in all of our churches. However, we yet have a long way to go.

This Advocate commits itself anew to aid in this cause as in every other matter that concerns our Methodism. We fully expect in this our eighty-second year of the paper to do more for those causes than ever before. Our one desire is to get into the homes of our people—into this the citadel of our life.

America's New Challenging Frontiers

BISHOP EDWIN F. LEE of Singapore, Malaya, spoke in Salisbury, addressing the annual conference of the Methodist Episcopal Church, South, on the subject: "America's New Challenging Frontiers."

The bishop spoke out of an experience of two years in Europe during most of which time he was a chaplain with the American Expeditionary Forces, and also out of eighteen years residence in the Orient. His earlier experience was as pastor of the American church in Manila, Philippine Islands, from 1912-15. And for the last eight years he has been resident bishop for the Methodist Church in Malaya, Sumatra, Borneo and Philippine Islands. He has been in America for the last few months, coming to attend the General Conference of the Methodist Episcopal Church in Columbus during May, and expects to return to the far east in mid-November.

His message was a reminder to American people that our geographical frontiers are gone,, and despite all the present trends suggesting a provincial nationalistic attitude of mind that we are living in a world with which we will naturally keep in contact and that our interests cannot fail to carry us to the ends of the earth where are now our cultural frontiers.

Bishop Lee gave numerous striking illustrations of influence of America upon the life of the world, and specifically emphasized the important contribution that has been made by the Christian church through its program of foreign missions. The response to this program of sharing the Christian faith has been most gratifying.

As one of the by-products of this missionary effort he quoted the statement of the Acting Governor General of the Philippine Islands, who visited the Methodist conference in Manila a year ago and who said that he as an American, a member of another church group, was conversant with the marked influence that the Methodist Episcopal Church had had in American life in representing the welfare of the common man. This official further went on to say that those who knew the influence of the Methodist Church in the Philippine Islands expected the Methodist Church to be one of the strong influences to help maintain the ideals of democracy under the new Philippine commonwealth.

As another illustration of the recognition of the value of the work of missionaries, he cited a case of the Reverend James M. Hoover, who died a year ago of malignant malaria after thirty-four years of service in the Methodist mission in Borneo. On the day of his funeral the king of Sarawak, Borneo, ordered all flags throughout the country at half mast. Bishop Lee referred to Mr. Hoover as having become one of the dozen outstanding missionaries sent out by the Christian church within the last century.

In closing Bishop Lee called the attention of his audience to the fact that the major purposes of the Christian missionary movement is the sharing of the Christian faith, but that in addition to such a contribution the Christian missionary is also rendering an immediate service as an ambassador of good will and international understanding. He forcefully called the attention of his audience to the imperative need of wholesome contacts with the outside world as being far-sighted in comparison with provincial advice to withdraw within our own borders. Such a program would have kept the early American colonists confined in the narrow strip of country east of the Alleghany Mountains.

The bishop called attention to the uncertainty of depending upon laws of neutrality and solely upon resolutions urging the limitations of armaments, and said that the only hope of a warless world was a constructive and positive attitude of international good will. Many agencies will be required to bring this as an achievement throughout the world, one of the most important of these agencies being Christian missions.

People and Things

ANNUAL CONFERENCE DATE

North Carolina, New Bern ..... November 19

Rev. and Mrs. W. Stanley Potter of Clayton, N. C., announce the birth of a daughter, Elizabeth Louise, on October 10, 1936.

We hope all pastors will use the blanks provided for forwarding lists of new subscribers. Write names and address with great care, for this will be our mailing list.

Even the kingship of the kings of this world and the wealth that accompanies it will not last; but the deeds of charity done by one in his good times will be everlasting and indestructible.—Zoroaster.

Born to Mr. and Mrs. J. Edwin Heafner of Charlotte, N. C., twin boys, in Long's Hospital, Statesville, October 21, 1936. Mrs Heafner was Miss Olivia Goode, daughter of Rev. and Mrs. Chas. P. Goode.

In many matters of opinion, our first and last coincide, though on different grounds: it is the middle stage which is the farthest from the truth. Childhood often holds a truth with its feeble fingers, which the grasp of manhood cannot retain—which is the pride of utmost age to recover.—Ruskin.

"The work on the Milton charge has been very pleasant during the year. There are loyal church workers in each of the congregations. At the fourth quarterly conference early in October the orphanage and general conference work was paid in full. We expect to close the conference year in a successful manner."—A. M. Williams.

Dr. A. Maude Royden of London, probably the world's most famous woman preacher, expects to relinquish her pastorate at Ecclestone Guildhouse at the end of the present year in order to devote her time to the cause of world peace. She plans to visit America again next winter to take part in the emergency campaign for world peace.—Zion's Herald.

The poem that appeared on the front page of last week's Advocate entitled, "The Methodist Circuit Riders," did not carry the author's name because it was unknown to us at the time. We have since learned that Rev. W. L. Hutchins, pastor of Central church, Concord, N. C., is the author of this poem that we were happy to use in conjunction with the meeting of the annual conference. Our apologies are hereby extended Dr. Hutchins although he has not asked us even to explain.

"The entertainment committee of Centenary church is working faithfully to have everything in readiness for our meeting here November 19. If homes were available this committee would be glad to provide accommodation for the wives of our preachers and delegates, but this will be an impossible task. Please do not ask the committee to provide additional entertainment except in extreme cases. The repair work on our church is progressing nicely and our building will be in fine condition for the opening of conference. The people of our church and community are looking forward with pleasure to this great gathering of our preachers, laymen and lay women."—L. C. Larkin.

"Benevolences from Burgaw charge for the current year have been sent in full to Mr. Dillon, our conference treasurer. Balance on orphanage for the year will be sent in a few days."—Chas. A. Jones, Pastor.

I have been all over the country interviewing young people in universities, and I find that their doubt is only sincere and serious questioning. There is nothing dangerous or bad in this. It is a healthy ferment, but of course there is greater freedom of speech than ever before, and the rising generation always put questions in a way to shock their elders.—Bishop Francis J. McConnell.

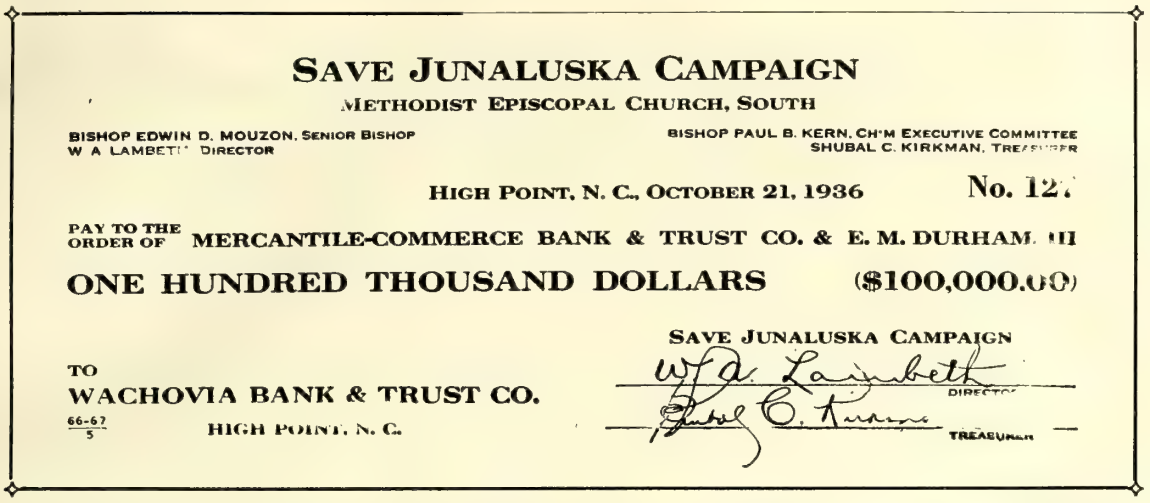
Do away with fear and the many other sins rampant in the world today. The many sins we face are those of false modesty, those of fearing what other people will think, and the sin of being too comfortable. We move too slowly. We must be revolutionary sons of revolutionary fathers.—Loudon Hamilton of Christ Church College, Oxford.

If all nations protect their home markets as private preserves for home producers, there will be no foreign markets. Consequently there will be no possibility of exchanging manufactures for raw materials or food. The poorer nations will either suffer or starve. The richer nations will suffer, too, and will probably have to defend their wealth.—Rev. Edgar Schmiedeler, National Catholic Welfare Conference.

The fourth quarterly conference for the Bailey charge met Sunday afternoon, October 25. The pastor, Rev. W. G. Farrar, reported all collections for orphanage and benevolences paid and 78 members added to the churches by vows—seven by letter—making a total of 85 for the year. Dr. Barnhardt, the presiding elder, said he "thought Bailey was leading his district in numbers received by vows with the possible exception of one charge." Rev. W. G. Farrar is completing his third year on the Bailey charge.

"Our fourth quarterly conference for Scotland Neck charge was held on Sunday, October 25. All stewards elected for next year are subscribers to the Advocate. The total amount assumed for general and conference work has been sent to the conference treasurer plus $5 on our share for the new conference missionary. The orphanage has been paid $131 on apportionment and $33 as a special. Two of the churches, Hobgood and Williams Chapel, have paid all of their financial obligations for the year. Hobgood assumed its full quota of everything, including $98 for general and conference work. The other two churches are almost ready to report everything paid in full. Including six-month subscriptions, we have 21 new subscribers to the Advocate. Forty-two new church members have been received during the year, 29 by vows. Nothing spectacular has taken place this year. There have been no high pressure drives, and there will be none. From the beginning progress has been steady. It looks now as if the report for the year will be closed in ample time for a good deal of planning for next year to be done before our annual conference meets in New Bern."—D. L. Fouts.

Let all who want blanks on which to send in lists of new subscribers write the office.



SAVE JUNALUSKA CAMPAIGN

METHODIST EPISCOPAL CHURCH, SOUTH

BISHOP EDWIN D. MOUZON, SENIOR BISHOP
W. A. LAMBETH, DIRECTOR

BISHOP PAUL B. KERN, CH'M EXECUTIVE COMMITTEE
SHUBAL C. KIRKMAN, TREASURER

HIGH POINT, N. C., OCTOBER 21, 1936 No. 127

PAY TO THE ORDER OF MERCANTILE-COMMERCE BANK & TRUST CO. & E. M. DURHAM, III

ONE HUNDRED THOUSAND DOLLARS ($100,000.00)

SAVE JUNALUSKA CAMPAIGN
W. A. Lambeth DIRECTOR
Shubal C. Kirkman TREASURER

TO
WACHOVIA BANK & TRUST CO.
HIGH POINT, N. C.

66-67
5

Shown above is a facsimile of the $100,000 check presented last week to E. H. McCullouch, attorney for the Mercantile Commerce Bank and Trust Company, and E. M. Durham, III in the office of J. R. Morgan at Waynesville, in payment of the mortgage held on Lake Junaluska, Southern Methodist assembly ground. The check was paid in the presence of Hubert C. Jarvis, Asheville attorney for the Asheville Commerce Bank and Trust Company.

Charles A. Hines of Greensboro wrote the deed; and, in addition to Dr. W. A. Lambeth, director of the Save Junaluska drive, Thomas C. Hoyle of Greensboro was a representative of the church conference at the transaction. The deed received by the conference was deeded in trust to Bishop Edwin D. Mouzon, Bishop Paul B. Kern and Dr. W. A. Lambeth, who will hold it in trust until the meeting of the General Conference in 1938. At that time a permanent trusteeship will be set up.

CONFERENCE NOTES

Salisbury gave the conference delightful entertainment. If anything was omitted that could have added to the happiness of these Methodist visitors we heard nothing about it. Dr. Newell and his committees were constantly on duty to look after their guests. Yet all were free to do as they pleased. The meal tickets, for example, were for certain specified places where meals were served, but these tickets were honored anywhere. If it were possible, Salisbury did even better this year than last. The conference would be willing to make Salisbury a permanent meeting place.

* * *

Apples! apples! apples everywhere and every day of the conference! If any city hereafter undertakes to entertain this conference without providing apples by the barrel, that city's name will be mud.

* * *

Church union was in the atmosphere. And the temperature was lifted into the altitudes by the fraternal address of Dr. S. W. Taylor, fraternal messenger from the North Carolina conference of the Methodist Protestant conference. He was heard with interest and the big audience was greatly moved by his thrilling message on the union of American Methodism.

* * *

The dinner at the Yadkin Hotel Friday evening under the direction of the alumni of Duke School of Religion was an enjoyable occasion, characterized by fine fellowship and a few brief speeches.

* * *

The conference hat is off to the Boy Scouts who served so effectively throughout the entire conference. These lads lived up to the best traditions of scouting and did many more than one helpful deed each day. Blessings on these lads and all other scouts over the whole earth.

* * *

The weather man joined with the people of Salisbury in filling full the cup of joy of every member of the conference. It was balmy "Indian summer" from the first day to the last. The very best that Piedmont Carolina can give in October was our portion.

That final session of the conference was a record breaker. It began at 9 o'clock Monday morning and closed at 2 p. m. For five long hours it went at breakneck speed. This jam came as a result of the Saturday afternoon session being consumed by a discussion of the Davenport College matter instead of hearing the reports of boards and committees, and as a result all these went over to Monday morning. It is a pity that a final session should be so crowded that the work must be done with undue haste.

* * *

The appointments were in many instances highly satisfactory and in some others very unsatisfactory. But why expect anything else, because this is what occurs at practically every annual conference. Yet the Methodist church moves forward in a manner that leads other churches often to wish for our system of making appointments.

* * *

The next conference goes to Asheville, where it met in 1931. Asheville never fails to give the conference a cordial welcome and fine entertainment. At the mountains are round about Jerusalem so are they round about Asheville.

* * *

The total membership of the conference is now 158,219, which is a net gain of 2132 over last year. These figures should stimulate the leaders of the conference to make larger gains in the year that is ahead. The total enrollment in the church schools, including officers and teachers, is 129,929.

RECORD OPENING AT EMORY; CAROLINAS WELL REPRESENTED IN SEMINARY

With eight of the 82 students in the Candler School of Theology of Emory University from the Carolinas, those states are well represented in the school. Men from 14 states, including California and Massachusetts, have come here this year, although nearly one-fourth of the students are from Georgia.

In the School of Theology the enrollment is the largest it has been in a number of years. Emory University as a whole boasts even better than that as this year a new all-time registration record was set with the enrollment of 1326 students in all divisions of the school. This figure, given out at the end of the second day, shows an increase of approximately four per cent over the 1268 enrollment of the same day of last year.

Western North Carolina Conference

Forty-Seventh Annual Session, Held in First Church, Salisbury, N. C. October 22-26, 1936

WITH the autumnal pencilings upon elm and maple and the blue haze of Indian summer resting upon the uplands of the Piedmont, and the temperature ranging in the lower seventies, the Western North Carolina conference joyfully assembled promptly at 9:30 o'clock Thursday morning, October 22, in the big First Methodist church of Salisbury, where the conference had held one of its most delightful sessions just twelve months before. New history was now made for North Carolina Methodism. For this had not occurred since Bishops Coke and Asbury presided over the conferences of 1786 and 1787 in Salisbury. These two conferences succeeded the first conference of American Methodism at Green Hill's home near Louisburg in April, 1785, which was only a few months after the "Christmas Conference" in Baltimore during the closing days of 1784, when the American church was organized. Now after a span of 150 eventful years history repeated itself in the good town of Salisbury, N. C., by holding two conferences in succession in the same place.

The opening hymn was "Blest be the tie that binds our hearts in Christian love." The conference sang this familiar hymn only as Methodist preachers can sing the old hymns of the church. But more than preachers were singing, for great numbers of the laity, both men and women, joined in singing, there being an unusually large number of lawyers, merchants, farmers, housewives and from other walks citizens present for this opening session of the forty-seventh session of the second largest conference in Southern Methodism. The conference joined in the Apostles' Creed, after which Bishop Kern read the story of Pentecost as recorded in the second chapter of the Acts of the Apostles. The bishop gave a timely exposition of this Biblical story. Among other things he said: "Pentecost will never come to a timid church. It will never come to a church whose message is gauged by the flow of public opinion regardless of what that opinion may be. It is our business to comfort the saints, but we need also to linger in the presence of the man who said, 'I am a word from the Eternal.'"

The bishop then offered a fervent prayer.

The devotional services embraced thirty-five minutes that constituted a good beginning for this first session.

Then came the formality of words of welcome from Rev. Dr. Fitz, pastor of the First German Reformed church of Salisbury, who represented the ministers of the city. His address was eminently appropriate. Mr. B. B. Hendricks spoke for the city. He began by saying that most of Salisbury loved Brother "Mose" Newell and the few who did not love him respected him. His address was unique, particularly in his telling the conference what to do if they got in the police court or got sick, or died during the week.

Dr. Newell explained in brief and illuminating terms what had been done for the pleasure of the conference. We have never heard a better lot of speeches that required only fifteen minutes, but all was said that needed to give everybody a full understanding of the situation.

W. L. Sherrill was then elected secretary for the forty-third time. E. H. Nease, Chas. Bowles and J. P. Morris were chosen assistant secretaries.

The conference voted to meet at 9 a. m. and adjourn at 12:45.

At the request of Bishop Kern, W. A. Lambeth reported that the entire $105,000 necessary to clear the indebtedness on the Junaluska Methodist Assembly had been secured and the property had been transferred to the trustees—Bishops Edwin D. Mouzon, Paul B. Kern, and W. A. Lambeth—to hold it for the Methodist Episcopal Church, South, till the meeting of the next General Conference. Incidentally it was revealed that $70,000 of the $105,000 was paid by North Carolina, $10,000 by South Carolina and $10,000 by Virginia. The remaining $15,000 was contributed by other sections of the church.

The characters of the supernumerary and superannuates of the conference were passed and their names referred to the committee.

A. W. Plyler and H. C. Sprinkle were chosen a committee on conference minutes.

Dr. Alfred F. Smith of the Publishing House and Dr. W. P. King, editor of the Christian Advocate, were presented to the conference and delivered brief but interesting addresses.

J. B. Ivey of Charlotte, N. C., delivered an address in behalf of the Conference Brotherhood.

The bishop called W. R. Odell of Concord to the platform and asked him to state how many consecutive annual conferences he had attended. He reported 47. Has any man in the church such a record?

Honorable Clyde R. Hoey of Shelby and an honored Methodist layman was presented to the conference by Bishop Kern as the next governor of North Carolina.

The hour for the memorial service in honor of the preachers and preachers' wives who have died during the year having arrived, these solemn services embraced the remainder of this first session.

Second Day of Conference

Friday's session was busy with the undergraduates of the conference, as they are known. The names of these young men were called, their characters passed, and committees of examination reported as to whether they had passed their courses of study for the year. This becomes a long, drawn out work of conference routine, and is of great importance, but of little public interest to newspaper readers.

This routine was followed by the reports of the presiding elders, who made verbal reports while the pastors reports had been tabulated and were distributed to each member of the conference. A committee had worked the whole night before to complete and print these tabulated reports which gave the essentials of the year's work.

After six districts had reported, the laymen of the conference had as their own the remainder of this morning's session. Guy Phillips, conference lay leader, presided. The principal speakers were Dr. Fred Manget,

medical missionary of the M. E. Church, South, in China, and Dr. H. P. Myers of Nashville, Tenn., secretary of educational promotion of the General Board of Missions.

A. J. Kirby, of Gastonia, was elected conference lay leader in place of Guy Phillips, who has moved to Chapel Hill and is no longer within the bounds of the Western North Carolina Conference. Paul Evans, of Lexington, and Thomas C. Hoyle, Sr., of Greensboro, were re-elected secretary and treasurer, respectively, of the Board of Lay Activities.

The conference adopted the board's report concerning Lay Activities, one of the goals being "benevolences paid in full one month before the session of the annual conference." Observance of "laymen's day" the second Sunday in June or as near that time as practicable is advocated. The North Carolina Christian Advocate is commended.

In the field of economic justice it is suggested that "intelligent effort should be made to prevent degrading poverty and unfair dealing." Much activity in the interest of temperance is proposed. This would include rigid enforcement of prohibitory laws.

"Total abstinence from the use of every kind of alcoholic liquor as a beverage," "the nomination of no person for membership on the board of stewards who drinks intoxicating liquors or who is known to be in sympathy with the sale of strong drink" and "work against war and in the interest of world peace" were proposed also.

Third Day of Conference

From the Greensboro Daily News we have selected the story of Saturday's session as given by Granberry Dickson in the Greensboro Daily News. The engaging story follows:

Without a vote or voice of dissent the Western North Carolina conference of the Methodist Episcopal Church, South, at First Church here today adopted a resolution, presented by Rev. W. B. West, presiding elder of the Asheville district, requesting the college of bishops to ask all of the annual conferences to vote next year on the proposed union of the denomination with the Methodist Episcopal church and the Methodist Protestant church.

The resolution bore the signatures of 17 other prominent ministers in the conference. Just before it was submitted Bishop Paul B. Kern, of Durham, presiding officer of the four annual conferences of the Methodist Episcopal Church, South, in the two Carolinas, called upon Bishop Edwin F. Lee, of Singapore, of the Methodist Episcopal Church, to preside, and the visiting bishop was in the chair at the time of adoption of the historic measure. Just a short time earlier Bishop Edwin D. Mouzon, of Charlotte, of the Methodist Episcopal Church, South, had offered prayer. All three bishops are enthusiastic champions of the proposed church union.

Greetings Are Given

Later Rev. S. W. Taylor, D. D., pastor of First Methodist Protestant church, Asheboro, addressed the conference as the fraternal messenger of the North Carolina conference of his denomination. He spoke of the prospect for early union of the three churches. Eleven annual conferences of the Methodist Protestant church have voted for the plan to unite the three denominations and four annual conferences have voted against it, he said, but the conferences balloting affirmatively have about 115,000 members and there are only approximately 15,000 members in the four voting negatively. Six of the 10 annual conferences which have not yet voted will furnish the remaining needed support of the plan in the Methodist Protestant church if they express favor of it, he showed.

Present indications are that the plan will become effective some time in 1939. It appears to be attracting overwhelmingly large support in the Methodist Episcopal church and the Methodist Episcopal church, South.

"Very Moving Experience"

"This is a very moving experience," said Bishop Lee after all of the delegates stood to signify their approval of the resolution on church union. "We are moving forward toward the earliest possible union in a very fine spirit." He predicted that soon it will be possible to hear "the footsteps of united Methodism marching like a mighty army over the country and across the world."

Rev. W. A. Stanbury, D. D., pastor of West Market Street church, Greensboro, presented the report of the Commission on Methodist Co-operation bearing the signatures of Rev. M T. Plyler, D. D., editor of the North Carolina Christian Advocate, and Rev. C. W. Bates, D. D., pastor of First Methodist Protestant church, Winston-Salem, as co-chairmen. The commission suggested joint efforts and activities of the three denominations in a number of ways prior to unification, which was mentioned as a development confidently anticipated.

Consider Davenport

Much of the afternoon session was devoted to consideration of the situation as to Davenport college, Lenoir, which has been closed three years. Rev. C. C. Herbert, Jr., of Franklin, secretary of the Board of Christian Education, presented the board's report, including this recommendation: "Under present conditions and in view of the facts set forth in the first paragraph above we do not deem it wise to undertake the reopening of Davenport college."

At the same time the board recommended that the trustees of Davenport be authorized to transfer the assets of the college to Brevard college, with a proviso that the physical property might be sold to Lenoir "civic and educational interests" at a nominal price if desired, although in that event there would be a stipulation that no educational institution would operate there under the name of Davenport college. After transfer of Davenport assets, including the Cornelius endowment, to Brevard college that institution, located in Brevard, would be known as Brevard-Davenport college, it was recommended.

Resolution Is Debated

Numerous statements for and against adoption of the resolution were made by various members of the conference. Rev. J. S. Hiatt, pastor of First church, Lenoir, said that hundreds of Methodists are attending institutions of other denominations. He alluded to the keen interest which Lenoir people have long had in Davenport and their earnest desire that it might again be operated there by the conference. Dr. Stanbury presented figures in support of the belief that the prospect for adequate funds to insure the success of the plan for reopening Davenport and operating it could not be regarded as sufficiently bright to justify reopening the institution. Rev. Gilbert T. Rowe, D. D., of the faculty of Duke university, spoke in largely similar vein, with particular reference

to "the likelihood of failure." Such a course would not be fair to the people of Lenoir, he held.

Rev. W. A. Newell, pastor of First church, Salisbury, recalled that the conference has gone upon record in favor of the idea of one strong junior college. If Davenport were reopened it would be partially at the expense of Brevard college, he said. He advocated adoption of the resolution presented by the board.

In determining the matter 77 voted for passage of the resolution and 76 against it, so the conference is not undertaking to reopen Davenport college.

One portion of the report of the Board of Christian Education as adopted by the conference today embraces the following statement, presented by Rev. W. A. Newell: "We petition the general assembly of North Carolina to broaden and strengthen the course of study in the public schools of the state teaching the evil effects resulting from the use of alcoholic beverages." In the report alcohol is termed "this great scourge of mankind."

Appropriations to College

Appropriations of $6,000 each to Duke university, Greensboro college and Brevard college for the ensuing year are recommended in the report of the Board of Christian Education as adopted by the conference. Greensboro college's plans for a centennial celebration in 1938 were approved. The General Board of Christian Education, Nashville, Tenn., is asked to provide $900 for Wesley foundation work at College Place church, Greensboro, $600 for similar work at the University of North Carolina, Chapel Hill, and $2,000 for needs at Brevard College.

In accordance with the board's recommendation the officers of the board were re-elected, these being Rev. Carl H. King, executive secretary; Rev. Jesse G. Wilkinson, extension secretary and director of adult division; Miss Ruth Bowen, office secretary and director of young people's division; and Rev. Charles P. Bowles, associate director of adult division.

Four Districts Report

Reports showing accomplishment in the year were submitted by four presiding elders: Rev. C. S. Kirkpatrick, of Salisbury; Rev. John W. Hoyle, Jr., of Statesville; Rev. W. A. Rollins, of Waynesville; and Rev. C. M. Pickens, of Winston-Salem.

Young Ministers Passed

Fifteen young ministers were received into the full connection of the conference, these being Revs. F. R. Barber, H. D. Bolick, McRae Crawford, R. P. Gibbs, R. M. Hardee, C. G. Hefner, J. S. Higgins, Fletcher Howard, H. O. Huss, H. D. Jessup, A. A. Lyerly, A. L. Rayle, H. M. Robinson, R. G. Tuttle, Jr., and Emmett K. McLarty, Jr. They were addressed by Bishop Lee.

"There is nothing in the way of intellectual ability that can take the place of sterling Christian character," he said, although he counseled them to be diligent along intellectual lines. It is highly essential, he held, that each minister be "a man of God." Bishop Kern told the members of the group that "preaching and pastoral work should occupy nine-tenths of a pastor's time."

Nine young men were admitted to the conference on trial, namely: W. F. Eaker, P. L. Green, E. E. Jones, P. L. Shore, Jr., L. S. Furr, E. M. Hoyle, E. C. Price, R. J. Starling and P. R. Taylor. Revs. H. L. Creech, Jr., W. K. Goodson, H. L. Lefever, A. F. Phibbs, J. L. Stokes, Emmett K. McLarty, Jr., and E. C. Calhoun are advanced to the class of the second year, Mr. McLarty also becoming eligible to enter the full connection. Rev. G. M. Taylor, who had been admitted on trial, was discontinued at his own request. N. A. Huffman continues in the class of the second year. J. C. Stokes, M. B. Stokes, Jr., and Lawrence W. Lee continue on trial.

Twelve young men were advanced to the class of the fourth year, these being E. H. Brendall, C. W. Clay, V. P. Crowder, J. R. Duncan, W. J. Honeycutt, Carl H. King, C. W. Kirby, R. M. Laughlin, C. H. Peace, Byron Shankle, R. H. Taylor and W. O. Weldon, Mr. Weldon transferring from the Upper South Carolina conference. E. C. Calhoun transferred from the Florida conference. D. D. Holt transferred to the Virginia conference. D. M. Nifong and J. C. Swain continue in the class of the third year. C. S. Plyler surrendered his credentials and withdrew from the ministry of the church.

Elders Are Elected

The conference elected as elders L. R. Akers, Jr., L. P. Barnett, W. H. Benfield, C. D. Brown, Frank B. Jordan, W. L. Lanier, B. W. Lefler, J. C. Reichard, C. W. Russell, C. M. Smith, P. L. Smith, L. F. Tuttle, Jr., Carl H. King and Byron Shankle.

Dr. James Mason, secretary of Livingstone college, addressed the conference briefly. Dr. Fred Manget, superintendent of Hucho hospital, medical missionary of the church in China, talked of the hospital work of the denomination in that country. Rev. Dumont Clark, D. D., of Asheville, told of "the Lord's acre plan." Rev. L. W. Colson, chaplain at the veterans' hospital, Oteen, told of his work. Rev. Trela D. Collins, of Durham, executive secretary of the North Carolina Council of Churches, announced plans for a convocation of ministers to be held in Winston-Salem next Monday, Tuesday and Wednesday.

Mrs. Charles C. Weaver, of Greensboro, president of the Woman's Missionary conference, told of some of the work of the Woman's Missionary society throughout the conference. These societies number 439 with membership in excess of 15,000. During the year they paid $10,000 on the Lucy H. Robertson memorial endowment fund, she reported.

Reports on Brevard

President E. J. Coltrane, of Brevard college, addressed the conference this afternoon in regard to the aims and accomplishments of that institution. He reported much progress. Particular attention was devoted to the self-help phase of the program which is being utilized by many students.

At noon today there was a luncheon meeting of the wives of ministers who are members of the conference. Mrs. William A. Lambeth, of High Point, president of the organization, presided over the meeting, held at A. T. Allen school. The program was presented by Mrs. A. K. Kyles, of Hickory Grove; Mrs. R. T. Houts, of route 1, Lexington; Mrs. W. A. Newell, of Salisbury; and Mrs. W. A. Stanbury, of Greensboro.

Tonight there were addresses by Rev. A. W. Plyler, D. D., editor of the North Carolina Christian Advocate; Rev. L. B. Abernethy, of Elkin, conference director of the Golden Cross; and O. V. Woosley, superintendent of the Methodist Children's home, Winston-Salem. The speakers discussed their work and institutions. Music was furnished by the Children's home glee club.

Sunday at Conference

Multitudes from all nearby sections of North Carolina and not a few from afar gathered in Salisbury Sunday to hear visiting ministers preach, and as many as could get in the First Methodist church to be present at the ordination of elders and deacons at 3 o'clock in the afternoon, when Bishop Edwin F. Lee of Singapore delivered the ordination sermon.

Young Ministers Ordained

Twenty-six young ministers were ordained by Bishop Kern, 11 of them as deacons and 15 as elders. The elders not only entering the full connection in the conference but also attaining the highest office in the conference in the matter of ordination. In the impressive "imposition of hands" on the elders Bishop Kern was joined by Bishop Lee as a special courtesy to the young preachers. In the ordination service Bishop Kern was assisted by the ten presiding elders, Rev. W. B. West, Asheville; Rev. J. B. Craven, Charlotte; Rev. Claude H. Moser, Gastonia; Rev. Charles C. Weaver, Greensboro; Rev. P. W. Tucker, Marion; Rev. A. C. Gibbs, Mount Airy; Rev. C. S. Kirkpatrick, Salisbury; Rev. John W. Hoyle, Jr., Statesville; Rev. W. A. Rollins, Waynesville, and Rev. C. M. Pickens, Winston-Salem.

The 11 young men ordained as deacons are F. R. Barber, McRae Crawford, R. P. Gibbs, C. G. Hefner, H. O. Huss, H. D. Jessup, A. A. Lyerly, Emmett K. McLarty, Jr., A. L. Rayle, H. M. Robinson and R. G. Tuttle, Jr. Those ordained as elders, numbering 15, are: L. R. Akers, Jr., L. P. Barnett, W. H. Benfield, C. D. Brown, Frank B. Jordan, Carl H. King, W. L. Lanier, B. W. Lefler, J. C. Reichard, C. W. Russell, Byron Shankle, C. M. Smith, P. L. Smith, L. F. Strader and L. F .Tuttle. Members of the families of the young preachers stood with them at the chancel.

A Five Hour Session

Monday's session of conference was the big day when measured by the amount of business transacted in the five hour session. In this respect we touch only the things that seem of most public interest at this moment. Among these we place first the conference action about Davenport College at Lenoir, N. C.

Final Position of Conference Concerning Davenport College

The final session of conference Monday morning adopted with practically a unanimous vote the resolution offered by J. B. Craven, which requests "the trustees of Greensboro and Davenport College to resume negotiations looking to the merging of the two institutions with instructions that should a merger be effected, a school for young women, either of high grade preparatory or junior college grade, be operated at Lenoir under the auspices of the institution located in Greensboro."

Generous Donors

H. A. Dunham of Asheville informed the conference that a group of ministers and laymen had contributed a combined total of $1595 in order to meet the deficit which otherwise would have existed in benevolences for the year just closed. The money was given by H. A. Dunham, W. R. Odell, James Atkins, James A. Gray, Rev. E. O. Cole, B V. Hedrick, Rev. R. M. Courtney, Rev. G. W. Clay, Rev. J. S. Hiatt, S. L. Gulledge, T. M. Stanback, E. M. Cole, B. S. Womble, Rev. H. G. Allen, Rev. L. B. Abernethy, Marshall Dilling, James E. Lambeth, Rev. R. Dwight Ware, J. L. Snyder, George D. Finch, Rev. Carl H. King, Rev. L. B. Hayes, Rev. H. P. Powell, and Rev. J. C. Cornett. The conference voted it sappreciation of these contributions, which also evoked grateful words from Bishop Kern.

Dr. W. C. Houston of Concord, chairman of the finance committee, announced receipt of a check from an unnamed donor in the sum of $810 with which to make a gift of $10 to the widow of each deceased minister in the conference. Bishop Kern referred to several large bequests from the late Mrs. B. N. Duke to Methodist institutions, notably Duke University, as evidenced by a letter which he received from representatives of the Duke estate.

Drinking at Football Games

By a rising vote that was unanimously adopted the conference approved vigorous resolutions that protested against the drinking and consequent intoxication at football games. This was termed not only obnoxious to many who enjoy the games, but also has a tremendous influence for evil upon the youth of the state. The colleges and universities were urged to exert their influence and authority against this evil. It was suggested that tickets be sold with the distinct understanding that the purchaser may be ejected from the grounds if intoxicated or otherwise prove obnoxious.

CHURCH AFFILIATIONS AT LOUISBURG COLLEGE

The Methodists comprise 54 per cent of the present enrollment of the college, while the Baptists come next with 17 per cent. No other denominational group comes near these two, since the next largest group is that of the Presbyterians who make up only four per cent of the present student body.

The Episcopalians, Christians, Friends, Lutherans and Catholics all comprise less than 10 per cent of the total registration, none of these exceeding three per cent.

Also in line with trends in other denominational schools, a large proportion of the student body professes no religious faith or membership, some 17 per cent stating they belong to no church.

SUPERLATIVES AT GREENSBORO COLLEGE

Senior superlatives at Greensboro College were chosen Thursday at a students' meeting in the chapel at 12 o'clock.

Miss Vernice Lang Jones of Farmville was elected most attractive. Miss Alma Cade of Wilmington was chosen best all round; Miss Jerry Foy of Scott's Hill was chosen most athletic, and Miss Bunnie Thompson of Creedmoor was elected most popular.

Others chosen were Misses Rowena Taylor of Oxford, most friendly; May Mundy Clifton of Newton, most original; Helen Whitley of Kannapolis, most sincere, and Rhoda Baum of Kitty Hawk, best student.

Pictures of the superlatives will occupy the feature section of the 1937 "Echo," college year book, of which Miss May Mundy Clifton is editor.

The Greensboro College student body enjoyed their annual Halloween dinner, held Thursday night in the college dining room.

A recent check-up of the class of 1936 at Greensboro College proves that 22 out of the class of 36 members are teaching in North Carolina and neighboring states, two are doing business work, one is doing personnel work, one is doing religious work, three are pursuing their studies, three are remaining home, three are married ,and one about which no information has been received.

Miss Jo Marie Thompson of Mount Holly, senior at Greensboro College, is attending a meeting of the executive council of the Student Volunteer Movement meeting, in collaboration with representatives of the National Intercollegiate Christian Council ,which is being held October 25-27 in New York City.

Western North Carolina Conference Appointments

ASHEVILLE DISTRICT
W. B. West, Presiding Elder

Acton	J. L. Reynolds
Asheville-Asbury Memorial	W. H. Groce
Biltmore	M. T. Hipps
Central	L. D. Thompson
Haywood Street	E. E. Snow
Hillside Street	J. B. McLarty
Oakley	E. B. Edwards
West Asheville	E. H. Nease
Asheville Circuit	O. J. Chandler, Supply
Avery	F. R. Barber
Bald Creek	C. M. Smith
Black Mountain	H. C. Sprinkle, Jr.
Burnsville	E. C. Widenhouse
Chandler	T. A. Groce
Elk Park	J. A. Frye
Fairview	R. A. Swaringen
Flat Rock	R. M. Varner
Fletcher-Mills River	J. H. West
Hendersonville	G. R. Combs
Hot Springs	J. R. Duncan
Laurel	A. A. Somers, Supply
Leicester	M. A. Lewis
Marshall	E. M. Hoyle
Micaville	H. E. Bolick
Saluda-Tryon	F. O. Dryman
Sandy	P. L. Green
Skyland	T. C. Jordan
Spruce Pine	T. G. Smith
Swannanoa	E. W. Needham
Weaverville	F. C. Smathers
Weaverville Circuit	W. H. Benfield
Chaplain Oteen Hospital	L. W. Colson
Professor Emory University	H. B. Trimble
Associate Church School Editor	O. L. Simpson
Missionary to Korea	M. B. Stokes
Director of Evangelism	E. K. McLarty

CHARLOTTE DISTRICT
J. B. Craven, Presiding Elder

Ansonville	L. F. Strader
Bethel-Bogers	W. B. Thompson
Charlotte—Belmont Park	E. M. Jones
Big Spring	E. K. McLarty, Jr.
Brevard Street	L. F. Tuttle
Calvary	T. F. Higgins
Chadwick	T. H. Swofford
Dilworth	G. T. Bond
Duncan Memorial-Derita	J. S. Folger
First Church	C. C. Weaver
Hawthorne Lane	L. B. Hayes
Homstead	O. L. Brown
Myers Park	R. L. Ownbey
Spencer Memorial	F. W. Kiker
Wesley Heights	F. B. Jordan
Hickory Grove	A. A. Kyles
Huntersville	N. A. Huffman
Lilesville	L. F. Barnett
Marshville	J. C. Groce
Matthews	G. G. Adams
Monroe—Central	W. R. Kelly
Monroe Circuit	H. L. Lefevers
Morven	F. H. Shinn
Mt. Zion	E. M. Avett
New Hope-Bethel	J. R. Warren
North Monroe—Grace	W. C. Dutton
Peachland	G. N. Dulin
Pineville	E. O. Cole
Polkton	L. R. Akers
Prospect	P. T. Dixon
Thrift-Moores	C. D. Brown
Trinity	J. E. Yountz
Wadesboro	Paul Hardin, Jr.
Waxhaw	W. T. Albright
Weddington	T. J. Huggins
Missionary to Japan	S. A. Stewart
Missionary to Japan	N. S. Ogburn

GASTONIA DISTRICT
C. H. Moser, Presiding Elder

Belmont—Main Street	C. P. Bowles
Park Street	G. E. White
Pelwood	R. T. Houts
Bessemer City	J. O. Ervin
Cherryville	D. M. Nifong
Cherryville Circuit	G. F. Houck
Cramerton	C. F. Womble
Crouse	A. L. Latham
Dallas	R. L. Young
Gastonia—Bradley Memorial	H. F. Duncan
East End	F. L. Setzer
Main Street	C. E. Rozzelle
Maylo	J. L. Rayle
Smyre	R. H. Caudill
Trinity	J. B. Fitzgerald
West End	J. E. McSwain
Goodsonville	R. L. Forbis
King's Mountain	E. W. Fox
Lincolnton	A. L. Stanford
Lincoln Circuit	W. B. Shinn
Lowell	C. O. Kennerly
Lowesville	B. Wilson
McAdneville	H. E. Jones
Mt. Holly	J. G. Huggin, Jr.
Polkville	Van B. Harrison
Rock Springs	M. A. Osborne
Shelby—Central	R. M. Courtney
Lafayette Street	F .H. Price
Shelby Circuit	J. N. Wise
South Fork	G. L. Wilkinson
Stanley	M. E. Leftwich
Missionary to Japan	I. L. Shaver

GREENSBORO DISTRICT
W. W. Peele, Presiding Elder

Asheboro—First Church	H. P. Powell
Asheboro Circuit	Odell Brown, Supply
Cedar Falls	P. F. Snider, Supply
Coleridge	O. P. Ader
Draper	T. B. Johnson
Farmer	L. A. Bennett, Supply
Gibsonville	Lester Furr
Greensboro—Bessemer	W. G. McFarland
Battle Ground Road	F. E. Howard
Carraway Memorial	J. W. Fitzgerald
Centenary	C. S. Kirkpatrick
College Place	B. C. Reavis
Glenwood	J. W. Williams
Proximity	S. M. Needham
West Market	W. A. Stanbury
West Greensboro	G. W. Vick
High Point—Calvary	D. V. Howell
Highlands	H. H. Robbins
Main Street	J. P. Hipps
Ward Street-Archdale	J. W. Groce
	C. E. White, Supply, Jr. Preacher
Wesley Memorial	E. H. Blackard
Jamestown-Oakdale	O. J. Jones
Leaksville	W .O. Goode
Liberty	P. R. Taylor
Lee's Chapel-Grace	Earl Brendall
Madison	R. L. Laughlin
Mount Pleasant	B. W. Lefler
Oak Ridge	W. K. Goodson
Pleasant Garden	R. C. Kirk
Ramseur-Franklinville	R. M. Hauss
Randleman	J. L. Stokes
Randolph	P. L. Shore, Sr.
Reidsville—Main Street	H. G. Allen
Reidsville Circuit	T. V. Crouse
Ruffin	E. C. Calhoun
Spray	A. C. Waggoner
Stokesdale	J. E. B. Houser
Stoneville-Mayodan	R. M. Hardee
Summerfield	R. P. Gibbs
Trinity	H. M. Robinson
Treasurer Greensboro College	W. M. Curtis
Professor Duke University	P. N. Garber
Professor Duke University	G. T. Rowe
Editor Christian Advocate	A. W. Plyler
Professor Greensboro College	R. A. Smith
Student Duke Uinversity	J. S. Higgins
Student Duke University	P. L. Shore, Jr.
Student Boston University	M. B. Stokes, Jr.

MARION DISTRICT
P. W. Tucker, Presiding Elder

Boone	Paul Townsend
Bostic	C. M. McKinney
Broad River	V. P. Crowder
Cliffside-Avondale	H. E. Stimson
Connelly Springs	A. Burgess
Dudley Shoals-Hudson	O. L. Robinson
Forest City	J. E. Abernethy
Gilkey	M. W. Edwards
Glen Alpine	M. F. Moores

Grace Chapel ..... Wilson Nesbitt, Supply
Granite Falls ..... E. P. Billups
Henrietta ..... Elzie Myers
Lenoir—First Church ..... J. S. Hiatt
Lenoir Circuit ..... D. A. Oakley
Marion—First Church ..... J. W. Moore
Cross Mills ..... R. J. Barnwell
Marion Mills ..... G. C. Graham
J. D. Pyatt, Supply, Jr. Preacher
Marion Circuit ..... J. E. Hipp
Mill Spring ..... W. E. Rufty
McDowell Circuit ..... W. A. Kerr
Morganton—First Church ..... J. C. Cornett
North Forest ..... J. M. Varner
Morganton Circuit ..... J. Max Brandon
Old Fort Station ..... H. C. Byrum
Old Fort Circuit ..... B. A. Sisk
Pleasant Grove ..... R. G. Tuttle
Rutherford College ..... J. P. Morris
Rutherfordton ..... Fletcher Nelson
Spindale ..... F. J. Stough
Table Rock ..... V. R. Masters
Valdese ..... Geo. F. Hood
Watauga ..... J. W. Parker
Whitnell ..... E. Myers

SALISBURY DISTRICT
C. N. Clark, Presiding Elder

Advance ..... A. A. Lyerly
Albemarle—Central ..... G. B. Clemmer
First Street ..... J. S. Gibbs
Albemarle Circuit ..... R. L. Bass
Badin, Tabernacle ..... M. W. Heckard
China Grove ..... R. E. Hinshaw
Concord—Central ..... W. L. Hutchins
Epworth ..... I. L. Roberts
Forest Hill ..... W. J. Miller
Harmony ..... R. H. Taylor
Kerr Street ..... C. E. Murray
Westford ..... G. W. Fink
Concord Circuit ..... J. N. Randall
Cooleemee ..... J. M. Barber
Davie ..... M. G. Ervin
East Spencer ..... Byron Shankle
Farmington ..... H. C. Freemar
Gold Hill ..... H. L. Creech, Jr.
Granite Quarry ..... T. B. Huneycutt
Kannapolis ..... N. C. Williams
Landis ..... C. R. Allison
Mocksville ..... E. J. Harbison
Mount Pleasant ..... G. W. Clay
New London ..... W. L. Lanier
Norwood ..... A. P. Ratledge
Norwood Circuit ..... R. H. Kennington
Salem ..... T. W. Hagar
Salisbury—First Church ..... W. A. Newell
Coburn Memorial ..... A. C. Swafford
Main Street ..... J. O. Dutton, Supply
Park Avenue ..... E. L. Kirk
Yadkin-Rowan ..... V. E. Queen, Supply
Spencer Central ..... G. A. Stamper
Woodleaf ..... C. A. Morrison
Executive Sec. Board Christian Education....Carl H. King
Extension Secretary ..... J. G. Wilkinson

Statesville District
J. W. Hoyle, Jr., Presiding Elder

Ball's Creek ..... J. A. Howell
Bethel-Fair Grove ..... R. E. Ward
Catawba Circuit ..... Reid Wall
Cool Springs ..... J. G. Winkler
Creston Circuit ..... J. N. Snow
Davidson ..... R. B. Shumaker
Elkin ..... W. A. Jenkins
Elkin Circuit ..... T. G. Williams, Supply
Elmwood ..... C. R. Ross
Helton Circuit ..... J. O. Cox
Hickory—First Church ..... J. H. Armbrust
Highland-Rhodhiss ..... H. M. Wellman
Westview ..... H. L. Powell
Hiddenite ..... E. D. Ballard
Jefferson ..... G. R. Stafford
Jonesville ..... P. L. Smith
Laurel Springs ..... J. C. Swaim
Maiden ..... R. E. Hunt
Mooresville—Broad Street ..... J. P. Hornbuckle
Central ..... W. A. Kale
Jones Memorial ..... Herman Nicholson, Supply
Mooresville Circuit ..... W. Q. Grigg
Moravian Falls ..... J. C. Gentry
Newton ..... W. M. Smith
North Wilkesboro ..... R. B. Templeton
Olin Circuit ..... D. H. Rhinehardt
Shepherds ..... J. C. Reichard
Sparta Circuit ..... A. B. Bruton
Statesville—Broad Street ..... A. C. Gibbs
Race Street ..... A. L. Aycock
Statesville Circuit ..... J. B. Tabor
Stony Point ..... C. H. Peace
Taylorsville ..... J. W. Vestal
Todd Circuit ..... J. M. Green
Troutman ..... J. W. Combs
Warrensville ..... A. G. Lackey
West Jefferson ..... W. J. Huneycutt
Wilkesboro ..... A. W. Lynch
Missionary Sec. and Golden Cross Director..L. B. Abernethy
Student Boston University ..... J. C. Stokes

WAYNESVILLE DISTRICT
W. A. Rollins, Presiding Elder

Andrews ..... W. A. Smith
Bethel ..... T. G. Highfill
Brevard Station ..... J. H. Brendall, Jr.
Brevard Circuit ..... H. O. Huss
Bryson City ..... W. M. Robbins
Canton ..... D. E. Camak
Clyde ..... E. C. Price
Cullowhee ..... C. G. Heffner, Jr.
Crabtree ..... A. F. Phibbs
Delwood ..... H. D. Jessup
Fines Creek ..... A. L. Rayle
Franklin Station ..... C. C. Herbert, Jr.
Franklin Circuit ..... J. J. Edwards
Glenville ..... To be supplied
Hayesville ..... John H. Green
Highlands ..... W. F. Beadle, Supply
Jonathan ..... W. F. Eaker
Junaluska ..... J. H. Carper
Macon Circuit ..... O. E. Croy
Murphy Station ..... W. A. Barber
Murphy Circuit ..... R. J. Starling
Robbinsville ..... G. L. Lovett, Supply
Sylva ..... M. Q. Tuttle
Waynesville ..... R. S. Truesdale
Webster ..... G. A. Hovis, Supply
Whittier ..... McRae Crawford
Missionary to Brazil ..... C. W. Clay

WINSTON-SALEM DISTRICT
W. A. Lambeth, Presiding Elder

Ararat ..... G. B. Gwyn, Supply
Danbury ..... T. H. Houck
Doubs ..... C. E. Williams
Davidson ..... W. L. Scott
Denton ..... W. M. Rathburn
Dobson ..... C. W. Russell
Erlanger ..... C. W. Williams
Forsyth Circuit ..... C. W. Kirby
Hanes ..... C. F. Tate
Kernersville ..... T. R. Wolfe
Lewisville ..... R. A. Taylor
Lexington—First Church ..... H. C. Sprinkle
Linwood ..... R. F. Huneycutt
Mt. Airy—Central ..... M. T. Smathers
Rockford Street ..... H. R. Cornelius
Mt. Airy Circuit ..... W. J. Hackney
Pilot Mountain ..... C. C. Washam
Reids ..... Byron Nifong
Rural Hall ..... W. R. Harris
Sandy Ridge ..... J. W. Bennett
Thomasville—Main Street ..... C. M. Pickens
Trinity-Bethel ..... A. C. Kennedy
Thomasville Circuit ..... W. R. Jenkins
Walkertown ..... P. R. Rayle
Walnut Cove ..... J. O. Banks
Welcome ..... J. L. Ingram
Winston-Salem—Ardmore ..... A. C. Tippett
Burkhead ..... W. B. Davis
Centenary ..... G. Ray Jordan
Wilson O. Weldon, Jr. Preacher
Central Terrace ..... C. B. Newton
Grace ..... O. B. Mitchell
Green Street ..... R. C. Goforth
Hiatt Memorial ..... R. G. McClamrock
Ogburn Memorial ..... B. M. Crosby
Yadkinville ..... I. L. Sharpe
General Evangelist ..... John R. Church

Transferred Out

John Cline to the North Carolina Conference.
R. Dwight Ware to the North Carolina Confernece.
Wade Johnson to the Upper South Carolina Conference.
Lawrence W. Lee in the class of the second year to the Virginia Conference.

Transferred In

E. Clayton Calhoun in the class of the first year from the Florida Conference.
Wilson O. Weldon in the class of the third year from the Upper South Carolina Conference.
Embree H. Blackard from the Baltimore Conference.
Gilbert R. Combs from the North Carolina Conference.

ROBERT JOHNSON LOUGH

By B. B. Slaughter

Robert Johnson Lough, son of George A. Lough and Mary Elizabeth Lough, was born in Franklin, West Virginia, October 28, 1874. He died in Saint Vincent's Hospital, Norfolk, Va., within less than a week after he was stricken while working in his garden.

He gave his heart to Christ and united with the church at the age of 11 years. Early in life he felt the call to preach and entered Randolph-Macon Academy to prepare for his high calling; but before he had fully finished his preparation his father died and he gave up the call for a time and began teaching school to help support the family. In the meantime he was a faithful, loyal and enthusiastic worker in the church.

In 1895 he was married to Miss Maude Kiser, who was always a sympathetic and helpful companion. She always encouraged him to enter the ministry and was a great help to him in his work. To this union were born 11 children; one died in infancy, and the others are living useful Christian lives. One son, John S. Lough, has followed in his father's footsteps, and has entered the ministry, serving in the South Georgia conference.

After teaching school several years Brother Lough accepted a position with the A. C. L. railroad at Rocky Mount, N. C. It was here that the writer came to know him and to appreciate his worth, and used him in some of his churches. He was never happier than when he was in active service in the churches there and he never lost an opportunity to serve. It was here that he felt again the urgent call to preach and decide to answer that call. Dr. N. H. D. Wilson was his presiding elder, his wise and understanding counselor, who helped him in his preparation and entrance into the conference. He served Bath charge one year and was admitted on trial into the North Carolina conference in Raleigh, N. C., November 15, 1922. He was admitted into full connection and ordained deacon in Wilmington by Bishop Denny 1924, and was ordained an elder in 1926 at Durham by Bishop Mouzon.

In addition to serving Bath circuit, Brother Lough served the following charges: Grifton, Hookerton, Person Street and Calvary, Carver's Creek, Milton, and Currituck. He had served about a half year on the Currituck charge, was doing a fine work and having a splendid response from his people there, when he was called to come up higher.

He gave a life of loyal and devoted service to his church, and fourteen and a half years of faithful, fruitful ministry to his church and his Lord. He loved people, young and old, and commanded their love and respect; he enlisted their interest, activity, and enthusiasm for the churches he served. He was ever diligent as a true under shepherd, searching out the lost sheep to bring them into the fold of the Great Shepherd of their souls. He had what was known as "evangelistic passion" for the lost, born of his love for the Lord and his fellowman. He gave a good account of his all too brief ministry to his Commander and Chief. In his brief ministry he added to the churches he served more than 470 members, an average of more than 33 annually.

He loved life and lived it joyously. The following lines expressed his fervent desire:

"Yes, I would live longer some trophy to win,
Some soul to lead back from the dark paths of sin;
Some weak one to strengthen, some faint one to cheer,
And heaven will be sweeter for laboring here."

While Brother Lough died in less than a week from the time he was stricken in the midst of abundant labors, yet he suffered severe pain for several years, the nature of which was never determined. Only his good wife knew, and she only in part, what he really suffered. He did not complain and the people he served never knew his suffering. He said to his faithful companion many times that he was ready to go on whenever the summons should come. His attitude is expressed further by these lines:

"But—would I live longer? How can I decide
With Jesus in glory, still here to abide?
O Lord, leave not the decision to me,
Where best I can serve thee, Lord, there let me be."

Brother Lough looked well after every phase of the work of his churches and gave evidence of wise and consecrated leadership. He counted it his highest and holiest privilege to tell the old wondrous story and proclaim the glad tidings of Christ's redeeming love. He had a warm heart, a sincere love for God and his fellowman, a great faith in and loyalty to his Lord.

He lived happily and died happily, and it can truly be said of him—

"Servant of God, well done,
Rest from thy loved employ:
The battle fought, the victory won;
Enter thy Master's joy!"

LOUISBURG COLLEGE

Among the men prominent in North Carolina circles who will speak before audiences at Louisburg College within the near future are Dr. W. L. Poteat, president emeritus of Wake Forest College, and Dr. D. B. Bryan, dean at the same institution. These two along with other speakers will appear at chapel programs at Louisburg during the last half of October and the first half of November. Dr. Poteat is scheduled to speak Friday, October 30, while Dean Bryan is to be here Friday, November 13.

Other outside speakers include Rev. E. C. Few, pastor of Edenton Street Methodist church in Raleigh, who spoke here Tuesday, October 27, and Rev. F. B. Peele, pastor of the Methodist church in Selma, who will be at Louisburg Tuesday, November 3.

November 6 Miss Martha Auten will present the dramatic club group here in a special program, while on Tuesday, November 17, Prof. I. D. Moon, head of the music department, will direct a public program of his students.

WILMINGTON'S NOBLE EXPERIMENT

Since our A. B. C. stores opened, our very best people are drinking more and more for the reason it is now very respectable to drop in these stores and purchase.

We deeply regret to say this applies to ladies as well as gentlemen, and worse still, it applies to young gentlemen and young ladies much more than in the past.

We still have illegal liquor, with all its evils, but legal liquor is doing much more damage to our best people.

Display whiskey advertisements in our morning and afternoon papers are doing much damage in our section of the state.

Note: (Observation of a long-time business man of Wilmington.—Ed.)

CONDENSED MINUTES OF WESTERN NORTH CAROLINA CONFERENCE

In these condensed minutes is an epitome of the entire year's work in all the departments of the work of the conference. We advise that our readers give careful attention to these facts and figures if they desire to get information within small compass.

I. Probationers

Who are admitted on trial? W. F. Eaker, L. S. Furr, P. L. Green, E. M. Hoyle, H. E. Jones, E. C. Price, P. L. Shore, Jr., R. J. Starling, P. R. Taylor—9.

Who else is in the class of the first year? N. A. Huffman.

Who remain on trial? E. C. Calhoun, H. L. Creech, Jr., W. K. Goodson, H. L. Lefever, E. K. McLarty, Jr., A. F. Phibbs, J. L. Stokes—7.

Who else is in the class of the second year? L. A. Lee (D), J. C. Stokes, M. B. Stokes, Jr.—3.

Raymond Alexander Smith (D) was advanced to the class of the third year, but was not present to be received into full connection.

Who are discontinued? G. M. Taylor, at his own request.

II. Conference Membership

Who are admitted into full connection? F. R. Barber, H. E. Bolick, McRae Crawford, R. P. Gibbs, R. M. Hardee, C. G. Hefner, J. S. Higgins, H. O. Huss, H. D. Jessup, A. A. Lyerly, A. L. Rayle, H. M. Robinson, R .G. Tuttle, Jr., E. K. McLarty, Jr.—15.

Who else is in the class of the third year? D. M. Nifong, J. C. Swaim.

Who are received by transfer from other conferences? E. C. Calhoun (in class of first year) from Florida conference, and W. O. Weldon (in class of third year) from the Upper S. C. conference; E. H. Blackard from Baltimore, G. R. Combs from N. C.

Who have withdrawn or been expelled? Withdrawn, C. S. Plyler surrenders his credentials.

Who are transferred to other conferences? D. D. Holt to the Virginia conference; John Cline and R. D. Ware to N. C.; Wade Johnson to Upper South Carolina; L. W. Lee (class of second year) to Virginia.

What preachers have died during the year? D. V. Price, D. R. Proffitt, J. B. Tabor, Seymour Taylor, W. H. Willis—5.

III. Orders

Who are the deacons of one year? E. H. Brendall, C. W. Clay, V. P. Crowder, J. R. Duncan, W. J. Huneycutt, C. H. King, C. W. Kirby, R. M. Laughlin, C. H. Price, Byron Shankle, R. H. Taylor, W. O. Weldon—12.

What traveling preachers and what local preachers have been elected deacons? Traveling preachers, F. R. Barber, McRae Crawford, R. P. Gibbs, C. G. Hefner, H. O. Huss, H. D. Jessup, A. A. Lyerly, E. K. McLarty, Jr., A. L .Rayle, H. M. Robinson, R. G. Tuttle, Jr.—11.

Local preachers, none.

What traveling preachers and what local preachers have been ordained deacons? Traveling preachers. See preceding question.

What traveling preachers and what local preachers have been elected elders? Traveling preachers, L. R. Akers, Jr., L. P. Barnett, W. H. Benfield, C. D. Brown, F. B. Jordan, C. H. King, W. L. Lanier, B. W. Lefler, J. C. Reichard, C. W. Russell, Byron Shankle, C. M. Smith, P. L. Smith, L. F. Strader, L. F. Tuttle—15.

Local preachers, none.

What traveling preachers and what local preachers have been ordained elders? Traveling preachers. See preceding question.

IV. Conference Relations

Are all the preachers blameless in their life and official administration? Their names were called one by one in open conference and their characters were passed.

Who are supernumerary? J. A. Baldwin.

Who are superannuated? J. T. Mangum, Wm. Hornbuckle, M. B. Clegg, E. E. Williamson.

V. Statistics

What is the number of districts, of pastoral charges and of societies in this conference? Districts 10; pastoral charges 296; societies 861.

What is the number of members, how many have been received this year on profession of faith, how many have been licensed to preach, and what is the number of local preachers? Members 158,219; received on profession of faith 5910; licensed 16: local preachers 152.

How many infants and how many others have been baptized during the year? Infants 1086; others 3386.

How many churches have organized local church boards of Christian education? 510.

What is the number of church schools, officers and teachers? Church schools 834: officers and teachers 10,133.

What is the number of church school scholars enrolled? In the children's division 42,637; in the young people's division 34,831; in the adult divison 42,328; total enrollment, including officers and teachers 129,929.

How many churches have week-day meetings with the children, and how many have vacation schools? Churches having week-day meetings with children 93; churches having vacation schools 193.

What is the number of woman's missionary societies, and what is the number of members of the same? Societies 479; members 17,919.

What is the number of Wesley Brotherhoods, and of Wesley Brotherhood members? Brotherhoods 11; members 207.

What is the number of members enrolled in the Fellowship of Stewardship? 867.

What the the educational statistics? Institutions 3; teachers 426; students 6411; value of property $27,252,154; endowment $31,334,654; indebtedness $10,900.

What are the orphanage satistics? Orphanages 1; officers and teachers 48; children in orphanages 559; money expended $116,425; value of property $1,500,000; indebtedness ———

What are the hospital statistics? Hospitals 1; officers and nurses 14; beds 34; patients 1294; money expended $40,309; value of property $145.000; endowment ———; indebtedness ———.

VI. Finances

What has been contributed for the support of the ministry? Presiding elders $43,808; preachers in charge, $475,050; conference claimants ————; superannuate endowment fund $195.

What is the grand total contributed for all purposes from all sources in this conference this year? $1,599,627.

VII. Church Property

What is the number of houses of worship, their value, and the amount of indebtedness thereon? Houses of worship 871; value $11,247,529; indebtedness $1,539,228.

What is the number of parsonages, their value, and the amount of indebtedness thereon? District parsonages 10; value $127,000; indebtedness $28,200; parsonages belonging to pastoral charges 271; value $1,475,007; indebtedness $131,892.

What amount of insurance is carried on church property, and what amount has been paid out in premiums? Insurance carried $4,183,650; premiums paid $19,516.

How many churches and parsonages have been damaged or destroyed during the year, what is the amount of damage, and what has been collected thereon? Churches damaged 6; parsonages damaged 2; amount of damage $9505; collected $2155.

What is the number of superannuate homes, and what is their value? Homes 1: value ———.

VIII. Miscellaneous

Who is elected conference lay leader? A. J. Kirby, Gastonia, N. C.

Where shall the next session of the conference be held? Central church, Asheville.

GREAT YEAR AT ROSEBORO

The fourth year has been the best of all for the pastor of the Roseboro charge. We have received 40 new members into the churches as the result of personal work and some of the best revivals of our whole ministry.

Last Sunday Beulah church took care of every penny of her obligations in the face of the fact that her budget was $25 more this year than last. She will pay far beyond her pledge. Last Thursday we had a harvest day festival and home coming at Hall's church which will long be remembered by us all. The people brought their cash and produce from the farm to be applied on the church budget. At 11 o'clock that good man of God, Brother J. D. Bundy, brought us a fine message on "Gratitude." A good picnic dinner was enjoyed at the noon hour, and after the closing service in the afternoon we found ourselves with a 580 pound bale of cotton, two crates of chickens, besides lots of fruit and cash. The total returns of the day amounted to $174.15, enough to put Hall's "over the top" with about $40 surplus. The pastor will never forget the loyalty of those fine people. The other three churches lack only a small amount on their budgets, and all of us will be proclaiming the victory long before the meeting of the annual conference. So we are going to be ready to join the other preachers of the Wilmington district in reporting "everything in full."

These years have been happy ones for us here in this lovely new parsonage home. We hope the years to come may be equally as happy for those who follow us.

A. L. Thompson.

We hope all pastors will use the blanks provided for forwarding lists of new subscribers. Write names and address with great care, for this will be our mailing list.

To Build a Memorial to Green Hill and John King

By E. H. DAVIS

May I say a few words regarding Prospect church on the Youngville circuit, Rev. H. E. Lance, pastor, and the new church edifice contemplated there. The present building, erected in 1907, is yielding to the tooth of time and is inadequate for present needs. Its predecessor, a quaint unpainted wooden building, sitting parallel with highway a few yards distant with main entrance in the side is well remembered by many—especially by the pastor, who doubtless suffered many things by reason of its discomforts. In a different way it is possible the congregation also sometimes suffered. That building was erected in 1841. The deed for the lot bears that date and was given by Elias May, whose descendants—grandchildren and great-grandchildren—are members of the church today and live, a number of them, within a mile thereof. As a matter of interest it may be stated that among the trustees named in the original deed two of them are Joel and William F. King, sons of Rev. John King, and another is Oscar Green, father of Col. W. Furney Green, whom the older members of the conference will remember as one of Franklin county's most distinguished citizens.

The members of this old church are endeavoring now with the help of the Duke fund and the Board of Church Extension to replace this old structure with a new one adapted to the needs of the present growing congregation. A get-together meeting with this purpose in view was held the first Sunday in July, the speakers for the occasion being Dr. M. T. Plyler and Dr. J. M. Ormond. At the morning hour Brother Plyler preached a fine sermon —one of his best, we are sure. He was full of his subject—and his subject was not the devil as was said of one of his predecessors on a similar occasion. In the afternoon Brother Ormond gave a message of encouragement for us in our undertaking. Following this a call was made for contributions to the building fund, and without any driving or straining more than $1000 was quickly pledged—part of it paid incash. This amount with what had been promised by those in charge of the Duke fund and what we are led to believe will be allotted us by the Board of Church Extension will enable us to build the $5000 brick building contemplated. There is, however, a margin of balance for the completed structure that we would like to provide, and we are asking our friends outside of the congregation to help us to do so. One Methodist lady with her membership elsewhere has given us a $5 gold coin, given her as a birthday present some years back. It bears the date 1886—just 50 years ago. This, mind you, is the coin's birth year, not the lady's. If any friend of the church who is also interested in old coins would like to add this to his collection at a premium and at the same time help a worthy cause, write Brother Lance or myself to that effect.

Let it be remembered that this church, located just a mile from Green Hill on a new highway soon to be hard-surfaced, is to be a memorial to those two Methodist pioneers and patriots (brothers-in-law), Rev. John King, M.D., and Rev. Major Green Hill. The congregation has requested and authorized that the name of the church be changed to Hill-King Memorial. Plans have been drawn, material is being secured and as soon as the pressure now upon our people in the matter of saving their crops is somewhat relieved work will begin. A staunch and liberal friend of our enterprise who means what he says and does what he means, says this church must and with the Lord's blessing shall be built. If interested write either Brother Lance or myself—his address being Youngville, mine Louisburg. What thou doest, do quickly.

THE RETURN TO RELIGION

A very significant book, "The Return to Religion," written by Henry C. Link, Ph.D., was published by the Macmillan Company, New York, in March of this year. Its significance is emphasized by the fact that it was reprinted three times in June and again three times in July. Dr. Link has served as one of the special advisors in the Adjustment Service of New York City in its large-scale application of modern psychology to human problems, and in other important positions.

The titles of the ten chapters of the book are: "My Return to Religion," "I Go to Church," "The Achievement of Happiness," "Fools of Reason," "Wine at Weddings," "Children Are Made," "Love and Marriage," "Social Planning," "The Vice of Education," and "The Abundant Life."

Dr. Link says in his first chapter: "Paradoxical as it seems, my return to religion was by the road of science just as years before the sciences had led me away from religion."

"For twenty years I scorned the petty practices of the church and was convinced that religion was the refuge of weak minds."

"Scientific psychology is now just as precise in its methods as were chemistry and physics a hundred years ago, and it is hardly known to the public at large. This is the psychology, the findings of which influenced my conclusions in regard to religion, and not the popular and often lurid concepts which go under the name of psychology. The fact that the results of these studies confirms certain fundamental religious beliefs will inevitably become more generally recognized as time goes on."

"About 1923 I began to be aware of the significance of religion in the lives of people. One of my findings was that the individuals who believed in religion or attended a church had significantly better personalities than those who did not."

"In spite of the great benefits which the physical sceiences have bestowed on mankind—a longer life, a more comfortable life, a life more free from physical pains, and a life filled with an infinite variety of interesting objects and educational experiences, there is no evidence that individuals are happier, that families are more united, that governments or political bodies are wiser, or that nations are less likely to go to war."

"The religion I speak of is not the religion of the weak, but the weapon of those who would be strong. I see religion as an aggressive mode of life by which the individual becomes a master of his environment, not its complacent victim."

In the second chapter Dr. Link says: "First, I go to church because I don't want to go and because I know it will do me good. The second reason for choosing this as a starting point is that the whole trend of modern scientific psychology is toward the emphasis on work, on doing things, as the the road to happiness, and away from the emphais on thinking, self-analysis, or talking one's self out of a difficulty. This trend of scientific psychology away from introspection and self-analysis, and toward the emphasis on work and action began many years ago."

"Many people who have come to me for consultation were suffering the inevitable consequences of a life-time neglect of many of the basic values of life. Their failure to develop certain important habits of living had created for them a hell on earth."

"These cases gradually forced into the forefront of my consciousness one of the great sayings of the New Testament: For whosoever will save his life shall lose it: And whosoever will lose his life for my sake shall find it. The application of this great pronouncement to the cases just described is obvious. The common element in these cases was the fact that the individual's governing principal in life had been to do those things they liked to do and to avoid those things they dislike doing. The result was: that they liked to do less and less, and in the end, even the things they enjoyed most became as gall and wormwood."

" 'For my sake,' for Christ's sake, this part of the principle raises a question. From a psychological point of

view we may interpret this phrase as representing a set of values which transcend the value of the individual. Our personal inclination may be to do so and so but some higher code, or ideal, or standard, or creed, leads us to sacrifice those inclinations and to follow the less pleasant, the more difficult course of action. And this principle, applied to the details of living, leads to a fuller life, not to a sterile life."

"No discovery of modern psychology is, in my opinion, so important as its scientific proof of the necessity of self-sacrifice or discipline to self-realization and happiness."

In his chapter on social planning the author of "The Return to Religion," among other things, says: "Evidences of the symtoms of the individual's reluctance to improve himself, arising in my experience with cases, are repeated in society at large. Indeed, it has seemed for the past several years as though the whole country were suffering a radical inferiority complex. We have blamed our misfortunes on bankers, on Wall Street, on the Republicans or the Democrats, on the deliquency of foreign debts, on the capitalistic system, on the rich, on technology and overproduction—in fact, on everything and everybody except ourselves, our own past follies, and a selfishness which has governed individuals of law as well as high estate."

"Certain plans for social reform have, in recent years, gained tremendous followings because they are based on this psychological weakness in so many people. The plans I refer to are those calculated to protect the individual not only against his own failures, passions, and bad habits, but against the vicissitudes of life generally. Millons of people, unable to plan their personal or family economy, are now enthusiastic for a planned national economy. Strange how a few capital letters can transform a knotty personal problem into a plausible panacea for society."

"In so far as such social reforms become a permanent part of the social structure, they will destroy the very people they are intended to save. The mechanism of this destruction is the process of depriving the individual of the responsibility for himself and his own deeds. It is the same mechanics which we see operating in families wnere parents continue to assume responsibility for their children after they should be independent. What happens to the child will happen to a nation of citizens."

FALLING CREEK BLESSED WITH A FINE CLASS

In 1929 in the Falling Creek Methodist church the class known as "intermediates" was composed of about 22 boys and girls. It seemed, however, that the group was not getting as much as it should from the lessons due to the varied ages in the mixed group. The superintendent, after discussing the matter with several others, decided that a division should be made. So the class was divided with young ladies and young men's classes as a result. Mrs. P. H. Cox was appointed leader for the young ladies and Mr. E. A. Stevens, Jr., for the young men. There were about 12 girls at this time.

The old frame building which was in use had no rooms; therefore it was necessary that all classes meet in the same large room. There was confusion of voices and noises which made it impossible to get full benefit from the lesson.

During 1931 and 1932 there was much talk about a new building. It seemed, however, that the church felt unable to finance such a program.

The young ladies' class felt that they should do everything possible if there was to be a new building with appropriate meeting places for the classes. In 1932 at the first and second Democratic primaries the class realized $29.31, made by their effort and donations from individual people.

In the fall when the pastor and building committee appeared before the Duke Endowment they finally received the promise of the money if the necessary amount could be raised.

Every individual in the church as well as the classes were given an opportunity to help. The required amount was raised and construction begun. When the church was partially finished it seemed all available finances had been exhausted. The young ladies decided that they could pay for plastering their class room and volunteered to do so.

It seemed, sometimes, that the way was dark. The class was uncertain and not sure that their goal could be realized, the goal seemed so far ahead. But each time the mark set has been reached, for which the class is indeed thankful.

However, the desire to raise funds has not overcome other duties. The class has visited the sick, conducted the lesson in the homes of shut-ins, and carried flowers.

The present enrollment is 18. Althought some have been going out, others have been coming in.

Besides making contributions as a class, almost every member has donated individually. As another project the class has given their room a more inviting appearance by use of shades, curtains and a picture.

This group of girls is happy to think they have donated $70.82. But they are not willing to sit idly by and watch others finish paying for the church. These girls will work just as diligently in the future as they have in the past, doing their share in the work of the church. Celia Grantham.

Education can give three aids to peace: certain kinds of knowledge, certain kinds of institutions and certain kinds of attitudes.—Lyman Bryson.

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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

"Couldst thou in vision see
Thyself the man God meant,
Thou nevermore wouldst be
the man thou art, content."

NOTICE TO AUXILIARY SUPERINTENDENTS OF PUBLICITY

At the executive meeting the office of Superintendent of Publicity for the conference was combined with that of conference Superintendent of World Outlook, and Mrs. B. C. Thompson has undertaken the work of both. In the future reports of auxiliary superintendents of publicity will go to Mrs. Thompson at Mount Gilead, N. C. Material for the Advocate page still comes to R. 1, Franklinton, N. C. C.E.M.

ECHOES FROM THE EXECUTIVE MEETING

As a result of the executive meeting at Dunn on October 21 and 22 two definite impressions stand out: the enormity of the task confronting the Christian church as depicted by Mrs. A. M. Gates, and Miss Elizabeth Lamb's repeated reminders as to the source of power and its availability to enable us to meet the responsibility.

While we celebrate the jubilee year of home missions we have greater work ahead—the need of those millions unreached by any religious influence, the problems created by enforced leisure among our young people, and conditions amid which miners and sharecroppers exist—all present obligations which we may not evade.

In the face of this appalling outlook, Miss Lamb called us to deeper spiritual life for victorious living. The one thing that marks a follower of Christ from any other person is the power of Jesus. That each one might be filled with all the fullness of God is the Lord's plan for us. We ourselves limit the power of God and we are ineffective, for we cannot pass on to others what we do not have. However perfect a light bulb may be, it never gives light until connection has been established between it and the power house. When we have met God's conditions, he will not fail in his part. The flowe of power merely waits our connection.

The discussion of spiritual life group services led one to think of the marvelous possibilities if each woman in our societies accepted her privilege and responsibility—one that she cannot lay upon someone else—her stewardship of prayer.

An encouraging report was given concerning the work Miss Zoe Anna Davis is beginning at the East Carolina Teachers' College in Greenville. Miss Davis is a deaconess who serves as student counselor among the Methodist girls there.

Strong societies have opportunity to do big sister work right now in considering newly organized or weaker auxiliaries in connection with their mission study work. An all-day study class with several societies meeting together may solve the problem for smaller auxiliaries who feel that they have no one to lead the discussions or who don't know how to get started.

Earnest work is still to be done to bring in a full financial report by the end of the year; we must not remain content with what has been done.

What a wonderful surprise it would be for the conference officers if every auxiliary officer of all the auxiliaries would send in a report and send it in on time! Why not make it a goal for the end of this quarter?

Mention was made of the women on the board of missions for the North Carolina conference; they are Mrs. W. C. Chadwick, New Bern; Mrs. H. C. Tullington, Dunn; Mrs. Floyd Johnson, Whiteville; Mrs. A. M. Gates, Durham. Let us remember them in our prayers.

The women of Dunn are ideal hostesses; nothing was lacking that gracious hospitality could suggest. We were sorry not to have our seven absent members with us.

"Rev. S. M. Shoemaker, Jr., pastor of a church in New York which has developed an unusual spiritual power, says: 'I do not believe that you can break into the Christian life without a step vastly more radical than merely joining a church now ordinarily signifies. I do not believe you can make such a mild entrance upon a warfare like the Christian life. You can accept the creeds that way, you can get used to church services, learn a lot of pious things by heart, and adopt those little conventionalities by which we confine our worship to such a very decent and very orderly procedure. . . . We want something decisive, which cuts us away from the old life, and from the rest who are content to live it; we must dare to come out and be separate. We seem to have lost the power to obtain from people a ready and rugged and all-comprehensive self-education. The state of the church at the present time, its place of low esteem in the mind of the outsider, its importance in the affairs of the world, its level of complacent contentment with a little round of pious duties, is witness enough that we are in an age of decline—for all our fuss about money and fine organizations—an age of spiritual powerlessness and decline. It is time that somebody dared to be alarmed.' "

NORTHAMPTON ZONE MEETING

The Northampton zone meeting of Methodist missionary auxiliaries was held Thursday, October 15, at Pleasant Grove church with Mrs. J. E. Taylor of Conway presiding. The welcome was extended by Mrs. Philip Hughes of Pleasant Grove, and Mrs. Luther Johnson of Conway responded. Mrs. F. L. Johnson of Milwaukee in her impressive manner conducted the morning devotionals, using as her subject "Following Jesus." Mr. C. C. Barrett, Mrs. Philip Hughes and Miss Margaret Hughes of Pleasant Grove sang "God's Tomorrow." Mrs. A. M. Gates of Durham, conference president, was present and made the inspirational address and conducted a round table discussion.

Lunch was served by the Pleasant Grove ladies in the social rooms of the church. Mrs. Haggard of Severn conducted the afternoon devotionals. Misses Minnie Lorraine Pritchard and Emma Hughes of Pleasant Grove sang "The Dawn of Eternal Day." Mrs. C. W. Martin of Milwaukee, superintendent of Christian social relations, made her report. Seven babies from Rich Square and one from Pleasant Grove received life membership certificates. The following ministers were present: Revs. L. A. Watts, Seaboard; H. A. Chester, Garyburg; I. T. Poole, Jackson; E. C. Crawford, Rich Square; Allen P. Brantley, Chapel Hill; F. M. Shamburber, Oxford.

CHRISTIAN CITIZENSHIP

"And they stood every man in his place."—Judges 7:21.

As election day comes nearer, the heat of the closing days of the campaign, filled with bitterness and recriminations, causes bewilderment; and some people throw up their hands, declaring that they don't know what to do, or they won't vote. Christian citizenship may not discharge its obligation so lightly; our people ought to give intelligent thought to matters of such grave import. The forces of evil do not refuse to cast votes in any election; therefore it is all the more important that every Christian be found in his place on election day.

The Christian citizen may find help and guidance in voting where he finds direction for all other problems of life. The leadership of the Holy Spirit transcends party lines or church denominations—we still ought to obey God rather than men.

However, we shouldn't confine our praying to asking for guidance in voting; we should pray for the officials whom we elect. If "the king's heart is in the hand of the Lord," surely God can direct the policies of our leaders when we earnestly pray for them.

By taking single passages it is easy to prove that Jesus was both a capitalist and a communist.—Prof. Bland Blandshart, of Swarthmore College.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

MY BIBLE

As I journey on "the straight and narrow way"
That leads to endless day,
My Bible, Holy Word of God is my guide,
Whether good or ill betide.

This Book of books, with pages of pure gold,
"Exceeding great and precious promises" unfolds—
God's wonderful gift to me, I'm told;
Oh, may it never, never grow old.

On my pilgrim path it sheddeth light,
On darkened ways it beams so bright,
"A lamp unto my feet" indeed,
If I its teachings rightly heed.

Every need of my soul is fully met
If my face is ever heavenward set.
Help me, Lord, my soul to truly feed,
Then wisely sow the gospel seed.

Miss Clara D. Brown.

WEEK OF PRAYER AND HARVEST DAY

Week of Prayer and Harvest Day are the special events for the fourth quarter, and we are hoping that each of our auxiliaries are planning for an observance of these two important events. The programs for the Week of Prayer have been distributed throughout the conference and if carried out as suggested will mean days of profit and interest to our auxiliaries. Our Week of Prayer offerings last year, according to the report of our conference treasurer, were $1986.48. What will they be this year? Harvest Day observance is such an important event —a day of "gathering in" of our gifts into God's treasury, and we hope that our auxiliaries are planning a conference wide obeservance of the day.

MEETING OF ZONE NUMBER TWO, ASHEVILLE DISTRICT

The Black Mountain church was the place of meeting of zone number two of the Asheville district, September 24, with Mrs. T. L. Brooks, zone chairman, presiding. The meeting opened with a hymn followed by prayer by Mrs. F. A. Walton, district spiritual life leader, who also conducted the opening worship service, which centered around the theme of a deeper spiritual life through prayer and reverence.

Mrs. J. L. Lytle read the singularly beautiful poem, "I Met God in the Morning," and Mrs. J. H. Rea gave an inspiring talk on reverence. In a most impressive way Mrs. F. J. Bates gave the interpretation of Albrecht Duer's wonderful painting, "Praying Hands," and was followed by that beautiful prayer song, "If I Have Wounded Any Soul Today," sung by Mrs. Edgar Clapp.

Mrs. Clapp and Miss Amy Hackney delighted the audience with a vocal duet, "The Touch of His Hand on Mine," much appreciated by the audience. The remainder of the program was taken up with presentation of the various departments of our woman's work, the first being that of the study department most interestingly presented by Mrs. Wade Johnson of Black Mountain, followed by the supply department presented by Mrs. L. C. Griffin of the Bethesda church, and the World Outlook by Mrs. A. C. Williams of the Biltmore church.

Miss Amy Hackney, district secretary, gave a helpful talk on the work of the district. The meeting was brought to a close with voluntary testimonials from many of the women on what the meeting had meant to them spiritually, and prayer by Mrs. F. J. Bates.

The visitors were then invited into the attractive church dining room, where tempting refreshments were served and a social hour of fellowship enjoyed.

ZONE MEETING AT CENTRAL CHURCH, ASHEVILLE

Despite the rainy afternoon of Thursday, October 15, an interested number of members of the missionary societies of zone number three on the Asheville district met at Central church for the closing meeting of the year. Mrs. W. W McDowell, chairman of the zone, presided over the meeting, which was opened with impressive worship service conducted by Mrs. F. A. Walton, district spiritual life leader, stressing especially the two essentials of prayer and reverence for spiritual growth.

An appropriate vocal solo, "If I Have Wounded Any Soul Today," was sung by Mrs. Henry Patton of the West Asheville church, and was followed by thoughts on reverence expressed by Mrs. Loy D. Thompson in a most interesting manner. Another solo, most fitting to the occasion was "The Touch of His Hand on Mine," sung by Mrs. B. H. Cole of the Montmorenci society.

Miss Clara Brown of West Asheville gave the story of "The Praying Hands," a work of art by the painter Albrecht Durer, and prayer was offered by Mrs. F. J. Bates.

The study department of our woman's work was presented by Mrs. W. R. Harris; the supply department by Mrs. Huested of West Asheville, and the World Outlook by Mrs. McDowell. A summing up of the entire program, stressing the closing of a successful year, and calling attention to much needed to be done during the remaining months of the year was brought by Miss Hackney. She also announced a rally day for the district to be held in December.

West Asheville will be hostess to the next zone meeting early in the new year 1937.

SPARTA HAS INTERESTING FALL ZONE MEETING

The woman's missionary society of Sparta church on the Mt. Airy district was hostess to the zone meeting on September 24, with a gratifying attendance of representatives. The meeting was presided over by Mrs. J. B. Henderson, in the absence of Mrs. B. S. Call, chairman, with Mrs. J. T. Inskeep acting as secretary.

The meeting opened with a worship service conducted by the pastor, Rev. A. B. Bruton. An interesting and helpful talk on world peace and missions was given by Rev. G. R. Stafford of West Jefferson, and Dr. R. B. Templeton of North Wilkesboro read a letter of introduction and spoke in a most complimentary way of our new conference missionary, Dr. Strain.

Rev. A. C. Gibbs, presiding elder, brought a message on the outlook of missions on the Mt. Airy district, and the morning session was closed with an inspirational message by the district secretary, Mrs. J. L. Woltz.

After a bountiful lunch served by the hostess church the afternoon session was held, opening with a hymn, "Faith of Our Fathers." Reports were given and a panel discussion was entered into discussing the following various subjects: Mrs. Mast of Valle Crucis spoke on the work of the treasurers; Mrs. Horton, N. Wilkesboro, mission and Bible Study; Mrs. Worth of Jefferson, The World Outlook; Mrs. P. J. Brame of N. Wilkesboro, Spiritual Life; Mrs. J. B. Henderson of Wilkesboro, Christian Social Relations; Mrs. South of Boone, Scarritt Associate Members; Mrs. J. C. Gentry of Moravian Falls, Heart Searching. Mrs. Woltz spoke of our new missionary, Miss Kelly, and took the pledges.

A collection amounting to $3.04 will be used in sending the World Outlook to three auxiliaries. An invitation to Grassy Creek for the next zone meeting was accepted. The meeting closed with a consecration service led by Mrs. J. L. Woltz.

MORNING PRAYER

"O Thou who dost the vision send
And givest each his task,
And with the task of sufficient strength,
Show us thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy
Our Father's work to do."

THOUGHT FOR THE DAY

"So I think I know the secret,
Learned from many a troubled way,
You must seek Him in the morning
If you want Him through the day."

—From The Upper Room.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

METHODIST STUDENT CONFERENCE

We are publishing this week the program of the Methodist Student conference to be held at Trinity church, Durham, November 6-8. As will be noted, Dr. W. A. Smart of Emory University is the keynote speaker and will make two addresses in addition to preaching the conference sermon on Sunday morning. We feel that we are quite fortunate in having Dr. Smart's services in the conference.

For our discussion groups, leaders have been secured who, we are sure, will make a real contribution to the lives of the students who attend. Interest in the conference seems to be widespread, and we are looking for a fine representation from the colleges of the state.

NORTH CAROLINA STUDENT CONFERENCE

Trinity Church, Durham, Nov. 6-8, 1936

Theme: "Christian Students in Action."

Program

Friday, November 6

3:00-5:00. Registration and room assignments.

6:30. Banquet. Trinity church.

Welcome, introductions, announcements.

Keynote address. Dr. W. A. Smart, Emory University.

Fellowship hour.

Saturday, November 7

8:30-8:40. Inspirational music.

8:40-9:00. Worship service. Duke delegation.

9:00-10:00. Address. Dr. W. A. Smar.t

10:00-11:00. First discussion group period:

1. Men and Women Relationships. Prof. H. E. Spence.

2. Choice of Campus Leadership. Mr. Harry Comer.

3. Christian Recreation. Dr. Raymond Smith.

4. Campus Ethics. Dean Herbert Herring.

5. Campus Prejudices. Mr. Merrimon Cuninggim.

6. Counselor and Campus Christian Action. Dr. Harvey C. Brown, Nashville, Tenn.

11:00-11:15. Intermission.

11:15-12:15. Second discussion group period.

1:30-1:40. Inspirational music.

1:40-2:00. Worship service. E. C. T. C. delegation.

2:00-3:00. Wesley Foundation hour. Dr. Harvey C. Brown.

3:00-4:00. Symposium.

4:30-5:30. Tea and carillon recital. Duke University.

7:30-7:40. Inspirational music.

7:40-8:00. Worship service. W. C. U. N. C. delegation.

3:00-8:45. Business meeting.

8:45-9:30. Play, "The Rain Bride," presented by class in religious drama of Duke University, under direction of Prof. H. E. Spence.

Sunday, November 8

9:00-9:35. Inspirational music.

9:35-10:00. Installation of new officers.

10:00-10:45. Communion service.

11:00. Conference sermon. Dr. W. A. Smart.

ONE-TEACHER TRAINING SCHOOLS

We again call attention to the fact that a Christian workers' training school, formerly a standard training school, can be held with a single class, as well as with three or more classes. And the cost of such a school can be held at a minimum amount. We are gratified that many pastors are suggesting in their reports that they are interested in training work on their charges for the coming year. We would like to begin even now to set dates for several schools in January and February. Advance planning is the best assurance of success for such schools. We shall be very glad to hear from any pastors who would like to consider early dates for their training schools.

NEW UNION OFFICERS

At the meeting of the Northampton county young people's union held at Bethany church on the Conway charge on Thursday evening, October 8, the following new officers were elected:

President—Moselle Maddry.

Vice President—Howard Bridgers.

Secretary—Lillian Pritchard.

Treasurer—Baxter Bottoms.

Publicity Supt.—Grover Harrell.

Committee chairmen — Catherine Britt, Bon Stephenson, Emeth Johnson, John Paul Garriss, Flossie Harrell, Ellen Anne Flythe, J. T. Bridgers.

Adult Counselor—Miss Willie Pritchard.

FIRST EPWORTH TRAINING CONFERENCE

The girst Epworth training conference to be held in the North Carolina conference is being sponsored by the Durham young people's union. This conference will be held at Trinity Methodist church, Durham, beginning Sunday afternoon, October 25. Other sessions of the conference will be held on Monday and Wednesday evenings, October 26 and 28, and on the following Sunday afternoon, November 1, all classes meeting at Trinity church. Rev. M. O. Stephenson, pastor of Lakewood church, will serve as dean of the conference, and the following instructors will make up the faculty:

Miss Reba Cousins, "Worship."

Mrs. E. L. Hillman, "Leadership Training."

Mr. Jennings East, "Missions and World Friendship."

A large enrollment for this conference has been secured, and it is expected that there will be a splendid attendance from the various churches of the Durham young people's union.

CHILDREN'S DIVISION NEWS

Wilmington District

Mrs. L. R. Kirk, district director of children's division, has recently held group meetings for children's workers in the Wilmington district at the following places: Supply church, for workers from Southport, Brunswick, Supply and Town Creek charges; Burgaw church for workers from Burgaw charge; Carver's Creek for workers from that charge; and Grace church, Wilmington, for workers from Grace, Fifth Avenue, Trinity, Epworth-Wesley and Scott's Hill charges.

More adequate grouping of children, correct use of correct literature, Childhood and Youth Week observance, and missionary education in the children's division were the main points emphasized.

Mrs. Kirk sounds an encouraging note as she says in reporting these meetings: "If the people who were in attendance succeed in carrying out their plans each church represented will have an observance of Childhood and Youth week."

Thanks are due to Mr. Cade, presiding elder of the Wilmington district, for arranging with pastors places to hold these meetings and for the transportation of workers.

Elizabeth City District

"Killing two birds with one stone" was evidently the objective of Mrs. B. B. Slaughter, district director children's division, as she planned group meetings of children's workers for each afternoon during the time of the training school for Christian workers, held at First church, Elizabeth City, October 4-19.

Meetings were held at South Mills and Winfall, and members of the conference board staff attended the fourth quarterly conference held at Powellsville, Friday, October 8.

Under the able leadership of Mrs. Slaughter work for children has gone forward in a most gratifying manner during the conference year. Some contact has been made with 26 of the 32 charges in the district, with workers reached in more than 90 churches. Results of this work may be estimated in the large increase in number of vacation schools held and quality of work carried on in those schools, as well as an increased interest in and understanding of the various phases of the work for children.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

REPORT BY THE CONFERENCE STAFF

Childhood and Youth Week

"Christian Growth in the Home," the emphasis for this occasion, has been made known to every church and minister, together with suggested materials, activities, and plans for the observance. A splendid radio program, consisting of 12 addresses, was broadcast. To date, 131 churches have indicated participation in this observance through special sermons, visiting the homes, adult meetings and other activities which tend to promote Christian growth in the home.

Vacation Church Schools

To foster more effective teaching and to extend vacation school activities in a larger numberof churches, we held 14 institutes, 12 led by Miss Barnett Spratt of the general board. In these we reached more than 500 workers in 124 churches, including 86 preachers (four presiding elders). Vacation schools have been reported in 120 churches. More than 40 of these were first vacation schools held in those churches, and one church, Centenary, Winston-Salem, held its tenth annual vacation school this year.

Institutes and observation vacation schools are needed annually because of the large number of inexperienced workers engaged in this area each year. Co-operating with Mrs. Wade of the North Carolina conference, an observation school for ministers' students and local workers was held at Durham during the pastors' school. It proved most worth while.

Children's Workers at the Conference School

There were 61 children's workers enrolled in the three specialization courses offered in the conference school, all participating in the several open forum discussion groups that considered problems in the children's division.

Adults in the Conference School

More than a hundred adults attended the conference school. Seventy-six enrolled in the two courses for adults and 42 received credit. The entire group attended open forums, worship, Bible lectures and other activities planned for adults.

The Conference School

As a new venture the conference school proved to be a decided step forward in our program of Christian education. Achievements of the adult assembly and of the children's workers' conference served as a basis for a larger program which included the leaders of young people. Two hundred and fifty delegates, representing 74 churches, participated in the school. We recommend the continuation of the unified program of training for all age group leaders at the same time and same place. We believe the enlistment of leaders from all phases of the work by pastors will render efficient service in the development of a more meaningful program of Christian education in the local churches.

Church School Day

Two hundred and eighty-four schools observed Church School Day with a special program and contributions amounting to $1,899.66. These figures show that 35 additional churches participated and an increase of $330.09 over the amount given last year. We recommend special cultivation of the 553 schools not participating.

Home and Foreign Missionary Enterprise

Two hundred and forty schools observed monthly missionary day and gave $9,528.93 to missions, an increase of $583.15. Forty-three schools began to contribute and 69 stopped giving during the year—showing a net decrease of 26 in the number of regular contributors. We recommend further cultivation of the 597 schools not now giving to this cause.

The Young People's Assembly

The Young People's Assembly showed marked signs of improvement of a more challenging program of Christian education. Awards were eliminated. Boys and girls were placed in separate dormitories and efficient counselors were in charge of each building at all times. Deportment was excellent. We request the same co-operation on the part of ministers in the careful selection and advance registration of their most thoughtful young people as delegates to the assembly in 1937.

Christian Adventure Camps

As another new venture the Christian adventure camps for boys and girls 12 to 16 years of age were a decided success. Under the direction of a corps of excellent counselors, the association with 81 intermediates for two weeks proved to be one of the most inspirational and most promising activities of the year. We recommend that this project be repeated and enlarged.

The Memphis Conference

The quota of delegates assigned to the Western North Carolina conference was 164. Exactly that number of young people, ministers and other leaders of young people attended this conference.

The Methodist Student Conference

On November 8, 150 delegates from various colleges of the state gathered at College Place church, Greensboro, for a three-day conference. Plans are now under way for the conference to be held at Trinity church, Durham, in November.

The Pastors' School

Twenty-six of our active ministers and 31 other persons received credit in the North Carolina pastors' school held at Duke, June 8-19. We recommend a special effort to enlarge the usefulness of this school for the W. N. C. conference.

Training School Activities

Twenty long course schools, 65 short course schools, the conference school, the pastors' school and the Young People's Assembly were sponsored by our conference and 2,788 credits were issued; 456 credits were earned by correspondence and in co-operation with the leadership school, young people's leadership conference and the colleges —making a total of 3,244 for the year. We suggest the continuation of these training activities.

CONFERENCE COUNCIL ON ADULT WORK

Salisbury, November 4-5

Mr. M. Leo Rippy, director of the Adult Division, General Board, Nashville, will meet with the conference staff, district directors of adult work, and other interested persons on November 4 and 5 in Salisbury for the purpose of planning this phase of the work for the coming year. The opening session will be held at First Methodist church Wednesday morning at 10 o'clock, and the council will close about noon Thursday, November 5.

ASHEBORO TRAINING SCHOOL

For several months the pastors and general superintendents of Asheboro and vicinity have been looking forward to a training school. The school will be held at the First Methodist church, beginning at 3:30 p. m., November 1, with the following courses and instructors: Materials for Children, Miss Corinne Little; Administering Young People's Work, Fletcher Nelson; and Teaching, Luther Bennett.

LIFE'S COMMON DAYS

By Margaret E. Sangster

God keep us through the common days,
The level stretches white with dust,
When thought is tired and hands upraise
Their burdens feebly, since they must.
In days of slowly fretting care
Then most we need the strength of prayer.
Unthanked, unnoticed, and unknown,
Blamed sometimes and misunderstood,
Yet if our Lord but sees our work,
And by his grace shall own it good,
It will not matter what men say,
Since God is Judge of all, not they.

—N. Y. Times.

Fayetteville District Bulletin

D. E. EARNHARDT, Editor, 1019 Hay St., Fayetteville, N. C.

I will see you after the appointments are made, but I hope you will not see me.

* * *

IT BITETH LIKE A SERPENT

The time of the crawling of the wasps has come. Let all people send their children ahead with fly swatters to kill the wasps. We would have more bald-headed men in the congregations if we would kill those black angels that fly around with javelins in their hands. As for me, I would not make so many gestures if I did not have to push those bees away.

* * *

THE SONS DO MOVE

"Will you have any moves in your district this year?" There would not be one single move in your district if it were left up to a majority vote of the laymen of each charge. Every single preacher, fourth year or fifth year or otherwise, would be welcomed back by a majority of his laymen. These Scotch laymen have a lot of jokes told at their expense and we smile about their unresponsiveness and conservatism, but when the show down comes you know where to find them. They are as steady as Presbyterians and as loyal as Baptists. It takes more than a tent and a big mouth and a rubber collar to toll them off from their church.

* * *

WASTING TIME AT THE COURT HOUSE

I have a conviction that preachers ought to hang around the court house more than they do. There is where we see the rich and the poor, the halt and the lame, the rifraff and the elite, crushed hearts and blighted lives. Judge Cramer, one of the best men I ever knew, told me that he could turn a lot of pastoral work to the preachers if he could just have them handy during the trials.

* * *

STILL HANGING AROUND THE COURT HOUSE

I was observing the crowd there the other day and saw a man with a very crooked nose and another with a protruding Adam's apple. There was one with a forlorn look that must have been born in crabapple time. One man had elongated feet that were shod with a pair of crying shoes that sounded like an amateur orchestra. Another had a coat so wrinkled in the back that he looked like a walking accordion. Then I went home and looked in the mirror and decided that there was something wrong with all of us. But why not? That is the sure base upon which our democracy rests. Those people who do not believe in democracy think that they themselves are perfect; that all men were made of dust, but that there are different grades of dirt; that some were made of gulley dirt and others of gold dust.

* * *

I WAS AT DIX HILL

A demented Irishman was busy on the grounds and I asked him what he was doing. He said he was superintending a project of putting water works in hell. He reminded me of the preacher who takes it as his mission in life to see that men go to heaven or hell comfortably. He figures that since his fellow club members are going to hell anyway he had better devote his life to putting out the fire.

* * *

THE LAYMEN WANT IT

In one of my rounds I asked at each quarterly conference if the laymen wanted us preachers to give public invitations to sinners at regular church services. Without exception they responded in the affirmative. One reason they feel this way is that they have the conviction that people need to do something about their sins. We are teaching the Golden Rule to people who are not Christians and are trying to give ethical culture to those who have not yet seen inside the kingdom of God. These people need somewhere to begin this Christian life.

* * *

NOTE THE FAILURES

The following preachers of the Fayetteville district have done acceptable work this year: W. F. Trawick, L. M. Hall ,R. S. Cody, M. C. Ellerbe, E. C. Durham, K. F. Duval, W. C. Martin, H. L. Harris, P. D. Woodall, L. M. Chaffin, W. J. Underwood, W. V. McRae, I. J. Strawbridge, J. W. Bradley, W. F. Elliott, Marvin Y. Self, P. O. Lee, J. R. Edwards, C. P. Womack, M. D. McLamb, E. R. Clegg, L. T. Singleton, J. F. Herbert, W. L. Dawson, J. C. Whedbee, C. B. Culbreth, J. H. Buffaloe, R .E. Atkinson, W. R. Royall, Stedman Bagby, W. B. Cotton. I have read this list twice since I wrote it and the more I read these names the better I like the men that they stand for. But this is painful exercise, for I feel so unworthy while I am surrounded by such men.

* * *

JUST A CIRCUIT RIDER

Before entering the ministry he was a carpenter in Rowan county. Judging by the last half of his 44-year ministry, which part I witnessed, he must have followed these rules:

1. Caring nothing for convention, he did as he pleased.

2. He loved people devotedly but never went out of his way to tell them so.

3. He did not hurry around to do good, but did good chiefly by being good.

4. He never petted people who pouted.

5. He never craved high place, for he believed that the greatest people and the greatest opportunity could be found around the small villages.

6. He thought to prolong his work by bringing boys into the ministry, and when he superannuated he had 25 preachers in the field, including one of his own sons.

7. He believed that a man could have a fruitful ministry during his superannuation, so he settled on a truck farm just across the road from a country church and there he gave eight years of service.

8. He believed that he was on a pilgrimage, journeying to a land of perpetual citizenship and that God would call when he was ready for him. So when God sent a chariot for him he stepped in with a smile on his face and with a song in his heart.

* * *

PRAYER MEETING AS USUAL

Prayer meeting in mid-week would be a good thing if the laymen woold hold it. If it is to be just a miniature preaching service with the pastor preaching to the same people whom he will face next Sunday, then I think it is only an appendix and a diseased one at that.

* * *

WHICH REMINDS ME

My neighbor's little three-year-old boy came into our kitchen looking for Mrs. Earnhardt. When he saw me washing dishes he began to cry because he thought my wife was dead. So if the average layman was caught holding prayer meeting the whole town would think the preacher was dead. Why cannot all the laymen hold prayer meeting? Because not all of them have been converted. Because some of them were converted and then turned back in favor of the liquor business. Because some of them have been tricky in business. Because some of them have perjured their souls in court. Because some of them have violated the marriage vow. When the revival comes and this dross is burned from the hearts of our laymen, then they can hold prayer meeting.

* * *

EXPAND THAT SURPLUS

It will be remembered that we reported an overplus of $1 on benevolences last year. I have decided to make it $2 this year. I am profoundly grateful to laymen and preachers for putting on their drive for an early finish. Several have already paid out. Many will report out by election day. If you have any hollering to do do it before the second Sunday.



The Greensboro College Glee Club which entertained the Western North Carolina conference in Salisbury last week. Walter E. Vassar (center) is director

I AM WAR

By Hubert M. Turner

Ho! Ho! Blood of a billion misled fools
Oozing and dripping from my gristly claw,
Drunk by be-carrioned soil that gave them life!
Ho! Ho! I am Earth's destiny—its law!

My pagan hymn resounds o'er puny worlds,
Plucked on harpstrings of weeping widowed hearts,
Wrung from the throats of starving orphaned babes;
All wail my Symphony of Wasteful Arts!

I laugh! Earth trembles at the hideous tone!
I bargain! Ho, I make these mortals pay!
I march behind the souls I've bought, my own!
I prosper! Let them be the cannon's hay!

Statesmen I play like chessmen on the Board
Of Fate!—I buy them to my insane will!
I destine souls from out my golden hoard!
I create—then I damn, I maim, I KILL!

I sell, intrigue, betray, pillage, and rape!
Ho! Well one son has named me, I am Hell!
Nor priests nor prince nor paupers me escape!
For virgin love I toll the funeral knell!
I am the father of a bastard race;
A cross of fiend and fool that mocks the good,
Cynical vampires, who, for that which pays
In gore-smeared gold, will drink their own sons' blood!

Ho! Ho! I'm Fate! I'm God!—Dare you say no?
All men hold me in trembling reverence!
Their blinded eyes uplift to me to show
Salvation—Red spilt blood's their penitence.

THE ORIGINAL "TOM SAWYER"

The original of "Tom Sawyer," Mark Twain's immortal character, recently returned to his old farm home near Shawneetown, Ill., to retire. He is Thomas Sawyer Spivey, whom Mark Twain, or Samuel Clemens, his real name, met on numerous occasions as a pilot on river boats on the Ohio. After leaving Shawneetown as a young man, Spivey found work in New York City, became an educated man, and went into business for himself. He also became an author, writing eighteen books which he has published, and is now at work on his nineteenth, which he says will be his last. Mr. Spivey, now 81, recalls that two of his playmates on the old river front near Shawneetown, Larry Green and Hayes McCallen, were the Huckleberry Finn and Joe Harper of Mark Twain's stories.—Wall Street Journal.

Inclination is the first step to knowledge.—Portuguese.

"HOW'S YOUR SOUL?"

One of the ablest men who ever sat in the United States Senate was Jonathan P. Dolliver of Iowa. He was also a man of high character. But for his premature death he would probably have gone to the White House. His father was a retired Methodist preacher and lived in Washington with his son, the Senator. The Italian ambassador was expected to dinner. "Now grandpa," said the Dolliver girls, knowing grandpa's custom, "don't be talking religion to him. He's a high and mighty mogul." Old Brother Dolliver smiled, and when introduced to the great man, he said, "I am gratified to make your acquaintance. How's your soul?" Senator Dolliver said, "Father is a good Methodist preacher and believes in his doctrines." "No apology, Senator, no apology," said the distinguished guest. "Thousands of people whom I meet enquire after this poor body of mine, but your father is the only one who has ever cared enough to enquire after the health of my soul."

And a few months later when old Mr. Dolliver died the ambassador asked the privilege of attending his funeral with all his retinue in full regalia, and of laying a wreath upon the grave of the old saint.—R. H. Bennett.

If it takes an angry God to make men good,
A God who does the things no human would,
Then man will never rise above the clod,
For one cannot be better than his God.
—Sheldon Shepard in Christian Leader.

Sunday School Lesson

NOVEMBER 1

By Prof. Rollin H. Walker

Law, Love and Temperance

Scripture—Romans 13

Nero was emperor when Paul exhorted the Romans to reverence for the rulers. How could he take such an attitude toward a man of Nero's character?

The answer is simple. Paul realized that civil government is a social necessity. God has so constituted society that life cannot go on without officers to enforce the law. Plainly, therefore, government is a divine institution. If the officers of law are unfit for their task, nevertheless it is better to have them and obey them, than to live in a state of anarchy.

It was not possible to put Nero out of the way. For the despised sect of the Nazarene to raise a revolution would have been like attempting to stem the tide with a teaspoon. Hence, common sense as well as conscience said, Make the best of a bad situation. Treat the rulers with that ceremonious respect that is due to the fact that, however unworthily, they are discharging a divine function.

This exhortation of Paul is a good lesson to Americans who have a habit of continually sneering at our rulers and legislators.

Paul Looks at Duty to Society

But Paul's conception of duty to society went far beyond submission to the inevitable and hard conditions imposed by the Roman government. Says he: Owe no man anything but to love one another. Christians must be notable for their prompt payment of debts. And the debts they owed were much more extensive than the obligation to pay back borrowed money. They owed men the duty of kindly service at every opportunity (Galatians 6:10). This viewpoint is just the opposite of the modern glorification of covetousness which says: You are a smart man if you can steel a man's trade or his practice or his job, without breaking the law.

What an amazing transformation of our whole social and economic life would be made if men would adopt as the principle of their dealings the law of love, and feel that they owed every man aggressive kindness just as much as though they had signed a note at the bank!

But love, to Paul, meant more than what we now call generosity. It demanded a moral life. A man must be more than a jolly good fellow to fulfill the law of love. He must abstain from drunkenness and revelings. We often hear it said of a drinking man that he never wrongs anybody but himself. That is absurdly untrue, for we owe it to all who live with us and are dependent upon us to be at our best. A man who injures himself by drink thereby decreases or even destroys his ability to help his fellow men.

If a railroad engineer were to cut off his right hand, he would do more than injure himself. He would destory his power suddenly to handle his engine, and hence might wreck his train. Mirabeau, at the height of the French Revolution, exclaimed: "Oh, how the sins of my youth are keeping me from saving France!"

But it is not merely drunkenness and reveling that Paul inveighs against, but social vice which springs immediately out of it. Contempt for the sanctity of the home ends in a crash of the whole structure.

And Paul adds one more exhortation. We are to abstain not merely from drunkenness and reveling, from immorality and indecency, but from strife and jealousy. Many a man and woman who despise the drunkard and the libertine do quite as much harm to society by a cantankerous spirit as do the victims of immorality on whom they look down with such Pharisaical contempt. Bickering and hate are not a bit more respectable than getting drunk or going to a brothel.

Paul's Paradox

But our lesson contains a curious and most interesting paradox. With extreme conservatism, apparently, Paul exhorts the Roman Christians to respect and reverence for the state. But, in immediate connection with that exhortation, he encourages the church in the hope of a swift coming of Christ. And what does that mean? It meant, of course, the subjection to all earthly powers to his dominion. Rome was to be supplanted by the reign of the Crucified.

Thus, they solaced themselves amid the hard, inevitable conditions which they were facing in a pagan society, by a vision of Utopia. They were the farthest removed from "reds" in the insane hope that by violence and bloodshed they could set up an ideal social order. But they were radicals in their vivid hope that the Lord himself would bring in a new day.

And they conceived it to be their duty as a Christian church, in spite of the friction that it involved, to illustrate in the midst of this selfish, predatory society that brotherhood which was finally to exist throughout the world.

Meanwhile, says Paul: "Put ye on the Lord Jesus Christ." He means more than to take Jesus Christ as our model. He means to assume his living presence and power in our lives, and to experience that sure and unfailing reenforcement that comes through faith in his presence.

If Rome had heeded Paul, it might still be ruling over the whole of Europe. If America will hear Paul in his appreciation of law and order, his passion for the spirit of love in all business dealings, and his opposition to drunkenness, uncleanness, and the spirit of strife, America will remain in power and influence. Otherwise the future looms dark before her.—Cincinnati Christian Advocate.

A COWBOY'S PRAYER

By Badger Clark, Jr.

O Lord, I've never lived where churches grow,
I love creation better as it stood
That day you finished it so long ago
And looked upon your work and called it good.
I know that others find you in the light
That's sifted down through tinted window panes.
And yet I seem to feel you near tonight
In this dim, quiet starlight on the plains.

I thank you, Lord, that I am placed so well,
That you have made my freedom so complete;
That I'm no slave of whistle, clock or bell,
Nor weak-eyed prisoner of wall and street.
Just let me live my life as I've begun
And give me work that's open to the sky;
Make me a pardner of the wind and sun,
And I won't ask a life that soft on high.

Let me be easy on the man that's down;
Let me be square and generous with all.
I'm careless sometimes, Lord, when I'm in town,
But never let 'em say I'm mean or small!
Make me as big and open as the plains,
As honest as the hawse between my knees,
Clean as the wind that blows behind the rains,
Free as the hawk that circles down the breeze.

Forgive me, Lord, if sometimes I forget,
You know about the reasons that are hid,
You understand the things that gall and fret;
You know me better than my mother did;
Just keep an eye on all that's done and said,
And right me, sometimes, when I turn aside,
And guide me on the long, dim trail ahead
That stretches upward toward the Great Divide.

—New York Times.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... ..... (here designate the bequest) .....

I am deeply grateful to the friends who are sending us Octagon soap coupons, sheets and covering. Such consideration of our needs is gratifying.

* * * *

A number of the pastors have written me asking what the Orphanage apportionment is this year. By unanimous vote of the annual conference the apportionment on each charge is an amount equal to ten per cent of each pastor's salary for this conference year.

* * * *

Our children who are being clothed through the local departments of missionary societies, Sunday schools, organized classes or individuals have been made very happy over receiving their fall and winter outfits. We confidently believe that all others who have agreed to render such service will remember our children by sending their clothes at an early date.

* * * *

The Methodist Orphanage has lost a great friend in the passing of Rev. J. C. Wooten. By intimate contact with the children, they had learned to apperciate and love him. As pastor and presiding elder, he kept the interest of our home on the hearts and consciences of his pastoral charges and the districts that he served so wisely and efficiently. The superintendent never had a wiser or better friend than this good man. It is a comfort to us to know that the good work he did for our fatherless children will be continued by his companion, who is a member of our board of trustees.

* * * *

The third Sunday in this month I had the privilege of speaking briefly to the men's class and to the entire Sunday school in Warrenton. At the 11 o'clock hour I spoke biefly to the congregation in Norlina and heard Brother W. C. Wilson preach a most excellent sermon. At the evening hour I joined our singing class at Trinity church in Durham and made a short talk to the Trinity congregation, which heard our children gladly. Brother E. L. Hillman, pastor of Trinity church and a member of our board of trustees, gave the singing class a sincere and hearty welcome. It was my privilege to be the guest of Brother and Sister Norwood Boyd for dinner in Warrenton. In the afternoon Brothers J. C. Burwell and Boyd accompanied me on a visit to several homes in Warrenton. Brother Boyd is an enthusiastic member of our board of trustees. In company with Brother Burwell, I stood with bare head in silence at the grave of Rev. J. N. Cole, a former superintendent of the Orphanage, under whose preaching I felt a distinct call to the ministry.

* * * *

For the past 22 years the Methodist Orphanage has had very little recognition in the proceedings of the annual conferences. The board of trustees, pastors and churches feel that the time has come for the Orphanage to make a strong presentation of its needs and opportunities to the conference which meets soon in New Bern. Unless something is done to make the conference more Orphanage minded, we shall have to reduce the number of children that are now in the home or go in debt for operating expenses. Either of these alternatives is unthinkable in the face of the tremendous need for service in this field of child welfare work. There is no cause among us that is more appealing than the cause of our fatherless children. I am 100 per cent for every interest which the church has espoused and I do not hesitate to say that our Orphanage should not continue to be side-tracked for any other causes however good they may be. This view is shared by every member of our board of trustees. Because of the grave situation that confronts us, the board of trustees of the Orphanage and the conference orphanage committee will ask the conference for at least 20 to 30 minutes to set forth the needs of our Orphanage in New Bern.

* * * *

In Edgar Long Memorial church Sunday morning I found this in the church bulletin, "No institution of our great church life closer to the hearts of our people than our Methodist Orphanage at Raleigh. We love every child in the home and count it a great privilege to have a part in supporting those who are committed to our care. We look forward with great pleasure to their visits." Doesn't this sound like the big heart of Rev. B. P. Robinson? He and his congregation received us beautifully. This is his first year there, but the work is very much in his thoughts. I would like to tell you this church has for many years sent to our library 23 subscriptions for magazines which the children enjoy. I enjoyed again the hospitality of Mrs. Mamie Merritt and her daughter, Miss Sue. The time after lunch seemed short until we were to go again. This appointment was for the evening service with Rev. E. L. Hillman in Trinity church, Durham. We soon caught the cheery, happy spirit he radiates and enjoyed our service in his church and with our good friends there. They are helping our children in many ways. Mr. and Mrs. P. C. Milner entertained me for supper in their home, which I enjoyed.

Mrs. Nellie B. Rives.



Refreshing Relief When You Need a Laxative

For constipation and the sluggish, bad feeling it causes, take a dose or two of old reliable Black-Draught!

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CHRISTIAN ADVOCATE

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

THE NEW YEAR

The conference sessions have concluded and the new conference year has begun. The reports from the old year have been recorded and now a new year begins to unfold. The appointments for the new year, as read by Bishop Kern, call for fewer moves than usual, if one can rely on his recollection from hearing them read. Probably a larger number of pastors than is usually the case can start right off with a new conference year without having to move. The Children's Home family does not have to move. We have been reappointed to the same charge and assumed the duties of the new year in less than two hours after the adjournment of conference.

THE BIG CIRCUS

The first thing to be done on our return from conference was to arrange for 350 of our children to attend the big circus tomorrow, Tuesday, October 27. Thanks to the Winston-Salem Rotary Club, tickets have been provided for all our family large enough to go. And thanks to the Atlantic Greyhound Bus Company, provision has been made for transferring us to the circus grounds. Just think of 350 children and 15 attending adults having the joy of seeing a real big circus, a Ringling Brothers circus! What a time we will have!

PAY IT EARLY

November and December are the best months in the year for raising the Children's Home apportionment. Many of our congregations will want to give liberally on Thanksgiving to their orphan children. Some will want to pay their ten per cent apportionment even before Thanksgiving. This is a good time of the year to pay the Children's Home quota. Such an action will not only help the Children's Home but will enable the charge to get one of its obligations out of the way early in the year. Cotton money, tobacco money and grain money are now available. The circuit officials can use this time of the year for raising money to a mighty good advantage.

THE LEADERS

Before the close of conference a check covering all of the ten per cent apportionment from Forest Hill, Concord, was received. Rev. J. W. Miller and his good congregation have already made us feel good. Soon after the receipt of this check came one covering all of the apportionment for Cramerton where Rev. C. F. Womble presides, the Cramerton people having raised their apportionment on Sunday morning while conference was in session. A check has also been received for the full apportionment from Clover Hill on the Polkville circuit, where Rev. Van B. Harrison is doing some good work. These have led, let others follow.

MAN MORE THAN LAND

That old saying that there is more in the man than in the land still holds true. In reviewing the Children's Home payment records made during the past conference year it is easy to ascertain why full payments occur on given charges. There is an up-and-going man on each such charge who



On the sunny side

gets up and goes after funds to supply the needs of our children. It happens that when a man of this type goes to a charge that has not been in the habit of paying its Children's Home quota the full amount is raised, notwithstanding the previous record. It also sometimes happens that when a man of another type goes to a charge that has been paying its Children's Home quota that the charge fails to do much for us. To all those who tried to help our children we extend not only our cordial thanks but our grateful appreciation. We shall try to use the money received in a very profitable way.

ONE AFTER ANOTHER

The boys continue to play football. They continue to win games. The varsity team won its 27th consecutive game last Friday when it won over Kannapolis high school by a score of 45 to 0. In the six games played this fall the boys have piled up a total score of 235 to their opponents 6. The 100 pounders lost their game Saturday with the Presbyterian Orphans' Home 100 pounders by a score of 13 to 19. Our 80 pounders won over a smiliar team from the Presbyterian Orphans' Home by a score of 26 to 12. This is the football season and the boys are playing the game for all it is worth.

RICHARD AND THOMAS

The two little fellows whose picture appears on this page did not go to conference. They stayed at home. They did, however, send word to the people at the conference that they were getting along well and hoped the people at the conference were still loving them. Even though Thomas is only a little over five and Richard is a little over four, they have mighty good ideas. Richard is claimed by the Builders class of Central, Spencer, and Thomas is sponsored by the Sunshine class of the same church.

CAUSE FOR REJOICING

We have much cause for rejoicing over the fact that our infirmary is almost depopulated. We have had quite a bit of alarm because of an epidemic of trench mouth. This disease is most contagious. We had a flare up of it last spring and, after careful treatment, subdued it. But it flared up again this fall. At one time there were 30 little youngsters who had to be segregated from the rest of the family. The only way we can segregate a little youngster from the rest of our family is to put him to bed. After careful treatment it has been ascertained through smears that we now have no trench mouth. Thank goodness.

THANKS

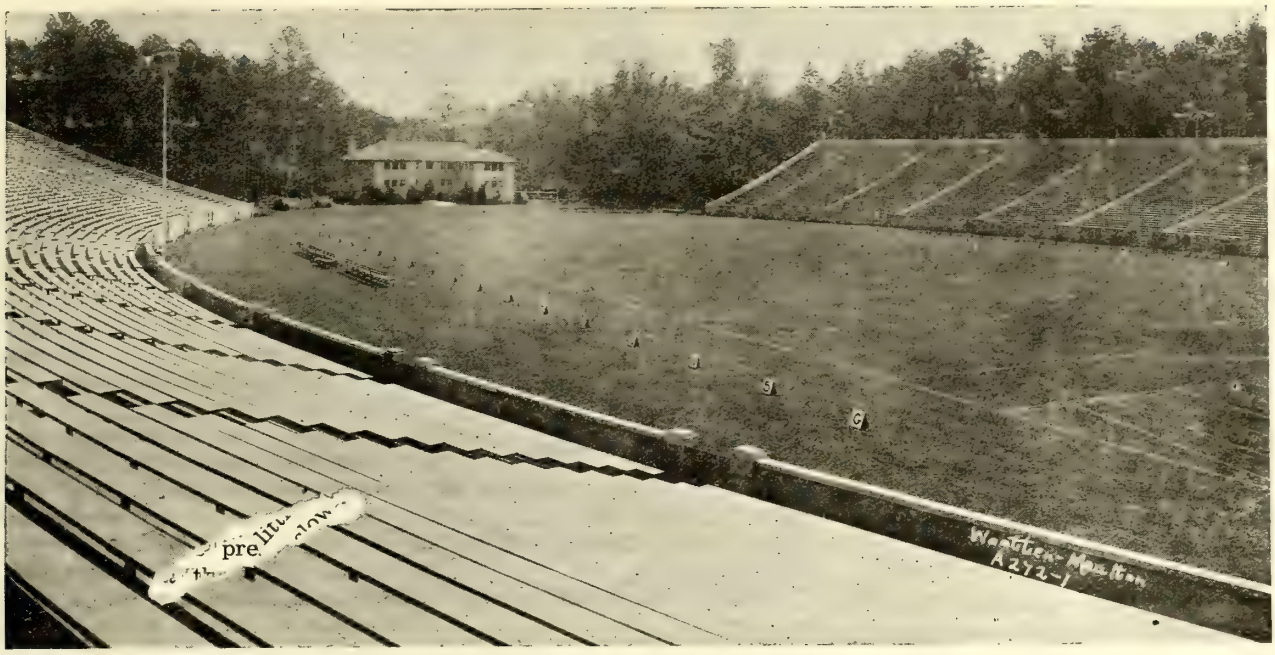
Rev. W. A. Betts, a retired Methodist minister, now living at Bamberg, South Carolina, is continually doing something nice. One of his fine characteristics is that of making someone else feel good. A card recently received from him reads as follows: "Beloved: My hat is off to you and Orphan Annie as portrayed in the North Carolina Advocate of October 8. You are the best 'Buddy' I ever knew of and Annie is a 'Jewel' of rare promise. God bless you both."

BAD ADVICE

"I notice in checking over the secretary's report of our Sunday school that she did not designate our fifth Sunday collections to be added on our ten per cent pledge as we were directed to do by our presiding elder. Please see that each of the offerings for the current year be changed to the ten per cent." What makes a presiding elder give such advice?

Uncle: "If you are good, Charlie, I'll give you this bright new penny."

Nephew: "Haven't you a dirty old nickel instead?"



STADIUM AT UNIVERSITY OF NORTH CAROLINA
Carolina and State play Saturday, October 31. (Home coming). Carolina and Duke meet Saturday, Nov. 14

DISTRICT EVANGELISTS

Recently we held a union tent revival on the lot next to our church in Littleton. The preacher was Rev. R. K. Davenport, half time evangelist of the Granville Presbytery. He is also pastor of the North Vanguard church in Raleigh, devoting half time to the church.

It has occurred to me since he was here that some such arrangement might be a splendid thing for each of our districts. We have a good many charges, some in every district, the leading church of which is a half station paying from $100 to $1500 on the pastor's salary. There are also some small stations that are unable to pay a living salary that might be made half stations.

Why not put men with recognized evangelistic gifts at some of these as half time district evangelists under the direction of the presiding elders?

Often the second churches on such charges would welcome the opportunity of being head of a charge and readjustments could easily be made to take care of such situations.

There has been some legitimate objections to "professional evangelists," principally of a monetary nature. With such an arrangement there would be no necessity or excuse for undue pressure to secure support, as the evangelist would have his home and half or more of his support provided.

Inasmuch as most of his work would be in the field in which the Duke Foundation operates, it perhaps would make an appropriation and at all events the meetings held should, without undue pressure, provide the support needed.

For a number of years I have been a member of the committee on admissions and nearly every year we have several men, some of them well prepared, who cannot be admitted and used because we do not have charges for them. If each district had such a half time evangelist there would be places for seven more good men.

I would like for some one to bring the matter to the attention of the board of missions or the conference itself as to its advisability. There may be valid objections, but it seems to me that it would provide a service that a full time pastor cannot well render to his brethren who need help.

W. T. Phipps.

A BIBLE READER AND TEACHER

D. E. Matthews, better known as "Uncle Doc," has read the Bible through 37 times. He has just completed reading the New Testament the one hundredth time.

He is active, only slightly stooped, works on the farm, likes to go squirrel hunting. Unless sickness or the bad weather prevents, he attends the services of his own church and usually the monthly meetings of two other neighboring churches.

In 1881 "Uncle Doc" began teaching school in a rural school of Yadkin county, North Carolina. He taught at intervals until 1922. He knows the approximate age and quite a bit of family history of seven ministers, six doctors, four nurses, two lawyers, dozens of farmers and farmers' wives who some time during "Uncle Doc's" teaching career have been his students. His former students are now scattered from North Carolina to California.

"Uncle Doc" has no children of his own. An adopted daughter, her husband and their two adopted children live with him on the farm where he was born.

Former students make note, especially you who live outside "Uncle Doc's" home community; he would enjoy getting a letter from you. His address is D. E. Matthews, East Bend, N. C., Route 1. Irma Matthews.

TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

No Farther Than Pocahontas

It used to be an open question for debate which town had the toughest conditions in Virginia, Phoebus, back of Old Point or Pocahontas in the mountain coal fields. My old friend John L. Prater went to Pocahontas as pastor. He was holding revival services. He strolled to the rear of the congregation looking for some one he could help, and queried a citizen in the rear pew.

"My friend, don't you want to go to heaven?"

"No, thank you, sir, not tonight."

Prater smelt liquor, saw the man was "under the influence" and said:

"Ah, my friend, I fear you are on the wrong road."

"Mister, what road are you on?" asked the convivial one.

"I trust I am on the road to heaven."

"How long have you been on that road?"

"About twenty years, I reckon."

"Well, Mister, all I've got to say is that if I'd been on the road to heaven for twenty years, and hadn't got any further than Pocahontas, I'd get on another road."

DOLLARS WITHOUT SENSE

A Kentucky editor says: From a bushel of corn the distiller got four gallons of whiskey.

Which retailed at	$16.00
The farmer got	.25
The U. S. government got	4.40
The railroad company	1.00
The manufacturer	4.00
The drayman	.15
The retailer got	7.00
The consumer got	drunk
The wife got	hunger
The children got	rags
The politician got	office

Children's Storyland



THE DOLL IN THE DESERT

By May Whiting

Lella was a little girl who lived on the edge of the Sahara Desert in Africa. "Lella" means "lady" in Arabian, and the tribe called her that because, although she was small for her age, she had little ladylike airs. Above everything else she loved to dance, and she often amused herself by dancing on the sands.

The early fall was the season that Lella found most interesting, for then the tribe came north, bringing with them the store of dried camel's meat which they had prepared in the burning heat of summer, to exchange for dates and grain. Other families came, too, and, as the tents were comparatively near together, it was a season for old friends to meet and talk. In the evening all the camp would form a circle on the sands, and Lella would lie back, watching the big stars overhead, and listening to the stories that the guests would tell, until the stars and stories would lead her gently to a wonderland of dreams.

Sometimes the men would sit apart to talk of flocks of sheep and camels, and then there wold be dancing among the women. Lella's mother was graceful as a gazelle and Lella loved to dance beside her. It is not the custom among the Arabs to praise children much, but Lella could see in the glowing eyes that followed her that her dancing gave much pleasure.

One morning a rider came in with the news that her cousin Toumy was coming out to camp and would bring two strangers with him. Toumy was a a cousin who lived in the oasis city, and who served as a guide to show visitors the desert gardens, and sometimes he brought them out to pass a night on the sands.

That day was a busy one in camp. Lella watched the women preparing the cousscouss, stirring the grains in water till they puffed up and were soft and tender. Then they built a fire under the big copper kettle and the swollen kernels gently cooked until they were soft as honey.

When the sun was swinging low, Lella saw three figures away off over the sands. Excitedly she watched them approach until their long shadows stretched almost to the camp, and she could see that there were two strangers, a man and a woman, with Toumy, and soon she could hear them talking and even laughing. Lella listened with astonishment, for, among the Arabs, there are many songs but not much laughter.

Lella's father courteously greeted the newcomers and bade the women put up the guest tent. Then the cousscouss was served. A big bowlful, garnished with the best pieces of lamb, was carried to the strangers, and Lella, who ordinarily are only a few dates with camel's milk, was proud that they had such a feast to offer.

When the fires were out, and the brief desert twilight was beginning to fade, the group formed a circle in front of her father's tent. Just to watch the strangers was an adventure, for Lella had known only the dark-eyed friends of her mother, while this lady had short, bright hair and blue eyes, and the man's skin was pale and his hair a ruddy brown. The two spoke together in the quick, odd syllables of their language, and often smiled. Lella thought she had never seen so many smiles.

Then the man took a black box, opened it, and there were many presents, beads, bracelets, slippers, and a doll. Lella had never seen a doll before. She only knew that it was a beautiful figure with gay clothes and yellow hair and, when the lady extended it to her, she could scarcely summon courage to accept so wonderful a gift. Then she felt a great desire to do something for the giver. All she could do was dance, and, before she realized it, she was swaying in slow, graceful hythmn on the sands. Back and forward she went, bowing low before the strangers, who, as she could see from the corner of her eye, were delighted.

Then a [illegible] murmur arose, and Lella, as she slowly circled, saw that her grandfather was standing up, but before he could speak her mother stepped forward, half hiding the little girl with her long flowing sleeves.

"The child dances," she said, "to say her thanks. She cannot speak to our guest in her language, but by her dancing she can show that she is grateful."

Lella was very proud that her mother understood so well, but her grandfather's reply made her tremble with fear.

"The dancing, it may be," he said, "is but a way of expressing her feelings, although it is not suitable before the whole camp. Concerning what she holds in her arms, she is old enough to be taught that we who roam the desert have nothing to do with images."

Lella clasped her precious gift closer. It would be such a joy to take care of it as her mother cared for her, finding shelter from the dust storms and shade in the burning heat, and giving it a portion of precious water to drink. Tears filled her eyes at the thought that it might be taken away, but the calm, kind voice of her father reassured her.

"The child is too young to understand such things," he said. "The sands of another year will all too soon cover the plaything of today. Then she will be of age to learn the customs of our tribe. Tonight is a time of rejoicing and no one should be sad, least of all a little child."

Lella could not understand all her father's speech, but she did understand that she might keep the fair-haired toy. So she sat down happily on the sands and began to rock gently back and forth, singing softly to her treasure, and watching the big yellow stars that hung so low over the camp.—Zion's Herald.

THE FELLER ME MUDDER T'INKS I AM

By Will S. Adkin

Whilst walking down a crowded city street the other day,
I heard a little urchin to a comrade turn and say:
"Hi, Chimmie, lemme tell youse, I'd be happy as a clam,
If I only was the feller dat me mudder t'inks I am.

She t'inks I am a wonder, and she knows her little lad
Could never mix wit' nuttin' dat was ugly, mean or bad,
Oh, lots of times I sit and t'ink how nice 'twould be, gee whiz,
If a feller was de feller dat his mudder t'inks he is."

My friends, be yours a life of toil or undiluted joy,
You can learn a wholesome lesson from that small, untutored boy.
Don't aim to be an earthly saint, with eyes fixed on a star;
Just try to be the fellow that your mother thinks you are.

—New York Times.

Excitement flushed little Hector's countenance as he pointed his fork at the wriggly little worm in his salad. "Oh, mother; I see a vitamin!"

Teacher—What lesson do we learn from the busy bee?

Smart Boy—Not to get stung.

A NEST OF ROBINS IN HER HAIR

By Aletha M. Bonner

A tree that may in summer wear
A nest of robins in her hair.
—Kilmer.

A friend of birds and of nature recently asked the question: "Why did Joyce Kilmer place a robin's nest in the branches of his immortal "Trees," rather than the nest of a more 'poetic' or romantic bird—the nightingale, for instance?"

There were several answers volunteered, the most of them in jest. One person thought it was merely a matter of the two-sylable robin rushing in where a three-sylable night-in-gale could not tread!

Another answer was prefaced with the frank statement that poets were "queer folk" and that as Stephen Collins Foster studied maps for many days before locating the right river (the obscure little Suwanee in the Southland) for his "Old Folks at Home," so Kilmer might have been likewise psychologically discriminating in his choice of the "right" bird.

The third reason submitted was, in effect, that the robin builds a fairly substantial nest, and one that Kilmer felt would not tumble out of the tree before he had completed writing the poem!

Though lightly given, this last answer is probably the most correct, for the robin is a skilful nest-builder. True, his home is rather ragged and rough in outward appearance, formed of leaves and weed stalks plastered together with an inner wall of mud and third lining of fine grasses, yet when placed in a crotch of the tree it usually "stays put," and serves as a living room, dining room, and later a nursery for two broods of squabbling, hungry birdlings (from four to six each).

Again, the universal popularity of the robin might have had something to do with his place in "Trees." Everybody knows and loves him for his happy personality, "Cheer-up, cheer-up!" he is ever saying; and, being the jolly good fellow that he is, he has made the "front page" in bird news and notes from earliest times. To substantiate the statement one has but to review the most sensational trial in bird-lore history, namely, "Who Killed Cock Robin?" or read again the old ballad, "Babes in the Woods." You remember the fate of the "poor innocent," and how, as the story further relates:

No burial this pretty pair
Of any man receives,
Till Robin Redbreast piously
Did cover them with leaves.

There are still other legends—one, an old Breton folk-tale, gives the supposed origin of the robin's red-breast. The story reads: "On seeing the sufferings of our Lord on the cross, the robin in pity plucked a thorn, which pierced the Master's brow, from the torturing crown. . . . The sharp thorn pierced the robin's heart, and the blood gushed forth producing the crimson stain that remains to this day." For such a sacrificial act it was believed that the bird was held in special honor by heavenly powers, and children in an early day were taught that "A robin in a cage, sets all heaven in a rage"; also, "Him that harries their nest, never shall his soul have rest."

The bird seems to have been a particular favorite of that master penman of nature sketches, John Greenleaf Whittier, judging by the frequent reference to the robin as made in his writings. He it was who poetically established the American "House of Robin," in his Algonquin legend, "How the Robin Came"—a verse ending with that fine bit of philosophy:

Happier far than hate is praise—
He who sings than he who slays.

Briefly described, this nest-architect is black-headed, and with white eye-rims he has the sage appearance of wearing spectacles. His costume consists of an upper coat of grayish brown or slate; a white-streak tie is at the throat, and a rust-red vest gives a touch of color, as well as the title "Robin-redbreast," such a sobriquet as has been already mentioned.

A favorite pose, yet very informal pose of this ten-inches-of-energy is dragging an "early worm" from the ground, for Robin is a bird of the morning and welcomes the dawn with joyous bursts of song. Again he sings a lullaby to the evening sun cradling in the west, yet in a voice more subdued than his morning broadcast.—Christian Index.

A Kansas City woman had a caller who, while waiting for her hostess to come downstairs, talked with the three sons of the family.

"It is too bad," the visitor remarked, "that one of you boys could not have been a girl."

Indignant silence for a moment and then, backed by vigorous head shakings from the other two, the oldest expanded his manly seven-year-old chest and challenged explosively:

"Well, who'd bin 'er? Jack wouldn't 'a bin 'er and Bill wouldn't 'a bin 'er, and you can just bet your sweet life I wouldn't 'a bin 'er!"—Kansas City Star.

Miss Emily looked into a room in the settlement house, where a small girl was pounding the piano to her heart's content. "You may play on, Mary, if you are sure that your hands are clean."

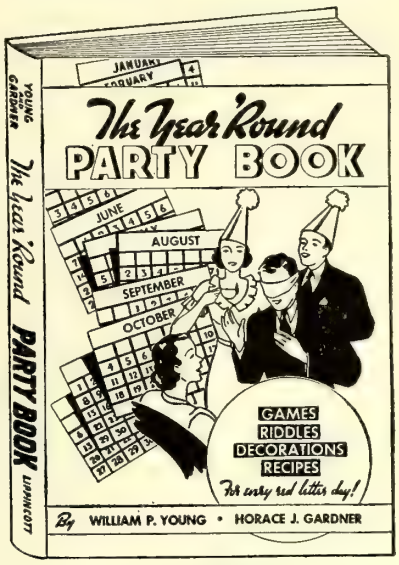
"Oh, I'm being careful, Miss Emily," was the quick response; "I'm using only the black keys."—Christian Science Monitor.

"Willie," asked the teacher, "what is the plural of man?"

"Men," announced Willie.

"And the plural of child?"

"Twins!" was the prompt reply.



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636 South Green St., Winston-Salem, N. C.

Nov. 1-15—Carlisle, Kentucky.
Nov. 16-29—East Liverpool, Ohio.

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
FOURTH ROUND

October
Person, Concord, 11 31
November
Webb Avenue-Holt's, Holt's, 11 1
Pittsboro, Brown's Chapel, 3 1
Duke's Chapel, 7:30 1
Trinity, 7:30 3
Lakewood, 7:30 4
Andrews-Massey, Andrews, 11 7
Moncure, Moncure, 11 8
South Alamance, Swepsonville, 7:30 8
West Durham, 7:30 9

FIFTH AND ADJOURNED ROUND
November
Perquimans, Cedar Grove, 11 2
Elizabeth City, First Church, 7:30 4
Pasquotank, Epworth, 11 6
Murfreesboro-Winton, 7:30 6

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

October
Fairfield, 7:30 30
Stumpy Point, 7:30 31
November
Mattamuskeet, Amity, 11 1
Swan Quarter, Providence, 7:30 1
Moyock-Currituck, Moyock, 11 8
Dare, Mann's Harbor, 7:30 8
Bath, 11 15
First Church, Washington, 7:30 15

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

October
Steadman, 7:30 29
November
Rowland, 11 1
Parkton, Sandy Grove, 3 1
Fayetteville Ct., Cumberland, 7:30 1
Red Springs, 7:30 4
Maxton, 7:30 5
Biscoe, 11 8
Wadesville, Sardis, 3 8
St. John-Gibson, Gibson, 7:30 8
Hay Street, 7:30 11
Broadway, 11 15
Glendon, High Falls, 3 15
Sanford, 7:30 15

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

October
Fuquay, Holly Springs, 11 31
November
Youngsville, Leah, 11 1
Oxford, night 1
Zebulon, night 2
Mamers, 11 7
Princeton, 11 8
Raleigh, Jenkins Memorial, night 8
Four Oaks, Elizabeth, 11 15
Lillington, 3 15
Benson, night 15

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FOURTH ROUND

October
Mt. Olive-Calypso, Mt. Olive, 7:30 30
Mt. Olive Ct., Smith's, 11 31
November
Jones, Foy's, 11 1
Vanceboro, Vanceboro, 3 1
Greenville, Jarvis Memorial, 7:30 3
New Bern, Centenary, 7:30 4
Fremont, Fremont, 11 6
Pikeville, Pikeville, 7:30 6
Straits-Harlowe, Harlowe, 11 8
Atlantic, Smyrna, 3 8
Riverside-Bridgeton, Bridgeton, 7:30 11
Morehead City, 11 15
Newport, Riverdale, 3 15
Oriental, 7:30 15

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

November
Enfield, 11 1
McKendree, Temperance Hall, 3 1
Tarboro, 8 1
Clark Street, 8 4
Halifax, 11 8
Rocky Mount Ct., York, 3 8
Spring Hope, 8 8
South Rocky Mount, 8 11
Farmville, 11 15
Walstonburg, 3 15
Stantonsburg, 8 15

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

November
Tabor City, St. Pauls, 11 1
Wilmington, Trinity, night 1
Lumberton Ct., Pembroke, 11 8
St. Pauls, night 8
Fairmont, Trinity, night 9
Wilmington, Grace, 11 15

CHARGE OF THE LIGHT BRIGADE

Liquor to the right of them,
Liquor to the left of them—
  For gentlemen and ladies;
Inviting men and boys to drink,
Giving silly girls a wink,
  And mothers with their babies.

There in that vale of booze,
Even though he hasn't shoes,
  Or anything for dinner;
The poor dupe must have a swig,
Try to make himself a pig—
  A bloomin', red-nosed sinner.

That will help to run your state—
Though it helps to sell your fate—
  And please the liquor vendor;
That will make your home a hell,
Make the prison walls to swell—
  Such "patriotic" splendor!

That makes us "temperance" folks!
According to the big wet blokes—
  The men who make the money;
That makes us great and grand,
Makes our heads and chests expand,
  And also our "tummies."

Now we have got our drinks,
And satisfied are all the ginks
  Who gather in the sheckels;
They say that it's good for us
To keep mixed up in such a muss—
  Those Hydes and Doctor Jekels!

—Selected.

666
LIQUID-TABLETS
SALVE-NOSE
DROPS
checks
MALARIA
In 3 days
COLDS
first day
Headache, 30 minutes
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Raleigh, N. C.
thence
Norfolk Southern R. R.

Leave Raleigh .....4:20 p.m.
Arrive Wilson .....5:42 p.m.
Arrive Farmville .....6:20 p.m.
Arrive Greenville .....6:40 p.m.
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IN MEMORIAM

There is a three-fold test to determine the value of a person to his community. This three-fold test is wether or not a person is interested in the development of his body, his mind, and his soul, and seeing that every other person has an equal chance at this development.

Joe Cheatham, while only 18 years of age, had gone a long way toward measuring up to this standard. He was strong and clean in body, always brim full of energy, ready at all times to do something. In high school he stood for clean sport and was ever in the thick of the fray, taking his defeats and victories like a man. In 1935 he was captain of the Franklinton high school basket ball team which won the county championship, and last year he played on the University of North Carolina freshman team.

Using the exact words of one of Joe's former coaches, "It is interesting to note that basket ball is not Joe's chief interest; it may be along the play line, but he is the only high school with a straight A report."

In 1934 Joe won the American Legion state-wide essay contest, written on the subject "Why and How North Carolina- Should Support the Public Schools." In this essay he ably pointed out the advantages and disadvantages of our present school set-up. This essay received state-wide publication.

Joe was president of the senior class in high school, and it has been truthfully said that he could preside like a prince.

Last year he left for the University of North Carolina, where he was an honor student, loved and respected by both faculty and student body. As evidence of his ability and popularity, he was elected treasurer of this year's sophomore class. In the words of his Carolina teachers, "He showed promise of becoming a great leader."

When Joe was developing physically and attaining something in the intellectual field, he did not forget the spiritual side of his development. He had a profound reverence for his home, his church and his God. He was always at Sunday school and church and took an active part in all of its organizations. Only the Sunday before his death he had an important part in the Laymen's Day program at the Methodist church, at which time he presented the hospital phase of our church work.

In the passing of Joe the family and community lost a good boy, the University a good student and the state one of its best prospective citizens.

L. H. Allison.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite love and wisdom on April 2, 1936, called from us Mrs. C. C. York, one of our faithful and highly esteemed members. She was always ready to do her part in any work that was for the advancement of Christ's cause in her community. Therefore be it resolved by the members of Mt. Pisgah missionary society:

That we express our sincere sympathy to her husband and children and assure them of our sorrow of the passing of one who has meant so much to our church, and that our loss is her gain.

Her Christ-like life has left to us a heritage that is ours to carry on. Love reigned in her life, home, church and community. A faithful worker has joined that innumerable number on the shore.

Mrs. Earl A. Cain,
Mrs. A .K. Gordon,
Mrs. J. T. Reynolds.
Committee.

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21 But that ye also my affairs, *and* h ¶ Tȳch'ī-cŭs, a belov and faithful minis

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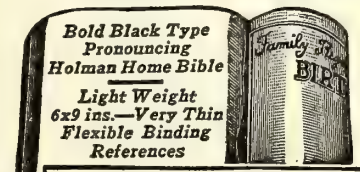
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Specimen of Type.

28 ¶ And the rest the priests, the Lē'vīt the singers, the Nĕth'ī they that had separat

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Specimen of Type in This Bible

AND it came to pass, that when Ī'saac was old, and ¶ his eyes were dim, so that he could not see, he called Ē'saū his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

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NORTH CAROLINA CHRISTIAN ADVOCATE
GREENSBORO, N. C.

In Memoriam

COATES — Esther Dixon Coates, daughter of W. H. Canaday of Johnston county and wife, and sister of Prof. J. P. Canaday, who for a long time was superintendent of the public schools of said county, died July 30, 1936. Soon after her marriage to Josseph P. Dixon they moved to Angier, N. C., and promoted the first Sunday school ever held in the community. It is generally presumed had she never lived in Angier there would be no Methodist church there. Througout her long and useful life she was loyal and faithful to the Methodist church, and made a large contribution to the success of every cause that promoted the well being of mankind in her community. Being a woman of upright character, deeply religious, and sound business judgment and pleasing personality, she was a real leader.

D. E. Dixon, two grandchildren and her second husband are the only near living relatives. Her oldest son, W. J. Dixon, died some ten years ago. She lived a long and most useful life.

Her pastor, Frank Culbreth.

RESOLUTIONS OF RESPECT

We, the members of the board of stewards of Morehead City Methodist church, Morehead City, N. C., record with deep sorrow the passing of our beloved brother member, Mr. Elijah W. Guthrie, who was ever ready to give of his best to his Master. Therefore be it resolved:

First, That the board of stewards of Morehead City church as well as the whole church and community have sustained a severe and far-reaching loss in the death of our friend and brother.

Second, That we extend to his family our deepest sympathy and pray God's blessings on them.

Third, That a copy of these resolutions be spread on the minutes of our board, a copy sent to the family, and a copy be sent to the North Carolina Christian Advocate for publication.

Capt. H. D. Goodwin,
A. H. Joyner,

IN MEMORIAM

A beautiful life was taken from us on May 30, 1936, when God saw fit to remove from our midst Mr. L. H. Lankford. For 80 years he lived and did the will of his God and Master. Mr. Lankford was born April 26, 1856, in the Cokesbury section of Vance county. He united with the Cokesbury M. E. Church, South, in early childhood and remained a member throughout his long life of service.

On December 16, 1885, he was married to Miss Emma Rose, who survives him and to whom we extend our deepest sympathy and love. Two years after this union was formed he became superintendent of the Cokesbury Sunday school and steward of the church. For nearly 35 years he served the church, community and God faithfully as a leader; but this did not end his service, for he served wherever he went throughout his life. He was assistant superintendent at the time of his death. He was called from earth to a heavenly home where he can still serve his God.

He was a member of the Masonic Lodge and he took great interest in the Masonic Orphanage at Oxford and the M. E. orphanages. He loved children deeply and although he had none of his own, he reared nine chidlren in his home. He loved to serve his fellowman and he was never too busy to help any one in trouble.

We are consoled by the thought that he has entered into a well deserved rest. His life was an active, well spent, ripe life, sweetened by oft communion with God and his fellowmen. Al lwho knew him cherish his memory and thank God that such a man lived among us. His life is a living monument after death.

He was ready to hear his Master's greeting, "Well done, good and faithful servant, enter into the joys of thy Lord."

Funeral service was conducted by Rev. D. A. Petty and the Masonic Lodge at Cokesbury church.

And though he is sadly missed, we
know that he has gone
To the beautiful isle of somewhere
Where sorrow and cares are unknown;
To the land of sunshine and flowers
The spirit of our loved one has flown.
He was ready when the Master called.
And peacefully set his sail
To the beautiful isle of somewhere
Beyond life's stormy gale.

IN MEMORIAM

One year ago we buried our dear mother, Mrs. Hubbard E. Everhart, at the Fair Grove church by the side of the husband she loved and honored for almost 50 years and who loved her. Rev. John Cline was in charge, who was a dear friend of hers and her large family of girls and boys.

The home they made so happy for us as we grew up is only a memory. The rough road over which they struggled so determined and faithful is now a realization, for we are struggling now over the same rough places. May we have something of their faith, something of their hope, and he as brave and enduring, so at the end of the trail we'll see mother standing, watching, expecting. Then we'll no longer be homesick for mother and heaven.

The Children.

IN MEMORIAM

We, the members of the board of stewards of First Methodist church, Marion, N. C., wish to extend to our fellow member, Dr. J. F Jonas, our sincere sympathy at the loss of his estimable wife, Mrs. Nora Crawford Jonas.

May consolation be found in the following poem by Susan Coolidge:

Our Own Forever

"Our own are our own forever, God taketh not back his gift:
They may pass beyond our vision, but our souls shall find them out,
When the waiting is all accomplished, and the deathly shadows lift,
And the glory is given for grieving, and the surety of God for doubt.

"We may find the waiting bitter and count the silence long;
God knoweth we are dust, and he pitieth our pain;
And when faith hath grown to fullness and the silence changed to song,
We shall eat the fruit of patienece and shall hunger not again.

"So, sorrowing hearts, who wait in the darkness and all alone,
Missing a dear lost presence and the joy of a vanished day,
Be comforted with this message, that our own are forever our own,
And God, who gave the precious gift, he takes it never away."

—Susan Coolidge.

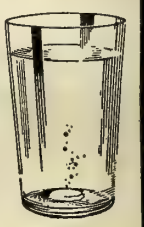
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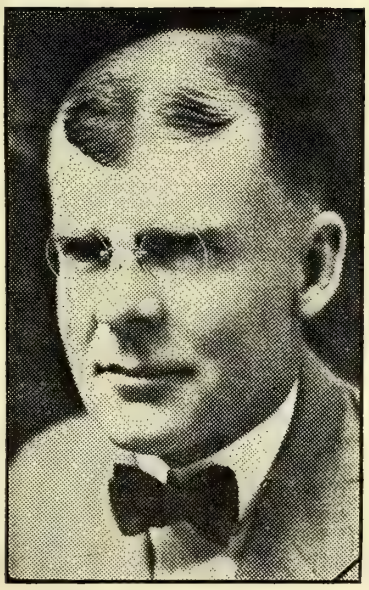
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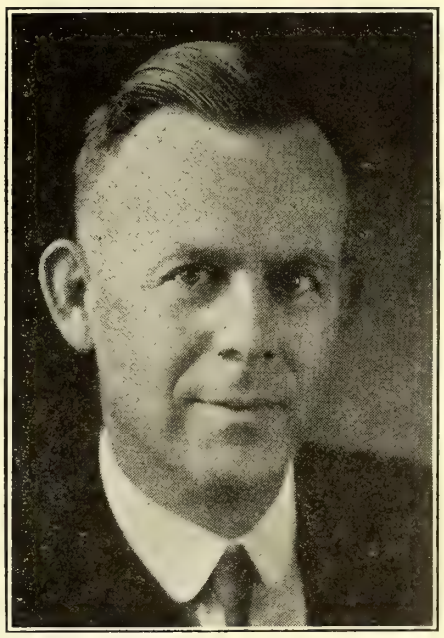
Volume 81 GREENSBORO, N. C., THURSDAY, NOVEMBER 5, 19[illegible] Number 45

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Presiding Elder of the New Bern District

North Carolina Conference to Meet in New Bern November 19-23



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Volume 81 GREENSBORO, N. C., THURSDAY, NOVEMBER 5, 1936 Number 45

The dreams of youth, the ability to see visions and the enthusiasm of the young that dares to make these dreams and visions come true are the hope of the world and of the race. The best work requires an unfailing enthusiasm, just the sort that belongs to the daring and ambitious young men and women of this and every other generation.

✧ ✧ ✧

Political campaigns have their place, but a sense of relief comes with their passing. Once more we can settle down to the essentials. Church people should rejoice that their work belongs to things eternal. Kings and empires have their day and cease to be, but the unending song of a praying church outlasts all the kingdoms of the world. Why not give ourselves to the things that remain?

✧ ✧ ✧

Talk is not so bad as we sometimes think, even if it is childish and even foolish. If we insisted that a baby talk sense, or not talk at all, it would never be allowed to talk. As a baby it speaks as a baby, but later puts away its baby talk. It has talked itself into a larger speech as it grew toward adult life. A great many grown-ups talk baby talk, but eventually, perhaps, they talk themselves into a better grade of speech even as a subject or a cause may be enlarged by discussion.

✧ ✧ ✧

Talmadge C. Johnson in his "The Christian Differential" observes: "We preachers have been steadily rubbing off the glamour of religion. Most of our sermons are made up of stupid and insipid platitudes. Our creeds are repeated with as little meaning as the repetition of the A B C's or the multiplication table. A devout old woman, who regularly attended church services, is reported to have said, 'We have a wonderful preacher. I do get so much help and inspiration from hearing him use such lovely words as Mesopotamia.' And sometimes that is about all we give our people, high sounding words that have no meaning."

The distance between people is not measured by miles on land or leagues across the seas. The real measure is one of character and social estate. Stanton A. Coblentz has put it thus:

"Here liveried footmen stand, and bright halls roar;
And there, a block beyond, gray hovels lean.
Yet longer is the road which leads between
Than that to Tunis, Fez or Singapore."

✧ ✧ ✧

Charity and Children tells how to judge a sermon and the rule employed by this good paper is one that Jesus gave us. Here it is: "By their fruits ye shall know them is a pretty rigorous rule to put to the side of a sermon, but after all it is a just one. The only real test of a sermon is the effect that it has upon the lives of the hearers. If it does not affect the lives of the believers it will have no weight with the unbelievers. That makes a sermon a joint affair of the preacher and the members of the church. Many good sermons have been nullified by the lives of those who heard, while other sermons that seemingly had little merit were convincing because of the lives of the professing Christians."

✧ ✧ ✧

Fortunate are they who cherish through life the tender sentiments and old loves that deepen with the years. The late Thomas Neal Ivey was ever at his best when he wrote of a visit to the old home. Hear him: "A desire to hear once more the sound of a father's voice, to feel a mother's kiss, to sit with them around the hearthstone and talk of those 'who are far away,' to hear the breezes sing an old time lullaby in the tree tops outside the window, to drop to sleep in the boys' room, to be awakened by the voice that used to call us in the long ago —in short, to enjoy for a few days a privilege which after a few seasons may be ours no longer." This was a cherished privilege for one who ever longed for a visit under the old roof-tree. How many gray headed men rejoice in such memories as these!

A Back Look from New Bern

TWO hundred years ago the Wesleys landed In Georgia. The story of their stay at Savannah is told in this issue of the Advocate by Dr. A. D. Betts. One hundred and fifty-one years ago the Methodist Episcopal Church in America was organized at the "Christmas Conference" in Baltimore. Recognition of this event accounts for the recent Sesqui-Centennial Celebration of American Methodism. One hundred years ago the North Carolina conference was organized. This was set off from that part of the Virginia conference lying in the central part of North Carolina. Those sections of the state west of the Blue Ridge and east of the Roanoke river were transferred later when the two conferences—the North Carolina and the Western North Carolina—were made to embrace the whole of the state.

So at New Bern this year we should profit by recounting the way along which we have come. This old colonial town with a record that antedates the coming of the Methodist preachers who passed this way upon their first appearance in America should afford a favorable setting for this centennial session. We certainly should not prove forgetful of the Methodist saints in the early days who had a part in the mighty manifestations of the wonder working power of God in all this region. This back look from New Bern should aid our outlook and uplook in the years ahead. Why not make this a Bethel to our souls? We so much need a vision of the open heavens with the angels on the ladder of the skies!

To Our Shame

OUR neglect of the many who are sick in body and in mind is a disgrace to our state, especially for us who boast of our progress and wealth. Homes by the thousand in which are children and adults who need medical care are forced to go without it. Ministers of the gospel and doctors who are sympathetic with human suffering know how impossible it is to give needed relief.

Many are too poor to go to hospitals. Consequently the sick must suffer—the diseases of both mind and body go without treatment. Were many of these able to pay for hospital care there are not enough hospitals to give the needed relief. For instance, in the case of tuberculosis and the many forms of mental sickness the situation is one that should arouse the people of the state. What are we going to do about it?

Provision must be made to care for the poor who are not able to pay for treatment. We make a big ado about giving people jobs. How about those who are not able because of age and infirmity to work? Then think of little children with no one to care for them. Any one who will get the facts will be convinced that something should be done. Why not listen to the doctors and heed their plea?

Shall We Profit by the Situation?

METHODISTS of the west are beginning their new year following the Salisbury conference; the Methodists of eastern Carolina are busy getting ready for the roll call at New Bern. These two conferences meeting four weeks apart in the same state in which our work is so interlocked, having the same paper carrying the reports of both, should prove an inspiration to all.

The east especially should profit by the reports made at Salisbury and the start being made by those who have their assignments for another year should stimulate those who will soon be going from New Bern with their marching orders for the new year.

This is well, for the time will be short to get a fresh start before the Christmas holidays are upon us.

A Good Start

THE pastor or church that wins in the first quarter of the game will likely come out victorious in the close of the year. While a disposition to wait till after Christmas to get going in the year's work is sure to bring one out at the little end of the horn next October in Asheville.

Men and brethren, make the first Sundays of the new year great days. Let the fires that blaze and burn in the pulpit set the entire church on fire. The pastor is the leader and if he fails to lead in a great way what can the church hope to accomplish even if eager to do great things? Do not think because the congregation flocks about the new preacher and gives him a cordial welcome that things are going forward without the pastor's best efforts. These greetings are only the assurances that the new pastor has a great opportunity placed before him.

1,350,000 Barmaids

THE Philadelphia Inquirer of September 27, 1936, gives the following startling facts and figures:

"One million, three hundred and fifty thousand girl 'hostesses' in repeal taverns are hired as 'bar room bait' to stimulate male customers buying liquor, say competent observers. Some are fresh young girls in their middle teens, others are women whose faces show the marks of hectic adventure."

The American Business Men's Research Foundation reports that "liquor consumption has been going up steadily since repeal, with the result that some $8,000,000,000 has been spent on alcoholic drink in the 40 months since beer was legalized. Out of every dollar of this $8,000,000,000 aggregate, the drink trade, during the past 40 months, has given the United States government in taxes less than 17½ cents, while state and local governments have corralled less than five cents per liquor dollar additional, to balance the mounting demands of relief, accidents and disorder caused by the traffic."

What are we going to do about this constantly alarming liquor trade? The curse thereof becomes increasingly evident as the weeks and months go by. It is time for fair-minded men who believed that the return of the legalized liquor traffic would better conditions to admit that they were mistaken and to frankly confess that conditions are now worse in North Carolina than they have been in a quarter of a century.

The Place for Communists

THE older theology taught that there was a place prepared for the devil and his angels and that bad people are sent to the same place. The short Anglo-Saxon name for that place is "Hell."

Likewise there has been prepared a place for all communists and all who are co-laborers with the communists. And in our judgment all communists and those who are working allies of communists should go there in order to enjoy the fruits of their labors on earth. That place is called "Russia," which is the social hell on earth.

But who ever heard of a communist of this country voluntarily departing for Russia? If you get him there it will be necessary to put him in chains and deport him. Yet some of them are set to the task of converting the United States of America into a modern Russia where millions upon millions have been slain or starved to death when they dared to say a word or lift a finger against the Soviet despotism.

Advocate in Every Home

OUR start made by the introductory offer of the Advocate gives assurance that some of the pastors are going to see that the church paper goes into every home in every church. Why not, when it is made possible to send the North Carolina Christian Advocate to every new subscriber three months for thirty cents? This is so far below actual cost of production that no thoughtful man can let such an opportunity pass. He will not.

Of course every wide-awake pastor will not allow this offer to pass. Our plea is that our subscribers, both men and women, will see to it that no one in the church is to remain ignorant of this unparalleled opportunity. How could a missionary woman or a Sunday school worker spend a day that would mean more for the future than to strive to put the church paper into the homes of the people? No one can plead poverty as a bar so long as this offer lasts.

We are sure that thousands will get the paper. Our concern is for those who may be left out, not able to share in this high privilege that comes within the reach of every home.

The Miracle of All Time

REV. W. R. CHAPMAN, Ph.D., D.D., extension professor of New Testament Greek, Webster University, writes:

Rev. George M. Lamsa, B.A., is a noted Ethnologist and an expert in the Aramaic language. The Aramaic language is his native tongue. He is, therefore, well fitted to translate the Aramaic of the Gospels into English.

Of this book his translation is well done. It is clear, concise and correct. His comments of the teachings of Jesus are splendid and well chosen. They throw light on many dark passages in the Gospels.

I think the great miracle of all time is this: The miracle of miracles to the reviewer is the survival of the Aramaic language, which is the language in which Christ daily conversed and which has been preserved through all the vicissitudes of the centuries even down to our own time as a vernacular and literary language.

The Aramaic is the language of the eastern world, but Dr. G. M. Lamsa has so completely translated it into English that he has with great fidelity interpreted the Aramaic New Testament to the western world.

People and Things

ANNUAL CONFERENCE DATE

North Carolina, New Bern ..... November 19

"Bishop Kern asks me to notify you of the following change: Byron Shankle goes to Swannanoa in the Asheville district, and E. W. Needham goes to East Spencer in the Salisbury district."—C. N. Clark.

Introductory offer of the Advocate three months for thirty cents goes only to new subscribers, remittance with order. Send list with names and address written plainly.

"Just three weeks prior to meeting of conference the Divine Street church of Dunn met all of its financial obligations for the year. Something that never happened before in the history of this church.."—J. A. Russell.

Dr. and Mrs. J. T. Mangum have decided to make their home this winter in Selma, Ala. They will be at Hotel Albert. Their friends in North Carolina will look for them up here about the time the flowers of spring begin to bloom.

Dr. Ed J. Rees goes to the Baltimore conference and he is stationed at the Alpheus Wilson Memorial, Baltimore. Brother Rees is closing a fine four years' work at Washington, following a four years at Oxford. We are sure he will continue his fine record in the good old city of Baltimore.

"Our people here at Cullowhee gave us a lovely, generous pounding shortly after I returned from conference. It would be difficult to find a more loyal group of members than that which we have in the Methodist church here. We are happy to be here another year and we are looking forward to the year's work."—Cecil G. Hefner.

The church, like the Ark of Noah, is worth saving; not for the sake of the unclean beasts that almost filled it, and probably made most noise and clamor in it, but for the little corner of rationality that was as much distressed by the stink within as by the tempest without.—William Warburton, Bishop of Gloucester, 1760-1779. (Quoted by Albert Jay Nock, in Atlantic Monthly, October '36.)

Here is a red headed lad's estimate of his pastor, whose name for obvious reasons is herewith omitted. Listen to the story: "Sunday morning at the close of the service a red headed lad of about ten came up to me and handing me a church collection envelope said: 'Here is a letter I wrote you.' I thanked him and when I opened the note this is what I found: 'Hurrah for Mr. ——. Best pastor in the world. (Then he signed his name and gave his address and added): I am going to be a preacher like YOU.'"

"Rev. B. H. Houston of Morehead City assisted in preaching of a very deeply spiritual revival at Pelletier a week ago. The response and the interest manifested at each service by these appreciative people indicated clearly the fervor and passion of Brother Houston's messages. Five senior boys and one young woman were received on profession of faith, and one other, the mother of the boys who were baptized, came in by letter. The divine enthusiasm of this zealous preacher moved the entire congregation."—Millard W. Warren.

"Jonesboro charge, with her new short cut dress on, is stepping lively and will be on the front line when the drum beats. Our 'little sister,' Miss Broadway, is keeping step beautifully. Our banner must float high. More of our people must read the Advocate."—J. W. Bradley.

"It was an inspiring sight to see 71 young people together in a young pepole's evening meeting last Sunday. Among the recent speakers to our young people have been two of our own fine young men: Lewis Riggs, member of the Cincinnati Red Sox, and Dr .Woodrow Tyson, who has recently served his internship in the American Hospital in France. These young people are carrying on in an excellent way."—F.R. Jenkins.

The members of Fairview church on the Randolph circuit wish to gratefully acknowledge and publicly express their thanks for a generous gift to the church from the daughters of the late Mr. and Mrs. E. C. Cranford. A power line has just recently been extended to this rural section and Mrs. W. L. Carter, Mrs. J. R. Montgomery and Miss Carrie Cranford furnished the wiring complete for the church, installing crystal bottom units and adeadequate lighting facilities for class rooms as a memorial to their father and mother.

"Trinity Methodist church, Southport, has done an especially good piece of work recently in remodeling and beautifying the parsonage. Three partitions were removed, a new window installed, three rooms painted and papered, an entirely new front porch built, a side porch, a rear porch, and the roof repaired. The whole result being a more commodious and attractive home. The circles of the church are responsible for these much needed improvements. The entire program of the church work has gone forward with interest, and a report of finances in full will be made at conference."—E. M. Hall.

Following the morning service at Central Methodist church, Concord, Rev. W. L. Hutchins called the church into conference. A brief report was made concerning the workings of the annual conference and objectives were set for the ensuing year. The pastor commended the action of the conference in creating a fellowship fund. Pastor Hutchins declared that he would feel quite honored if his church would be the first to co-operate with a movement so fine. On motion of Dr. W. C. Houston the stipulated amount was immediately forwarded to Rev. E. O. Cole, the conference treasurer.

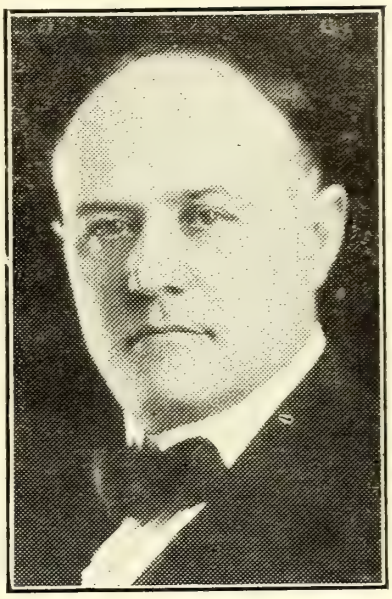
"The budget of First church, Washington, was balanced on Sunday, November 1. Benevolences did not do so well during the depression but increased each year. The benevolences, amounting to $1400, more than the church was asked, were raised more than three weeks prior to conference. The pastor and elder were paid in full three weeks before conference. Best year financially of this pastorate, and may we say, the best spiritually. The every member canvass for the new conference year terminated this week and new envelopes are in the hands of the members. Church gave pastor and wife a farewell reception and silver gifts on Monday night. Largest communion service of pastorate here on last Sunday, both morning and night. Church almost as full as Easter morning."—Reporter.



Bishop Paul B. Kern, D.D., LL.D.



Bishop Edwin D. Mouzon, D.D., LL.D.



Rev. W. G. Cram, D.D.

Bishop Kern is Presiding Bishop of the North Carolina Conference. Bishop Mouzon will preach the Ordination Sermon Sunday afternoon. Rev. W. G. Cram, Missionary Secretary will deliver missionary address at the conference.

"It gives me great pleasure to announce that we had a great service at Salem last Sunday, the 4th Sunday. Our presiding elder, Rev. J. H. Barnhardt, was at his best and preached a fine sermon. He was appreciative and complimentary for the fine report made of the charge. After the sermon the sacrament, and then the fourth and last quarterly conference for the year. All churches represented and stewards and others made fine reports. Every thing is working smoothly on our circuit. Many expressions came out that we want our same pastor, Rev. I S. Richmond, back for another year."—D. N. Hunt.

Henry Ford is reported to have reecived in the last 32 years $12,644,471,654.55. This is more than the entire taxable income of all individuals in the United States. If shared equally it would mean $100 for every man, woman and child in the country. It is one-half of the debt of the United States. If made into a rug of paper dollars, two feet wide, it would stretch from our national capitol to the Ethiopian throne in Addis Ababa. Of course these figures do not mean that Mr. Ford's income reached that vast sum, but that the sale of his cars and parts of cars amounted to that much.—United Presbyterian.

A service of welcome and appreciation was held at the First Methodist church, Hickory, on the Wednesday night after conference, upon the return of Rev. J. H. Armbrust and his family to that church for the fourth year. The church auditorium was crowded and overflow was cared for in the Sunday school room. Over 400 cards bearing the following inscription were publicly presented to the pastor: "With sincere appreciation of the practical Christianity which you have lived in our midst as expressed in unselfish service to the sick, the distressed and the unfortunate ,irrespective of age, station, color or creed." The city of Hickory, civic clubs, railroaders, the fire and police departments and all church organizations were represented.

We hope all pastors will use the blanks provided for forwarding lists of new subscribers. Write names and address with great care, for this will be our mailing list.

ANNUAL CONFERENCE NOTICES

COMMITTEE ON MINISTERIAL TRAINING

The joint committee on ministerial training will meet at 3:30 o'clock Wednesday afternoon, November 18, at New Bern in the room assigned. C. B. Culbreth, Chm.

CLASS OF THE FOURTH YEAR

The committee of the fourth year will meet Wednesday afternoon, November 18, at 4:30 o'clock at New Bern in the room assigned. C. B. Culbreth, Chm.

COMMITTEE ON ADMISSION

The committee on admission will meet Wednesday, November 18, at 3 p. m. in Centenary church, New Bern. Those who are coming up for admission on trial and for full connection will please meet with the committee at this time.
A. S. Parker, Sec.

BOARD OF CHRISTIAN LITERATURE

The Board of Christian Literature will meet Thursday atfernoon, November 20, at 2:30 p. m. in room provided. A full attendance desired, so we may have our report ready for Friday's session. M. T. Plyler, Chm.

COMMITTEE OF THE SECOND YEAR

The committee of the second year will meet the members of the class of the second year in the room designated in Centenary Methodist church, New Bern, at 4 o'clock Wednesday afternoon, November 18.
B. O. Merritt, Acting Chm.

RELIGIOUS AFFILIATIONS AT GREENSBORO COLLEGE

Dr. and Mrs. Luther L. Gobbel held open house for 18 members of the freshman class Sunday night at 8 o'clock at their home, 106 Fisher Park Circle. This reception inaugurated a series of similar open house receptions to be held every Sunday night by the Gobbels, until the entire freshman class has been entertained.

The religious affiliations of Greensboro College students are: Of 291 degree students, 212 are members of the Methodist church; 24 are Baptist, 20 are Presbyterian, four are Christian, five are Methodist Protestant, two are Episcopal, two are Friends, two are Holiness, two are Lutheran, two are Congregational, and one is a member of the Reformed church. Fifteen students are not connected with any church.

Miss Winifred Bryan of Hickory was chosen president of the freshman class at Greensboro College in elections which have just been held. Other freshmen officers include Misses Muriel Ketchum of Jacksonville, vice president; Barbara Kauffman of Danbury, Conn., secretary; Grace Clare Taylor of Morehead City, treasurer, and Frances Smathers of Asheville, council representative.

The Wesley Sojourn in America——A Forgotten Bi-Centenary

By ALBERT DEEMS BETTS

Two hundred years ago the famous Wesley brothers (John and Charles) were living in the southermost of our American colonies: Georgia. These young men were the unintentional founders of our Methodist denomination now active in nearly all parts of the world, though each remained until death as clergymen in the Church of England.

John Wesley (1703-1791) was a scholar of note, a preacher of power, and a leader of superior wisdom and statesmanship. His younger brother Charles (1708-1788) was an excellent preacher and the poetical and musical genius who channeled the vast tide of religious emotion aroused in the Wesleyan revival into soul-stirring rythm. He holds the all-time record as a writer of religious lyrics —some 6500 hymns and songs.

Their parents, the Rev. Samuel and Mrs. Susannah (Annesley) Wesley had a total of 19 children. Mrs. Wesey was a woman of her own mind and yet with rare common sense. Living beyond 73 years her rich personality profoundly influenced her children, and she deservedly ranks among the great women of all history. The Wesley family is ancient and honorable in English life, and to it belonged a younger but near relative: the Duke of Wellington, who in private life was Arthur Wesley or Wellesley.

Epworth in Lincolnshire was the village home and parish of the Rev. Samuel Wesley, and here the children were brought up. High thinking and plain living characterized their humble and cultured life.

Both John and Charles were educated at Oxford University, achieving distinction as students and in exemplary living. A group of like-minded and serious young men formed a club for regular religious devotion and practical service among the poor and delinquent. Quite naturally their fun loving fellow students called them names: "Holy Club" and "Methodists."

New Colony Named for King George II.

In process of time some philanthropic gentlemen in England formed a board of trustees for the establishment of a new colony in America between the Carolinas and the aggressive Spanish adventurers of Florida. King George II gave them a grant of land between South Carolina and Georgia and extending westward to the Mississippi river. It was intended for unfortunates imprisoned for debt and other oppressed people in Britain and Europe. The twenty-one trustees secured $175,000 from various sources, and elected General James Oglethrope as governor.

So in November, 1732, this daring and able leader left his native shores with 122 people to make the first settlement in this new land of opportunity. Landing in Charleston, S. C., on January 13, 1733, they were guided by General (later governor) William Bull of South Carolina to the high bluffs on which the present city of Savannah, Ga., is located. Here they settled without delay. Mindful of their religious needs the Rev. Dr. Henry Herbert, an Anglican minister, came along, and he was the founder of the present Christ church in Savannah. A year later the Rev. Mr. Quincy succeeded him, and he remained until the Wesleys came.

Oglethorpe returned to England in 1735 on a business trip which included the enlistment of needed helpers. Dr. Burton of Corpus Christi College at Oxford strongly recommended these Wesley brothers. Consequently John Wesley was engaged as a missionary at $250 per year under the Society of the Propagation of the Gospel in Foreign Parts, and commonly called "the S.P.G." His ambition was to become a missionary to the Creek Indians. Charles Wesley was taken along as secretary to General Oglethrop, but he also ministered to the feeble congregation at Frederica, nearly 100 miles south of Savannah. Here the governor had established his residence and a strong fort to protect the colony from inroads by Spaniards and their confederate natives.

John Wesley drafted his beloved Oxford friend, the Rev. Benjamin Ingham, for services in Georgia. Also the Rev. Charles Delamotte, son of a Middlesex magistrate, volunteered and was gladly welcomed into this circle of young sky pilots.

October 14, 1735, the four of them took a boat at Westminster for Gravesend, where they embarked on the vessel, the "Simmonds," Capt. Joseph Cornish. Additional imigrants were shipped on a similar vessel, the "London Merchant," Capt. John Thomas. They were accompanied part of the way by H.M.S. "Hawk," Captain Gascoigne. Reaching Cowes at the Isle of Wight they were becalmed. Here they lingered until December 10, when in a fleet of forty ships they followed the star of empire westward across the Atlantic.

Among their fellow passengers was a group of singularly religious people called Moravians led by Bishop David Nitschmann. Sunday, January 25, a severe storm struck the ships and alarmed all but the devout followers of the good bishop who sang and prayed in serene confidence. The Wesleys were much impressed thereby.

In Their Land of Promise

It was Thursday, February 5, 1736, when these little ships sailed into the mouth of the Savannah river and edged out of the current into still waters near Tybee Island. At 8 a. m. next day they stepped on terra firma, and proceeded overland the few remaining miles to the new city of Savannah.

Until the parsonage was vacated by the Rev. Mr. Quincy, John Wesley and Charles Delamotte lodged for some weeks with Moravian friends whose pastor was the Rev. Augustus Gottlieb Spangenberg. This intimate contact with the disciples of Count Zinzendorf was very illuminating to the young ministers who came to understand and appreciate their consecrated industry and devotion. Meantime Charles Wesley and Ingham went down the coast with Oglethrope to Frederica.

March 7 John Wesley took charge of church services, and occupied the parsonage, a modest frame building which Delamotte shared with him. Large congregations waited upon the ministry of the new cleric, and over 700 persons were under his spiritual care.

In those days ministers were generally school teachers also, for public schools were yet to be invented. Two schools were established, Wesley teaching one and Delamotte the other. The latter had increasing trouble with discipline because a number of the poor children came bare-footed and were jeered at by their more prosperous but thoughtless mates. Finally Wesley proposed a temporary swap of instructors and Delamotte gladly agreed. The next day the pupils were horrified to see their clergyman teacher come to school with bare feet. But this example of humility quickly transformed the youngsters into democrats, and discipline took on a new meaning.

It was far easier for Wesley to teach the young idea to shoot than to maintain discipline among the adult church members. Austerity and asceticism did not appeal to the pleasure-loving colonists. Shortly after his arrival in Georgia, Wesley received a delegation of Creek Indians led by their Chief Tomo-Chiche and his squaw Sinouki. This quickened his desire to follow them into the wilds of their hinterland as a missionary. But his parish was so exacting that he never found time to achieve such a purpose. He had not yet experienced that great change of heart that so re-educated him in things religious and redirected his amazing genius of leadership to realize the most far-reaching religious revival of modern times.

Charles Wesley was taken ill down at Frederica and John went to his aid personally and in his parish duties. Several times during this year and the next John visited this lovely St. Simon's Island. He preached under the now famous Wesley Oak in the present church yard at Frederica, and only a few miles from Brunswick, Ga.

In July, 1726, General Oglethorpe found it necessary to send Charles Wesley with important papers to Governor Broughton of South Carolina and thence to the trustees in England. So on July 26 Charles bade farewell to Georgia, and accompanied by John, sailed for Port Royal, S. C. Not until the third day did they arrive, owing to a stormy passage among the sea islands. They reached Charleston on Saturday, the 31st.

In the Ancient Capital of Carolina

Sabbath morning the brothers worshipped in the historic St. Phillips church of that city. The Rev. Alexander Garden was the minister, a cultured and effective leader. He was generally called Commissary Garden, because he had the ecclesiastical oversight of the Anglican Church in the Carolina and Georgia colonies under his chief, the Bishop of London. Mr. Garden's son, Alexandria Garden, Jr., became a physician and well known botanist forever immortalized by the flower "gardenia," which was named for him.

Governor Broughton lived on his plantation thirty miles up the Cooper river from Charleston. The Wesley brothers journeyed thither and were graciously received by this nobleman of station and character.

Returning to Charleston the younger Wesley embarked for England on August 11. The ship had a rough time in the Gulf Stream with torpical storms and was forced to put into Boston, Mass., for repairs. Here in this Athens of New England our gifted singer abode for over six weeks. He preached in several churches, and then was stricken with a serious illness.

Not until October 5 was Charles Wesley able to sail again, and he landed in Deal, England, on December 3, 1736. Thus ended his American experience. A little more than a year later he passed through a profound spiritual change that awakened the incomparable melody of his soul. He traveled much on preaching missions until his marriage in 1849 to a Welsh lady, Miss Sarah Gwynne. With their four boys and four girls they resided in London until he was four-score, dying March 29, 1788.

John Wesley remained in Charleston and its environs for a few days and then traveled overland to Port Royal, where he took a boat for Savannah. He came again to Charleston in April of the following year (1737). He had some business with his ecclesiastical chief, Commissary Garden, and he also attended the annual visitation of the South Carolina clergymen which occurred that month in this city. On April 17 John Wesley preached in the splendid church of St. Phillips, but not in the present edifice which is of later date. John C. Calhoun, South Carolina's most revered statesman, is buried in the cemetery of this church.

While here in Charleston on this trip John Wesley read the proofs of his little hymn book, "Collections of Psalms and Hymns," printed by Lewis Timothy of "Charles-Town," the early name of Carolina's most historic city. It was the first song book ever produced in America.

This time Wesley returned to Georgia overland, riding horseback all the way via Pon Pon chapel (where he preached), the Bellinger plantation and Purysburg, and thence over the river into Savannah on April 30.

Parish Priest of Austerity

Georgia colonists of this early day were a cosmopolitan group. A community of Salzburgers was located 20 miles above Savannah, and they had their Lutheran pastor. Some of the Vaudois from Italy had located at Savannah. A number of French people sought refuge here. Jews from Portugal came too. Besides the Salzburgers there were other Germans. Even Scotch highlanders found Georgia a good place to live. Naturally the English were much in the majority.

Wesley read prayers in Italian, French, German and English, for he was quite a linguist. He was very tolerant and broad-minded in his attitude towards all other Christian people, and his relations with them could not have been more cordial. He was truly catholic in his religious sympathies.

In week-day journeys he ministered to a number of little communities that sprung up in the vicinity of Savannah, and exerted some religious oversight of distant Frederica.

But Wesley was very strict with himself and others in all matters of personal conduct and religious habits. He was austere in his character as a minister and administration of church discipline. At this stage of his life he was inclined to an ascetic conception of ministerial living, which explains his rigid official conduct and also throws light upon his love affair in Georgia.

No man was ever more upright and gentlemanly among women than was Wesley. Though now past 35 years of age he was not insensible to the charms of the contrary sex. General Oglethorpe felt that his young cleric should be married, and so indirectly sought to make a match between him and the attractive Miss Sophia Hopkey (probably Hopkins). She was a niece of Mr. Causton, a merchant and leading magistrate of the city. She appeared to be devoted to Mr. Wesley and he to her. Not only most faithful in her religious duties and apt pupil in church lore and rubric, but she was a very congenial companion

to him in varied parish activities. Wesley never proposed marriage to her, probably because of his religious scruples at that time against the marriage of clergymen. Not quite willing to trust his own judgment he took the problem to the Moravian bishop and his council. After prayer and due consideration they replied that marriage for a minister was entirely lawful, but suggested that he proceed no further in this particular case. They did not mention it, but they knew that before Wesley came Miss Sophia was not quite so religious and feared an artful readjustment of her conduct rather than change of heart.

Promptly acting upon their advice Wesley ceased to seek her company, though it cost him much pain so to do. She, too, was mystified and troubled, for no explanation was forthcoming from her former friend.

Some months later Miss Sophia married a Mr. Williamson and re-entered gay society circles, and the resulting lag in her church activities called forth Wesley's reproof for her worldliness. But she and others expected this of him in the discharge of his official duty as their minister. However, a serious tension was created one August Sabbath when the clergyman declined to administer holy communion to Mrs. Williamson as she presented herself to participate. The minister insisted upon the technical requirement that all persons intending to commune should signify same to the curate at least a day in advance. But Mrs. Williamson declared the refusal to be a reflection upon her personal character.

Mr. Causton and Mr. Williamson took the question to the civil courts, but Mr. Wesley very properly declared that they had no rightful jurisdiction in purely ecclesiastical matters like this. Various legal moves and delays occurred during the next three months, accomplishing nothing except to embarrass and irritate the learned clergyman, and degenerating at last into sheer persecution. Wesley could secure neither conviction nor acquittal.

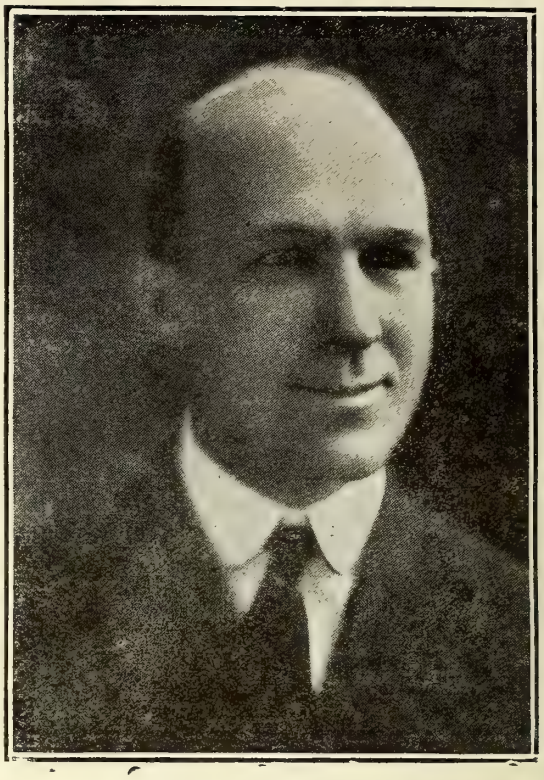
The Pilgrim of Destiny

Realizing that he could make no headway under these conditions in Georgia the Rev. John Wesley departed on December 2, 1737, from Savannah. In company with several friends he started walking to Beaufort, S. C. For a day and night they were lost in the coastal swamps and forests. They reached Beaufort on the 7th, and for two days Wesley was the guest of the Rev. Lewis Jones, minister of the St. Helena church there. On Friday, the 9th, the home-bound minister took ship for Charleston and arrived there on the 13th. He preached his last sermon in America on Sunday, the 18th. The good ship "Samuel," Captain Percy, received him as a passenger on the 22nd, though the vessel did not sail until December 24. At noon that day the American shore faded forever from Wesley's sight.

The voyage was swift and uneventful. In scarcely more than five weeks he landed at Deal, England, and was soon back home with his loved ones and friends. Disembarking on February 1, 1738, he did not long delay in getting back to his work as fellow in Lincoln College, Oxford. But he was often in London, and here on May 24 he reluctantly went to a prayer meeting in Nettleton Court, Aldersgate Street. In this service about 8:45 p. m. his "heart was strangely warmed," and the hitherto austere cleric found his way into the great loving heart of God. From thence he went forth to proclaim a mighty gospel of salvation and victory. Much of his preaching was out of doors amid the surging masses of toiling men enslaved by poverty and sinful habits. Millions of persons found freedom, peace and joy, and English life was ere long revolutionized from within. In 1791 John Wesley closed a long and useful career, declaring "The best of all is, God is with us."

George Whitefield was a fellow student and ministerial comrade of the Wesleys, and was himself perhaps the greatest orator and preacher ever heard in Europe or America. After visiting Georgia and South Carolina he declared:

"The good Mr. John Wesley has done in America is inexpressible. His name is very precious among the people, and he has laid such a foundation that I hope neither men nor devils will be able to shake it. O that I may follow him as he followed Christ!"



DR. W. W. PEELE
New Presiding Elder of the Greensboro District

FOUNTAIN OF PERPETUAL YOUTH

The Greensboro Daily News, November 2, carried the following interesting article including A. W. McAlister's classical portrayal of the fountain of perpetual youth:

"Although more than three weeks have elapsed since the annual dinner meeting of the Guilford County chapter of the University of North Carolina Alumni Association, held in the Jefferson Standard Club room, a distinguished alumnus of the university, Rev. S. B. Turrentine, D.D., president emeritus of Greensboro, College, one of the oldest graduates maintaining a youthful outlook, yesterday paid special tribute to A. W. McAlister, chairman of the board of the Pilot Life Insurance Company, because of a highly expressive letter which Mr. McAlister wrote in connection with that gathering. Dr. Turrentine termed it 'a gem.'

In a communication addressed to Hoyt W. Boone as secretary of the Guilford County chapter Mr. McAlister expressed regret because of inability to be present at the meeting.

'Through you,' he continued, 'may I be permitted to salute my compatriots of the 80's and 90's and all other university alumni present, with the observation that we 'Old Grads' do not admit the 'old,' and contend that only those grow old who fail to do their thinking in terms of the living present; that the only fountain of perpetual youth is that one whose unhindered flow of the open, ever receptive mind; and that one way to keep young is to keep step with an alma mater whose face is always toward the morning, who goes to meet inevitable change in a spirit of intelligent adaptation, who regards radicalism and reactionism with equal commiseration, and who follows unafraid the truth wherever it may lead.'"

PROGRAM OF NORTH CAROLINA CONFERENCE, CENTENARY CHURCH, NEW BERN

Wednesday Night

Historical Society. Celebrating centennial N. C. Conference. Address by Dr. H. E. Spence.

Thursday Morning

Devotional by Bishop Paul B. Kern.

Memorial address by Col. J. F. Bruton.

3 p. m. Preaching by Dr. Geo. Stoves of Memphis, Tennessee.

7:00 p. m. Anniversary Board of Christian Education. Address by Mr. Walter Towner.

Friday Morning

Devotional by Dr. Geo. Stoves.

12:00. Anniversary Board of Lay Activities. Dr. W. P. Few, president of Duke University, presiding.

3:00 p. m. Preaching by Dr. Geo. Stoves.

5:30 p. m. Duke banquet, social room of Centenary Methodist church.

7:30 p. m. Anniversary of Board of Missions. Address by Dr. W. G. Cram.

Saturday Morning

Devotional by Bishop Paul B. Kern.

3:00 p .m. Meeting of Conference Brotherhood.

7:30 p. m. Address on Holy Land by Stephen A. Haboush, native Gallilean shepherd. Moving pictures, natural colors.

Sunday Morning

8:30. Conference love feast.

11:00. Bishop Paul B. Kern will preach.

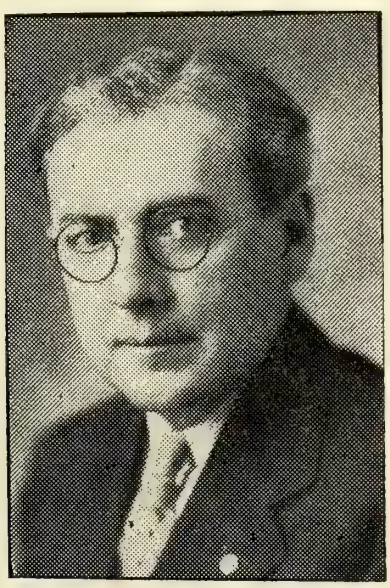
3:00 p. m. Ordination sermon by Bishop Edwin D. Mouzon.

7:30 p. m. Dr. Frank S. Hickman of Duke University will preach.

Monday Morning

Business session, Bishop Paul B. Kern presiding.

Adjournment with the reading of appointments.



Mr. W. C. CHADWICK

Chairman of board of stewards and of the entertainment committee of conference

PAY THAT DEBT—BEGINNING IN THE LOCAL CHURCH

By Bob L. Pool

The general board of missions is to be commended in its effort to pay its debt. This will make possible "missions on the march." The major debt problem is that of the local church on its physical plant. Remove this handicap and advance will be made all along the line.

The division of finance of the general board of church extension is charged with the difficult yet most worthy task of leading local congregations to pay their building debts. This task achieved will liberate the local church to do her major work. The regaining of self-respect by the local church will secure community respect. The removal of the bondage of debt will open the way to remove the bondage of sin.

What a contrast! The nation is going into debt; the church is coming out of debt. The church has had her spending spree; she has learned her lesson. Experience is a good but often expensive teacher.

Pastors, stewards and churches get out of debt and then do not create embarrassing debts. Build if you need to do so, but build economically and conservatively. Build for beauty and worship; build for Christian education, wholesome recreation and community service. Consider the discipline; consult the board of extension.

The world has made two extreme interpretations of the Master's teaching about wealth. One view is, "renounce all wealth"; the other view is, "be good and get rich." Some churches, like some people and some nations, have simply renounced or ignored their debts. Other churches, following certain worldly examples, are pleading "this is an unusual case," and they expect the board of church extension to make impossible donations or drive the holder of the notes or bonds to an unreasonable bargain. Churches pay your debts but maintain your self-respect. The stumbling block or debt can only be removed by paying it. Integrity of soul must be exalted; the church must be free from embarrassing debts to be free to serve.

The board of church extension, both conference and general, must achieve its original and continuous objective. It must aid churches and parsonages in new, rural, mission and emergency situations. The general board loan funds cannot be given, canceled or lost in any manner. These are trust, memorial or annuity funds. Interest on these loans cannot be given or canceled. It is pledged to the payment of annuities.

Our donation fund is small; it is derived through seven per cent of the general benevolences. These funds must be distributed throughout the church. The major purpose of church extension must be first. The remainder may be donated to encourage churches to pay their building debts.

Do not think of your board as an arbitrary business incorporation. Neither consider it as a lending or collecting agency. Do not imagine that your board is the "goose" that lays golden eggs. Do not come always with empty extended hands. Put your hands in your pockets first.

Ours is a great connectionalism; the whole is dependent upon each part and each part is dependent upon the whole. Together we march to world conquest for Christ. Methodism can depend upon the board of church extension doing her part!

The Place of Instinct in Religion

By EDWIN HEYL DELK, D.D.

How far and how deep does God enter into the motivation and actions of human beings? St. Paul tells us that "In Him we live and move and have our being." No one questions that he stands ready to guide men in their thought and action, but his guidance and providence begin in a more fundamental realm of the soul than formulated truth and reasoned action. If we live and move and have our being in him, then we may find him in those fundamental instincts which are basic in our impulses and actions. Instinct is different and distinct from our appetites and passions. Obeyed instinct makes for safety and progress. Instinct is the unreasoned impulse and guide in action. It is the fruit of long racial experience. It is the fundamental urge given by heredity. Through the ages certain actions have proved trustworthy for the life and perpetuity of social and individual well being. It does not wait upon a reasoned program of action, but by sure impulse it wells up from all terrestrial life and action. It is a psychic force deeper than reason. It works for the preservation not only of the tribe, but also for the individual life in its physical well being and social safety.

The beaver builds his dam untaught. Then he tunnels the bank of the stream, and builds his house above the level of the water that he may find a safe place to which he may retreat and live. He has not reasoned out the plan, but he does it instinctively. The birds, long before the young are hatched, gather the tiny sticks and threads to make their nests for their yet unborn young. The homing pigeon rises in the sky, and though he cannot see his destination, circles about, and by some mysterious instinct he wings his way back home. The little child instinctively recognizes the person who truly cares for him and goes in confidence to the unknown arms stretched out in love. Such instinct streams from the spirit of childhood of which Christ said, "Of such is the kingdom of heaven."

As we rise in the higher range of life and face the moral confusion and temptations that present themselves, instinct still plays a fateful part in the life of the individual. Victor Hugo said, "There are instincts for all the crises of our lives." When some subtle temptation to wrong-doing is suddenly presented to us, this monitor of moral instinct, long before we have time to reason about the danger and culpability of the act, speaks in our soul. When the soul has been sensitive to moral purity and honor instantly a way of escape is opened up. We may refuse to act instantly to the instinct and go on to moral disaster. Or we may instinctively obey the monitor and stand conqueror over the temptation.

Alert to Crises

Yes, "there are instincts for all the crises of our lives." They are divinely implanted in the soul. Paul wrote to the Corinthians living in the midst of a commercial and immoral atmosphere, "No temptation has overtaken you that is beyond man's power. But God is faithful—who will not let you be tempted beyond what you can bear, but will, with the temptation provide the way of escape also, so that you may be able to withstand." Each temptation is different and personal. Paul gave recognition to this imperfect moral power in writing to the church at Rome, "For when Gentiles, who have no law, obey by natural instinct the commands of the law," he gave recognition to the value of instinct. The temptation may be the control of the sexual passion or anger, or envy or hate; of the lust for money or power, or an emotional paralysis caused by grief or financial loss. There is always, however, the way of escape prepared if we are willing to heed the call of the divinely implanted instinct to find the way to peace and power. We have reserves of power, physical, volitional, moral and spiritual that are ready to spring into action the moment we listen to the voice that is saying, "This is the way, walk thou in it."

Browning, in his Paracelsus, wrote:

"I go to prove my soul!
I see my way as birds their trackless way—
I shall arrive! What time, what circuit first,
I ask not, but unless God and his hail,
Or blinding fireballs, sleet, or stifling snow,
In sometime—his good time—I shall arrive.
He guides me and the bird."

The very search and hunger for God is based primarily in the realm of instinct. The psalmist spake for the ages when he wrote, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." With the trial and quest a way of escape is opened by God.

The way may be a way new to us. We may have to give up a delightful home and easy going life for a very humble house, and go to work for a living. The way may be a difficult way, calling for self-sacrifice and the surrender of social indulgences. It may be a lonely way, caused by the death of some dear ones. It may be a way which looks to us like a blind alley. But in each and every trial there is the way out. For the disobedient, cowardly, weak soul, suicide may be the attempted way out. But for the soul attuned to God's will and way there is a sure way to safety and mastery of the situation.

It is true we are not left to instinct alone in the full solution of our trial. God also has given us reasoning power with which to face reality and seek a solution of our testing and perplexity. But greater than reason is the way of prayer which brings us peace and power to bear the burdens and face the temptation to surrender. There is also the way of the surrendered will. We may hear the voice from Gethsemane's dark garden, "Not my will but thy will be done." Sometimes the admonition is, "Flee from the wrath to come," and flee we should, for the issue of our choice and action is tremendous. But the best of all is the flight to the arms of God.—The Lutheran.

"SHALL I NOT VISIT?"

"For among my people are found wicked men; they lay in wait ,as he that setteth snares; they set a trap; they catch men.

"As a cage is full of birds, so are their houses full deceit; therefore are they become great, and waxen rich.

"They are waxen fat, they shine; yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

"Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?"

Ten Commandments for the Choir

By EDWARD F. OUELLETTE

I. The God of the congregation shall be the God of the choir. The choir shall sing not to the congregation, but shall sing "unto the Lord."

Obedience to this first commandment would remove from the church situation the "concert psychology" which crept in soon after the advent of Protestantism, and simultaneously with the appearance of the florid type of Italian concert music. This concert type infected religious music, and much written for religious use since that time is almost irrevocably showy and practically demands performance to the congregation. Ever since anthems began to be "rendered" by the choir instead of "offered" unto the Lord, the God of the choir ceased to be that same which the congregation comes to worship. This first commandment corrects an unfortunate choral about-face.

Further improvement of the situation, bearing also on all the "commandments" which follow, will result from a clear understanding of choral responsibility. The members of the choir, and the choir as a group, must know that they do not merely sing at the service, but acually lead in worship. The choir constitutes an essential part of the ministry of the church: the ministry of music, "unto the souls of them that worship in the house of the Lord."

II. The choir shall not take the name of the Lord in vain. The choir shall sing not merely the words and music, but meaning and melody. Words sung to any anthem or responsal if they are merely words and not sacred meaning take in vain the name of the Lord. The choir shall appreciate deeply the meaning of that which it sings.

III. The choir shall remember the Sabbath day to keep it holy. The choir shall come on Sunday morning refreshed and ready to lead in the worship of the Lord, not weary and bleary-eyed with the headache of late hours the evening before. From a clear head and a buoyant spirit come the true worship of God.

IV. The choir and its members shall do their labor on week days. Let the members of the choir bring no textbooks to be studied or letters to be written to the service which they are leading. And the choir shall do rehearsing on week days, and not in hectic minutes just before the morning or evening service begins.

V. The choir shall honor its fellow worshippers. Work of rehearsal carelessly done does no honor to the congregation who comes to share the worship on Sunday. Words and music sung with flawless technical skill but without comprehension of the meaning do no honor to the pastor with whom the choir shares leadership in worship.

VI. By neglect the choir shall not virtually bury in oblivion any worthy writer of religious music. A choir which passes by the time-tested music from any great period in the church's history kills the writer of that music as far as the present congregation is concerned. The choir shall assume the responsibility of keeping alive all great music. Let the choir make sure that the offerings of a year slight no period in musical literature. By a chart divided into these musical periods, perhaps listing many items beyond its capacity, and by faithful rehearsal and worshipful offering of a nearly equal number of selections from each period, the choir shall keep this commandment not to kill. And as for the great music left unsung, the choir shall, by keeping aware of the existence of this music, save it from the ignoble death of neglect and oblivion.

VII. The choir shall treat with respect at all times all music intended for religious use. The choir shall not irreverently sing any religious music, nor "jazz up" the hymns. Let the choir do no violence to the sincere purpose of any writer of true religious music. Membership in a choir entrusts the means of the ministry of music (anthems and hymns) to one's especial care.

VIII. The choir shall not steal the center of attention away from God. The choir shall direct its own attention toward God who stands at the center of worship, and thus lead the attention of the congregation. Neither by florid rendition nor inattention nor loud garments (nor too striking gowns, if gowned) shall the choir make its appearance within sight of the congregation. And let the processional be a worshipful passage to the sanctuary rather than a gaudy parade.

IX. The choir shall bear no false witness before the Lord. Let each member be sincere. Keep from the professionalism which sings more for money than for the love of God. Refrain from the importunate "urging" of others to join "because we need a tenor." Let the members of the choir be "called" because participation in the fuller ministry which music makes possible offers its own appeal.

X. The choir shall covet neither the skill nor the equipment nor the gowns nor the soprano nor the leader nor the pastor nor the organ nor any feature of the building or the service of worship of any other church. The worship of the Lord is measured not in gowns or fifty-four-page oratorios, but in humbleness of mind and contriteness of heart.—From the "Advance."

THROUGH THE EDITOR'S WINDOW

Crisp autumn days . . . red and brown and russet and gold mantles giving each tree its individual hue and the whole landscape a symphony of contrasting colors . . . truly

"There is a harmony
In autumn, and a lustre in its sky,
Which thro' the summer is not heard nor seen,
As if it could not be, as if it had not been!"

Two things can be seen in their completeness only from the air—a mighty winding river, and a forest. And what a picture they form at this time of year, seen from a speeding plane half a mile above the earth! The many-colored trees blend together in a patchwork vesture that covers the landscape, interspersed with fields of ripe, mellow grain, traversed by winding streams on the edges of which the hint of summer's green still lingers.

Men can say what they like about the charm of cities, the wonders of New York, Chicago, or Los Angeles—at this time of year we pity all who do not have the open fields, the narrow roads, the woodland paths of the country along which to guide their feet in the cool, pure October air. Life begins in autumn in the country!—The Living Church.

NORTH CAROLINA CONFERENCE CELEBRATES ITS CENTENNIAL AT NEW BERN

In the historic town of New Bern this month the North Carolina conference in its coming session closes its first hundred years of heroic history. Let it be remembered, however, that the first Methodist preachers passed this way more than sixty years before the North Carolina conference was organized, the Virginia and the South Carolina conference having ministered to all this section prior to that time.

In 1836 the North Carolina conference was set off from the Virginia conference, leaving all the southern section of the state including Wilmington, Fayetteville, Wadesboro, Charlotte and Lincolnton in the South Carolina conference. All the section west of the Blue Ridge remained in the Holston conference and the Albemarle country east of the Roanoke river continued with the Virginia conference. The boundaries and resources of the North Carolina conference a century ago can most clearly be indicated by noting the districts of that day with the number of members reported:

	White	Colored
Raleigh district	3522	761
New Bern district	2007	1692
Roanoke district	1991	516
Danville district	2591	418
Salisbury district	5057	508
Total	15,168	3996

The Salisbury district extended west as far as Wilkes and Surry; the Danville embraced the Greensboro section; and the Roanoke covered all the territory east around Tarboro, Washington and on to Ocracoke. So it is apparent that the conference with its less than 20,000 members covered equally as much, if not more, territory than it does today.

It is well to bear in mind that prior to the Civil War the Wilmington and Fayetteville section of the South Carolina came to the North Carolina conference and the country around Charlotte and that section west of Catawba river were transferred in 1870. In 1890, when the state was divided into two conferences, the trans-mountain portion of the Holston and the Albemarle section of the Virginia conference became an organic part of North Carolina Methodism. So now the North Carolina and the Western North Carolina conference which has just closed its forty-seventh session at Salisbury embrace the entire state, the Yadkin river and the western boundaries of Montgomery, Alamance and Caswell counties being the dividing line between the two. All Methodists east of this line head into New Bern for this hundreth year of the old conference.

This conference session will bring a great multitude to New Bern, compared with the men on horseback who assembled for the conference on the Neuse ninety-six years ago. Eight times prior to this year the North Carolina conference has met in New Bern: 1840, 1846, 1858, 1869, 1888, 1900, 1907 and 1921. So it has been fifteen years since we assembled in this gathering place of the early itinerants. Surely this past century so full of labors and spiritual triumphs will prove an inspiration to all who may assemble. Blessed memories crowd in upon the older men of the conference who recall the names of the sainted and triumphant dead. The roll of the dead is now longer than that of the living. What a bead-roll of worthies! This world was not worthy of many of these. Most of them



PROF. H. E. SPENCE
Speaker before the N. C. Conference Historical Society, Wednesday evening, at New Bern

are unknown to this generation. A few names such as Sidney Bumpas, D. B. Nicholson, Hezekiah G. Leigh, Peter Doub, Numa F. Reid and William Closs linger with us and their works do follow them.

Methodism, however, does not live in the past. We would gain instruction and inspiration from those who have gone before. We may then be able fresh victories to win in the year that is ahead. They were pioneers in new fields; we are also pioneers, but with quite different to cross.

On this occasion New Bern should become a Bethel to us all. We still have to contend with flesh and blood and spiritual wickedness in high places. Could we sing Wrestling Jacob as did those early itinerants we would be able to come together with shoutings and singings as did they. Surely this centennial occasion will be for us all more than just another annual gathering. M. T. P.

A LETTER THAT IS DOUBLY INTERESTING

I was in Greensboro today and ran by to see you for a few minutes to get some blanks for Mrs. Phillips to use in giving you the trial subscriptions. She called me this morning to report 17 new ones, which she got by telephone last night after reading the announcement in the paper of this week. When I got back from Greensboro she had called to say that she had 35. Later I saw her on the street and she told me she had 41, and just a few minutes ago she called to say she had 45. That sounds good for Asheboro. I am sure we will get enough to total our 100, which she and I have set for a goal. We reported 54 at this conference, and now she has only one more to round out 100. We shall make a special effort to get and hold that many.

I wanted you to see the new 1937 Buick sedan that the board of stewards gave us on last Tuesday night, which was a very delightful surprise. They are getting mighty smart to do a preacher's "car sweeping" for him. I do not know what should be said in your paper about such fellows. I am leaving that to you, and I am sure you will say the right thing about these fine fellows down in Randolph.

Sorry I missed seeing you. Hope you enjoyed the game. Howard P. Powell.

CHANGES IN CHARGE BOUNDARIES

Charlotte District

Take North Monroe and Grace from the Monroe circuit and make a new charge to be called North Monroe and Grace. Take Union from Matthews charge and add to the Monroe circuit.

Take Derita from Trinity and place with Duncan Memorial, the charge to be called Duncan Memorial and Derita.

Discontinue Mt. Moriah on the Peachland circuit and place the property with the Peachland circuit quarterly conference.

Discontinue Burnsville church on the Ansonville charge and place the property with the Polkton quarterly conference.

Greensboro District

Place New Hope church with Farmer circuit. The remaining churches of the New Hope charge are to be served by the North Carolina conference.

Place Oak View, a new church with Ward St.-Archdale.

Dissolve Guilford circuit and make two charges.

Lee's Chapel and Grace and Battle Ground Road. The latter to consist of Bethel, Pisgah and Joyner Memorial.

From Randolph circuit take Trinity, Hopewell, and Fairview and form a new charge to be called Trinity.

From Asheboro circuit take Mt. Shepherd church and place with Randolph circuit.

Marion District

From Dudley Shoal charge take Grace Chapel and make a charge to be called Grace Chapel.

To the Hudson charge add Cedar Valley and Ebenezer churches from the Dudley Shoal charge to be called Dudley Shoal-Hudson, thus absorbing the Dudley Shoal charge.

From Whitnell charge take Harper's Chapel and place on Lenoir circuit.

From Valdense take Warlick's Chapel and attach to Rutherford College.

From Cross Mills take Pleasant Hill and attach to Marion Mill.

Salisbury District

Take Main Street church from East Spencer and make a new charge to be called Main Street.

Statesville District

From Davidson charge take Huntersville church, and from Mooresville circuit take Williamson and McKendree churches and form a new charge called Huntersville. This new charge to be placed in the Charlotte district.

From Broad Street, Mooresville, take Jones Memorial and form a new charge named Jones Memorial.

Take Lansing church from Warrensville and place with Helton circuit.

Change the name of Ronda charge to Elkin circuit.

Waynesville District

Take Wolf Mountain from Glenville and place with Brevard circuit.

Winston-Salem District

Place Bunker Hill with Reeds.

District Change

Take Baldings Chapel from the Hot Springs charge in the Asheville district and place with Fines Creek in the Waynesville district.

MINISTERS' WIVES AT LUNCHEON

The Association of Ministers' Wives of the North Carolina conference held their fall meeting on October 24, 1936, in Salisbury at the Innes Street school cafateria, which was beautifully decorated in lovely fall flowers. The meeting opened by the entire group singing the blessing, accompanied by Mrs. A. A. Kyles at the piano, after which a most delightful luncheon was served by a group of ladies of the First M. E. church of Salisbury. The president, Mrs. W. A. Lambeth, brought words of welcome to the association, and also thanked the Salisbury ladies for their wonderful hospitality, and asked if one bowl of the lovely flowers might be sent to Mrs. J. G. Wilkinson, who was ill in the hospital.

Mrs. R. T. Houts then led the song "Get Together." Mrs. Newell in a very attractive way sang a group of folk songs, accompanied at the piano by Mrs. Plyler. Following this the business of the association was transacted, consisting of reading the minutes, treasurer's report and a report from each district director of the conference. The president then introduced the following guests: Dr. Ethel Polk Peters of Paine College, Mrs. C. C. Weaver, president of the woman's missionary society of W. N. C. conference, ministers' wives of Salisbury churches, Mrs. A. A. Adams of Greensboro College, and Mrs. Haeflingher from Florida conference. Mrs. Moores then read the announcement of the first North Carolina Ministers' Convocation at Winston-Salem, held October 26 and 27.

After an interesting talk on the woman's page in the Advocate by Mrs. E. K. McLarty, Jr., the meeting was turned over to the program chairman, Mrs. Carl King, who introduced the leader of our songs, Mrs. Houts, who at this time gave a group of lovely readings, and was accompanied at the piano during one of these readings by Mrs. C. C. Weaver. Mrs. W. A. Stanbury, who spent the summer in Norway and other European countries attend-the World's Sunday School Convention, was presented and gave a most interesting and delightful talk on her trip. The association was then dismissed by the entire group singing "Blest Be the Tie" as a benediction.

Mrs. Watson O. Goode, Sec.

GOOD NEWS FROM SOUTH CAROLINA

The Upper South Carolina conference closed one of its most interesting and profitable sessions last Sunday night with the reading of the appointments by Bishop Kern. The conference was delightfully entertained by the Methodists of Union. Among the outside speakers were Dr. George Stoves of First church, Memphis, Tenn., Rev. E. H. Lovell, the new missionary sent out by this conference under contract to sail for Africa November 14, Dr. William A. Kelly of Johns Hopkins, eminent surgeon who bore a marvelous Christian testimony, Dr. John W. Moore of Marion, N .C., who delivered the ordination sermon Sunday afternoon. In every way it was a great conference.

The financial reports were unusually fine. Every district paid benevolences in full and there was a surplus of $1057.36. Practically all salaries were paid in full. The conference accepted and paid this year 65 per cent of the benevolent askings. Two districts achieved notable results in that in the Greenwood and the Columbia district every church on every charge paid everything in full. The conference had on hand in cash its $1800 for their new missionary. Two new presiding elders were appointed, Dr. Turnipseed to the Rock Hill district and Dr. Mullikin to the Spartanburg district. Dr. Shackford was moved to Washington Street, Columbia.

C. S. KIRKPATRICK AT CENTENARY

Dr. C. S. Kirkpatrick last Sunday morning began his work at Centenary, Greensboro, and it was a happy and most auspicious beginning of the new year by this new pastor in a new church. But he was not a stranger to these Centenary Methodists, for his successful pastorate some years ago at College Place church when he built the big new church had made him a familiar figure in Greensboro.

A big congregation greeted the new pastor, the music was inspiring and the congregation was in a happy mood as they warmly welcomed their new pastor. Brother Kirkpatrick expressed his pleasure with his appointment and said that he expected to stay four years. This was well pleasing to the Centenary people. The new pastor's sermon was eminently appropriate as in a practical way he discussed the work of the church.

GAMBLING

By Robert M. Hardee

In many sections of Rockingham county, in many parts of North Carolina, and in great areas of our nation a spirit of gambling is prevailing.

In filling stations, drug stores, cafes, lunch rooms, soda shops and shoe shine booths, are found all types of gambling devices from the penny punch board to the sweepstakes and stock market.

The children of our county, state and nation must be taught that every form of "getting something for nothing" is wrong. Slot machines, punch boards, ball machines, all types of electrical devices which lure the children and weak minded to take a chance and win more than you expect is morally and ethically wrong.

Our county, local boards, commissioners and our state officials must be convinced that these gambling devices cost more in dollars and cents in the long run than is derived from the taxes. They must be convinced that they are bowing and worshipping the golden calf instead of the God of love and creation.

It is time for ministers, teachers and Sunday school workers and all agencies for spiritual and social welfare to speak out against the numerous gambling devices found within the shadow of every church and school in this county.

Go to the county road camp and you will see multitudes of young men, victims of what we are now putting our silenced stamp of approval upon.

You say they bring revenue to our local set-up of government. They do. This is true, but what else do they bring?

They bring in a spirit of lust, of drink, of irreverence, of vulgarity, and of dishonesty. They start children and weak minded people down the big road that leads to self-abasement, to crime and finally to a life of shame and perversion.

Some one says, "Well, you can't legislate morals." That crowd would have you believe that God was wrong when he gave Moses the ten commandments which is the foundation of all law and morals. And that crowd would have you believe that Jesus was wrong when he said the greatest commandment is to love God with all your heart, mind, and soul, and your neighbor as yourself. I say we can't love our neighbor when we stand by his side and see him going down in shame and disgrace and do nothing to remove the causes of his downfall.

We are not carrying our own God's greatest commandment of love when we worship and love taxes more than we do our own God and Father of creation.

The fairs in this county, with their one thousand and one types of gambling devices are doing more harm than they are good. No permanent good can come from a fair in any community, state, or nation, where gambling is legalized by the authorities.

It has been tried by one century after another and every time, in the long run, it has proven to be the boomerang that comes back and strikes up least of all where we expected it.

The writer says again it is time for every so-called follower of Jesus Christ to teach and preach against the great evil that is sweeping the nation. It is a far greater evil to be a gambler than it is to be a drunkard, for a drunkard is decent part of the time, but a gambler has no self-respect, no respect for his fellowman, no sense of shame, no love for honesty, and no hope for anything but to destroy.

The challenge ahead is for every father and mother of this county, state and nation to do and pray that gambling devices may be eliminated from our midst.

A WILD IRISH GIRL

There is an oft-quoted verse of an old Dublin street-ballad which says—

"Och, Dublin city, there's no doubtin',
Bates ivery city on the say:
'Tis there you'll hear O'Connell spoutin',
An' Lady Morgan makin' tay:
For 'tis the capital of the finest nation,
With charmin' peasantry on a fruitful sod,
Fightin' like divils for conciliation,
An' hatin' each other for the love of God."

If anyone wishes to know more about Lady Morgan, who is mentioned in the same breath as Daniel O'Connell, and who was notable for her literary salons in Dublin, London and Paris, he would do well to read the biography just published by Mr. Lionel Stevenson, The Wild Irish Girl (Chapman and Hall, 15s. net).

It is a book well-produced and written in an engaging style. It tells of the extraordinary rise to fame of this daughter of a hare-brained actor and his Methodist wife. Her name was Sydney Owenson; and without any very brilliant qualities of mind or appearance, she made conquests wherever she went. Whatever she did she carried things off with the sweep of an expensive personality. She was a fervent Irish patriot, absorbed in enthusiasm for her country, and she poured forth her pity for its distresses and her indignation at the disabilities of the Papists in a series of passionate novels which were the "best-sellers" of her time. The public took her to their hearts; she was patronized by the Princess of Wales, was painted by Sir Thomas Lawrence, and won the friendship of Sir Walter Scott and Lord Byron. Lord and Lady Abercorn took her into their family circle, and Madame de Stael and General Lafayette wrote intimately to her. She was born in 1776 and died in 1859. She was an amazing woman, and the biography now presented to the public will doubtless revive interest in her, and in the interesting period of Irish history through which she lived, and in which she played a unique part.—R. Lee Cole, in Methodist Recorder.

THE UNCHANGING

By Mary I. Woodworth

While at our hearts new sorrow rudely tears,
And for our pain we seek nor find relief,
All Nature's face is calm beyond belief,
And fruitful Earth her old-time radiance wears.
Autumn, which for a thousand thousand years
With artistry has touched the dying leaf,
Paints it as gaily now, despite our grief,
Lays on her colors, mindless of our tears.

So shall the eternal in our love endure;
Constant, though all things change, and in decay
Falls the poor structure nourished by the breath.
Though grief a time engulf us, this is sure:
Love changeless is, outlasts our little day,
And thrusts aside the sundering bars of death.

FOUR IN THE FOURTH ROW

By a Minister's Wife

Dr. Ferguson (of course that isn't my husband's name) was abroad, calling on his people.

He knew that Ben Johnson, who kept a barber shop on Main street, wasn't one of them. Not once during the two months that Dr. Ferguson had been preaching in First church had Ben been to services. Mrs. Johnson had been there. She and her two children—Betty, freshly six, and Sally, half past three—had sat in the fourth row each Sunday.

A few feet from Ben Johnson's bright, striped pole, Dr. Ferguson paused. (He told me how he felt and what he thought). After a moment he went into the shop.

"I'm Mr. Ferguson," he began. "I'm pastor at First church."

Ben Johnson took his hand reluctantly.

Seeing the hesitancy, and realizing that such was an unusual—and detrimental—trait in barbers, he decided that he needed a haircut, and took a seat in the chair.

Clippers in hand, Ben Johnson found his conversational gifts coming back.

"It's queer about me," he began. "I used to go to church, but lately I've been too busy. When I get old, and need the comfort of religion I'll go back. But there's too much to do now. My folks go though — and to your church."

"I know," said Dr. Ferguson. "They're always in the fourth row."

Ben Johnson had half-expected a scolding. He brightened. "Alice likes it," he confided. "Every Sunday morning I tell her that the car is hers to drive to both services. The children like it, too; always cry if they have to stay home."

"I find real inspiration in those children," Dr. Ferguson smiled. "They're the most attentive youngsters I've ever seen."

Ben Johnson glowed with pride.

"Will you have a shampoo?" he said by way of regaining his mental balance.

Dr. Ferguson didn't have a chance to answer. A terrific crash sent people scurrying past the window.

"Go see what's up, Tim!" Ben Johnson commanded the bootblack.

A moment later he was back, just as Dr. Ferguson's hair was nicely soaped.

"Boss, it's your daughter, Betty."

"Betty? It can't be! She's at school!"

But it was Betty. Ben Johnson and Dr. Ferguson, in his rubber smock, his hair lathered, were soon beside her. A reckless driver had struck her.

At the hospital Ben Johnson found time to call his wife.

"Betty's going to get well!"

"What? Didn't you hear that she got hit by a car? But she's going to get well! Did you hear? She's going to get well! Dr. Ferguson gave her a pint of blood! Come right over!"

And that's why the doctor came home with his hair slightly soapy and a barber's smock over his broad shoulders.

Oh, by the way, there are four in that fourth pew on Sunday mornings, now.—Cincinnati Christian Advocate.

A POOR MAN'S SON CLIMBS TO A A MILLION

The boy I knew was the ninth child in the home of a poor working man; unwontedly poor at that time, just after heavy run of scarlet fever in the family had made heavy doctor's bills. But there were three daughters and this sixth son was not unwanted. Two of his brothers tucked in bed, confided to each other: "We must never be cross to him as we are sometimes to each other."

Out of his baby dresses, he began to wear the cut down garments of the older boys. The brothers would have given him better, but all the money they ever handled they earned by picking up scrap-iron and selling berries from fence-corner bushes, which they spent fast, on ginger ale, candy and trinkets.

But he when he was old enough to earn, saved his pennies. So he always had money, and his brothers borrowed of him, paying him interest. One of them made him a little wooden safe, and put a brass lock on it, and they called it "the bank" and he was their banker.

While yet in school he worked during summer months in a village store and saved his wages for college. Between college terms he sold Bibles at farm houses, and had bites taken from his trousers by savage watch dogs.

His first permanent business position paid him $30 a month. He managed to save some of this. He was not afraid to work hard and painstakingly, and he stayed with the same firm for 40 years, his wages increasing, and his savings shrewdly invested, though he helped his mother and brothers.

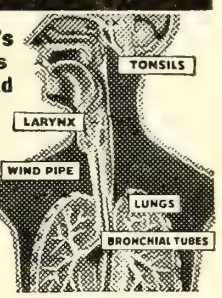
The sequel of his frugal, patient thrift was that when he died, in his forties, he left an estate of nearly $150,000 with a trust company, the income from which went to his brothers and sisters as long as they lived, and afterwards was to accumulate until it amounted to a millon dollars, then go to the board of missions of the Episcopal church.

And so the last of the nine children in a poor family becomes one of God's millionaires. But when he was born the verdict of the world would have been: "He has little chance to make much of himself."—John F. Cowan in the Pine Ridge Booster.

"Hold the ropes!"—'tis a brother crying—
He has plunged beneath the wave;
He has gone 'midst sinful, dying;
He has gone to help and save!
—Missionary Prayer League.

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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

WORKERS TOGETHER WITH GOD

To talk with God, no breath is lost!
Talk on, talk on!
To walk with God, no strength is lost;
Walk on, walk on!
To wait on God, no time is lost;
Wait on, wait on!

To grind the axe, no labor is lost;
Grind on, grind on!
The work is quicker, better done,
Not needing half the strength laid on;
Grind on, grind on!

Martha stood, but Mary sat;
Martha murmur'd much at that;
Martha cared, but Mary heard,
Listening to the Master's word,
And the Lord her voice preferred;
Sit on, sit on!
Work without God is labor lost,
Full soon you'll find it to your cost.

Little is much, if God is in it;
Man's busiest day's not worth God's minute;
Much is little everywhere,
If God the labor do not share.
So work with him and nothing lost;
Work on, work on!
Who works with him does best and most;
Work on, work on!

—From The Illustrator.

CONCERT BY SEDALIA SINGERS

The mission study class of Plank Chapel Methodist church in co-operation with the parent teacher association of the Zeb Vance high school is sponsoring a concert by the Sedalia Singers, to be given in the large school auditorium on Friday evening, November 20, concert to begin at 8 p. m. The study class was anxious to have Dr. Charlotte Hawkins Brown, president of Palmer Memorial Institute at Sedalia. Being a native of Henderson, Vance county, Dr. Brown gladly arranged the date for this public appearance and the sponsors are very happy to announce the concert. The Sedalia Singers rank with the Fisk Jubilee Singers and have given concerts locally and in many large cities. This school, a junior college for negro boys and girls, is financed in part by this means. Alma Gluck (on the eve of her concert appearance in Greensboro) said of the singers: "The singing of the spirituals of the Sedalia group at the municipal opera house last night in Greensboro afforded me one of the greatest thrills of my life. Mrs. Brown showed herself the master of the music of her people."

Frieda Hempel (after a visit to the school): "I have never been so thrilled in all my life. Your singing of Swing Low, Sweet Chariot made me want to try."

Roland Hayes, the famed negro tenor, says: "For weirdness, for charm, for originality, and sweetness in the singing of negro spirituals, the Sedalia group has in store a rare treat for lovers of negro music."

The sponsors take this means of giving publictiy to the concert, hoping many lovers of music in the Raleigh district especially will avail themselves of the opportunity of hearing the singers, as well as Dr. Brown, who always speaks during the intermission.

The Zeb Vance high school is located on the Raleigh road, between Kittrell and Henderson, two miles from the former and six from Henderson. Admission will be 50 cents for adults and 25 cents for children.

Remember the date—November 20, Friday evening, 8 o'clock.

Mrs. A. B. Deans.

TRI-COUNTY ZONE MEETING

A large crowd was in attendance at the fall meeting of the Tri-County zone missionary societies which was held at Aurora on October 15. The meeting was led by the president, Mrs. J. H. Elliott. Rev. H. R. Ashmore, pastor at Aurora, had charge of the devotional.

Mrs. B. B. Thompson welcomed the visitors and Mrs. Sallie Smith gave the response.

Splendid reports of the year's work were given by leaders of the societies; all plan to observe the week of prayer.

All who were on the program gave interesting discussions.

New officers selected were: President, Mrs. H. W. Baker, and secretary, Mrs. B. B. Thompson.

A bountiful barbecue dinner was served.

Stonewall will entertain the spring meeting.

The Columbus county zone held an all-day mission study class at Whiteville Methodist church Tuesday, October 27. The book used was "A Preface to Racial Understanding." One of the outstanding features of this meeting was a mixed quartet from the colored high school at Chadbourn. They rendered three numbers, which will long be remembered by those who were fortunate enough to hear them.

LUMBERTON ZONE, WILMINGTON DISTRICT

The Methodist women of Lumberton zone met at St. Pauls church October 7. After a beautiful prelude our meeting was opened by singing the hymn, "Jesus Shall Reign." Rev. J. W. Harrell, pastor of St. Pauls church, led the worship service.

Mrs. C. C. Harrington spoke sincere words of welcome.

The response was given by Mrs. David Willis.

On account of illness our faithful and well beloved chairman, Mrs. N. P. Edens, could not be with us. Mrs. L. L. Townsend acted as chairman.

Mrs. Floyd Johnson, our district secretary, gave her report, which was very encouraging. She told us some very interesting facts about the negro and some ways in which we might help the negroes in our own community. She stressed inter-racial work in connection with the mission study. She called attention to the special event of this quarter, week of prayer observance and payment of pledge in full.

Mrs. Floyd presented a baby life membership to little Sadie Smith from Windsor auxiliary.

"Tell those women to keep on working," sung by Mrs. J. E. Blalock, fittingly closed the business period.

We were happy to have Miss Elizabeth Lamb of Fayetteville with us. She led a round table discussion on spiritual life and prayer group, explaining the difference between the two. She stressed the use of the Upper Room and World Outlook.

A bountiful lunch was served by the ladies of the church.

As we begin the new year with new officers our faith and courage is strengthened by the splendid work and fine spirit the women displayed during 1935 and 1936, and we are looking forward to 1937 as being the best in the history of our zone.

Mrs. J. E. Blalock.

AUXILIARY ELECTS OFFICERS

Monday afternoon the regular monthly meeting of the woman's missionary society of Hay Street M. E. church was conducted at the church with Mrs. J. M. Lilly, president, in the chair. The nominating committee composed of Mrs. N. B. Stevens, Mrs. E. C. Derby and Mrs. Victor Motz presented the names of officers to serve for two years. The report was accepted as a whole and the following ladies will serve: President, Mrs. C. C. Culbreth; vice president, Mrs. J. M. Lilly; recording secretary, Mrs. W. R. Jones; correspondng secretary, Mrs. Willie Williams; treasurer, Mrs. W. C. Davis; assistant treasurer, Mrs. J. D. Bundy; superintendent local work, Mrs. J. L. Weathers; Supt. supplies, Mrs. L. H. Porter; Supt. literature and publicity, Mrs. Chas. H. Watson; Supt. mission study, Mrs. J. M. Wright; Supt. Christian social relations, Mrs. B. Whiteside; Supt. World Outlook, Mrs. S. S. Jackson; Supt. children's work, Mrs. Jerome Melvin.

Mrs. Jerome Melvin's circle had charge of the program for the afternoon. Misses Elizabeth Lamb, Sallie Atkinson and Mrs. Raymond Capps presented the literary study and Mrs. C. C. Culbreth conducted the devotional.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NOTICE TO AUXILIARIES

The district secretaries of our conference request that the names of the officers of the auxiliaries for 1937 be sent to the secretaries by December 1, so that by the close of the year an accurate roll of each society may be in hand. Let each society president see that the names of the officers are mailed at once to her district secretary. This is most important and we ask that the request be complied with as early as possible.

The following announcement will be of interest to the friends of Miss Yamagata in our conference:

"Rev. and Mrs. Kuniyoshi Yamagata announce the marriage of their daughter, Ruriko, to Rev. Nohnsama Suizi, Saturday, July 25, 1936, in Kobe, Japan. At home 2311 Buena Vista Avenue, Alameda, California."

Miss Yamagata was a student at Weaver College for several years and later went to Scarritt College, as a representative of our conference, graduating there a few years ago.

ZONE MEETING ON THE MARION DISTRICT

Mrs. F. O. LaFevers, Secretary

The zone meeting of the woman's missionary societies of Marion district was held at Connelly Springs church recently. Mrs. C. V. Lael of Glen Alpine, zone leader, was in charge and the meeting opened with the hynm, "Can the World See Jesus in Me?"

Mrs. M. F. Moores conducted the opening worship service, using as her scriptural reference Psalm 90:12-17, her appropriate remarks being followed by a fervent prayer.

Rev. A. Burgess, pastor of the Connelly Springs church, brought greetings to the visiting ladies.

After the reading of the minutes of a former session, Mrs. A. T. Abernethy of Rutherford College talked on Christian Social Relations, making helpful suggestions as to much that we might do in the department.

Rev. P. W. Tucker, P. E. of the district, made a most interesting talk on stewardship and at the close introduced the visiting ministers.

A duet by Mrs. Harold LaFevres and Mrs. Harry Kincaid was greatly enjoyed.

Mrs. Arthur Harrill, district secretary of the district, in a brief message, urged the sending in of prompt and accurate reports.

A beautiful and impressive memorial service in honor of Mrs. J. F. Jonas, a former loved secretary of the district, was conducted by Mrs. P. W. Tucker, closing with the song, "Blest Be the Tie That Binds," and followed by benediction by Rev. O. I. Robinson of Rutherford College. Following the meeting the ladies were invited into the Sunday school room, where a social hour was enjoyed with refreshments served by the hostess society.

ZONE MEETING AT BREVARD

We are indebted to Miss Alma Trowbridge for the following interesting account of the recent meeting at Brevard:

Sixty or more representatives and visitors from the various churches attended the meeting of the eastern zone of the woman's missionary society of the Waynesville district, which was held at the Brevard church Friday, October 16, in an all-day meeting. Eight churches are included in this zone—Brevard, Canton, Clyde, Bethel, Clyde Charge, Long's Chapel, Mt. Zion and Crab Tree Chapel.

Decision was made to hold the next zone meeting at Clyde Methodist church in January or February. Miss Elizabeth Hoopes of Lake Junaluska, zone chairman, presided over the day's meeting. Mrs. R. C. Long of Lake Junaluska was elected to fill the unexpired term of the office of zone secretary.

Principal speakers on the program were Mrs. F. E. Branson, district secretary, of Canton, who gave the presentation of the mission study, and the Rev. J. H. Carper, pastor of Long's Chapel Methodist church, who spoke on "Brotherhood Needed in Our Day."

Mrs. O. H. Orr of the Brevard society gave the welcome address, and Mrs. Paul Hyatt of the Bethel society responded. Reports from the different societies for the past three quarters all showed splendid accomplishments. Mrs. R. C. Long gave the presentation of the week of prayer, and Mrs. Carey Wells of Canton spoke on Christian social relations. The harvest day program was explained by Miss Hoopes. Mrs. E. J. Coltrane of Brevard College told of the excellent work and character of two girls attending Brevard College, who are supported by this zone.

The morning session opened with the worship service on Seed Time and Harvest," by Mrs. E. H. Norwood, and the spiritual life discussed was by Mrs. Frank Ryner, both of the Brevard society. Miss Charlotte Hatcher of the Brevard College musical department, rendered two vocal solos, "What Shall the Harvest Be?" and "Nothing But Leaves."

Luncheon was served by ladies of the local church.

SPLENDID MISSION STUDY COURSE

Mrs. James Atkins sends us the following item of interest from the Gastonia Gazette of October 16:

"A very fine three-day mission study course came to a close on Wednesday, October 14, at Main Street Methodist church, with Mrs. C. E. Rozzelle, superintendent of study, having given to the women of the church one of the most helpful and stimulating courses they have enjoyed.

The book under consideration was 'A Preface to Racial Understanding,' by Dr. Charles S. Johnson, prominent negro educator and author, who is director of the department of social science at Fisk University, Nashville, Tenn.

Devotional periods that gave to the assembled women much spiritual food were conducted by the several Methodist pastors of the city, Rev. C. E. Rozzelle being in charge of this portion of the meeting on Monday, Rev. Herman Duncan of Bradley Hemorial church on Tuesday, and Rev. Ray Setzer of East End church on Wednesday.

Mrs. L. A. States introduced the author of the book in a most interesting way at the opening class, special music consisting of negro spirituals interspersed the program and inspirational leadership was provided for the study. On Monday and Tuesday Rev. Paul Townsend, pastor of Smyre church, led the study and Major S. B. Dolley was in charge on Wednesday. 'Prominent Negroes and What They Have Accomplished' was discussed by class member."

IMPORTANT CHANGES IN CONFERENCE DISTRICTS

Due to important changes made by our annual conference at the meeting last week in Salisbury, resulting in the absorption of the Mt. Airy district, which necessitated changes in several of the other districts, we find our woman's organization has been affected to the extent of losing two of our efficient and faithful secretaries—Mrs. J. L. Woltz of the Mt. Airy district, which is no longer in existence, and Mrs. A. D. Abernethy, who through the changes in placing the county of Caldwell in the Marion district, will no longer be in the Statesville district. These changes will not go into effect in our work until the closing of this year's work January 1, and we want to urge upon the societies in these two districts, the former Mt. Airy and Statesville, to send their reports as always to Mrs. Woltz and Mrs. Abernethy, until adjustments can be made. We regret deeply that this action has resulted in the great loss to these districts of these most efficient, painstaking and loyal secretaries, but we feel that there will not be a lessening of their interest in the work because of it, and that they will give the same wonderful help and inspiration to the missionary work that they have given as official leaders.

N. C. Board of Christian Education

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Conference Office Address: Box 647, College Station, Durham, N. C.

Following is the report of the Home and Foreign Missionary Enterprise offerings for the month of August, September and October, 1936, this being the fourth quarter of this conference year. In one column are the amounts of the fourth Sunday offerings and in another the amounts paid on the Young people's Mission Specal:

Durham District

	4th Sun.	Y.P.M.S.
Mt. Bethel, Bahama	$	$ 17.50
Brooksdale	2.50	
Front St., Burlington	33.02	
Bynum	2.17	
Cedar Grove	4.50	
Chapel Hill	18.00	
Calvary, Durham	3.00	15.00
Carr, Durham	9.01	
Duke Mem., Durham	91.11	11.00
Lakewood, Durham	3.24	
Trinity, Durham	10.93	
West Durham	7.01	11.00
Bethany, Durham Ct.		3.50
Duke's Chapel		5.60
Leasburg	12.00	
Purley, Milton		6.00
Hurdle Mills	1.68	
Mt. Zion, Mt. Tirzah	1.78	
Concord, Person	7.50	
Oak Grove, Person	2.75	1.00
Long Mem., Roxboro	23.79	
Stem	3.79	
Prospect, Yanceyville	5.68	
Total	243.46	70.60

Elizabeth City District

Bethany, Bath	3.92	
Anderson, Chowan	5.05	
Center Hill, Chowan	1.50	
Evans, Chowan	6.00	
Ebenezer, Currituck	5.53	
Mt. Zion, Currituck	7.74	
Edenton	19.16	
City Road, Eliz. City	17.14	
First, Elizabeth City	22.79	
Harrells, Gates	1.00	
Hertford	5.28	
Kitty Hawk	8.84	
Watson's, Mattamuskeet	20.00	2.50
Moyock	6.35	
Memorial, Moyock	4.64	
Pantego	3.77	
Union, Pasquotank	2.75	
Epworth, Perquimans	5.41	
New Hope, Perquimans	1.53	
Perkins, S. Camden	5.23	
Wesley's, S. Camden		12.50
Sign Pine, S. Camden		4.00
South Mills	5.58	
Swan Quarter	6.02	
Soule, Swan Quarter	1.23	
Wanchese	15.00	
Total	181.46	19.00

Fayetteville District

Aberdeen		4.40
Carthage	9.00	
Camp Gd., Fayetteville	6.45	
Hay St., Fayetteville	51.60	13.15
Gibson	2.50	
Hamlet	14.79	2.00
Broadway, Jonesboro	3.62	
Lemon Spgs., Jonesboro	2.60	
Morris Chpl, Jonesboro	1.25	
Laurinburg	9.20	3.80
Maxton		5.00
Mt. Gilead	30.00	5.50
Zion, Piedmont	13.00	
Raeford	16.50	
Roberdel		.75
Rockingham	18.49	
Sanford	43.76	
Steadman	1.50	
Total	224.26	34.60

New Bern District

Aurora	4.15	
Beaufort	17.25	3.00
Dover	12.00	
Fremont		25.00
St. Paul, Goldsboro	87.83	9.32
Daniels Chpl, Goldsboro	7.00	
Thompson's Chapel "	3.75	
Salem, Goldsboro	4.00	
Hookertn	8.26	5.00
Rainbow, Hookerton	2.77	
Queen St., Kinston	88.71	4.35
Morehead City		15.00
Centenary, New Bern	6.43	
Oriental	2.07	
Beston, Seven Springs	1.90	
Calvary, Snow Hill	16.00	
Total	262.12	61.67

Raleigh District

Apex	5.47	
Creedmoor	3.00	
Banks, Creedmoor	28.50	
Dunn	1.71	
Four Oaks	17.19	
Elizabeth, Four Oaks	3.45	
Lillington	16.00	
Parker's Gr., Lillington	5.69	
Louisburg	3.65	
Newton Grove	10.75	
Salem, Oxford	2.00	
Central, Raleigh		10.00
Edenton St., Raleigh	169.00	
Epworth, Raleigh	6.00	
Selma	1.00	
Smithfield	14.23	
Plank Chp., Tar River	6.81	15.00
Trinity, Tar River	5.18	
Total	299.63	25.00

Rocky Mount District

Bethany, Conway	10.16	13.43
Zion, Conway		3.00
Elm City	15.30	
Mt. Zion, Elm City	4.08	
Farmville	30.00	
Halifax	3.60	
Ebenezer, Halifax		4.00
Sandy Cross, Nashville		2.50
Norlina	8.79	
Rehobeth, Northmapton		10.00
Clark St., Rocky Mt.		5.00
First, Rocky Mount	91.46	11.00
Woodland, Rich Square		15.00
New Hope, Rosemary	5.65	
Pleasant Grv., Seaboard		10.00
Sharon, Seaboard	1.50	
Stantonsburg	24.14	2.65
Bethlehem, Warren	3.10	
Providence, Warren	2.75	10.00
Macon	7.48	.81
Warrenton	6.25	
Weldon	66.88	
Whitakers	1.80	
Wilson	54.11	4.48
Total	337.05	91.87

Wilmington District

Evergreen, Chadbourn	3.00	
Chadbourn	7.34	
Singletary's, Elizabeth	7.50	3.00
Trinity, Fairmont	25.50	8.00
Bethesda, Fairmont	1.70	
Fairmont Union		3.50
Centenary, Garland	2.89	
Jacksonville		5.00
Lumberton, Chestnut St.		9.00
Belgrade, Maysville	2.10	
Pollocksville, Maysville		5.00
Maysville	13.22	
Regans, St. Pauls	1.08	
Trinity, Southport	2.21	7.80
Swansboro	6.45	
Grace, Wilmington	10.00	
Trinity, Wilmington	15.67	
Epworth, Wilmington	13.00	
Wesley M., Wilmington		3.00
Fifth Ave., Wilmington	5.94	
Total	117.65	44.30

Summary

District	4th Sun.	Y.P.M.S.	Total
Durham	$ 243.46	$ 70.60	$ 314.06
Eliz. City	181.46	19.00	200.46
Fayetteville	224.26	34.60	258.86
New Bern	262.12	61.67	323.79
Raleigh	299.63	25.00	324.63
Rocky Mount	337.05	91.87	428.92
Wilmngton	117.65	44.30	161.95
Total	1665.63	347.04	2012.67

RALEIGH DISTRICT

In a recent communication Mrs. J. A. Russell, director children's division, Raleigh district, announces that Black's Chapel congregation on Dunn charge is planning a unique all day meeting, at which time produce grown on the "Lord's Acre" will be brought in and sold, and plans made to use the proceeds in beautifying the church building and grounds.

The further informaton to the effect that a number of children have been added to the membership of the church this summer indicates that this important phase of the work has not been lost sight of on the Dunn charge.

Teacher was taking her class of young pupils in astronomy. The moon was the subject.

"Now," she said, "some people believe that there are fify million people on the moon—" She paused as a titter of laughter reacher her ears. "William," she snapped at one of the boys, "what are you laughing at?"

"I was just thinking, teacher, what a squeeze it must be up there when there's only a quarter moon."—Answers.

W. N. C. Board of Christian Education
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CHRISTIAN WORKERS' TRAINING SCHOOLS

Haywood County School, Long's Chapel, November 8-13

The Haywood county training school for the churches at Canton, Waynesville, Long's Chapel, Clyde, Clark's Chapel, Harmony Grove, Liberty, Bethel, Pisgah, Delwood, Balsam, Elizabeth, Maple Grove, Shady Grove, Pine Grove, Spring Creek, Cataloochee, Fines Creek, Laurel Hill and Hemphill will be held at Long's Chapel, beginning at 7:30 p. m. Sunday evening, November 8, and will continue at the same hour each evening through Friday, November 13. Three courses will be given as follows: Missionary Education of Children, Miss Corinne Little; Senior Young People's Department Program, Mrs. J. F. Kirk; and Worship, Rev. E. H. Nease.

Cherokee County School, Murphy, November 15-20

A Christian workers' training school will be held in the Methodist church at Murphy November 15.20 for Murphy, Andrews and for other churches of Cherokee county. Two courses will be given: Guiding Young People in the Experience of Worship, Rev. Carl H. King, and Teaching Children, by Mrs. M. V. Hackworth of the Tennessee conference.

Asheville School, Central Church, November 15.20

The annual Christian workers' training school for the churches of Asheville and vicinity will be held at Central church, beginning at 3 o'clock Sunday afternoon, November 15. Courses and instructors for the school are as follows: Materials for Primary Children, Miss Bruce McDonald, Columbia, S. C.; Materials for Junior Children, Mrs. H. M. Wade, Durham; Personal Religion, Rev. W. A. Kale, Mooresville; Teaching Adolescents, Mrs. Carl H. King, Salisbury; Teaching Adults, Charles W. Phillips, Greensboro; and New Testament Survey, Dr. G. T. Rowe, Durham. The Asheville school has grown steadily during the past few years and all indications now are that the school will surpass the record of recent years.

Greensboro School, West Market Street Church, November 15-20

In response to a special request from the people of Greensboro the annual training school will be held the week of November 15:20 instead of during spring as in recent years. Six courses covering a wide field of interest will be given: Materials for Beginner Children, Miss Jennie Lou Milton, Nashville; Materials for Primary Children, Miss Corinne Little, Wingate; Materials for Junior Children, Mrs J. C. Goode, Richmond; Senior-Young People's Department Program, Miss Etheline Samply, Savannah; Adult Work in the Church, Rev. C. P. Bowles, Belmont; and New Testament Survey, Rev. C. S. Kirkpatrick, Greensboro.

Wadesboro School, November 22-25

The training school for the churches of Wadesboro and vicinity will be held at the First Methodist church, Wadesboro, November 22-25, with three courses being given: Lesson Materials for Children, Miss Corinne Little; Administering Young People's Work, instructor to be secured; and Worship in the Sunday School, Rev. W. L. Kale.

Mooresville School

A request has been received for a school in Mooresville before Christmas. Indications are now that a three teacher school will be held at Central church, Mooresville, immediately following Thanksgiving.

Other Schools

All schools to be held between Christmas and Easter should be planned before Christmas. All requests will be given immediate attention.

THANKS TO THE EDITOR

The editor of this page is always interested in the attitude of thoughtful people toward Christian religious education. In an editorial last week Brother Plyler evaluated in a fine way the achievements in the field of Christian education. He also called attention to the unfinished tasks ahead. True it is that the task is still incomplete. So long as children are born into the world to grow into adolescence and adulthood the task will always be unfinished. We sometimes forget that religious education is for adults as well as for children and young people. The need for continuous on-going Chrstian religous education is as eternal as life itself. When those persons who are looking for a completed job realize this fact it will be a new day for Christian education. Thanks, Brother Plyler, for the positive challenging and constructive note.

WELCOME TO WELDON

Members of the conference staff are always interested in the coming of a new worker in the field of Christian education. Mr. Weldon comes to his new work after several years as director of Wesley Foundation at Columbia, South Carolina. We welcome him to his new field of service and to the larger fellowship of thousands of faithful workers in Christian education in the Western North Carolina conference.

CHILDHOOD AND YOUTH WEEK

Approximately 150 churches observed childhood and youth week in our conference. Reports on these observances are being received daily at this office. We hope to have a response from every local church concerning the activities of this special occasion.

FROM THE CHURCH BULLETIN OF CENTENARY, WINSTON-SALEM

"We are observing Childhood and Youth Week beginning today. The theme for this year is 'Christian Growth in the Home.' Our programs have been planned around this subject and should be of special interest to all of us. Wednesday evening at 7:30 a short play entitled 'The Father' will be presented by a group of young people under the direction of Miss Dorothy Clay and Mrs. Singletary. On Thursday evening at 8 o'clock a 30-minute program consisting of numbers of young people and a talk by Rev. Wilson O. Weldon will be presented over WSJS. Let us keep these hours in mind and make plans to come to the church Wednesday evening, and to listen in Thursday evening."

CHURCH SCHOOL DAY

Contributions to Church School Day received during and since conference are listed below:

C. W. Russell	$ 2.00
J. W. Bennett	3.00
Grover Creech	3.00
W. G. Roper	3.55
F. E. Thompson	3.93
F. W. Kiker	4.06
J. T. Smith	10.00
J. O. Banks	10.00
A. C. Swofford	15.00

ASHEVILLE DISTRICT

"I have been meaning to write you concernng our observance of Childhood and Youth Week in the Asheville district—lack of time has prevented thus far. L. D. Thompson opened the observance over the radio in his 11 o'clock broadcast on Sunday, October 4. Monday at 11 a. m. the Rev. E. Gibson Davis, pastor of the First Baptist church, spoke on the subject, 'Are Our Homes Safe?' Tuesday evening (6 p. m.) Edgar Nease spoke on 'What Are We Doing to Our Children?' and on Wednesday evening (6 p. m.) the Rev. John Rea Chapman, pastor of the First Congregational church, spoke on the subject, 'The Church and the Home.'"

METHODIST STUDENT CONFERENCE, TRINITY, DURHAM

With Dr. W. A. Smart, Emory University, as keynote speaker on Friday evening and as preacher for Sunday morning, and with a fine group of well chosen discussion leaders, the annual North Carolina Methodist Student conference will open tonight with a record attendance from the colleges of the state.

A Father's First Letter to His Son

By REV. S. JANNEY HUTTON
Master of Salisbury School, Salsbury, Conn.

A short time ago I was reading from the third chapter of Proverbs: "My son, forget not my law, but let thine heart keep my commandments: for length of days, and long life, and peace shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man. Trust in the Lord with all thine heart ;and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

I closed the book and took a pencil, for I suddenly felt moved to write a letter to myself. When I wrote it, I did not anticipate its being read for 15 or 20 years. In fact, I am not sure that I thought of its ever being read; I put the words down rather as an effort to crystalize certain thoughts with which my mind seemed saturated. And now I bring it forward almost apologetically and very shyly. For it is intensely personal. We are all of us blessed with occasional periods of emotional exaltation; but with Anglo-Saxon reticence, we endeavor to hide our real feelings at such times, and to appear to the world as in the commonplace mood. But I unconventionally and frankly admit that I am in such an exalted mood at the present moment—all because of a ten-year-old son. Perhaps I should run the usual bluff and try to appear indifferent.

But what does writing amount to, if the writer does not honestly express his deepest convictions and feelings? Therefore, though it takes courage for me to do it, I presume to offer publicly this letter which I have written to my son, because in it I have made a more sincere effort to express myself honestly than in anything else I have ever written or spoken.

My Son: We, your parents, have brought you forth into a harsh world. Those of us who came to it before you have often found it cold, cruel, and hostile. And you look so innocent and helpless that it seems heartless of us to have brought you forth. You had no choice in the matter. We offer no apology, however; for it was our love that gave you being, a love that is the most precious thing we have found in life; and, because it has proved such a blessing to us, we firmly believe that all which springs from it must be good. Therefore we welcome you gladly and confidently.

As we gaze into your tiny blue eyes, our hearts seem to melt within us for tenderness. If you but knew us, you would doubtless expect an outpouring of oozy sentiment in this first address to you from your father. But, my son, you shall not be made the victim of such a flood. For as we gaze at you in fascination, our veins pulse with great hope, hope for you—such hope as we have never experienced before. And to dispel the haze of sentiment, I feel it necessary to give careful expression to that hope: necessary to think it over and define it, so that it may live and not pass in a moment from a brilliant flash to a wisp ashen dust, like fireworks in a night sky.

Following the author of Proverbs, I hope that you will have truth, and mercy, and trust in the Lord. I hope many other things for you, but these, it seems to me, most of all.

May you be honest, absolutely honest. This sounds easy, but most of us who have gone before you have found it far too difficult for us. It means not merely speaking the truth, but seeking the truth, and living the truth. No pretense, no bluff, no hypocrisy but utter frankness. This requires courage. Most of us are victims of fears, too often petty fears, but they lead us to quibble, to dissemble, and to lie. May you have the courage to face all such fears, petty and great, without flinching. Honesty also requires self-control. For to be honest, a man must live in such a way that he has nothing to hide from the world. May you be able to open all the corners of your life to the clear light of truth so that they never become dark and musty. To do this, you will need to be temperate, temperate in all things for the rash moods of excess break self-control and lead us to do things that we admit reluctantly even to ourselves. So I hope that you will be truthful, and, to accomplish that end, that you may develop the courage and self-control which complete truthfulness requires.

And "let not mercy forsake thee." I hope that you will be gentle and merciful—overflowing with loving-kindness. This requires sensitiveness to the feelings of others, quick understanding and sympathy. Some are born, seemingly, with a sensitiveness much keener than that of others. It is frequently a source of suffering to them, for it increases their pain, their sorrow, their disappointment, their disillusionment. But I pray God that you may be endowed with it in generous measure. For I do not want you to escape pain and suffering, the pangs of sorrow and disappointment, or the awfulness of disillusionment. Because I believed that no strong human being can escape them, I am ready to see you experience them all; I want to see you develop the character to go through them courageously and triumphantly, for it is only thus that the human soul can grow to its full stature.

I particularly hope that you will be sensitive to the beautiful, and that you may learn to seek it and to find it everywhere. In your home, in churches, by streams and lakes, at the seaside, on village streets, in shop and factory, and in the crowded slums of cities. May you know "the wild joys of living," and may you have the sound health to participate in them vigorously. And may you be sensitive to the beautiful as it is portrayed in art. May you have, as you look at a great picture, that inner vision which will cause your blood to tingle and make you marvel at it, not because the label bears the name of a man famous throughout the world or because it would command a fabulous price on the market, but because your sensitive soul catches something of the spirit of the artist who created it and you see with him the beauty that he found in his subject.

And similarly, may you be sensitive to the beauties of sound: may you love the names of Beethoven, Brahms, Mozart, Wagner, Toscanini, because they are associated in your mind with experiences that stir you to the depths of your soul, that bring tears to your eyes and leave you speechless. And likewise, to the beauties of thought, as expressed in the works of the masters of literature. May you learn to love those who have won an assured place in the number of the best, especially the poets, and may you know the inexpressible delight that comes from exploring with them the wide range of human passion.

Thus I hope that you will love great art because of its intrinsic loveliness, because of the ineffable rapture to which it can carry you, and also because it will cultivate in you that sensitiveness which will make you soulful and loving.

But love of art is not enough; it is even more essential that you learn to love man. Do this, and mercy will never forsake you, for it will become a basic quality in your nature. Trust men, deal with them generously. They will often disappoint you and sometimes take advantage of you. But your relations with them will be noble, as they can never be if you deal shrewdly, craftily, and with cunning. Love them; have confidence in them; be infinitely patient with them: it is only thus that you can ever learn how fine most of them really are. Those who at first seem to you detestable are too often the victims of hardship or misfortune. They have found the world too harsh for them. They have been crushed, or embittered, or withered and spiritually deformed. They are the ones who need your love and understanding most of all. If you find that you despise a man, do not accept your feeling as a pronouncement that he is despicable, but rather that you yourself have a withering and blighting soul. It may be he is despicable, God alone can tell; and if he is, what hope is there for him if you and all his other neighbors close your hearts to him?

And may you appreciate the sensitiveness to experience that we call re-

ligion. May you learn to turn familiarly to God through prayer, through the sacraments, and through meditation, so that you know the exaltation of mystical communion with God. It will bring you doubt, and disappointment, and anguish; but it will preserve you from despair. It will puzzle you, and make you wonder that the powerful, peace-giving, loving Father, who touches your soul and stirs it to such depths while he convinces you of his reality, can allow such injustice, and cruelty, and meanness as you see in the world; but, paradoxically, it will likewise give you confidence in him, and conviction of your need of his strength and guidance as you set yourself to do his will. And it will give you the power to live manfully, nobly, adventurously, with an apprehension and an appreciation of the good that really exists in God's world and in your fellow men. Unless you can do this, I am sure that your life will be futile, and I fear that you will become cynical and ignoble. "Trust in the Lord with all thine heart; and lean not to thine own understanding."

I find, to my own surprise, that it is not in me to wish you to succeed, as the world measures success; for the standard by which such success is measured is material gain. The attainment of that requires, at best, a hardness or a shrewdness of character, and usually more noxious qualities. I should hate to see any of these in you. I want to see you industrious, not because you desire gain but because you find joy in doing creative work and because your industry is serviceable to others.

And now I conclude with a promise. You shall live your own life, as far as we can make that possible. When we find it necessary to restrain or discipline you, our action will be directed not for our convenience but for your development, as well as we can see it. We shall pray for God's guidance as we try earnestly to prepare you to live your own life to its fullest and best. And may you have the fortune to find in your love the joy that theirs has been to those who gave you being. May God bless you.

Your fond and foolish, but very sincere, Father.

—The Living Church.

RESOLUTIONS OF APPRECIATION OF THE PRESIDING ELDER

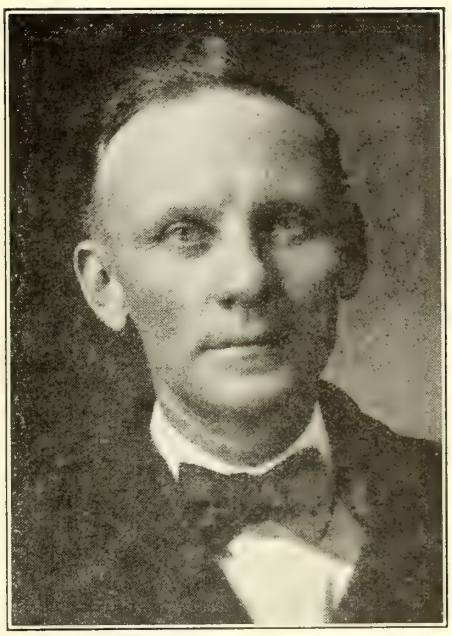
Whereas, the coming annual conference marks the closing of the fourth year of Brother T. McM. Grant as presiding elder of the New Bern district.

And whereas, under his leadership the district has advanced along all lines of endeavor, the spiritual life deepened, additions on profession of faith leading the districts of the conference, and the giving to the financial askings greatly increased.

And whereas, Brother Grant has not only served the district as its leader, but has been ready to serve each charge in the district.



ASBURY CHURCH
To be dedicated by Rev. J. M. Ormond next Sunday



REV. E. L. HILL
Pastor Asbury Church, Dover Charge

And whereas, under the law of our church he must move to a new field of labor.

Therefore be it resolved by the fourth quarterly conference of St. Paul M .E. Church, South, Goldsboro, N. C., held on this the 25th day of October, 1936:

First, That we express our grateful appreciation for the fine Christian service rendered to our district as well as our local church by Brother Grant.

2. That we assure him of our esteem and that our prayers will go with him into his new field of labor for the Master.

Third, That a copy of these resolutions be spread upon the minutes of this quarterly conference, a copy given to Brother Grant, and a copy sent to the Christian Advocate for publication.

G. Gehrman Cobb,
John R. Raper,
W. C. Spence,
M. B. Andrews,
For the Board of Stewards.

"I CAN PLOD"

Undoubtedly the world owes a great deal to men of genius, but it is doubtful whether it owes as much to such as to men of dogged perseverance.... Perseverance is needed in every phase of the Christian life. Nothing is obtained in the spiritual realm by a hop-skip-and-jump, so to speak. Every victory will cost brain sweat and soul agony. . . . When William Carey began thinking of going to India as a pioneer missionary, his father pointed out to him that he possesed no academic qualifications that would fit him for such a task. But William Carey answered: "I can plod." . . . Those who accomplish things for the glory of God and the good of humanity are plodders.—K. M. McDitchie.

THE LITTLE PATHS

By Alfred I. Tooke

It's the little paths intrigue me when I wander in the dell;
The narrow, winding, grassy paths—for you can never tell
When some furred or feathered creature may pop out to say, "How do!"
Or pause to stare, as though to say, "Well, well!" And who are you?"
Each turn may hold enchantment, and each twist a new surprise,
In the peaceful little pathways where God's unsoiled beauty lies.

There are little open spaces where the happy sunbeams dance
On a flower-bejewelled carpet; or you listen in a trance
To the soul-enthralling gladness of the wood-thrush as it sings
In the little winding pathways that such thrilling magic brings.

And if you stop to listen, there are murmurs all around.
A sparrow chirps a note of thanks for something he has found,
The busy bees are telling of the honey they have stored,
A chipmunk chatters proudly of his deftly-garnered hoard,
And from somewhere just above you comes the cooing of a dove. . .
It's the little paths intrigue me, it's the little paths I love,
And I always have a feeling that God's benediction fell
On those little paths I follow when I wander through the dell."

DEDICATION OF ASBURY CHURCH

All former pastors are invited to the dedication of Asbury church, Dover charge, New Bern district, N. C. conference, on the 8th day of November, 1936, at 11 o'clock. Dinner will be served on the grounds. Rev. J. M. Ormond will have charge of the services.

E. L. Hill, P. C.

Sunday School Lesson

NOVEMBER 8

By Prof. Rollin H. Walker

The Christian Warfare

Scripture—The Acts 19:8-12, 18-20; Ephesians 6:13-20

Luke suggests that the power of Paul's ministry is partially accounted for by the fact that at the very beginning of his work at Ephesus twelve men received through his prayers and his preaching the gift of the Holy Spirit.

After Paul had been driven out of the synagogue he rented a lecture hall from a philosopher named Tyrannus, probably using the hours when Tyrannus was not holding his classes. When merchants who came from the surrounding cities to buy goods asked what was worth hearing and seeing in the city, they were told that something very interesting was going on in the school of Tyrannaus where a little Jew was holding forth.

Thus the message spread through all the surrounding country. Paul became "the rage," as we would say, and was the object of superstitious reverence. The movement as a whole, however, was strongly against superstition, for the professors of the black art became conscience stricken, and burned their books of magic in public, confessing themselves to be deceivers.

As is always the case when Jesus becomes the vogue, men tried to use the psychology of his gospel without submitting to its morals. They tried to cast out devils in the name of Jesus whom Paul preached. But even an insane man knew they were montebanks, for he cried out, "Jesus I know, and Paul I know, but who are you?"

Finally the sale of the silver shrines of Diana, the goddess of Ephesus, began seriously to fall off, and then opposition to Christianity belched forth like a volcano. The leaders of the silversmiths called together all the craftsmen and said, You know that by this trade we have our wealth, and not only are we due to suffer loss but the great goddess Diana will be neglected. So, immediately there broke out a revival, and every man shouted for two hours, "Great is Diana of the Ephesians."

The real reason, of course, for their religious zeal was the loss of trade, but that did not sound right as a popular slogan, so they appealed to civic patriotism and religion. Men who have bad causes to promote are likely to hide them under this guise. That was precisely the pretext under which Jesus was crucified. Wolves are adepts in putting on sheep's clothing. Witness the patriotic zeal of the munitions makers.

By a good providence Paul was delivered from the murderous mob. Nevertheless he was forced to leave the city, but he left behind him a great church which became a leading center of Christianity. He triumphed even in in his defeat.

In the epistle to the Ephesians Paul reveals his own tactics in resisting the forces of darkness. First of all, says he, you must realize the terrible power of evil; never underestimate the enemy.

One day when I was sitting in the classroom of James Denney, the famous New Testament teacher of Glasgow, the students were reading the Greek of Paul's words: "Our wrestling is not against flesh and blood, but against principalities and powers, against the world rulers of this darkness."

"This language," said the professor, "does not seem natural to us today, but what Paul means is that we are wrestling against evil not on the scale of flesh and blood, but on the scale of the universe. And the men who, in any aggressive and successful way, have carried the battle into the enemy's camp have all had this same sense of its subtle and terrible power."

Hence, says the apostle, you must put on the whole armor of God, so that, when you have exhausted every resource, you may nevertheless be able to stand. Let your loins be girded with sincerity. Put on the breastplate of a life that is on the square.

Above all, you are to take the shield of faith. Nothing can stand against absolute faith in God's protecting power. And you need for your helmet a constant experience of the saving grace of God. As your weapen of offense you must have the sword of the Spirit which is the Word of God. When the fight is on, mere speculations will never do. You must have hold of convictions that the ages have vindicated, and the saints have lived by and died for.

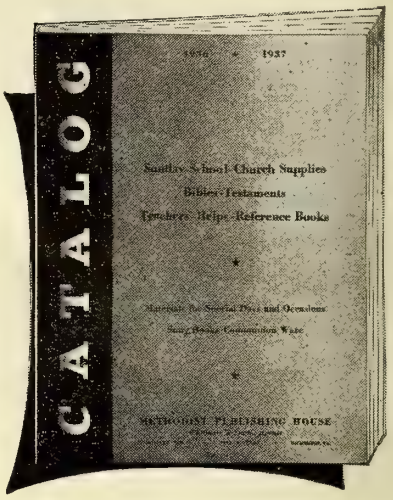
And finally you must constantly pray, not only for yourselves, but for the whole brotherhood. You cannot win the battle as a solitary fighter.

What different figures of speech Paul would construct today!

Instead of shields and breastplates he would talk about the trench and bombproof shelter of faith, and the gas-mask of the Spirit of truth which will enable you to protect yourselves against subtle asphyxiating errors. Instead of the sword, he would speak of the machine gun and the long-range cannon, and the bombing airplane for the truth that comes down out of heaven.

Have the resources of modern civilization made the enemies of truth so much more powerful today than in days of old? If so, the modern church must call to its aid resources of which our fathers did not dream, and achieve for the warfare a collective unity unprecedented in history. — Northern Christian Advocates.

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To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

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REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... ..... (here designate the bequest) .....

The teacher of our first grade was talking to the children about animals. She asked them how many of them had ever seen a goat. One little boy said, "I have seen a goat, and he butted me in the stomach and gave me the toothache." Anyone who has ever been butted by a goat can appreciate how this little fellow felt toward goats.

* * * *

The Rev. J. H. Barnhardt, presiding elder of the Raleigh district, and a near neighbor of the Methodist Orphanage, has endeared himself to every worker and child of the Methodist Orphanage. He came to the Raleigh district practically unknown to most of the churches except by reputaion, and by his democratic spirit, splendid preaching and fine executive ability he has won his way into the heart of every preacher and church of his district. The record that the district made this year under his wise leadership is one of the finest that has been made for a number of years. He has given himself without stint to the material and spiritual welfare of the district, which is most commendable. His report to the annual conference will be highly gratifying in every way.

* * * *

Very few of our friends have the slightest idea how much work our Orphanage boys and girls have to do. Our girls have to cook for more than 300 children and officers, and more than 900 meals have to be served every day. The laundry work has to be done by the girls, and a good bit of the sewing. In addition to this, many of the older children have to help care for the smallest children, keep the cottages and yards clean, and do a great many things. Our boys have to do all the dairy work, which means that they have to milk about 35 cows and keep the dairy barn in a sanitary condition. They also do most of the farm work, feed stock, keep a 50-acre campus mowed and cleaned up, haul 15 to 20 carloads of coal, fire all the furnaces, fire boilers for the laundry, ice plant and kitchen, and various other things. I trust this little sketch will indicate to our friends the magnitude of the work our children have to do day after day.

* * * *

It gives me the greatest pleasure, as I prepare to leave this home, to express my sincere appreciation for the kindness and generosity you have shown me, as well as the other boys and girls of this home.

I am very grateful for the opportunities which have been given me since I have been here. In every instance there is a spirit of co-operation, loyalty and devotion.

The boys and girls are a fine group, having been reared in a religious atmosphere. They are refined and cultured.

I want to thank especially Mr. Josephus Danlels, who has been so kind to the children at Christmas time. I also want to thank Mrs. M. B. Gilliam and the missionary society of Windsor, who have clothed me for the past 12 years.

A. T. Beaman.

* * * *

When I think of Duke Memorial church I think of a church that works happily together. Possibly this thought was instilled in my mind principally through the contact I have had with Miss Lillie Duke's church school class. This class has stood out promptly in the Orphanage for years. I was indeed happy to be in Durham at Duke Memorial church, with Rev. H. C. Smith as pastor. I have been missing him in my line of work while he was presiding elder. He and his excellent congregation were cordial in their reception of the class and we feel that our service was appreciated. I appreciate the hospitality of Mrs. Angier, who invited me to her home for dinner.

For the evening we were with another minister, who has been serving as presiding elder some time, whom we have missed in visiting the churches. Rev. L. B. Jones, who has Oxford church. He and his people received us beautifully. This was indeed a most delightful day for us.

Mrs. Nellie B. Rives.

IN THE CRUCIBLE

Out from the mine and the darkness,
  Out from the damp and the mold,
Out from the fiery furnace,
  Cometh each grain of gold,
Crushed into atoms and leveled
  Down to the humblest dust,
With never a heart to pity,
  With never a hand to trust.

Molten and hammered and beaten,
  Seemeth it ne'er to be done.
Oh! for such fiery trial,
  What hath the poor gold done?
Oh! 'twere a mercy to leave it
  Down in the damp and the mold;
If this is the glory of living,
  Then better be dross than gold.

Under the press and the roller,
  Into the jaws of the mint,
Stamped with the emblems of freedom
  With never a flaw or a dint;
Oh, what a joy the refining
  Out of the damp and the mold!
And stamped with a glorious image,
  Oh! beautiful coin of gold!

—Contributed.

MUSCULAR RHEUMATIC PAIN

IT takes more than "just a salve" to draw them out. It takes a *"counter-irritant"!* And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the local congestion and pain when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

Even better results than the old-fashioned mustard plaster. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

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STOCO FOR COLDS
35c
A Bottle

STANDARD COLLECTION ENVELOPES

$1.50 for 500
$2.75 for 1,000
(Postpaid)

NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

ONE DID, TWO DIDN'T

According to the record there are 296 pastoral charges and nine presiding elders' districts in the Western North Carolina conference, a total of 305 charges. One hundred pastoral charges will have a new preacher and three districts will have new presiding elders. There were 103 changes. There was one move out of every three possible moves, Two out of every three charges will have for their new pastor the same one they had last year.

NEW BOUNDARIES

Due to the consolidation of the Mt. Airy district, making nine instead of ten, seven of the remaining nine presiding elders' districts have had their boundary lines changed. The Asheville district was enlarged by the addition of all charges in Yancey, Mitchell and Avery counties. To the Charlotte district were added two charges located in the northern part of Mecklenburg county, these charges coming from the Statesville district. The Gastonia district remains the same. To the Greensboro district were added all charges in Rockingham county, together with one charge in western Guilford. That part of New Hope charge in Montgomery county was transferred to the North Carolina conference. Greensboro district now has forty charges. The Marion district was enlarged by the addition of all charges in Watauga and Caldwell counties. The Salisbury district now embraces all charges in Davie county, as well as the territory formerely included. While the Statesville district was losing Caldwell county, it received the charges in Wilkes, Ashe and Alleghaney counties and Elkin, Elkin circuit and Jonesville circuit. The Waynesville district remains the same. The Winston-Salem district was changed so as to include all charges in Stokes and Surry counties, together with Rural Hall circuit and Yadkinville circuit in Forsyth and Yadkin counties. Ararat circuit, located in Virginia, was also added to this district. Its Davie territory was transferred to the Salisbury district.

SOUND AND SENSIBLE

In this writer's opinion no action of our recent annual conference was more sound and sensible than the consolidation of the Mt. Airy district into other districts. This district was over 200 miles long from east to west, embracing eight full counties and parts of two other counties. There was no logical center to this territory. The new alignment is served by the location of improved highways so located as to make the travel item less and better centered. In this day of better travel facilities and changed methods of supervision a presiding elder can serve forty charges as well as he formerly served twenty charges under conditions existing twenty or thirty years ago.

FOOTBALL MINDED

Our family continues to be very much interested in football. Our four teams have made an outstanding record this fall. The varsity team won its twenty-eighth consecutive game last Friday when the boys won over the strong Gaffney, South Carolina, team by a score of 20 to 13. The Gaffney team is one of the strongest teams in the southwestern states, having lost



He runs like a coon

only two games in the past three years. Its last year's victories included one over the high school team from Miami, Florida. Our boys went up against the stiffest opponents of the year at Gaffney. While the game was hard fought, it was cleanly fought. The Gaffney authorities, the student body and the cheering squad gave our team thoughtful consideration. Only two more games remain on the varsity schedule. One will be played with Concord high school at Concord and the other with the Hargrave Military School, from Virginia, at Winston-Salem.

COONE CAN RUN

The picture this week is that of Rufus Coone, a halfback on the 80-pound football team. Young Coone is a young football star. He runs with power and precision. It is very interesting to see the little youngsters line up and form interference for young Coone to light out. Rufus is 13 years of age and in the seventh grade. He is claimed and clothed by the Anna Sherrill class of Catawba.

HALLOWE'EN

The boys and girls had a wonderfully fine time with their Hallowe'en celebration last Saturday night. Each cottage family had a weiner roast somewhere on the grounds, together with such attending food and ceremonies as were in line with their pleasure. After the weiner roast came the visitations to the various cottages. The high school boys and girls were privileged to go over town to see the parade while the younger members of the family staged their own parades. Now that Hallowe'en is over, the youngsters are looking forward to Thanksgiving, when the only turkey dinner of the year will be served.

CORN SHUCKING

The boys are getting in the last of the corn crop. One night this week the youngsters will set themselves to shucking it out. It has been a long time since we have made enough corn to have a real shucking. This year we have sufficient corn to give an evening of merriment and service. This is a mighty good year to have some corn.

POTATO HARVEST

The sweet potatoes and the Irish potatoes have been harvested and safely stored. We raised nearly 1000 bushels of sweet potatoes. The late planting of Irish potatoes, commonly called harvest potatoes, yielded a little over 200 bushels. Our spring crop of Irish potatoes was almost a complete failure. We will have to buy quite a lot of Irish potatoes before the winter is over. The sweet potato crop will be sufficient for our needs.

GOOD PROGRESS

Construction on the James A. Gray building is making good progress. Already the brick walls have been laid and the roof is now being placed. It is expected that this building will be completely enclosed before the approach of early winter. By the time spring is here it is thought that the building will be completed and ready for occupancy. This building will house thirty girls. The James A. Gray building is the third building constructed on our grounds by the Gray family.

IN SERVICE

The L. E. Brown Memorial building is now serving us to a mighty good advantage. It houses our library and provides for a good reading room. Our young people are holding their religious services in this building. It also serves as a social center. A group of young ladies from Salem College gave a party in this building last Saturday to a group of our junior boys and girls who did not have the privilege of a vacation last summer. In a short while the Boy Scouts will have their room fixed up in the basement of this building. The Brown building is providing for a long felt want.

What Price Glory

By ALLEN P. BRANTLEY

Eighteen years ago the greatest tragedy of all time came to an end. Out of what we thought would come a world victory has come an international delusion. The ghost of defeat has settled his slimy presence down upon every nation that took part in that tragedy. The world was defeated, civilization bewildered and enlightenment and progress receded by many generations.

What a price we paid for the glory that soon faded. The World War cost us ten million lives. In money it cost four hundred billion dollars. "With that money alone we could have built a $2500 house and furnished it with $1000 worth of furniture, placed it on a five-acre farm worth $100 per acre, and given this home to every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany and Russia."

"We could have given to each city of 20,000 inhabitants and over in each country named a $5,000,000 library and a $10,000,000 university. Out of what was left we could have set aside a sum at five per cent that would have provided an annual salary of $1000 for 125,000 teachers and 125,000 nurses. After we had done that we would still have a cash balance of 70 billion dollars. This would give us enough to pay the national debt of the United States and to every family in the United States a cash gift of $1400." If we had done this we would have been living in a veritable heaven, instead of an international chaotic bankruptcy.

In the United States Congress today there are seven men who voted against our entry into the war 18 years ago. They were asked recently how they would vote should the question arise again. They answered, "If we voted a hundred times we would vote against it." We viewed them with suspicion. They were unpatriotic then, but today we are proud of them. May they long remain at the post of duty, for if we read the signs correctly we must admit that there is as much if not more unrest in the world today than there was prior to the World War of 1914. This world clashing of competitive armament building has maddened a world of humanity with international bitterness without reason or excuse. With such needless military preparation, it is evident once again on the not-to-distant horizon a gigantic war will loom like a black monster. What shall we do about it? Hear the voice of the Unknown Soldier:

"Who goes there in the night
Across the storm swept plain?
We are the ghosts of a valiant war,
A million murdered men."

What price we paid for the glory that was never ours. Is there really any glory or any valor in modern warfare? Is not this mowing down of men by machine guns mere slaughter? Is there anything heroic about gassing a whole population? Is there any valor and glory in conscripting men to be slaughtered? General Joffre said it costs 15,000 lives to train one major-general. That Unknown Soldier may have been a conscripted boy, but he died like millons of others with him and his name and his honor go unknown and his glory unsung while the ages wait and watch.

The last time they conscripted your sons, the next time they will conscript your daughters and your property, for that is war. The arch war lord of Italy has already conscripted the babies of the cradle for his mammoth war machine. Victory there never was and never will be such a thing in warfare. Woodrow Wilson warned the Allies that it might be a "race without victory." The munition makers are the only victors in war. The Hercules Power Company cleared 180 million, and the United States Steel Company cleared 621 million during the war, while we ate corn bread every other day and went without sugar half the time. And yet we are afraid to raise our voice against this monster curse of civilization. Let's keep faith with the Unknown Soldier by rededication of ourselves to a world of peace and brotherhood.

TRIBUTE TO N. C. YEARBY

By Mrs. O. S. Tew

(Lines to Rev. N. C. Yearby, pastor of Goldsboro circuit for the last four years of faithful service. He will soon be transferred to some new field).

We will miss the pleasing greeting,
We will miss the earnest smile,
You are always sure to give us
In your happy, friendly style.

In the country church, we'll miss you,
Walking down its sacred aisle,
Where you love to worship with us
In your happy, friendly style.

Faithful to your appointments,
You've driven o'er many a mile,
But you've done it all with pleasure,
In your happy, friendly style.

We are grieving at your leaving,
Precious man so free from guile,
Who has endeared himself among us,
In your happy, friendly style.

You have been a blessing to us,
Given us many a thought worth while,
And we'll treasure you in memory,
With your happy, friendly style.

Let all who want blanks on which to send in lists of new subscribers write the office.

This Home-Mixed Cough Remedy is Most Effective

Easily Mixed. Needs No Cooking.

Cough medicines usually contain a large quantity of sugar syrup—a good ingredient, but one which you can easily make at home. Take 2 cups of granulated sugar and 1 cup of water, and stir a few moments until dissolved. No cooking! No trouble at all.

Then get from your druggist 2½ ounces of Pinex, pour it into a pint bottle, and add your syrup. This gives you a full pint of truly wonderful medicine for coughs due to colds. It is far better than anything you could buy ready-made, and you get four times as much for your money. It lasts a long time, never spoils, and children love it.

This is positively the most effective, quick-acting cough remedy that money could buy. Instantly, you feel it penetrating the air passages. It loosens the phlegm, soothes the inflamed membranes and makes breathing easy. You've never seen its equal for prompt and pleasing results.

Pinex is a concentrated compound of Norway Pine, the most reliable soothing agent for throat and bronchial membranes. Money refunded if it doesn't please you in every way.

FOR QUICKER HEADACHE RELIEF STANBACK 10¢-25¢

WHEN A COLD STRIKES STRIKE BACK WITH A AND O 25¢ IT'S LIQUID

THE BEST WAY TO TREAT... BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES

Apply Gray's Ointment

Used since 1820 to give relief to millions —the best testimonial of merit. 25c at drug stores.

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SCHEDULE
Via
Raleigh, N. C.
thence
Norfolk Southern R. R.

Leave Raleigh .....4:20 p.m.
Arrive Wilson .....5:42 p.m.
Arrive Farmville .....6:20 p.m.
Arrive Greenville .....6:40 p.m.
Arrive Washington ....7:25 p.m.

Ride the Streamline Way for
1½c Per Mile
SAFETY-ECONOMY-SPEED

J. F. Dalton, Traffic Manager
Norfolk, Va.

Children's Storyland



HOW THE PRESIDENTS BEGAN

Today we tell the roads on which the Presidents of the United States started to that position of greatest power in the world.

Washington, son of a farmer, began as a surveyor.

John Adams, son of a farmer and shoemaker, began as a school teacher.

Jefferson, son of a farmer, began as a lawyer.

Madison, son of a farmer, began as a lawyer.

Monroe, son of a farmer, began as a soldier and lawyer.

John Quincy Adams, son of a President, began as a secretary.

Jackson, son of a farmer, began as a saddler's boy.

Van Buren, son of a farmer, began as a lawyer.

W. H Harrison, son of a Governor, began as a soldier.

Tyler, son of a Governor, began as a lawyer.

Polk, son of a farmer, began as a clerk.

Taylor, son of a farmer, began as a farmer.

Fillmore, son of a Governor, began as a wool-comber's apprentice.

Pierce, son of a Governor, began as a school teacher.

Buchanan, son of a storekeeper, began as a lawyer.

Lincoln, son of a farmer, began as a hand on a flat boat and a rail splitter.

Johnson, son of a porter and sexton, began as a tailor.

Grant, son of a tanner, began as a farmer.

Hayes, son of a storekeeper, began as a lawyer.

Garfield, son of a farmer, began as a canal driver.

Arthur, son of a preacher, began as a school teacher.

Cleveland, son of a preacher, began as a lawyer

Benjamin Harrison, son of a farmer, began as a lawyer.

McKinley, son of an iron foundry man, began as a worker in the iron foundry.

Theodore Roosevelt, son of a merchant, began as a cowboy and a politician.

Taft, son of a judge and United States cabinet member, began as a law reporter.

Wilson, son of a preacher, began as a lawyer.

Harding, son of a farmer, began as a printer.

Coolidge, son of a farmer, began as a farm hand and lawyer.

Hoover, left an orphan in an humble home at 13, began as a mine worker and mining engineer.

Franklin Delano Roosevelt, son of a capitalist, began as a lawyer.

Now, boys and girls, these are the many paths that have led to the White House. It's the world's biggest job. Go to it!—Selected.

WHO'S AFRAID IN THE DARK?

"Not I," said the owl,
And he gave a great scowl,
And he wiped his eye
And fluffed his jowl.
"Too whoo!"

Said the dog, "I bark
Out loud in the dark.
Boo-oo!"

Said the cat, "Meow!"
I'll scratch any who
Dare say that I do
Feel 'fraid.

"Afraid," said the mouse,
"Of the dark in a house!
Hear me scatter,
Whatever's the matter.
Squeak!"

Then the toad in his hole
And the mole in the ground,
They both shook their heads
And passed the word 'round.

And the bird in the tree,
The fish, and the bee,
They declared, all three,
That you never did see
One of them afraid
In the dark!
But the little girl who had gone to bed
Just raised the bedclothes and covered her head. —Unknown.

SCHOOL TROUBLES

"Only a week of school has gone—and it seems like a year!" sighed David.

"Don't talk that way yet," said Jonathan—"cheer up, and get ready for the ten months ahead!"

Now David and Jonathan — as you might guess by their names—were the best friends in the world. Jonathan's real name was John, of course; but his uncle had named him Jonathan when he was five years old, because he and David were always together; and Jonathan he had been in the village ever since.

"No wonder you like school, Jonathan," said David—"you're smart. But I'm dumb, I never can learn anything —teacher said so."

"W-well," said David, his face turned red as Jonathan's honest blue eyes looked straight at him, "she-she didn't exactly say that. She said she was afraid if I didn't change my ways I—I'd never make much of a man."

"What's that got to do with being smart or dumb?" said Jonathan, looking at him keenly. "I'm afraid I know what teacher meant, David."

"I got to go," said David quickly, with a frightful look, grabbing for his cap. "Got to go to the store for mother before supper."

"Poor old Dave," said Jonathan, looking after him. "It isn't like him to fall into such tricks as that. Wonder if I can help him to get over it."

The next night David had the same story to tell about school, and the next, and the next. But he told his mother—he didn't dare to tell Jonathan.

"Wonder what's the matter with David," said little Joyce Farley to Jonathan one day at recess. "He's got such a sneaky look. Even when he gets his problems right and teacher gives him 100 he looks so funny."

"Sh-h," said Jonathan, looking 'round. I'm worried about David, Joyce, but I'm waiting for my chance."

That afternoon teacher wrote in beautiful letters on the blackboard, "An honest man's the noblest work of God." She told the children to write it in their copy-books, over and over again—to fill a whole page with it. She had never asked them to do anything like that before, and the children thought it very queer.

Jonathan happened to glance over at David, and his face was as red as a peony. Just then teacher strolled by, and bent over David's desk to whisper, "Are you sick, David?" He murmured, "No'm," without looking up and scribbled on.

When school was out David rushed home without even looking at Jonathan. Now, Jonathan was a little hurt; for he and David had gone home from school together every day since they were five years old. But he was a manly lad, and only said to himself, "David's in trouble—wish I could help him."

David and Jonathan had a private mailbox in the hedge, and that evening Jonathan slipped in a letter. On the envelope was scrawled in big boyish letters, Master David Hill. This is what the letter said:

"Dear David:

I feel sorry for you, old pal, because you're in trouble. Don't hide it, Dave,

but out with it—that's the best way. My mother told me so. Be a man—tell it out—and teacher and the rest of us will trust you as much as ever.

Yours ever, Jonathan."

David ran sobbing to his room, and his mother found him there late that evening. He looked at her piteously, and handed her Jonathan's letter. They had a long talk then, and David told her just what his trouble was—every bit of it.

The next morning at school, just after the chapter and prayer, David walked up to teacher's desk. He was trembling, but his shoulders were squared back like a man's.

"Teacher," said David in a clear voice, "I have been copying my answers from Joyce—every single day—and—I'll never—do it again." He spoke very fast, and big tears rolled down his face.

Teacher looked kindly into his eyes, and putting her hand on his head said gently, "That's my brave man, David—I asked God to help you to do it. We will gladly forgive him—will we not, boys and girls?"

"Yes, yes!" cried the children whose tender little hearts were touched. Jonathan threw up his eraser and caught it and shouted, "Hurrah!" (And teacher forgave him). And big Jack, in the back seat, said in his deep voice, "An honest man's the noblest work of God!" —Burning Bush.

LADY APPLE TREE

By Marriet Marsh

It is spring. Fair young Lady Apple Tree has donned her new spring finery, and sways gently in the soft breezes. "You are lovely," they murmur, as they caress her softly in passing by. Lady Apple Tree gazes at her own reflection in the mirror-like pool, and blushes a soft pale pink as she realizes the truth of their words. The honeybees flock around her. "You're sweet," they buzz. Lady Apple Tree bows and sways and puts forth more fragrant blossoms in their honor.

It is summer. Lady Apple Tree has lost her fairy-like beauty and she looks back to the spring of her life with regret. "I'm getting old," she thinks sorrowfully, as the summer breezes pass her by with hardly a word. The honeybees, too, have deserted her for the brightly colored flowers in the garden, and Lady Apple Tree moans softly to herself as she realizes this. "But you still have us," a chirping voice reminds her. And Lady Apple Tree chuckles again as she winds her arms still tighter around the nest that shelters the baby robins.

It is autumn. Lady Apple Tree is growing old, and her leaves are not the bright green that they were a short time ago. She was happy in the spring, for she loved to be a coquette with breezes. She was happy in the summer when she was sheltering the nest of robins from prying eyes. Nevertheless, Lady Apple Tree has forgotten those days, for she has attained the greatest happiness of all. The breezes now sing a lullaby as Lady Apple Tree gently rocks her rosy-cheeked children in her arms.—Zion's Herald.

THE SMALL TOWN

By Robert Hage

"I am in dead earnest when I say that I am sincerely sorry that I ever left the small town in which I was born."

The foregoing statement was made recently by a New York financier, whose fame is international, to a friend. The latter made no attempt to conceal his surprise at the remark, for the banker had achieved an unusual degree of success.

"It is the old story of riches and fame failing to bring happiness with them,' 'continued the banker. "The sad part of it is that it is difficult to convince the average person that material success in itself is mere dross.

"Last summer I spent a week in the town in which I grew up to young manhood, and it was then that I realized how much I had sacrificed. Many of my former playmates had not been lured away by the mirage which beckoned me cityward, and they had become the merchants, professional men and officials of the town.

"I visited them in their homes, and found what real living meant. They enjoyed a leisure which cannot be found in a large city. In the morning they did not have to bolt their breakfasts, because they lived within easy walking distance of their places of work. They escaped street car and subway jams; they did not have to risk their lives in crossing a street.

"But the thing that impressed me most was the communal spirit visible everywhere. There was a spirit of neighborliness and friendliness which cannot be found in a large city. There was real envy in my heart as I saw men stop and indulge in a little chat, or families making informal visits in the evening.

"When I returned to New York the comparison between the two standards of living struck me forcibly. The real home life was missing; the people hurried helter-skelter about, trying to make up in pleasure-seeking the solid comfort and joy that the small town resident experiences daily.

"I am now trying to wind up my affairs so that I can return to my home town. And all that I shall ask them is that my neighbors forget that I was once in the public eye, hobnobbing with the great, and treat me simply as a friend on their own plane."—The Better Home.

Teacher—Willie! Define the word puncture.

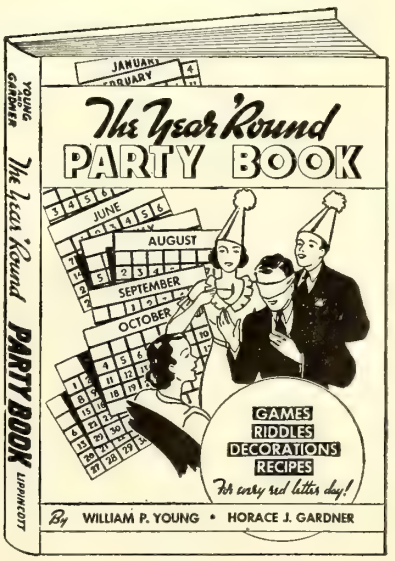
Willie—A puncture is a little hold in a tire, usually found at a great distance from a garage.—Presbyterian Motorist.





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When a child is sick, or upset by constipation, it is no longer necessary to irritate the little sufferer by giving a bad-tasting medicine. Keep on hand a bottle of modern, refined Syrup of Black-Draught. It is easily given to children. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. Sold in 5-ounce, 50-cent bottles.



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Christian Advocate

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SLATE OF JOHN R. CHURCH
636 South Green St., Winston-Salem, N. C.

Nov. 1-15—Carlisle, Kentucky.
Nov. 16-29—East Liverpool. Ohio.

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P.E., Durham, N. C.
FOURTH ROUND

	November
Andrews-Massey, Andrews, 11	7
Moncure, Moncure, 11	8
South Alamance, Swepsonville, 7:30	8
West Durham, 7:30	9

FIFTH AND ADJOURNED ROUND

	November
Pasquotank, Epworth, 11	6
Murfreesboro-Winton, 7:30	6

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

	November
Moyock-Currituck, Moyock, 11	8
Dare, Mann's Harbor, 7:30	8
Bath, 11	15
First Church, Washington, 7:30	15

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

	November
Maxton, 7:30	5
Biscoe, 11	8
Wadeville, Sardis, 3	8
St. John-Gibson, Gibson, 7:30	8
Hay Street, 7:30	11
Broadway, 11	15
Glendon, High Falls, 3	15
Sanford, 7:30	15

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

	November
Mamers, 11	7
Princeton, 11	8
Raleigh, Jenkins Memorial, night	8
Four Oaks, Elizabeth, 11	15
Lillington, 3	15
Benson, night	15

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FOURTH ROUND

	November
Fremont, Fremont, 11	6
Pikeville, Pikeville, 7:30	6
Straits-Harlowe, Harlowe, 11	8
Atlantic, Smyrna, 3	8
Riverside-Bridgeton, Bridgeton, 7:30	11
Morehead City, 11	15
Newport, Riverdale, 3	15
Oriental, 7:30	15

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

	November
Halifax, 11	8
Rocky Mount Ct., York, 3	8
Spring Hope, 8	8
South Rocky Mount, 8	11
Farmville, 11	15
Walstonburg, 3	15
Stantonsburg, 8	15

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

	November
Lumberton Ct., Pembroke, 11	8
St. Pauls, night	8
Fairmont, Trinity, night	9
Wilmington, Grace, 11	15

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., Box 1804, Asheville, N. C.
FIRST ROUND

	November
Oakley, 11	1
Biltmore, 11	8
West Asheville, 7:30	8
Spruce Pine, Spruce Pine, 11	22
Micaville, Windom, 3	22
Bald Creek, Bald Creek, 7	22
Elk Park, Newland, 11	29
Avery, Pine Grove, 3	29
Burnsville, 7	29
	December
Weaverville Ct., Salem, 11	5
Laurel, Laurel, 11	6
Haywood Street, 7:30	6

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FIRST ROUND

	November
Mt. Holly, 11	8
McAdenville, night	8
Gastonia, Main Street, 11	15
Gastonia, West End, night	15
Belmont, Main Street, 11	22
Belmont, Park Street, night	22
Shelby, Central, 11	29
Shelby Ct., Sharon, 2:30	29
Shelby, Lafayette Street, night	29
	December
Lincolnton, First Church, 11	6
Lincoln Ct., McKendrie, 3	6
Boger City, night	6
Cherryville, First Church, 11	13
Cherryville Ct., St. Paul, 2:30	13
Gastonia, Smyre, night	13
Lowesville, Hill's Chapel, 11	19
Lowell, 11	20
Maylo, night	20
Stanley, 11	27
Rock Springs, Bethany, 3	27
Gastonia, West End, night	27
	January
King's Mountain, Central, 11	3
Bessemer City, night	3
Dallas, 11	10
Cramerton, night	10
Polkville, Polkville, 11	16
Belwood, St. Peter's, 11	17
Gastonia, Trinity, night	17
South Fork Ct., Ebenezer, 11	24
Crouse, Laboratory, 3	24
Gastonia, Bradley Memorial, night	24

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
FIRST ROUND

	November
West Market, 11	8
College Place, 7:30	8
Reidsville Ct., Bethlehem, 11	14
Ruffin, Ruffin, 3	14
Asheboro, First, 11	15
Asheboro Ct., West Chapel, 3	15
Ward Street-Archdale, 7:30	15
Stokesdale, Stokesdale, 11	17
Summerfield, Summerfield, 3	17
Bessemer, 7:30	18
Leaksville, 11	22
Draper, 3	22
Spray, 7:30	22
Glenwood, 7:30	25
Centenary, 11	29
Lee's-Grace, Lee's, 3	29
Battle Ground, Bethel, 7:30	29
	December
Wesley Memorial, 11	6
Randolph, Mt. Vernon, 3	6
Trinity, Trinity, 7:30	6
Pleasant Garden, 7:30	8
West Greensboro, 7:30	9
Madison, 11	13
Stoneville-Mayodan, 3	13
Oak Ridge, 7:30	13
Main Street, 7:30	16
Ramseur-Franklinville, 11	20
Cedar Falls, 3	20
Coleridge, 7:30	20
Carraway Memorial, 7:30	23
Randleman, 11	27
Farmer, 3	27
Calvary, 7:30	27
Highlands, 7:30	30
	January
Jamestown-Oakdale 3	3
Gibsonville, 7:30	3
Reidsville, Main Street, 11	10
Mt. Pleasant, 3	10
Liberty, 7:30	10

Let all who want blanks on which to send in lists of new subscribers write the office.

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If you want to really GET RID OF GAS and terrible bloating, don't expect to do it by just doctoring your stomach with harsh, irritating alkalies and "gas tablets." Most GAS is lodged in the stomach and upper intestine and is due to old poisonous matter in the constipated bowels that are loaded with ill-causing bacteria.

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SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FIRST ROUND

	November
Salisbury, First Church, 11	8
Coburn Memorial, night	10
Cooleemee, night	10
Mocksville, night	11
Farmington, night	12
Advance, Advance, 11	15
East Spencer, night	15
Davie Ct., Concord, night	17
Albemarle, Central, night	18
Albemarle Ct., Bethany, night	19
Albemarle, First Street, night	20
Norwood Ct., Cedar Grove, 11	21
Norwood Station, 11	22
Salem, Salem, night	22
Badin-Tabernacle, Tabernacle, night	24
New London, New London, night	25
Gold Hill, Gold Hill, night	26
Spencer, Central, 11	29
Park Avenue, night	29
December	
Yadkin-Rowan, Rowan, night	1
Main Street, night	3
China Grove, night	2
Granite Quarry, Shiloh, night	6
Landis, Landis, 11	6
Mount Pleasant, Friendship, 5	8
Concord, Westford, night	8
Concord, Central, night	9
Concord Ct., Olivet, night	10
Concord, Forest Hill, 11	13
Concord, Epworth, night	13
Concord, Harmony, 11	20
Concord, Kerr St., night	20
Kannapolis, night	23

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FIRST ROUND

	November
Murphy, 11	8
Murphy Ct., Ranger, 3	8
Hayesville, Hayesville, night	8
Andrews, 11	15
Robbinsville, Robbinsville, night	15
Waynesville, 11	22
Bethel, Pisgah, 3	22
Junaluska, night	22
Franklin, 11	29
Franklin Ct., Bethel, 3	29
Canton, night	22
December	
Sylva, 11	6
Whittier, Whittier, 3	6
Bryson City, night	6
Jonathan, Shady Grove, 11	13
Delwood, Delwood, 3	13
Webster, East La Port, night	13
Brevard, 11	20
Brevard Ct., Rosman, 3	20
Clyde, Clark's, night	20
Macon Ct., Patton's, 11	27
Cullowhee, night	27
January	
Highlands, Highlands, 11	3
Glenville, Glenville, 3	3
Pines Creek, Pine Grove, 11	10
Crabtree, Crabtree, 3	10

WINSTON-SALEM DISTRICT
W .A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

	November
Mt. Airy, Rockford Street, 11	8
Pilot Mountain, New Hope, 3	8
Dobson, Pleasant Ridge, 7:30	8
Mt. Airy Ct., Beulah, 11	15
Ararat, Hunter's Chapel, 3	15
Mt. Airy, Central, night	15
Danbury, Pine Hall, 11	22
Sandy Ridge, Delta, 3	22
Walnut Cove, Stokesbury, night	22
Reeds, Bunker Hill, 11	29
Rural Hall, Mt. Pleasant, 3	29
Doubs, Brookstown, night	29
December	
Centenary, 11	6
Forsyth, Mt. Tabor, 11	6
Trinity-Bethel, Bethel, night	6
Ardmore, night	9
Lexington, First, 11	13
Linwood, Cotton Grove, 3	13
Burkhead, night	13
Yadkinville, Boonvile, 11	20
Kernersville, night	20
Hanes-Clemmons, Hanes, 11	27
Hiatt-Sedge Garden, Sedge Garden, 3	27
Denton, Denton, night	27

A little fellow was on a visit to his uncle and grandfather.

"Uncle," he said, after his grandfather had left the room, "how old is grandpa?"

"I couldn't tell you," answered his uncle, "without looking it up in the family Bible."

"My word!" gasped the child, "is he old enough to be mentioned in the Bible?"—Tit-Bits.

The blood of the martyrs is the seed of the church.—Tertullian.

Kidneys must *clean* acids from your *blood*



DR. W. R. GEORGE
Former Health Commissioner of Indianapolis

Your System is Poisoned

And May Cause Getting Up Nights, Nervousness, Leg Pains, and a Run-Down Condition When Kidneys Function Poorly

Your health, vitality and energy are extremely dependent upon the proper functioning of your kidneys. This is easy to understand when you learn that each kidney, although only the size of your clenched fist, contains 4½ million tiny, delicate tubes or filters. Your blood circulates through these tiny filters 200 times an hour, night and day. Nature provides this method of removing acids, poisons, and toxins from your blood.

Causes Many Ills

Dr. Walter R. George, many years Health Commissioner of Indianapolis, recently stated: "Most people do not realize this, but the kidneys probably are the most remarkable organs in the entire human anatomy. Their work is just as important and just as vital to good health as the work of the heart. As Health Commissioner of the City of Indianapolis for many years and as medical director for a large insurance company, I have had opportunity to observe that a surprisingly high percentage of people are devitalized, rundown, nervous, tired, and worn-out because of poorly functioning kidneys."

If your kidneys slow down and do not function properly and fail to remove approximately 3 pints of Acids, Poisons, and liquids from your blood every 24 hours, then there is a gradual accumulation of these Acids and Wastes, and slowly, but surely, your system becomes poisoned, making you feel old before your time, rundown and worn out.

Many other troublesome and painful symptoms may be caused by poorly functioning Kidneys, such as Getting Up Nights, Nervousness, Leg Pains, Dizziness, Frequent Headaches and Colds, Rheumatic Pains, Swollen Joints, Circles Under Eyes, Backaches, Loss of Vitality, Burning, Itching, Smarting, and Acidity.

Help Kidneys Doctors' Way

Druggists and doctors in over thirty-five countries throughout the world think that the proper way to help kidney functions is with the modern, up-to-date Doctor's prescription, Cystex, because it is scientifically prepared in strict accordance with the United States and British Pharmacopoeia to act directly on the kidneys as a diuretic. For instance, Dr. T. J. Rastelli, famous surgeon and scientist of London, says: "Cystex is one of the finest remedies I have ever known in my medical practice. Any doctor will recommend it for its definite benefit in the treatment of many functional kidney and bladder disorders. It is safe and harmless."

And Dr. T. A. Ellis, of Toronto, Canada, has stated: "Cystex' influence in aiding the treatment of sluggish kidney and bladder functions can not be over-estimated." And Dr. C. Z. Rendelle, of San Francisco, said: "I can truthfully recommend the use of Cystex." while Dr. N. G. Giannini, widely known Italian physician, stated: "I have found men and women of middle age particularly grateful for the benefits received from such medication. A feeling of many years lifted off one's age often follows the fine effects of Cystex."

Guaranteed 8-Day Test

If you suffer from any of the conditions mentioned in this article or feel rundown, worn out, and old before your time, poorly functioning kidneys may be the real cause of your trouble. And because Cystex has given successful results in thousands of cases throughout the world after other things had failed, you should put this doctor's prescription to the test immediately, with the understanding that it must prove satisfactory in every way within 8 days, or you merely return the empty package and the full purchase price is refunded.

Because Cystex is specially and scientifically prepared to act directly on the kidneys as a diuretic, it is quick and positive in action. Within 48 hours most people report a remarkable improvement and complete satisfaction in 8 days. Cystex costs only three cents a dose at druggists. Put it to the test today. Under the guarantee you must feel younger, stronger, and better than you have in a long time — you must feel that Cystex has done the work thoroughly and completely, or you merely return the empty package and it costs nothing. You are the sole judge of your own satisfaction. You can't afford to take chances with cheap, inferior, or irritating drugs or any medicine that is not good enough to be guaranteed. Telephone your druggist for guaranteed Cystex (pronounced Sisstex) today.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxines. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

In Memoriam

NEWSOM—On October 12, 1936, at the home of her son, J. H. Newsom, with whom she lived, Mrs. Samantha Sledge Newsom passed away in her 86th year. In the quiet of the midnight hour her soul gently loosed its moorings and wended its way back to the God who gave it.

She was the daughter of William and Judith Peebles Sledge of Halifax county. In 1876 she married the late Faulcom Newsom and therefater made her home in Littleton, N. C. To them were born three children, two of whom, A. Marvin Newsom and Mrs. Eula Newsom Dawson, preceded her to the grave. Se was a loyal member of the Methodist church and for 48 years was a faithful member of the missionary soceiety, being a charter member in 1888. Although a shut-in for ten years, she bore her sufferings bravely and cheerfully and always welcomed her friends with a smile.

Besides her son she is survived by five grandchildren, Marvin, Frances, Bertha May and Joseph Newsom of Littleton and Charlotte Dawson of Norfolk, Va.

Funeral service was held at the home on Tuesday afternoon, Rev. W. T. Phipps and Rev. Rufus Bradley officiating. Interment was in Sunset Hill cemetery.

RESOLUTIONS OF RESPECT

We, the members of the woman's missionary society of Burkhead M. E. church, wish to pay tribute to the memory of a member and former coworker, Mrs. J. W. Snyder, who passed away Sunday evening, July 12, 1936. Therefore be it resolved:

First, That although we are saddened by her passing, we bow in humble submission to the will of our heavenly Father, knowing he doeth all things well.

Second, That we extend our love and sympathy to her loved ones and pray God's richest blessings upon them.

Third, That a copy of these resolutions be sent to the family of the deceased, a copy be recorded in the minutes of our society and a copy be sent to the North Carolina Christian Advocate.

Mrs. J. William Futrell,
Recording Secretary.

WHITE—Miss Mattie J. White, daughter of William and Lydia White, was born in Gates county May 27, 1871, and died Sunday, October 11, 1936.

Miss Mattie taught in the public schools of the state for 20 years, served as steward in the Methodist church 11 years, and served as president of the woman's missionary society a number of years and Sunday school teacher 15 years.

The foregoing is a brief official record of a life whose worth eternity alone can reveal. She sounded no trumpet, sought no place; was unpretentious, quiet, unassuming, gentle. Her life was a blessing and an inspiration to the community in which she lived. She requested that no flowers be purchased for her casket, but that the money be used to bless human life. Therefore the flower money will be sent to the Methodist Orphanage as a memorial of her. She was a lover of flowers, but she has gone where they bloom in eternal beauty.

A beautiful life has been lived, a wholesome influence has been disseminated, the aroma of it will waft on and on through the years. Our church at Zion feels keenly her passing, but we shall still feel the presence of her influence. She is not dead; she is only away.

Left to mourn her departure are two brothers, Walter L. and Irving White, together with three sisters, Mrs. L. R. Bunch of Chowan county, Misses Lizzie Lee and Josephine White of Gates county, and many friends who came under the influence of her godly life. She will be missed, but her loved ones have the assurance that if they follow the gleam they will see her again.

Good night, Miss Mattie, till we meet on some fairer shore.

Her pastor, J. M. Jolliff.

RESOLUTIONS OF RESPECT

The compensations of nature are among its most noticeable and gripping operations. There are those who move swiftly into places of leadership, by vigorous activity, while others more retiring and less aggressive reach the same high estate by a slower and longer process—by simply and quietly living and serving their way into the esteem, confidence and love of the community in which they live. To the latter class belonged our friend and brother, Walter Henry Cobb. By his high ideals, his sound judgment, his unswerving devotion to the right as he saw it, together with his quiet and dignified manner of every day living, made of him not only a leader in our community, but an invaluable member of our church and of our official board.

Brother Cobb was a man—one of the kind of which any community and church is proud to boast, and one whose life and works do follow him.

We honor ourselves by bowing in honor of his memory, and recording our feeling of great loss in his passing, and pray our Father that he may raise up others like him.

Be it resolved by the board of stewards of Hay Street church, in meeting assembled, that we are sincerely thankful to our Father for permitting us to know and work with Brother Cobb;

That we are better because he lived and served among us, and feel an irreparable loss in his passing, and commend him and his loved ones to his heavenly Father, who guided and strengthened him and shaped his life;

That a copy of these resolutions be spread on the minutes of our meeting and a copy sent to his loved ones, and to the Christian Advocate.

D. U. Sandlin,
T. A. Lyon,
R. W. Hering.
Committee.

RESOLUTIONS OF RESPECT

We, the members of Balls Creek Camp Ground and Hopewell Methodist Church, South, bow in humble submission to the will of God in the taking of our friend, George W. Jones.

It is the desire of these two institutions to express their thanks for the generous gift he left to them, and we also want to express our sympathy to his friends and relatives in their bereavement.

We desire that a copy of these resolutions be presented to his executor, near relatives and be published in the North Carolina Christian Advocate.

John Hoyle, Jr.,
P. E. Statesville District.
Geo. W. Clay,
Pastor Catawba Charge.
Ilene Gabriel,
For congregation at Hopewell.
H. T. Jones,
Chm. board of trustees Hopewell.
D. E. Drum,
Chm. Balls Creek Camp Ground.

To Quickly Ease Pains of Rheumatism

Bayer Tablets Dissolve Almost Instantly



In 2 seconds by stop watch, a genuine BAYER Aspirin tablet starts to disintegrate and go to work. Drop a Bayer Aspirin tablet into a glass of water. By the time it hits the bottom of the glass it is disintegrating. What happens in this glass . . . happens in your stomach.



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Any person who suffers from pains of rheumatism should know this:

Two genuine BAYER ASPIRIN tablets, taken with a full glass of water, will usually ease even severe rheumatic pains in a remarkably short time.

Ask your doctor about this. He will probably tell you there is nothing better. For real Bayer Aspirin tablets not only offer a potent analgesic (pain reliever), but start going to work almost instantly you take them. Note illustration of glass.

Try this simple way. You'll be surprised at how quickly pain eases. Get real Bayer Aspirin by asking for it by its full name, "Bayer Aspirin" at any drug store. Now virtually one cent a tablet.

15c FOR A DOZEN

2 FULL DOZEN 25c

Virtually 1c a tablet



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NORTH CAROLINA
Christian Advocate

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The Drums of Peace Are Calling

✧ ✧ ✧

Doctor Frank S. Hickman in the University Chapel at Duke last Sunday morning had as the theme of his Armistice Day sermon "The Drums of Peace." A few excerpts from the sermon will indicate the trend of his discussion

✧

DRUMS have a dual function, Dr Hickman stated. "They stir primitive feeling, and they get people moving together. The beating of drums quickens the pulse beat and 'arouses something in man which lies far beneath the superficial culture of civilization—yet all interfused with the meanings, values, and ideals which we commonly hold.'

Beating drums make us want to join the parade. When the roll of drums rouses the spirits of men to rise to the defense of country and home, they are ready to gamble away life itself for what they prize more than life itself.

There is the yet more terrible call of the drums of conquest. For ages, aggressive nations have used the argument that 'the powerful exact what they must,' and have held that this is an unalterable law. They have argued, with the Athenians, that 'this law was not made by us, and we are not the first to act upon it; we did not inherit, and we know that you and all mankind, if you were as strong as we are, would do as we do.'

This was the precise argument Italy offered for her conquest of Ethiopia, and it is the argument for every war of conquest.

There are drums of peace as truly as there are drums of war. Jesus, in his hour of great temptation, heard the drums of both camps. 'He turned his back on the war-economy of that day, but he did not turn to any tameness of life; he heard the eternal drums of God's almightiness calling him to lead an unceasing warfare against all the forces that break down the lives of men and nations.'

The drums of peace of that day surging in the passional life of the greatest Soul that has ever walked among us, the greatest Captain that has ever walked.

Jesus was the valiant Warrior. He stood without flinching before the cruel hatred of the religionists of his own race. He stood with equal valor before the representative of Roman power, without a single spear or sword at his back. He stood and took the damage; he gave the blood-pledge which war extols, as much as on any field of battle; he gave his life away for that which is worth more than life—even as the highest minded militarist demands!

America is calling on decent-minded citizens to defend her against an inward greed that seeks to eke out the life of our people economically and spiritually.

She calls you to her defense against deadening practical materialism, even on the part of those who make no pretense of philosophical materialism.

America is calling you in our university life as Christian men and women to a defense, a stubborn, determined defense against godless learning that is seeping into the stream of young persons in high schools and colleges, and sending them out practically dead to the things of the spirit.

America summons you to her defense against racial prejudice, to stand as men and women with a Christian heart against racial antagonism.

America is summoning you to stand in her defense against the conflict of warring classes among our own people, in the battle of wealth against industry, in the battle of capital against labor, in the battle of one creed against another, whether industrial, economic or religious.

America and Christianity is summoning you with the roll of its stirring drums beating to something as deep in you as the life-blood that gives you power, ambition and the feeling of conquest.

The drums of high valor are calling you: To high sacrificial service of all mankind; to heights and depths of devotion which shall exceed the fanatical loyalty of Russian Communist, Italian Facist, or German Nazi; to depths of spiritual awareness and exaltation which exceed all that the philosophy of a materialistic world can ever dream of. The drums of high valor are calling you to the army of the Son of God."

Yes, America is calling her citizenry to her defense against inward greed, against deadening pratical materialism, against Godless learning, against racial prejudice, and against class conflict.

PROGRAM OF NORTH CAROLINA CONFERENCE, CENTENARY CHURCH, NEW BERN

Wednesday Night

Historical Society. Celebrating centennial N. C. Conference. Address by Dr. H. E. Spence.

Thursday Morning

Devotional by Bishop Paul B. Kern.

Memorial address by Col. J. F. Bruton.

3 p. m. Preaching by Dr. Geo. Stoves of Memphis, Tennessee.

7:00 p. m. Anniversary Board of Christian Education. Address by Mr. Walter Towner.

Friday Morning

Devotional by Dr. Geo. Stoves.

12:00. Anniversary Board of Lay Activities. Dr. W. P. Few, president of Duke University, presiding.

3:00 p. m. Preaching by Dr. Geo. Stoves.

5:30 p. m. Duke banquet, social room of Centenary Methodist church.

7:30 p. m. Anniversary of Board of Missions. Address by Dr. W. G. Cram.

Saturday Morning

Devotional by Bishop Paul B. Kern.

3:00 p .m. Meeting of Conference Brotherhood.

7:30 p. m. Address on Holy Land by Stephen A. Haboush, native Gallilean shepherd. Moving pictures, natural colors.

Sunday Morning

8:30. Conference love feast.

11:00. Bishop Paul B. Kern will preach.

3:00 p. m. Ordination sermon by Bishop Edwin D. Mouzon.

7:30 p. m. Dr. Frank S. Hickman of Duke University will preach.

Monday Morning

Business session, Bishop Paul B. Kern presiding.

Adjournment with the reading of appointments.

OLD PREACHERS MADE TO SUFFER

The impression has gone abroad that North Carolina Methodism is flush with money. Especially is this true as to the provision made for our superannuate preachers. So there is no little effort on the part of many to transfer to one of our conferences. Some men who are broken by age and infirmities and others who have been failures most of their days let no opportunity slip to attempt to get a transfer.

To be more specific, five men are on the superannuate roll in the North Carolina conference who rendered but little service in the conference before retiring. Including the Duke fund, these men get around $2,000 a year that should go to the men who through the long years have labored here. One of these men who gave five or six unsatisfactory years of service to this conference retired in 1922. He has already been paid around $5,000. What the total will be for those who came in on us and are now on the roll no one can say. One of the men, before these last named, who was transferred in 1905, superannuated in 1908. During the years that he was a pensioner on the funds, he received fully $3,000. This, too, after having been largely a failure the three years that he was on the active list. The result of such experiences is that our own superannuates and their dependents are made to suffer because of such who are transferred in. Something should be done to remedy this hurt. It is not fair and cannot be justified.

We have not called names. Anyone who will go to the North Carolina conference journal can get at the facts. Our concern is that we stop such an injustice.

INTERESTING FACTS FROM WOMAN'S COLLEGE

Six hundred and eight Methodist students at Woman's College, University of North Carolina, Greensboro, form the largest denominational group on campus this year, according to reports from the office of Miss Idalene Gulledge, director of Wesley Foundation there.

With representatives from 19 states and from 84 of the 100 counties of this state, the Wesley Foundation at Woman's College has in its organization the power to exert nation-wide influence.

Sixty-four out-of-state students are in the Methodist group and the remaining come from all parts of North Carolina. Methodists from out-of-state are as follows:

Alabama 1, Connecticut 3, Colorado 1, District of Columbia 1, Georgia 1, Indiana 1, Maryland 6, Maine 3, Massachusetts 3, Michigan 1, Missouri 1, New Hampshire 1, New Jersey 8, New York 6, Pennsylvania 5, South Carolina 7, Virginia 11, West Virginia 1, and Wisconsin 2.

North Carolina Methodists come from the following counties: Alamance 7, Alexander 2, Alleghany 4, Anson 7, Beaufort 4, Bladen 1, Bertie 2, Buncombe 24, Burke 6, Cabarrus 6, Caldwell 1, Camden 2, Caswell 2, Catawba 7, Chatham 4, Cherokee 1, Cleveland 3, Columbus 5, Craven 8, Cumberland 4, Dare 1, Davidson 11, Duplin 2, Durham 6, Edgecombe 2, Forsythe 13, Franklin 3, Gaston 9, Gates 5, Granville 3, Hertford 1, Hoke 1, Hyde 3, Iredell 1, Johnston 5, Jones 2, Lee 4, Lenoir 7, Lincoln 1, McDowell 4, Madison 3, Martin 3, Mecklenburg 18, Mitchell 3, Montgomery 7, Moore 5, Nash 7, New Hanover 9, Northampton 2, Onslow 3, Orange 7, Pamlico 2, Pasquotank 5, Pender 2, Perquimans 3, Person 5, Pitt 5, Randolph 10, Richmond 4, Robeson 23, Rockingham 10, Rowan 10, Sampson 6, Scotland 9, Stanly 6, Stokes 3, Surry 12, Swain 1, Transylvania 1, Union 3, Vance 5, Wake 1, Yadkin 2, Yancey 1.

Ruth Gill of Kittrell heads the group and Clarice Jones of Timberlake and Ruth Dennis of Marshall are vice presidents. York Kiker of Wadesboro is secretary, and Nell Sturkey of Thomasville, treasurer. Other members of the Wesley Foundation Council are: Adthealia Mitchell of Winston-Salem, worship; Katherine Cooper of Raleigh, music; Viola Sellars of Lumberton, service; Abbie Faye Henry of Waynesville, study and training; Flora Adams of Dillon, S. C., social; Elizabeth Phillips of Spruce Pine, reporter; Lorena Strohm of Annapolis, Md., alumnae; Alma Ormond of Dover, publicity; and June Torian of Asheville, president of Wesley Players. Miss Margaret Flinton is faculty representative on the council.

CAMPAIGN GETS OFF ON BOTH FEET

This first report of the "Introductory Offer" of the Advocate to new subscribers indicates more than 1,000 new names already on the mailing list (see page 27). Next week's report should double this number.

Many have been waiting for such an offer as this. The Advocate 12 weeks for 30 cents is much below the actual cost of production. This is certainly better than any bargain counter can offer. We want 10,000 new momes to become acquainted with their church paper, feeling sure that many of them will want the paper to continue. Any pastor who fails to press this offer does his people an injustice. He himself as well as his people should have the help it has to offer. No one need to be left out in this campaign—100 per cent is possible to all.

COURTESY SHOWN THE CONFERENCE

Mr. Ralph Pinner, manager of the New Bern Country Club, is extending the courtesy of the club house and golf course to the preachers and laymen attending the annual conference at Centenary church.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

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The election gives relief to the citizen and the end of the football season causes a lull in college circles, but church folks have no let up. They deal with the fundamentals in life and in civilization—the things that remain.

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Gilbert Stuart said of Talleyrand, "If that man is not a villian, God Almighty does not write a legible hand." But God Almighty does write a legible hand. He writes it on the faces of men and women, he writes legibly upon the rocks out of which the mountains are builded, upon the wild flowers of the field and even to the uttermost parts of the earth where his right hand leads the children of men.

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Upon his arrival in America Roger Williams, the founder of a democracy in the wilderness of Rhode Island, and also the founder of the great Baptist Church in America, declared: "I did humbly apprehend that my call to America was not to hide my candle under a bed of ease and pleasure or a bushel of grain and profit, but to set it on a candlestick of public profession for the benefit of others."

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On the eleventh day of the eleventh month we put an end to war and won a victory for democracy. Church bells tolled, whistles blew and our joy was complete. We know better now. Never was the absurdity of war more apparent after all we have endured these last eighteen years. What can we do in this land of "freedom, liberty and justice"? Can we give the Prince of Peace his rightful place?

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We have the Rose Bowl, the Orange Bowl and the Dust Bowl, but the greatest of these is the dust bowl. That is it covers more territory. Men thought they were adding to their wealth and to the national wealth by ploughing up the great Western ranges of the buffalo and later the grazing grounds of unnumbered herds of cattle. But to convert these grazing lands into cornfields and cotton fields was only to kick up such a dust as no one ever dreamed of.

Arthur Brisbane says that the world each year celebrates Armistice Day, "as though a criminal freed from prison should celebrate yearly the day on which he committed his last murder." Whenever civilized people come to look on war as murder, instead of putting about it the glamour of romance or heroism, there will be a new era and better day for civilization. And what is war but wholesale murder? Armistice Day marks the end of the slaughter of 20,000,000 human lives, not to count those wiped out by diseases incident to that war. More than two hundred thousand million dollars was also wiped out. All this loss of life and property was to no profit. In fact the world is in each and every particular worse than it was before these awful years of carnage and destruction that closed on November 11, 1918.

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To emphasize how fast this present world is changing we clip an illuminating paragraph from this week's Christian Century. Here is the paragraph in question: "Ten years ago an American aviator flew alone from New York to Paris to become the most idolized hero of modern times. Press and public vied to celebrate his feat; governments showered decorations upon him. Last week another aviator, this time an Englishman, flew alone from New York to London and, having set his plane down exactly on schedule at the precise spot toward which his flight had been directed, announced that he would thereupon set out again for South Africa. Evening papers announced the completion of his flight, but the next morning the press either said nothing about the feat or mentioned it only briefly on inside pages. In point of technical accomplishment there was little choice between the flight of Lindbergh and that of Mollison. Why, then, the difference in public interest? The answer, of course, is that long distance flights have become such a commonplace that the element of surprise when an aviator spans the Atlantic is today totally lacking. Our world is moving, and moving fast. But toward what?"

The Methodist Protestant Church Votes for Union

BY a majority last Saturday of 124 to 26 the North Carolina conference in annual session at Albemarle, N. C., voted for the pending plan of union of the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church, South. The necessary two-thirds of all the annual conferences have now cast a majority for the proposed union. There are other annual conferences to vote after this, but these cannot affect the results except to increase the majority, if they do.

It is gratifying to their brethren of the Methodist Episcopal Church, South, in North Carolina to know that the majority for union is so large. When we vote next year it will be our desire to do as well, and we hope to make the majority even larger than the majority was last Saturday at Albemarle.

President W. P. Few of Duke University was the fraternal delegate to conference from the North Carolina and the Western North Carolina conferences and delivered his address Friday evening before the vote was taken Saturday afternoon. Dr. Few began his address by saying that he did not deem it proper for him to discuss church union as the conference would soon vote upon the question, but he would say this, "If you will vote for it, I will also." With this apropos remark he dismissed the subject of union and discussed the layman's work, since he is a layman, and the Methodist Protestant Church has from the beginning magnified the place of the layman in the church.

The conference greatly appreciated the visit of President Few upon this occasion when union was pending, and it was eminently appropriate that he should be our fraternal delegate since he is the most truly representative man in North Carolina Methodism, being the president of Duke University and for many years an active and influential member of the church.

Prosperity and Conservatism Go Hand in Hand

THE panic of the nineties, known as the Cleveland panic, brought fourth Populism with its radical social and governmental theories; the recent depression known by many as the Hoover depression, brought forth all sorts of radical theories. But prosperity seems to be well on the way, if not already here, and it will cause radicalism to flee as a bird to its mountain. Prosperous people are content to maintain the status quo. When prosperity returns to America the radicals are going to live hard even if they have in hard times flourished "like a green bay tree."

The average man when well fed, well clothed and well housed with something laid by for the future, is willing to let the present state of affairs alone. Only the wild-eyed, like Cassius, "with a lean and hungry look because he thinks too much," are going to become disciples of radicalism when encompassed with material prosperity. So with the return of prosperity look for conservatism to return.

Conference of Jews and Christians at Chapel Hill

THE meeting Sunday evening and Monday of this week of representatives of the Catholic, Jewish and Protestant faith in Chapel Hill proved to be an interesting occasion that made for good fellowship and understanding. Priests, rabbis and Protestant ministers, with laymen from three groups, gathered about the supper table, President Frank Graham presiding. The most illuminating discussion continued until after eleven o'clock. With a little encouragement it would have gone to midnight.

Representatives from Virginia, Georgia, Tennessee and the two Carolinas, as well as national officers from New York, entered into the discussions. It was a free interchange of opinion by interested Jews, Catholics and Protestants who are facing in a frank way the present situation in America and across the water. An effort in cities and towns all over the United States is being made by the national conference of Jews and Christians to carry its message of justice, amity, understanding and co-operation to all the people. Pilgrimage teams of ministers, priests and rabbis are touring various parts of the country. The Chapel Hill meeting was one of these.

Certain facts must not be overlooked. Note these:

There are ten nationally organized societies in the United States that are sowing seeds of hatred and dissension either against Jews, Catholics or Protestants.

There are 200 more that spread this poison locally.

At least 50 individuals or groups are printing and distributing anti-Semitic, anti-Catho-

lic, anti-Protestant or anti-religious literature.

Unscrupulous leaders are seeking to distort our political life by injecting racial and religious prejudices into the political situation.

Certain "financial services" are spreading this deadly propaganda among the business interests of the country.

Would it not be well for all of us who are interested in tolerance and good will, without regard to racial and religious divisions, to adopt the wise words of a great Chinese Christian in closing an impassioned appeal before a vast mixed multitude in his own land when he exclaimed: "Agree to differ; resolve to love." These oft quoted words would do much towards bringing in a better day the whole world around.

A Pioneer for Personal and Religious Liberty

ROGER WILLIAMS was a London boy in an era of great names—Shakspeare, Ben Johnson, Bacon and Coke, Raleigh, Jeremy Taylor, Milton and Cromwell. He was born in 1603, the year that James I ascended the English throne. At that time the Puritan controversy raged in England. Williams decided to seek freedom in the new world and arranged passage to America.

Roger Williams came to America with high hopes and ideals. But he fled from one religious tyranny to encounter another which was even more oppressive of individual liberty.

The story of his banishment to the wilderness and his work in Rhode Island is a story familiar to the school children of this country. Of him Hon. Oscar Straus, a philanthropic Jew, has said:

"We call those great who have devoted their lives to some noble cause, and have thereby influenced for the better the course of events. Measured by that standard, Roger Williams deserves a high niche in the temple of fame, alongside of the greatest reformers who mark epochs in the world's history. He was not the first to discover the principles of religious liberty, but he was the first to proclaim them in all their plentitude, and to found and build up a political community with those principles as the basis of its organization. The influence and the effect of his 'lively experiment' of religious liberty and democratic government upon the political system of our country, and throughout the civilized world are beyond calculation."

Cocky

WHEN a football team gets cocky defeat encamps just ahead for that team. When a Methodist bishop gets cocky and with eclat flaunts the big "I" and unwisely exercises his episcopal authority, that man will soon find "Ichabod" posted just ahead. When a Methodist pastor or presiding elder grows cocky and forgets that he has been chosen of God to be the servant of all and like his Master to go about doing good, that man, no matter what his gifts, will find disappointment and many heartaches encamping upon his pathway. When an editor grows cocky and thinks that all his gifts are of the superlative kind and that his name is a guarantee of the finest products of journalism, that man will right early be cast "into outer darkness where there is wailing and gnashing of teeth," and where his paper will not be needed even to kindle fires.

Not the cocky but the meek shall inherit the earth. "Pride goeth before destruction and a haughty spirit before a fall," ran the old Jewish proverb.

Cocky is a little word, by the dictionary termed a colloquialism, but that for which it stands has slain its ten thousands.

What Wonderful Days!

IN all eastern Carolina the intention exists with many to close out the year so as to make a fine report at New Bern. This is well. Work well done at the close of one year makes fine preparation for starting the next.

The brethren of the west are in the midst of a new start. Reports that drift into this office tell of the alert way some are facing the new year. They are now taking advantage of the unparalleled offer of the church paper. They say the Advocate must go into every home. Along with this effort go others to win all along the lines. So, in both the east and in the west, many of our Methodists are resolved to part company with all semblance of the word failure. Both in the closing of the year and in opening the new year the eager and alert Methodists are making a great record. We are sorry for the slow and sloven who have not caught step with the victors.

How any one can linger these days with the ozone in the air and the glory on forest and field as the call comes for heroic action in this day of opportunity is more than we can understand.

People and Things

ANNUAL CONFERENCE DATE

North Carolina, New Bern ..... November 19

Rev. and Mrs. W. E. Tabbs' address is Colquit, Ga.

Rev. T. C. Jordan's postoffice address is 315 South French Broad Avenue, Asheville, N. C.

Introductory offer of the Advocate three months for thirty cents goes only to new subscribers, remittance with order. Send list with names and address written plainly.

For it is a great folly to heap up much wealth for our children, and not to take care concerning the children for whom we get it. It is as if a man should take more care about his shoe than about his foot.—Jeremy Taylor.

Married, at the home of Mrs. J. S. Blackwelder in Mooresville, N. C., Saturday evening at 8 o'clock, November 7, 1936, Miss Marguerite Waters and Mr. Charles Murray, Rev. D. P. Waters, father of the bride, officiating.

"Credit First church, Elizabeth City, with four additional new yearly subscribers. The board of stewards and of Christian education are 100 per cent." This is the refreshing note from Brother H. I. Glass.

"Thirteen more subscribers to the Advocate, making 41 in all. Hope to send in more. Morganton circuit has got away for a good start in the new year. Children's Home 10 per cent paid, and four united with the church. A real circuit, and its motto is three G's—Go, Grow and Glow."—J. Max Brandon.

Rev. A. J. Hobbs sent in during this year 90 full year subscribers—$180. This takes no account of renewals. This week he sent 66 subscribers on our "Introductory proposition." Is there another church that can reach this? If so let us give it to the public. More than 200 copies of the N. C. Christian Advocate is now going into the homes of Wilson.

We gather from the church bulletin that Rev. J. C. Williams is closing a remarkable quadrennium on the Fuquay charge—246 have been received into the churches and $36,592.25 have been raised for all purposes. The young people's organizations, along with others of the churches are petitioning that Brother Williams be returned for a fifth year. We are not surprised in the least at the action of those good people.

"We are in the midst of covering the Swansboro church and parsonage at a cost exceding $500, most of which has already been collected. Queens Creek and Midway churches have been covered free of cost, and Oak Grove has material on hand for repair of the roof. The charge is working and hoping to follow last year's example of paying out in full. We find faithful and loyal workers here who stand by the church and pastor. Yesterday the Swansboro missionary society presented the pastor with a necktie, hat and overcoat, which he very gratefully acknowledges. We hope to be ready for conference."—C. W. Barbee, Pastor.

Let all who want blanks on which to send in lists of new subscribers write the office.

"Our new pastor, Dr. C. C. Weaver, has preached for us two Sundays and has had splendid congregations both at night and in the morning. Our people at the First Methodist church believe in going to church at night as well as in the morning. Dr. Weaver is delighting everyone, and while our folks were very much disappointed in giving up Dr. Peele, we are going to like Dr. Weaver very much."—J. B. Ivey.

"On Sunday evening, November 8, Rev. H. B. Porter, our elder, brought a great message to an appreciative audience, in which he stressed both 'the importance and need of public worship.' After the service he held the fourth quarterly conference of the South Alamance charge. The reports showed everything paid in full for the year except just a little more than $100 pastor's salary. I believe this to be a record for both the circuit and the pastor."—J. A. Tharpe, Pastor.

"Cameron church on the Carthage charge not only has already paid 'verything in full' but has paid a substantial surplus. Besides that, the entire Carthage charge is doing far better financially than it has done during the three years we have served the charge. Every obligation is being met, with more for the orphanage and benevolences than in many years. Best of all, I am reporting the largest number on professions of faith than at any time in my ministry. These are great people and they actually condescend to love the pastor."—E. C. Durham.

"The church at Whitakers has recently finished renovating their church. The ladies of the woman's missionary society led in the movement to put a new Johns-Manville asbestos roof on the building and paint the outside. This is an attractive edifice, and many who pass along the highway take note. This work cost $679, and it has been paid for with the exception of about $50. In September we had a revival at Central Cross which revived the church membership and added one on profession. This church balanced its budget by November 1. The church at Enfield is engaged in a debt raising campaign in an effort to raise $2500 by January 1. The church is burdened with a debt of over $17,000, but we hope to reduce it."—R. L. Jerome.

"We have just completed the first round of appointments beginning our fourth year on the Peachland charge. Every church has a board of stewards and board of Christian education—then a charge organization—all installed on our first round and headed for the best year of all. The last three years show 262 additions to the rolls of the charge, with the four churches of the charge paying out in full for the last two years and some of them overpaying both years. The charge is organized the best it has ever been and is in condition to do the best work it has ever done. We are fully expecting our best this year. Our goal now is to pay our ten per cent to Children's Home and our benevolences by Christmas. We are working on the plan of balancing the budget monthly and quarterly through the year. We have our objectives set along the way of the year and are working our plans to attain those goals and objectives. Useless to say the people here are long suffering, patient and kind. We appreciate the fine spirit of co-operation."—G. N. Dulin, Pastor.

"We have been favorably received on the Farmington circuit for the third year. Our people are enthusiastic about the church work and although our reports have been in full for the past two years, they will be better now, for our people are going to be reading the Advocate more."—H. C. Freeman.

"Sunday we had the greatest day ever known in Jamesville Methodist church. There were splendid congregations both morning and night. The communion was the largest ever known there. Sixteen new members were received, ten of these on profession of faith. I am closing up in many respects the greatest year of my ministry. And that's that."—C. T. Thrift.

"A good year on the Leasburg charge. At the check-up meeting held in Durham October 28 we were able to report in full conference collections, orphanage and district work. The people have shown a fine spirit throughout the year and we will be at conference with a report that the budget has been paid. We had a fine meeting at Union last Sunday and they were the first to report out in full. The other churches will be out in a few days."—D. D. Traynham.

"One look behind and one look ahead! A glance at this year's work on the Pamlico charge is enlightening in many respects. Forty-one persons have accepted Christ as their personal Saviour and united with his church, and 11 have united by letter. As to the financial side of the program, Vandemere paid her entire budget by October 11, the fourth quarterly conference, and is now helping one of the sister churches of the charge. A glance ahead reveals the nearness of annual conference, at which time we hope to report a budget balanced in full."—W. A. Tew.

"The past two years have been most successful on the Robbinsville charge. There have been 14 additions to the church on profession of faith. In addition to those who have joined the church many others were led into a greater appreciation of Christ and his power to save. This has been manifested by the response of the people as a whole to the needs of the church. The people made it possible for the pastor to go to conference with a report of 'everything paid in full'—something that has never happened before in the history of the Robbinsville church so far back as people now living can remember. This is an unsually good record and one that can be made each year if the people will only co-operate."—H. O. Huss, P. C.

Dr. Dan Poling, editor of the Christian Herald, is returning to the pastorate. He recently returned from a ten months' tour of 46 countries, declared by Dr. John R. Mott to be one of the most significant in modern times. At a luncheon held in his honor by the Federal Council of Churches, he gave many interesting glimpses into European and Asiatic politics. He said that the opposition to dictatorship, such as that of Mussolini and Hitler, is crystalizing into movements that will soon challenge their authority. He noted a more liberal policy toward religion in the Soviet government, and a growing sentiment against war, accompanied by a weakening of the extreme pacifist idea. Dr. Poling has been called to the pastorate of Temple Baptist church, Philadelphia, founded by the late Russell Conwell.—United Presbyterian.

We hope all pastors will use the blanks provided for forwarding lists of new subscribers. Write names and address with great care, for this will be our mailing list.

ANNUAL CONFERENCE NOTICES

CLASS OF THE FIRST YEAR

The class of the first year will meet the committee in the room assigned November 18 at 5:30 in Centenary church, New Bern. John R. Edwards, Chm.

COMMITTEE OF THE SECOND YEAR

The committee of the second year will meet the members of the class of the second year in the room designated in Centenary Methodist church, New Bern, at 4 o'clock Wednesday afternoon, November 18.

B. O. Merritt, Acting Chm.

CLASS OF THE THIRD YEAR

The class of the fourth year please meet the committee Wednesday afternoon, November 18, at 4:30 in the room designated at Centenary church, New Bern.

W. L. Clegg, Chm.

CLASS OF THE FOURTH YEAR

The committee of the fourth year will meet Wednesday afternoon, November 18, at 4:30 o'clock at New Bern in the room assigned. C. B. Culbreth, Chm.

CONFERENCE BOARD OF MISSIONS

The Board of Missions of the North Carolina conference will hold its first meeting at 2:30 p. m. Wednesday, November 18. It is desired that all the members attend this first meeting.

Walter Patton, Chm.
J. M. Ormond, Sec.

COMMITTEE ON ADMISSION

The committee on admission will meet Wednesday, November 18, at 3 p. m. in Centenary church, New Bern. Those who are coming up for admission on trial and for full connection will please meet with the committee at this time.

A. S. Parker, Sec.

BOARD OF CHRISTIAN LITERATURE

The Board of Christian Literature will meet Thursday afternoon, November 19, at 2:30 in room provided. A full attendance desired, so we may have our report ready for Friday's session. M. T. Plyler, Chm.

COMMITTEE ON MINISTERIAL TRAINING

The joint committee on ministerial training will meet at 3:30 o'clock Wednesday afternoon, November 18, at New Bern in the room assigned. C. B. Culbreth, Chm.

FOR ADMISSION ON TRIAL

The comittee for admission on trial will meet Wednesday afternoon, November 18, at 5 o'clock, in the room provided in Centenary church, New Bern. All interested will report. C. K. Proctor, Chm.

TO MINISTERS' WIVES OF NORTH CAROLINA CONFERENCE

You are cordially invited to attend the fall luncheon of the Association of Ministers' Wives, which will be held in the Woman's Club building at New Bern, Friday, November 20, at one o'clock. We are dedicating our program this year to the wives of our superannuate ministers and we hope to have a large number present to pay them honor.

Please plan to be with us and send your card of acceptance to Mrs. Leon Larkin, New Bern. It is very necessary that these cards be in the hands of the luncheon committee several days before the appointed date. They are working hard to make this a lovely affair, so let us show our appreciation of their efforts by co-operating in this matter.

Mrs. Leon M. Hall.

BROTHERHOOD NOTICE

The Brotherhood of the Western North Carolina conference at its recent meeting in Salisbury voted unanimously to observe the first Sunday in December as Brotherhood Sunday, requesting the pastor of each church to arrange with a leading layman in having the Brotherhood presented at the morning service for the purpose of giving the laymen and laywomen an opportunity to join the Brotherhood. Laymen become members of the Brotherhood by agreeing to pay $1 upon the death of a preacher member. H. G. Allen.

John Wesley—Gardner

This was to have been written on the evolution of Wesley's Chapel garden from the days of the fountain and altar tree. "I will find out," I said, "all about John Wesley's garden." Right at the beginning some one stops me. It is himself. I seem to hear him ask me, "What do I care about gardens?" And perhaps there is need to justify calling him a gardener.

For there were times when he seemed aloof from such things. Riding to Shoreham one day he saw a little house under a wood and argued with himself about the life of the farmer living there. "He rises with, or before, the sun, calls his servants, looks to his swine and cows, then to his stables and barns. He sees to the ploughing and sowing his ground in winter or in spring. In summer and autumn he hurries and sweats among his mowers and reapers. And where is his happiness in the meantime? Which of these employments do we envy? Or do we envy the delicate repast that succeeds, which the folk so languish for? "O the happiness of eating beans well greased with fat bacon! Nay, and cabbage too!" Was Horace in his senses when he talked thus?"

Really Mr. Wesley is trying to suppress the liking of his heart for the country and garden lest it should distract him from his work. Many times after preaching he stole away to a park with its avenues and bright flower beds or entered an arbor and watched the lengthening shadows of the trees, and grew afraid of the witchery of it all, shook off its fascination, and called all that beauty vanity.

John Wesley too had a certain facility with his hands. For one thing he played the flute—not practiced or tried—but played it as an old hand. At Wroote he showed the rough parishioners that the hands which wrote sermons could give them lessons in arbor making. In Frederica, in his lighter moments, he made another arbor, put up the fence round the parsonage garden at Savannah and spent afternoons sorting seeds. He was handy with an axe. Perhaps the same axe which stove in the gin barrels on arrival was used to blaze the trail through the woods and to hack down saplings on those afternoons he was not swimming in the river ,which he did in spite of alligators.

Here is a revealing note referring to the garden of the Newcastle Orphan House or to that of Kingswood School:

"I desire:

1. That the gate may be hung.
2. That the hinge of the garden may be mended.
3. That the doors may be kept locked.
4. That the garden may be made and kept as neat as the adjoining garden.
5. That gooseberries and currants may be planted down the middle wall and strawberries under them.
6. That the rest of the ground may be sown with whatever it may bear.
7. That a part of it be planted with raspberries (sic.) part with flowers. J. W.

I believe his own fingers were itching to do it all himself, and notice the practical knowledge displayed.

Nor could he resist planting trees. It was in the blood of all the Wesleys. Visitors who go to the Alhambra Park, Granada, wander happily in a "world of elms and chestnuts and budding plane trees, a world of thrush and blackbird, of mossed stones and rushing water." And the elms were planted by his far-away relative, the Duke of Wellington, though there have been added plane trees, acacias and wistarias, and chestnuts to be the "dream and a benison" to those weary of the hot dust of Granada. So Wesley planted the elms at Kingswood School which grew so well that he lived to preach in their shade.

When he returned to England and London he came back to find them garden-conscious and the daily newspapers were advertising Dutch bulbs, as they do today. Illustrations are not to be relied on but the Foundry, as everybody knows, looked a little like a farm, surrounded by an orchard with trees overhanging, with walls built high lest the fruit should be too tempting. From the house accounts it is to be seen every spring a gardener was employed to dig and plant Mr. Wesley's garden. Did he grow lavender, the scent of the old England he saw disappear? And was it put in his saddlebags among his clean linen?

When he removed to 47 City Road his garden was put in order and in a few years there occurs an item, "3|6 for trees for Mr. Wesley's garden." We shall never know what trees they were. I do not think him responsible for the narrow avenue of poplars which once led from the street to the door of the chapel. The earliest illustration I have is a pew rent receipt dated 1815, and the growth shown is what a good-natured poplar would be ashamed to take more than ten years over.

The garden has had its seasons of brightness. Long ago in a purer air there was a fountain of falling water. Nobody knows where, save that it was among flower beds, bright and blooming. A famous alder tree shaded his tomb and though it has disappeared its scions are said to be all over the world. Fifty years ago, in honor of the Prince and Princess of Wales who were to pass by, the garden was aflame with scarlet geraniums and dahlias have carried it gaily the summer through.

Today the trees, that are not his trees, look at me reproachfully, though I hope they are not so sad as I am about their pruning which had to be done to preserve them a little longer. However, they will soon recover and arch green boughs over his last home on earth, for Mrs. A. W. Harrison was not just using the picturesque word when she said he was laid to rest in his garden. The slip of a waning moon was setting behind the houses when in the darkness before dawn, lit only by flambeaux, six poor men, each given a guinea for his labor, brought him from his chapel, and his friends laid John Wesley by for God in his own garden, secretly for fear of the people.—Wesley's Chapel Magazine.

Ruskin has observed that there are no children in Greek art, but that they abound in Christian art—an unmistakable token that it was the eye of Christ which first fully appreciated the attractiveness of childhood.—James Stalker, D.D.

He who teaches a child is like to one who writes on clean paper; but he who teaches old people is like to one who writes on blotted paper.—Talmud.



HERE ARE THE SUPERLATIVES CHOSEN BY GREENSBORO COLLEGE STUDENTS

Greensboro College Superlatives, chosen recently, are top row, left to right: Miss Vernice Lang Jones, Farmville, most attractive; Miss Bunny Thompson, Creedmoor, most popular; Miss May Mundy Clifton, Newton, most original; Miss Jerry Foy, Scotts Hill, most athletic. Bottom row, left to right: Miss Alma Cade, Wilmington, best all around; Miss Helen Whitley, Kannapolis, most sincere; Miss Rowena Taylor, Oxford, most friendly; Miss Rhoda Baum, Kitty Hawk, best student.

A GLORIOUS DAY AT FAIRMONT

The members of Trinity church, Fairmont, think they are about the happiest people to be found anywhere in the conference. The reasons for such unbounded joy are many and have been cumulative, but the climax came this week with the settlement of an old debt, thereby clearing the way for the dedication of their beautiful church at some time in the near future.

"Victory day," observed the first Sunday in November, has resulted in victory indeed. With more than $2,000 laid on the table at the morning service our people were so heartened that subsequent contributions, all in cash, have enabled us to settle in full a claim which had been for many years outstanding, amounting to a total of $2,950.

In addition to this achievement another, almost equally gratifying, has been accomplished in the raising of more than $2,000 in cash to cover the cost of several substantial improvements in our church property. Among the most important of these are: The installation of a beautiful set of new pews, a new furnace, a supply of the new Methodist hymnals, repainting the auditorium and laying a luxuriant new carpet. For these achievements, and for many others that cannot be measured in terms of dollars and cents, we are devoutly proud and sincerely grateful

Perhaps it is needless, but certainly not amiss, to say that the regular budget for the year, including the total asking for benevolences and substantial raise in pastor's salary, is practically raised, and will be paid in full before conference convenes, and to add that the pastor and all the parsonage family are very, very happy in our relation to all the generous and loyal people of all the churches of the entire charge. J. E. Blalock, Pastor.

LULLABY

By Rev. A. D. Martin

O darling babe, with eyes so blue and smiling,
God's gift to us, so very dear to me;
I cherish deep your goodness so beguiling,
And heaven is near me when your smile I see.

And you are loved with love that is unsleeping,
And in my heart I hold a prayer for you,
That God may have you in his tender keeping,
And guide your heart to love the good and true.

O darling babe, the moon so softly gleaming
Will light you to the gentle land of sleep,
While angels will attend your peaceful dreaming
And patient stars their silent vigils keep.

And from your boat of dreams so warm and cosy
The songful birds will call you when it's day,
Our smiles to meet with smiles so sweet and rosy,
O, darling babe, God keep you sweet alway.



Bishop Kern's Page

A FORWARD STEP

The most significant step taken by the Western North Carolina conference was the appointment of Dr. E. K. McLarty as Director of Evangelism. This is a movement that lies in the direction of action and not mere talk or wish thinking. It indicates that we intend to do something about the worldliness and sin in the church and out of it.

Dr. McLarty, who is one of the ablest evangelistic preachers in Southern Methodism, will give his entire time to evangelism in strategic centers of our conference territory. His work will not substitute for any preacher's responsibility but rather serve to stir up our waning enthusiasm for the church's big business of saving souls. Will preachers and laymen back this forward step with the sustained loyalty it deserves? I believe they will.

Will We Repeat?

Last year this area led all the church in the payment on benevolences. Can we do it again? It looked at Salisbury as if we were going to be defeated in the first quarter, but a loyal group of laymen and preachers decided to give us another chance and they put down the $1500 we needed to pay out. Then the Upper South Carolina conference came along with a big surplus. I believe the other two conferences will pay out in full and once again we shall pay all we accepted.

BUT—we fell down on our acceptances in North Carolina this year nearly twelve thousand dollars over what we paid last year. This loss should be retrieved by our quarterly conferences this fall. Times are better, the church stands on the threshold of her greatest day. God has been good to us. Shall we return to him for all his benefits to us a niggardly, calculating bargain on our benevolent giving? I do not believe we shall be satisfied with anything less than a sacrificial pledge of love that measures our gratitude.

Have We Betrayed the Dead?

November 11 comes around again. Eighteen years ago we were delirious with joy over the end of the war. Today we are jittery with fear over the beginning of the next war. We pledged our brave young dead in 1918 that we would let their death seal in blood our determinaiton to end war. We have betrayed that promise. We either did not mean it or we have repudiated it. Is there a nation that is not preparing for war (termed in each case "national defense")? No, not one. Compared with 1913, the year before the World War broke out, expenditures have leaped in the following skyrocket fashion, with 1935 as the basis of comparison: In France nearly 100 per cent; England 50 per cent; Italy 120 per cent; Japan 128 per cent; and the United States 220 per cent! While we spend $70 every second for our armed forces, our government spent 82 cents a day a family for relief. And yet we howl over relief expenditures, and silently accept our armament bill.

The most ominous feature of it all is that you cannot plead for peace today without being accused of being a "Red" and probably having your speaking engagement canceled and being told that "peace is a controversial issue." Does not the Christian church hold a mandate from the Prince of Peace to cry aloud against this murderous profanation of humanity! "Blessed are the peace makers."

A Habit of Mediocrity

This is the day of the preacher, mistake it not. People are confused, hungry, wistful. They want spiritual guidance by men who know the answer. They care nothing for your old sermons of "before the war" days, warmed over to save you mental and spiritual labor. File them away where you can't find them, look into the heart and mind of your people, go back to your Bible and your study, go over a good book on homiletics again and spread some new sermons fresh from a heart that quivers with sympathy and a mind afire with the truth of God You are beginning a new year. Let a divine discontent stir you out of accepting a day longer the level of preaching you have been living on. Move up and determine by the grace of God and the labor of your head and heart to be a better preacher. Mark you, the people will soon discover it.

The Preaching Mission

The National Preaching Mission in Raleigh, November 26-29, should draw every preacher and hundreds of our laymen to that city. The meetings have profoundly stirred the nations. Let us see that the tides of this spiritual movement touch our own personal lives and bring new life and strength to our churches. The churches revived and strengthened will greatly influence the constituency of our churches in every community. But better and more far-reaching of all will be the stirring of new life and enthusiasm in the ministry. Let us see that the Raleigh meeting counts for much in all this section.

Paul B. Kern.

GLIMPSE OF SUNDAY IN KOREA

As one walks or drives to church on Sunday morning and sees the shops open to the sidewalk with buying and selling proceeding briskly, with so many people squatting by the roadside having a bit of gossip, one wonders if there will be any one at church at all. But the churches are full, no empty pews at the front and no lack of devotion. Where are the missionaries? Not in the city pulpits, but out in the country encouraging some weak congregation or meeting some new group of believers. If they are at home they worship in the congregation. It is a Korean church that is being built up, they have paid for their own church building, the larger churches support entirely their own pastors and Bible women, they have their own foreign mission enterprise and their own home mission enterprise, supporting missionaries among the Chinese in Shantung province, and among their own Korean people in Manchuria and Japan. The difficulties in their own church have been so great that from time to time there has been discussion as to whether or not one or more of these workers should be withdrawn. But they have made sacrifices as they have followed their Master.

——Jean Gordon Forbes, in New Outlook.

FIFTH ANNUAL METHODIST STUDENT CONFERENCE HELD AT DUKE UNIVERSITY

What was said to be the most successful of the five annual Methodist student conferences that have been held in North Carolina closed Sunday morning at 12 o'clock at Trinity Methodist church, Durham. The theme of the conference was "Christian Action on the Campus," and this theme was followed through the main addresses and also the discussion groups, of which there were six.

The conference opened with the largest registration in its history at 3:30 o'clock Friday afternoon. At the fellowship banquet held at6:30 at the church, Dr. W. A. Smart of Emory University was at his best in discussing the theme, "What Jesus Thought of Folks." After a worship service Saturday morning, Dr. Smart was heard again on the topic, "What Jesus Thought About Right and Wrong." Discussion groups which followed his address were for a two hour period and dealt with the following topics:

Relations of Young Men and Young Women. By H. E. Spence of Duke University.

Choice of Campus Leadership. By Mr. Harry Comer of the University of North Carolina.

Christian Recreation. By Dr. Raymond Smith of Greensboro College.

Campus Ethics. By Dean Herbert Herring of Duke University.

Campus Prejudices. By Mr. Merrimon Cuninggim of Duke University.

The Counselor and Campus Christian Action. By Dr. Harvey C. Brown of Nashville, Tenn.

The feature of the Saturday afternoon program was a tea and carillon recital on Duke University campus. At the evening hour a play, "The Rain Bride," was presented by Dr. H. E. Spence's class in religious drama of Duke University. The service for the installation of new officers was conducted Sunday morning by Rev. Robert W. Bradshaw of Durham and the communion service was led by Rev. E. L. Hillman, pastor of the Trinity Methodist church, which service was followed by the conference sermon by Dr. Smart.

The conference was held under the auspices of the N. C. Conference Board of Christian Education, of which Rev. Robert W. Bradshaw is the executive secretary, the W. N. C. Conference Board of Christian Education, of which Rev. Carl H. King is executive secretary, and the division of the Methodist Student Movement of the general board, of which Dr. Harvey C. Brown is director. Probably the largest delegation in proportion to college enrollment was that of Greensboro College, which had 16 delegates present. R. S.

ASBURY CHURCH DEDICATED

The Asbury church of the Dover charge, New Bern district, was dedicated on Sunday morning, November 8, by Rev. J. M. Ormond of Duke University. Brother Ormond's sermon based on St. Paul's letter to the Romans, 14th chapter and 17th verse, caused our hearts to burn within us and sent many in their prayers to seek for a larger and fuller experience of righteousness, and peace and joy in the Holy Ghost. We are glad he came.

The very large number of persons present were happy and rejoicing. And they had a right to be happy and to rejoice, for they were witnessing the dedication of their toils and labors of the past several years to God.

The eats were abundant, and last but not least the pastor received his salary and all conference collections due from this church in full.

The church, built of brick, has eight class rooms. The rooms upstairs are divided by folding doors so that the rooms can be used as one large assembly hall. The main auditorium will seat 250 persons. The entire plant is steam heated and electric lighted. The total cost af building and equipment was $11,000; $2,000 of this amount was given by the Duke Foundation. E. L. Hill.

TAKE NOTE OF THESE THINGS

The North Carolina conference of the Methodist Protestant Church went on record this week at Albemarle against the social evils of the day in the following vigorous terms:

"Perhaps the first, and that which lies at the bottom of all problems is desecration of the Lord's Day. We are aware that when a people cease to properly respect the Sabbath, they begin to lose in spiritual things. Something ought to be done to cause people to keep the Sabbath.

"An alarming evil today is divorce. It has been brought on by too hasty contracts. The lack of the proper regard for the sacredness of the marriage vows and true basis of a happy life. Many times children are hindered by handicaps caused by fussing and separated parents. More uniform marriage laws and more stringent measures for regulating divorces would help this situation.

"Child labor is another problem. Already the best people have recognized this evil as an injustice to the young in forcing them to work before they have sufficiently developed physically and mentally. It is not right for mature persons to be supplanted by children in order to make a place for cheap labor.

"Liquor has been and continues to be an enemy of humanity. It is not only harmful to the drinker but to the dependents and society at large. The so-called moderate or occasional drinker is a greater menace to youth than the habitual drinker. Repeal has not improved conditions, but rather, bootlegging, drunkenness, poverty, prostitution and deaths have alarmingly increased. We should emphatically oppose this monster, strong drink.

"Another evil is war. War is contrary to the spirit of the Prince of Peace. The same attitude that breeds or prompts war continues afterwards in a more aggravated sense. War is a waste of both men and materials for only untold misery and destruction come from it. War must be outlawed and the principles of peace established.

"Moving pictures and the theatre are perhaps here to stay. What might be a great force for good has been neglected and corrupted by indecency. Only careful censorship should be exercised in order to eradicate the objectionable features.

"Propaganda in the form of alluring advertisements of liquor, cigarettes, etc., is attracting our youth today. Such suggestions deceive the young minds and cause bad habits to be formed which are of great inconvenience and harm to the victims.

Gambling, whether on a small or large scale, is not a Christian practice. Games of chance, betting, etc., should not be tolerated."

Such practices as dancing, card playing, beer drinking, gossip and gatherings at road houses were frowned upon in the resolution.

Emotions and Intellect

By THEODORE DILLER, M.D.

The emotions may be compared to the steam in the boiler. There is no activity, there can be no moving force without steam; but unchecked, unguided steam may do great harm; if the steam is lacking, there is no movement in any direction. So in our mental makeup, some have too much steam, and some not enough; and in some people the steam is well regulated; and in some it is badly regulated and they become whimsical and eccentric.

There is a psychosis known as dementia praecox which is characterized by a flattening, sometimes almost an obliteration, of the emotions while at the same time the intellect may be little, it at all, impaired. At the present time, I have under observation a man I have known for 30 years, well orientated, who knows the day and date and much more current events and can engage in a simple conversation; but he would not care if any relative died, the hospital burned, or a neighbor committed suicide.

A good friend of mine, who is something of a wag, once offered to use his influence to get me into the Unitarian church, of which he was a member, complimenting me by saying he thought I was fitted for it; and went on to twit me on my lack of understanding of the doctrine of the Trinity and the impossibility of belief in the Virgin Birth. I thanked him for his good intentions toward me and at once confessed his point was well taken and that besides my ignorance on these doctrines I also lacked understanding of the Atonement and Incarnation and other fundamentals declared in the Nicene Creed. Then my friend with an air of triumph went on to say the Unitarian church placed no burden upon one to accept a doctrine or belief which he did not understand and the great merit of the church was that it was understood and there was no mystery about it. To this I replied a religion without mystery was not a religion at all and that it would lack interest; and he knew as well as I (both being psychologists) that Unitarianism left unsatisfied our emotions and was therefore undeserving of our allegiance. I remarked that for me a religion that was intellectual and offered no mystery made no appeal, and declared that I desired to embrace a wife and a religion that I did not understand. My friend remarked that I was hopeless and thus the matter terminated. But it may be here remarked that Unitarianism, which appeals much to the intellect and little or not at all to the emotions, draws to itself a very small group of people. And why? The answer seems plain enough; because it very inadequately appeals to the emotions.

In a fine scholarly address before the Pittsburgh Church Club, Dr. Ralph Hutchinson, president of Washington and Jefferson College, called attention to the great driving force we have in our emotions, which far outweigh our intellect. He went on to prove his thesis by stating that our allegiance and great interest in life were largely emotional, and the intellectual part was secondary. He illustrated by pointing out the emotional appeal which was found in all religions from the ancient Egyptians down to the present time; and he expressed the view that the emotional appeal was often the primary and moving factor in national affairs. He illustrated by Lenin, Hitler, and Mussolini; each of these leaders was a rallying point of tremendous force. He said that the King of England formed the emotional rallying point which held together the great British empire and that the Constitution was ours.

As I listened to this address with delight and complete approval, I thought the speaker might have strengthened his thesis by a reference to Mohammed, who is a great emotional rallying personality for many millions.

Systems of philosophy and religion may be and are found complex and exceedingly elaborate and yet they must be grasped in a simple and concrete way that they call forth the adherence of people of limited understanding; and Dr. Hutchinson is altogether right in his position that the emotions far outweigh in importance the intellect as a driving force. Futher I am in accord with his statement that many times people speak of reasoning a thing out when they do no such a thing; but instead emotion it out.

Making a practical application of the tremendous value of the emotional urge in the case of football, college fraternities, and campus religion as a driving force for good, he developed his theme in an exceedingly interesting manner, telling us his plans to set in motion at Washing and Jefferson his views whereby football., etc., may be a driving force for good for the general welfare of the college. I believe he is on the right track.

In various gatherings one may hear people express their views of this and that, of persons, things, institutions, when what they are really doing is giving vent to an emotional expression, guided or tinged only a little, if at all, by their intellect. It may be observed most strikingly and impressively in individuals who are surest of their views that they are individuals who are guided more by emotion than thought.

"There is one God. Mohammed is his prohphet," is a simple slogan to millions of people. The emotional appeal is to a man simple, concrete, and definite; and in the Christian religion the appeal is to our Lord in glory and our Lord on the altar. The Real Presence is far away and yet here and now—concrete. So the doctrine of the Real Presence is a doctrine of tremendous practical importance. This doctrine calls to the simple and the learned, the young and the old; for it calls to all Christians; and is certainly the rallying point of the Catholic church. It is sad indeed that Protestants very generally have discarded this rallying doctrine of the Real Presence, although curiously enough at the Reformation Luther considered retaining it and it is held by some of his followers.

I believe the Real Presence is the great central doctrine around which countless millions of Christians have rallied since the time our Lord was upon the earth. The whole Christian religion may be said to be bound up in this simple doctrine which is for all kinds and conditions of men and all ages.

The Christian religion makes calls upon the emotion and the intellect. There is much in the Catholic teaching which goes into considerable refinement beyond the comprehension of the multitude. As I said in the beginning, the emotional part is a very fundamental part of religion which calls upon us for belief in things we cannot understand; and yet if I understand our church aright, we are

to use our intellect so far as we can use it, to support our belief in the Catholic faith. The great glory of the Catholic faith is that it offers study to the greatest scholar while its simple tenets can be understood and grasped by the simple and the unlettered and the uneducated.—The Living Church.

SKETCH OF METHODISM IN NEW BERN

On September 28, 1772, Joseph Pilmoor preached the first Methodist sermon in North Carolina at Currituck Courthouse. Later he moved south by way of Edenton, New Bern, Wilmington to Charleston, preaching as he went. In the closing days of 1772 he was in New Bern. Speaking of New Bern Pilmoor says:

"In all my travels through the world, I have met with none like the people of New Bern." After the evening service on Christmas, he records: "Mr. William Wood took me home with him, and I had everything that my heart could desire. On Thursday, December 31, 1772, about three o'clock I set onward with Mr. and Mrs. Wood and Captain Richards, and hastening on pretty fast, at seven we arrived at Mrs. William's, where it was appointed for me to preach." He speaks of dining on December 26, 1772, with a Mr. Edwards, who was secretary to the governor.

"Friday, January 1, 1773, I rose pretty early and devoted the first fruit of the day and beginning of the year unto God. The family gladly joined with me in the high praises of the Lord the King, and we had a special blessing in waiting upon him. I then took leave of my dear New Bern friends and the family, and went forward about 17 miles to Foxe's tavern, where I stopped to bait. As there were many people walking about, I spoke to several of them about the salvation of their souls and proposed to join in singing a psalm and prayer, to which they readily consented; and I was greatly blessed in calling upon God for them, and left them in hope that some of them will remember this opportunity with thankfulness to God for his wondrous goodness. I then set out again, and about seven o'clock found a place of rest. As I have no guide, and am totally unacquainted with the road, it is rather disagreeable traveling in the woods in the night; but my trust is in God, and he keeps me from harm. After some refreshment, was thankful for the opportunity of joining in the worship of God."

It is manifest from the early records that Methodism got a start in New Bern along with the other beginnings in the state. Twenty years after the first sermon at Currituck the Methodists were fairly well established in New Bern.

Bishop Asbury visited the place in December, 1796, and makes the following note in his journal: "This is a growing place. Our society here, of white and colored members, consists of 100. Should piety, health, and trade attend this New Bern, it will be a very capital place in half a century from this."

In 1802 the bishop makes another mention of New Bern, which shows its material and spiritual development. He conducted services for several nights, of which he says: "I concluded each meeting with prayer. We were crowded every night. I judged it needful to make some temporal and spiritual arrangements for the society in New Bern—that a traveling preacher shall attend every Sabbath is one. New Bern is a trading and growing town; there are seven hundred or a thousand houses already built, and the number is yearly increased by less or greater additions, among which are some respectable brick edifices; the new court house, truly so; neat and elegant; another frame house, said to be designed for the Masonic or theatrical gentlemen; it might make a most excellent church. The population of the town, citizens and transient persons, may amount to three thousand five hundred or four thousand souls."

So the organization of the New Bern station did not come until 1802. This was worked out during the third visit of Bishop Asbury to New Bern. A lot was secured on Hancock street and the church erected was called Andrews Chapel. This was the second church building erected in the city, the Episcopal church being the first.

In 1843 a lot was secured on New street and a larger church erected that would meet the need of a fast growing congregation. The name Centenary was given this new church. In 1904 the property now used for the church and parsonage was secured. The present building was erected in 1904. After being renovated throughout during the summer of this year a disastrous fire destroyed a large part of the roof September 17. The repair is nearing completion and will be in readiness for the one hundredth session of the N. C. conference November 19.

Centenary church has more than 1000 members with a devoted pastor, Rev. L. C. Larkin, who is now closing his second year. He has displayed the finest diligence since the fire in making preparation for the conference with its hunderds who will be in New Bern for this great Methodist gathering.

M. T. P.

SOME SUGGESTIONS FOR LOCAL INVESTIGATIONS

If the young people wish to investigate the liquor problem in your own community we suggest the following:

1. The effect of repeal upon local industrial and commercial conditions, especially in regard to labor efficiency, payment of accounts and volume of trade.

2. Effect of repeal upon the various problems of the charitable organizations.

3. Effect of repeal upon the prevalence of drunkenness, general crime and prison population.

4. Effect of repeal upon the tax rate, if any. Have liquor revenues been offset by increased public expenditures made neecssary by increased drinking?

5. How many places of retail sale are there in the community and what is their character?

6. Effect of repeal upon automobile accidents and general safety conditions.

7. Effect of repeal upon habits and conduct of young people in the local colleges or high schools. This information can be best secured from deans and high school principals.

TO JENNIE LEE B.

Dear Jennie Lee: In searching for a friend—
A friend unfeigned, unselfish, tried and true,
I'd pass unnoticed all the lords of earth,
And somewhere find a little girl like you.

We hope all pastors will use the blanks provided for forwarding lists of new subscribers. Write names and address with great care, for this will be our mailing list.

AROUND THE WORLD HOMEWARD BOUND

"What are your impressions of Hong-Kong, Singapore, Manila, Belowar, Colombo, Suez, and Cairo—the places we touched in Asia?"

First, the natives are poor, pitiably poor.

The tourist enjoys his trip because he can afford the best; everything is new to him; he anticipates his joy in showing his curios bought in more pretentious shops of those who exploit the natives or in the poor hovels of the people themselves; he doesn't have to endure the heat—in winter 70 degrees, in summer 100—more than a few days. Whether the people would be poorer if the westerner were not there is a question for experts. And of course we outsiders cannot well tell from appearance only as to whether they are rich or poor; so what we say must be taken with reservation.

Second, The East seems to be unchanging. Of course modes of travel have changed. English is understood nearly everywhere; modern houses and business concerns may be seen; clothing is more western; but when a country was entered we felt that we were in the long gone centuries of Genghis-Kahn or Pharaoh. Of course the face of nature can't be changed in a day; palms, cocoanuts, monkeys, elephants, thatched houses, jungle, steaming valleys and plains, sluggish streams will likely always characterize the countries 60 to 1000 miles from the equator. Changes must come through new ideals, new hopes, new attitudes, new ambitions, new birth to peoples. The process of change is slow, necessarily slow, probably rightly slow. I would not have all the girls of the East to adopt high heel shoes in one day: rather I hope they never will. Nor would I have all our American girls daub themselves with paint and wear a diamond in their noses tomorrow; a natural American girl is prettier than any diamond, and a pretty Eastern girl is prettier than any paint can make her! Changes come rightly when they come in the heart. The East seems to be kind. Our Western contact should help her to be kinder and us to be better. If it doesn't, we have no right to be there!

Third, the East and West have a great chance to get together. Thus we should make a new world. We can't do this by following our lowest instincts when we become tourists or visit one another. As Christians, we have learned the hideousness and vanity of heathendom; then why as tourists spend our days visiting idols and roving over temples and "mirating" over native dances and dancing girls? Why not seek out the native Christian church on Sunday and encourage it? Why not seek out the schools of our churches and see and encourage the social settlements? Not to emphasize the foreigner's works, but to encourage only that we know to be best. Tourists are watched as suspects often; in Singapore a palace was shut to American tourists because some scoundrels had stolen objects while going through. The flotsam and jetsam of any sea is not desirable in any port. And yet all who behave themselves, we think, will meet with kindness only in these lands.

We can come together as our minds and thinking become one. As we see it, the world can become one only in Christ. And how pitiably feeble are our efforts toward this unity! Every traveler abroad should be sure he carries with him the spirit of Christ.

Why does progress come so slowly? On this new ship on its first trip, in our new room, on a new electric bulb there is a perfectly new spider web! Lint gathers on the floor. Millions of sun bathing particles float in the sunlight. Perhaps here lies the explanation of slow progress. Dirt everywhere!

Sneed Ogburn.

REV. L. L. SMITH PASSES SUDDENLY

Wednesday noon of last week, November 4, Rev. Leland Lyman Smith, 47, died of heart attack, an ailment from which he had been suffering for a number of years. Brother Smith was closing his third year on the La Grange circuit. Having joined the North Carolina conference in 1916, he gave faithful service and the promise of wonderful usefulness until his health began to fail, but even then he did not surrender.

The funeral service was held from the Mount Olive Methodist church, an overflow crowd in attendance. The unexpected death of this popular minister occasioned widespread sorrow. Rev. T. M. Grant, presiding elder of the New Bern district, assisted by Rev. O. W. Dowd, pastor of St. Paul Methodist church of Goldsboro, and Rev. E. R. Clegg of Raeford were in charge.

Other preachers attending were F. B. Brandenberg, N. C. Yearby, E. L. Hill, L. C. Larkin, A. J. Hobbs, A. S. Parker, J. G. Phillips, R. W. Barfield, W. C. Benson, W. L. Loy, Leon Russell, and E. R. Shuller.

Surviving our brother are his wife, who was before marriage Miss Pearl Harris of Orange county, and four sons, Lyman, Morrison, William and LeRoy; his mother, Mrs. Johnnie Elizabeth Smith of the Indian Springs community; four brothers, B. G. Smith and John W. Smith of Mount Olive, David J. Smith of Rocky Mount, and S. A. Smith of Beulaville, and five sisters: Mrs. Ethel Thigpen and Mrs. J. W. Price of Mount Olive, Mrs. Kirby Hill, Mrs. Wesley Price and Mrs. M. C. Sanderson of Seven Springs.

DON'T MARRY A CATHOLIC

(From The Sunday Visitor, official paper of the Roman Catholic Church)

Don't ever permit yourself, dear non-Catholic friend, to fall in love with a Catholic, for love is unreasoning and lures its victims into thinking that they are exceptions to all rules and experiences.

Should you determine to marry a Catholic, you would first have to make an agreement, binding in conscience, never to interfere with the full performance of your wife's religious beliefs and practices—to have all your children baptized in the Catholic Faith, raised in it, educated in it. And this you would have to continue to do, even should your wife die when the children were still babies.

If you were to wed a Catholic, a priest—and only a priest—could marry you; nor would a second ceremony by the minister of your own church be permitted.—Catholic Information Society.

REPORT OF SPECIAL MISSIONARY FUND, DR. RICHARD EDGAR STRAIN, TO NOV. 9, 1936

Charlotte district	$ 57.72
Marion district	150.00
Mt. Airy district	18.32
Salisbury district	235.00
Statesville district	220.95
Waynesville district	5.00
Winston-Salem district	5.00
Total	$691.99

Twelve dollars reported to Greensboro district at conference which should have been to Statesville district.

Why not make this a special for November and get it out of the way before 1937?

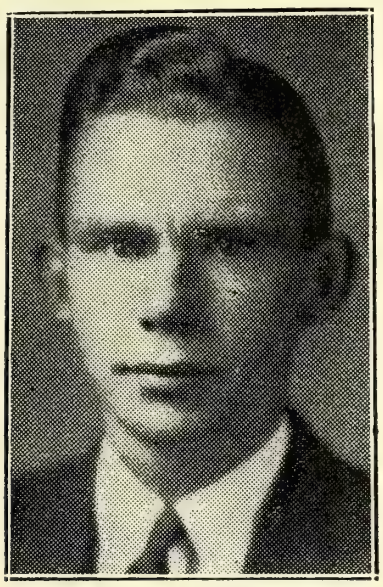
G. B. Howard, Treas.

NEW DIRECTOR OF RELIGIOUS EDUCATION IN CENTENARY CHURCH, WINSTON-SALEM

Rev. Wilson O. Weldon, the new director of religious education at the Centenary Methodist church, Winston-Salem, has taken up his work in the Twin-City.

Mr. Weldon succeeds Dr. Raymond Smith, who recently resigned to accept a professorship in Greensboro College.

The new director for Centenary was born March 15, 1911. He studied at the University of South Carolina, graduating with the A.B. degree in 1931, and at Duke University graduating with the B.D. degree in 1934.



Rev. Wilson O. Weldon

While at the University of South Carolina Mr. Weldon was president of the senior class; editor-in-chief of the weekly newspaper, "The Gamecock"; president of the Euphradian Literary Society; member of the intercollegiate debating teams for two years; winner of Gonzales oratorical medal; awarded Algernon Sidney Sullivan medallion, given annually to the two seniors who are considered as having made the greatest contributions to the university; member of the Y. M. C. A. cabinet; member of the Omicron Delta Kappa, honorary national leadership fraternity.

At Duke University he was a member of the Pi Gamma Mu, social science fraternity; president of the Duke School of Religion Alumni Association and instrumental in starting the School of Religion Alumni Bulletin.

Mr. Weldon is not married.

TRIBUTE TO A PRESIDING ELDER AND PASTOR

Four years ago is the beginning of a real life story, which has been filled with incidents that have gradually led to a climax, to be realized during our next conference year. The plot laid by our own Mr. Tom Grant and his co-laborers, Mr. and Mrs. J. G. Phillips, was no doubt based nn the words from Luke, "And Jesus increased in wisdom and stature, and in favor with God and man." They have realized that man was a social creature as well as a religious creature and adapted themselves to these needs with modest dignity.

We, the people of the Hookerton church and charge, recognize that our presiding elder, a man with unusual ability and influence, has laid a foundation on this work that includes the whole program of the church. He has presented this program, after following St. Paul's advice, "Study to show thyself approved unto God," with a zeal which has been an inspiration to his co-workers. Mr. Grant possesses a magnetic power that enables him to use his knowledge in varied fields for the advancement of God's kingdom. The quarterly meetings have been enriched by his presence and wise planning. Long will his pastorate and presiding eldership be remembered by us.

It is hard to separate the work accomplished by our pastor from that of the presiding elder, for he has diligently tried to carry out the plans of the latter. Patience, he has continued to exercise, with the sluggish members and workers, and at the same time has faithfully worked to affect a program that would meet the needs. No undertakings have been too minor for Mr. Phillips to let pass without a written report or summary of same for filing for reference. This has required time and thought. The care of church property has received much attention during his pastorate. These material improvements left behind will be visible memorials to him and standards to be attained by those who follow.

The work he has done with the young people is outstanding, life for them has been more beautiful and worth while because of his spiritual leadership. Long will these young people remember the many social hours spent because of the efforts of Mr. Phillips. He has not been too busy with the routine of the day to pass a friendly greeting and to share the joys and sorrows of others.

The untiring efforts and co-operation both of Mr. and Mrs. Phillips in every walk of our community life will enshrine the memories of them in our hearts. At their going the community will sustain a great loss and the work they are doing here will be missed much. It is with a sadness that we approach the time for their departure.

Mr. Phillips possesses traits of character which will ennoble him to go forward and hold the torch high for God's kingdom. We, the people of this church, realizing these possibilities desire for him the road to advancement and recommend to our presiding elder to bear in mind the qualities which have been exemplified in his life.

Climaxing these brief remarks we regret deeply to have these admirable characters to leave our midst. However, realizing the plan of organization for the advancement of the kingdom, we sincerely wish them to know that our hearts are with them in their new work wherever it may be, and hope for them the best results in their future life.

Mrs. H. S. Taylor,
A. C. Edwards,
Committee.

THE PEOPLE'S MANDATE TO END WAR

We, the people, are determined to end war. War settles no problems. War brings economic disaster, needless suffering and death to us and our children.

To meet the present threat of complete world chaos we demand that our Governments having renounced war in the Kellogg-Briand Pact

STOP immediately all increase of armaments and of armed forces

USE existing machinery for peaceful settlement of conflicts

SECURE a World Treaty for immediate reduction of arms as a step toward Complete World Disarmament

SECURE international agreements founded on recognition of world interdependence

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War Laid Foundation for More Wars

By B. B. SLAUGHTER

At the eleventh hour of the eleventh day of the eleventh month, eighteen years ago, the Armistice was signed and hostilities of the World War ceased. Throughout the world bells rang, whistles blew, bands played, and flags waved; men and women, boys and girls, yelled and laughed, shouted and wept for joy. Hopes ran high, for it meant that husbands and sons, sweethearts and friends, would return home crowned with honor and victory. Almost every one thought and felt that the war to end war was over, that the world was made safe for democracy—that the high purpose of the war was achieved. But the war did not end war. It only created situations for more wars, and greater. Many of the nations of Europe today are at each other's throats largely as a result of the situations created by the World War. The war did not make the world safe for democracy, but seemingly safe for dictators and distatorships. The principles of Fascism are not only dominating Italy and Germany, but have spread over Europe, China, Africa, Latin America, and even in Japan. There was a proposal in conservative England to turn the government over to a Committee of Five. It is well known that parliamentary government has been practically abandoned in Italy, Germany, Austria, Turkey, Poland, Roumania, Yugoslavia, Bulgaria, Albania, Latvia, and Lithuania, and many say, has suffered a set back in the United States. There were no real victors, all were victims.

It Cost Too Much

The war cost too much and gave no permanent values in return. It took a savage toll of wealth, human life, and moral values. Figures sometimes speak louder than words; they may stab us awake when words would soothe us to sleep.

The war laid waste some of the most beautiful and fertile portions of land and soil. Mrs. F. D. Roosevelt in a post-war visit to France described a section of country she had known before the war, every inch of which was rich and in beautiful cultivation; after the war the whole countryside was just churned up; 9,000,000 acres of arable land in France alone were made unfit for cultivation.

The average daily cost of the World War to the United States alone has been estimated at $58,000,000; enough to pay every unemployed person in the nation around $5 daily for some useful pursuit or necessities of life. The United States Veterans Bureau is the biggest item in the cost of government. If the expenditures of the Pension Bureau were added to the Veterans Bureau a total of $700,000,000 would be the annual expenditure for war veterans—enough to pay every man, woman, and child of the nation nearly $6 a day for necessities and creative purposes. It is estimated that from 72 per cent to 95 per cent of our federal taxes goes to pay for past wars, present upkeep, and for future wars. The amount it takes to build one battleship would build 20,000 homes.

Judson C. Welliver, eminent political writer, taking the approximate cost of the war between the states as a basis, estimates that the final cost of the World War to the United States alone (including rehabilitation, bonus, pensions, interest, etc.) would be $116,000,000,000. A military cost of $29,000 for every soldier put into the field at home and abroad; enough to give every family in the United States nearly $5,000 or to every man, woman and child about $950, which would drive the wolf from every door.

An Early Estimate of the Cost

An early estimate of the cost of the war to the nations involved was $103,000,000 daily. Arthur Henderson, an English statesman, estimated the direct and immediate cost of the World War at $350,000,000,000; more than all the men, women and children of the United States could produce in ten years of constant toil. James T. Shotwell places the total cost of the war at $500,000,000,000; more than double the wealth of the entire United States. If every home, business house, factory, school, coal, gold, etc. mine, oil well, and all other tangible wealth in this land were destroyed, the loss would not be more than half the cost of the World War; this amount would provide every man, woman and child on the entire globe $277 each. But instead of this amount being available for creative purposes, the loss has caused unemployment and suffering, children underfed, inadequately clothed and schooled; and the future of the children's children mortgaged to the amount of our staggering national debts. More profits were created for the big money powers during the war than during any previous twenty years; money was centralized in the hands of a few and laid the foundation for maladjustment and the depression. D. R. Forgan, Chicago banker, said that the World War was chiefly responsible for and the greatest contributing cause of the world-wide depression. A world cannot spend hundreds of billions of dollars killing human beings and laying waste the world's wealth without paying the price.

If the estimated cost of the war is anything like correct, then Dr. Nicholas Murray Butler's statement must be more than true that this amount would build a $2500 home, furnished with $1000 worth of furniture, placed on a five-acre plot at $100 an acre, and given to every family in the United States, Canada, England, Scotland, Ireland, Wales, Australia, France, Germany, Belgium, and Russia; and each city of 20,000 and over could be given a $10,000,000 university, a $5,000,000 library; and enough left, set aside at 5 per cent, to provide an annual salary of a $1000 for 125,000 teachers and a like salary for 125,000 nurses.

The late Dr. Crane put it this way: "If the money cost of the World War were brought together in silver dollars and placed edge to edge, it would lap around the earth 236 times or belt the earth at the equator with a silver girdle 29 feet wide."

No Use Made of Common Sense

But instead of using common sense and sane judgment in mutual agreements to reduce this financial waste and burden, practically all the nations are spending more money building greater war machinery than ever before in the history of our planet. It is estimated that the nations have an annual military expenditure of $5,000,000,000; an annual average tax of nearly $3 for every living human being on the globe. The United States is leading all the nations in this

(Continued on page 22)

HOMESPUN HOMILIES—HUNTING EGGS

By Benedicte

It was an interesting time. Our chickens were not confined to a certain coop or hen house, but were given the range of the whole barn-yard. It was prolific of thrills to take a bucket and go among the various barns and sheds, gathering eggs from the old nests and often finding new ones. We ate all the eggs we wanted, and traded surplus dozens for commodities at the village store.

Our Saviour one time told us about a man who found treasure hid in a field. He wasn't looking for that treasure. He stumbled on it. With no thought whatever of getting it, all at once he had it in his hand. His joy was all the greater because it was unexpected. Have you ever had this experience, dear reader? On a winter evening you were tumbling hay from the mow for the horses, or the cattle, or the sheep. All at once your eyes were aglow with joy. You had come upon a nest whose existence you did not suspect and it was filled with eggs. You secured a bucket. You put the eggs carefully in it. There were a dozen or fifteen altogether. You took them to the house. Proudly you showed them to your mother. Her joy almost equaled yours. For the weather was getting cold and the hens weren't laying well. She said, "I can almost tell by the look of the eggs that they are good. However, we'll soon know with certainty, for I'll break them and fry them for supper." Did those eggs taste good, especially to you, because you had found them? Folks, they were as refrshing as newly discovered oil to John D .Rockefeller, or gum drops to an Eskimo, or the Twenty-third Psalm to a Scotchman, or a national political victory to a Democrat. (The last, I think is the climax joy). You understand the joy of the man who had found treasure unexpected in a field, for you had found treasure unexpectedly in a mow.

We can learn much from chickens. At any rate Jesus did. His words about the wings of the mother hen and the little chicks are familiar to us all. John Bunyan did. Just read the neglected portion of "Pilgrim's Progress," the second half of the allegory. It deals with Mercy, the neighbor girl and Christiana and her children. At the house of the Interpreter the latter gentleman informed Mercy that the mother hen has four calls, viz., the food call, the danger call, the rest call and a peculiar call that indicates that she wants to have them near. I wonder if our Redeemer doesn't use the same four calls. The Interpreter also pointed out the lttle chicks as they were drinking water and noted that with each swallow the chick reverently lifted its head toward heaven. Why make the application? You can do it as well as I. Surely we can profit from the fowls of the yard.

From time to time the story makes the rounds about a certain missionary hen. The claim is made that in Gloucester, England, there is a certain garden in one corner of which there is a tiny tombstone. On it are the words'

December 21, 1869
Here lies Tidman's missionary hen,
Her contributions, four pounds, ten;
Although she is dead the work goes on,
As she has left seven daughters and a son
To carry on the work that she begun.
So be it.

It is the story of a man without money who desired to do something for the London Missionary Society. He gave the products of that hen to the cause with the results listed in that epitaph. Friend, the biggest work of the church is Christian missions. If you have no lietral of chickens, get a good sized mank shaped like a big, fat hen, and from time to time drop bills and coins for missionary endeavor down its gullet. Thus will you be doing your part to evangelize the world for Christ.—The United Presbyterian.

IMPROVEMENTS ON SPRING HOPE CHARGE

Since we have claimed but little space reporting for Spring Hope charge we now make brief report for our four years. We came to this charge with six churches. Two years ago the charge was cut down to four churches. During our pastorate here we have two new churches in the country. One dedicated by Bishop Kern last May, the other dedicated by our elder, Dr. J. Marvin Culbreth, later. The third country church has been improved—new roof, new walls inside and painted in the interior. The parsonage has been made new, both inside and outside. Spring Hope church has been refinished throughout, most of this done by the good women through their untiring efforts. Spring Hope church has installed a new heating system within the past two weeks.

It is rather difficult to report on this splendid work without leaving the impression that the pastor is "bragging" just a bit about himself. We would leave no such impression. The people in all the churches have co-operated beautifully in bringing all these things to pass. Dr. J. Marvin Culbreth, our beloved elder, preached for us and held fourth quarterly conference Sunday, November 8. Dr. Culbreth preached in his usual pleasing manner to the delight of all present. Reports for the quarter were fine. We expect to report everything 100 per cent. Whoever follows us here will find many loyal church folks, all church buildings in fine shape, good parsonage and a delightful place to live. We appreciate the friends we have made here among all denominations. Everybody has been exceedingly kind to us. For all improvements we give the Lord and the folks all the credit. M. F. Hodges.

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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

The Sedalia Singers from Palmer Memorial Institute will give their concert on Friday evening, November 20, at 8 o'clock in the Henderson high school auditorium instead of out at the Zeb Vance high school, six miles out of town on Route 1.

The Henderson high school parent-teacher association is co-operating with the Plank Chapel home mission study class in bringing this fine musical attraction to our city. Admission prices: 50 cents for adults, 25 cents for children.

Mrs. A. B. Deans,
Publicity Chairman.

The Chapel Hill auxiliary of the Methodist church ended its third quarter September 31 with a very good report. The attendance was unusually good, considering the fact that the summer months are vacation months.

As a devotional the circles have used the book, "Stewardship of Life," and it has proven to be very interesting and inspirational.

The treasurer reported that $62.40 had been spent for missions and $26.25 used for local work.

The October meeting of the auxiliary was a guest meeting. The membership committee had done some good work, and as a result we had quite a number of new people.

Mrs. Irene Fussler had charge of the program and used the one from the year book, "In Unity There Is Strength."

After the program we were invited into the east parlor, where tea and cookies were served and good fellowship was enjoyed.

On October 27 the Chapel Hill auxiliary completed its fall mission study class, a study of the American negro. Meetings were held in the east parlor of the church each Tuesday evening for four consecutive weeks. The class was conducted by Mrs. E. E. Peacock. The text, A Preface to Racial Understanding, was supplemented by other books and materials, each member of the class doing some definite study. A number of attractive posters were used. The general discussions were highly interesting and the class as a whole profitable. There was a good enrollment and regular attedance.

CHOWAN-PERQUIMANS ZONE MEETING

Oak Grove church, Perquimans charge was hostess to the Chowan-Perquimans zone of the woman's missionary societies October 23, 1936. The call to worship was sounded by a piano solo, followed by congregational singing of "Jesus Calls Us" and prayer. The devotional was led by Rev. J. W. Dimmette, pastor-host, spiritual life being his theme. A quartet, Mrs. Margaret Bright Pearce, Miss Lillian Bright, Messrs. O. L. Bundy and C. P. Quincy, continued the theme. Miss Jerry Griffin very graciously extended a welcome and Mrs. George Fields of Hertford responded. "Take Time to Be Holy" was sung and Mrs. J. G. White, presiding officer, made a short talk.

As the report was given from each auxiliary, a short yet comprehensive history of the church was given. These were very interesting, since those who were asked to get up the historical sketches had gone back through old deeds, court house records, and old church records, some of them dated 1702, and the information was authentic. "We Give Thee But Thine Own" was sung and Rev. J. L. Smith, a former pastor, led in prayer.

Mrs. J. V. Roach, a good speaker, very forcefully gave the "Aims of the Week of Prayer." Mrs. J. L. DeLaney gave the financial report, urging that we shall not cut our pledge, and asking that we report our local achievement. Mrs. J. G. White gave as her ambition for the zone the support of a Bible woman as their obligation. The proposition was discussed very informally from the floor, so when it was ready for adoption the vote was unanimous.

A questionnaire on missions-woman's work, prepared by Mrs. M. T. Plyler, was participated in by representatives from each auxiliary. Mrs. DeLaney presented stewardship, using as a basis Romans 14:12.

Rev. W. F. Walston dismissed the audience with prayer for the noon intermisison.

The afternoon session opened by singing "Love Divine." As a devotional excerpts from two of Kagawa's addresses while in America were given by Mrs. John G. Small, followed by prayer by Rev. G. W. Blount.

Some of the high lights in the fall study course and proper reporting were touched on. Mrs. Oscar Hunter presented World Outlook and the district secretary called attention to the fact that one auxiliary in the zone has 15 members and 17 World Outlook subscribers, the result of an alert, wide-awake superintendent, Mrs. Theodore Roberts.

Mrs. Ralph Harrell expressed appreciation for all the courtesies shown, the elaborate dinner, the beautifully decorated church, the general spirit of gracious hospitality.

"Lead Us, O Father, in the Path of Peace" was sung and Rev. D. M. Sharp pronounced the benedition.

Mrs. John G. Small, Sec.

ROBESON-HOKE ZONE MEETS IN RED SPRINGS

The Robeson-Hoke zone meeting of the woman's missionary societies was held in the Red Springs Methodist church, October 20.

The meetings was called to order by the chairman, Mrs. F. C. Frostick of Maxton. After singing the first hymn the meeting was turned over to Rev. L. T. Singleton, pastor of Red Springs, who conducted the morning worship, which was concluded by a lovely solo by Miss Clara Louise Jones of Red Springs.

The roll of auxiliaries was called and the following answered: Maxton, ten; Raeford, eleven; Red Springs, eighteen, and Rowland, five.

The address of the morning was given by Mrs. B. F. McKinne, conference treasurer. She said as the different auxiliaries sent in their money each quarter that she thought of what lay back of the money—prayer, sacrifice and energy. Then, too, she told what the money goes for, such as salaries of missionaries and Bible women, schools, kindergartens, scholarships, and orphanages, and all that leads to developing Christian character at home and abroad. She stresses the fact that in order to accomplish our task we must put first things first, and if so God will have his rightful place in our lives. She closed her address by urging all missionary women to try and catch a vision of our task, pray that it may become a reality and then give of our means to speed the message on its way.

Mrs. Lawrence, our district secretary, urged all auxiliaries to pay their part in order that the pledge be paid in full. She asked that we remember our missionaries in prayer and give liberally to our week of prayer offering, which goes to rural work this year.

The morning session was closed by the noon devotional conducted by Miss Elizabeth Lamb of Fayetteville. Presenting excerpts and quotations from the Bible, Miss Lamb caused each one to feel an urgent need for more spirituality and closer living to Christ.

After this we were invited by the hostess auxiliary to a delicious luncheon served in the hut at the back of the church.

The afternoon session was opened by a devotional conducted by Mrs. E. R. Clegg of Raeford. The theme was "Brotherhood at Home and Around the World." The scripture lesson was taken from Gal. 5:22-26. As Christians our task is to practice brotherhood, and this is far more difficult than to talk it. Jesus practiced the principles of brotherhood and we as his followers must become brotherly by practicing these same principles.

After a short business session the meeting was closed by prayer by Mrs. McKinne.

Laws, like the spider's web, catch the fly and let the hawk go free.

—Spanish.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

CHANGE OF ADDRESS OF OUR CONFERENCE PRESIDENT

By reason of a change in the appointment of Dr. Chas. C. Weaver to First church, Charlotte, the address of our conference president, Mrs. C. C. Weaver, is now 1226 Dilworth Road, Charlotte, N. C. Let our conference auxiliaries make a note of this change and send all communications to her to the above address.

OTHER CHANGES IN OUR RANKS

In looking over the list of appointments made at the annual conference in Salisbury, we find that quite a number of our preachers' wives, who are active in our missionary work, are transferred to other places, and among these is another of our conference officers, Mrs. C. N. Clark, superintendent of study, who goes from Statesville to Salisbury, where her husband, Doctor Clark, has been appointed to serve as P. E. of the Salisbury district. We feel sure that all of these good women will carry the missionary spirit with them wherever they go and that the fine service that they have rendered will continue in their new locations. Our best wishes are for each of them as they go to new fields of labor.

AN INTERESTING COUPON OFFER

The following interesting offer has been made to our conference superintendent of supplies, Mrs. J. W. Harbison, by the Octagon soap manufacturers, and we hope that each of our auxiliaries will take advantage of the opportunity offered to secure an extra bonus. Here is the offer: "If at least 75 per cent of your missionary societies will send in a shipment of coupons (any number over 100) between now and December 31, 1936, you will be paid an extra bonus of 10 per cent on all coupons sent this year (after February 1), in addition to the regular rate of redemption. This bonus will be paid regardless of the total number of coupons sent in, the only requirement being that at least 75 per cent of your missionary societies send in a shipment during the remainder of the year." Should our conference send in a total of 75,000 coupons this year, we will also receive the 10 per cent bonus. Let's try to secure this bonus.

NEW SUPERINTENDENT CHRISTIAN SOCIAL RELATIONS

It was with a feeling of regret that the executive committee of the woman's missionary society of the Western North Carolina conference accepted the resignation of Mrs. L. E. Brown as superintendent of Christian social relations at its meeting in Salisbury on October 22. Mrs. Brown has been in charge of this department of our work for seven years, having been chosen as successor to Mrs. J. Dale Stentz, former superintendent in 1929. She has rendered a splendid service and we shall miss her as she goes to take up research work in Washington, D. C., and our best wishes go with her.

Mrs. Reid Wall, who for two years has been chairman of international relations and world peace in the conference bureau of Christian social relations, was unanimously elected to fill out the unexpired term of Mrs. Brown for the next seven months, and we extend to her a most cordial welcome into our conference family. Mrs. Wall recently attended the school of Christian living held at Scarritt College, and the November issue of the World Outlook contains a most interesting article on her impressions of that wonderful spiritual meeting.

A NEW BIBLE STUDY BOOK

"The Radiant Heart," a study in Philippians by Rev. Costen J. Harrell, is a new Bible study book prepared for woman's missionary societies, and one of the units recommended for use in 1936-37. The purpose of this book, which is a series of studies of St. Paul's delightful letter to the church at Philippi, is twofold: "To discover the spirit of the world's greatest missionary and to fit this message to the needs of the present day Christians." This book may be ordered from the Methodist Publishing House, 810 Broadway, Nashville, Tenn. Price 25 cents.

MRS. A. L. THOMPSON, JR.

(A tribute to a young and lovely life, written by her pastor, Rev. Robert E. Roe, rector of Holy Trinity church).

In the early morning of Thursday, October 15, Mrs. Albert Lee Thompson, Jr., passed from us into the larger life of God. Throughout her sickness she bore its burdens with patience and calm trust, since she had unfailing confidence in the goodness and wisdom of her heavenly Father. This firm faith in God was characteristic of her life.

Of a family trained for generations in gracious living, many cultural advantages had given greater scope to her ability for service and leadership. Of a bright and happy disposition she exercised a marked influence. But many deeds of helpfulness were of the quiet, unknown but to their recipients, character, which grateful hearts are glad to remember and which need no other record. She so loved the best things of life that she just had to share her joyous appreciation of these best things with others. The memory and influence of such a joyous, vibrant life will long remain.

Loving her home, she gave herself to its best interests without stint; loving her church, she gave it of her best. Although young for that work, she had been a chapter chairman and served well. When the organization of younger women was formed she was active in its formation and work. In this work for the church and social service she will be long remembered.

At the funeral service on Friday there was no note of defeat, although her passing came so early; but rather a sense of thankfulnes that in a short life she had done so much—and, that in the larger life the dear Lord had a larger place for her. This was her own triumphant faith. May its memory help us all to be more faithful and be a comfort to those dearest to her in this time of their great earthly loss.

SCARRITT COLLEGE

Our conference quota for Scarritt Associate members is 500. Every auxiliary should be represented in this membership. All groups are asked to have at least one Associate member in their organization to help interpret this Christian institution to their church people. If your president has not already joined make her an Associate member by sending one dollar or more to Mrs. J. E. Moreland, care Scarritt College, Nashville, Tenn., and by so doing stimulate interest for Scarritt in your own church and help some worthy student who is striving for a more helpful life.

Please report your Associate members and the Scarritt programs presented by the young people in your church to Mrs. A. L. Thompson, 801 Simpson Street, Greensboro, N. C., conference representative for Scarritt.

WORLD OUTLOOK

Dr. E. H. Rawlings is urging that the World Outlook superintendents use the month of November for a whirlwind round for new subscribers.

The slogan for November is "Every group an increase." We need 500 new subscriptions to put us over the top for this year, and are counting on every auxiliary to help us reach the goal of 28,000 before January 1. Much will depend upon wide-awake superintendents, presidents and publicity superintendents.

Poverty is not the will of the God who intended the earth to be beautiful. We could banish poverty tomorrow if this thing of the kingdom of God were taken seriously by Christians. We have the technique, science, everything to do away with poverty. All we lack is the collective good will. However, the confusion of today may be driving us to the fear of God to learn how to live. It is certain the problem is not to get us to heaven but to get heaven into us. —E. Stanley Jones.

N. C. Board of Christian Education

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Conference Office Address: Box 647, College Station, Durham, N. C.

GRATITUDE

In this last issue of the Advocate before the meeting of our annual conference, we would like to take this opportunity to express our appreciation to the pastors and workers of the conference for the splendid spirit shown in connection with our work during the year. We have not accomplished all that we have wanted; but you have been patient and co-operative in every way. We trust that a foundation has been laid upon which we can build in large measure during the coming year. We want to serve you, and we trust that you will call on us more and more when there is service we can render.

ENROLLMENT REPORTS ....

Last year a loss of 53,000 members was reported for the church schools of the M. E. Church, South. We feel sure that some of this loss, at least, was due to mistakes in reporting church school enrolment. We are calling attention, therefore, to two items to be considered in making such report to the annual conference.

1. Report all who have been enrolled during the church school year.

2. Report all home members in the age-group divisions to which they belong.

INSTALLATION SERVICE

We have received from Rev. A. J. Hobbs, Wilson, a copy of an installation service for teachers in the church school that he used recently in his church. It is a very impressive service, one that lays the responsibility for church school work on the hearts of officers, teachers and congregation. If anyone should want a copy of this service for use in a local church, we shall be glad to furnish one. We offer this without consultation with Mr. Hobbs, but we feel sure he will be glad to permit the use of his installation service.

RICHMOND YOUNG PEOPLE'S UNION

The Richmond young people's union met Thursday night, October 8, at the Hamlet Methodist church. Fifty young people, representing four churches in the unoin, were present.

The meeting opened with the hymn, "The Church's One Foundation," followed by the scripture reading, Romans 12. Prayer was offered by Charles Powers.

The main part of the program was in the form of a wedding—the uniting of Miss Christian Spirit and Mr. Our Young People's Union—put on by the young people of the Hamlet church.

The pre-nuptial music was a piano solo, "Simple Aveu," by Miss Mildred Thompson. A vocal solo, "Calm As the Night," was offered by Mr. Robert Halyburton, accompanied by Miss Thompson. During the ceremony "I Love You Truly" was played softly.

The bridesmaids—Love, Prayer, Hope and Faith—entered from one door. The groomsmen—Unselfishness, Determination, Perseverence, and Friendliness—entered from the opposite side.

The bride, Miss Christian Spirit, entered alone, carrying a Bible, and was united to Mr. Our Young People's Union in a most impressive ceremony.

Flora Thompson,
Publicity Supt.

CHILDHOOD AND YOUTH WEEK

"Who helps a child helps humanity with a distinctieveness which no other help given to a human creature in any other stage of their human life can possibly give again."—Brooks.

In reporting the observance of Childhood and Youth Week in his church one pastor says: "The Emphasis on Christian Growth in the Home has been exceedingly worth while as a means of arousing parents and teachers to a realization of what is happening to their children as a result of home influences and practices." Not only is this statement true with reference to one particular church, but it applies to other churches throughout the conference where Childhood and Week has been observed.

Among the activities engaged in during the observance of the week are noted the following:

Letters from pastors to all homes represented in the church; sermons on Christian Growth in the Home, The Responsibility of Teaching Religion, What Does God Require of the Home? The Importance of Christian Training of Children, and other kindred topics; special worship services in adult departments and classes, and special meetings held for parents and other adults; dramatizations presented by young people's groups; home visitation by church school teachers, particularly to homes of children and intermediate departments and classes; preparation and use of posters showing home activities in which friendliness, co-operation and happy fellowship exist and make possible Christian growth; emphasis on the use of Christian literature in the home, particularly the periodical, "The Christian Home" and the pamphlet, "The Upper Room"; displays of books and pamphlets at churches, book stores, and public libraries; radio parties; and banquets for parents and pupils in junior and intermediate groups.

On-going plans include: Keeping schools furnished with proper literature; the organization of parent-education and child study classes; on-going plans for visiting in the homes; and the use of the elective course, "Achieving a Christian Home."

That the observance has been general and that results will be far-reaching is evidenced by reports from pastors indicating that the week was observed in one or more churches on the following charges:

Durham district: Duke Memorial, Duke's Chapel, Front Street (Burlington), Graham-West Burlington, Holt's-Webb Avenue, Moncure, Mt. Tirzah, Mebane, Lakewood, Leesburg, Long's Memorial (Roxboro), and Trinity (Durham.

Elizabeth City district: Beaufort, Belhaven-Pantego, Columbia, City Road, Edenton, Fairfield, First (Elizabeth City), Hatteras, Kitty Hawk, Perquimans, Plymouth, Roper-Creswell, Stumpy Point, South Camden, South Mills, Windsor, Wanchese, and Wiliamston.

Fayetteville district: Broadway and Caledonia.

New Bern district: Atlantic, Dover, Fremont, Queen Street (Kinston), Grimesland, Mt. Olive-Calypso, Mt. Olive circuit, and Pikeville.

Raleigh district: Dunn, Epworth, Edenton Street, Franklinton, Henderson, Mamers, Middleburg, Smithfield, Selma and Youngsville.

Rocky Mount district: Bethel, Elm City, Enfield - Whitakers, Garysburg, Littleton, McKendree, Nashville, Norlina, Northampton, Roanoke Rapids, Rich Square, First church (Rocky Mount), Scotland Neck, Seaboard, Stantonsburg and Wilson.

Wilmington district: Bladen, Elizabethtown, Epworth-Wesley, Fifth Avenue, Hallsboro, Faison - Kenansville, Jacksonville-Richlands, Chestnut Street (Lumberton), Roseboro, Tabor City, Scott's Hill, Southport, St. Paul's, Warsaw-Magnolia, and Whiteville.

NEWS FROM MISS STARLING

Friends of Miss Mary Lee Starling, particularly our children's workers throughout the Durham district, will be happy to know that she and her mother are pleasantly situated at Trinity, N. C., where Miss Starling has a position in the public schools and that she is delighted with her new work.

For the past two years Miss Starling has given most generously of her time and service as director of children's work for the Durham district. During this period contact was made with children's workers in practically every charge in the district. Many times the contact came about through one or more visits to Sunday morning sessions of church schools, with conferences for workers at the close of the morning services.

For all Miss Starling's worth while and generous service children's workers say, "Thank you" and "happy days" in the new field of labor.

W. N. C. Board of Christian Education
Office: 312 Wachovia Bank Building; P. O. Box 828, Salisbury, N. C.
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

VACATION CHURCH SCHOOLS

Conference Total

On the closing day of conference the statistical secretary reported 193 vacation schools held during the year. Records have been received in the conference office for only 131. These figures either show that 62 schools were held and not reported, or they reveal a big discrepancy in our record system. As a matter of correct information for the past year and as a basis for promotion next year this office will welcome further information about the other 62 schools. Special report forms, indicating the specific information desired, will be sent to those persons who have not reported their schools if requested.

First Church, Hickory

A report on the school held at First church, Hickory, has been received within the past few days. A busy pastor took time to give detailed facts about the school and to say, "We had the best school in the history of our church." Miss Stanley Hall, assisted by 17 other workers, conducted a two weeks' session, June 15-25. Pupils were enrolled from four departments as follows:

Beginner	24
Primary	51
Junior	29
Intermediate	23
Total	127

Schools Reported

The Advocate for October carried a list of all schools reported to that date. A number of schools have been reported since as follows:

M. T. Hipps—Biltmore.
F. W. Kiker—Spencer Memorial.
J. E. Yountz—Trinity.
A. F. Phibbs—Gibsonville, Whitsett.
G. W. Williams—Trinity.
B. W. Lefler, Mt. Pleasant.
R. G. Tuttle, Jr.—Pleasant Grove.
J. W. Bennett—Bethesda, Danbury, Davis Chapel, Pine Hall.
J. P. Hornbuckle—Kerr Street.
N. C. Williams—Kannapolis.
W. A. Barber—Murphy.
F. C. Calhoun—Love's Chapel.
E. W. Needham—Mt. Tabor.

Wanted!

Christian education reports from five charges in the conference. Following each fourth quarterly conference since early in August and during the annual conference, reports were submitted from all but five charges. Strange as it may seem, five charges kept the record from being complete last year. Why not attend to this very practical matter and make the response unanimous?

Fourth Sunday Missionary Programs

The American Negro is the subject for study by primary and junior groups and in many instances by the women of the church during the month of November. Why not develop a church school worship program on the contributions of the Negro to civilization and to local community welfare? Missionary materials suggested in "Here and There" for November contain an abundance of information for the development of this subject. "Here and There" is distributed widely throughout the conference, and additional copies will be sent on request.

Home and Foreign Missionary Enterprise

While the amount contributed to this cause by church schools of our conference increased slightly last year, 69 churches stopped regular monthly contributions during that time. Forty-six schools began contributing, making a net decrease of 26 schools from the list of regular contributors. This decline is certainly not in keeping with the rising curve of business prosperity. Every general superintendent should face this question with his board of Christian education at its next meeting.

Remittances to Home and Foreign Missionary Enterprise

Regular monthly contributions have been going to Mr. Dunham constantly since the annual report was compiled on October 15. This continuous on-going program of education and giving is one of the most important factors in the church program for missions today. The funds contributed to this cause are divided and made available for the various causes each month. Your regular contribution to the Home and Foreign Missionary Enterprise reaches its ultimate destination within 30 days after it is received by Mr. Dunham. Mr. H. A. Dunham, treasurer of the conference board of Chrisitan education, will continue to receive these funds. For the convenience of the church school treasurer, an envelope and report form is forwarded to him each month. The contribution from each church should be sent monthly and should be reported by age group divisions.

Charles W. Clay and Clay Chatter from Brazil

A number of persons throughout the Western North Carolina conference have received letters from Brother Clay from time to time during the year. These letters should be made available for the missionary program committee and for the entire church membership in so far as possible. Correspondence with Brother Clay provides a personal contact with one of our mission stations. He will be glad to hear from your school and will gladly place your name on his mailing list. His address is Granbery College, Juiz de Fora, Minas, Brazil, South America.

Mooresville Training School

The churches of Mooresville and vicinity will unite in their annual Christian workers' training school at Central church the week of November 29 to December 2. Three courses will be given: Lesson Materials for Children, Administering Young People's Work in the Church, and a course on Alcohol.

Asheville School November 15-20

With the presiding elder and all other ministers of Asheville back for another year, plans have been rapidly completed for the annual Christian workers' Training school to begin at Central church Sunday afternoon at 3 o'clock.

Greensboro School November 15-20

For the first time in years the Greensboro school will be held in the fall instead of the spring. Those persons most interested in the school decided that best results could be obtained by providing training opportunities for their leaders early in the church school year. The sessions of this school will be held at West Market Street church, beginning at three o'clock Sunday afternoon, and will contine at 7:30 each evening through Friday.

Cherokee County School, Murphy, November 15-20

The Cherokee county school will be held at the Murphy Methodist church, beginning at seven o'clock Sunday evening and continuing at the same hour each evening through Friday. Two courses will be given: Teaching Children and Guiding Young People in the Experience of Worship.

Wadesboro School

After a lapse of several years our training program will be resumed with a school at First church, Wadesboro, on November 22-25 for the churches of Anson county. Courses will be given as follows: Lesson Materials for Children, Miss Corinne Little; Administering Young People's Work in the Church, Mrs. G. G. Adams; and Worship in the Church, Rev. W. A. Kale.

Welcome to Our New Presiding Elders

Outstanding records were made in the Greensboro, Salisbury and Winston-Salem districts in Christian education last year. It was a decided loss to our work for Dr. Weaver, Brother C. S. Kirkpatrick and Brother Pickens to leave the districts. The coming of Dr. W. W. Peele, Dr. C. N. Clark and Dr. W. A. Lambeth to take their places assures us that the same fine leadership will be available this year. We welcome these presiding elders as fellow workers in the great cause of Christian education.

War Laid Foundation for More Wars

[Continued from page 16]

expenditure—$1,000,000,000 a year, or $2,739,700 daily, or $1,902 a minute; and $1,000 a minute on the navy alone. The world is spending approximately $13,700,000 daily for war or $9,599 a minute.

Such cost is too great for only harmful returns and in the light of the need of profitable investments and creative pursuits, to say nothing of burdening with debt generations yet unborn.

The Cost of Life

As great and terrific as is the cost of war in money and wealth, the life cost, the destruction of the fittest human personalities is far more tragic.

In all wars from 1790 to 1913, we are told, 4,449,300 were killed; and during the World War approximately 13,000,000 were killed (12,996,571 figures by Congress against war); nearly three times as many as were killed in all wars for 123 years. It is also estimated that 13,000,000 were innocently killed or died from famine and disease that swept along the path of the war. There were 10,000,000 refugees, 9,000,000 orphans, 5,000,000 widows, and about 20,000,000 crippled and disabled as a result of the war. The total casualties of 70,000,000 would be sufficient to populate half of the United States, and would almost populate France twice, and Belgium nearly ten times.

The United States supposedly went to war to avenge the loss of life by sinking the Lusitania, but it would require the sinking of a Lusitania every day for 70 years to match the loss of life in the World War.

It was the writer's privilege to attend the Imperial Shrine ceremonial in Washington City in 1923, and to view from a window the parade of the uniformed bodies of the Shrine down Pennsylvania Avenue. It took four hours for that parade to pass a given point. It was a long and impressive parade, but if the World War dead were to parade ghost-like some avenue from dawn till dark, five abreast, and lines only two seconds apart, it would require about three months to pass a given point. Including all the war casualties, it would require more than four years to pass a given point, marching from dawn till dark, five abreast, and only two seconds apart.

The direct and immediate casualties of the World War do not tell the whole story. One million Germans, babies during and immediately following the war, suffered permanently because of malnutrition ;tuberculosis increased 75 per cent in Germany alone; 2,000,000 Russians died from starvation.

A spectacle of the savage toll of life is witnessed in Paris annually on Armistice Day, when a ghost-like parade marches down the beautiful boulevards. Heading the procession are those seriously wounded and crippled, carried on stretchers and in wheel chairs. Next come hundreds of blind, led by little children who were born while their fathers or grandfathers were being gassed or shot. Then come blocks and blocks of men with one leg or one arm. Last come the "smashed mugs," men with no chins, noses shot off, or half their faces shot away. They are greeted in hushed silence—there's nothing to say!

Mrs. Roosevelt, speaking further about her post-war visit to France, said her son asked, "Mother, why is it you see only old men and young boys coming out of the fields?" She replied, "Because one generation is dead; buried under these crosses." An English statesman said recently, "The biggest trouble with England today is that the men who ought to be solving her problems and controlling her destiny or affairs are not—they are dead, killed in the war!"

This brings to mind another angle of this tragic cost—the would-be offspring of the war dead will never be born. The millions of the would-be offspring from these young, strong, promising, intelligent and fit, who ought to be leaders in the fields of politics, business, the professions, and the arts, will never be. And the broken, the gassed, the shell shocked, the nerve racked—the unfit in body, mind, and spirit, are producing a portion of our present and future generations, who must help to control our world tomorrow; and it will have a telling effect in leadership for generations yet to come. It is estimated that 50 per cent of the potential fatherhood of France has been handicapped by war. The loss to the world of these finest and fittest young men and their potential offspring cannot be estimated or evaluated.

Increase of Armaments

Instead of sensible and human agreements to outlaw barbarous means and wholesale methods of destroying lives—human personalities—inventions have been and are being made far more deadly and destructive than ever. Since the war closed, long-range guns have been doubled, destructiveness of airplane guns increased tenfold, war tractors speeded up threefold, radio controlled planes invented whereby bombs can be dropped at predetermined distances by pressing a button; bombs invented to spread blight to crops, disease germs to destroy horses and cattle. "Lewisite," a gas so deadly our government would not use it during the war, but at least two other gases have been invented far more deadly. A new explosive called the "Dew of Death" is so powerful that if dropped on a great city a spoonful would kill 1,000,000 people. Enough can be carried in a lady's handbag to destroy over night every living thing in a great city like London.

Dr. Tesla, Italian scientist, recently announced an invention, an apparatus and method of sending through the air "beams" so powerful they simply annihilate armies and airplanes within a radius of 250 miles. He says of it, "No country could attack another without suffering the annihilation of all its forces." Truly, "If mankind does not end war, war will end mankind." How long will such a march of death go on at such a tragic cost!"

"Who goes here in the night
Across the storm-swept plain?
We are the ghosts of a valiant war—
Twelve million murdered men!

Who goes there at the dawn
Across the sun-swept plain?
We are the host of those who swear:
It shall not be again!"

The Tragedy of It All

The cost of war in wealth and human personality is tragic, but there is another tragic cost, the loss in moral values and ethical standards. War is all—and more—than Sherman said, "War is hell." There is always a moral lapse, a backwash of crime, a loss of ideals, to follow on the heels of war. Moral ideals and spiritual values cannot be reconciled with war; war cannot be called moral or serve moral ends, for it arouses all the baser passions of a man's animal nature; such as suspicion, fear, hate, cruelty, and murder. One of a number of questions asked the students (who were children during the war) at Smith College was, "What was your attitude toward Germans and things German?" An answer that was typical of many expressed again and again was, "I had visions of millions and millions of giant ogres with stiff beards and pointed teeth and spiked helmets, dragging women by the hair, cutting off the hands of enemy babies, and leaving rows on rows of bloody corpses. I remember breaking into bits a lovely China doll, the most beautiful of my doll family, simply because I read on its back, 'Made in Germany.' "

"All is fair in war" is not an ethical proverb. The ethics of war, if it could be called ethics, is that of the jungle: it is to lie in ambush and pounce on your prey, to steal up behind unawares and shoot or stab in the back; it is to overpower by superior numbers, five to one or overcome by superior instruments or more deadly weapons; it is to starve, gas, drown, or burn the foe.

Now it we were willing to pay anything like the price in in wealth and personal sacrifice for peace that we have paid for war, we could stop this prodigal waste of wealth, this race of death, and this loss of moral ideals and spiritual values. We could disarm suspicion, and banish fear, hate, cruelty, and murder. We could create a peace mind in place of a war mind, a world

mind in place of a narrow nationalistic mind; we could build a new world based on reason and justice, law and order, good will and brotherhood—

"(Where) the war drums throb no longer,
And the battle flags be furled,
In the parliament of man—
The Federation of the World."

ASK RETURN OF REV. L. A. WATTS

Resolutions of appreciaiton adopted by fourth quarterly conference, which met at Concord church, October 30, 1936:

Rev. L. A. Watts, who for the past four years has been pastor of the Seaboard charge, and Mrs. Watts have throughout the four years worked tirelessly, enthusiastically and cheerfully in the work of every department of each of the four churches on the charge. Never in the history of the charge has there been such progress in the work as during the ministry of our present pastor. The church schools, missionary societies and young people's divisions have made marvelous progress. Especially has Mr. Watts manifested a deep interest in the young pepole's work, not only on our charge, but of the entire county.

Whereas, Mr. Watts has regularly attended our young people's meetings from week to week and has taken part on our program however frequently we asked him.

Whereas, he has driven his car and has taken our members to county and district meetings and summer assemblies.

Whereas, he has taken part in our socials, has given publicity to all our meetings, and has encouraged us and in every possible way has co-operated with us in everything for the benefit of the young people's work.

And whereas, Mrs. Watts has helped us with suppers, has contributed much in music to our programs,and has been with us in everything to promote the growth and well-being of the division. Therefore be it resolved:

First, That we, the workers and members of the young people's division of Pleasant Grove Methodist church, take this means of expressing to Mr. and Mrs. Watts our profound appreciation for their love, co-operation and service during the past four years.

Second, That we ask our presiding elder, Rev. J. M. Culbreth, to use his influence at the annual conference at New Bern, N. C., in November to have our pastor returned to us for the fifth year.

Third, That whether Mr. and Mrs. Watts return to us or go to another charge, we shall remember them and be grateful for the four years they have blessed us and that we shall send with them our love, loyalty and best wishes.

Fourth, That a copy of these resolutions be sent to the Jackson News and a copy to the North Carolina Christan Advocate.

Willie S. Pritchard, Supt.
Y.P.D. Pleasant Grove Church.
Margaret Hughes,
Lillian Pritchard, Sec.
Martha Hughes,
Selma Pritchard,
Martha Griffin,
Herbert O. Griffin,

A MESSAGE FROM THE FRANKS OF JAPAN

To the N. C. Conference in Session at New Bern:

Our happy furlough in America having come to an end, we left North Carolina August 21, and sailed from San Francisco August 27, 1936. We stopped a day in Honolulu, where the tropical climate is so equitable that a thermomter is needed to distinguish the slight difference between the temperature of August and December. We rode a hundred miles in a taxi through matchless scenery and vast plantations of sugar cane, pineapples, bananas, etc. It was our eighth voyage across the Pacific Ocean, but the first one in which storms and turbulent waves were not encountered. For once the name seemed appropriate. I used to think that Terrific Ocean would be a better appellation..

We landed at Kobe, Japan, September 12, and proceeded to crate and dispatch our household goods. Missionary residences are not furnished as are Methodist parsonages in America. We reached Tokuyama September 18 and were welcomed most heartily. It happened that we were appointed here at the request of the Japanese workers, some of whom had labored with us elsewhere. Their devotion to us is touching and reassuring. It is a good charge with regular evangelistic work and some teaching. The office of the principal newspaper evangelism of our mission is in my study, a Japanese minister being assigned to work with me. Rural evangelism is a crying need, and is one of our aims. I am the only Methodist missionary in Yamaguchi Prefecture, with a population of a million and a half.

Though only two of us, we live in a commodious house with forty doors, though we did not insist upon having so many. We were like Pat when he drank to his mother-in-law's health. "Here's to my mither-in-law. God bless her! But I do not insist upon it."

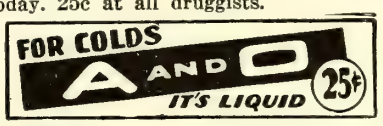
This is the jubilee of the founding of our Japan mission and of the Hiroshima Girls' School. We have already celebrated the latter; and we shall celebrate the founding of our mission at Kobe November 1-3, in connection with our annual mission meeting. We are a part of the Japan Methodist Church, a live indigenous church with over a hundred self-supporting city stations and a number of strong educational institutions.

Wishing you a profitable and harmonious session, I am, as ever,

John Wesley Frank.

AMAZING RELIEF FROM COLDS

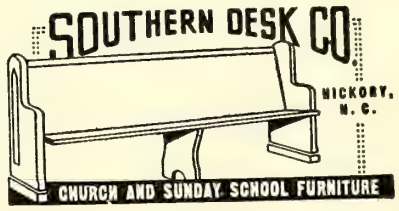
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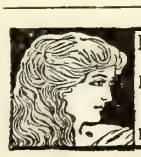
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Sunday School Lesson

NOVEMBER 15

By Prof. Rollin H. Walker

The Heroism of Christian Faith

Acts 21:12, 13; 27-34; Romans 9:1-5

In the course of Paul's final journey up to Jerusalem he was warned in every city through the Holy Spirit that bonds and afflictions awaited him. Agabus, the clairvoyant genius of the early church, came clear down from Jerusalem to Caesarea and, taking Paul's girdle, bound his feet, saying: "Thus shall the Jews do to the man that owneth this girdle."

It was apparent the unanimous judgment of all the brotherhood that he should not go up. Paul did not scout the predictions of his coming fate as mere counsels of fear. He himself probably had similar intuitions of the suffering that awaited him. Nevertheless, in spite of all the tearful entreaties of the brethren he went up. Why did he go?

He had gathered a large collection from the Gentile churches for the suffering Jewish Christians at Jerusalem who, boycotted by all their fanatical fellow countrymen, were constantly on the verge of starvation. And having gathered this money, he felt under obligation to see for himself that it was safely delivered and devoted to its intended purpose.

Doubtless, he had another motive. The conservatives at Jerusalem with their passionate emphasis on the letter of the Scripture, were all the time in danger of separating themselves from their more liberal Gentile brethren. The Christians at Jerusalem insisted on the permanent binding force for Jews, at least, of the law commanding circumcision, abstinence from the forbidden foods, and all other Jewish customs and ceremonies.

The Gentile Christians, on the other hand, said that all that Christ required was faith expressed by unselfish and passionate love to God and man. To the ultra-consevatives this appeared to be playing fast and loose with Holy Scripture. It seemed that the two groups must part.

Paul's Fear for Christianity

This Paul knew would be a great calamity. Cut off from the world-wide movement of Christianity, the sticklers for the law would soon shrivel up into a mere sect of Judaism and lose their vitality. But separation would be an equally great calamity for the Gentile Christians, because they needed that element of strict Puritan morality that came from Jews saturated with the law, and they needed the intellectual contribution that could be made by men familiar with all the glorious resources of the prophets and the psalms. The Jewish element in the early church was like the steel rods in our concrete buildings. They acted as a moral reenforcement.

It is always a calamity when conservatives and liberals separate. The tension that comes from their working together is vastly for the advantage of both.

And Paul knew that the witness of the Christian church before the pagan world would be enormously weakened by a division among the brethren, just as it is weakened today by the inability of our many sects to give a united witness to Christ by working together.

DAWN

There comes to all the earth one deeply solemn hour,
When rosy morn doth slowly steal on waning night;
The darkness melts away when those first lines appear
And paint the clouds with growing, glist'ning beams of light.

The stars, those candles of the night, have all burned out,
The air is tremulous with melody of birds;
The wind is hushed, no zephyr stirs a single leaf—
Emotions sway the heart that lie too deep for words.

The honey'd dew-drops hang like gems on leaf and grass,
While flowers blush at sunbeam's kiss and hang the head;
The crimson clouds all float in boundless opal seas—
A mystic hour, when earth seems waking from the dead.

—Contributed.

Then Paul could never give up the hope that he might start a movement that would win the Jewish nation as a whole to the side of Christ. So, like Jesus, knowing the terrible risk he was taking, he set his face like flint to go up to Jerusalem.

There is an impressive likeness between this journey of the apostle to the holy city and the previous journey of Jesus who, against the protest of his disciples, steadfastly set his face to go up to Jerusalem to meet the dreadful fate that he foresaw.

Did Paul make a mistake in thus sacrificing his liberty and finally his life? This question cannot be saparated from the other question, Did Jesus make a mistake in submitting himself to what seemed like a premature death? We know the results to mankind that came through the crucifixion oi Christ. Did any great results for good come from Paul's journey into the jaws of death?

Cemented Factions Together

There can be little doubt that Paul accomplished his purpose of cementing the super-orthodox Jewish Christians at Jerusalem with their Gentile brethren. After Paul, in his earnest effort to reconcile his critics by going into the temple and submitting to the boredom of performing some tedious Jewish rites, had thereby forfeited his liberty, and been beaten nearly to death, his Christian critics did not have the heart to rail out against him or to draw off from their Gentile brethren. Paul, a martyr to Christian unity, preached it more effectively than he could have proclaimed it as a freeman.

Then, too, the liberal gifts that they received from these so-called heretics tended effectually to stop the mouths of the strait-laced.

And what a wonderful chance to print the gospel message imperishably upon his imagination of the people of Jerusalem was furnished by his sermon to the vast mob from the castle stairs. And how picturesquely impressive is the whole story of his appearances before the Roman government and his journey to Rome. The gospel of Paul was thus transformed into a dramatic moving picture to chain the interest of both old and young.

How strange it is that this man whose patriotism burned like a living fire, and who had the one message that would have saved Jerusalem from the insane revolt that brought on its destruction, this very man was known as the most disgraceful traitor to his nation on the face of the earth.

It is often thus today. The men who see the folly of the national policies that are likely to land us into another war, and who stand for those measures of international brotherhood that are our only hope for the future, are on all sides stigmatized as cowardly traitors devoid of every element of true Americanism. May God have mercy on our blindness!—Northern Advocates.

A LOST MOTORIST

The motorist was lost. He did not know which way to go. Suddenly he saw an old man approaching. "Hi!" he shouted. "Dou you know the way to Widdlecombe?" The old man shook his head. "No," he said. The motorist drove on slowly, and when he had gone about half a mile he heard loud shouts behind him. He stopped and looked around. The old man had been joined by another, and they were waving him back. Slowly and painfully he backed his car down the narrow road. "Well?" he said. "This is my mate, John," said the old man. "'E don't know the way either."—Selected.

A tourist said that his admiration for the Eskimos increased greatly the first time he saw the Aurora Borealis, although he couldn't quite make out what it was they were advertising.—Ex.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... ..... (here designate the bequest) .....

May I earnestly request and urge every church in the conference to make a desperate effort to raise all the Orphanage apportionment. Without the co-operation of all the churches throughout the conference our hard-worked pastors will be unable to report 100 per cent of the Orphanage apportionment paid at conference next week. The urgent need of our fatherless children justifies the churches putting forth strenuous efforts to reach this desired goal. I leave the appeal of our children in the hands of our devoted pastors and loyal churches.

* * * *

It is impossible for me to find words to express my deep regret that I feel as I am about to depart from this wonderful home. I want to assure you, dear friends, who have made it possible, that these have been the happiest and luckiest days of my life.

To Mrs. J. E. Lambert and the Susanna Wesley missionary society of the Methodist church of Rocky Mount, I wish to express my most hearty appreciation for all they have done for me.

I would mention the happy association we have had with Mr. Barnes. He has been interested in the children and faculty and he does what he can for their good and happiness. We know that his love and services will ever be appreciated not only in the home, but all over the conference.

Let us all as we go out in this world to meet our life's work give hearty co-operation to Mr. Barnes and our home, that Christian education may continue to grow stronger.

Marion Hatchell.

* * * *

When I came to this home twelve years ago I was given many advantages and opportunities which I couldn't have had otherwise. I have tried to use these privileges to the best advantage.

I want to extend my appreciation to the woman's missionary society of the Jarvis Memorial Methodist church of Greenville for their wonderful work. Their interest and the things they have done for me have inspired me to work for the higher and more beautiful things in life. I had the privilege of spending a week with them, which I enjoyed very much.

My most hearty thanks go to the doctors of Raleigh, who have unselfishly helped us all through many things. Fortunately, I didn't need a doctor but once or twice, still I want them to know how I feel towards them and their work.

I want to thank every person who has ever done anything for the home and let him know that his kindness has helped in every way.

Lucille Leggett.

YOUNG PEOPLE'S PERSON COUNTY UNION

The second meeting of the Young People's Person County Union was held in Brooksdale Methodist church Friday night, October 23. John Wesley Jones, on behalf of the hostess church, welcomed the group. His words of welcome were responded to by Miss Annie Lee Newman, speaking for about 75 young people representing eight Methodist churches.

The business was led by Miss Reba Cousins of Durham. The election of officers was entered into, selecting the following: President, Miss Rosa Yarborough; vice president, Miss Louise Hassan; secretary, Miss Annie Lee Newman; treasurer, Archie Lee; adult councilor, Rev. B. P. Robinson; publicity agent, Miss Gladys Lawson. The next meeting of the union was planned to be held at East Roxboro church Friday night after the third Sunday in November.

Following the business session a brief devotianal was held in whch the theme of loyalty was carried out, using verses from the first chapter of Ruth. Mr. H. Rickard, Duke ministerial student, spoke on the theme. He brought a helpful and inspiring message.

The group was invited to the basement of the church, where games were played under the direction of Miss Gladys Lawson, who previously had led the evening's devotional. Delicious refreshments of hot chocolate and cake were served.

PRAYER

This the theme of the elective course which is to appear in the Adult Student during January, February, and March, 1937. What a fine preparation this course will give to the groups using it as they plan to support the "Bishops' Crusade." It is an encouraging fact that the church feels the need of more spiritual power. We shall depend on a deepened prayer life to open wider the channels of that power.

Classes of men and women all over the church school take advantge of the opportunity offered by this forthcoming course on prayer. Secure your January Adult Student early and see what this elective course is like.

Many church members are like the farmer's well, it had only two faults: It froze up in the winter time and dried up in the summer time.—Ex.

THE GIFT BIBLE

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NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

CHANGING SCENES

Children are interesting. More than that, they are challenging. Monotony can never get possession of one who deals with child life. The child is constantly changing and in dealing with him one must be ready for surprises. Children cannot be wisely directed from the rear. It is much better to keep a step ahead of them. Directed effort minimizes punishment for misdirected effort. Even when such psychology prevails there is plenty to think about and to do about. One is reminded of a yell a certain cheering group used to give: "When you are up, you are up; when you are down, you are down; when you are up against our team, you are upside down."

HONOR ROLL

Grace congregation, Winston-Salem, with Rev. O. B. Mitchell as pastor, joins the ten per cent apportionment honor roll for the new conference year. Antioch, on the Rural Hall circuit, brings in its full apportionment. Rev. W. R. Harris is the new pastor on this charge. Let's roll up some more honors.

GETTING READY?

We just know that many of our friends are getting ready to do a big thing for the Children's Home on Thanksgiving. More church schools than ever will give a liberal fifth Sunday offering. Many congregations are arranging to pay their ten cent apportionment. Both contributions are needed. One comes from the church school as a free will offering. Such offerings not only help us but help the school in motivated giving. The apportionment contribution from the congregation is more of a business proposition. It is the acceptance of a given quota by a given charge. The group that lets this fall get by without doing something outstanding for their orphan children, 559 of them, will not do much throughout the ensuing year. Let a little love shine in on the undertaking. It will drive all the mist away.

AN INTERESTING FAMILY

Mrs. Tom Smith of Central, Asheville, who was instrumental in directing the Children's Home's help in providing for one of the several fine mother's aid families in and about Asheville, writes as follows: "I think you would have been very much heartened could you have seen two of our little Baldwins in the junior choir yesterday afternoon. All dressed up in their vestments they furnished the music for our afternoon service. Four of the group were given hymn books for their attendance at practice. They looked so happy and well. Their mother and one or two of the other children there looked just as happy.

A BEAUTIFUL STADIUM

They are constructing a large and beautiful football stadium near the high school building at Gaffney, South Carolina. The football field will be better and more beautiful than most college athletic fields. W. D. Murray, director of our athletics, has received the following letter from H. M. Wetzel, principal of Gaffney high school: "I have heard so many complimentary remarks about your team from players and fans alike that I want to pass them on to you. Everyone here agrees that it was the most cleanly fought game of any we have had in a long time. Although we hated very much to lose the game, we nevertheless wish to congratulate you on the fine team you have put out. We would like very much to have you play in Gaffney again next year, and I believe we can work out a financial arrangement which will benefit both of us. As you know, we expect to have our new stadium completed in time for next year's games and we would like to play you in the new stadium and have our dedication exercises that day."

OUR CHILDREN'S FRIENDS

We are presenting this week the picture of the Senior Wesley Bible class of Centenary, Winston-Salem, successor to the Rawley Bible class, as it met in old Centenary, named after its beloved teacher, who has since gone to his reward. For 25 consecutive years this class has given a watermelon feast to the entire Children's Home family. This annual contribution is regarded by our boys and girls as one of the outstanding events of the year. M. J. Holjes is president and F. L. Webster, teacher, of the class. R. I. Dalton, better known to us all as "Sheriff," has taken and read the Advocate 52 years.

LAMBS OF HIS FOLD

Last week we forwarded with the Home Chronicle a most effective playlet, "Lambs of His Fold," written by Miss Elizabeth F. Whisner, a daughter of the parsonage, now superintendent of the church school of Coburn Memorial, Salisbury. Numerous requests are coming for additional copies of this playlet with the expectation of presenting it before or on the fifth Sunday in November. Among the responses the following is quoted from a letter received from Miss Margaret Perryman, superintendent of the church school at Woodleaf: "We decided upon the first reading that we are going to put on the playlet, 'Lambs of His Fold.' We think we will put it on the fourth Sunday and let it find a place in our thinking for one week before the fifth Sunday offering. We are for the Children's Home and we are going to 'say it with money' this year.

WHEN WORK IS PLAY

Our football boys have worked exceedingly hard this fall. As soon after four o'clock as they could get in from assigned tasks they donned their uniforms for practicing on the playing field. W. D. Murray directed the older boys, W. S. Martin was in charge of the 100-pound squad and David Hodgson showed the little 80-pounders how to run signals and tackle the opposition. These youngsters, about 75 of them, worked hard and long each afternoon, having to hurry from their practice to the shower to get ready for supper. The 100-pounders and 80-pounders have completed their schedules, the former having won four, lost one and tied two games, and the latter having won two and lost two games. The varsity and those practicing with them have two games yet to play. The varsity has won its seven games this fall, and for that matter, it has won the last 28 games played over a period of three years. The varsity reserves have won their three games this fall. These boys have worked mighty hard and called it play.



Senior Wesley Bible Class, Centenary, Winston-Salem

Sitting, left to right: J. L. Thompson, P. K. Green, J. W. Yokeley, J. P. Stanton, W. M. Dunklee, J. A. Griffith, R. I. Dalton, T. W. Setliff, E. A. Griffith, W. A. Speer. Standing: J. E. Kennerly, I. B. Murphy, A. P. Grizzard, J. A. Nading, R. W. Nading, F. L. Webster, L. H. White, R. L. Means, M. K. Holjes.

New Subscribers to the Advocate

(Special Introductory Offer)

Western North Carolina Conference

Charge	Pastor	No. Sub.
Asbury Memorial	W. H. Groce	31
Mt. Pleasant	B. W. Lefler	9
Ward St.-Archdale	J. W. Groce	49
Jamestown	O. J. Jones	11
Stokesdale	J. E. B. Houser	27
Morganton Ct.	J. Max Brandon	41
West Asheville	E. H. Nease	20
Pleasant Garden	R. C. Kirk	13
West Hickory	R. E. Ward	6
Monroe Ct.	W. C. Dutton	14
Central, Mooresville	W. A. Kale	9
Bethel-Boger	W. B. Thompson	20
Junaluska	J. H. Carper	3
Lowesville	B. Wilson	43
Bessemer, Greensboro	W. G. McFarland	4
Chandler	T. A. Groce	7
Helton Ct.	J. O. Cox	9
Glen Alpine	M. F. Moores	10
Draper	T. B. Johnson	5
Davidson	R. B. Shumaker	1
South Fork	G. L. Wilkinson	18
Mayodan	R. M. Hardee	10
Cooleemee	M. G. Ervin	10
Albemarle	G. B. Clemmer	12
Walnut Cove	J. O. Banks	9
Broad River	V. P. Crowder	25
Farmington	H. C. Freeman	34
Reidsville Ct.	T. V. Crouse	8
Prospect	P. T. Dixon	14
Leicester	M. A. Lewis	1
East End, Gastonia	F. L. Setzer	11
Peachland	G. N. Dulin	11
Lincolnton Ct.	W. B. Shinn	14
East End, Gastonia	H. F. Duncan	1
Matthews	G. G. Adams	22
West End, Gastonia	J. G. Fitzgerald	7
Main St., High Point	J. P. Hipps	25
Centenary, Greensboro	C. S. Kirkpatrick	4
Battle Ground Road, Greensboro	F. E. Howard	5
Pleasant Garden	R. C. Kirk	18
Carraway Memorial	J. W. Fitzgerald	6
Elk Park	J. A. Frye	3
Goodsonville	R. L. Forbis	35
Clyde	A. L. Rayle	4
Central, Asheville	L. D. Thompson	3
Sparta	A. B. Bruton	11
West End, Gastonia	J. E. McSwain	4
Wesley Heights, Charlotte	Frank Jordan	19
Asheboro	H. P. Powell	70
Mocksville	E. J. Harbison	14
North Wilkesboro	R. B. Templeton	5
Homestead, Charlotte	O. L. Brown	13
W. Jefferson	W. J. Huneycutt	7
Elk Park	J. A. Frye	3
Yadkin-Rowan	V. E. Queen	10
Total		799

North Carolina Conference

Jonesboro	J. W. Bradley	31
Warrenton	O. I. Hinson	24
Goldsboro Ct.	N. C. Yearby	17
Perquimans Ct.	J. W. Dimmette	4
Fremont	E. R. Shuller	12
Oriental	J. C. Humble	5
Swansboro	C. W. Barbee	15
Hallsboro	C. N. Phillips	2
Piedmont	M. D. McLamb	5
Cary-Apex	B. F. Boone	3
Spring Hope	M. F. Hodges	13
Weldon	J. O. Long	2
Carr, Durham	J. A. Martin	1
Burgaw	C. A. Jones	12
Dover	S. L. Hill	1
Wilson	A. J. Hobbs	66
Ahoskie	J. L. Smith	2
Pamlico	W. A. Tew	1
Total		215

GOOD NEWS FROM KITTY HAWK CHARGE

God has graciously blessed us and the people of our four churches this year. Not to boast, but just to share our joy we report the following:

Grace church painted inside and out, furnished with a new stove. All paid for.

Parsonage roof shingled, three rooms painted, lamps displaced by electric lights.

Two poundings by the ladies.

Nag's Head church school reorganized.

Three young people's groups newly organized.

Two woman's missionary societies newly organized.

Three new boards of Christian education.

Three vacation Bible schools.

Four revivals.

Fifty-five received by baptism and vows.

Benevolences and orphanage in full.

The people have been very good to us and we have enjoyed our first year with them very much. We expect to have everything in full by conference.

Matt Ransom Gardner, Pastor.

VACCINE

Of growing importance in modern medicine has been the use of preventive inoculation by means of vaccines, or preparations of similar effect. Each year's advance in medicine sees the discovery or the hope of discovery of some new preventive method.

Vaccine became of first importance in the prevention of smallpox; vaccination is today a common medical practice. The word "vaccine," according to Webster's New International Dictionary, comes ultimately from the Latin word "vacca," meaning a "cow." Smallpox vaccine is derived principally from a specially treated calf.

What other churches and pastors will have a place in this list next week? Watch this report from week to week. Not one need to be left behind, for the way is open to all.

BLACK-DRAUGHT LAXATIVE DOSE EASILY ADJUSTED

Laxatives act on different persons in different ways, depending on whether their bowels move easily or not. One of the advantages of Black-Draught, for the relief of constipation, is that the dose easily can be regulated to suit each individual requirement — half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.

Black-Draught is a dry laxative, made of finely ground leaves and roots of certain approved medicinal plants. Recommended to all men and women who occasionally need a good, reliable, purely vegetable laxative.

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THE BEST WAY TO TREAT---
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment
Used since 1820 to give relief to millions —the best testimonial of merit. 25c at drug stores.

NEW RAIL BUS SCHEDULE

Via
Raleigh, N. C.
thence
Norfolk Southern R. R.

Leave Raleigh	4:20 p.m.
Arrive Wilson	5:42 p.m.
Arrive Farmville	6:20 p.m.
Arrive Greenville	6:40 p.m.
Arrive Washington	7:25 p.m.

Ride the Streamline Way for
1½c Per Mile
SAFETY-ECONOMY-SPEED

J. F. Dalton, Traffic Manager
Norfolk, Va.

Children's Storyland



GRANDMOTHER'S STORY

By Marjorie Yourd Hill

Polly and Jim always liked to go out to Grandmother's farm for a visit. There were so many wonderful, interesting things to see and do.

They always went to the barn and watched Daisy, the cow, being milked by Grandfather, and helped to feed the pigs, and tried to catch the half-wild kitten that lived out there. And then, there was the spring-house, where Grandmother set the pans of milk to cool in the running water. Some days she churned, and let Polly and Jim take turns working the dasher up and down.

They ate supper off a pretty red-and-white checkered tablecloth, and when it was dark Grandmother lit the kerosene lamp, which gave a soft golden light, and that was the time of day they liked best. For then Grandmother would tell them stories.

After the last dish had been carefully wiped by Polly and put away by Jim, Grandmother would sit down in her rocking-chair by the lamp and get out her basket of mending. Jim would lie down on the panther skin before the sofa, and she would begin. And, not to miss a single word, Polly would pull up the little stool close by the other side of Grandmother.

There was one exciting, true story that they always loved to hear. Jim would ask for it, tracing the markings on the panther skin with his forefinger.

"Tell us the story about how you got this panther skin, Grandmother."

And Grandmother would say, wetting the end of a bit of thread with her tongue, and holding the needle up to the light to see to thread it: "Well, Jim, my mother shot that panther when I was a little bit of a girl."

"Your mother!" Polly would say in great awe, trying to imagine Grandmother as a little girl like herself. "She would be our great-great—"

"Your great-Grandmother, child," said Grandmother.

"Well, go on, tell us how she shot the panther," Jim would demand, squirming and anxious to get on with the story.

"It's a long tale—I don't know that there's time enough before bed," said Grandmother, smiling and looking at the clock.

"Oh, yes, there is! Tell it, tell it!" shouted both children, jumping up and down in excitement.

"Well," said Grandmother, laying down her darning. "One time when I was a little girl, no bigger than you, Polly, my father had to leave us in order to go away to get supplies. He was to be gone several days. You see, in those days the country around here was barely settled. It was all forest, with Indians and wild animals in the woods. We lived in a log cabin near a river, miles away from any other people. The trading post was a good two days' journey away.

"When my father left, he made sure that the rifle he left for my mother was well loaded, and with it for protection, she felt quite safe. The very first night we were alone, after I was in bed and the doors and windows all fastened securely, she heard noises outside, and something trotted around the house, sniffing."

"What was it?" asked Polly.

"It was a panther, the very one that Jim is lying on!" said Grandmother.

Jim looked a little alarmed, as if he thought the panther skin would rise up and sniff at him, or else bite. But it couldn't, of course; it was old and dried and quite moth-eaten. Jim whacked it soundly with his hand. That for the old panther!

"And what did you do when you heard the panther?" asked Polly.

"I stuck my head under the bedclothes," laughed Grandmother. "And my mother just sat still, very scared and white. And then that panther walked away, and pretty soon we heard the pigs squealing. My mother jumped up and snatched the rifle down from where it hung over the door, her eyes blazing. She was determined that panther shouldn't kill our pigs. So she opened the shutter and fired."

"Did she kill him?" asked Jim.

"Not that time. The shot frightened him away, though. But the next night we heard him prowling around again. This time my mother was determined to get him, so she aimed very carefully at the black shadow thing she could dimly see in the clearing. And the next morning, when we looked out, there lay the panther!

"But the panther scare wasn't all that troubled us during my father's absence. No sooner had we been rid of the wild beast, when something new and dreadful came to frighten us. This was an Indian, very fierce and wild looking. My mother was very much alarmed when he stalked into our clearing.

"I, myself, was not afraid of him, because I recognized him as an Indian I had seen a few days before when playing in the woods. He had come upon me one day, and at first I was dreadfully frightened, and started to cry. But he smiled and patted me kindly on the head, and gave me a pretty blue-jay's feather, and I knew he was a good, friendly Indian.

"But Mother didn't know that, of course. So when she saw him approach the house while she was alone there with me, she was terrified. The Indian pointed toward the river and grunted, 'Ugh, ugh!' and said something else in Indian language, but we couldn't understand what he meant.

"So then he walked right into the cabin, seized the rifle, picked up some bread and other things on the table, took down a ham from the wall and slung it over his shoulder. Then he picked me up in his arms, and started off with me, walking swiftly toward the river. My mother, tremendously frightened, wringing her hands and begging him not to carry me off, could do nothing to stop him, and followed helplessly, wondering what he intended to do.

"He carried me to the bank of the river, and put me in a canoe, beckoning to my mother to get in, too. Not knowing what else to do, she did, and he paddled down the stream until nightfall.

"At dusk he landed on a nice grassy bank, made a fire, and cooked a supper

"LITTLE PAL"

By Patricia Banner

"Little Pal," I think of you
  Every single day,
Of little things you used to do
  Your cunning little way.
Your little bark, your little whine,
Your eager eyes that used to shine
Especially at dinner time—
  Dear Little Pal.
Little Pal, I wonder why
  You had to go away,
I know it does no good to cry,
  But, at the close of day,
I think of how we used to walk,
To romp and play, to rest and talk,
And how, to tease me you would balk—
  Dear Little Pal.
Little Pal, your memory
  Is all that's left for me;
Memories of days gone by,
  Of things that used to be.
In Puppy Heaven, romp and play,
Be happy every single day;
I love to think of you that way—
  Dear Little Pal.

—Selected.

for us from the food he had brought with him. He made us beds out of boughs and skins, and we lay down together, while he kept watch with the rifle, guarding us against prowling animals or any other dangers that might come.

"The next day we traveled on in the canoe again, and the next night he made another camp for us. All the while my mother's anxiety grew, as she wondered what was going to happen to us in the end. But I was not afraid. I enjoyed riding in the canoe, gliding over the smooth river, seeing beaver, and sometimes bear and deer who came to drink along the shore. I collected a lot of pretty stones, too, and found some flowers I'd never seen.

"Finally, after several days' journey, we came to a little group of cabins in a clearing. It was a white settlement and fort. The Indian led us up to the barricade, and silently departed, leaving us in the care of the white people. It was only after we were safely in the fort that my worried mother learned the news that there had been an uprising of the Black Hawk Indians, and that we had been kidnapped by the friendly Indian to save us from being massacred by the Black Hawks on the warpath!"

As Grandmother finished her story, she picked up her darning needle and shoved the needle briskly in and out, closing up the hole in Grandfather's sock.

"My—" sighed Polly, "wasn't that a good, friendly Indian?"

"I should say so," agreed Grandmother, looking up at the clock. "And now, you children had better run along to bed."

"If I'd been there," said Jim, getting up off the panther rug, "I'd have locked myself up in the cabin, and shot any bad Indians who came around. Just like the panther. Bang! bang!" He aimed an imaginary gun, and shot at a whole tribe of marauding Indians.

"Oh, Jim," said Polly, "would you, really?"

"Of course," said Jim. "I would not let any Indians massacre my Grandmother!" He threw his arms around her neck, giving her a great big hug, and then ran off upstairs, with Polly dashing after.—Religious Herald.

A QUEER TRIP

By Alice Sumner Varney

Peggy Moore was the errand girl of the neighborhood. She was always happy when going to the store, or when carrying fruit or flowers to shut-ins. Her neighbors knew they could depend on her when they wanted some one to take steps for them.

When they went on trips they remembered her with cards from the places they were visiting.

Peggy often said to her mother, "I wish I could go on a trip and send all my good neighbor friends cards as they do me."

"You shall some day, dear," her mother said.

Not long afterward, Peggy fell and fractured her hip.

When she began to convalesce her mother tried to think of ways in which to amuse her.

One day she said, "Peggy, I have an idea—let's play you're on a trip. I will get you cards of places all around here and yon can send them to your school and church friends, your cousins, aunts and uncles, and all your good neighbors."

"Goody! Goody!" Peggy exclaimed. "What a queer trip, but it will be lots of fun!"

Peggy's doctor was asked if she might write these cards. He said, "Certainly, but not too many a day—say two or three. I think it's a good idea. Don't forget to send me one, Peggy."

"No, Doctor, I'll remember you for sure," Peggy answered.

That afternoon she made out a list of people she wanted to remember with cards. "Fifty-three," she said to her mother. "And don't tell, but that includes daddy, brother Paul, and cook Nora. Oh, it is going to be such fun!"

Her mother purchased cards of all the places of interest nearby. "This is almost like a geography or a history lesson," said Peggy. "I am learning lots about places near her I didn't know before." Each day two or three cards went to friends.

Soon Peggy began to reecive cards in return. Every one thought the "Trip from My Bed" such a clever idea that they wrote to tell her so. Then friends calling brought her cards to send.

One day at Peggy's school Miss Angell, the teacher, gave each pupil a card from Peggy, and the geography and history hour was spent in looking at them and in learning about the places on them. Then a letter was started to Peggy, and each of her class friends wrote a part of it, telling her how they enjoyed her cards.

The days passed so quickly that Peggy was up and around before she realized that "shut-in time" was gone.

"Mother," she said, "that was such a fine trip and vacation! I learned lots and I think I made a number of folks happy with my cards, don't you?"

"I surely do, Peggy," her mother said. "I was looking at your cards this morning and you have a hundred."

"Yes," Peggy said, "and I know something about each place pictured on them. Your 'trip in bed' was certainly the best of ideas, mother."—Zion's Herald.

Teacher: "Tommy, why do you spell bank with a large 'B'?"

Tommy: "'Cause pa said a bank was no good unless it had a large capital."

A grocer advertised apples and nuts for sale. He put up the sign:

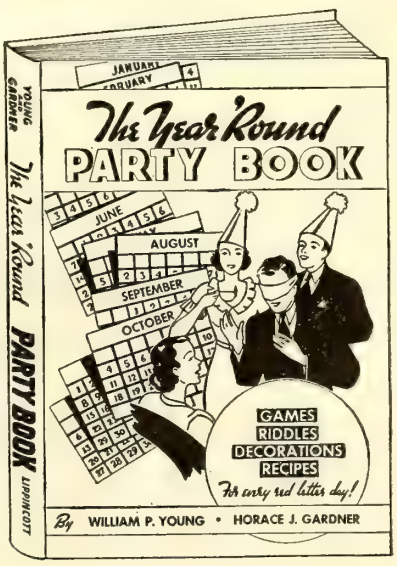
"Shop Early! The Early Bird Gets the Worm."





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Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there has been functional monthly pain, from the early 'teens, through the years of mature womanhood and into the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it as directed. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.



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North Carolina Christian Advocate

NORTH CAROLINA

Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

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Presiding Elders Appointments

SLATE OF JOHN R. CHURCH
636 South Green St., Winston-Salem, N. C.

Nov. 1-15—Carlisle, Kentucky.
Nov. 16-29—East Liverpool, Ohio.

North Carolina Conference

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FOURTH ROUND

November

Bath, 11 15
First Church, Washington, 7:30 15

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
THIRD ROUND

November

Broadway, 11 15
Glendon, High Falls, 3 15
Sanford, 7:30 15

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FOURTH ROUND

November

Four Oaks, Elizabeth, 11 15
Lillington, 3 15
Benson, night 15

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FOURTH ROUND

November

Morehead City, 11 15
Newport, Riverdale, 3 15
Oriental, 7:30 15

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FOURTH ROUND

November

Farmville, 11 15
Walstonburg, 3 15
Stantonsburg, 8 15

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FOURTH ROUND

November

Wilmington, Grace, 11 15

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., Box 1804, Asheville, N. C.
FIRST ROUND

November

Spruce Pine, Spruce Pine, 11 22
Micaville, Windom, 3 22
Bald Creek, Bald Creek, 7 22
Elk Park, Newland, 11 29
Avery, Pine Grove, 3 29
Burnsville, 7 29

December

Weaverville Ct., Salem, 11 5
Laurel, Laurel, 11 6
Haywood Street, 7:30 6

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND

November

Thrift-Moores, Moore's Chapel, 11 15
Huntersville, Huntersville, 2 15
Chadwick, 7 15
Marshville, Wingate, 7 16
Matthews, Indian Trail, 7 17
Wesley Heights, 7:30 18
Lilesville, 7 20
Peachland, Peachland, 11 22
Ansonville, Ansonville, 2 22
Spencer Memorial, 7:30 23
Polkton, Polkton, 11 29
North Monroe and Grace,, 1:30 29
Monroe Ct., Bethel, 3 29
Brevard Street, 7:30 29

December

Duncan Memorial and Derita, Duncan Mem., 7:30.. 2
Weddington, Wesley Chapel, 11 6
Waxhaw, Mineral Springs, 2 6
Prospect, Carmel, 3 6
Hawthorne Lane, 7:30 7
Belmont Park, 7:30 7
Myer's Park, 7:30 8
Wadesboro, 7:30 9
Homestead-Pleasant Grove, 11 13
Hickory Grove, 7 13
Pineville, Pineville, 7 14
Trinity, 7 15
Big Springs, 7 16
Mount Zion, 11 20
Calvary, 7:30 20

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FIRST ROUND

November

Gastonia, Main Street, 11 15
Gastonia, West End, night 15
Belmont, Main Street, 11 22
Belmont, Park Street, night 22
Shelby, Central, 11 29
Shelby Ct., Sharon, 2:30 29
Shelby, Lafayette Street, night 29

December

Lincolnton, First Church, 11 6
Lincoln Ct., McKendrie, 3 6
Boger City, night 6
Cherryville, First Church, 11 13
Cherryville Ct., St. Paul, 2:30 13
Gastonia, Smyre, night 13
Lowesville, Hill's Chapel, 11 19
Lowell, 11 20
Maylo, night 20
Stanley, 11 27
Rock Springs, Bethany, 3 27
Gastonia, West End, night 27

January

King's Mountain, Central, 11 3
Bessemer City, night 3
Dallas, 11 10
Cramerton, night 10
Polkville, Polkville, 11 16
Belwood, St. Peter's, 11 17
Gastonia, Trinity, night 17

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
FIRST ROUND

November

Reidsville Ct., Bethlehem, 11 14
Ruffin, Ruffin, 3 14
Asheboro, First, 11 15
Asheboro Ct., West Chapel, 3 15
Ward Street-Archdale, 7:30 15
Stokesdale, Stokesdale, 11 17
Summerfield, Summerfield, 3 17
Bessemer, 7:30 18
Leaksville, 11 22
Draper, 3 22
Spray, 7:30 22
Glenwood, 7:30 25
Centenary, 11 29
Lee's-Grace, Lee's, 3 29
Battle Ground, Bethel, 7:30 29

December

Wesley Memorial, 11 6
Randolph, Mt. Vernon, 3 6
Trinity, Trinity, 7:30 6
Pleasant Garden, 7:30 8
West Greensboro, 7:30 9
Madison, 11 13
Stoneville-Mayodan, 3 13
Oak Ridge, 7:30 13
Main Street, 7:30 16
Ramseur-Franklinville, 11 20
Cedar Falls, 3 20
Coleridge, 7:30 20
Carraway Memorial, 7:30 23
Randleman, 11 27
Farmer, 3 27
Calvary, 7:30 27
Highlands, 7:30 20

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FIRST ROUND

November

Farmington, night 12
Advance, Advance, 11 15
East Spencer, night 15
Davie Ct., Concord, night 17
Albemarle, Central, night 18
Albemarle Ct., Bethany, night 19
Albemarle, First Street, night 20
Norwood Ct., Cedar Grove, 11 21
Norwood Station, 11 22
Salem, Salem, night 22
Badin-Tabernacle, Tabernacle, night 24
New London, New London, night 25
Gold Hill, Gold Hill, night 26
Spencer, Central, 11 29
Park Avenue, night 29

December

Yadkin-Rowan, Rowan, night 1
Main Street, night 3
China Grove, night 2
Granite Quarry, Shiloh, night 6
Landis, Landis, 11 6
Mount Pleasant, Friendship, 5 8
Concord, Westford, night 8
Concord, Central, night 9
Concord Ct., Olivet, night 10
Concord, Forest Hill, 11 13
Concord, Epworth, night 13
Concord, Harmony, 11 20
Concord, Kerr St., night 20
Kannapolis, night 23

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FIRST ROUND

November

Highland-Rhodhiss, Highland, 11 8
Bethel-Fairgrove, Fairgrove, 3 8
Hickory, First Church, night 8
Maiden, Maiden, night 10
Hiddenite, Hiddenite, night 11
Newton, night 12
Mooresville, Central, night 13
Sparta, Cox's Chapel, night 14
Creston, Big Laurel, 11 15
Warrensville, Warrensville, 3 15
Helton, Helton, night 15
Stony Point, night 16
Taylorsville, Taylorsville, night 17
Troutman, Troutman, night 18
Davidson, Davidson, night 19
Cool Springs, New Salem, night 20
Laurel Springs, Laurel Springs, 11 21
Jefferson, Jefferson, 11 22
Todd, Todd, 3 22
West Jefferson, night 22
Statesville, Race Street, night 23
Elkin, night 24
Westview, night 25
Catawba, Catawba, 11 29
Balls Creek, Mountain View, 3 29
Elmwood, Cleveland, night 29

December

Shepherds, Rocky Mount, night 3
Statesville, Broad Street, night 4
Jones Memorial, 4 5
Jones Memorial, 10 6
Mooresville Ct., Triplett, 11 6
Mooresville, Broad Street, night 6
Olin, Macedonia, 11 13
Jonesville, Jonesville, 3 13
Elkin Ct., Ronda, night 13
Statesville Ct., Bethlehem, night 16
North Wilkesboro, 11 20
Moravian Falls, Adley, 3 20
Wilkesboro, Roaring Gap, night 20

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FIRST ROUND

November

Andrews, 11 15
Robbinsville, Robbinsville, night 15
Waynesville, 11 22
Bethel, Pisgah, 3 22
Junaluska, night 22
Franklin, 11 29
Franklin Ct., Bethel, 3 29
Canton, night 22

December

Sylva, 11 6
Whittier, Whittier, 3 6
Bryson City, night 6
Jonathan, Shady Grove, 11 13
Delwood, Delwood, 3 13
Webster, East La Port, night 13
Brevard, 11 20
Brevard Ct., Rosman, 3 20
Clyde, Clark's, night 20
Mason Ct., Patton's, 11 27
Cullowhee, night 27

January

Highlands, Highlands, 11 3
Glenville, Glenville, 3 3
Fines Creek, Pine Grove, 11 10
Crabtree, Crabtree, 3 10

WINSTON-SALEM DISTRICT
W .A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

November

Mt. Airy Ct., Beulah, 11 15
Ararat, Hunter's Chapel, 3 15
Mt. Airy, Central, night 15
Danbury, Pine Hall, 11 22
Sandy Ridge, Delta, 3 22
Walnut Cove, Stokesbury, night 22
Reeds, Bunker Hill, 11 29
Rural Hall, Mt. Pleasant, 3 29
Doubs, Brookstown, night 29

December

Centenary, 11 6
Forsyth, Mt. Tabor, 11 6
Trinity-Bethel, Bethel, night 6
Ardmore, night 9
Lexington, First, 11 13
Linwood, Cotton Grove, 3 13
Burkhead, night 13
Yadkinville, Boonville, 11 20
Kernersville, night 20
Hanes-Clemmons, Hanes, 11 27
Hiatt-Sedge Garden, Sedge Garden, 3 27
Denton, Denton, night 27

January

Thomasville, 11 3
Welcome, Central, 3 3
Central Terrace, night 3
Green Street, night 6
Lewisville, Concord, 11 10
Davidson, Mt. Olivet, 3 10
Erlanger, night 10
Grace, 11 17
Thomasville Ct., Pinewood, 3 17
Ogburn Memorial, Oak Summit, night 17
Walkertown, 11 24

MEANING OF THE FLAG

The flag is a symbol—a poetic, dramatic emblem of what America is in history and prophecy. The creation of that flag meant Union! It represented the attempt of struggling, aspiring colonies to form a more perfect union. That attempt began with the first Continental Congress. It gathered strength until by what might be termed providential agencies, it showed its might in the adoption of the Constitution.

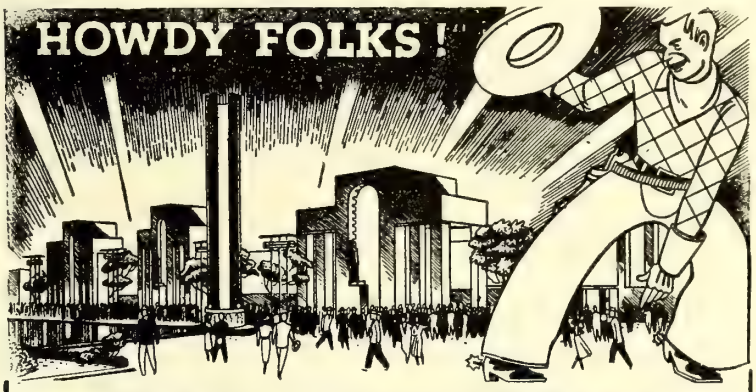
The flag represents growing union. The increasing number of stars denotes increase in political domain and increase of states. Proper provision is made for such extension of state governments. The truer meaning of a growing union is in necessary amendments to the constitution to provide for inevitable new occasions and new duties. The men who framed the constitution never deemed it an unalterable document. They foresaw the certain need of amendments and provided for them. Such amendments will be necessary from time to time.

The flag further represents the union of various types of citizens. The wide-open gates for immigrants during 115 years brought nearly thirty-eight millions of persons into the United States from many foreign lands. While some retained Old World customs and ideas, most of them sincerely endeavored to become worthy citizens of their adopted land. During the World War a brief article appeared in a youth's magazine describing how the flag represented a growing union of varieties of race, language, and birth. This story of the labor upon a new flag was told:

Sorted by an American.
Carded by an Italian.
Spun by a Swede.
Warped by a German-American.
Dressed by an Englishman.
Drawn by a Scotchman.
Woven by a Belgian.
Supervised by a Frechman..
Inspected by an American.
Dyed by a Turk.
Scoured by an Albanian.
Inspected by an Irishman.
Pressed by a Pole.

Twelve personalities, but all Americans, labored to produce that flag. Back of them were the farm lands, the ranches, the shepherds and their flocks, the homes, the transportation, the factories, and the citizenship of the United States. The flag they created was a symbol of that national unity in civic loyalty which is as essential.

Every anniversary of national importance, like Armistice Day, or Flag Day, or Independence Day honors the flag as the emblem of American union, loyalty, and progress. For those ideals on such days all Americans should have a new birth of consecration—not in the narrow domain of demagogue, partisan, or profiteer, but in the spirit of a superlative patriotism that seeks to make the nation a part of God's earthly kingdom.—Cincinnati Advocate.



TEXAS CENTENNIAL CENTRAL EXPOSITION
Dallas, Texas, 1936

All preparations have been made to entertain you. Glamorous Texas cities, bustling, typically Texan communities, every section offers a brilliant panorama of attraction. Texas is celebrating one hundred years of unequalled achievement. Dallas and its gigantic Centennial Exposition will be your starting point. Then you'll wish to visit the Frontier Centennial at Fort Worth. Fiestas, pageants, reunions, cowboy ceremonials, mardi gras and historic celebrations will lure you to every section of Texas. Texans will be in festive mood. Help them celebrate.

Southern Railway offers

THREE GATEWAY ROUTES to Dallas and other points in Texas and the Southwest—New Orleans, Vicksburg and Memphis.
DIVERSE ROUTES—Go one way and return another, if desired—to enable you to secure the greatest benefit from an educational and scenic standpoint.
EXCELLENT TRAINS AND SCHEDULES to insure satisfactory service. GREATLY REDUCED FARES to make your trip economical.

Examples of Round Trip Fares in effect Daily to Dal'as:

FROM:	(A) In Coaches	(B) In Pullman Cars
Charlotte, N. C.	$34.40	$43.95
Concord, N. C.	34.98	45.05
Gastonia, N. C.	33.78	43.35
Greensboro, N. C.	35.84	47.30
High Point, N. C.	35.84	47.30
Lexington, N. C.	35.50	46.60
Marion, N. C.	31.98	42.60
Morganton, N. C.	32.64	43.70
Reidsville, N. C.	36.58	48.55
Salisbury, N. C.	34.98	45.70
Statesville, N. C.	34.22	45.55
Thomasville, N. C.	35.84	47.15

(A) Good in Coaches only, 30-day limit. (B) Good in Sleeping or Parlor Cars, Pullman fare extra, 30-day limit. Season limit tickets on sale at slightly higher fares. Proportionate fares to other Texas points, including Fort Worth, Galveston, Houston, Austin and San Antonio. For further information, consult your local ticket agent.

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NORTH CAROLINA CHRISTIAN ADVOCATE
GREENSBORO, N. C.

In Memoriam

RESOLUTIONS OF RESPECT

It is with deep sorrow that we, the members of the missionary society of Stantonsburg Methodist church record the passing of one of our charter members, Mrs. Hattie Applewhite Crocker, on July 31, 1936.

We feel keenly the loss of one whose service, interest and participation in the activities of the church continued through the years. Therefore be it resolved:

First, That we extend to her family our deepest sympathy.

Second, That a copy of these resolutions be recorded in our minutes, a copy sent to the family and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. W. R. Rodgers,
Mrs. M. A. Tysor,
Mrs. L. K. Edwards.

IN MEMORIAM

A loving mother to whom no sacrifice was too great, and an understanding neighbor and friend whose cheery outlook upon life was a shining example of all that is good and pure, slipped away to meet her reward when Mrs. Hattie McKnight Bell died recently. She was long a faithful and devoted member of Harlowe Methodist church and a charter member of the ladies' aid and missionary society. We miss her in every service and find it hard to realize that the smile that made her friends happy has faded and the voice that cheered has been stilled. Her life was one of beautiful Christain service and today her children rise up and call her blessed.

Harlowe Ladies' Aid
and Missionary Society.

IN MEMORIAM

We, the members of the woman's missionary society of the First Methodist church, Rocky Mount, wish to dedicate a page in our annals to the memory of Mrs. W. Bruce Lea ,one of our most beloved members, who was suddenly called to her heavenly home September 3, 1936.

She was a loyal and faithful member, always ready with a happy smile to give of her talents and means to the church and society.

Her passing has truly brought sadness to a multitude of neighbors and friends.

We extend our deepest sympathy to her family—that while we grieve with them we also rejoice with them in the memory of a beautiful and useful life.

Mrs. J. P. Whitehead,
Miss Lelia Savage.

IN MEMORIAM

We, the members of the Woman's Missionary Society of the Cullowhee church desire to pay loving tribute to Mrs. J. D. Coward, one of the charter members of our church and also of our missionary society, who died September 29, 1936. Seldom is seen a more complete combination of the Christian virtues than was portrayed in her life. She was patient at all times and serene in trials, wise in counsel, in action, in words, and prudent in all things. Her character was beautiful.

For 60 years she was a tower of strength in her home. Since the passing of her companion she has quietly carried on and finally rounded out a beautiful life of devotion to her family and friends. She was deeply interested in the spiritual welfare of those who were nearest to her.

While the members of our missionary society, church and community will miss her counsel and presence most keenly, we feel we have made our richest contribution to the society of heaven.

Miss Ida Smith,
Mrs. W. E. Bird,
Mrs. H. E. Brown.

YATES—Thaddeus Y. Yates, a Methodist Christian soldier, laid down his physical tabernacle September 30 after valiantly fighting the battle of life for 80 years and 10 days, and went to live in the "building of God eternal in the heavens."

He was twice married, and his first wife, formerly Miss Kenyon, who preceded him in death, was mother of four of his six surviving children, namely: J. T. Yates of Concord, W. H. Yates of Portersville, Cal., Mrs. G. S. Kester of Columbia, S. C., and Mrs. J. G. McCachern of Concord. His surviving widow, who was formerly Miss Bessie Howell, is mother of two: Mrs. Forrest Berry and Carl Yates of Hickory; 14 grandchildren also survive.

Mr. Yates was born and spent the larger part of his useful life in Carbarrus county and was prominently connected with the business life of Concord. In 1913 he bought a farm near Hickory in Catawba county, where he spent the remainder of his exemplary life and won the highest esteem of a large circle of friends.

As a Christian layman Brother Yates was strong in faith, powerful in prayer, constant in devotion, courageous in his stand against sin and in defense of the right and untiring in his efforts in leading the lost to Christ. He was always happiest when working in revivals and seing the lost saved. He strongly believed in the Spirit filled life, and prophesied that as worldliness comes into the church the Holy Spirit would go out.

He was largely instrumental in the founding of three Methodist churches in and near Concord. So much could be said about this godly man that space will not permit, yet the secret of his great success and power in the work of the Lord was, "He believed in his God and God believed in him."

His pastor, R. E. Ward.

RESOLUTIONS OF RESPECT

At the end of a busy day, with plans already outlined for another day's activities, eternal rest came to Arch Sherrod. Thus came to a close a long and useful life—a life that was a happy combination of work, community service and Christian stewardship.

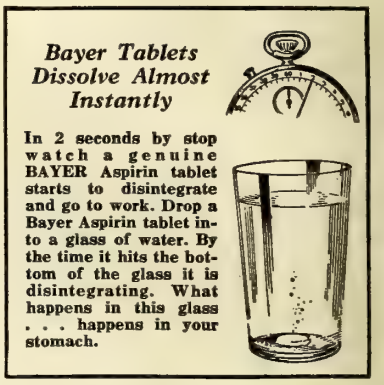
Serving as a steward in the Methodist Episcopal Church, South, from the age of 21, Brother Sherrod gave generously of his time and means to the cause he held so dear. This zeal and loyalty was transmitted to his children, who will continue to render service in their father's church.

In the sudden removal of this our brother, the community lost a progressive and patriotic citizen, of whom it has been said, "He never took the wrong side of any issue," Wesley Memorial church lost a loyal member, a faithful steward and a devoted trustee.

Be it resolved, that this simple expression of tribute and appreciation be spread upon the minutes of the board, copies sent to the North Carolina Christian Advocate and to the bereaved family, whose loss we share.

Thomas W. Sprinkle,
Fred N. Tate,
J. D. Brame.
Committee.

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2 FULL DOZEN 25c
Virtually 1c a tablet



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NORTH CAROLINA
Christian Advocate

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Volume 81 GREENSBORO, N. C., THURSDAY, NOVEMBER 19, 1936 Number 47

The Religion of Tomorrow

By H. J. BURGSTAHLER
President, Cornell College

THE AVERAGE CHURCHMAN today and the average citizen doubtless would say there is a God, but he does not know him as a personal, vitalizing influence in his life. He does not go to God for counsel when he has great problems. He does not make his decisions at an altar of prayer or in a temple of meditation. I want to challenge you to an acceptance of a scientific principle, namely, that you apply the test of experience or the laboratory of procedure to your acceptance of the fact of God. There is no thinking person who, if he will take fifteen minutes every morning of his life, away from the rush and business of a secular or academic world and lift his face to God in prayer, will not come out at the end of a three-months' experience convinced that prayer is one of the most vitalizing practices of his life; nor is there a person who will accept God as a great personalizing and spiritualizing influence in his life after such experience.

The religion of tomorrow, in my opinion, must be one which makes God a great vitalizing factor in our lives.

Second, the religion of tomorrow must insist that human personality is sacred. That was Jesus' conviction. "The Son of man came to seek and to save those who are lost." "I am come that they might have life and have it more abundantly." All activity, in Jesus' philosophy of life, must gravitate around human personality. All business interests, all material concern, as well as all spiritual concern, must definitely work toward a program of life which will develop personality to the acme of its potential possibilities.

The great central conviction of religion must be the salvation of man, the lifting of men and women to those high levels of life whereby they shall be free from insecurity, whether it be material insecurity or spiritual insecurity. We must save men from their own sins, and we must save men for service. All political, social, and economic systems must be built upon one great fundamental conviction, namely, that man must be saved and served.

Personality is sacred. What does it matter if society gain the economic, the political, and the social worlds if it thereby lose its soul? What does it matter if we have great units of industry if millions of men and women go hungry, physically, mentally, or spiritually? What does it matter if we have billions of dollars in our coffers if we break loose in a veritable hell of war and thereby destroy a civilization?

I call you today to a religion that makes the motives of life concern themselves primarily with the bettering of mankind, with the salvation of society. The religion of tomorrow must be based on a conviction that personality is sacred. This concept will be accepted only through the power of a great example. It must be fundamentally personal. It must be fundamentally vicarious.—From a baccalaureate sermon, quoted in The Christian Advocate, Methodist Episcopal Church.

THE LIQUOR FAILURE

Ponder Well the Liquor Curse in North Carolina—Wipe It All Out

In a recent newspaper report at the hearing in Asheville before the State Liquor Commission several hotel men appeared before the commission. Richard P. Tufts, one of the Pinehurst hotel operators, had this to say: "The Pinehurst hotels are now operating under a law that for the first time has a problem in hand which has kept hotel men awake nights," Tufts told the commission in commending the Pasquotank law.

In the Moore County News of May 28, 1936, is the following: "A bombshell was exploded at a public meeting of the Pinehurst chamber of commerce Thursday evening when F. H. Krebs of New York City, a property owner and winter resident of the community, openly charged that liquor was being illegally sold and gambling permitted in Pinehurst. . . Take this winter: What have you had in Pinehurst? Liquor selling at the Carolina Hotel. You have liquor selling at the Country Club. Gambling at the Carolina Hotel. I will give the list and if anyone doubts it he can see for himself. There is a place in Pinehurst where liquor may be purchased legally and there is no excuse for illegal liquor selling. You can't build a resort for decent people based on liquor and gambling. You have got your liquor store there and if anybody wants to buy it they can buy it legally, and why should it be sold illegally in this place?"

Thus we see, as we predicted, that with the liquor store at Pinehurst, the hotels are drenched with "blind-tiger" liquor and gambling, as described by Mr. Krebs. Shall the hotels have a special privilege? The most iniquitous, lawless thing ever done in North Carolina was the establishment of the liquor stores in Pinehurst and Southern Pines. The county of Wilson is running these stores and getting the profits. It is unthinkable among a law abiding citizenship. According to reports the Wilson county sheriff was removed recently for drunkenness, and a drunken driver in that county nearly killed Congressman Kerr. There is but one solution: Wipe it all out, as we have done the slot machines, either by legislative enactment or state-wide referendum, and then enforce the law and teach the danger, as we have started to do, of this habit-forming drug in the schools. In this state we practically destroyed malaria by cleaning up the breeding places of the anopheles mosquito. Shall the tail wag the dog? The 17 counties that have the ABC stores have sold about $3,000,000 worth of liquor. The counties get about 25 per cent—$750,000; the state gets three per cent sales tax—$90,000. The balance goes to foreign beer barons and liquor dealers. Economic folly—and then also the human wreckage caused that the state has to carry. These once proud counties are now little vessels and agencies for the foreign liquor dealers. The high-powered beer and wine saloons are runng every day and night and Sundays, too, in the state, selling to men, women and children. We have had in a little over a year 6738 drunken drivers that have been caught. Recently in Raleigh a woman's license was taken away—drunk on high-powered beer; and in Gaston county an ale-drunken man butchered up his wife. Everywhere we find this high-powered beer and wine making drunkards and murderers. If the people do not wake up this state will be as bloody as in times of war. Keep your eye on those "higher up" who during the last General Assembly were paid thousands and thousands of dollars to lobby for high-powered beer. Stop this unethical conduct.

This is a democracy—the consent of the governed. This state in a state-wide referendum on May 28, 1908, voted against the manufacture and sale of intoxicating liquors by a majority of 44,196, and on November 7, 1933, against repeal by a majority of 196,436. We appeal to the General Assembly to wipe out these liquor traps or put this matter of the sale of intoxicating liquors to a vote of the people of the whole state. This and this only will bring peace—the rule of the people in a fair referendum, a free ballot and a fair count.

To your tents, O Israel. Charles Ruffin.

ANONYMOUS LETTERS

The time was when the writer of an anonymous, or unsigned letter, found that public sentiment branded the forehead of his reputation with a big letter "C" which stood not for "Courage" but for "Coward," and men shunned that mark as they would a coiled rattlesnake. But a few years ago certain groups thought to hasten the millenium by the use of anonymous letters and other methods that released these self-appointed agents of the Almighty from personal responsibility for their acts and as a result anonymous letters became as plentiful as the bats that fly at night. And their day has not reached its close. Several years ago these unsigned reminders of our duty came in almost every mail and even up to the present time they put in an occasional appearance. And it is worthy of note that these strange documents invariably bear two characteristics—an utter disregard for the facts in the case and they overflow with personal abuse. And in most instances instead of representing public sentiment on some question they merely express personal feeling. It is interesting also to note the soil that produces this fungus growth. One might think strange of it, but we have found that commercialized evangelistic campaigns become a fruitful field for this non-fruit bearing night plant. If boils are beneficial for the human system the anonymous letter may not be wholly without value, but we doubt their being worth $5.00, the reputed value of a boil when the blood is bad.

"HAVING DONE ALL, TO STAND!"

There are times when it may be wise to retreat. One should not always risk defeat. Lines need reforming. Positions need strengthening. Morale must be restored. Then the struggle can be renewed. There are times when there should be an advance. When plans have been made, and the objectives are clear, and waiting is only delay, then advance. So often are there times when to stand one's ground is best. Positions that have been won should not be given up. It may not be clear how to advance or where. All may be lost by a change of position. In the midst of every crisis, in the face of threatened loss there must always be some proven ground where one can stand courageously. There always are those who urge hurried action, who will cry—"All is lost." The best way to lose everything is to go after the panic leaders, stampeded into action. Our world is beset today by those who would force hasty action with the cry—all will be lost if we do not this or that. The best way to save what ought to be saved, in church, or state, or self, is just to stand on the firm ground of proven conviction.—Ashley Day Leavitt.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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For a long time rich Americans have owned several homes. For some time the average American has had two—the place he called "home" and his auto. Now he is about to add another—the trailer.

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The soul alone grows out of tune, like some neglected harp. And more than a human touch is needed to set it in tune. There must be a hand divine to touch those strings and set every note in tune with the eternal harmony. In a word, man cannot live the perfect life without God.

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The cry during the World War was: "The world is tired of kings." And most of the nations, both great and small, got rid of kings. But a number of these have chosen dictators instead. This appears to us to be making progress backward. What will be the final result no man can tell.

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It is said that the soul of Russia has survived in spite of the materialistic and atheistic program of the Soviet revolution. Russia's love of music is still there, drama thrives, literature abides, and the religious spirit of her peasants has not been crushed out. And evidences increase daily that the instinct "to have and hold" material things is asserting itself in every part of those great lands of northern Europe and Asia with their unlimited resources.

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That golden afternoon in Kenan stadium at Chapel Hill when Clarence (Ace) Parker sprinted into the hall of fame, few of the thirty-four thousand who, filled with amazement and enthusiasm, sprang to their feet scarcely able to believe their eyes as he crossed the goal line were aware of all that lay back of these moments of victory. Much living and weary weeks of toil went into the making of that daring spirit and indomitable will which made possible this marvel of the gridiron. Such spirits enrich the traditions of a university and contribute greatly to generations unborn.

Before the game in former days football coaches told the public of the superiority of their own teams and fans heaped abuse upon their opponents. But now the coaches discount their own team and for public consumption brag on the opposing team, while the fans find "their occupation gone," for it would appear absurd to discount what the coaches praise.

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Six weeks remain of 1936. Think of the achievements possible during these closing weeks of a wonderful year! Yet some will allow them to pass unused. This week a man remarked that little church work would be done following the adjournment of North Carolina conference until after Christmas time. Do we not take a solemn vow not to be unemployed?—not to be triflingly employed?

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"Stone walls do not a prison make, nor iron bars a cage." That was true of Paul and Silas. That was true of John Bunyan. It is true of all who enjoy mental and spiritual freedom. But prisons may be made without stone walls and cages without iron bars. A mind closed to the truth is in prison, prejudices are iron bars that become soul cages. Only those whom the truth makes free are free indeed. Sin is a state of bondage from which only Jesus can set the prisoner free.

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The folly of war appears whenever there is a war. For example, what does a southern man think of this:

"My father prayed as he drew a bead on the graycoats,
Back in those blazing years when the house was divided.
Bless his old heart! There never was truer or kinder;
Yet he prayed while hoping the ball from his clumsy old musket
Might thud to the body of some hot-eyed young southerner
And tumble him limp in the mud of the Vicksburg trenches."

The Baptist State Convention

TO hold fellowship with the brethren of the North Carolina State Baptist Convention is most refreshing. The reports and discussions at the convention in Durham this year were an inspiration to this Methodist editor. True, the Methodists and the Baptists differ sharply on many issues but they are so nearly one on all the great essentials of life and religion that good men who put first the coming of the kingdom find it difficult to find grounds for dispute. It is the pesky non-esentials that bring on religious disputes and harsh bickerings. Fortunately that day is passing for the good of us all.

Thursday of last week was given over to social service, Sunday schools, colleges, the home and also to much routine. The men who spoke from that platform might well have substituted the word Methodist for the term Baptist and not missed the mark. That we are all engaged in a common task here in North Carolina became more and more evident as the discussion progressed. Not our differences but our common interests should receive emphasis.

The missionary spirit of these Baptists is manifest in all discussions, whether the theme be church school, college, home or evangelism. They are out to save men by bringing them to Jesus Christ. In the reports of Wake Forest, Meredith, Campbell, Mars' Hill and in homilies this missionary spirit would creep in. Not much was said about the methods and technique of the propaganda; but instead the stress was on the spirit of missions. Professionalism and formalism, whether in the pulpit or the pew, find little encouragement among North Carolina Baptists. They may be guilty of many sins but not these. Personal loyalty to Jesus Christ is a passion with the best of them. Rejection of Jesus lies at the center of most of our troubles in church, home, school and society. All of us would do well to remember this.

Dr. J. B. Weatherspoon of the Southern Seminary, Louisville, summarized the needs of a minister thus: I. A widening intellectual horison. 2. Careful moral discrimination. 3. A passion for social betterment. Is not this the crying need in the pew as well as in the pulpit? Of course the pulpit must lead.

How fortunate are the citizens of this state to have such a host of good men and women as these North Carolina Baptists. Were all the Methodists, Presbyterians and other good people to unite for social betterment and religious uplift much of the wickedness and many of our outragious sins would give place to a better order of life.

Space will not allow many personal tributes due W. L. Poteat, the new president, and scores of others. We cannot, however, with the issues of the liquor traffic pressing upon us, close this editorial without reproducing an excerpt from the report of the convention in the News and Observer:

> With enthusiastic unanimity the convention adopted a resolution offered by Judge Johnson J. Hayes of Greensboro condemning efforts in the state to return legal liquor and the sale of liquor as a source of revenue, stating the belief that such a step would increase drinking and would not end bootlegging, and calling for the next legislature to make the manufacture and sale of liquors illegal throughout the state.
>
> The report of the committee on social service and civic righteousness was adopted with the amendments. It noted "with growing apprehension" preparations for war, increase of crime, the "present liquor situation" which was called "tragic in the extreme," secularization of the Sabbath, and "our changing civilization and the lowering of moral ideals" which "are working havoc with the American home." The report also urged heavier penalties for such crimes as drunken driving and violation of liquor laws, deprecated "legal malpractice which obstructs justice by unnecessary delays, gross abuse of the right of appeal and the use of technicalities to clear the guilty," and noted with satisfaction improvement in inter-racial relations and in the "improved quality of moving pictures."

Dr. Lynn Harold Hough Is Married

HE refused to be a bishop of the Methodist Church and he repeatedly asked his annual conference not to elect him a delegate to the general conference, as he did not have time to serve. His summers were spent frequently preaching in the big churches of Europe. To deliver the sermon at the opening of the League of Nations was one of the many distinctions that came to him as a pulpiteer for special occasions.

Yet this master of his soul in most things and crowned with numerous honors has finally gone the way of a majority of the sons of Adam. Like some of the ancient men who before their births were called to be prophets, so this man seemed to have been chosen by the eternal decrees to be a bachelor, but finally Cupid got him.

Dr. Hough and Mrs. Blanche Horton Trowbridge were married in Chicago October 18. We extend all good wishes and congratulations.

Methodist Union Assured

THE union of American Methodism is only a matter of time. The Methodist Protestant General Conference and more than the necessary two-thirds of the annual conferences have given approval. About 95 per cent of the Methodist Episcopal Church is approving the plan of union in the conferences which are acting within this present year. All the conferences of the Methodist Episcopal Church, South, in which the question has been presented met with no formidable opposition. It is fully expected that all the annual conferences will take formal action in 1937 and that the regular General Conference which meets in May, 1938, will give final approval. This will clear the way for the work of the Uniting Conference which is provided for in the Plan of Union to effect the union of these three churches.

The recent union of English Methodism was hailed with a sense of triumph attracting the attention of the churches in the English speaking world. This union of American Methodism, spread over this vast continent, is far more significant. The millions of Methodists in America, with a no mean following beyond the seas, united for Christian conquest should be a potential factor in the coming of the kingdom of our Lord.

These coming months of transition should be used for a closer fellowship by coming to know each other better in every community.

Evangelical Preaching in London

WE quote a paragraph from a recent editorial in the Methodist Recorder of London, England, which indicates that evangelical preaching in the great English metropolis is not among the things that were, but now out of date. On the contrary, it is still acceptable in England if the preacher has a message and knows how to deliver it, which likewise is true in this country and perhaps in all other Christian lands.

Here is the editorial paragraph from the Recorder:

> Both within and without the church it is the fashion of the hour to disparage preaching, and especially "simple gospel preaching." When the priest is in the ascendant, the vogue of the prophet wanes. Ritual worship is said to be complete without any discourse. Even the appointed words of the office are sometimes hurried over and whispered. If there be an occasional sermon, the briefer the better! Those without profess either entire indifference or a fine Athenian scorn for "this babbler." But the great interest recently shown by press and public in three generations of Free Church preachers suggests that there is another side. Dr. John Clifford was so doughty a champion of liberal principles and social service that the centenary of his birth might properly be celebrated by his political admirers and friends. The recent demonstration, however, contemplated the evangelical preacher and pastor no less than the social reformer. But what shall we say then of Dr. Dinsdale Young? Like Dr. Parker, for whom he has so great a regard, he has been a man of one Book, and first and last a preacher of the gospel. Yet his diamond jubilee as a preacher has been the occasion of crowded assemblies in the capacious Central Hall, Westminster, and felicitations by all classes, from the King to old-age pensioners. The advent to London of the Rev. Leslie Weatherhead, still a young man, to occupy the pulpit of the City Temple, has been welcomed with every mark of good will by nearly all the great London daily newspapers. In their comments upon these events, they acknowledge that there is still a place and a public for the preacher, if he can preach—that is to say, if he has a real message, and knows how to deliver it.

On the Unmarked Trail

FROM our youth up we have known the thrill of the graphic story of the great man of the East who "went out not knowing whither he went." The only thing of which Abraham was sure on this unmarked trail was that "God was leading him." How the old preachers could grow ecstatic on this theme!

But that day has passed. Now a man knows where he is going and the salary to be paid. Some are careful to see how this compares with previous years and how it stacks up with the place to which old college chums are assigned. All the geographical boundaries are fixed and the statistical tables are published. There is not much of the unknown so far as their earthly habitation is concerned. Some are not quite sure even that God is leading; they cannot claim fellowship with the bead-roll of saints that subdued kingdoms.

This, however, is only in the seeming and belongs only to those who are content to mark time. The spiritual pioneers are still men who tread the unmarked trail and, like Abraham of old, are not sure of the things that await them. They must go it alone unless they are sure that God is with them. How else can we win men to Christ, infuse the people with the spirit of missions and teach them to sing "We are marching to Zion?" Of little worth at any time is any Methodist preacher who is sure of what he is to do and how much he is to get during the year or years ahead. We are still on the unmarked trail of faith.

People and Things

Rev. W. L. Hutchins begins the new conference year by adding ten new members to his roll.

Introductory offer of the Advocate three months for thirty cents goes only to new subscribers, remittance with order. Send list with names and address written plainly.

See the report of the Advocate campaign on page 27, and if not already a leader get into the work at the very first possible moment. Do big things for your church paper.

We hasten to give the name of the author of "The Dawn," a beautiful little poem that appeared in last week's Advocate. Rev. C. T. Thrift of the North Carolina conference is the author of this meritorious poem. By some mishap, which we regret, the author's name was overlooked till too late for correction last week.

"Sunday, November 29, at People's Bible School, Greensboro, will be observed as 'camp meeting day.' Preaching by Jim H. Green, Helen G. Vincent and C. F. Wright. A good spiritual feast is expected. Come and stay all day. Also services here Saturday night, November 28. Come."—Jim H. Green.

"Revival helper available. Two of our most useful graduates from People's Bible School are available to help in revivals. Miss Louisa Burruss, trained, gifted and splendid help, or choir director and children's worker; Lois Green, splendid pianist for revival work. They go together. Write us if you need them."—Jim H. Green, R. 3, Box 303A, Greensboro, N. C.

"We arrived at Franklin on Thursday, November 5; have filled all the appointments and have had reasonably good congregations. We are planning for a good year on the Franklin circuit. These are people who seem to be responsive to the needs. A goodly number of the ladies had already visited the parsonage and left a good supply of good things to eat when we arrived, which was a day late on account of my daughter's illness in Charlotte and having a right costly car wreck on Wednesday morning as we arrived in Charlotte. Unfortunately I had to repair both cars. Glad no one was hurt except for shock, for which we are grateful. The Advocate gets better as the weeks go by."—J. J. Edwards.

"We had a good day yesterday at Plymouth. The Sunday school was the largest of the year. There was a very fine congregation at the morning hour. I received 21 new members into the church. Here are some of the things accomplished during the year: One hundred new hymnals put in at Plymouth and paid for when first used. New song books put in at Siloam. Two new missionary societies organized. New furniture put in the parsonage. Put Plymouth charge in the front of the Elizabeth City district for the Advocate. Account for the $1300 debt which has been a millstone about the neck of Plymouth church. Have the congregations at all the churches double if not triple during the year. Add 82 new members, 50 of these on profession during the year. We expect to meet all financial obligations in full. That is not more than half bad for a man who was not born in North Carolina and never went to Duke University."—C. T. Thrift.

"A note from Taylorsville states that a most excellent pounding has been received at the parsonage since conference. Work was started November 16 on placing a modern heating plant in the Taylorsville church. When this is finished along with some other improvements already under way, we will have a splendid church here in the center of Alexander. A good year is expected in all phases of the work."—J. W. Vestal, Pastor.

The healthy mind does not dwell continually upon the defects in our modern civilization. With all its limitations —and they are many—how much more of genuine human well-being it offers to the average right-minded person than did the state of affairs which existed a thousand years ago, three thousand, five thousand! We are on the upgrade . . . under the guidance and with the reinforcement of the spirit of Christ.—Charles R. Brown.

Ministers of the Methodist Episcopal Church, South, are invited to patronize the free circulating library which has been placed in the school of religion at Vanderbilt University, Nashville, Tenn., by government foundation as a project in adult education. Fagan Thompson, professor in the school of religion and faculty adviser in establishing the new project, in announcing the new library now available to ministers in the south and southwest, says the whole plan is on an interdenominational basis and he invites correspondence from all ministers, irrespective of denomination. The library will be glad to furnish book lists and look after special book needs of its patrons.

"No one could have asked for a more hearty welcome than Mrs. Hoyle and I received since arriving at Marshall. We reached here Wednesday, November 4. During the remainder of the week we had a number of visitors. But on Monday night following we had an abundance of company all at once. Oh yes, you have guessed it. It was a pounding. And what a pounding! The dining room table fairly groaned under the load. Everyone seemed to have a good time, especially the recipients. In the number present in addition to the Methodists there were those from the other denominations. The whole town seemed to have turned out to make a special visit to the parsonage. We are looking forward to a great year on the Marshall charge."—E. M. Hoyle, P. C.

"We have been graciously received on the Bellwood charge. Sunday afternoon, November 15, we had a get-together meeting of all officials and leaders on the charge for the purpose of planning a program for the entire year. One hundred and sixty people responded to that call. We had a wonderful spirit and a profitable meeting. The training work for the year, the church paper, the program for the missionary society, young people, revivals, budget, etc., were all discussed and planned for the year. By unanimous vote the charge decided to balance the budget every quarter. One church, Kedesh, raised their ten per cent apportionment for the Children's Home. The others plan to get it done before Christmas. I have found them a fine people, a great circuit, and Brother Scott has left things in splendid shape. We are going after more subscriptions for the Advocate."—Roy T. Houts.

We want every pastor and church in North Carolina to take advantage of the special introductory offer of the Advocate for 12 weeks for 30 cents. Why not put the Advocate in all the homes of our Methodist people and set them to talking about their church paper?

It is an astounding fact that the navy has never initiated any one of the really fundamental reforms that were essential to bring it to its present efficiency. All of these reforms were forced upon the navy from the outside; and in every case against determined opposition.—Admiral W. S. Sims.

An American student described one of his professors as "a banana-peeling on the doorstep of progress." Misguided patrioteers who would destroy our liberties in their attempts to fight Communism and Fascism are likewise banana-peelings on the doorstep of progress.—Bishop G. Bromley Oxnam.

One would merely laugh if a group of aboriginal savages were to cease for a little the banging of their tomtoms in order to discuss the music of Wagner; and there is something even more ludicrous in the spectacle of a council of early Christian bishops of very limited outlook discussing the nature of Almighty God Himself—admittedly incomprehensible—and arriving at rigid conclusions to which we are still expected to adhere.—Weigall in Paganism in Our Christianity.

Dr. J. E. Pritchard, editor of the Methodist Protestant Herald up to the recent session of his conference at Albemarle, retired at that time as editor so that he could devote all his time to the work as pastor of Calvary church, Greensboro. The double load was too heavy for him. It is too heavy for any man to carry. Dr. R. M. Andrews, president of the North Carolina conference of the Methodist Protestant Church, becomes editor of the Herald. Dr. Pritchard has been given a three weeks' vacation by his church, which he and his family will spend in Florida motoring over that land of birds and flowers and citrus fruit.

SALISBURY DISTRICT STEWARDS' MEETING

Just on the outside of Salisbury, First Methodist church, on last Tuesday the pastors of the district had an informal Quaker meeting. They wiped a little tear from the right hand corner of both eyes, carved the name of C. S. Kirkpatrick on a large piece of Pentelic marble, slipped it into the Parthenon of loving memories and then faced the east. And who was there? A new leader in the person of Dr. C. N. Clarke, whose gentleness of manner and unaffected brotherliness, so spontaneous and limitless, won our hearts immediately. Rev. G. A. Stamper, who is back in the district of his nativity, led the opening prayer; Dr. Clarke called for team-work even to the point of sacrifice and all the brethren responded. The new elder appointed a district missionary secretary in the person of Rev. N. C. Williams. And ye humble scribe being a man of becoming modesty was appointed publicity man. The regular work of an initial meeting of this sort was dispatched with dignity and ease. It was quite evident that the new elder enters into his new duties with a determination to succeed, and this spirit will be contagious. Good reports are already coming in. A few charges have already accepted their askings, mine with others, and new building enterprises will soon be under way. And we are off! Watch Salisbury district grow! W. L. Hutchins.

MINISTERS WIVES OF STATESVILLE DISTRICT

The Ministers' Wives' Association of the Statesville district will meet Thursday afternoon, December 3, at two o'clock in the parsonage of the Mooresville Central church. We welcome all new members and urge that every member be present. If you cannot attend please notify Mrs. W. A. Kale, Mooresville, N. C., by postal card.

Mrs. J. G. Winkler, Sec.

GLEE CLUB TO SING AT NEW BERN CONFERENCE

The Greensboro College Glee Club, under the direction of Walter E. Vassar, head of the voice department, will appear in the Centenary Methodist church of New Bern Saturday night, November 21, at the meeting of the North Carolina annual conference.

The club will have three other appearances in eastern North Carolina, these being at the Jarvis Memorial Methodist church in Greenville, Sunday, November 22, at 11 o'clock, at the First Methodist church of Snow Hill, Sunday afternoon at 4 o'clock, and at the Centenary Methodist church in Smithfield, Sunday night at 7:30 o'clock.

The club will be special guests of the North Carolina conference and the Craven county unit of the Greensboro College Alumnae Association at a banquet being held Saturday evening, November 21, in the Centenary Methodist church of New Bern. Immediately following the banquet the club will sing before the North Carolina annual conference.

Mrs. Laura Roberts Hart, president of the Craven county chapter of Greensboro College alumnae, will present Dr. Luther L. Gobbel, president of Greensboro College, who will make a brief address. The Greensboro College quintet, composed of Misses Nellie Alexander, Virginia Smith, Margarette Godwin, Martha Moores, and Nancy Byrd Miles, accompanied by Miss Ellen Singleton, will offer musical selections.

THE PREACHING MISSION AT RALEIGH

Preparations are being made by the ministers of our capital city for the Preaching Mission there November 26-28. Such outstanding preachers as Stanley Jones and others whose names are known all over America will be heard. Those who are interested would do well to watch the daily press. No regular program has been announced but names of the preachers have appeared again and again as this mission has continued across the continent.

We would suggest that all persons interested plan to attend and then select the men whom they are most anxious to hear. The influence of this gathering should be spread far and wide in the churches and communities of this section of our nation.

NOTICE TO NEW SUBSCRIBERS

To the great number of new subscribers now being entered on our mailing list, permit us to say that if you fail to receive your paper drop us a card at once and give us your correct postoffice address so we can trace the paper and get it to you. Please give attention to this and help us to serve you.

SEND THE CORRECT ADDRESS OF NEW SUBSCRIBERS

Do not fail to write fully the correct address of new subscribers. If on rural routes give the number of route and box on the route. In cities give clearly and correctly names of the streets and house numbers so the paper can be delivered promptly.

We hope all pastors will use the blanks provided for forwarding lists of new subscribers. Write names and address with great care, for this will be our mailing list.

By the Way—Comments on the Passing Pageant

By HALFORD E. LUCCOCK

T. N. T.

A friend of mine told me recently that he was waiting in the office of a minister and noticed on the table several books that had just been rebound. He was interested in the title put on the back of one small book in gold letters, "T.N.T." He picked it up and to his surprise found it to be a copy of the New Testament. He asked his friend about it, and was told that the initials were the idea of the book-binder. He did not have room to spell out on the back of the book the whole words "The New Testament," so he did the next best thing. He put the letter of each word, "T.N.T."!

So there it was on the table, "T.N.T." The New Testament." Not a bad name for it, in such a world as ours!

Have the General Rules Been Read?

Years ago, in quarterly conferences, the question used to be solemnly asked, in the awful tones of the day of judgment, which presiding elders could (and did) use on occasion, "Have the General Rules been read this year?"

This was one of two questions that bothered me greatly when, as a young preacher, shaking at the knees, I underwent the inquisition of a quarterly conference. The other terrifying question was, "Is there any other business?" I always tried to pass that one off lightly, hastily answering the presiding judge that there wasn't "any other business, surely." My answer to the General Rules question was usually a timid "No," coupled with the solemn promise that they would be.

It has been a long time since I have heard "The General Rules of Our United Societies" read in church. I read them over the other day and feel that the old question might well be asked with a good deal of solemn insistence, this year particularly, "Have the General Rules been read?"

If you have forgotten what is in them, better get a Discipline and read them over. At first glance they seem to be a relic of a queer, quaint world, far, far away from the America of 1936. They warn against such things as smuggling, buying or selling slaves, using many words in buying and selling (tough on the modern profession of advertising), and "the putting on of gold and costly apparel." They seem to have merely an historical interest. Then the picture seems to come alive sharply and we realize that the General Rules had their origin in a group of insurgents, stubborn non-conformists to the world, a company who were not afraid of a head-on collision with the dominant values and customs of their time. They were not afraid to make a right angle to the main traffic of their day. Every sentence in the General Rules adds concrete detail to the stirring picture of a determined and uncompromising minority, far more concerned over the steadfastness of their witness to their vision of the truth of Christ and their experience, than over their popularity or whether they fitted into prevailing modes and fashions of thought.

It is a picture to freshen in the memory in these days of so much jittery fear, when so many within the church are fluttering with anxiety lest from the church there should come any notes out of harmony with the accepted axioms of "sound business." In some quarters of the church this heritage of an unafraid non-conformity is sadly forgotten. One bishop last spring gave several talks to preachers, in which the burden of his message was (he used the very words) not to "spill the beans." One sort of got the idea that the ancient symbol of the cross was to be replaced by that of the Holy Bean Pot(not to be spilled under any circumstances).

Go on and read John Wesley's "Rules for a Preacher's Conduct." John had "dangerous thoughts." For instance, he urged, "Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly." It is easy to see that John might soon be a "problem" in his conference.

Then there is this troublesome method which he advises: "Choose the plainest text you can." There are some terribly plain ones in the Bible, "Thou shalt not kill," for instance.

Have the General Rules been read?

Horrors of War

The phrase "horrors of war" immediately suggests itself in these days of the savagery of the civil war in Spain. But some monstrous horrors of a different sort were to be clearly witnessed in Cleveland, Ohio, at the annual convention of the American Legion. It was made only too tragically evident that the pension issue is more than lifting its head. With many legionnaries it has both feet in the trough already. It was not a "hot-headed radical" but Calvin Coolidge who made the prediction that before we got through with it the war would cost the United States one hundred billion dollars. If the pension grab is pushed through by strong-arm political racketeering, the estimate of Mr. Coolidge's will seem modest.

There are sober, genuinely patriotic elements within the Legion firmly opposed to this looting of the treasury in the form of pensions. Such groups have an unparalleled opportunity for distinguished service to their conntry.—Zion's Herald.

"THE CRUSADE IS ON"

A cablegram has just been received from Bishop Arthur J. Moore as follows:

"The fiftieth anniversary meeting of the Japan Mission was electrified by the five thousand yen ($2500) gift to The Bishops' Crusade. This gift from the younger to the mother church indicates keen interest in the forward movement. The donor, a product of our mission, expressed gratitude by giving one hundred yen for each year our church has been working in Japan. The crusade is on."

Word has also come that the missionaries in China have given fifteen hundred yen. A prominent layman, a member of the General Commission on Budget, gave $500, unsolicited, on the occasion when the commission endorsed the crusade. In all the annual conferences the movement has been well received. Truly "the crusade is on!"

God gives the poverty of the poor to the rich as a means of usefulness—to provide the wealthy with opportunity for showing mercy to mankind.—Theodoret.

Commission on Evangelism

At the recent session of the Western North Carolina conference a Commission on Evangelism was established and its members were appointed by Bishop Kern. The idea back of the commission is that during this year we shall pay special attention to evangelism and that we shall seek to restore to our Methodist churches the Methodist fervor for saving souls. The idea is not simply that of holding meetings in stategic centers, although this enters into the plan; but the central thought is that we shall direct the effort of our ministers, as far as they need our direction, so that our whole conference may be reached by the evangelistic fires. The conference decided that in order that this work could be carried out, we should have a director of evangelism. It was not the thought that the man selected should be a conference evangelist in the usually accepted term, but that all evangelistic effort in the conference might turn to him for help, both as to methods and plans and sources of assistance for pastors who are in need of some one to help them.

The Man

We believe that the unanimous verdict of the conference was voiced in the selection of Dr. E. K. McLarty as Director of Evangelism. It is not necessary to enumerate at length his qualifications for the position. The conference knows him and trusts him. Years of experience in leading pulpits and in evangelistic services all over the conference give him a background and an experience that make him pre-eminently qualified for this task. He has always been an evangelistic pastor, and has always been at the call of his brethren to assist in meetings as he could. His heart has been in this work, and it still is. We believe that his selection was a most fortunate one, and that the spirit of God has led us to the right man.

The Plan

Dr. McLarty's work will be directed by the Commission on Evangelism. His places and dates will be assigned by this commission, but the commission is interested not only in placing Dr. McLarty somewhere but we are interested in placing him at the right place, and we are especially interested in giving him all the assistance we possibly can in each place he visits. To that end the commission will tender the services of its secretary or of Dr. McLarty in advance of the meeting to be held in order that preliminary plans may be made looking toward the success of the meeting. We will also furnish advertising matter—window cards, envelopes for offering, etc. We shall be glad to put pastors in touch with literature or helps that will enable them to plan in advance the work they desire done during the meeting.

The commission is exceedingly anxious that Dr. McLarty shall go into those centers where numbers of preachers may be reached. That is to say, we do not want him to confine himself to a town when he happens to be holding a meeting in that town. We want our churches and preachers who are contiguous to the place where he happens to be to feel that it is just as much their meeting as it is that of the local pastor. We are especially anxious that our young preachers should attend these services and get the inspiration which comes from the best and sanest evangelistic appeal.

Dr. McLarty's salary is underwritten by the Board of Missions. This does not mean, of course, that the Board of Missions expects to pay his salary. There is no church that has his services but will want to have a part in his support. Our guarantee to him is for the purpose of avoiding high pressure methods of raising money during the meeting and personal appeals on behalf of Dr. McLarty. We wish him to be absolutely free in order to do his best work in each meeting. The chairman of the commission will be glad to indicate to any community that desires Dr. McLarty's services what we think would be a minimum amount for them to raise for the support of the work, so that each pastor may know in advance and inform his congregation just what they will be expected to do. Many, of course, will want to do more than the minimum requirement. We are counting on this fact to enable us to send Dr. McLarty into communities that would not be able to have him otherwise.

Dr. McLarty begins his work at Hawthorne Lane church in Charlotte on November 15. Other engagements will be made through the chairman of the commission. Now it is very apparent that not everybody can have him for two weeks preceding Easter, nor even for the honored third Sunday in August, so that brethren who are interested will do well to write in their request with suggested dates just as rapidly as possible. It will not be possible to conform to all the dates, but we do the best that we can. It occurs to the commission that some of our churches with compact population might use Dr. McLarty to great advantage during the winter months, and we sincerely hope that many of them will see the advantage in this. The commission has fixed the number of meetings which we expect our director to hold, personally, and these will be stated at a very early date so that if you are interested, please write to me at once.

Charles C. Weaver, Chairman,
Commission on Evangelism.

PARENTS TO DAUGHTER

Daughter, today we took you to college
That you may your precious self prepare
By striving to gain the needed knowledge—
And may you do this with greatest care—
For service in this great, wonderful world.
There is brief time left for aught but self
Here where everyone is in such a whirl
In pursuit of prestige, pow'r and pelf.
Now, daughter, this may be a supreme test
In your life, which God gave us in trust.
May you ever and anon choose what's best—
To give an account we really must.
Grant 'tis fashioned in such a splendid way
That "no" to all subtle temptation
You may readily be able to say,
"Yes" to every high inspiration.
We commit you, our treasure, to His hand.
May you to Him your best be giving!
Of lifting, loving and joyous living.

—Amle Semirg.

NEW TESTAMENT EXPERIENCES ON THE FOREIGN FIELD

By Chas. A. Leonard, Sr.

Missionaries and native Christian workers frequently experience in foreign lands conditions similar to those met by Christians of the first century.

The following are extracts from a letter from Pastor Li Teh-Chao, from far over in the northeastern reaches of Manchuria. Pastor Li is a son of old Pastor Li of Pingtu, Shantung, famous for his endeavors for the saving of his people, the effectiveness of his work and the number of converts baptized by him.

"For a long time," Pastor Li writes, "I have wanted to visit a town, the name of which is Wine Distillery, to preach the gospel to the people there, but if it wasn't bandits some other hindrance arose. I decided that the floods greatly reduced danger from bandits, so determined to go during the recent floods. Leaving the city gate, I had to go ten 'li' (nearly four miles) by boat over flooded fields. The boat could then go no farther, so I walked a few 'li' in mud and water, holding my clothes above my head much of the way.

"My interest in the people was rewarded when I found that a woman who had been converted at Nishan had led her husband to the Lord and had been praying that I come to teach him and her neighbors. Five others had definitely accepted Christ. The harvest was seen to be white and ready.

"But no sooner had we begun meetings than the head officer of that district came and said we could do no preaching nor hold religious meetings. He rebuked me severely. I made every apology and plea known to man, but he refused to yield. Then later he did give permission.

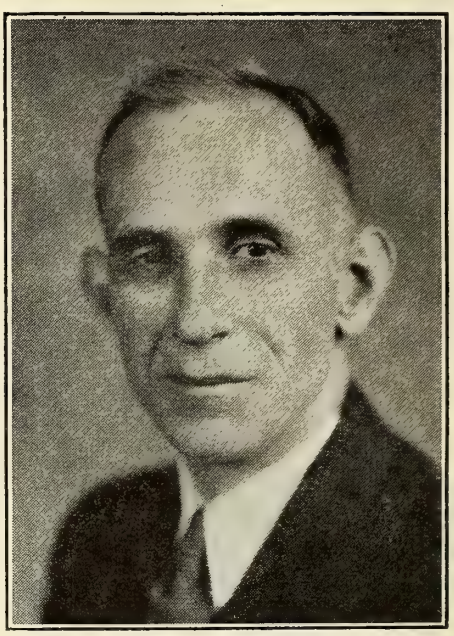
"We held some meetings in the home of a Mrs. Chao. In her house was a heathen woman who had burnt incense for thirty years. Even when she had no money for food, she burnt incense to her heathen gods. I preached against this and held up Christ. She was converted, rejoicing in the Lord.

"On my return to Mishan some people there were moved to repentance on hearing of the conversion of others where I had been. Still others were accepted for baptism and were immersed. A Japanese man who speaks the Chinese language attended these meetings, was moved, and became a Christian. Koreans are also coming and are impressed.

"After the baptismal service the Lord's Supper was observed. We were in session from 9 a. m. until 3:30 p. m. without intermission. No one seemed to be especially tired. At the close of the meeting Chinese, Japanese and Koreans all contributed to the work of the church.

"My heart rejoices in the Lord, and I praise him that you can now make it possible for me to go to my old home down in Shantung to bring my family here. Unless something hinders, you may expect me at the Bible conference in Harbin on my way home."

In closing Pastor Li tells of a fine young man in the church who desires to go to a theological seminary to prepare for the ministry, and hopes that we can help him some on his schooling. He has a good middle school education, also sufficient English to read Christian books, even English, and gives much promise. We rejoice that God is calling young men and women for the ministry, but we have little money to help in their preparation. Not until the foreign mission board is out of debt can we expect such needs to be met.



MR. C. E. TEAGUE
Assistant Comptroller, Woman's College
of U. N. C., Greensboro, N. C.

MR. A. J. RANKIN OF GASTONIA, N. C., PASSES SUDDENLY

Andrew J. Rankin, prominent citizen of Gastonia, died suddenly at his home Wednesday afternoon, November 11. He was 76 years of age. Funeral services were conducted in Main Street Methodist church by Revs. Excell Rozzelle, pastor of the church, and Claude Moser, presiding elder of the Gastonia district.

From an extended sketch in the Gastonia Gazette we give the following:

"Andrew Johnson Rankin, more familiarly known in recent years to his friends as 'Uncle Andy,' was born January 21, 1859, at the old Rankin home place, now St. Leo's School for Boys, in the outskirts of Belmont near the Wilkinson boulevard. He was a son of the late Major William Rufus Rankin and Sarah Elizabeth Ann Stowe Rankin, his family having been prominent in Gaston county since pre-Revolutionary days.

"When he was 18 years of age Mr. Rankin was elected a steward in old Ebenezer church near Belmont and, with the exception of a six months period just after he moved to Gastonia, has been a Methodist steward ever since. About 25 years ago he was one of a small group of Belmont Methodists who organized a congregation there and built the Main Street Methodist church of Belmont. He was chairman of the building committee. A few weeks ago that church celebrated its 25th anniversary and Mr. Rankin read a history of the church as a part of the special program for that occasion. At the time of his death he was a member of the board of stewards of Main Street church here. He had for many years been assistant superintendent of the Sunday school of this church. With few exceptions he had attended the annual sessions of the Western North Carolina conference, organized 47 years ago. He knew many of the ministers of this conference and was a friend to all of them."

DEMOCRACY WILL OUT

For nineteen years Soviet Russia has been a battle-ground between the opposing aims of co-operation and state ownership. Rejecting the traditional conception of a socialist state as a co-operative commonwealth, the ruling Communists have endeavored to apply Lenin's view of the state as "one vast syndicate," directly owning and operating industry ,agriculture and trade. It is a tribute to the vitality of the co-operative ideal that it has survived and flourished in Soviet Russia in the face of systematic discrimination.

In agriculture, the Communist ideal was the "farm factory," in which landless peasants worked for wages under state control. The state farm embodied this ideal. But peasants could not be driven into such farms at once; co-operative farms were therefore accepted as an interim form. The co-operatives proved so much more efficient that they have apparently been accepted as permanent. The state this autumn detached an additional 15,000,000 acres from its state farms and handed them over to co-operatives.

In trade, consumers' co-operatives stubbornly competed with state trade in spite of persistent discrimination. Last year the state resolved the conflict by giving itself a monopoly of urban trade and abandoning to the co-operatives the whole field of farm retail trade, serving 70 per cent of the population. The co-operatives have done so well that they may be left alone.

In industry, co-operatives were tolerated in fields where immediate state ownership was not feasible. Given "leftovers" in men and raw materials, harrassed by discriminative regulations, they have nevertheless competed successfully with state industry. Last year they employed 1,800,000 workers and produced goods to the value of 9,000,000,00 rubbles. In competition with state factories, they have proved themselves more efficient.

This struggle is significant. Experiments in the Soviet Union have shown that state owenrship means despotic rule, while co-operation is democratic. The Communists, being despotic in spirit, have distrusted and discriminated against co-operatives. But they have been compelled to give co-operatives a growing share in their economy because of their indisputable superior efficiency. Will the Communists accept the lessons of their own experiments? Will they voluntarily relax the despotism of state ownership in favor of true democratic co-operation? Time alone can answer.—Christian Science Monitor.

WHY THIS INCREASE IN RICHMOND?

We are told now that it will take thirty-five thousand dollars more this winter to care for the needy cases of Richmond through the community fund than it took last year. We will enter heartily into the effort to meet the need according to this survey, and Richmond will, no doubt, do what is asked, as she has always done.

There is one thing, however, we cannot keep out of mind. Why is this increase coming now, when we have for two years had the panacea of the licensed liquor traffic, selling fifteen million dollars worth of legal liquor, with the fat revenue therefrom? We were promised that this would remove the ills caused by prohibition, that poverty would pass, drinking would decrease. Then we are told prosperity has returned to decrease unemployment. Besides this, the government has appropriated unheard-of sums for federal relief, and the other institutions have been doing a great service in the field of taking care of the helpless. But, in spite of all this, we now have to raise thirty-five thousand dollars more to care for the delinquent and helpless people of Richmond.

We are not trying to discourage the community fund, nor any other uplift agency. We merely raise this question, that while we are dealing with the evils of this thing about us, and trying to care for the poverty-stricken and helpless human mortals of Richmond, why not go deep into the reason why we have this increase at this time, when, by all the promises made and the natural calculations of an uprise on prosperity, it ought to be a great reduction rather than an increase.—Richmond Advocate.



One of the Drives on the Campus of Woman's College of the U. N. C., Greensboro, N. C.

Let Us End War

By HENRY COPELAND TAYLOR

What causes war? Who wants war? Who pays for it? How can we stop it?

Suppose we analyze these questions categorically:

First, what are the causes of war?

The basic causes can be traced very definitely to certain underlying traits of human nature; desire for imperialistic rule; false diplomacy; ambitious politicians; territorial greed and economic selfishness.

Who wants wars?

Munition makers and manufacturers of war materials seeking greater profits through increased sales; unprincipled newspaper owners willing to sacrifice every ethical principle in their greed for swollen profits.

Even our own people were guilty of this sordid quest for gain as so clearly evidenced in the published reports of the Nye Munitions Industry Investigation, and in that reported message sent to President Woodrow Wilson on March 17, 1917, by our ambassador to Great Britain, Walter Hines Page, which read in part as follows: "Perhaps our going to war is the only way in which our present preeminent trade position can be maintained and a panic averted." In fact the money, supplies and credit that we had advanced to the Allies was endangered.

Who gains by war?

Nationally speaking, nobody—and everybody loses.

Is there a nation in the world today that has conquered any other country by force of arms that has received sufficient financial returns to reimburse it for the cost of conquest? Consider Italy as the latest example. While she has endeavored to withhold from the world her actual financial condition we well know that privation and want have been prevalent among her people; she has gained nothing in a monetary way and her military occupancy of Ethiopia is and will continue to be a heavy burden upon her resources. Albert Vinton, a well known American correspondent in Italy, said recently:

"Well informed Italians have no illusion about the economical value of Ethiopia; they realize that had Ethiopia been as rich as sensationalists would have us believe, England would not have abandoned the country in 1868, nor would the French company of Bayard Brothers have given it up after sinking millions in exploration."

Who pays for wars?

Every citizen pays the costs; nor is that all. We shall have an increasingly heavy burden of pensions and bonuses for years to come. The following excerpts were taken from an article that appeared in the St. Louis Post-Despatch, under the auspices of the National Economy League:

"In the case of the Spanish War veterans some 280,564 men were engaged in that brief affair and there were only 9,599 casualties; yet 227,229 Spanish War veterans and their widows are on the pension rolls drawing approximately $100,000,000 a year.

"In 1931 our Civil War veterans and their widows were drawing some $120,000,000 a year, although that war has been over the 65 years. World War compensation increased from $121,374,000 in 1921 to $690,000,000 in 1932."

Since that time, with four long years of incessant pressure brought to bear on Congress by the American Legion, the Patman Bonus Bill was passed adding approximately two and one-half bililon dollars to our already enormous war debts.

Unpleasant as these things may be to contemplate, they are true and do exist. None of us for a moment would begrudge the aid and care that our government extends to the widows and orphans of our war veterans who died in the service of our country; and nothing on earth is too good for these poor broken-bodied, shattered veterans in our hospitals and institutions. But this is part of the inevitable aftermath of war that must be eliminated.

According to a report of the Carnegie Endowment for Peace, the direct cost of the Great War to the United States was $22,625,252,845; advances made to the Allies, $9,455,014,125; making a total of $32,080,266,968.

Notwithstanding the clamor of the militarists that only armed preparedness prevents war, history disproves these statements. Preparedness actually leads to war. J. Ramsay MacDonald addressing the Council of Foreign Relations in New York said:

"There is no better way to prevent the development of the war mind than to prevent competition in armaments; because by competition in armaments every nation knows that it has failed to get security; and when it has spent its national income, when it has frayed its nerves, then it knows that war is inevitable and that there is no cure for the condition into which it has landed itself except the conflict of arms. Limit the development of arms and what do you do? You compel your statesmen to trust to political security, the security of justice, the security of fair play, the security of arbitration."

Notwithstanding these times of suspicion and hot tempers the world over, our President recently signed the greatest army and navy appropriation bill in the history of our country. Supposedly (yet apparently with tongue in check) our government seeks peaceful and friendly relations with all the nations of the world, including Japan. Yet with thousands of square miles of ocean surface on which to conduct our naval manuevers, our government with brazen effrontery chose the waters of the northern Pacific, almost within hailing distance of Japan's coast line.

One of the most frightful aspects of a future war is the indescribable horrors that would follow the use of airplanes with bombs and poison gas scattering death, destruction, and desolation. In a speech made at Berlin in July of this year, Colonel Lindbergh had this to say regarding aviation and war:

"Aviation has, I believe, created the most fundamental change ever made in war. It has abolished what we call defensive warfare; it has turned defense into attack. It is no longer possible to shield the heart of a country with an army. We can no longer protect our families with an army; we have stripped the army from every nation in war. I begin to realize we must look for a new type of security which rests in intelligence, not force."

By the use of modern scientific and chemical inventions now kept in the secret archives of every nation, another war would make this earth a veritable hell for all humanity. In the last war not one combatant dared use poison gas because in case of reprisal they had no means

of protecting their own troops from extinction. But had either side started this practice the other would have followed suit. Premier Baldwin said:

"I believe that if such a thing were done, the raging people of every country, torn with passion, suffering and horror, would wipe out every government in Europe, and you would have a state of anarchy from end to end of it as a protest against wickedness in high places."

"But,' 'you ask, "how can we stop war?"

The answer as I see it is: By organizing civilization overwhelmingly against this wanton exploitation of humanity and by insisting that our President and Congress keep us out of all war, except in defense of our country. IT CAN BE DONE.

A small minority of our people are bringing pressure to bear to this end. The time is ripe for a drastic challenge to our government at Washinngton to stop this militaristic trend—NOW. When war starts it will be too late.

Gen. Smedley D. Butler said recently:

"These steps must be taken to smash the war racket:

1. Limit our military forces to home defense purposes.

2. Permit the youth to decide whether or not there should be war. Not all of the voters, but those who would be called upon to do the fighting and the dying.

3. One month before the government can conscript the young men of the nation, conscript every officer and director of our armament factories, steel companies, munition manufacturers, bankers and speculators at a salary of $30 a month, same as the soldiers.

4. Let the workers in these plants get the same wages; then give capital and labor thirty days to think it over—and there will be no war."—Advance.

RESOLUTIONS IN APPRECIATION OF DR. AND MRS. W. W. PEELE

The Board of Christian Education of the First Methodist church, Charlotte, N. C., in regular session unanimously adopted the following resolutions:

Be it resolved:

First, That the Board of Christian Education sincerely regrets the loss of its pastor and leader, Dr. W. W. Peele, who has been with it since its organization in 1927, and has at all times been an inspration and guiding hand through the many problems which had to be solved.

Second, That we appreciate more than words can tell his knowledge of the work of the local church and the magnificent results that have been attained under his leadership.

Third, That under his direction our church has taken its rightful place in the field of Christian education, and while we realize that our loss will be others' gain, yet we hate to give him and Mrs. Peele up.

Fourth, That we deeply deplore the loss of Dr. Peele as chairman of the conference board of Chrisitan education by reason of his appintment as a presiding elder, a place that he so ably filled in a field where he was so well qualified to serve.

Fifth, That we assure Dr. and Mrs. Peele that they have a place secure in the hearts of the board and of the church, which will always keep them pleasantly before us through the years to come, wishing for them the best of everything.

This the 27th day of October, 1936.

D. E. Henderson, Chm. of Board.

Clara Short, Secretary.

AUTUMN LEAVES

By May Genevieve McGee

I have been so lonesome since the leaves fluttered away. I did not want to say good-bye to what I love. I miss their soft crooning, their harp-like songs when the world is dark, and I miss their deep, diapason chorus when the wind is wild. I miss their playful antics when coy breezes blow. And in the courts of kings and queens their gracious morning greeting cannot be surpassed with its charming rhythmical bowing, self-taught. I miss their quiet moments when they meditate and pray at twilight. They are so still. Not a leaf stirs. It lifts my heart and I pray with them.

But, after all, it was a happy farewell. Autumn turned to me with a gay good-bye.

"In her gold red tunic,
Like an Eastern queen,
She had untarnished courage
In her wilding mien."

And how they frolicked with each other as they tumbled to the ground!

"There is laughter in the falling
Of the leaves from autumn trees."

And I want to add two more lines of Dr. Stidger's poem,

"There is laughter, song, and loving
In the heart at one with God."

And isn't that the reason the leaves can laugh and glow when they fall?

One day they had a forest festival and some of us slipped in without an invitation. I was among the elm trees. The leaves were golden with frilled edges and I never saw such glee as they floated out in air, chasing each other and dancing a piccolino with no parents and no orchestra. They joined hundreds of their playmates in a golden carpet at my feet. The leaves live gloriously and they leave us gloriously.

Have you ever thought ofthe life of a leaf? Of course, it is a co-operative life, for one leaf could not do much. We often look at leaves. They are so common. But do we really consider them? Could we have springtime without green leaves? After the bitter cold and sting of winter, how we watch for the first budding leaf! They bring hope, good cheer, and strength. When the blazing sun brings summer heat, we seek the shade of a tree. Would we seek it were it leafless? Even the cattle love the shade and shelter of leafy trees. The artist has put this on canvas with cows assembled under a shady tree.

And these bits of pulsating emerald life brings us beauty that could not exist without them. Imagine a skeleton tree with dangling fruit. Imagine summer forests of mighty oaks, elms, and maples without leaves. These small flutterers, in their splendid teamwork, give grandeur to the woods and with gracious benevolence they protect the homes of the feathered denizens.

You have seen the leaves silvered on a moon-drenched night, when Lady Moon decorates them: It is rare beauty. Gentle, kind, beautiful leaves—we love you.

"A flaming maple tree against an autumn sky" brings a majestic mood. "The sumac leaves in autumn speak aloud God's name."

Too short a life, you say? It is not "how long we live, but how well." Dear leaves, you have lived valiantly.—Zion's Herald.

THE FELLOWSHIP FUND

The Fellowship Fund, according to the action of the Western North Carolina conference, is to be raised by voluntary contributions. While each member of the conference may make payments as he is able and willing, the following small assessment was laid upon themselves:

Salaries up to $999, 1/8 of one per cent.
Salaries from $1000 to $1499, 1/4 of one per cent.
Salaries from $1500 to $1999, 1/2 of one per cent.
Salaries from $2000 to $2999, 3/4 of one per cent.
Salaries from $3000 to $3999, one per cent.
Salaries from $4000 to $4999, 1 1/4 per cent.
Salaries from $5000 and up, 1 1/2 per cent.

If payments on this scale were made by all pastors, presiding elders, editors, secretaries and school men, the total would probably reach about three thousand dollars per year.

The fund will be administered by the Board of Missions. This difficult and vital task will be in competent hands. The money is to be used only in helping to meet unusual needs and emergencies.

As conference treasurer, it becomes my duty to receive and transmit contributions. We will provide, in cooperation with the treasurer of the Board of Missions, a system of accounting, checks and audits, that will give every possible assurance that funds are properly handled.

The Fellowship Fund is launched with a minimum of organization and expense. The amount paid by any one is very small. Combined and applied as designed much will be accomplished in practical fellowship and effective co-operation.

Several pastors have already made payments to this fund. I hope to receive many more within the next few days, so that a check may be sent to the Board of Missions.

E. O. Cole, Treas.
Pineville, N. C.

DR. E. K. McLARTY IN REVIVAL SERVICES AT HAWTHORNE LANE, CHARLOTTE

Dr. E. K. McLarty began revival services last Sunday evening in Hawthorne Lane church, Charlotte, where Dr. L. B. Hayes is the popular and effective pastor. E. K. McLarty, Jr., pastor of Big Spring church, Charlotte, is in charge of the singing. Dr. L. B. Hayes, the pastor, writes:

"Our revival meeting is starting hopefully. Brother E. M. Jones and Brother L. F. Tuttle are splendid teammates. Dr. McLarty is greatly beloved in Charlotte.

"Beginning Tuesday there will be a morning service at 10:30, lasting not more than an hour, and each night at 7:30, from the 15th through the 26th. The preaching will be done by Dr. E. K. McLarty, well known and greatly beloved pastor-evangelist; and the music at the evening services will be directed by his son, Rev. Emmett K. McLarty, Jr."

Dr. Hayes adds the following on another subject which is of interest:

"Brother E. O. Cole is already receiving payments on the Conference Fellowship Emergency Fund. Also he has some requests for needed help. Brethren, let us, whatever happens, try to preserve the harmony of Christian brotherhood. Your contribution to the Fellowship fund will help."

WHY IS A CHURCH?

A child can ask searching questions.

Take a proud uncle showing off his city to a little nephew. Here are the falls with their spinning dynamos. "We make power here for a hundred towns and villages." Here is a huge factory looking like an overgrown high school. "We make breakfast food in this place for a million homes." Here are electric furnaces. "We make carborundum here, hard as diamonds, to grind anything." Another clump of great furnaces. "This is the only place hot enough to turn bauxite ore into aluminum metal. Isn't it great, all the fine things we have in our city?"

They pass by a little church. The boy has a question: "That's a church, isn't it, Uncle?"

"I guess it's a church. Sure, it's a church. Why?"

"Well, what do they make in a church?"

The uncle scatches his head. He is not a church-going man. The question is too much for him. He draws an ice-cream soda across the trail.

It is a fair question: Why is a church? What do we make in a church?

Millions of "good moral men" will say, "Now, you're talking," when business or sport or entertainment or advertising is mentioned. But speak about church and their faces go blank. An old institution passed on from former times; passes, out-of-date, meaningless, run by the Ladies' Aid for suppers.

The country club is all right. The chamber of commerce is all right. The lodge is all right. The luncheon club is all right. But what is the church? "Search me! Old stuff."

The church is the only original and final thing that exists purely and simply for the sake of men. It takes no profit. It wants no gain. It spends itself that men shall have something free. It breaks all the rules of success, and therefore is always failing—and yet never fails.

The country club has a waiting list. The church says, "Whosover will may come." The street cars demand, "Pay as you enter." The church says, "If you have nothing, we will carry you for love." Business says, "What can we sell you?" The church says, "What can we give you?"—and in the next breath—"Will you give all that you are for God and the world?"

No wonder some men don't understand. The church is at once the most insignificant and the most indispensable thing on earth. It has its face turned away from the world, and yet the world is lost without it. The church pleads gently like a woman, but its verdict is more final than the Supreme Court's and it needs obeying like a field marshal.

In the world men attain and are no more satisfied than the discontented who envy and hate them. In the church men begin to know the Infinite, and though they count not themselves to have apprehended, their questing souls are at peace.

If revolution and debacle come, all things will go down—all but the eternal church and the clustering atoms of believing men and Christian homes that make up her body.

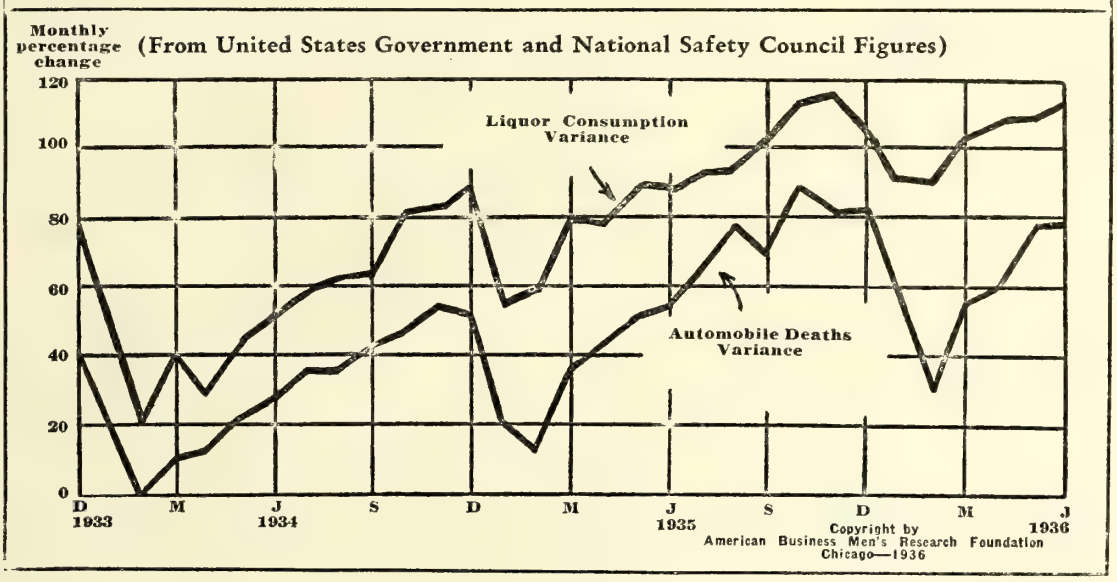
If debacle comes it will be because men forget God and his church. And if it comes, it will be God through his church who will again make a new world.—The Living Church.

Let all who want blanks on which to send in lists of new subscribers write the office.

LIQUOR SALES PARALLEL INCREASING TRAFFIC DEATHS

That retail liquor sales in the United States since repeal bear direct relation to the mounting record of traffic deaths, is indicated in a comparison of automobile fatalities and the national consumption of alcoholic beverages, based on a study of monthly percentages from December, 1933, to July, 1936, just compiled and made public by the American Business Men's Research Foundation, Chicago.

Comparison: Automobile Deaths and National Consumption of Alcoholic Liquors on Basis of Monthly Percentage Change. Dec. 31, 1933 to June 30, 1936.



This carefully compiled twin tabulation of liquor consumption, as reported by the United States Bureau of Internal Revenue, and of automobile deaths, recorded by authentic figures of the National Safety Council for the 31 months since repeal, affords an arresting basis for the conclusion that, whatever other factors enter into the picture, the startlingly similar month-by-month variance in liquor consumption as compared with traffic fatalities, calls for serious consideration by all thoughtful students of the problem.

The accompanying graph, charting this parallel record of the expanding use of liquor with the general upward trend in automobile deaths, becomes its own commentator and manifestly makes it difficult for the liquor makers and distributors in the United States successfully to challenge the conclusion that an increased consumption of alcoholic beverages must be regarded as a definite factor in the endlessly growing record of automobile tragedy.

"TAKE NOTE OF THESE THINGS"

Under the above heading the Advocate calls attention to resolutions unanimously approved by our recent conference concerning Sabbath desecration, liquor, gambling, etc., and I note even the Advocate sanely omitted to call attention to the one about there being no stewards who drink liquor or advocate the sale of liquor. We must be careful not to offend even the biggest of these, our brethren.

If I had been present in the conference when the resolutions were presented, I would have openly opposed them, for the simple reason that every one knew they were merely resolutions about what we profess, to take the place of not doing what we ought to do, and that we didn't really mean to do anything with them.

Methodist preachers today are not rough old codgers like they used to be. They are nice people and dress beautifully in tailor made clothes, and they are too broad-minded and sane to talk about such things as suggested in the resolutions. They eat cereals and grapefruit for breakfast instead of biscuits and ham and eggs, and the popular ones preach nice little prissy sermons to the general effect that religion is O. K. and will not hurt anyone if properly handled. Talk about liquor and gambling and Sunday movies! I should say not. They are gentlemen and men of sense.

And so we have a long string of new resolutions to hang on a wall like the man with the Lord's Prayer over his bed who established the habit as he jumped in bed of saying "Them's my sentiments." One of our most popular and "successful" preachers recently had a sermon published in full in a newspaper in his city, and I read it carefully. It tasted like oatmeal without any cream or sugar, and not very well done; but doubtless dozens of people told him it was "simply grand" and he believed it.

It was said by one distinguished speaker at the recent conference that the need of the Methodist church is for "more determined following of the church's leadership." I laughed when I read it. Whenever the leaders really start somewhere, we will go with them.

One soldier on the firing line is worth ten thousand back home passing resolutions. Bruce Craven.

Major Craven's logic is sound, his motives the best, but his eyesight seems to be failing. The resolutions in question were not a product of the Methodist conference at Salisbury but of the Methodist Protestant conference at Albemarle, and it was so stated in the outset of the story.—Ed.

Between saying and doing many a pair of shoes is worn out.—Italian.

WHAT IT MEANS TO HAVE DR. STRAIN IN CHINA

By Dr. F. P. Manget

1. Dr. Strain's going to China meets not only an earnest request and deep longing on the part of the medical group, but is the answer to an urgent recommendation to the board of missions by the China conference of the M. E. C. S. that two doctors be sent to each of our hospitals. This action was taken over six years ago, a doctor has been begged for annually ever since.

2. We believe that the failure to send Dr. Strain, or some other physician, is indirectly if indeed not directly responsible for Dr. Snell's death. Dr. Snell was alone at Soochow. There was no trained colleague, either Chinese or American, to whom he could entrust his patients. Moreover, the board of missions was not appropriating any money—not one dollar per year—for the operation and upkeep of Soochow hospital. Dr. Snell, unsupported by money or foreign colleagues, was carrying his burden alone. A flu epidemic struck Soochow. Four members of his family went to bed. Dr. Snell with a temperature ranging from 100 to 102 degrees continued to operate. On February 24, with six operations to perform and with a 102½ temperature, he entered his operating room but was forced after two operations to give up and go to bed. A chill followed, influenza pneumonia set in, and in one week, March 2, he had gone to his reward. Humanly speaking, could he have gone to bed when attacked by influenza, he would be at work today.

3. With the going of Dr. Snell it became necessary to transfer Dr. Thoroughman from Stephenson Memorial Hospital, Changchow, where he was head of the department of surgery, to Soochow Hospital. That was done almost immediately following Dr. Snell's death. This shift left Dr. R. M. Paty, Jr., without Chinese or American colleague at the Stephenson Memorial Hospital at Changchow, and we have been afraid that under the stress he would break as did Dr. Snell. For this reason the arrival of Dr. Strain at Changchow will be an occasion of rejoicing celebrated with large, double-action firecrackers, for he will not only bring relief to Dr. Paty but will strongly reinforce our professional ranks.

4. On behalf of our Chinese friends and our missionary group, I desire to express to our friends of the Western North Carolina conference our most grateful thanks and appreciation for sending Dr. Strain to China at this time of crisis and great need. Not only will his professional work be of inestimable value, but his coming will greatly hearten his fellow missionaries.

THE FOUR KINDS OF PRIDE

Old John Trapp wrote tersely: "There are four kinds of pride; pride of face; pride of place; pride of race, and pride of grace." In saying that, the old commentator registered, as he so often does.

Look at the first: Pride of face. Undoubtedly a handsome or a beautiful face is an asset. Fortunate is he or she who possesses it. Often the soul harmonizes. Sometimes it does not. Fine stables don't make fine horses, and fine looks do not always mean fine people. Handsome apples are sometimes bitter. A fine glove may hide a dirty hand. A shapely body may conceal a wizened soul. Better a homely Paul than a handsome Absalom. People are like books, you can't always determine the contents by the binding. The author of Hebrews speaks of some packages of humanity bound in sheepskin and goatskin, of whom the world was not worthy. Queen Elizabeth one time sent a homely little man with a headful of brains as an ambassador to a foreign court. The king complained saying that he wanted a large ambassador with a long beard. Queen Bess very aptly replied, "If her majesty had known that you measure wisdom by beards, she would have sent you a goat." To the man proud of his looks old Trapp fittingly says, "Who art thou, proud dust and ashes?"

Second: Pride of place: Dr. Moorehead used to warn his students against a disease even more prevalent than appendicitis. He called it "megaloceph," which is simply Greek for big head. Old Pharaoh had an incurable case of it when he strutted through his palace saying, "Who is the God of Israel that I should obey him?" Nebuchadnezzar had the same ailment when he shouted, "Is not this great Babylon which I have builded?" God turned him out to eat grass. If any blades are still growing in that field, such present day Babylonians as Stalin and Hitler and Mussolini should try the same diet. To the person afflicted with that kind of pride, our Redeemer says, as he said to Pilate, "Thou hast no power save as it is given thee of God."

Third: Pride of race. To certain limits it is justified. Paul was proud that he was a Hebrew. He was also proud that he was a Roman. We are proud of our American citizenship. The late Senator George Frisbie Hoar of Massachusetts struck twelve when he said some 50 years ago, "I have seen the glories of art and architecture and of river and of mountain. I have seen the sunset on the Jungfrau and the moon rise over Mont Blanc; but the fairest vision on which these eyes ever rested was the flag of my country in a foreign port. Beautiful as a flower to those who love it, terrible as a meteor to those who hate it, it is the symbol of the power and the glory and the honor of many millions of Americans." Amen! We can understand that. Pride of race, however, must be kept within bounds. It does not say with young Decatur, "My country! May she ever be right, but my country, right or wrong." He is the truest patriot who is painfully conscious of the sins that scourge his country, and who in the strength of the Eternal works with might and main to correct them.

Fourth: Pride of grace. Paul gloried in it. His boast was in the Cross, in divine grace. Salvation is not of human works, lest any man should boast. In one of the great national songs of the Hebrews, Psalm 44, the author minimizes the might of man and magnifies the power of God. Enemies had fled before that power. The words are as clear as a trumpet, "In God who has saved us and put them to shame, we boast all the day, ever praising his name." In Psalm 34 he also writes, "My soul shall make her boast in the Lord." Boast not because of pride of face. Boast not through pride of place. Boast not too much through pride of race. Boast all you will of pride of grace. Say with Paul, No man shall stop me of this boasting.—S. C. G., in The United Presbyterian.

As the sun is seen best at his rising and at his setting, so men's dispositions are clearest perceived whilst they are children and when they are dying.—Boyle.

Let all who want blanks on which to send in lists of new subscribers write the office.

Origin of the Dixie Land Song

The origin of Dixie Land, so say some authorities, is Manhattan. The song itself, that stirring thing which makes the southerner the world over choke with a sob or shout and fight, was written by a Yankee. His father helped slaves escape from the South through the underground tunnels, and the son quite unknowingly gave a nation of gray worriors a battle song. Daniel Decatur Emmett was born in Mt. Vernon 117 years ago. He wrote Dixie as a hurrry song for a minstrel show. His purpose was to make feet tap and men laugh. He never dreamed his song would lead plodding feet from cotton rows and quicken their steps till they became the death march of the Confederacy.

There are three schools that disagree over the origin of "Dixie" as it applies to the South. Some say it came from the Mason and Dixon farm. Others contend Louisiana was the first Dixie Land. So named because the banks of New Orleans issued "Dix" bills. They were ten dollar bills and had the French name "Dix" and were called "Dixies." Another school contended Dixie was named for a Manhattan slave owner named Mrs. Dixie. Dixie's slaves had a life of ease on the Manhattan estate because there was no cotton to pick or tobacco to hoe. They called it Paradise. The man Dixie moved south when the easterners frowned on human slavery and his slaves which he carried with him became toilers, had to tote the bales, chop the cotton and load the steamboats. The slaves said they wished they were back in Dixie's Land. Away up north other negroes who never heard of Manhattan took up the expression, I wish I was in Dixie Land. To them it was simply a paradise where yams were sweet and potatoes red. No hard work there. But because the south and the negro were so closely associated the public gradually thought of the south as Dixie, and even the negro came to mean "De lan' of cotton" when they said Dixie.

Emmett, an actor who had trouped in the south, was filling a Broadway engagement when his manager asked him to write a song, something catchy that the boys on the streets would pick up. It was a dreary Sunday when he picked up his fiddle and tried to think—cold winds and snow being on the windows. The thought of the south. I wish I was in Dixie came to his mind. Warm and bright, I wish I was in Dixie came to his mind, and as he mused there came the inspiration; his fiddle brought the first notes of the immortal "Dixie." Emmett hummed first these words:

Dis worl' was made in juss six days
And finished up in various ways.
Dey den made Dixie trim and nice,
But Adam called it Paradise.

On he went furiously lest the rythmn be lost before he caught it right.

The chorus—

Den I wish I was in Dixie, hooray, hooray!
In Dixie land I'll take my stand,
I'll live and die in Dixie.

Mrs. Emmett suggested his first verse might offend church workers and he dropped it. This verse of the song was about:

The missus married Will the weber,
And Will, he was a gay deceiver.

They first sang the song in Manhattan not far from old man Dixie's land, where the slaves had the good times before he moved south, and which at that time had become the sidewalks of New York. It was a bit catchy even to men who knew nothing about the south, cotton and hoecakes. It was in 1859 that Emmett sang Dixie in New Orleans. The south had never heard it before. Even then the war clouds of civil war were coming up. The question of human servitude, the slavery of the negro was creating a great deal of talk. Many of these same negroes were descendants of old man Dixie's slaves brought south from Manhattan.

When the band of southerners came to New Orleans and formed the Confederacy, Jefferson Davis of Mississippi was elected President. The band played "Bonnie Blue Flag"—the crowd was quiet. Then the bandmaster waved his baton and the band struck up "Dixie." "I wish I was in Dixie Land," a man whooped, and another shouted, "Look away at Dixie's Land," the crowd sang, the band reached the cresendo. It's effect was electrical. Women screamed and men wept. Dixie became the marching song of the south and is still popular on many public occasions all over the country, but especially in the south.

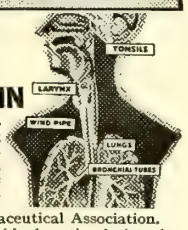
—Arthur Unknown.

EMORY TO CELEBRATE HER CENTENNIAL

Eyes of all North Carolina Methodists will turn in December to Emory University, Southern Methodism's great seat of learning in Atlanta, Ga., which is planning a joyful celebration of its one hundredth anniversary. ....

Educational and religious leaders of the nation have been invited to participate in the centennial. The event will begin on December 4 and will continue through December 13 on the beautiful campus of the university in the Druid Hills section of Atlanta. Theme of the celebration is "Emory's Century Challenges the Future."

Emory University's centennial celebration program is designed to emphasize the contribution Emory has made to the scientific, business, medical, legal, journalistic and religious life of the Southeast. Special days will be devoted to each of these subjects and leaders in these fields have been selected to make addresses during the celebration.

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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

TRINITY CHURCH WILMINGTON, OBSERVES WEEK OF PRAYER

The week of prayer was observed last week at Trinity Methodist church, Wilmington. The three meetings were inspiring, with quite a few attending.

The first meeting was in charge of Miss Elizabeth Lamb of Fayetteville. As a basis for the program excerpts from suggestions for spiritual life groups were used.

Miss Lamb's remarks were inspiring and helpful to all present. From the beginning she emphasized that there were definite objects to work for during the week, and that prayer groups were supposed to extend God's kingdom. She stated that before we pray we should ask God to direct us. Get his direction, check his plan, and cooperate to carry out the plan. In other words, submit to God's guidance.

Several interesting articles were read, such as a story of a Korean girl, "Noth- of Which to Complain," and "A Japanest Woman Witnessing for Christ." A beautiful solo, "Are You Able?" was sung.

The other two meetings were very helpful and interesting. The second meeting was in charge of two of the circles. The subject was "Workers with God." There was a discussion of work in the church among rural people.

The last meeting was in charge of the president of our auxiliary. The subject was "Hearing God's Voice." An article on the Hiroshima Girls' School proved very interesting.

We feel that the week of prayer has been a spiritual uplift to our society.

A UNION MISSIONARY MEETING

On November 1 members of the Banks-Grove Hill missionary society and others interested in mssions met with the missionary women of Brassfield Baptist church for a service at which young people from several Baptist foreign mission stations spoke.

From Meredith College Dr. Brewer had brought Misses Anne Poteat, Dorothy Green, Rachel Leonard and Mary Fay McMillan; and Mr. Archie McMilland had come from Wake Forest.

Miss Anne Poteat, whose father teaches in the University of Shanghai, China, spoke of the value of educating native workers who could carry on the work begun by the missionaries and reach others whom foreigners could not reach.

The transforming power of Christianity in the lives of the people about them had impressed Miss Rachel Leonard of Harbin, Manchukuo.

To Miss Dorothy Green, daughter of medical missionaries in Nigeria, the African natives appeared as slaves to fear—their whole lives tormented by fear of powers or spirits they could not see.

A picture of life in a missionary's home and the activities of his children, depicted by Miss Mary Fay McMillan from Soochow, China, gave an intimate touch to the program; and Mr. Archie McMillan spoke of the white harvest fields waiting for reapers.

These young people spoke fondly of the people among whom they have lived and of the work in which their parents are engaged. They impressed the audience as happy young Christans with a purpose, preparing themselves for the best service they are capable to rendering in a world where the wonderful privilege of knowing Jesus Chrsit carries the responsibility of sharing him with others.

The fall mission study class of Chestnut Street woman's missionary society, Lumberton, was held in the annex of the church Tuesday, October 27, this being an all day meeting with luncheon served at the noon recess. Rev. T. G. Vickers, pastor of the church, conducted the devotional service in the morning.

Mrs. L. T. Townsend, mission study leader, presided and presented the program in a most gracious and instructive manner. Dunn's "Women and Home Missions" was the basis of the study with correlated material used.

The history of the local auxiliary from its organization in October, 1889, and an account of building homes for pioneer ministers, by the parsonage aid societies of the Southern Methodist Church, was read by Mrs.K. M. Barnes. The local auxiliary is greatly blessed by having as a member the only living charter member of the organizing society in Lumberton, Mrs. O. C. Norment.

Mrs. A. E. White, through information handed down to her by her mother, the late Mrs. Eliza Fuller, told of the two parsonages of the church before the present one was bought on Seventh street. The two having served their usefulness, the first was sold, and the second one moved from its original setting where the church now stands, and this parsonage is now serving nicely as an annex to the church. It is the building in which the all day study class was held.

The history of women in home missions in dealing with our negro work was forcefully presented, closing with a round table discussion of the problems of the negro race.

After an interesting study during the day of the history, plans and activities of the home mission work, Rev. N. B. Strickland, pastor of the Lumberton circuit, conducted the devotional period at the close of the session.

PLYMOUTH ZONE MEETING

The Plymouth zone meeting was held in Holly Springs church October 28. There was an excellent attendance. The seven churches in the zone being represented and Holly Springs with the largest attendance.

Mrs. L. L. Gibbs, zone leader, presided over the morning session, using as her theme, "Hearing God's Voice." Mrs. H. J. Hardison gave warm words of welcome, to which Miss Helen Gilliam of Windsor church graciously responded, followed by greetings from the zone leader.

During the business period splendid reports were heard from auxiliaries. Mrs. J. L. Delaney, district secretary of Hertford, gave a helpful and interesting talk on missions.

We were very fortunate to have the conference secretary, Mrs. W. C. Chadwick of New Bern, who brought us a beautiful message. using as her topic, "What Do We Need in Our Missionary Work?" She urged the women to pray and consecrate themselves to Christ and then give their service. In the absence of Mrs. E. J. Rees a most impressive consecration service was conducted by Mrs. Chadwick. After a number of prayers were offered the benediction was pronounced by Rev. R. R. Grant.

The ladies of Holly Springs church served a bountiful and delicious lunch.

The afternoon devotional was led by Rev. Mr. Grant, with the congregation repeating the 23rd Psalm, after which prayer was offered by Rev. O. C. Melton of Columbia. Mr. W. R. Grant of Williamston then brought us a sacred message in song, "This Is My Task."

Mrs. Lewis of Stumpy Point, who has served as a missionary to Korea, attractively presented the customs of the Koreans and gave many illustrations with costumes. Rev. Mr. Lewis sang a hymn in Korean language.

Mrs. W. K. Parker of Williamston gave a very helpful talk on the evil effects of alcohol. The World Outlook was presented by Mrs. Jack McAllister and Mrs. Leon McAllister of the Roper auxiliary. Mrs. Stanton of Winfall urged the women to subscribe to the World Outlook and read it.

Mrs. Delaney led the auxiliary activities, which were highly interesting and profitable.

Mrs. Roach of Winfall told where our offering is to be sent from the week of prayer.

The officers for the ensuing year were elected as follows: Mrs. Gary Campbell of Plymouth, zone leader; Mrs. Hal Williford of Plymouth, asistant leader; Mrs. M. B. Gillam of Windsor, secretary and treasurer. Our zone is deeply grateful to the speakers for all they gave us in inspiration and presence. We express our appreciation to the pastors present with us.

Mrs. W. H. McClees, Sec.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ALL DAY MISSION STUDY AT LENOIR

Miss Mary B. Goforth

The woman's missionary society at Lenoir enjoyed another all day mission study October 29 and completed the book, "Preface Toward Racial Understanding" by Charles S. Johnson.

Mrs. N. H. Gwyn, superintendent of study, directed the program and Mrs. A. D. Abernethy, former secretary of the district, conducted the study, much interest being manifested by the class in the entire discussion of the negro.

In the intermission Mrs. G. C. McGimpsey sang two spirituals and Mrs. W. I. Pitts and Mrs. Gwyn read several negro poems.

At twelve-thirty luncheon was served at the church with Mrs. Herndon Huntley and Mrs. J. C. Guire in charge.

MESSAGE FROM MRS. J. L. WOLTZ

Through the discontinuance of the Mt. Airy district at the recent session of the conference, I am no longer a district secretary. I do want to say, though, that I feel that I have been most fortunate in being associated with such sainted women as Mrs. M. J. Branner, Mrs. James Atkins, Mrs. T. F. Marr, Mrs. Lucy H. Robertson, Mrs. H. A. Dunham and a host of other conference officers and district secretaries. I can never tell you what they and you, who now compose the group I am no longer to be associated with, have meant to me. I shall greatly miss my fellowship with all of you, and I am glad of my years of service as a district secretary. I have been happy in the work, and while it has been hard, especially in the beginning with no railroads or good roads, I am grateful that I have been able to carry on in such a way that now I am enabled to give to four of the district secretaries, who will fall heir to my auxiliaries, a nice bunch of societies. Some of them are weak and others are strong, but they are all composed of some of the best and finest women in all the land. I am releasing them reluctantly, but not grudgingly, for I am giving them over to secretaries who have been true and loyal to me all these years, and I know that these secretaries will be well taken care of. Yes, I have certainly enjoyed the fellowship with all of you during these years, and appreciate and thank you, individually, for what you have meant to me. The associations and work have been a blessing to me and I feel that I am more capable now than when I entered the misisonary service as a secretary.

I am not quitting, for I beleve there is still much for me to do in helping to extend God's kingdom, and I shall always be busy in the Lord's harvest field where laborers are so much needed.

With love to each of you, my dear sisters, Sincerely, Mrs. J. L. Woltz.

ZONE MEETING AT WESLEY CHAPEL

Mrs. John Frank Johnson, Secretary

A group of 80 women representing the auxiliaries in the Davie county zone of the Winston-Salem district, gathered in an enthusiastic all day meeting recently at Wesley Chapel on the Farmington circuit.

In her inimitable way Mrs. Minnie Bryson of Advance, zone chairman, presided over the meeting, with its well planned and constructive program, which opened with a hymn, followed by the worship service by Rev. H. C. Freeman of Farmington, whose message was based on prayer—the theme of the entire meeting.

Mrs. M. G. Ervin responded to the gracious welcome extended by Mrs. F. H. McMahan. Mrs. C. C. Williams and Mrs. J. R. James sang "The Garden of Prayer." Mrs. E. W. Crow of Mocksville, from whose organization went the first contribution to missions, gave as reasons why we have the zone meetings: More women are reached through the district and zone meetings, as only a small per cent can attend the annual conferences, and through the conference officers, who attend the zone meetings, there comes the inspiration and information. She designated the zone meetings as a place to solve local problems.

A duet by Mrs. M. H. Hoyle and Mrs. J. G. Crawford, with Mrs. Arnold Kirk as accompanist, was enjoyed.

Mrs. T. H. Redmond outlined the procedure for conducting an auxiliary meeting and stressed the necessity for well planned and prepared programs. A duet by Mrs. M. G. Ervin and Miss Mary Heitman, with Mrs. E. J. Harbison accompanying, followed.

For her inspirational message Mrs. J. G. Sterling, district secretary, took for her topic "Importance of Prayer." She referred to the motto given by the conference president at the first of the year, "Let your light shine," and compared the rapid growth of our women's work from its beginning with the different modes of lighting from the crude tallow candles to the most modern electric lighting.

Miss Lorena Kelly, our new missionary to Africa, was cited as an example of a far-reaching light sent from the woman's missionary conference. Books for the study classes were ably presented and helpful suggestions made as to the observance of prayer week.

A picnic lunch with hot coffee was served on the church lawn at the noon hour, after which the afternoon session opened with a duet by Mrs. J. F. Ward and Mrs. Latham of Wesley Chapel.

Devotional service by Rev. F. E. Howard of Advance was followed by another duet rendered by Mrs. F. H. Eahnson and Mrs. G. R. Madison.

Mrs. Sterling continued her discussion of the morning, stressing especially the observance of harvest day, urged prompt and accurate reporting, renewals and subscriptions to World Outlook, direction of children's study, and a more extensive use of the Upper Room for individual devotions. Council certificates for mission study were presented to Cooleemee, Advance and Farmington, and seven subscriptions to World Outlook were given to rural societies. Mrs. Frank Clement spoke of the importance of women in the work of the kingdom and thanked the Wesley Chapel group for a day of interest, fine fellowship and genuine hospitality. Meeting closed with prayer by Mrs. J. G. Sterling.

ZONE MEETING AT SYLVA

We are indebted to Mrs. Thomas A. Cox, secretary, for the following interesting report of recent meeting:

"The Central group of the woman's missionary societies of the Waynesville district held its semi-annual meeting in the Methodist church at Sylva October 31 at 10 a. m., with Mrs. H. Gibson, zone chairman, presiding. The meeting was opened by singing the beautiful hymn, "Love Divine, Love Excelling," followed by the devotional led by Rev. C. G. Hefner of Cullowhee, whose topic was "The Harvest of Souls." A vocal solo, "Laborers Together," was sweetly sung by Miss Rose Garrett of Sylva. Welcome was extended by Mrs. E. L. McKee, with response by Mrs. Sam Queen of Maple Grove. Reports of the various auxiliaries represented were heard.

Mrs. James Atkins, Jr., of Waynesville urged the formal presentation of the week of prayer program with the hope that it would be carried out by the various auxiliaries. Mrs. Morris of Webster gave suggestions for harvest day program.

An interesting talk on "The Importance of Spirtual Life Groups" was given by Mrs. David H. Brown of Cullowhee.

A special prayer of consecration was led by Mrs. Price of Webster and was followed by an inspiring and instructive paper on "Christian Social Relations" by Mrs. Carrie Bryson of Cullowhee. The special address of the meeting was given by Mrs. F. E. Branson of Canton, district secretary. She discussed the study books for the new year, stressed the Scarritt Associate memberships and universal brotherhood; presented a picture to the Cullowhee auxiliary for the second largest increase in World Outlook subscriptions.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

ANNUAL REPORT

We herewith submit to the Board of Christian Education and to the North Carolina Conference the annual report of your conference staff. The conference secretary would like to take this opportunity to thank the other members of the staff, Mrs. Brian and Mrs. Wade, members of the Board, presiding elders and pastors, and all others in our conference who have given encouragement and assistance to him as he has tried to serve the church in his new capacity during the year.

EVANGELISM

In the sense that evangelism means the bringing of every person into "personal, vital relationship with Jesus Christ," we feel that our whole task is evangelistic and we have tried to keep that note to the forefront in all that we have done during the year. To that end we have tried to place our emphasis on **people** rather than on **programs.**

In addition, however, to this general emphasis, we have in several specific ways turned our efforts to evangelistic work. The conference secretary has conducted religious emphasis weeks in three charges, has taught a course on evangelism in six areas, has assisted in the training of several groups of young people for church membership, has addressed young people's groups over the entire conference, has taken part in a spiritual life conference in one community, and has had many conferences, especially with young people, concerning their personal religious problems. The director of young people's work has taught the course on "Personal Religion" for young people in several areas and has led many young people to a more vital religious experience. The director of children's work has led several groups in a discussion of and in planning for the important matter of preparing children for church membership.

During the coming year we expect to give even greater emphasis in all divisions of our work to evangelism.

DISTRICT WORK

Our district work during the year has centered in and around the Conference Council, District Educational Conferences, and District Staff meetings. One week following the session of our annual conference at Wilmington a council of all conference and district workers was held at Wilson for the purpose of formulating plans for the year's work. All workers except one were in attendance and a fine spirit of harmony and unity prevailed. One of the matters agreed upon at the council was that of holding one large district educational conference for each district instead of several small subdistrict institutes. In April such a conference was held in each district with a large and representative attendance at each. We were fortunate in having Bishop Kern speak in three of these conferences, and his presence and interest in the work had far-reaching effects. Presiding elders, pastors, district workers and local church workers co-operated in a fine way to make these conferences successful, as did Rev. Earl Cunningham and Miss Freddie Henry, representing our General Board of Christian Education. In addition to their efforts in connection with the district educational conferences, members of the district staffs have assisted in promoting our young people's and intermediate assemblies, in personal visitation of local schools and churches, in the organization of work in local churches, in the holding of rallies and group meetings, in the distribution of literature, in the securing of reports, and in many other ways.

COLLEGE WORK

Under the auspices of our conference board of Christian Education the North Carolina Methodist Student Conference was held this year at Trinity Church, Durham, November 6-8. The promotion and direction of the conference was in large measure the work of our staff, and the executive secretary served as dean of the conference. Approximately 175 Methodist students from 17 colleges in the state were in attendance, together with 25 adult leaders. With Dr. W. A. Smart of Emory University as the conference speaker, and with very capable men, including the president of our board, serving as discussion group leaders, a most inspiring and helpful program was carried out for and by these young people. The conference will meet next year at Chapel Hill and will, therefore, be again largely under the supervision of our board.

Through this student conference and through other means we have had contact with all the Methodist colleges of the state and have found a most wholesome relation existing between them and our board. We have assisted in some measure with the organization of the Methodist student group at Duke University and will engage in further work of this kind at Duke and at other schools next year. As in the past, our staff has assisted in the preparation of the young men of the Duke Foundation for their summer work in the conferences. We have had opportunity to speak to the group as a whole and have had personal conferences with practically every young man who goes out under the Foundation.

EXTENSION WORK

One of the objectives of the year has been to touch directly the local church or charge for the purpose of giving help in the matter of local problems. To that end two districts, Elizabeth City and Fayetteville, were selected for special emphasis, and during the year one or more members of the staff have visited the majority of the charges in these districts. In the conference as a whole members of the staff, or Duke Foundation men working under the direction of the staff, have been in personal touch with one hundred and twenty (120) charges. This, of course, does not include charges that have been reached through district meetings, group meetings, and assemblies. We feel that this personal contact and service can be of great value in the carrying on of our work, and we plan to continue such visitation during the coming year.

During the year six church schools have been organized or re-organized, and definite steps have been taken toward the re-organization of several other schools which have been abandoned in recent years. Our newly organized or re-organized schools are the following:

District	Charge	Church
Eliz. City:	Kitty Hawk,	Nag's Head.
Fayetteville:	Roberdel,	Green Lake.
Raleigh:	Bailey,	Pleasant Grove.
Raleigh:	Princeton,	Micro.
Wilmington:	Carver's Creek,	Shiloh.
Wilmington:	Shallotte,	Union.

As has been our custom in former years, we have rendered assistance to the C. M. E. and A. M. E. churches in the matter of supplying literature and in making suggestions for institutes, vacation schools, and training classes. It is hoped that as a result of the study of the world friendship units in the Children's division and missionary texts in the Young People's and Adult divisions suggested for this year, there may be developed some helpful and effective projects in relations between the white and colored races in our conference.

SUMMER ASSEMBLIES

From the standpoint of type of work accomplished as well as attendance, we feel that our four assemblies held this past summer were among the most successful held in the history of our conference. There was a total attendance of more than five hundred (500) in these assemblies, the registered delegates representing two hundred and twenty-eight (228) different churches of the conference. We were particularly fortunate in having in our Young People's Assembly Reverend Walter Towner of the General Board of Christian Education and Bishop Paul B. Kern, in addition to a number of our

own pastors and leaders who helped to make the program of the assembly a most effective one.

In keeping with our objective of emphasizing Intermediate work this year, we increased the number of Intermediate assemblies held during the summer to three, the third assembly being for the Elizabeth City district and held at Chowan College, Murfreesboro, under the direction of the presiding elder of that district. We feel confident that from the standpoint of educational value and far-reaching results, which cannot be measured at the present, these assemblies for our Intermediate boys and girls were among our most worthwhile accomplishments of this conference year.

The figures which follow will give some facts concerning the four assemblies and also concerning our Young People's Mission Special. It will be noted that the figures for the Young People's Mission Special are given for the period August 1, 1935, to August 1, 1936, this being the "young people's year" in the matter of their offerings to this special.

SUMMER ASSEMBLIES

Young People's Assembly (16-23)

Louisburg College

Reg. Delegates	Staff	Visitors	Ch. Rep.	Cred.
267	30	80	155	259

Christian Adventure Assemblies (12-15)

Louisburg College

59	6	15	30	118

White Lake

94	7	16	27	186

Murfreesboro

40	5	16	16	80

YOUNG PEOPLE'S MISSION SPECIAL

August 1, 1935 to August 1, 1936

District	Pl'dg	Pd. 4th S. Cr.	Total
Durham	$590.69	$100.80	$691.49
Elizabeth City	174.79	29.10	203.89
Fayetteville	295.78	30.93	326.71
New Bern	351.43	117.24	468.67
Raleigh	317.92	52.23	370.15
Rocky Mount	388.08	54.50	442.58
Wilmington	247.42	99.75	347.17
Total	$2366.11	$484.55	$2850.66

MEMPHIS CONFERENCE

When the final count was taken at the Memphis Young People's Conference held during the Christmas holidays of last year, we were particularly gratified that **every** district in our conference was represented at that significant gathering of church-wide interest. The North Carolina Conference had a total attendance of more than one hundred (100) delegates at Memphis, but more important than that large attendance is the fact that those young people who went to Memphis came back with a determination to carry the inspiration of that meeting to those areas of our conference which could not be represented there. As a result, Memphis Clubs have been organized in various sections of the conference; in one district a Memphis Club has met regularly each month throughout the year and has done some very effective follow-up work. Groups of delegates in certain districts have gone from church to church carrying a special "Memphis Conference" program; in one district, at least, practically every charge has been touched by one of these special programs. It will be only in the years ahead that we shall be able adequately to evaluate the far-reaching effects of that conference upon the lives and characters of our young people and their leaders.

VACATION CHURCH SCHOOLS

A survey of the conference records for the past six years reveals a steady growth in the number of vacation schools held, from fifteen schools in 1930 to one hundred and sixty-four in 1936. An increasing number of requests from the field for suggestions as to materials and procedure, and for workers to assist in such schools, indicates growing, constructive work. To answer such requests and to bring about more effective work, emphasis was given to vacation schools in Christian education conferences early in the year. In May, Miss Barnett Spratt, of the General Board staff, held a coaching conference for the Duke School of Religion men. In addition to helping workers plan schools, each district director of children's work participated in one or more vacation schools. The conference director assisted in seven schools in various sections of the conference. An Observation School was held at Durham during the time of the North Carolina Pastors' School, with more than one hundred observers enrolled. Second only to their value in the lives of the children reached is the growth in teaching ability that comes as a result of vacation school experiences. Since these schools must be carried on for the most part by inexperienced workers, institutes and observation schools continue to be much needed sources of help.

Following is the number of schools reported:

District	No. Schools
Durham	26
Elizabeth City	27
Fayetteville	19
New Bern	15
Raleigh	25
Rocky Mount	18
Wilmington	34
Total	164

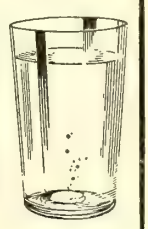
(To be continued next week)

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In 2 seconds by stop watch, a genuine BAYER Aspirin tablet starts to disintegrate and go to work. Drop a Bayer Aspirin tablet into a glass of water. By the time it hits the bottom of the glass it is disintegrating. What happens in this glass . . . happens in your stomach.



For Amazingly Quick Relief Get Genuine Bayer Aspirin

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Hence — when you take a real Bayer Aspirin tablet it starts to dissolve almost as quickly as you swallow it. And thus is ready to start working almost instantly . . . headaches, neuralgia and neuritis pains start easing almost at once.

That's why millions never ask for aspirin by the name aspirin alone when they buy, but always say "BAYER ASPIRIN" and see that they get it.

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W. N. C. Board of Christian Education

Office: 312 Wachovia Bank Building; P. O. Box 828, Salisbury, N. C.
CARL H. KING, Executive Secretary-Director of Young People's Work
JESSE G. WILKINSON, Extension Secretary-Associate Director of Adult Work
MISS CORINNE LITTLE, Director of Children's Work
MISS RUTH BOWMAN, Office Secretary, Box 828, Salisbury, N. C.
CHARLES P. BOWLES, Director of Adult Work, Belmont, N. C.

THEY WENT AWAY

To whom are we referring as having gone away? We are thinking of the 2988 adults who were lost in the church schools of the Western North Carolina conference last year. This large number of adults came to our church school, found what was going on there uninteresting, were not cordially received, were not given tasks to challenge their interest or became indifferent and were lost because no one in the church went after them and brought them back. Are we going to remain satisfied with this loss in the ranks of our adult membership?

It seems that in becoming sensitive to the needs of childhood and youth the church has lost sight of its adults. We must face the fact that all of our teaching of childhood and youth is conditioned and limited by the attitude and conduct of our adults. Children and young people are great imitators. They are no better than their parents. They enjoy patterning their lives after adults. We must help the adults live the Christian life and express those interests which are worthy of imitation by our childhood and youth.

The Place of Adults in the Church

It is a subtle fallacy to say, "The children of today make the church of tomorrow." It is the whole church of today that makes the church of tomorrow. What progress is made must be made through our adults and not around them. We do not need a child centered, a youth centered, or an adult centered church. Any one is incomplete. What is needed is a church that will give proper emphasis all along the line.

We would like to insist, however, that the church school leadership will become quickly and permanently effective in its task of Christian education if it moves the whole process at its pivotal point, and that pivot is the mature persons who are the natural leaders of the church and community of today. When you help a parent you help a child. One does not care to dwell long on the thought of how many little ones were led to stumble because 2988 adults severed relationship with the church school. The adults are here. They can be obstacles or stepping-stones, depending on how we use them. We urge you to go after the unreached adults and win them. The interest of the kingdom demands it.

Conference Council on Adult Work

The conference council on adult work gave serious thought and attention to the loss in our adult division, and agreed upon the following activities for the conference year:

Activities for district directors of the Western North Carolina conference:

1. Make a careful study of the minutes of the conference, giving special attention to facts concerning your district.
2. Make an honest effort to get the names and addresses of all adult division superintendents in your district.
3. Write the adult superintendents notifying them of their election as superintendents of adult divisions, and call to their attention the availability of district and conference staff assistance in dealing with their local problems.
4. After consulting with presiding elder, extension secretary and others interested, divide district into sub-district divisions.
5. Begin at once to look for a good associate director in each sub-divison of your district.
6. Meet with associate district directors quarterly and plan with them activities to be stressed during the quarter.
7. Have associate directors andeavor to meet with superintendents of adult divisions quarterly and plan with them activities to be carried out in the local church.
8. Acquaint superintendents of adult divisions with pamphlets and leaflets that pertain to the adult program of work.
9. Encourage adult classes to use the literature of our church.
10. Hold sub-district meetings of adults quarterly with the rank and file of adults.
11. Have first sub-district meeting center around the problem of bringing adults into the fellowshp of the church.
12. Other sub-district meetings held to deal with the question of alcohol education, world peace, missions, and human relationships.
13. Provide for special religious services in areas where needed.
14. Carry on program of missionary education that keeps our people informed as to what is going on. Emphasize especially the need for a fourth Sunday missionary program, and encourage adults to study one of the elective courses on missions.
15. Provide in each sub-district special problem courses that bring adults face to face with some of the questions they need to consider and have help in solving.
16. Hold one district wide meeting of adults during the year, of a recreational nature.
17. Conduct a Bible conference in such areas as can be provided with an instructor capable of helping adults to look problems in the face and work them out in the light of Christian principles.

District Directors of Adult Work

The district directors of adult work can be of help to the various adult divisions of the conference. They have been selected because of their fitness and willingness to be of assistance. It is our hope that they will be given the fullest co-operation as they endeavor to carry out the activities outlined in their program. Every adult division superintendent is urged to get in touch with the district director of adult work and begin at once to assist in carrying out the adult program in his local church. The district directors for the present year are:

Asheville—Rev. W. H. Groce, Beaverdam Road, Asheville.

Charlotte — Rev. Chalmus Grose, Marshall.

Gastonia—H. C. Sisk, Belmont.

Greensboro—Harold Moag, Crestland Avenue, Greensboro.

Marion—S. F. Starnes, Morganton.

Salisbury—Joe McEachern, Concord.

Statesville—Rev. W. A. Kale, Mooresville.

Waynesville—Rev. Mark Q. Tuttle, Sylva.

Winston-Salem—Dr. A. E. Brannock, Lexington.

New Materials for Work with Adults

Several new phamphlets that have been issued recently that will help you in formulating plans for reaching the adults are:

64B. Bringing People into the Fellowship of the Church.

426B. Bringing Adults into the Fellowship of the Church.

423B. Systematic Visitaton of the Church Membership.

413H. Evangelism and Church Loyalty.

These pamphlets can be received from your district director or from the conference office.

Youth will flounder hopelessly unless it is inspired by the thought and action of Age. It is for us to leap ahead and challenge our children; to see to it that they are not exploited for sinister ends and are not enlisted in admirations unworthy of a true democracy. It is the umbellars of the aged which become the rapiers of religious and social advance.—Mrs. Vivian T. Pomeroy.

"De Birds Up in De Branches"

"How Mister Mockingbird Learned to Sing," by Frank L. Staton. The first stanza follows:

Once de birds up in de branches
Had a halleluia singin',
En de hilltop en de valley
Wid de music was aringin';
But one bird he sot en lissen—
Never sain' er word,
Lak he ain't got no ambition
Fer ter be a singin'-bird!

A Prayer For Thanksgiving Day

Help us, Lord, as we approach the day of Thanksgiving, that we may confess our sins and that we may be grateful to thee in thanksgivng and praise for all of thy blessings, and of thy goodness and love. We thank thee, Lord, that thou are a Father who understands, that thou are strong and mighty, eternal and everlastingly the same, yesterday, today and always.

In a spirit of humility and of repentance, Lord, we do thank thee as a nation and as a people for the freedom of worship, realizing, Lord, that so many are still struggling for this freedom, and we pray that the day may hasten when they, too, may worship in spirit and in truth, unmolested by authority to worship thee as their own conscience may lead them.

As we see the homes of our nation breaking by the sin of divorce, misunderstanding and the lack of courage, we do thank thee that in their midst there are those homes that stand unmoved and unshaken by the winds of hardship and sorrow. We do thank thee, Lord for the homes in our nation that are untouched by the finger of sin and shame.

We do pray for mercy and guidance of heart for the home makers of our nation, that they may be guided safely from the shoals of disaster to the ports of love, comradeship, and faith.

Lead us, dear Lord, to a deeper appreciation of the real statesmen in the world today, not the Pilates who only seek their self advancement, who strive by their scheming to avoid the real issues by wearing a turn coat. Lord, help us to stand with the statesmen of the world who have moral courage and conviction, who are not for sale, and who keep heir hands clean of petty sins and selfish ways.

We thank thee, Lord, for these statesmen of the world who are truly servants and who are trying to advance thy will and not their own. For those who stand in the courts of justice and without prejudice of heart, seek to measure justice, tempered with mercy, forgiveness and understanding, we do most graciously thank thee, our Father.

For the followers of Christ in business, industry and labor who are seeking to co-ordinate the kingdom of heaven in their own industry, and to cause the spirit of love to grow between capital and labor, and for understanding hearts, Lord, we are thankful.

We do remember motherhood with her spirit of sacrifice, her love and devotion to her children and ideals for them, Lord, we do thank thee, and pray that more mothers will, like the mother of Christ, who stood by the cross in the hour of crucifixion, even in a time when nothing more than standing by could be manifested, that their faith and love for their own in times of trouble, sorrow and disappointment, may our mothers stand by when we are nailed to the cross of shame.

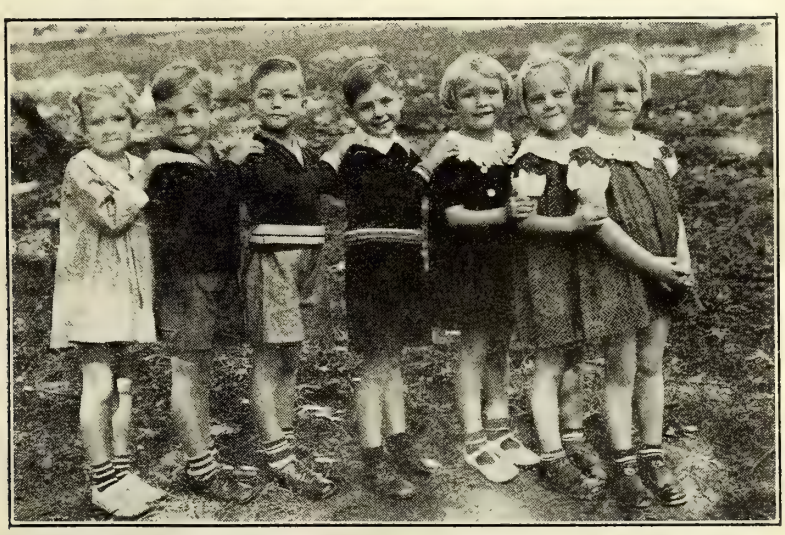
The great army of teachers, Lord, who faithfully sacrifice in an unseen and unappreciated way, may we all be thankful.

For the day that is beginning to dawn, when nations are learning to trust, to be good neighbors, to realize that after all we are brothers and that swords make better plow shares and pruning hooks than they do smybols of brotherhood, Lord, we are thankful that this day is slowly but surely beginning to dawn, and that the war clouds of hate and greed are being overcome by the dim gray hopes of light and peace.

For those who are leading the world in the paths of righteousness and of spirtual union and fellowshp, Lord, we are thankful. We thank thee, Lord, that the day is rapidly ending when we magnify our creedal differences and worship only in form.

So help us in the spirit of thanksgiving to be truly grateful that even other religions and faiths have their good, and after all are having and worshipping the same and only God.

Robert M. Hardie.



A Group of Methodist Orphanage Children, Raleigh, N. C.

Don't neglect your CHILD'S COLD

COMMON colds often settle in throat and chest. Don't take chances. Don't let them go untreated —at the first sniffle rub on Children's Musterole.

Children's Musterole is just good old Musterole, only in milder form. It penetrates the skin with a warming tingle and gets such marvelous results because it's NOT just a salve, but a ***"counter-irritant"***—helpful in drawing out local congestion and pain.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

CHILDREN'S MUSTEROLE

BETTER THAN A MUSTARD PLASTER

SEE U.S. PAT. OFF.

MILD

CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strengtb is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

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PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

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Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment. Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term to 16 and Whole Life. Growing membership. Assets over legal requirements. All claims paid without delay.

Write

J. H. SHUMAKER, *General Secretary*

Home Office: Association Building, 808 Broadway, Nashville, Tennessee.

Sunday School Lesson

NOVEMBER 22

By Prof. Rollin H. Walker

An Ambassador in Chains

Acts 28:16-24, 30, 31; Romans 5:6-11

Paul in one of his letters talks about the mystery of iniquity. And what a mystery is it! Think of the amount of energy those busy chief priests used in their passionate effort to get Paul executed. It was a tiresome journey up and down steep hills for aging men to go from Jerusalem to Caesarea to prosecute Paul, and they also took the trouble to hire a high-priced Roman lawyer to second their efforts to get the apostle out of the way.

Let no shallow optimist imagine that evil can be conquered short of a desperate struggle in which the opposition shows not only courage and fierce energy, but also the strategy of great generalship. The children of this world are in their generation wiser than the children of light.

The clamor raised by the chief priests against Paul was intense and unanimous. Festus, a vigorous Roman governor, who knew perfectly well that Paul was innocent, and who had no sympathy whatever with their complaint against him, nevertheless temporized and suggested that Paul should go to Jerusalem to be tried, although he knew that the apostle was liable to be assassinated on the way thither.

But fortunately Paul was a Roman citizen, and hence had the right to appeal to Caesar, and for the time being at least he saved himself from death. Of course, this appeal meant interminable delay and long imprisonment before his case would be heard. And doubtless the chief priests, in spite of their defeat, went home congratulating themselves that at least they had their enemy cooped up.

The Prisoner of Concience

God has a way of turning prison cells into broadcasting stations, and often he connects them up with a world hookup. He did that for John Bunyan, and he certainly did it for the apostle Paul.

For the most part men do not understand our theological discussions, nor do they make much out of our preaching, but there is something about the prisoner of conscience that has a universal appeal. Men know that there at least is a man who actually believes something, and if he succeeds in rejoicing in his tribulation they suspect that he has connections with some divine source of life and re-enforcement.

Paul seemed to keep forgetting that his fate was in the balance, and used every contact for an opportunity to preach the gospel. When Felix summoned Paul before him, instead of fawning on the governor and flattering him, he reasoned concerning righteousness and temperance, and a judgment to come, in such a way that Felix was terrified.

When he made his defense before Agrippa he forgot that the form of the indictment which was to be sent to the emperor would probably determine his fate and used his opportunity before that great assemblage of notables to tell his experience and proclaim the gospel.

So gripping were his words that Festus in an effort to throw off the spell that Paul was weaving around him, cried with a loud voice, "Paul, thou art mad." Agrippa also sought to shake off Paul's hold on him by saying, You are trying to make a Christian of me in a single address.

When Paul arrived at Rome with all the anxiety of preparing for his hearing before the emperor upon him, he forgot it all in obedience to Christ's command (Matthew 10, 19, 20), and summoned the leading Jews in the city to come to his lodging where without the least reserve he proclaimed to them the same message which had aroused the Jewish fury against him throughout all the world.

Considering that for the time being he was out of reach of the Jewish enemies and would naturally be impelled to let sleeping dogs lie, and remembering his helpless position, this was one of the most audacious things he ever did. And he was rewarded by having a number of them become disciples of Jesus.

Paul's Self-Forgetfulness

But it was not only the Jews whom Paul evangelized in prison. If the Philippian epistle was written during the Roman imprisonment the whole Praetorian guard came to realize that he was a prisoner of conscience, and in a measure to understand the gospel for which he stood.

The succession of soldiers who one after another guarded him went away from the apostle glowing from the touch of a warm and radiant personality the like of which they had never known before. And the new ideas which Paul had put into their heads were discussed with the other soldiers in the barracks. Thus the gospel became common talk.

And not only that, says the apostle, but the Christian church, instead of being intimidated when they beheld the chain which I bear as the penalty of my courageous witnessing, are on the contrary actually emboldened. They wax confident through my bonds. Thus the apostle humiliated and shackled was nevertheless able to spread the gospel throughout the capital of the empire. In spite of his chains he was a successful ambassador.

Nearly every ambassador for Christ is in chains. With some it is the chain of crippling family ties imposed by the laziness and selfishnes of others. With some it is the chain of bitter poverty; with still others the chain of an occupation which instead of giving opportunity to express oneself, is like a handcuff. And with vast multitudes it is the chain of physical infirmity.

It is the problem of the Christian to turn the handcuff into a gold bracelet, and the chain into an insignia of office. Paul did it superbly, and millions of others have likewise succeeded in turning their handicaps into steppingstones to power.—Northern Advocates.

LOOK AT YOUR HANDS

We Christians sing that we shall always be able to tell our Lord by the print of the nails in his hands, but what about our own hands? Look at your hands: stenographer hands, household hands, factory hands, hands to sign checks with; hands to nurse the sick with; wonderful, surgical hands. Look at other hands; hands of soldiers hurling hand grenades; handcuffed hands, black hands of terror; beggar hands; hands of policemen twirling billies; hands of lust; manicured, society hands; straving hands; miserly hands; avenging hands; the palsied hands of a Judas; the candlestick-clinking hands of a Jean Valjean; the beckoning hands of the dead—God, what hands! And among them all, and above them all, the print of the nails in His hands!

Those hands, those multitudes of hands, are they just hands to you? Look at your hands! What are they doing to you? What are they doing to all these other hands? Can men take from those hands of yours the fingerprints of the Cross?—John M. Versteeg, in N. Y. Christian Advocate.

A DEAD CHURCH WANTS NO MONEY

Two men met recently and one asked a subscription from the other for his church. The reply was an irritated refusal with the remark that the church was always wanting money. The other man received the refusal and the criticism meekly and then said quietly: "When my lad was a boy he was very costly. He was always wanting boots and shoes and stockings and clothing. He was always wearing them out fast as boys will wear things out, and the older and bigger and stronger he grew, the more money had to be spent on him. I was always having to put my hand in my pocket to find money to keep him going; but he died—and now, he doesn't cost me a cent."

"Yes," he said—"A live church always wants money."—Lutheran Standard.

In the worst men there is something good, and in the best something bad.
—Tertullian.

When the state is most corrupt, the laws are most numerous.—Tacitus.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... ..... (here designate the bequest) .....

IT IS HOPED THAT EVERY ORGANIZED SUNDAY SCHOOL CLASS WILL REMEMBER OUR FATHERLESS CHILDREN DURING THE THANKSGIVING SEASON.

* * * *

IT IS EARNESTLY DESIRED THAT EVERY SUNDAY SCHOOL IN THE NORTH CAROLINA CONFERENCE WILL MAKE A FREE WILL OFFERING FOR THE BENEFIT OF THE METHODIST ORPHANAGE ON A SUNDAY NEAR THANKSGIVING DAY.

* * * *

At this particular season of the year many of our country churches send us produce to help lighten our financial burden. I am sure this year that other country churches will join this group of churches in remembering us with provisions.

* * * *

There will be found in the Advocate this week two groups of children of the Methodist Orphanage, who make a silent but prayerful appeal to the heart of our North Carolina Methodism for help to carry on the work of training more than three hundred needy children.

* * * *

Another Thanksgiving season has come. The Methodist Orphaange looks forward with great expectation during the Thanksgiving season. It has been a custom of long standing among the churches and fraternal orders of the state to remember orphan children at this time. For 36 years our Methodist people have made contributions at this special time of the year for the maintenance of our beloved Methodist Orphanage. Because of our financial embarrassment and the constantly rising prices of provisions and other commodities, the appeal that comes from our 300 fatherless children should bring forth a greater response from our churches, Sunday schools, organized classes, missionary societies and individuals than in previous years. I am appealing to the Sunday schools, churches and organized classes to give us a free will offering either the fourth or fifth Sunday in November, or the first, second or third Sunday in December. The nearer Thanksgiving Day the offering is made, the stronger will be the appeal and greater the response, since this is the psychological time for the Thanksgiving offering to be made. I sincerely trust and pray that not a single church, Sunday school organized class or church member will pass us up this year, but will make a secrificial offering for the on-going of our Orphanage work.

A PERSONAL WORD

As one who has watched the work of our Methodist Orphanage from its very beginnng, I crave the privilege of offering a personal word on the "Orphanage Page" without the consent of Superintendent A. S. Barnes. To do less would not be fair to the children and the Methodists of the North Carolina conference, to say nothing of my own eager desire.

For four years I lived across the street from this home and mingled much with the children. Few of our people are aware of the wonderfully fine work going on here. The atmosphere and the dominating spirit of the place are most favorable for growing children. It is indeed a home for the children who do not have a home. This is all that need be said.

Why not every pastor and friend come to the help of this home in a way they have never done before? We must do more and give more out of our abundance. Let us see that all records are broken this Thanksgiving season. To do less is to fall far short of our duty and privilege. M. T. Plyler.



To Get the Best Cough Medicine, Mix It at Home

Saves Good Money, No Cooking.

This famous recipe is used by millions of housewives, because there is no other way to obtain such a dependable, effective remedy for coughs that start from colds. It's so easy to mix—a child could do it.

From any druggist, get 2½ ounces of Pinex, a concentrated compound of Norway Pine, famous for its effect on throat and bronchial membranes.

Then make a syrup by stirring two cups of granulated sugar and one cup of water a few moments, until dissolved. It's no trouble at all, and takes but a moment. No cooking needed.

Put the Pinex into a pint bottle and add your syrup. This gives you a full pint of cough remedy, far superior to anything you could buy ready-made, and you get four times as much for your money. It never spoils, and is very pleasant—children love it.

You'll be amazed by the way it takes hold of severe coughs, giving you double-quick relief. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. Money refunded if it doesn't please you in every way.

WHEN A COLD STRIKES STRIKE BACK WITH A AND O
THE ORIGINAL LIQUID—DIFFERENT!
IT WORKS
Your Guarantee!
SATISFACTION OR YOUR 25¢ BACK

YOU CAN HAVE NEW SONG BOOKS

You **need** new song books for Church or Church School—and there's a way to get them without wrecking the budget. Send for your FREE copy of Cokesbury's new book, "How to Finance Your Songbook Purchase"—page after page of practical, tested plans.

New Inspiration From These Fine Old Hymns



Here are the songs people **love** to sing. We know, because they told us so. Not built on guesswork, prejudice or "expert" opinion, but from the selections of simple folk. That's why, in the South alone, **two million** copies of the **Cokesbury Hymnal** have been sold. A **big** book—288 pages; 300 musical numbers; 12 pages of responsive readings. In weatherproof verminproof Roxite cloth, only $40.00 for 100; durable manila, $25.00 for 100. Returnable sample on request.

A FINE BOOK FOR REVIVAL SERVICE OR THE SMALL CHURCH only $12.50 for 100



Here's proof that a small, low-priced book need not be cheap or shoddy. **Spiritual Life Songs** has the Cokesbury quality. 142 powerful hymns in sturdy, lasting, attractive form. Returnable sample.

Write now for the sample that meets your needs, and a copy of the FREE book of Finance Plans.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

IT'S COLD THIS MORNING

This Monday morning finds us cold. It was cold last night. The wind blew fiercely. This morning our youngsters are hurrying from one place to another. No experience is more pleasing than to come from a shivery atmosphere into a room of comfortable warmth. Thanks to our friends, our children have enough clothing and covering. To those good women who have through the summer stitched on quilts and later forwarded them to us we extend our warmest thanks. It's cold this morning on the outside, but not on the inside.

FITTING THE CHILDREN

For the past several days we have been sending boxes of clothing to our mothers' aid families, those who complied with our request to give us the sizes of clothing needed. In a family as large as ours where clothing must be bought in large quantities it so happens that there are some left-overs. The left-overs are always used in one way or another. Quite a lot of clothing has gone out to our large mothers' aid family and we are receiving notes of thanks. The following quotation came from a good woman who lives on a high altitude, 4000 feet up in the Balsams: "We received the nice box today and it made our hearts glad with joy when we opened it and found so many nice things. I said, 'The Lord has been good to us.' We can never thank you enough. All the things were useful and fit the children O. K. May the Lord bless you and help you in carrying on such a good work."

GIVE THANKS

The Thanksgiving season is almost here. Our people have so much to be thankful for. They will want to express much of this thankfulness by giving to others. We feel sure our Methodist people will want to share in a liberal way with their 560 orphan children, 385 of whom live at the Children's Home and 175 of whom live with their widowed mothers throughout the bounds of our conference. We trust that the fifth Sunday offerings from the church schools will be an outpouring of free-willingness, a real gift to some real children. Many of the parent congregations will want to pay their Children's Home apportionment at this season of the year. Our real friends will not combine the two in one. It takes both to keep our family going. Just so freely as they have received real helpers will freely give.

MOSES AND PAUL

Moses and Paul came to live with us this summer. Moses was five years old last May. He has never known what it is to have a home with father and mother, he having lived in the Juvenile Relief Home here in Winston-Salem from infancy. Paul will be 12 years old the 13th day of December. He is in the sixth grade. His father, a German, married a North Carolina girl and deserted her soon after Paul's birth. After the death of his mother, a good Methodist woman, Paul came to the Children's Home with much satisfaction. Moses and Paul would have the Children's Home friends know that they are happy to live in a good home among helpful surroundings.



Bobby is improving

GOING STRONG

Our North Carolina Presbyterian friends, about 90,000 of them, are going strong towards raising $66,000 for their orphanage at Barium Springs on Thanksgiving Day. Last year they raised well over $50,000 on Thanksgiving Day. There are 158,000 Methodists in the Western North Carolina conference. They have never raised over $50,000 in a whole year for their orphanage. Our people, however, are becoming more liberal towards their Children's Home. We have no criticism, but rather grateful thanks to extend.

ASHE COUNTY TURKEYS

Rev. J. O. Cox, pastor of the Helton circuit, in the extreme northwestern part of the state, serves some mighty fine people who raise some mighty fine turkeys. He writes that he proposes to send us 22 fat and fluffy fowls of the turkey variety for our Thanksgiving dinner. Our children get to satisfy their turkey taste only once a year, on Thanksgiving Day. Twenty-two turkey wish-bones will be hung high for our Ashe county friends.

BOBBY BOWLES

Elizabeth Bowles, better known to us as "Bobby," six years of age, is now in the Children's Building at the State Tuberculosis Sanatorium. Bobby came to us from a tubercular family and we are helping her grow out of it. This interesting little youngster writes that she is now going to school and that she is learning fast. We have a number of children who have grown away from tubercular tendencies, several of them on our football squad. Childhood tuberculosis is not contagious and yields to curative processes. Bobby, who will return to us in the course of time, is sponsored by the Philathea class of First church, Wadesboro, Mrs. W. P. Ledbetter being correspondent.

HONOR ROLL

Rev. Max Brandon and his Morganton circuit, composed of seven congregations, feature our ten per cent apportionment honor roll this week. Just think of seven congregations scattered through the hill country of Burke county having so early paid their apportionment! Concord, on the Catawba circuit, continues its good habit of paying early. Rev. Reid Wall is the new pastor. Mt. Harmony, on the Connelly Springs circuit, with Rev. A. Burgess as pastor, also joins this select company. Let the honors continue to roll along.

CONFERENCE CHAMPIONSHIP

In winning over Concord high school at Concord last Friday by a score of 20 to 0 our football team came out on top in the South Piedmont conference. It is also on top in the North Carolina Orphanage conference. It is possible that Lexington, in the Piedmont conference, may also come through the year without a defeat, this fine team having two conference games yet to play. In the event the tie will be played off. Our varsity team has won 29 consecutive games. Their last scheduled game is to be played with Hargrave Military Academy at South Side Park, Winston-Salem, Saturday, November 21, at three o'clock.

Little Bobby, aged six, after hearing his father mention "practicing law for a number of years," finally said:
"Daddy, did you ever really get to be a lawyer, or did you always just practice?"—Selected.

A Scotchman we know is putting off buying an atlas until world affairs look a little more settled.—Ex.

New Subscribers to the Advocate

(Special Introductory Offer)

Western North Carolina Conference

Charge	Pastor	No. Sub.
Asbury Memorial	W. H. Groce	41
Mt. Pleasant	B. W. Lefler	9
Ward St.-Archdale	J. W. Groce	49
Jamestown	O. J. Jones	11
Stokesdale	J. E. B. Houser	43
Morganton Ct.	J. Max Brandon	41
West Asheville	E. H. Nease	20
Pleasant Garden	R. C. Kirk	31
West Hickory	R. E. Ward	6
Monroe Ct.	W. C. Dutton	23
Central, Mooresville	W. A. Kale	26
Bethel-Boger	W. B. Thompson	20
Junaluska	J. H. Carper	3
Lowesville	B. Wilson	43
Bessemer, Greensboro	W. G. McFarland	4
Candler	T. A. Groce	17
Helton Ct.	J. O. Cox	9
Glen Alpine	M. F. Moores	10
Draper	T. B. Johnson	5
Davidson	R. B. Shumaker	1
South Fork	G. L. Wilkinson	18
Mayodan	R. M. Hardee	10
Cooleemee	M. G. Ervin	10
Albemarle	G. B. Clemmer	16
Walnut Cove	J. O. Banks	9
Broad River	V. P. Crowder	29
Farmington	H. C. Freeman	50
Reidsville Ct.	T. V. Crouse	8
Prospect	P. T. Dixon	14
Leicester	M. A. Lewis	1
East End, Gastonia	F. L. Setzer	11
Peachland	G. N. Dulin	16
Lincolnton Ct.	W. B. Shinn	20
East End, Gastonia	H. F. Duncan	26
Matthews	G. G. Adams	27
West End, Gastonia	J. G. Fitzgerald	7
Main St., High Point	J. P. Hipps	42
Centenary, Greensboro	C. S. Kirkpatrick	8
Battle Ground Road, Greensboro	F. E. Howard	6
Carraway Memorial	J. W. Fitzgerald	6
Elk Park	J. A. Frye	3
Goodsonville	R. L. Forbis	35
Clyde	A. L. Rayle	4
Central, Asheville	L. D. Thompson	3
Sparta	A. B. Bruton	11
West End, Gastonia	J. E. McSwain	8
Wesley Heights, Charlotte	Frank Jordan	19
Asheboro	H. P. Powell	70
Mocksville	E. J. Harbison	14
North Wilkesboro	R. B. Templeton	5
Homestead, Charlotte	O. L. Brown	22
W. Jefferson	W. J. Huneycutt	7
Elk Park	J. A. Frye	3
Yadkin-Rowan	V. E. Queen	10
Ronda	T. G. Williams	5
Davie Ct.	M. G. Ervin	5
Norwood	A. P. Ratledge	13
Cliffside	H. E. Stimson	28
Black Mountain	H. C. Sprinkle, Jr.	5
Harmony	R. H. Taylor	6
Albemarle	M. W. Heckard	34
Troutman	J. W. Combs	10
Caledonia	M. E. Ellerbe	1
Belwood	R. T. Houts	7
Clyde	E. C. Price	2
Wesley Mem.	E. H. Blackard	5
Catawba	Reid Wall	8
Elmwood	C. R. Ross	5
Statesville Ct.	J. B. Tabor, Jr.	7
Delwood	H. D. Jessups	12
Spruce Pine	T. G. Smith	13
Randleman	J. L. Stokes	2
Fines Creek	A. L. Rayle	11
Lowell	C. O. Kennerly	15
Franklin Ct.	J. J. Edwards	1
Green Street (Winston-Salem)	R. C. Goforth	3
Trinity-Bethel (Thomasville)	W. L. Jenkins	7
Mooresville (Broad St.)	J. P. Hornbuckle	16
Mocksville	E. J. Harbison	3
Ardmore (Winston-Salem)	A. C. Tippett	8
Maiden	R. E. Hunt	11
Hanes	C. F. Tate	12
Pilot Mountain	C. C. Washam	4
Rock Spring	M. A. Osborne	22
Denton	W. M. Rathburn	2
Ansonville	L. F. Strader	2
Saluda-Tryon	F. O. Dryman	9
Mt. Zion	E. M. Avett	37
Dallas	Francis Willis	2
Gastonia	H. F. Duncan	3
Sandy Ridge	J. W. Bennett	1
Lilesville	L. P. Barnett	5
Shelby (Lafayette St.)	F. H. Price	31
Webster	G. A. Hovis	12
Cedar Falls	P. F. Snyder	4
Landis	C. R. Allison	3
Salisbury (Park Ave.)	E. L. Kirk	61
Mt. Pleasant	G. W. Clay	25
Mill Springs	W. E. Rufty	6
Swannanoa	Byron Shankle	8
Cullowhee	C. G. Hefner	24
Marion Ct.	J. E. Hipp	27
Total		1468

North Carolina Conference

Jonesboro	J. W. Bradley	37
Warrenton	O. I. Hinson	24
Goldsboro Ct.	N. C. Yearby	17
Perquimans Ct.	J. W. Dimmette	8
Fremont	E. R. Shuller	12
Oriental	J. C. Humble	7
Swansboro	C. W. Barbee	24
Hallsboro	C. N. Phillips	2
Piedmont	M. D. McLamb	5
Cary-Apex	B. F. Boone	4
Spring Hope	M. F. Hodges	13
Weldon	J. O. Long	2
Carr, Durham	J. A. Martin	1
Burgaw	C. A. Jones	12
Dover	S. L. Hill	1
Wilson	A. J. Hobbs	66
Ahoskie	J. L. Smith	2
Pamlico	W. A. Tew	1
Plymouth	C. T. Thrift	13
New Bern	W. D. Barrington	2
Raleigh	J. A. Norris	1
Creedmoor	E. D. Dodd	4
Youngsville	H. E. Lance	5
Robersonville	R. N. Fitts	5

(Continued on page 31)

Stomach Gas So Bad Seems To Hurt Heart

"The gas on my stomach was so bad I could not eat or sleep. Even my heart seemed to hurt. A friend suggested Adlerika. The first dose I took brought me relief. Now I eat as I wish, sleep fine and never felt better."—Mrs. Jas. Filler.

Adlerika acts on BOTH upper and lower bowels while ordinary laxatives act on the lower bowel only. Adlerika gives your system a thorough cleansing, bringing out old, poisonous matter that you would not believe was in your system and that has been causing gas pains, sour stomach, nervousness and headaches for months.

Dr. H. L. Shoub, New York, reports: "In addition to intestinal cleansing, Adlerika greatly reduces bacteria and colon bacilli."

Give your bowels a REAL cleansing with Adlerika and see how good you feel. Just one spoonful relieves GAS and stubborn constipation. At all Leading Druggists.

TRIAL OFFER Send 10c, coin or stamps, for SPECIAL TRIAL SIZE to Adlerika, Dept. 85, St. Paul, Minn.

Help Kidneys

Clean Out Poisonous Acids

Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic ,irritating drugs. Be careful. If functional Kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. $10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-Tex) today.

FOR QUICKER HEADACHE RELIEF STANBACK 10¢ - 25¢

THE BEST WAY TO TREAT... BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES

Apply Gray's Ointment

Used since 1820 to give relief to millions —the best testimonial of merit. 25c at drug stores.

NEW RAIL BUS

SCHEDULE

Via

Raleigh, N. C.

thence

Norfolk Southern R. R.

Leave Raleigh	4:20 p.m.
Arrive Wilson	5:42 p.m.
Arrive Farmville	6:20 p.m.
Arrive Greenville	6:40 p.m.
Arrive Washington	7:25 p.m.

Ride the Streamline Way for

1½c Per Mile

SAFETY-ECONOMY-SPEED

J. F. Dalton, Traffic Manager

Norfolk, Va.

Children's Storyland



THE BURIED TREASURE

By Harold S. Smith

Ernie Jones, assistant camp director, probably the most popular man at Menansin, stood on the crest of the hill overlooking the road that led into the camp from town. He was accompanied by almost the entire camp—a dozen or so fellows of sixteen or eighteen, attired in shorts or khaki breeches. The eyes of the group were glued on the camp-car that was approaching in the distance and which contained two new recruits to Camp Menansin.

"Now, remember, fellows," said Ernie, who was twenty, "let me handle this and it'll go over smooth as anything. But don't forget, we've got to give 'em a day or two to get accustomed to being here before we spring it on them."

There was a chorus of eager agreement, and the youths made delighted comments as to the probable outcome of their plan for hazing the two new recruits to the summer camp. Their idea was by no means a new one; it had been used on several of the present members of the camp, who looking forward with relish to seeing it tried out on tenderfoots. It consisted simply in spreading around a rumor that a certain piece of land near the camp contained buried gold, and then watching in secret glee while gullible newcomers sweated for hours and uncovered foot after foot of rocky earth, stimulated from time to time by finding shiny bits of copper planted there for that very purpose, tiny bits which looked like gold.

"This sure is going to be fun," said Johny Saks. "Boys, I can't wait till they get here! I dug for three hours once, and all I got out of it was two pieces of brass, twelve angleworms, two toads and a headache."

"Look at those poor fish," said Shorty Harris. "I'll bet they'll bite so hard they'll break their teeth."

"Is everything ready?" asked Boots Carlson. "I mean, is there anything to do?"

"Nope," replied Ernie cheerfully; "we're all set for the big welcome."

"Too bad we don't need a hole this year,,' remarked Jimmy Kayser. "The year before last two or three new fellows dug the foundation for the new mess-shack, thinking they were digging for gold."

"You can always use a hole for something," mused Johnny. "It's swell for burying dead fish."

MISTRESS MERRYFACE

By S. E. Kiser

Little Mistress Merryface
  Dances down the way
With a fairy's airy grace,
  Cheerful all the day:
    In the little songs she sings
    Sweet the note of gladness rings,
  Love looks from her eyes;
    Gentle, joyful, jubilant,
  Every sunbeam seems to slant
  Her way from the skies.

Is the world a dismal place
  Hedged about by woe?
Little Mistress Merryface
  Does not find it so:
    Every day that follows night
    Brings new joys she has the right
  To possess or see;
    When she laughs all things appear
    Glad to know that she is near
  Blessing with her glee.

Sadness may not linger where
  Her sweet song is heard;
Hatred hurries off with care,
  By her laughter spurred;
    Grateful, joyful, jubilant,
    All the sunbeams seem to slant
  Downward but to let
    Little Mistress Merryface
    Keep the world the fairest place
  God has made as yet.

—Selected.

"Come on, fellows, let's break up," said Ernie. "We don't want to give those fellows the idea we're ganging up on them."

Accordingly the group of happy plotters dispersed, and a few minutes later the camp-car, bearing the newcomers, rounded the final bend in the road and came into sight of Lake Menansin.

The two young fellows in the back seat of the vehicle, which was driven by Mac Farley, the camp director, took in the beautiful northern scenery with sparkling eyes.

"Boy, it sure is swell here," commented Joe Buckley, a lad of sixteen, his eyes everywhere at once. "Just think of a guy like me never having been to camp before!"

"I've only been once," said Sparky Davis, a bright, red-haired boy of seventeen. "And that was back in New York when I was a kid. This is the real stuff, up here in the north woods. Smell this air!" He sniffed loudly.

Mac grinned. "I guess you fellows'll like it here all right," he said. "Never had any complaints yet."

Their arrival in camp occasioned no particular riot. All of the fellows seemed jolly and friendly, eager to lend a hand and show the newcomers around and help them "get organized." All the while they kept winking secretly at one another, scarcely able to wait until Ernie could get a chance to go to work on them and sell them on the idea of digging for gold.

Ernie waited for his chance. He saw that the new boys looked up to him with a great deal of respect, admiring his marvelous knowledge of the woods and his ability as a woodsman. The day after their arrival in camp he secretly signaled to the others that he was about to put over the gold-digging idea, and the fellows saw that he was alone with Joe and Sparky.

Ernie told them several fascinating stories about the old days in the north woods, and finally he led up to his grand climax. "Do you fellows want to know something?" he said in confidential tones. "There's a fortune in gold lying buried around here somewhere, and I think I know where it is. About fifty years ago there was an Indian trader up here who saved up a fortune in gold nuggets, coins and gold dust—and he buried it for safekeeping. One day some thieves broke into his shack during his absence and tried to find it. They couldn't locate it, so they hid themselves and waited for the old trader to come home. When he came they jumped on him and told him they would torture him unless he told them where the gold was hidden. The trader refused to divulge the secret, and the robbers attempted to torture it out of him.

"Well, they never learned his secret, because the old man had a bad heart and at the first touch of fire the shock proved fatal and he died. The thieves were unable to find the treasure, and so far as is known it's still there, maybe a hundred thousand dollars' worth, probably buried in the ground."

So far the young man was telling a true story, or at least legend. The ruins of the old trader's cabin, hidden in the forest, were to be seen still. Many of the campers had visited it. The only part of the story that Ernie invented was that about the buried gold. The real story had it that the robbers found the old man's treasure and made off with it.

Ernie continued. "Just the other day," he said, "I was down at the

ruins and found this." He exhibited a piece of birch upon which a crude map had been drawn by himself. "I think this is the map the old trader made to show where he had buried his fortune. Some day when I get time I'm going to dig that ground over, believe me." Then, quite casually, he added, "Why don't you fellows take a couple of shovels and spend a few hours digging around here? You never can tell. You can keep anything you find," Ernie added generously.

Joe and Sparky looked at one another eagerly. "Let's go there now!" said Joe.

"Sure, let's! Just for fun!" agreed Sparky.

"I'll take you fellows right to the place," offered Ernie kindly.

Armed with spades, and unconscious of the gleeful gaze of all the other campers, the two friends hit the trail into the dark pine forest, following Ernie, who led the way. Within half an hour they were busy digging, sweat pouring from their foreheads, while from various secret places some of the boys watched them and nearly strangled in an effort to withhold their laughter.

"Look!" cried Joe, "it's gold!" He held up a bit of copper in fingers that trembled.

Sparky took it and looked at it curiously. "Suffering catfish!" he exclaimed, with wide eyes. "Come on, Joe, let's dig!"

In less than three minutes Sparky let out a whoop. "Look, look, look, Joe!" he shouted, and held up for Joe's goggle-eyed inspection a gold coin, dated back some seventy years. It was a trifle dirty, but aside from that was obviously the genuine article. "Come on, we're going back to camp and tell the others!" he declared, and grabbing Joe by the arm began to fly back to camp.

Those of the campers who were watching the two tenderfoots from a distance were unable to hear the conversation. They were intensely curious as to why the two boys had left their digging and were running back toward camp. Apparently they had found something, actually found something! The jokers hot-footed it back to camp themselves, using short cuts that brought them there in advance of the diggers.

"Gold!" yelled Sparky to Ernie, the moment he arrived, breathless. "We found it. There's a fortune there! Look!" He showed Ernie the gold little mossy hill where he could watch the gold miners without exercising himself. "There isn't any gold there."

"It's real, fellows!" he shouted. "Come on, let's go!"

The gold rush of Camp Menansin that followed upon Ernie's announcement might best be compared to that which took place in the Klondike. It was simply colossal. Every man there, led by Ernie himself, made a bee-line for the trail that led to the ruins of the old shack.

Johnny Saks, Shorty Harris, Boots Carlson and other long-experienced campers took the lead behind him. They all forgot that they were supposed to be hazing the newcomers to Camp Menansin. Gold, real gold, had been found where they had planted brass! Under such circumstances one asked no questions; one grabbed a shovel, or something that would serve for a shovel.

Joe nearly went crazy when Sparky held him back firmly when he attempted to follow the others. "Lemme go!" he yowled, struggling. "What's the idea? Are you trying to ruin my future?"

"Pipe down, and let me talk," said Sparky, when the others were safely out of earshot. "Now, listen," he said. "Answer one question; do you trust me, or don't you?"

Joe calmed down. "Sure I trust you," he said sincerely.

"All right, then, shut up and follow me, and you'll have the biggest laugh you ever had in your life.

Grumbling under his breath, Joe meekly followed his chum along the trail until they were in sight of the mad area where every member of the camp, save themselves, was digging furiously into a large square of earth that was steadily and swiftly assuming the proportions of the foundation for a department store. Sweating, yelling, getting into each other's way, jostling, speculating, working like Trojans were these young men who had planned to make Joe and Sparky dig for nothing.

"You see?" said Sparky.

"See what?" grumbled Joe. "All I can see is those fellows'll get it all and we won't get any."

"Any what?"

"Any gold?"

"Oh, gold," said Sparky, settling his lean, wiry body comfortably upon a piece, to which was added Joe's spurious bit. Ernie disregarded the spurious when he saw what sparky had.

"But you—we both found some!" gasped Joe.

"That's where you err, my good friend and companion," said Sparky, amiably. "What you thought was gold was only a very poor imitation of it. I'm not studying mining engineering for nothing. And what I found was a genuine article, but one which was given to me on my birthday two years ago by my grandfather. A lucky piece. He said I was always to carry it with me." Sparky fondled the five-dollar gold piece tenderly.

"You mean," said Joe, aghast, "that you've tricked them into thinking there's gold there?"

Sparky waved his hand gracefully in the direction of the sweating, enthusiastic laborers. "What do you think?" he inquired, gently.

(Continued on page 31)



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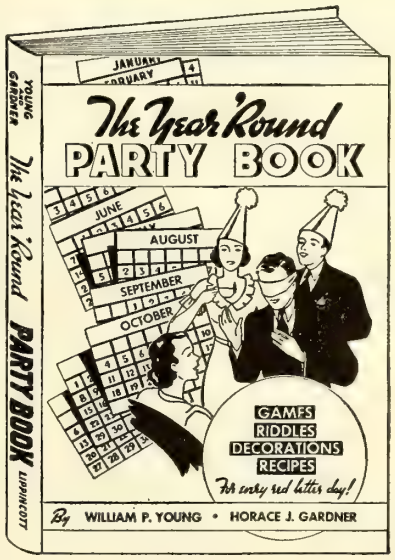
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Nov. 16-29—East Liverpool, Ohio.

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., Box 1804, Asheville, N. C.
FIRST ROUND

November

Spruce Pine, Spruce Pine, 11 22
Micaville, Windom, 3 22
Bald Creek, Bald Creek, 7 22
Candler, Montmorenci, 11 28
Elk Park, Newland, 11 29
Avery, Pine Grove, 3 29
Burnsville, 7 29

December

Weaverville Ct., Salem, 11 5
Laurel, Laurel, 11 6
Haywood Street, 7:30 6
Fletcher-Mills River, Fletcher, 11 13
Skyland, Avery's Creek, 3 13
Leicester, Leicester, 7:30 13
Hillside Street, 11 20
Asbury Memorial, 7:30 20
Central, 11 27
Acton, Acton, 7:30 27

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND

November

Lilesville, 7 20
Peachland, Peachland, 11 22
Ansonville, Ansonville, 2 22
Spencer Memorial, 7:30 23
Polkton, Polkton, 11 29
North Monroe and Grace,, 1:30 29
Monroe Ct., Bethel, 3 29
Brevard Street, 7:30 29

December

Duncan Memorial and Derita, Duncan Mem., 7:30.. 2
Weddington, Wesley Chapel, 11 6
Waxhaw, Mineral Springs, 2..... 6
Prospect, Carmel, 3 6
Hawthorne Lane, 7:30 7
Belmont Park, 7:30 7
Myer's Park, 7:30 8
Wadesboro, 7:30 9
Homestead-Pleasant Grove, 11 13
Hickory Grove, 7 13
Pineville, Pineville, 7 14
Trinity, 7 15
Big Springs, 7 16
Mount Zion, 11 20
Calvary, 7:30 20

January

Charlotte, First Church, 7:30 4
Dilworth, 7:30 4
Monroe, Central, 7:30 6
Morven, Pleasant Hill, 11 10
New Hope, New Hope, 2 10
Bethel-Bogers, Bethel, 11 17

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FIRST ROUND

November

Belmont, Main Street, 11 22
Belmont, Park Street, night 22
Shelby, Central, 11 29
Shelby Ct., Sharon, 2:30 29
Shelby, Lafayette Street, night 29

December

Lincolnton, First Church, 11 6
Lincoln Ct., McKendrie, 3 6
Boger City, night 6
Cherryville, First Church, 11 13
Cherryville Ct., St. Paul, 2:30 13
Gastonia, Smyre, night 13
Lowesville, Hill's Chapel, 11 19
Lowell, 11 20
Maylo, night 20
Stanley, 11 27
Rock Springs, Bethany, 3 27
Gastonia, West End, night 27

January

King's Mountain, Central, 11 3
Bessemer City, night 3
Dallas, 11 10
Cramerton, night 10
Polkville, Polkville, 11 16
Belwood, St. Peter's, 11 17
Gastonia, Trinity, night 17
South Fork Ct., Ebenezer, 11 24
Crouse, Laboratory, 3 24
Gastonia, Bradley Memorial, night 24

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
FIRST ROUND

November

Leaksville, 11 22
Draper, 3 22
Spray, 7:30 22
Glenwood, 7:30 25
Centenary, 11 29
Lee's-Grace, Lee's, 3 29
Battle Ground, Bethel, 7:30 29

December

Wesley Memorial, 11 6
Randolph, Mt. Vernon, 3 6
Trinity, Trinity, 7:30 6
Pleasant Garden, 7:30 8
West Greensboro, 7:30 9
Madison, 11 13
Stoneville-Mayodan, 3 13
Oak Ridge, 7:30 13
Main Street, 7:30 16
Ramseur-Franklinville, 11 20
Cedar Falls, 3 20
Coleridge, 7:30 20
Carraway Memorial, 7:30 23
Randleman, 11 27
Farmer, 3 27
Calvary, 7:30 27
Highlands, 7:30 20

January

Jamestown-Oakdale 3 3
Gibsonville, 7:30 3
Reidsville, Main Street, 11 10
Mt. Pleasant, 3 10
Liberty, 7:30 10

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FIRST ROUND

November

Albemarle Ct., Bethany, night 19
Albemarle, First Street, night 20
Norwood Ct., Cedar Grove, 11 21
Norwood Station, 11 22
Salem, Salem, night 22
Badin-Tabernacle, Tabernacle, night 24
New London, New London, night 25
Gold Hill, Gold Hill, night 26
Spencer, Central, 11 29
Park Avenue, night 29

December

Yadkin-Rowan, Rowan, night 1
Main Street, night 3
China Grove, night 2
Granite Quarry, Shiloh, night 6
Landis, Landis, 11 6
Mount Pleasant, Friendship, 5 8
Concord, Westford, night 8
Concord, Central, night 9
Concord Ct., Olivet, night 10
Concord, Forest Hill, 11 13
Concord, Epworth, night 13
Concord, Harmony, 11 20
Concord, Kerr St., night 20
Kannapolis, night 23

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FIRST ROUND

November

Davidson, Davidson, night 19
Cool Springs, New Salem, night 20
Laurel Springs, Laurel Springs, 11 21
Jefferson, Jefferson, 11 22
Todd, Todd, 3 22
West Jefferson, night 22
Statesville, Race Street, night 23
Elkin, night 24
Westview, night 25
Catawba, Catawba, 11 29
Balls Creek, Mountain View, 3 29
Elmwood, Cleveland, night 29

December

Shepherds, Rocky Mount, night 3
Statesville, Broad Street, night 4
Jones Memorial, 4 5
Jones Memorial, 10 6
Mooresville Ct., Triplett, 11 6
Mooresville, Broad Street, night 6
Olin, Macedonia, 11 13
Jonesville, Jonesville, 3 13
Elkin Ct., Ronda, night 13
Statesville Ct., Bethlehem, night 16
North Wilkesboro, 11 20
Moravian Falls, Adley, 3 20
Wilkesboro, Roaring Gap, night 20

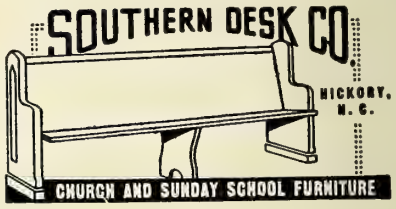
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WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FIRST ROUND

	November
Waynesville, 11	22
Bethel, Pisgah, 3	22
Junaluska, night	22
Franklin, 11	29
Franklin Ct., Bethel, 3	29
Canton, night	22
	December
Sylva, 11	6
Whittier, Whittier, 3	6
Bryson City, night	6
Jonathan, Shady Grove, 11	13
Delwood, Delwood, 3	13
Webster, East La Port, night	13
Brevard, 11	20
Brevard Ct., Rosman, 3	20
Clyde, Clark's, night	20
Mason Ct., Patton's, 11	27
Cullowhee, night	27
	January
Highlands, Highlands, 11	3
Glenville, Glenville, 3	3
Fines Creek, Pine Grove, 11	10
Crabtree, Crabtree, 3	10

WINSTON-SALEM DISTRICT
W .A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

	November
Danbury, Pine Hall, 11	22
Sandy Ridge, Delta, 3	22
Walnut Cove, Stokesbury, night	22
Centenary, 11	29
Rural Hall, Mt. Pleasant, 3	29
Doubs, Brookstown, night	29
	December
Forsyth, Mt. Tabor, 11	6
Reeds, Bunker Hill, 3	6
Trinity-Bethel, Bethel, night	6
Ardmore, night	9
Lexington, First, 11	13
Linwood, Cotton Grove, 3	13
Burkhead, night	13
Yadkinville, Boonvile, 11	20
Kernersville, night	20
Hanes-Clemmons, Hanes, 11	27
Hiatt-Sedge Garden, Sedge Garden, 3	27
Denton, Denton, night	27
	January
Thomasville, 11	3
Welcome, Central, 3	3
Central Terrace, night	3
Green Street, night	6
Lewisville, Concord, 11	10
Davidson, Mt. Olivet, 3	10
Erlanger, night	10
Grace, 11	17
Thomasville Ct., Pinewood, 3	17
Ogburn Memorial, Oak Summit, night	17
Walkertown, 11	24

ADVOCATE CAMPAIGN
(Continued from page 27)

Rocky Mount, Rufus Bradley	5
Warsaw, F. B. Joyner	5
Franklinton, E. D. Weathers	1
Richlands, H. L. Davis	4
Enfield, R. L. Jerome	20
Elizabeth City, F. W. Brothers	2
Southport, E. M. Hall	7
Battleboro, John P. Bross	7
Scotland Neck, D. L. Fouts	7
Kenley, P .F. Newton	4
Pikeville, Leon Russell	14
Total	343

BURIED TREASURE
(Contnued from page 28)

"But what'll they do to us when they find out?" demanded Joe.

"Nothing much," said Sparky. "At the rate they're digging now they'll be too weak to drink tea by the time they're through—and anyway, they won't be here."

"What do you mean, they won't be here?" demanded Joe. "Where will they be?"

"China," said Sparky. "It's straight down, you know. Boy, just look at those guides!" He sighed with contentment. He didn't know what would happen to him when his hoax was discovered, but he was too serenely happy to care.—Religious Herald.



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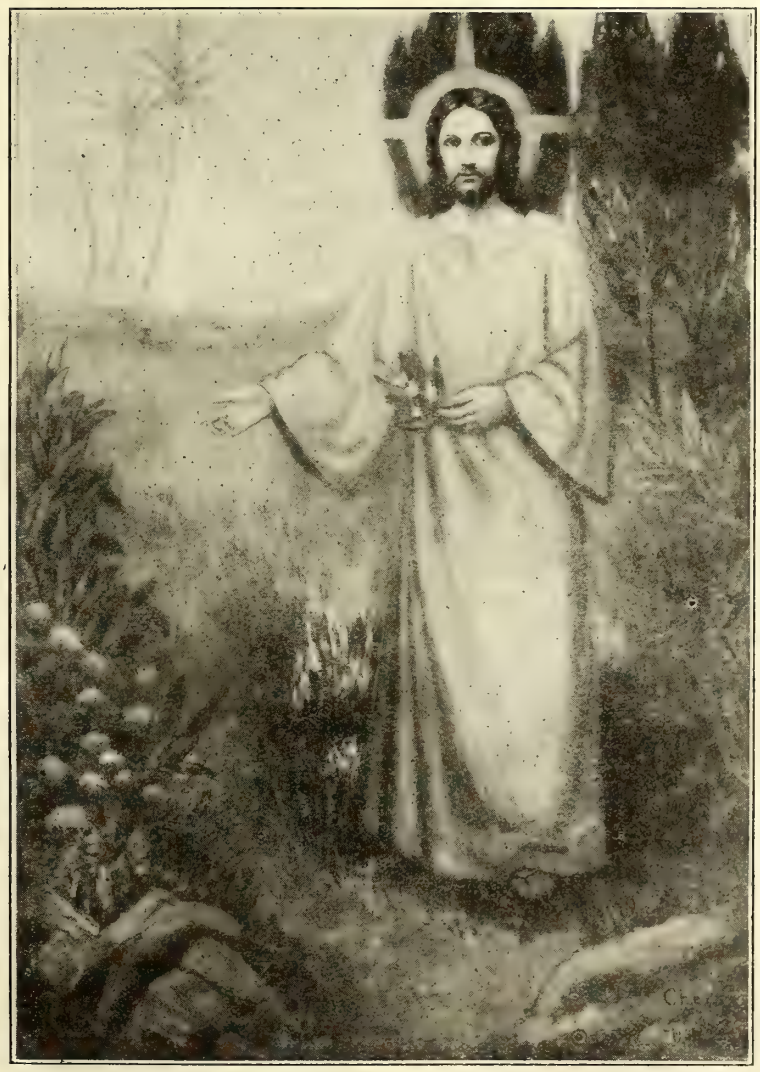
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North Carolina Conference Notes

Never has the Centenary Methodist church here housed so many people as were in attendance at the Sunday services which were held in connection with the conference. Aside from that inspiration in the services themselves, there has been daily inspiration in the great auditorium of the church filled with men and women definitely and tremendously interested. And throughout the entire conference there ran that friendliness and kindliness which left the assurance that there are a great many fine folks in eastern North Carolina, and that New Bern has never before felt the presence of a greater number of them at one time.—Editorial in Sun-Journal.

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The next session of the conference goes to Raleigh. The historic old town of New Bern made an admirable setting for this centennial session of the North Carolina conference. The state capital should be a fine starting point for the next hundred years.

The next three hundred and sixty-five days should find the last man of us doing our utmost to make this next session a fine start in erecting the milestones of the century. What a high privilege to lead the Methodist hosts into deeper and richer experiences of soul and to move to more glorious achievements out on the fields of active endeavor! How this must thrill every forward looking man who knows the thrill of high endeavor! The last man of us ought to bring up the best reports we have known in the past ten years.

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Dr. George Stoves, pastor of First church, Memphis, Tenn., delighted many by his sermons in the afternoon and his morning message. It was his first trip into eastern Carolina. Not many of his hearers had ever seen or heard this Welshman whose tones, appearances and manner of presentation are far removed from the ordinary American. He has touched life in many ways, having been a coal miner in his early days, though for more than two decades he has lived and preached in Tennessee.

Far removed is Dr. Stoves from Dr. Joseph M. M. Grey, president of the American University, Washington, D. C., who preached the ordination sermon Sunday afternoon. For clear-cut and suggestive sentences, employed in developing the theme of the hour, rarely does one hear the equal of Dr. Grey. Many hours of study and not a few repetitions of the sermon lay back of this interesting and illuminating utterance. It was a good mental tonic as well as a plea for the essential things of life that lie below the ornaments. Many will count it a privilege to hear Dr. Grey again and again.

As the report on Christian Literature was pending before the conference, Bishop Kern remarked, "You've got the best Advocate in Methodism." But what about the thousands in North Carolina who never see the paper? No pastor who believes in the printing press and is eager to succeed will allow the present "introductory offer" of the paper to end without putting the journal into the homes of his people. These next four weeks will be used for this one thing. "This one thing I do" will be with him night and day. Read the record of the men who are going to have the Advocate as a helper this year.

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Eleven young men were received on trial. Strikingly characteristic of these men were the special preparation for the work and the high recommendations attending each one. They were good to look at and most highly commended by Bishop Kern as he called the seven received into full connection to gather about the altar. Each one of these was urged by the bishop to obey the Discipline and the solemn promises made as regards the use of tobacco. He urged that no one should promise to leave off the use of tobacco and then fail to do this. Such is a fundamental and ethical matter of serious proportions. It is not primarily a matter of the use or the non-use of tobacco, but rather a matter of proving traitor to their vows as ministers of the gospel. Solemn obligations trampled under foot is a most serious matter.

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A Greensboro College banquet at conference is something new. From this time forward it will doubtless be a regular feature of our conference sessions. At any rate, the Saturday night banquet at New Bern under the auspices of the Craven county alumnae association made a fine beginning.

Mrs. Roy I. Hart (formerly Miss Laura Roberts), president of Craven county association, presided. She did this to the queen's taste. The college glee club, under the direction of Walter E. Vassar, director, sang prior to their concert in the church. Dr. R. A. Smith had charge of the pictures showing college activities of the year. All of which proved to be most informing and pleasing to the many present.

President L. L. Gobbel spoke and numerous old students and dignataries present were recognized. For variety and pleasing features during the evening the management is to be highly commended. Following the appearances in New Bern the glee club of forty drove to Greenville to fill three engagements on Sunday: Jarvis Memorial, Greenville; Snow Hill; and Smithfield.

The North Carolina Annual Conference

Held in Centenary Church, New Bern, N. C. November 19-23, 1936

First Day

"Jesus shall reign where'er the sun does his successive journeys run," were the opening words of the hymn sung as only a Methodist conference can sing, when Bishop Paul B. Kern called to order the one hundredth session of the North Carolina conference in Centenary church, New Bern, November 19, 1936. What an inspiration to hear such a body of Methodists sing! Then came the reading of the account of Pentecost; the impressive words of the bishop and his most appropriate prayer closed the period of devotions.

The roll call, the election of secretaries, the check-over of charges were made. Then necessary provisions were made for securing reports of all the pastors. This was done in short order. Never before have we known the conference to be ready for business in so brief a time. The bishop and presiding elders had done their preliminary work in such a fine way that the machinery ran as smooth as a new car.

To Vote on Union in 1937

The following resolutions offered by M. T. Plyler was adopted unanimously by a standing vote:

"Inasmuch as the General Conference of the Methodist Episcopal and the Methodist Protestant churches have approved the plan of unification; and, inasmuch as the necessary majority of the annual conferences of the Methodist Episcopal Church are rapidly ratifying the action of their General Conference; and, inasmuch as the Western North Carolina conference and other conferences of our church have acted urging the reunion of our common Methodism at the earliest possible moment;

"Therefore, be it resolved, That the North Carolina annual conference respectfully request our College of Bishops to ask all conferences at their annual session in 1937 to vote on the pending plan of unification."

The expression of an eager desire to vote on the resolution indicated that the mind of this conference was made up in favor of the union of American Methodism. It could not be otherwise with the spirit manifest by the action of our other Methodisms. The Methodist Protestants have finished their vote and the Methodist Episcopal conferences will soon have finished taking the vote. It remains for our annual conferences and our General Conference to pass upon the Plan of Union. This action for union at this centennial session is enough to make it notable—yes, the face of this conference is still to the future. Before many years the entire situation as to Methodist co-operation will be changed.

The Memorial Service

A touch of the ancient times and some reminder of the fathers in our Israel came with the singing of "On Jordan's Stormy Banks I Stand." These ancient worthies made much of their possessions in "Canaan's fair and happy land." They had little on this side; their gaze was beyond the "great divide." So in the singing of these cherished words of old, the conference on this occasion entered most sincerely into this another service in memory of their departed brethren.

The ritual, the scriptures, the prayers and the address met every expectation. Colonel J. F. Bruton, the son of a Methodist preacher and a long time associate of Methodist preachers, to say nothing of his devotion to the church and his labors for his fellowman, was eminently qualified for the duties of this hour. The tender touches added to the value of the sound wisdom uttered by this devout layman. (Address on page 12).

The following brethren had died during the past year: D. A. Futrell, R. E. Pittman, R. J. Lough, R. F. Taylor, J .C. Wooten, L. L. Smith, R. H. Broom. Mrs. J. A. Dailey and Mrs. H. E. Tripp were the preachers' wives who had passed on.

Second Day—Friday

This centennial session of the North Carolina conference opened its second day with attendance at a high peak. Laymen from all of eastern Carolina had gathered for the anniversary of the board of lay activities. Ministers, laymen and lay women crowded the big church.

Following the morning address by Dr. George Stoves of Memphis, Tenn., much of the routine business of the conference was disposed of. The following young men were advanced in their undergraduate work:

W. B. Cotton, G. S. Eubanks, D. L. Fouts, H. M. McLamb, F .V. Spence and W. R. Stevens were advanced to the class of second year. C. T. Thrift, Jr., continues in the class of the first year.

C. E. Vale, M. W. Maness, W. A. Tew, J. D. Young, C W. Goldston, J. L. Joyce, A. C. Thompson and R. H. Lewis were advanced to the class of the fourth year. R. N. Fitts remains in the class of the third year. The conference elected to deacons orders and voted into full conference connection M. C. Dunn, C. B. Long, M. O. Stephenson, R. E. Walston, J. V. Early and T. H. Lewis. Mr. Lewis is transferring to the Korean conference. J. G. Barden was discontinued at his own request. Eleven young preachers were admitted to the conference on trial, these being J .T. Greene, C. E. Hicks, Jr., W. F. Keeler, M. R. Gardner, R. J. Poe, John D. Robinson, B. F. Meacham, W. A. Crow, M. M. Walters, R. L. Crossno and N. W. Grant.

At 12 o'clock conference lay leader, W. P. Few, took the chair. Secretary F. S. Aldridge submitted the report of the board of lay activities.

Prominent Layman Speaks

Addressing a great congregation, which included many laymen and lay women as well as preachers, Boyd W. Hargraves, Chattanooga lawyer, who is president of the permanent Billy Sunday club in that city, made an earnest appeal for greater consecration and zeal by the laity of the church. Too often there is a woeful lack of "positive, militant, contagious effort on the part of laymen," he said as he urged that much more time be given to personal evangelism. "The church was organized to save the lost," he added. "It is either going to evangelize or it is going to die."

Many laymen appear to be strangers to religion except on Sundays, Mr. Hargraves held. "Train the lay-

men and put them to work," he counseled the ministers. More witnessing for Christ is needed. Through personal work tremendous advances in conversions may be achieved, he said. Bible classes and other lay organizations may help mightily in the work of the church, suggested Mr. Hargraves.

Activities Emphasized

In its report as adopted by the conference the board of lay activities placed special emphasis upon (1) personal evangelism; (2) promotion of the benevolences; (3) the golden cross; (4) training of official boards; (5) observance of laymen's day the third Sunday in May; (6) the North Carolina Christian Advocate; (7) the Methodist Orphanage in Raleigh.

This report is a comprehensive paper that should be given wide circulation. The laymen in every church could do a fine work by giving it general circulation and then strive to follow the lines of action indicated. The seven objectives followed would soon work a revolution in the church. In these lay activities the fullest co-operation should be given by all leaders of the church.

Third Day—Saturday

A more glorious morning never dawned in Dixie land than this. It was one of those fine November days such as come in eastern North Carolina. Through this entire week the crisp autumn air and the glorious sunshine, along with the friendly greetings of New Bern, the conference has been moving to a climax on this Saturday morning. Bishop Kern began the session of the day by calling the class for admission into full connection. Good practical suggestions of value to the entire conference as well as to the class were offered. It was a fine beginning for a glorious day.

The reports of the presiding elders—these being finished at this session—disclosed a hard year's work, one full of encouragement for the future.

Summarizing the reports from the seven districts, Bishop Kern showed that salaries assessed amounting to $372,709 and salaries paid $369,892. Benevolences were paid except for $971. In the Western North Carolina and North Carolina conferences $70,000 was contributed to the saving of Lake Junaluska for the church. Stress is to be put upon missions, evangelism, debt paying, and other local demands.

The Bishops' Crusade

Report No. 1 of the board of missions presented the bishops' crusade. Dr. W. G. Cram spoke to this report and explained the plans for the coming year. Rev. F. S. Love was announced as conference director and he will have charge of the district institutes.

Discussing the crusade, Rev. W. G. Cram, D.D., of Nashville, Tenn., general secretary of the general board of missions, said that Bishop Kern and Bishop W. N. Ainsworth will visit the western half of Southern Methodism in this country and Bishop Arthur J. Moore and Bishop Frank Smith the eastern half of this enterprise, one objective of which is the raising of $390,000 with which to clear the indebtedness of the general board of missions. From December 27 until early in March Bishop Kern will devote his entire time to the crusade.

Laymen and Liquor

A special feature of the day was the reading of the report on temperance by Dr. W. P. Few. This is the laymen's report and by special request Hon. W. L. Knight spoke on the theme, "The Church in Its Relation to Liquor." The most eager interest was manifest in this discussion, for the conference is evermore antagonistic to the liquor traffic. Evidently the big issue before us here in North Carolina is the liquor issue. Men are going to be forced to take their stand and show their colors as never before. This will head up in the coming legislature.

We give excerpts from the report of this discussion as given by Mr. Granbery Dixon to the Greensboro Daily News:

"Proclaiming the belief that 'the only rationally Christian methods of dealing with the drink evil are abstinence and legal prohibition,' the North Carolina conference of the Methodist Episcopal Church, South, at Centenary church here today called upon members of the denomination 'to work for these methods and to refrain from accepting the profits of the traffic through such actions as accepting advertisements in newspapers or other properties they may own, renting property for use as a place of sale, accepting fees as attorneys or lobbyists from the beer, wine, liquor traffic or selling or in any way aiding and abetting in the sale of alcohol.'

At the same time 'all right thinking people' were urged to oppose 'the putting of either the state or the counties into the liquor business.' County liquor stores were termed 'bad' and their abolishment advocated, and it was declared that the state would be 'much weaker' if it were to sell alcohol for profit. The church, it was agreed, 'has set its face steadfastly against the use of alcohol and other habit forming drugs.' The effect of efforts toward increased consumption of alcoholic liquors, wines and beers was declared to be 'easily read in the record of highway accidents and seen on every hand.'

Urge Strict Discipline

'We reaffirm,' it was set forth in the pronouncement, 'our approval of the stand which has been taken by leaders in our conference in refusing to appoint to official positions in the local church men who are in any way connected with the sale of intoxicating liquors.'

Assails Liquor Interests

The liquor interests were declared to have had a 'fourfold program: (1) To subsidize the motion picture industry; (2) to subsidize the secular press; (3) to take over the political organizations in the United States, and (4) to subsidize or paralyze all social agencies, including the church.' The speaker asserted that 'the very life of the church is at stake.'

The conference adopted a resolution presented by Rev. L. M. Hall of Aberdeen as a measure in the interest of 'temperance and decency at football games,' many ministers signing it. Attention was called to drinking at such contests with accompanying 'disgraceful conduct.'

President Frank P. Graham and Dean Robert B. House of the University of North Carolina were praised for their public expressions just before the recent Duke-Carolina game, constituting an effort to prevent such public drinking."

Of the Saturday afternoon session, filled with routine business, we have not space to write. Most of the subjects discussed went over until next year. These will come up later.

People and Things

Rev. G. A. Stamper's address is 423 E. Innes Street, Salisbury, N. C.

To Mrs. A. C. Wilkinson goes the honor of putting churches, Graham and West Burlington, on the honor roll. Graham is now 100 per cent. Rev. C. F. Heath is pastor of the charge.

Introductory offer of the Advocate three months for thirty cents goes only to new subscribers, remittance with order. Send list with names and address written plainly.

Missionary rallies which are to be held in connection with the Bishops' Crusade in North Carolina are to be held as follows: Raleigh, January 14; Greensboro, January 15; Charlotte, January 19.

"We are being wonderfully received in the Bessemer City charge, and are thrilled with the outlook for a great year in the Master's service here. In all the years of our ministry we have not been more kindly received and encouraged for the length of time than among these good people."—J. O. Ervin.

The great cry that rises from our manufacturing cities louder than their furnace blasts is this, that we manufacture everything there but men. We bleach cotton, we refine sugar, we strengthen steel, we shape pottery, but to form a single living spirit does not enter into our estimates.—Ruskin (quoted in World Religious News).

A plague on both your blouses, red or black! When individual freedom has been sacrificed, I see no chance of achieving that control in the spiritual sphere through which alone salvation can come to us. . . . What matters the color of men's shirts if these are soon to be their shrouds?—Lord Horder, physician-in-ordinary to the king.

Last Saturday morning Mrs. C. S. Kirkpatrick, wife of the pastor of Centenary church, Greensboro, was in a car accident near Burlington. She was with her son going to Durham to visit relatives. Mrs. Kirkpatrick was painfully injured about the face, some teeth knocked out and bruises inflicted. She is at home and was doing as well as could be expected at last account.

"We are in our new home at Hickory and are at work. We are expecting a great year in His service. We have had a gracious pounding and the good things continue to come in. They are doing things in a fine way and we are happy to be with them, our good people. Pray for us and we shall be praying that you and all of us in the conference. May God richly bless our work in winning souls this year. We served fine people on the Mt. Pleasant charge for five years."—The Powells.

And now it is words that tend to pollute Naziism. Last week the German authorities started to purge the language of every foreign verbalism that might infect the people with anything in the way of foreign ideas or ideals. No word of foreign derivation may hereafter be used to supplant a pure German word, though as a practical concession familiar foreign forms may appear in parentheses for a while to make clear the meaning of German words. What next? To protect German nationalism, will the Nazis take up the momentous issue of Aryan hair and finger nails?—Zion's Herald.

It was our privilege last Sunday morning to attend the services of the new pastor of Proximity, Greensboro. Brother S. M. Needham, who completed two most successful years at Calvary, High Point, is the new Proximity pastor and begins his work with every promise of success. We greatly enjoyed his sermon and was helped by the gospel that he preached. It was indeed glad tidings unto all who heard him. We predict that he will do a very fine work at Proximity just as he has done wherever appointed to serve.

The modern world is developing under the pressure of forces that reason cannot readily control. Pitted against these forces, our abilities may for the moment seem feeble and ineffectual. But the existence of universities implies there is something, perhaps much, in the past for which it is worth while to fight, to which it is worth while to cling; and that there is something—no one knows how much—which we may ourselves do to mould to our liking the civilization of the future.—Abraham Flexner in "Universities."

Bishop Charles K. Flint presided over his first annual conference, the Georgia, beginning September 29. His opening address, preceding the administration of the Lord's Supper, was unique, heart-searching, and an admirable introduction not only of the sacrament, but of himself as the new bishop of the Atlanta area. Seldom if ever has a conference communion service been administere with greater interpretation. In the presidency of the conference the bishop showed a quiet mastery of affairs, securing speed without confusion, and showing a spirit of brotherliness and fair-mindedness.—The Western.

Often we get letters suggesting that ministers ought to be more careful in their dress and general appearance. These letters ought to go to theological seminaries, for it is in their student days that ministers need sound advice along these lines. An able preacher makes his people ashamed of him because of his slovenly and untidy appearance. He thus discounts his work, handicaps his influence, and lessens the appeal and power of the gospel. A minister ought to realize that soiled linen and spotted clothes are not the marks of a gentleman. It may not always be possible for a minister to be well dressed, but it will always be possible for him to be clean. Soap and water are cheap, and neatness in dress and person cover a multitude of defects.—The Watchman Examiner.

Dr. E. K. McLarty, Charlotte, recently appointed director of evangelism for the Western North Carolina conference, proved a most happy and helpful addition to the conference program, as he brought three heart-warming and will-moving messages. His appeals not only stirred his hearers but moved many of them to will to live better lives and more sacrificial lives, and to serve better the great Christ lifted up by Dr. McLarty. The Friday morning message of the Charlotte preacher was particularly helpful as he stressed the essential need of the spirit of God in the church and in its members. Bishop Kern's choice of Dr. McLarty as the conference preacher proved most wise, and it was generally regretted that he could not remain through Sunday of conference.—Southern Christian Advocate.

CONFERENCE NOTES

The class of seven young men received into full connection is a wonderfully promising group. They have received fine training in the schools and already they have given a good account of themselves on the field. Most of them have had wonderful success in the charges they have served. Such men are the hope of the future. To the men growing gray in service such groups prove an inspiration for the future.

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Dr. Manget's presence and message were greatly appreciated at New Bern. It was good to have this good doctor around and to hear what he had to say of the hospital work in the Orient. The people need to know more of the marvelous work done by the doctors among the vast populations of the East.

The plate collection taken Sunday night for Dr. Manget's work amounted to $287.75. The check has already been forwarded, so we are advised by Brother W. C. Chadwick of New Bern.

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Rev. H. C. Smith offered a resolution the last session of the conference requesting the presiding elders to find at each quarterly conference how much that group is willing to raise for a special offering to go to the superannuates of the conference.

The money raised in this way would meet a sore need; but better than this, it would be a fine way to test out the churches on their willingness to contribute to an endowment fund for the North Carolina conference which will come up at the next conference. We sincerely hope this will be given consideration during the year.

• •

The North Carolina Conference Association of Ministers' Wives had a luncheon meeting at the Woman's Club on Friday. Bishop Kern delivered a message, he and Mrs. Kern attending as special guests. The program was in honor of the wives of superannuate ministers. Talks were made by Mrs. Walter Patten of Wilmington and Mrs. N. H. D. Wilson of Chapel Hill. There was a musical program by Mrs. E. M. Hall of Southport and Mrs. W. M. Warren of Newport.

These gatherings of the "wives" are more than delightful social occasions. They do much for the cultivation of friendships and an enlarged interest in all the life and activities that gather in our parsonage homes. This occasion was one of the best.

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The presenec of Rev. R. C. Stubbins, fraternal messenger for the Methodist Protestant Church, was greatly appreciated by all. He was received by the conference standing and then most cordially presented by Bishop Kern. Rarely does one hear a more appropriate address and one more appropriately presented than this by Brother Stubbins. He presented in an illuminating way the present situation in our American Methodism. No one could have spoken more effectively in the interest of Methodist union, visioning the glories of that day not far in the future that must be of world-wide influence.

The address and the gracious response of Bishop Kern were received by the conference with applause and hearty amens. The spirit manifest four weeks ago at Salisbury was manifest at New Bern.

Friday evening of conference the "Duke banquet" has become an institution. Starting years ago with a little group it has reached such proportions that no ordinary hall will accommodate the crowd. The address this year was one of the best and the crowd one of the largest. This annual banquet of the North Carolina conference Duke alumni association was held, with Rev. D. M. Sharpe of Hertford presiding. Dr. A. K. Manchester, professor of history and assistant dean in charge of freshmen at Duke University, delivered the address. The Duke quartette as usual pleased the crowd.

MISSIONARY INSTITUTES FOR WESTERN NORTH CAROLINA CONFERENCE

Monday, December 7—Waynesville district at Waynesville, 10:30 a. m.

Tuesday, December 8.—Asheville district at Central church, 10:30 a. m.

Wednesday, December 9—Marion district at Glen Alpine, 1:30 p. m.

Thursday, December 10—Statesville district at Taylorsville, 10:30 a. m.

Friday, December 11—Winston-Salem district at Centenary, 10:30 a. m.

Monday, December 14—Greensboro district at West Market, 10:30 a. m.

Tuesday, December 15—Salisbury district at Concord, 10:30 a. m.

Wednesday, December 16—Charlotte district at Monroe, 1:30 p. m.

Thursday, December 17—Gastonia district at Lincolnton, 11:30 a. m.

Charles C. Weaver, President.
L. B. Abernethy, Secretary.

PREACHERS OF BOTH CONFERENCES TAKE NOTICE

The "introductory offer" of the Advocate continues four weeks from the adjournment of the North Carolina conference, that is until Christmas. The same offer applies to all members of the Western North Carolina conference.

The brethren of the east will have to work just that much harder to catch up with the brethren of the west. Next Sunday should be a great day for the Advocate in the whole state. Report new names secured Monday or Tuesday of each week so as to avoid the congestion in the office with thousands of new names to go on the mailing list.

"A copy in every home" is the slogan.

NORTH CAROLINA CONFERENCE MISSIONARY SPECIAL FUND

Durham district	$145.00
Elizabeth City	130.40
Fayetteville	122.30
Raleigh	185.00
Rocky Mount	205.71
Wilmington	15.00
Total	$803.41

New Bern district, special assumed—$500.

Wm. L. Knight, Treas.

Missions on the March

By ARTHUR J. MOORE

When I arrived in Europe last June, after two months in the Belgian Congo, my mail contained the minutes of the meeting of the College of Bishops held in Nashville in May. The document recording the doings of my colleagues brought me the first news of the fact that the bishops had appointed me to direct a missionary forward movement which the bishops had undertaken to lead in the home church.

Just what this meant I did not at the time fully comprehend. I was already charged with administrative responsibility far too heavy for any one man. Frankly, I wondered why I should have been assigned to this new and difficult duty in America.

Soon there came letters from the homeland, telling me that the College of Bishops, with emotional earnestness and profound faith, had vountarily projected a movement to place the missionary zeal and evangelical fervor of early Methodism once more in the forefront of the church's thinking. That they had resolved to pay the indebtedness of the board of missions, so that its whole income might be released for personnel and work in the fields. That the plan had the endorsement of the board of missions, and that the General Commission on Budget had approved it.

The first bishop I met after reaching this country informed me that it was even so; the bishops, concerned at the spiritual state of the church and the status of our missions, had of their own will undertaken the movement mentioned, and each individual had dedicated himself to the task. My dubiousness had gone, and a thrill had taken its place.

On seven mission fields around the world I had lived and labored with the thin line of missionaries heroically battling against odds that must inevitably overwhelm them unless recruits and equipment are immediately forthcoming. Over and over again I had heard the dirge: "No funds! No funds! No funds!" I knew it was true. The decreased giving of the church in the lean years had piled up an indebtedness now being liquidated—under a plan that will require eight years to pay the debt. Seventy-five thousand dollars a year for principal and interest! What would that money do on the field! Knowing the situation as I know it—as all the other missionaries know it—to me it seemed certain that the Holy Spirit had led my colleagues to undertake such an enterprise.

But would the church respond? So scantily had it been supporting its missions, so cold had grown its missionary fervor, that it seemed probable it would not welcome the appeal. To test the matter we asked a meeting of representative persons—preachers, laymen, connectional men, women—from all the conferences. They came to Nashville on September 8, and spent a day in discussion of the matter. There was not one dissenting opinion. They declared the church was ready—it would be done, it should be done, they would give themselves unstintedly to the cause!

The thrill grew to a paen of joy and victory. I am hurrying back to the Orient to hold the conferences there, and in January I will return to work with by brethren of the Episcopacy in giving direction to a movement which I am convinced is providential in its timeliness and plainly indicated by God's Holy Spirit.

Just what is this movement? Well, we haven't named it yet, but it is a great spiritual adventure which the bishops have been planning since the last General Conference. The whole movement has two phases. The initial stage—will face our present missionary obligation and release the debt which is so seriously retarding the advance of our whole world enterprise. The second stage will inaugurate a church-wide revival of personal religious experience, culminating at 8:45 p. m. May 24, 1938, two hundred years to the minute since John Wesley experienced "heart-felt religion" in Aldersgate Street.

Plans are in the making for the missionary phase of this larger movement they will be announced in detail at a later date. The following steps are now being mapped:

1. A church-wide mass meeting at the General Missionary Council in New Orleans, January 5-7, 1937. Here leaders from all conferences will gather for a regirding and to discuss the strategy of world conquest.

2. A series of nearly 50 great missionary rallies in January and February. These will extend across the church, reaching all the conferences. All the bishops, nationals from the fields, and many other speakers will participate in the greatest missionary mobilization the church has ever known.

3. In district missionary institutes and local churches the message will be presented until it has reached all the people.

4. On the evening of April 23, 1937, our people—all of them—will assemble at a dinner or banquet in celebartion of the 89th anniversary of the sailing of the first foreign missionaries ever sent out by the church. This will be a high occasion—the commemoration of a momentous event in our history—and every gross dollar received, for tickets or otherwise, will be sent to the board of missions to apply on the pricipal of the debt.

5. On the following Sunday, April 25, 1937, an appropriate service will be arranged in every charge and a free will offering taken for the same cause. Of course there will be no "quotas" imposed on churches and pastors will develop their own methods of securing the gifts of the people. It will all be joyous and free, the glad outpouring of hearts touched with grace and feeling what our fathers called "the burden of our souls."

This, of course, is but a preliminary word to the church. Plans, materials, and methods will be developed in due time. Just now I want to invite all our people—YOU who read these lines—to think and pray with us—to prepare your hearts to answer what I regard as the clarion call of this generation. In all the nations where I have been laboring there is no hope save in Christ; there is no chance for them to have Christ save as the church here presses the missionary conquest; and this the church is not now adequately doing, nor is it likely so to do unless its heart is stirred and its Christian conscience quickened.

Well do I know the price of success for such a campaign. This is no recreational program but a crusade. Our hearts feel the hurt of mankind. We must recognize that we cannot be Christian until we forget ourselves and live for others.

THE ADVANTAGE OF BEING YOUNG

By E. Leigh Mudge

There are some apparent disadvantages in being young, and perhaps some real ones, but predominantly youth is possessed of great advantages. One of these advantages is that youth is relatively simple and uncomplicated. To be sure as it approaches adult life it becomes more and more complex, but the mind of youth operates in relatively direct fashion and hence is better adapted to the solution of many of our problems than the minds of adults. Many of us have the curious idea that the greatest values are the most complex. A religious idea is good if it has enough subordinate clauses and conclusions and exceptions. But the greatest religious philosophy the world has yet known is so simple that the rabbis of Jesus' time refused to accept it.

Jesus said that the kingdom of God that men had considered attainable only after a long life is a very simple thing. It is not far off, but near. It is among us every day, and its character is like that of childhood. The men who once traveled far to find a king and then worshipped and presented gifts to a child in a village inn were not foolish; they were wise men.

Browning, in "Fra Lippo Lippi," says:

> "If you get simple beauty and naught else,
> You get about the best thing God invents."

One might say similarly that youth is one of the best things God ever invented. If we only understood the complex simplicity we call youth, we might make it even more useful to the world than it now is.

Another advantage in being young is that one is still impressionable. How fixed and rigid most of our adult ideas are! The advantage and the hope of youth are that it may be changed. In these days when our world is undergoing rapid change, it is of the utmost importance that we have an adaptable civilization. The world is full of unsolved problems. We who are older may be inclined, like the friends of Job, to think that we are the people and wisdom will die with us, but the tragic fact is that in many problems of social living we have failed. For example, we have not solved the problem of the brotherly, cooperation of the races, or the problem of reducing and finally rendering innocuous the perils of national jealousies and hatreds, or the problem of efficient and honest and democratic municipal government. In these and many other fields we need not congratulate ourselves on our success. The hope of the solution of all these pressing problems lies with the boys and girls who are in our schools today.

Another advantage of youth is its capability for doing efficient work. Youth is not a period of preparation for life, merely. It is life. Washington Irving once told the story of a man who tried to jump over a hill. He went back a long way so as to get a running start and when he reached the foot of the hill he was too tired to jump, so he lay down to rest and then walked over the hill. Youth is not a run and jump into the experiences of adult life. It is a process of learning to climb by climbing. It is our oft-repeated error that we have not harnessed the energy of youth to real tasks and vital problems.

The native enthusiasm of youth is another advantage. Good work requires enthusiasm. The best work is done with the ease that is born of the inner urge of enthusiasm. Youth has the ability to see visions and dream dreams. Impracticable? Chasing after a will-o'-the-wisp? There is nothing in the world more practical than a dream, provided the enthusiasm of the dreamer carries him forward to the task of putting foundations under his castles in Spain. Charles R. Brown speaks of the teacher "who thinks that the wet blanket is the most suitable uniform for an educator." We should not lose patience with the dreams of youth. They are the developing wings that are to lift the world into the ways of progress.

There is an advantage in the pure pleasure of being young. I can appreciate many things in Puritanism, but not its condemnation of pleasure. Let us be thankful that the fundamental good sense of our Puritan forefathers asserted itself and a monument in memory of the first organized football team stands on Boston Common. The pleasure of youth is valuable not only to the young but to those who are older. What is more beautiful than a grandfather and grandmother intently interested in the pleasure of their children's children?

Of course a chief advantage of youth is in its capacity for growth. Children impress me as a dynamo does. They are potential power. Somewhere is the boy, or perhaps the girl, who thirty-five years hence will be President of the United States. And in all our schoolrooms are those who will be devoted, keen-thinking leaders in the years before us. Our boys and girls have the unique advantage of living in the greatest day of the world's history to date. Ours is a time of grave dangers but of magnificent opportunities.

The splendid task before the youth of today is greater than any that has been given to any preceding generation. It is the privilege of our boys and girls to build a new world. There have been certain movements in the direction of a civilized world, but they have been fragmentary and often provincial. We have seen great visions, but we have not realized them. We have seen the simple but sublime picture that Jesus gave of the kingdom of God. Here and there we have redeemed some province of life and devoted it to the furthering of his great ideal, but there remain great areas, continents of social life, which must be explored and claimed for the spirit of universal love and brotherhood. This is the task we must lay upon the shoulders ofthe world's youth: to apply the spirit of the teachings of Jesus to the remotest bounds of life. The opportunity to take an active part in this greatest adventure the world has ever known is not the least of the advantages of modern youth.—Zion's Herald.

"SECURITY IN INTELLIGENCE, NOT FORCE"

We have lived to see our harmless wings of fabric turn into carriers of destruction even more dangerous than battleships and guns. . . . While we (in aviation) have been drawing the world closer together in peace, we have stripped the armor of every nation in war. It is no longer possible to shield the heart of a country with its army. . . . I begin to realize we must look for a new type of security,—security which is dynamic, not static; security which rests in intelligence, not force.—Charles A. Lindbergh, in Germany.

Just as in farming the first requsite is good soil, next a good farmer, next good seed, so also here the soil corresponds to natural ability, the training to the farmer, the seed to precepts and instruction.—Plutarch.

Appointments of the North Carolina Conference

DURHAM DISTRICT

H. B. Porter, Presiding Elder

Andrews-Massey ..... M. C. Wilkerson, Supply
Bahama ..... M. C. Dunn
Brooksdale ..... T. W. Lee
Burlington—Front Street ..... H. I. Glass
Webb Avenue-Holt ..... R. G. Dawson
Burlington Circuit ..... L. L. Parrish, Supply
Bynum ..... J. C. Reichard, Supply
Cedar Grove ..... S. F. Nicks
Chapel Hill ..... A. P. Brantley
Duke's Chapel ..... H. Grady Hardin, Supply
Durham—Branson ..... R. G. L. Edwards
Calvary ..... Daniel Lane
Carr ..... L. T. Singleton
Duke Memorial ..... M. O. Stephenson
Trinity ..... G. W. Perry
West Durham ..... Marvin Y. Self
Durham Circuit ..... C. D. Barclift
Eno ..... H. T. Coley, Supply
Graham-West Burlington ..... J. A. Martin
Hillsboro ..... J. W. Early
Leasburg ..... D. D. Traynham
Mebane ..... A. M. Williams
Moncure ..... A. C. Thompson
Mt. Tirzah ..... B. H. Black
Orange-Carrboro ..... W. C. Ellzey, Supply
Person ..... M. W. Lawrence
Pittsboro ..... J. D. Young, Jr.
Rougemont ..... W. F. Keeler
Roxboro-Long Memorial ..... B. P. Robinson
E. Roxboro-Longhurst ..... E. H. Hartz, Supply
Siler City ..... C. F. Heath
South Alamance ..... J. A. Tharpe
Stem ..... J. F. Starnes
Yanceyville ..... W. L. Maness
Student Duke University ..... Johnnie Green
Professors Duke University—H. E. Spence, J. M. Ormond, H. E. Myers, F. S. Hickman.
Professor Southwestern University ..... C. T. Thrift, Jr.
Editor N. C. Christian Advocate ..... M. T. Plyler
Conf. Secretary of Christian Education ...R. W. Bradshaw

Superannuates—T. S. Coble, L. S. Massey, N. H. D. Wilson, W. F. Craven, J. H. McCracken, H. E. Lance, J. W. Hoyle.
Supernumerary ..... W. C. Jones

ELIZABETH CITY DISTRICT

B. B. Slaughter, Presiding Elder

Ahoskie ..... J. L. Smith
Aulander ..... J. T. Draper
Bath ..... J. D. Robinson
Belhaven-Pantego ..... L. E. Sawyer
Chowan ..... R. E. Walston
Columbia ..... O. C. Melton
Currituck ..... R. S. Harrison
Dare ..... To be supplied
Edenton ..... G. W. Blount
Elizabeth City—City Road ..... E. D. Weathers
First Church ..... H. K. King
Fairfield ..... J. P. Bross
Gates ..... J. M. Jolliff
Hatteras ..... J. R. Poe
Hertford ..... D. M. Sharpe
Kennekeet ..... M. E. Cotton, Supply
Kitty Hawk ..... M. R. Gardner
Manteo ..... A. E. Brown
Mattamuskeet ..... J. T. Stanford
Moyock-Memorial ..... E. G. Overton
Murfreesboro-Winton ..... C. E. Vale
North Gates ..... J. A. Dailey
Pasquotank ..... A. C. Lee
Perquimans ..... W. G. Lowe
Plymouth ..... C. T. Thrift
Roper-Creswell ..... W. J. Watson
South Camden ..... M. W. Maness
South Mills ..... E. W. Downum
Stumpy Point ..... E. H. Measamer
Swan Quarter ..... R. Z. Newton, Supply
Wanchese ..... W. N. Vaughan
Washington ..... L. B. Jones
Williamston ..... R. R. Grant
Windsor ..... E. H. Harrison
Missionary to Korea ..... R. H. Lewis
Pres. Scarritt College for Christan Workers..J. L. Cuninggim
Sabbatical leave ..... J. W. Sneeden

Superannuates—A. W. Price, J. J. Barker, W. G. Pilcher

FAYETTEVILLE DISTRICT

D. E. Earnhardt, Presiding Elder

Aberdeen-Vass ..... L. M. Hall
Biscoe ..... W. F. Trawick
Broadway ..... R. S. Cody, Supply
Caledonia ..... M. C. Ellerbe
Carthage ..... E. C. Durham
Ellerbe ..... K. F. Duval
Fayetteville—Hay Street ..... W. C. Martin
Person Street-Calvary ..... H. L. Harris
Fayetteville Circuit ..... J. C. Williams
Glendon ..... L. M. Chaffin
Goldston ..... W. J. Underwood
Hamlet ..... W. V. McRae
Hemp ..... W. L. Dawson
Jonesboro ..... P. H. Fields
Laurel Hill ..... J. H. Buffaloe
Laurinburg ..... H. L. Hendricks
Maxton ..... P. O. Lee
Mt. Gilead ..... J. R. Edwards
Parkton ..... C. P. Womack
Piedmont ..... McD. McLamb
Raeford ..... E. R. Clegg
Red Springs ..... B. T. Hurley
Rockingham ..... J. F. Herbert
Roberdel ..... F. A. Lupton
Rowland ..... J. Bascom Hurley
Sanford ..... C. B. Culbreth
St. John-Gibson ..... J. W. Linebergar
Stedman ..... I. J. Strawbridge
Troy ..... W. R. Royall
Wadeville ..... B. F. Meacham
West End ..... R. E. Wilson, Supply
Eldorado ..... G. C. Wood, Supply

Superannuates—T. H. Sutton, L. H. Joyner, G. T. Adams, A. J. Groves, W. H. Townsend, J. B. Hurley, J. G. Johnson, C. M. Hawkins, C. H. Caviness, J. D. Bundy, F. B. Noblitt, J. W. Autry, R. E. Atkinson, G. H. Biggs.

NEW BERN DISTRICT

E. L. Hillman, Presiding Elder

Atlantic ..... W. R. Hardesty
Aurora ..... H. R. Ashmore
Ayden ..... T. A. Sikes
Beaufort ..... C. T. Rogers
Dover ..... E. L. Hill
Fremont ..... E. R. Shuller
Goldsboro, St. Paul ..... W. C. Ball
Goldsboro Ct. ..... J. B. Thompson
Greenville, Jarvis Memorial ..... T. M. Grant
Grifton ..... G. B. Starling
Grimesland ..... F. R. Davis
Hookerton ..... J. H. Miller
Kinston, Queen Street ..... A. S. Parker
Jones ..... F. B. Brandenburg
LaGrange ..... J. C. Humble
Morehead City ..... B. H. Houston
Mt. Olive-Calypso ..... W. L. Loy
Mt. Olive Circuit ..... W. C. Benson
New Bern, Centenary ..... L. C. Larkin
Newport ..... F. E. Dixon
Ocracoke-Portsmouth ..... W. A. Crow
Oriental ..... C. E. Hix, Jr.
Pamlico ..... W. A. Tew
Pikeville-Elm Street ..... M. F. Hodges
Pink Hill ..... H. M. McLamb
Riverside-Bridgeton ..... W. F. Elliott
Seven Springs ..... R. W. Barfield, Supply
Snow Hill ..... B. D. Critcher
Straits-Harlowe ..... J. L. Joyce
Vanceboro ..... T. E. Davis
Director Superannuate Endowment ..... T. M. Grant

Superannuates—S. A. Nettles, R. A. Bruton, Guy Hamilton, E. H. McWhorter.
Supernumerary ..... N. M. McDonald

RALEIGH DISTRICT

J. H. Bardhardt, Presiding Elder

Bailey ..... W. G. Farrar
Benson ..... J. C. Whedbee
Cary-Apex ..... B. F. Boone
Clayton ..... O. L. Hathaway
Creedmoor ..... E. D. Dodd
Dunn-Divine Street ..... J. A. Russell
Erwin ..... Frank Culbreth
Four Oaks ..... H. B. Baum
Fuquay ..... E. B. Craven

Franklinton ..... S. E. Mercer
Garner ..... T. B. Hough
Henderson—First Church ..... R. E. Brown
City Road-White Memorial ..... R. S. Rickard, Supply
Lillington ..... N. M. Wright
Louisburg ..... J. G. Phillips
Mamers ..... M. M. Walters
Middleburg ..... D. A. Petty
Millbrook ..... H. A. Chester
Newton Grove ..... L. A. Tilley
Oxford ..... O. W. Dowd
Oxford Circuit ..... I. S. Richmond
Princeton ..... W. C. Merritt
Raleigh—Central ..... S. J. Starnes
Edenton Street ..... E. C. Few
Epworth ..... F. D. Hedden
Hayes-Barton ..... Leon Russell
Jenkins Memorial ..... C. W. Robbins
Selma ..... F. B. Peele
Smithfield ..... J. H. Lanning
Tar River ..... B. O. Merritt
Youngsville ..... M. W. Warren
Zebulon-Wendell ..... J. W. Bradley
Supt. Methodist Orphanage ..... A. S. Barnes
Supt. Oxford Orphanage ..... C. K. Proctor
Missionary to Japan ..... J. D. Stott
President Louisburg College ..... A. D. Wilcox

Superannuates—H. M. Jackson, D. N. Caviness, D. H. Tuttle, J. W. Potter, E. H. Davis, F. M. Shamburger, A. J. Parker, C. P. Jerome, C. L. Read.

ROCKY MOUNT DISTRICT

J. M. Culbreth, Presiding Elder

Battleboro ..... Rufus Bradley
Bethel ..... W. L. Clegg
Conway ..... L. V. Harris
Elm City ..... N. C. Yearby
Enfield-Whitakers ..... R. L. Jerome
Farmville ..... D. A. Clarke
Garysburg ..... L. B. Pattishall
Halifax ..... Wade Johnson
Kenly ..... P. F. Newton
Littleton ..... W. T. Phipps
McKendree ..... G. S. Eubanks
Nashville ..... L. D. Hayman
Norlina ..... W. C. Wilson
Northampton ..... I. T. Poole
Rich Square ..... E. C. Crawford
Roanoke Rapids ..... E. B. Fisher
Rosemary ..... J. J. Boone
Robersonville ..... R. N. Fitts
Rocky Mount—Clark Street ..... C. W. Goldston
First Church ..... R. Dwight Ware
Marvin ..... N. W. Grant
Sandy Cross ..... C. B. Peacock, Supply
Scotland Neck ..... D. L. Fouts
Seaboard ..... L. A. Watts
Spring Hope ..... J. W. Dimette
Stantonsburg ..... P. D. Woodall
Tarboro ..... H. G. Ruark
Walstonburg ..... L. R. Crossno
Warren ..... L. C. Brothers
Warrenton ..... O. I. Hinson
Weldon ..... J. O. Long
Wilson ..... A. J. Hobbs
Missionary to Japan ..... J. W. Frank
Secretary Fellowship of Conciliation .... Claude D. Nelson

Superannuates—E. C. Glenn, J. T. Gibbs, William Towe, J. M. Rhodes, H. C. Ewing, J. M. Wright.

WILMINGTON DISTRICT

W. A. Cade, Presiding Elder

Bladen ..... W. R. Stevens
Brunswick ..... J. K. Worthington, Supply
Burgaw ..... C. A. Jones
Carver's Creek ..... E. L. Stack
Chadbourn ..... F. B. Joyner
Clinton ..... R. F. Munns
Elizabethtown ..... C. W. Barbee
Fairmont ..... J. E. Blalock
Faison-Kenansville ..... A. L. Thompson
Garland ..... W. B. Cotton
Hallsboro ..... C. N. Phillips
Jacksonville-Richlands ..... H. L. Davis
Lumberton, Chestnut Street ..... T. G. Vickers
Lumberton Circuit ..... N. B. Strickland
Maysville ..... C. J. Andrews
Roseboro ..... N. P. Edens
Scott's Hill ..... W. J. Freeman, Supply
Shallotte ..... F. V. Spence
Southport ..... E. M. Hall
St. Pauls ..... J. W. Harrell
Swansboro ..... C. B. Long
Tabor City ..... N. B. Johnson
Town Creek ..... J. C. Harmon
Wallace-Rose Hill ..... E. C. Maness
Warsaw-Magnolia ..... W. F. Walters
Whiteville ..... O. P. Fitzgerald
Wilmington—Epworth-Wesley ..... W. Stanley Potter
Fifth Avenue ..... John Cline
Grace ..... F. S. Love
Trinity ..... Walter Patten
Conference Missionary Secretary ..... F. S. Love
Civilian Conservation Corps ..... R. M. Price
Staff Sec. Gen. Brd. Christian Education..M. E. Cunningham

Superannuates—J. M. Lowder, J. F. Usry, J. H. Frizzelle.

Transfers: J. A. Guice, an elder, to Missouri conference; E. J. Rees, an elder, to Baltimore conference; G. R. Combs, an elder, to W. N. C. conference.

Transferred to N. C. conference: R. Dwight Ware, an elder, from W. N. C. conference; John Cline, an elder, from W. N. C. conference; Wade Johnson, an elder, from Upper South Carolina conference.

BOUNDARY CHANGES

Durham District

Take Eno from Hillsboro and make separate charge.

Rocky Mount District

Take Battleboro from South Rocky Mount, put it with McTyeire, Red Oak and York's, formerly of the Rocky Mount circuit and make the Battleboro circuit.

Combine Clark Street and South Rocky Mount charge into a single charge to be called Clark Street-South Rocky Mount.

Take Marvin church from the Rocky Mount circuit and make it a charge in itself.

Take Stanhope and Gold Valley from the Stanhope charge and put them with Spring Hope and White Oak; take Belford and Bethlehem from the Spring Hope charge and put them with Sandy Cross and Horne's from the Sandy Cross charge.

New Bern District

Barnes, Pamlico circuit, membership transferred to Vandemere; property placed in hands of Pamlico quarterly conference.

MEETING OF THE HISTORIC SOCIETY

The address of Professor H. E. Spence Wednesday evening before the North Carolina Conference Historical Society on the theme, "A Century of Christian Conquest,' 'was a fit beginning of this centennial session of the North Carolina conference. He set out in a few brief sentences the territory of the conference one hundred years ago and the material resources of the same. He also indicated the problems of that day and set these over against the problems that we face in this present day.

If we are to accept the situation as presented by this university professor the demands upon the Methodist preacher today is far more exacting than those with which the itinerants of that far off day had to deal. In fact, nothing could be more humiliating and discouraging for the faint-hearted, if we are to accept the picture presented us. But with men of heroism and consecration such as were our fathers victory is assured.

Most of the conference had arrived in New Bern for this Wednesday evening meeting. This was no mean prophecy for the regular session on Thursday morning. The preachers were in fine spirit and greatly refreshed by the good reports of the year's work.

The good old city at the junction of the Trent and Neuse had made every preparation to receive once more the old conference which had assembled here so often in the past century. All were united to aid in dispensing gracious hospitality to the Methodist hosts.

We hope all pastors will use the blanks provided for forwarding lists of new subscribers. Write names and address with great care, for this will be our mailing list.

Excerpts From the Memorial Address Before the North Carolina Conference

By COLONEL J. F. BRUTON

Someone has said that in order to judge intelligently of a people's civilization, one must see their graveyards, their cemeteries, note the attention given the shrubbery, the flowers, and the skyline of steepled monuments, manifestations of pride and love for their dead. Pride and selfish love, by the way, are closely akin. Another has said that the best test of a people's civilization is to be found in the consideration shown for and in behalf of the living, to what extent they are treated as neighbors, and the anxiety displayed for their comfort and happiness. I have wondered whether the Christ had that in mind when he said to one of his disciples, "Let the dead bury their dead." A marvelous utterance that. Forgetting for the moment its context, it may be so applied as to reveal grim, cruel humor. But recalling Him who voiced it—He wept over the destruction of Jerusalem the beautiful; "Jesus wept" at the grave of Lazarus, not for Lazarus, but for the living about him who were without faith in him; he found no pleasure in the death of the wicked; and dying, prayed for those who despitefully used him. Rather let us read into Christ's utterance a heart-breaking recognition of a conclusive estoppel to any claim in the future by unbelievers, the helplessness and hopelessness of the spiritually dead for their unbelieving dead, but nevertheless strive to conceal all this by sometimes plastering the air with vainglorious eloquence regarding their departed ones.

And then, there is a cry of thrilling militancy in Christ's charge to his disciple "Let the dead bury their dead. Waste no time. Close up. Sinners are dying. Your first duty is to the living—not to the dead."

There is more to this startling declaration: It has been this clarion cry to our Saviour during the years that has stirred the heroes of our church to sacrifice themselves in the establishment of a standard of service which has moved the world; heroes who dying have made full proof of their ministry in behalf of a dying world.

We are here today interrupting important matters to do immediate honor to the seven upstanding men who have passed on during the year, and not forgetting the 242 listed members who have died since the setting up of the North Carolina conference. This list of the dead of our conference begins with B. R. Newcombe, a Virginian who became identified with the conference at Raleigh as of 1834, and who died in Florida in 1837. Little is known of him except that he served his church on earth as a preacher of the gospel approximately the same period of time that Jesus served in person the world on earth. The list, if completed, concludes with the names of those who have passed to their reward during this conference year: D. A. Futrell, R. H. Broom, R. J. Lough, R. E. Pittman, R. F. Taylor, J. C. Wooten, L. L. Smith and R. H. Broome.

One of the compelling things about an annual conference is the privilege of studying those who constitute its membership, observing how they are standing up under the strain of years and of service expected of them, noting the joyous manifestations of grace and love they betray for their fellows as the shadows of age gather about them. They grow older, frequently better looking, not so sprightly perhaps in their walk as time passes. Few, if any, are heard to complain. They grow mellow and sweet in spirit, cheerful, hopeful, beyond understanding, more human, not a little bit self-centered, rejoicing in spirit, gladly responsive to the opportunities open to them, shining examples of human kindness, of courage, of service, of self-sacrifice. I do not know what the laymen would do without such examples of faith and hope and love.

In my observation year after year I am profoundly impressed with the thought that as they grow older the preachers of this conference forget to quibble over technicalities, no longer split hairs in doctrinal discussions; they learn how to suffer uncomplainingly, how to make known their love for their fellowmen, leaving one under the impression that there is nothing else worth while other than love for the brethren, the salvation of souls and the comforting of the saints. Real men, as they grow older, do not give up or abandon their convictions as to right and wrong. They become bolder in their preaching the truth as it is in Christ Jesus. They worry less regarding theories and policies. Their sense of duty and responsibility grows to that extent that personal comforts and selfish pride are crowded out of their lives. They live without shame the truths mastered in their living, and die without fear in proof of their sincerity of living. I am deeply moved by these thoughts in the study of the lives of the Methodist preachers I have known and admired and loved. I have a right to express an opinion regarding Methodist preachers. I have known them and come in personal contact with them for 75 years. My only claim to aristocracy is that I am the son of a Methodist preacher. From my earliest recollections the little parsonages my father and his family occupied during the years had an apostle's chamber where the visiting preacher frequently found a night's lodging, and parting left no uncertain thought in the minds of the children of the parsonage that he was God's man, and like unto Christ loved little children.

* * * * * * * *

He did not refer to sounding brass or a tinkling cymbol in connection with the tongues of men and angels, nor to the nothingness of him who possessed the gift of prophecy, the comprehension of all mysteries and of all knowledge, a faith whereby mountains could be moved from hither to yon. Nor did he speak of giving away everything to the poor, nor to him who offered his body to be burned. He did not stagger me with the statement that prophecies shall fail, tongues shall cease, knowledge pass away, nor did he refer to any of these wonderful gifts and accomplishments as the babblings of little children. He might have done so truthfully with love supernal out of the picture. But with a forgiving smile on his face, a far-away look in his eyes he said substantially, "Son, I would be ashamed of you if you did not know something of the doctrines of your church; they will prove helpful to you, but they alone are but frail, temporary framework. If taken alone they are meaningless. Your happiness in this world and your hope in the world to come must depend upon the cheerful service, the sacrifices you

gladly render in behalf of suffering and lost men whom God loves and for whom you are expected to prove your love, and thus establish your sonship to him."

* * * * * * * *

He rests in Maplewood cemetery at Wilson. Poverty denied him the ownership of a family burial ground. He buried his dead where they fell asleep—they rest near Thomasville, in Salisbury, in Concord, in Stanly county and in Virginia.

When the great day shall arrive and the dead shall come forth, I confidently believe they will assemble for the triumphal journey in family units, for God's ideal unit is the family, recognized by him long before the church was thought of. On that great day heaven's telephone exchange will be a busy place; God's taxi service will not observe union hours, his flying planes will find landings built by him on land and sea, on mountain tops and in impossible gorges, with the prints of his hands revealed thereon.

I am tempted to believe that before that day arrives, when his children shall have grown in wisdom and understanding sufficient to comprehend his love for them and have learned to love him, God in his love and mercy will destroy in their hearts all fears of death, the fear of death will be counted a superstition, existing as a reality only in the hearts of the unbeliever. To his children there is no death. Abounding testimony is now of record. The day is coming when the curtains of mysticism will be rent apart. "Now we see through a glass darkly." We are terrorized in contemplation of the tearing pains in the parting of soul and body. In our desperation and grief we dare to question the fairness of the death of our little children, forgetting God's conscience and love. What a dullard I am to forget that his infant son was born into the world in lowly poverty-stricken circumstances; surely he like the God that he is will waste no opportunity to reverse conditions in receiving unto himself our little ones. What a coward I am that my imagination fails to visualize the call of what the faithless term his death angels; how they bring forth a baby's cloak for the journey, manufactured in heaven from down plucked from angels' wings, what I in my stupidity vulgarly call a shroud. My blinded eyes do not note the nourishment supplied for the little one's passing, life-giving elixir brewed in the kitchen of God. My dull hearing fails to register the arrival at the gates, the voice of what on earth was a puny babe, its cooing and laughter serving as an obligato to the sweetest lullaby ever chanted by heaven's choir.

In our honored list there is the name of a mother of the parsonage, Mrs. J. A. Dailey. God bless her memory to us. If time permitted I should like to speak of the mother and her release from earth's cares and sufferings, and thus shame us for our selfishness and grief at her passing, but I must leave that to you, begging that you hold in mind while you seek to discover God's apology for calling her to her rich reward some things already factual: That it was a mother who nurtured to manhood God's only begotten son; that she has given to the world God's best and most faithful servants; that she has by her prayers, her patience, pains, tears, love and self-sacrifice preserved whatever is worth while testimony to the truth that there is a loving God and that there is none other. And in your attempt please hold in mind also that God is omnicient, and is therefore familiar with the best of beauty, love and perfection, and of the only cures against weariness and pain; that he is omnipresent and knows where the balm of Gilead abides in all its freshness; that he is omnipotent and from his factories and looms and forges are turned out divans unholstered with the realities of an angel's dreams of rest and comfort, robes of texture and design evolved in the laboratories of heaven, bejeweled crowns of unspeakable beauty, the gentle effulgence of which makes good the promise that there is no night there; that in his manifestations of love for his children he has been charged with vulgar extravagance. What with all this one's best attempt to draw the perfect picture would prove a tame and idle caricature. Oh, that we may some day be permitted to see in the triumphal indescribably beautiful passing of a mother from earth to heaven, proof positive that there is no death.

What has been said thus far refers in part to the living, with but scant apology for this service. As comrades you sit shoulder to shoulder in heart communion, charged with an earnest desire to comfort one another, and gain hope and courage in reviewing the lives of those who have gone. It would be an impossible task for me to deal individually with the lives of your departed comrades. May their lives abide richly in our memories and in the lives of those they have rescued and blessed. Their names will be preserved of record in the memoirs so ably prepared in behalf of each, now a part of the files of the conference.

I beg the privilege of a last word with some of you older men. Call the story what you will: Omnipotence is represented as holding out his hands, tendering to a mixed company, in one hand the truth and in the other hand the pursuit of truth. There was one, a few, of the company who said, "Lord, the truth is for thee alone, give me the pursuit." In my mind I can but lamely comprehend the stabilizing realization which has come to you in your discovery of the foolishness of those who so greedily grasped at the first offer; nor can I estimate the pains, the joys, the sufferings, the happiness, which have come to you in your pursuit of truth, nor do I limit by idle words what is ahead of you in your mastery of truth in overcoming death and the grave. But I promise you that your life and in due course the testimony of your passing will make bright pages in the book of evidence entitled, "There is no death." In the meantime I pray that your dreams of victory may have delayed but full fruition.

REPORT ON BENEVOLENCES

(Compiled from reports of conference treasurers)

Conf.	Paid 1935 G.&C.W.	Paid 1936 G.&C.W.	Gain	Loss
*Florida	$ 54,972.84	$ 98,125.81		*$11,819.87
Northwest	1,996.00	1,892.00		104.00
Illinois	3,216.00	3,214.00		2.00
Kentucky	39,674.00	40,332.00	$ 658.00	
Western Va.	25,346.28	36,399.99	1,063.71	
S. W. Mo.	27,549.76	26,401.21		1,148.55
Louisville	60,320.86	60,687.27	366.41	
Missouri	27,217.14	26,876.00		350.14
Baltimore	118,159.00	119,058.00	899.00	
Holston	90,207.15	90,802.23	595.08	
Virginia	162,710.15	169,022.31	6,312.16	
Tennessee	63,158.53	63,158.62	.09	
St. Louis	41,040.33	47,122.02	6,081.69	
Tex. Mex.	3,274.00	3,274.00		
New Mexico	19,700.00	19,400.00		300.00
Wes. N. C.	166,985.20	160,905.00		6,080.20
Pacific	25,012.11	25,572.18	560.07	
Upper S. C.	86,478.90	85,224.29		1,254.61
N. Arkansas	61,188.61	59,626.31		1,562.30
Oklahoma	51,160.00	48,880.00		2,280.00
			$16,526.21	$24,901.67
Net loss				$8,375.46

*Six months conference year. *Estimated loss.

General Board of Lay Activities.

REPORT NO. 3—BOARD OF LAY ACTIVITIES

The Methodist Church has set its face steadfastly against the use of alcohol and other habit-forming drugs. It is a cause of shame to Christian people to read in the daily press and periodical publications, reports of vastly increased revenue from the tax of alcohol, and the enormously greater profits accruing to those whose business it is to manufacture and sell this habit-forming drug. The well-organized, evidently profitable, attempt to create alcoholic addicts by brazenly attractive advertising in the periodical press and over the radio can have no ultimate result other than the impoverishment and debauchery of the American people. The effect of this attempt to increase the consumption of alcoholic liquors, wines, and beers is easily read in the record of highway accidents and seen on every hand. The deplorable conditions existing in those counties and in counties neighbor to those in which liquor was legalized, and the deplorable conditions existing in our neighboring states that made the similar mistake of trying to temporize with the evils of alcohol instead of using the force of the law against the alcoholic traffic, are evident to even a casual observer. The boldness of the liquor forces is shown by the fact that they seek to cover up the failure and evils of their local liquor stores by asking for state-wide relaxation of laws against alcohol under the guise of better "control" and on plea of revenue to be derived by taxing drunkenness.

We hold these truths to be evident:

(1) Every step toward relaxing the prohibition laws has resulted in an increased flow of alcohol.

(2) Every promise of the advocates of more liquor has been broken, notably the promise to protect prohibition states from outside liquor and from advertising.

(3) The same forces that now advocate state "control" were in the main the forces that put the disgraceful county stores on the statute books.

(4) The enormous sums spent for advertising indicate the hopes of profit to be derived from increased drunkenness among our people. These sums are not evidence of an intent to reduce or "control" the consumption of alcohol.

(5) The attempt to tie up the budget of a county or the state with a liquor tax is an attempt to entrench the vicious traffic by making it appear an indispensable source of public revenue.

We believe that the only rationally Christian methods of dealing with the drink evil are abstinence and legal prohibition. We enjoin our members to work for these methods and to refrain from accepting the profits of the traffic through such actions as accepting advertisements in newspapers or other properties they may own, renting property for use as a place of sale, accepting fees as attorneys or lobbyists from the beer-wine-liquor traffic, or selling or in any way aiding and abeting in the sale of alcohol. We urge all right thinking people to do all in their power to fight the putting of either the state or the counties into the liquor business. We deeply deplore any attempt to balance the budget of either from the profits of increased drinking.

County liquor stores are bad and should be abolished; but if the state, without any stake in the revenue from such stores, has shown itself weak in dealing with the problem ,how much weaker would the state be if it were to go into the business of selling alcohol for profit? The abuse of the word "control" in the drive by the liquor forces to put North Carolina into the saloon business does not conceal the fact that he liquor sponsors, no matter how many high-minded men they may put forward as nominal leaders of their cause, really desire to make the liquor business a part of the state budget. As Christian citizens we are opposed to using the blood money of alcohol to pay any part of our just dues to government.

We reaffirm our approval of the stand which has been taken by leaders of our conference in refusing to appoint to official positions in the local church men who are in any way connected with the sale of intoxicating liquors.

W. P. Few, Chairman.
W. K. Greene, Associate Chm.
F. S. Aldridge, Secretary.

WESTERN NORTH CAROLINA BROTHERHOOD

Twenty-two traveling preachers joined the Brotherhood of the Western North Carolina conference last year. The most of these were young men. The present clergy membership is about 260 and the lay membership is about 340. The cost per clergy member last year was $20. The benefit is $1200. All claims for last year have been paid. This brotherhood is recognized as the strongest in the Southern Methodist Church.

The laymen of the conference are very much interested in securing 1600 lay members this year. Brother J. B. Ivey of Charlotte gave this cause a good start in his speech at the annual conference. Brother J. Frank Stith of Winston-Salem is conference director for the laymen's division of the brotherhood and his district directors are:

Asheville—George E. Evans, Asheville.
Gastonia—C. A. Jonas, Lincolnton.
Greensboro—F. C. Boyles, Greensboro.
Charlotte—W. H. Bobbitt, Charlotte
Marion—Mrs. C. V. Loel, Glen Alpine.
Salisbury—S. G. Hawfield, Concord.
Statesville—Mrs. W. T. Nicholson, Statesville.
Waynesville—Mrs. E. L. McKee, Sylva.
Winston-Salem—J. Frank Stith, Winston-Salem.

The clergy district directors are:

Asheville—Rev. E. H. Nease, West Asheville.
Charlotte—Rev. E. M. Jones, Charlotte.
Gastonia—Rev. C. E. Rozzelle, Gastonia.
Greensboro—Rev. C. S. Kirkpatrick, Greensboro.
Marion—Rev. John W. Moore, Marion.
Salisbury—Rev. E. L. Kirk, Salisbury.
Statesville—Rev. Reid Wall, Catawba.
Waynesville—Rev. C. C. Herbert, Jr., Franklin.
Winston-Salem—Rev. R. C. Goforth, Winston-Salem.

THE TENDER APPEAL OF THE ORPHAN

Once more we come to all our people to remember this Thanksgiving season the children at Raleigh and at Winston-Salem. A liberal offering to the children in these places will make fat the souls of those who are not mindful of the orphan's cry and the plea of a little child.

All that we need is for the leaders in our churches and Sunday schools to make proper presentation of these causes. The people have the means and many are willing but neglectful. Make glad Superintendent Barnes at Raleigh and Woosley at Winston-Salem. But better than all is it to care for the boys and girls that rely on us.

This plea might be drawn out but we feel that such is not neecssary. We are simply offering these lines by way of reminder: "The liberal soul shall be made fat."

A MEMBER OF THE WESTERN NORTH CAROLINA CONFERENCE PASSES

Rev. Sylvester Starr Higgins, 69, and for 22 years a superannuate member of the Western North Carolina conference, died at noon Tuesday, November 24, at his home six miles from Guilford College. He had been in his usual health until a few hours of his death.

Brother Higgins joined the Western North Carolina conference at Mt. Airy in 1906; the following year he married Miss Bulah B. Jeffries of Rockingham county, who survives him. He served as an itinerant Methodist preacher for eight years, when he was forced to retire on account of chronic rheumatism from which he suffered many years. He returned to his old neighborhood near Guilford College, where he spent the remainder of his days on the farm.

The children are James Sylvester, Charlie B., Mrs. Sarah E. Morris of Guilford county, Sydney Starr and Edward Burr Higgins. Sarah Helen Morris is the only grandchild. James Sylvester, the oldest son, is a preacher on trial in the Western North Carolina conference, who is now finishing his course in High Point College and then expects to enter the Duke school of religion.

The funeral services were conducted by his pastor, Rev. G. W. Vick of the West Greensboro charge, and Dr. W. W. Peele, presiding elder of the Greensboro district, at 11 o'clock Thursday, November 26.

Brother Higgins was a good man who suffered much, but was always cheerful and faithful to all the demands upon him as a father, a citizen and a servant of his Lord and Master.

CAT AND DOG CHRISTIANS

It had never struck me before, but since reading one of the chapters of the Rev. L. B. Ashby's "On the First Day of the Week," it is clear to me that all Chrstians are either cat or dog Chrstians. Mr. Ashby seems to have made the discovery when, about to change his residence, he was worrying over the family cat, as to whether it woudl settle down in the new home or, within 24 hours, be back at its old one. He had cause for worry over his cat, but not over his dog; for dogs are attached to persons and will follow them anywhere, whereas cats are primarily attached to places. "In these respective characteristics of dog and cat," he writes, "lies the whole difference between real and unreal religion—between the religion which is superficial and the religion that goes right down to the depths. Christian people can be divided into just two categories. There are the dog sort, and there are the cat sort, and there can be no question at all as to what sort we ought to be. You can meet with Christian people who, because they have the cat characteristics, are attached primarily to some particular form of religion; or they are attached to some special form of service, or to some particular church. But there are other Chrstians who are attached primarily to a Person—Jesus Christ; and these are the people with the dog characteristics. I can remember how, many years ago, several hundred people in a parish not very far away from my own declared their intention of giving up going to church altogether because (for what were extremely good reasons, approved by the bishop) their favorite church was to be closed, and services held only at the mother parish church. If these people, instead of being attached to St. Cyprian's, had been attached to our Lord, they could never have talked like that. . . . The only kind of Chrisitan who is of any real use is the one who has the blind, selfish and utterly disinterested fidelity of the dog to his master. And what a joy it is when you can meet with this single-minded dog-and-master kind of religion." And what a hinderment to progress the cat Christians can be many of us know, especially those of us who have been trying to rationalize Methodism since its union. But upon that I must not permit myself to enlarge.—Eza, in Methodist Recorder (London).

MESSAGE FROM EDWARD J. REES TO NORTH CAROLINA CONFERENCE

It is with mingled emotions that I have moved out of the North Carolina conference to other fields. Eight very important years of my ministry were spent there. Events of a sacred nature came into our lives while residing for four years in the delightful town of Oxford, and for four years in the fine old town of Washington. In these places two of our girls made the good confession and entered the church of their parents. Our third baby was born and christened in North Carolina. My little mother went to heaven while we were living in North Carolina. Many letters of condolence received from you at that time are tenderly preserved. Friendships formed there will last through the lengthening years. The fellowship which I experienced with the men of the conference at conference sessions, pastors' school at Duke, and other places was such as to bind them very closely to my heart. The contacts on the campus of Duke University and in the class rooms of that great institution are very sacred to me. For every kindness extended to me or to the members of our family, we express an abiding appreciation and thanksgiving. As we enter upon our ministry in Wilson Memorial church, Baltimore, we solicit an interest in your prayers, and pledge to the members of the North Carolina conference that we will remember them in our petitions.

Fraternally yours, in the bonds of the Christian ministry, Edward J. Rees.

THE RELIGIOUS TELESCOPE

Such is the name of the organ of the United Brethren, a very fine body of Christians. These saints have a great name for their paper which not only is able to scan the heavens, but also to see things far off on the earth. In proof of this we cite the following:

The Optimistic Slant

Optimism, like pessimism, is a way of looking at things. There is a bright side to even the darkest picture, provided you can get the right slant on it. And the dear old lady surely had the right slant when she said: "Rheumatics is bad, indeed, but I must be thankful that I still 'ave a back to 'ave it in."

Bringing Up Sam

From Monroe, Louisiana, comes an interesting news item. An 83-year-old negro mother vigorously spanked her 62-year-old son before a city court judge to save him from a sentence on a "drunk and disorderly" charge. The mother, Sarah Logan, bent him across her knee, as tears coursed down Sam's cheeks. He promised to be "good from now on." We hope the mother will be successful in bringing up her wayward child.

A LETTER FROM MANCHURIA: READ IT

Dear Co-laborers in Christ:

As we pass from summer into the fall activities our minds are of you there and of the work and needs on this side. Having just been to Hailer, on the northwestern reaches of Manchuria, not far from the Mongolian and Siberian frontiers, we are reminded of Ninevah, as it lies on a plain swept by shifting sands—wicked, and without God. No city its size in Manchuria has so few native Christians. Gambling and opium smoking are so rampant that they seem to be the pricipal business. During the past three years the use of opium there and throughout Manchuria has doubled, it is claimed. One's heart is made sick at this and other forms of evil in that, the principal city and provincial capital of that whole northwest region. Hailar already has a population of 15,000 souls—Chinese, Russians, Japanese, Koreans and Mongols—and is growing rapidly with the construction of a new railway, extension of motor lines, an increase in cattle raising and farming, and the opening up of new industries. Our little group of five believers just baptized there, the small preaching hall and a lay evangelist constitute the extent of God's work among the 8,000 Manchurians (Chinese) of that important city. This and four other centers of that large area call for another evangelist, a Bible woman and money for an adequate preaching hall. Do you wonder that our hearts long that such needs be properly met?

While returning from the evangelistic trip just made to Hailar we visited three other places. At one 11 were baptized; at another 13. In still another town we preached for the first time among the 2,000 Manchurians there. Tracts distributed in every place of business were well received, and the school house was filled to overflowing with interested listeners. The leading business man, a Mr. Ku, chairman of the chamber of commerce, said: "We have hoped long that someone would come to preach to us. I am convinced that Christ has brought the only way of salvation, and want to follow him." Mr. Ku entertained us in his home. He with others begged that we send an evangelist there ,offering to provide entertainment and to furnish a place for evangelistic meetings. But the only evangelist of that whole northwest is Mr. Chang of Hailar. Good evangelists, seminary graduates, can be had, but salaries must come from abroad for new, pioneer work.

The most notable event of this past summer was our Bible conference, held in the new Harbin church building, attended by a hundred earnest Christians from 25 centers outside Harbin, some coming 400 miles; all meetings well attended and the church (seating 500) crowded at night. The Spirit of God was present in power. Repentance, reconsecration, great fervency in prayer, increased zeal, deeper love for God, his Word and lost souls characterized the meetings, at every one of which the audience broke forth in audible prayer, resembling the voice of many waters. The outside speakers, Rev. C. L. Culpepper and Miss Hou Hsiu-Ying from Shantung, brought deep spiritual messages in their Bible teaching. Every one of the pastors and evangelists were present and all the Bible women but one. These, also workers of other groups, laymen and women all went back to their homes and work greatly blessed. The conference was all we could have hoped for. The railways and river steamship lines granted reduced fares. Our hope is that God will make possible such a conference next year.

During the Bible conference the north Manchuria work was organized into a Baptist association, including the four Canadian Baptist groups. Our Southern Baptist work now embraces four organized churches and 16 smaller groups at that and many other centers over a large area. It was a joy to hear at the association meetings reports of progress, overcoming of difficulties and spiritual blessing at these towns and cities, where the fires of revival have burned the past year or more and where hundreds have been baptized. It was a delight, too, to see the humble pride and thanksgiving of the Harbin church in their new buildings, made possible in sacrificial giving by them, by missionaries out here and by our Baptist sisters in North Carolina.

A matter which is much on our minds and hearts these days is the need of a missionary family at Chiamusze, an important city far down the Sungari river, 300 miles from Harbin. Chiamusze (pronounced Gia-moo-hsih) has grown from 30,000 to 100,000 population the past three years. It is in the center of a great region over which railways and motor lines are being constructed, coal and gold mines opened and industries developed. We two feel that we should go to that field. There are already four out-stations in that area, of which Chiamusze forms the center. From there a half dozen other out-stations can be worked, while our colleagues, Rev. and Mrs. Victor Koon, who have recently come to Harbin, can handle the rest of the work from Harbin. Inconveniences and difficulties are to be met in such frontier places, needless to say, but we are hoping God will make it possible for us to go there, for there are no others ready to go. An urgent request from the Harbin missionaries and from the North China Mission has been sent home asking for a total of $5,000 to provide an evangelistic center and chapel, and a residence, for the work at Chiamusze as a center for that large, important, needy region. Not during our 26 years in China and Manchuria have we known of a greater opportunity than that presented by the Chiamsze field, both for life and financial investment. It is an opening which Southern Baptists should enter without delay. We are now leaving for a trip there.

When at home on furlough we were impressed by the assurances of so many of you that you pray for the work and for us almost daily. This is greatly appreciated. We are sure that God's rich blessing on his work here these twelve years is largely due to your prayers. But we have reached a time now when your prayers are especially needed. Great needs and opportunities are set before us, but on account of the foreign mission board's debt we are unable to meet them. Our only recourse is to God through our own minds and hearts—and through you, his people. This is not a request for funds, but we must beg you to join us in prayer that our needs may be met.

Charles A. and Evelyn C. Leonard.

We veterans regard ourselves as the number-one pacifists of the world because we are ready to fight, if necessary, to convince other nations that our demands for peace must be respected.—James E. Van Zandt, national commander, Veterans of Foreign Wars.

Ours is the noisiest age in history. So long as we are constantly engaged physically we think we are moving up in life.—William E. Rice, field secretary Christian Endeavor Union.

THE BEER PARLOR SPEAKS

I am the Beer Parlor.

I come of a disreputable family, for my grandsire was the old saloon of pre-prohibition days. But I wish to speak.

I would speak to you, young woman, who was introduced to me last night. I am the Beer Parlor and I have seen much. Many things I know to be facts, and I would tell you of them.

I am still a very young institution, but I have a very exciting history. For three years I have stood on the outskirts of every town and city, catching Youth as it passes by. I believe I am beautiful. You will usually find me all bedecked with colored lights, housed in some unique little building, decorated with little cedar trees or flowers or shrubbery. With my dazzling lights, my enticing music, and the laughter and gayety of Youth, I lure boys and girls from their homes into my presence.

And when Youth comes in, it finds me prepared. I have smooth, shiny floors, over which Youth may glide—hot-blooded boys and girls clutched madly face to face—glide to the exciting strains of jungle music, designed by all the laws of rhythm to rouse the sleeping jungle beast in the human heart. Then, when they have danced until they are hot and breathless and filled with nameles desires, there are inviting tables where they may sit and talk together. And before them I place food and drink. Delicate food—expensive food; and drink that is expensive and powerful. For after all, it is for the serving of drink that I exist.

I saw you come in last night, young woman, and I knew that you were a stranger. You had never met me before. Your companion I had met many times. I could see you as you were, pure and wholesome, innocent in my ways; and I coveted you. For it is my function to take away purity and innocence. I watched while you glided over the floor in the arms of your friend, and I say saw his face grow flushed as the warmth of your young body reached him.

I saw him lead you to a table, and I knew from your eagerly parted lips and shining eyes that my lure of music and soft lights and gayety and laughter had captured your heart. I heard your companion order the drinks and I saw you shake your head. But I knew you would yield. I have seen it all a thousand times. Seen girls take their first drink—seen them grow maudlin and rowdy, seen them go out to lose their virtue and their self-respect, seen them come back again and again until they were transformed into the hard-faced, shrewd-eyed women you saw in my place.

I laughed—surely it was funny—when you didn't want to take the whiskey, and your friend and another young man held you and made you take the drink. How you coughed and choked and sputtered! But I claimed you for my own—and before you left, your sense of propriety was clouded, and you romped and tussled with the rest—I saw you laugh a maudlin laugh and slide to the floor, entangled in your pretty dress, when you and a strange young man contended for a gold cigarette case.

I am the Beer Parlor. I have spoken, but I could tell many times more. I have claimed you, young woman, and you are mine. Tonight another girl will come who is pure and innocent and wholesome, and I shall rob her of her choicest treasure. The next night there will be another, and another and another. I am the Beer Parlor, progeny of the old-time saloon.—Herald of Holiness.

THE RELIGIOUS PROCLIVITIES OF LOUISBURG COLLEGE STUDENTS

The registrar of Louisburg College reports that the registration for the fall term of 1936 is near the 300 mark, and that she expects registration to go beyond 300 at the opening of the spring semester.

The registrar's records have been examined and we find that the great majority of Louisburg College students are affiliated with some church. Only 48 reported that they were not church members, and these show decided preference for one of the great Christian denominations of this section of the country.

The Methodists are in the majority, having 146 in attendance during the fall semester. Next, comes the Baptists, and this denomination reported 46 of the Louisburg College student body. These are followed by the Presbyterians who have 11 students here in college. Eight of the Louisburg College students are Episcopalians; six belong to the Christian church; five belong to Friends Church ;and the Lutherans and Catholics are represented by one student for each denomination. There are several Jews in our college; the number is not definitely known.

These figures indicate that 50 per cent of the Louisburg College students are Methodists; 17 per cent are Baptists; five per cent are Presbyterians; three per cent are members of the other great denominations in this country and the remainder have not expressed their church preference.

Another item of information is the residence of these students. Two hundred and sixty-five are from North Carolina; seven are from South Carolina; three are from Virginia; Pennsylvania and Massachusetts are represented by one student from each state.

The mid-term examinations were held a week ago and the number of failures is considerably less than one year ago. This indicates that the student body of the college is doing better work and making finer progress than heretofore.

The only difference between a rut and a grave is depth.—Author unknown.

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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

JONES-ONSLOW MEETING

The Jones-Onslow meeting of the woman's missionary society met with the Swansboro auxiliary on November 12, beginning at 10:30 o'clock, with Mrs. I. M. L. Brock presiding. Mrs. Mary M. Weeks was elected secretary in the absence of the regular secretary, Mrs. Day.

After singing the first hymn the meeting was turned over to Rev. C. W. Barbee, who conducted the morning worship. Greetings to the visiting socities were cordially given by Mrs. C. S. Ward. Mrs. J. A. Matlock of Silverdale gave a fitting response. The Swansboro auxiliary is grateful to the Midway auxiliary for help in entertaining the ladies.

Special music by Mrs. J. F. Foster, Miss Florence Davis and Rev. C. W. Barbee of Swansboro was enjoyed.

We then listened carefully to an earnest talk on "World Peace and Missions" by Rev. H. L. Davis of Richlands-Jacksonville charge. He brought some worth while facts which should be of great help to us.

Mrs. H. J. Faison delivered a fine address on "The Duties and Responsibilities of Women." She brought out in her message these facts: That as Christians we should make Christians out of our children;if we fail in this, we shall have made the greatest failure of our lives. Second, in the making of a home, if we neglect our home for card parties and other worldly games, we shall have made another failure of our lives. Our first missionary society was organized to help degraded women, and that is still our duty today as wives, mothers, sisters and Christians to be of service to women everywhere. We have a duty as citizens to vote intelligently and vote for the best man regardless of his party.

The different auxiliaries gave fine reports of their work. A very good crowd was present in spite of the bad weather.

Mrs. C. W. Barbee gave a very interesting talk on "The Spiritual Life of the Church." She based her talk on the 24th chapter of Luke, 30th and 31st verses.

Mrs. Davis and Mrs. Charles Warn gave talks on missionary study. After some discussion about this the auxiliaries agreed to meet in Jacksonville the first Wednesday in December for the first study class. They would like as many as six members from each auxiliary to attend.

Because of the inclement weather the session was closed at one o'clock in order for tha visitors to get home before dark. Mrs. Faison led the devotional and gave an inspiring talk from 2 Samuel, 5th chapter and 24th verse.

We heard a beautiful solo by Mrs. J. L. Nicholson of Richlands, assisted by Mrs. Charles Warn of Jacksonville.

Mrs. Faison dismissed the meeting and then lunch was served by the Swansboro ladies.

ZONE MEETING AT ROSEBORO

A most profitable and enjoyable meeting of the Union zone of the woman's missionary society was held November 4 in Roseboro. The devotional part of the program was led by Rev. A. L. Thompson of the Roseboro circuit. Mrs. Henry Herring extended a welcome to the guests, to which Mrs. R. A. Turlington responded. Minutes were read, corrected and approved. Clinton, Centenary and Roseboro were well represented, and Duplin zone had three in attendance, while four auxiliaries were not represented.

The chairman, Mrs. Irvin McLamb, Mrs. Faison and Mrs. Floyd Johnson made short talks on supplies, publicity, World Outlook and the big sister plan —our literature.

A duet, "I Come to Thee," was sung by Miss Goodwin and Mrs. Fernigan.

Mrs. Floyd Johnson gave the history of the observance of the week of prayer. She stressed the importance of electing officers and getting all reports in in due time—December 31.

Then Mrs. Johnson in a very pleasing manner presented the "Ida Hankins Trophy to the Roseboro auxiliary for achieving the efficiency aim last year.

A bountiful dinner was served in the church dining room.

The devotional for the afternoon session was conducted by Mrs. Cecil Culbreth.

A solo, "Beautiful Land on High," was sung by Miss Katherine Hall.

Mrs. Betts of Fayetteville made a talk on spiritual life group.

A fund was raised for three baby life memberships.

Mrs. Troy Herring was elected to the office of zone secretary.

The meeting was closed with prayer by Mrs. Culbreth.

DURHAM ZONE MEETING

At Mt. Sylvan church on Thursday, October 29, at 2:30 p. m., a representative crowd of most of the Durham and Durham County auxiliaries met for the Durham zone meeting.

To the address of welcome by Mrs. I. B. McKay, Mrs. C. V. Pickett responded. Mrs. E. L. Hillman conducted the devotional period. "Unmet Needs" was the subject of Mrs. A. M. Gates' talk. Special music was by Mrs. A. E. Stanley, accompanied by Miss Helen Eubanks.

At this meeting Mrs. J. E. Patrick of Bahama was elected zone leader for 1937. Mrs. J. C. Dailey, retiring zone leader, who had served in that capacity for the past seven years, was presented a lovely sterling silver salt and pepper set by the ladies of the zone. Mrs. Gates in presenting the gift spoke with appreciation for Mrs. Dailey's faithful leadership.

FROM THE HILLSBORO SOCIETY

The members of the Hillsboro missionary society have recently had a very profitable and inspiring Bible study. Mr. Alan Browning, who has quite a reputation as a Bible authority and teacher, conducted a seven weeks' study on Paul's Epistle to the Romans. Nearly all the members of the woman's missionary society and a good many of the Rena B. Lupton circle signed up for the course, and quite a number of men and women not members attended.

The November meeting of the Hillsboro society was held at the parsonage. Since Mrs. F. A. Lupton, faithful spiritual life leader and wife of the pastor, would be due to move after conference in New Bern, at the close of the meeting the president presented to her an Eastern Star pin as a token of appreciation from the members. Mrs. Lupton thanked the women very graciously and feelingly.

WORK AT ELIZABETH CITY

Under the leadership of Mrs. B. T. Hurley, mission study superintendent, the Sarah Crawford missionary society of City Road church, Elizabeth City, completed its fall mission study class the last week in October. For four consecutive days the class studied "A Preface to Racial Understanding." A special feature each day was the singing of negro spirituals and using the national negro anthem as a call to worship. The papers each day showed that study and thought had gone into their preparation; the discussions were very interesting and the class was a profitable one.

The missionary society of City Road church, Elizabeth City, held its November meeting at the parsonage Monday, November 9. After the business session was over Mr. and Mrs. Ralph Lewis, returned missionaries from Korea, were introduced. Mr. Lewis gave an inspiring message in his devotional talk. Mrs. Lewis in a delightful manner presented the Korean customs and modes of dress. Her collection of curios and costumes was quite interesting. At the conclusion of her talk Mrs. Lewis sang "The King's Business" in the Korean language. After a pleasant social hour Mrs. Lewis was given a shower of lovely gifts.

Be careful to leave your sons well instructed rather than rich, for the hopes of the instructed are better than the wealth of the ignorant.—Epictetus.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

WEEK OF PRAYER OBSERVED BY LILESVILLE AUXILIARY

Mrs. J. B. Wall

On November 10, twelve young ladies of the Lilesville missionary society came together at the parsonage for an all-day retreat and observance of the week of prayer. A special program committee had previously arranged for the presentation of the program in two sessions. The morning period was devoted to meditation on prayer, interspersed with song, and to the presentation of the home specials.

At noon the meeting adjourned and retired to the newly finished dining room of the parsonage, where the "breaking of bread" together only added to the sweet friendship and rich experiences of the day.

The afternoon session was a continuation of prayer and song with valuable thoughts on working with God. After having the foreign special, the Hiroshima Girls' School, impressively presented the meeting was closed by prayer by Rev. L. P. Barnett.

Here we should like to express our appreciation for the wealth of materials which helped so much in making possible a day significant for its deep spiritual development in our society.

ZONE MEETING ON GASTONIA DISTRICT

Mrs. G. Frank Hovis, Secretary

A zone meeting of the woman's missionary societies of the Gastonia district was held at Boger City church October 13, with Mrs. T. M. Finger, president of the local auxiliary, calling the meeting to order, and with Mrs. G. Frank Hovis elected as secretary.

Mrs. J. W. Barrineau, president of Lincolnton auxiliary, led the devotional service, using as her theme, Love, and giving her hearers a beautiful and inspiring message. Prayer was offered by Rev. R. L. Forbis, pastor of the local church.

Mrs. George Hoyle of Shelby delighted the audience with a negro spiritual, "Standing in the Need of Prayer," with the congregation joining in the chorus.

During the business session, presided over by the district secretary, Mrs. Wilbur Baber, some discussion as to holding the zone meetings was entered into with the decision to continue as usual, devoting a half day to the meeting.

Mrs. C. N. Clark of Statesville, conference superintendent of study, was present and gave a most informative outline showing how to carry on the study and stressing the study suggested for the year—the negro.

Mrs. J. W. Harbison of Shelby, conference superintendent of supplies, presented the work of her department and asked each auxiliary represented to send a box or boxes of supplies to the designated objects before the close of the year.

Mrs. George Hoyle, conference secretary of children's work, gave an interesting talk as to that work for the coming year, also stressing the study of the negro.

Roll call of societies showed there were 52 representatives from ten auxiliaries present.

The World Outlook was presented by Mrs. C. R. Markham of the local church.

Mrs. W. H. Baber, district secretary, urged all of the auxiliaries to close the year with good reports and stated that the name of Mrs. Ivey Starnes, former secretary of the district, will be placed on the memorial roll at Scarritt College.

A letter from our new missionary in Africa, Miss Lorena Kelly, was read by Mrs. Baber. Mrs. G. G. Adams of Bessemer City gave an enlightening outline of her work as chairman of citizenship and law observance in the conference bureau of Christian social relations.

Mrs. B. T. Morris of Gastonia brought the spiritual life message in her own impressive manner. The meeting closed with a vocal duet by Misses Madge Finger and Sue Sigman, accompanied by Mrs. Finger at the piano. Delicious nut cakes, coffee and cocoa were served in the dining room of the church by the ladies of the Boger City auxiliary. The coming together of the auxiliaries from different localities, with one aim in common, strengthen us for better service in our work for Christ.

EXCERPTS FROM LETTER OF MISS LORENA KELLY

Mrs. Weaver, I think the interest of your women in missionary work as manifested by their response to the call to assume the responsibility of my support is marvelous. I do not think I have ever in my life felt so much like an instrument. Why, with all that interest focused on me, I feel that every time I utter a word to these people the voice of the thousands of women in the Western North Carolina conference speaks. And I just trust and earnestly pray that my life and work will be such that it will always be the voice of God speaking through us. Surely if I have the faith that woman from the rural society has and have love and effort to match it, I shall be able to accomplish something.

I have received also the annual report of the conference. And I was almost shocked with surprise when I opened it and met myself face to face on the first page. As I am told was Bryan's attitude on one occasion, one does not have to be worthy of an honor to appreciate it. So I can say with a clear conscience, and do, that I deeply appreciate it. I find the quotation very helpful, too, particularly when I am on the verge of taking up my first task in the Congo. The dedication of the report to all the missionary daughters was a most beautiful thing to do, I think. I am sure we would with one accord want to express our sincere appreciation to you and all of your women for this beautiful expression of love and interest.

I must tell you what Mrs. Lewis, the wife of our doctor here at Tunda, said about the conference report; I think she read practically all of it. She said she did not know a single woman in it, but that she thoroughly enjoyed reading it; and that she just thrilled over the apparent efficiency of the organization. She added enthusiastically that it inspired her to go forward with her work among the native women.

As you notice, my address has been changed to Tunda. I was supposed to study the language a year at Wembo Nyama, but Mae White, the missionary in charge of the school here, went home on her furlough, and it seemed that it was imperative that I take her place. In addition to supervising the school with a group of 11 teachers I shall have about 80 mission boys in dormitories under my care. I have an excellent native helper who assumes much of the responsibility for the latter, thus relieving me greatly. School starts a week from tomorrow. That is why I say the quotation under the picture is helpful, particularly at this time. In addition to these duties I shall continue the study of the language. Bishop Moore was sorry for me not to have a whole year of language study, but he felt that it was not possible under the circumstances; and about the last thing he said to me before he left—even after he got in the car—was something like this: "Now don't you let them give you so much work over there that you will not have time to study the language."

It was indeed a great treat to have with us a few weeks Bishop Moore, Homer Rodeheaver, and another friend of Bishop Moore, a Mr. Sweet from California. And it was an unusual privilege to entertain them in our very own homes. All three of them ate dinner with us on my birthday, and sang the birthday song to me! Both of them took moving pictures of the work. Gretchen used to say she wanted to be a missionary or a movie actress. When you see her you can tell her had she been a missionary here in Africa this year she could have been both at one time.

I just love the Congo and feel sure that I shall find great joy in working with these people.

N. C. Board of Christian Education

REV. ROBERT W. BRADSHAW, Executive Secretary
MRS. EARL W. BRIAN, Extension Secretary and Director Young People's Work
MRS. H. M. WADE, Director Children's Work
Conference Office Address: Box 647, College Station, Durham, N. C.

ANNUAL REPORT

(Continued from last week)

CHILDHOOD AND YOUTH WEEK

With emphasis on "Christian Growth in the Home" definite, on-going values to childhood will be brought about from the observance of Childhood and Youth Week in more than ninety-one churches this year. As in previous years radio broadcasts were provided, and many definite, worthwhile activities were engaged in during the period set for the observance of the week.

The following report represents only the number of charges observing the week, although in some charges there was an observance in more than one church in the charge.

District	Observances
Durham	16
Elizabeth City	20
Fayetteville	2
New Bern	8
Raleigh	11
Rocky Mount	19
Wilmington	15
Total	91

HOME AND FOREIGN MISSIONARY ENTERPRISE

November 1, 1935 to November 1, 1936

A total of two hundred and fifty-seven (257) schools in our conference have contributed to the Home and Foreign Missionary Enterprise this year, either through the fourth Sunday offerings or through the Young People's Mission Special, or both. Following is a summary of the offerings by districts:

District	4th Sun.	Y.P.M.S.	Total
Durham	$789.98	$567.36	$1357.34
Elizabeth City	647.06	169.79	816.85
Fayetteville	710.15	289.70	999.85
New Bern	644.98	359.45	1004.43
Raleigh	1014.29	329.42	1343.71
Rocky Mount	896.11	376.99	1273.10
Wilmington	417.85	218.42	636.27
Totatls	$5120.42	$2311.13	$7431.55

CHURCH SCHOOL DAY

District	Schools Remitting	Amount
Durham	37	$175.55
Elizabeth City	22	85.14
Fayetteville	14	58.76
New Bern	16	56.45
Raleigh	14	99.56
Rocky Mount	22	115.50
Wilmington	20	68.78
Total	145	$659.74

CHRISTIAN WORKERS' TRAINING SCHOOLS

Summary Short Courses

DISTRICT	Schools	Enrolled	Credits
Durham	4	62	37
Elizabeth City	4	72	31
New Bern	3	109	55
Raleigh	2	33	24
Rocky Mount	9	145	61
Wilmington	11	172	88
Total	33	593	296

CHRISTIAN WORKERS' TRAINING SCHOOLS

Summary Long Courses

DISTRICT	Schools	Enrolled	Credits
Elizabeth City	2	59	24
Fayetteville	1	66	21
New Bern	2	50	19
Rocky Mount	1	48	21
Total	6	223	85

EPWORTH TRAINING CONFERENCE

DISTRICT	Schools	Enrolled	Credits
Durham	1	30	25

GENERAL SUMMARY OF TRAINING WORK

Long Courses:	No.	Enrld.	Crs.
Christian Workers' Training Schools	6	223	85
Pastors' School			231
Junaluska			21
Colleges			541
Correspondence			11
Transferred Credits			55
Total Long Course Credits			944
Short Courses:			
Christian Workers' Training Schools	33	593	296
Local Classes	5		55
Epworth Training Conf.	1	30	25
Correspondence			6
Y. P. Assembly			259
Total Short Course Credits			641
Christian Adventure Assembly:			
Louisburg			118
Murfreesboro			80
White Lake			186
Total Christian Adventure Credits			384
GRAND TOTAL CREDITS			1,969

CHRISTIAN WORKERS' TRAINING SCHOOLS

Short Courses

DISTRICT	Schools	Enrolled	Credits
Durham:			
Moncure	1	12	5
Buckhorn, Moncure	1	17	6
Mt. Zion, Moncure	1	12	7
Hillsboro	1	21	19
Total, Durham Dist.	4	62	37
Elizabeth City:			
Epworth, Perquimans	1	35	12
Watson's, Mattamuskeet	1	15	7
Stumpy Point	1	18	8
Wanchese	1	4	4
Total, Eliz. City Dist.	4	72	31
New Bern:			
Falling Creek, Mt. Olive	1	47	21
Bethel, Mt. Olive	1	39	19
Smith's Chapel, Mt. Olive	1	23	15
Total, New Bern Dist.	3	109	55
Raleigh:			
Lillington	1	15	6
Mamers	1	18	18
Total, Raleigh Dist.	2	33	24
Rocky Mount:			
Rich Square	1	7	2
Enfield	1	10	8
Central Cross, Enfield	1	28	9
Whitakers	1	12	3
Woodland	1	10	3
Yelverton, Fremont	1	18	7
Black Creek	1	21	13
New Hope, Northampton	1	6	4
Rehobeth, Northampton	1	33	7
Total, Rocky Mt. Dist.	9	145	61
Wilmington:			
Richlands	1	8	7
Jacksonville	1	7	4
Roseboro	1	18	9
Bethel, Roseboro	1	17	12
Friendship, Faison	1	39	16
King's. Faison	1	24	7
Faison	1	22	6
Oak Grove, Swansboro	1	8	4
Swansboro	1	6	6
Warsaw	1	11	9
Whiteville	1	12	8
Total, Wilm'ton Dist.	11	172	88

CHRISTIAN WORKERS' TRAINING SCHOOLS

Long Courses

DISTRICT	Schools	Enrolled	Credits
Elizabeth City:			
Hertford	1	17	7
Elizabeth City	1	42	17
Total Eliz. City Dist.	2	59	24
Fayetteville:			
Aberdeen	1	66	21
Total Fayetteville Dist.	1	66	21
New Bern:			
St. Paul, Goldsboro	1	15	10
Morehead City	1	35	9
Total New Bern Dist.	2	50	19
Rocky Mount:			
First Church, Rocky Mount	1	48	21
Total Rocky Mt. Dist.	1	48	21

WORLD FRIENDSHIP UNITS

Using the units "Negro Neighbors" for primary groups and "Negro Americans" for juniors, workers and children are off to a good start in their fall World Friendship study, as shown by these typical statements from workers: "Our primaries and juniors began the study of the fall World Friendship units last Sunday. They are greatly interested. This study is one of the most interesting we have had."

"Primary and junior classes have taken up the World Friendship units. Children and workers are intensely interetsed, and are planning a contribution for some negro neighbors, not cash necessarily, but gifts of pictures, etc."

Churches using Group Graded Courses have this World Friendship material written into their regular lessons for November. To many children the Thanksgiving season will become more meaningful through the carrying on of activities through which are developed appreciation for and attitudes of good will toward these people of another race who live among us.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
MISS RUTH BOWMAN, Office Secretary, Director of Young People's Work
CHARLES P. BOWLES, Associate Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

DISTRICT DIRECTORS OF YOUNG PEOPLE

Quarterly reports for July, August and September have been received from district directors as follows: Statesville, Greensboro, Salisbury, Gastonia and Winston-Salem. The other four directors should get their reports in very soon, for the new quarter is well on its way. We should like to have copies, please, of your circular letters whenever they are available.

It is interesting to note what our district directors consider the best things they have attempted to accomplish this last quarter. Let them speak for themselves:

Tucker: "To get a county union going again which has not been doing very much in the past year; making plans for an Epworth training conference, to be held this coming quarter."

Gluck: "A group of underprivileged children, sponsored by the Forsyth union, for a ten day encampment at Sunny Acres. Finances taken care of by this union and volunteer leadership furnished."

Clayton: "First, getting my district represented at both our Young People's Assembly and the Leadership Conference; second, realizing more keenly my responsibility to God and to my district."

Kirk: "Our district had 70 at the summer assembly."

Hefner: "To get a mission and conference pledge from each department and to introduce the treasurer's remittance blank to the treasurer."

Welcome, Frank!

Since the summer assembly it has been necessary for Miss Thelma Hubbard, former district director of the Gastonia district, to give up her work, for she is attending Brevard College. We are fortunate, however, in having Frank Tucker of Mount Holly succeed Thelma, and welcome him to the ranks.

OCTOBER CONTRIBUTIONS

Young people's departments from the following churches have contributed to the Home and Foreign Missionary Enterprise during the month of October. Has your department made a pledge? What has it done toward paying this amount?

Asheville District

Weaverville	$ .83
Biltmore	5.00
Moore's Grove	10.00

Charlotte District

Harrison	2.20
Spencer Memorial	2.50

Gastonia District

Kadesh	.36

Greensboro District

Glenwood	1.00
Muir's Chapel	1.50

Salisbury District

Liberty	.50

Statesville District

Olin	1.00
Bethel	1.25
Granite Falls	1.50
Maiden	1.50
Highland	2.50
Rose Chapel	2.50

Marion District

Lenoir	10.00

EPWORTH TRAINING COURSES

Yes, there is something new under the sun. This time it is a special training school for young people, to be planned and promoted by them and their adult leaders. Until recently there have been three different training courses: Standard, Cokesbury, and Christian Culture. Now there is only one course, the "Course of Study for Christian Workers," which includes both long and short courses. When the school is of, by and for young people, using the specified short courses, it becomes an Epworth Training Conference—don't you like the name?

Sponsorship

In setting up such a conference, it is better that the sponsorship come from the union, for in that way the expenses can be shared(and the school of wider influence—not to mention the unifying effect of a union-wide project. However, it is possible for one church to sponsor such a conference.

Where to Begin

Consult district director, asking for suggestions and help.

Set up a board of managers.

Consult with pastors of all churches which will participate, to secure their approval and co-operation. Find out dates and locations which will be most suitable in order to avoid conflicts.

Discuss the matter in a union meeting or in a meeting of the young people's department, and get expression of preference as to dates and courses with the understanding that it is not always possible to have the courses which have been selected, as accredited instructors may not be available.

The district director will be active in promoting and encouraging the Epworth Training Conference, and will give all the assistance possible to any group that is interested. Either the district director, the union counselor, president of the union, or one of the pastors should write to our executive secretary, Rev. Carl H. King, Box 828, Salisbury, for an application blank and for suggestions regarding instructors, courses, and other matters.

The Board of Managers

The union council may serve as a board of managers. When there is a single church, the department council may serve as the board of managers. Where several local churches are co-operating without a union organization, a board of managers should be selected with advice of district director and pastors.

The following committees are needed: Publicity, finance, registration and enrollment, general arrangement, and textbook and sales committee.

Selection of Courses

Courses should be chosen carefully, preferences of the young people being taken into consideration along with courses had in the past, and those most needed to improve the work. There is only room for mentioning a few of the courses available. Write to Box 828, Salisbury, for a manual on the Epworth Training Conference, giving a full list of courses, together with other detailed information.

A Survey of the Bible

Introductory course, designed to prepare people better to understand the history and development of the various parts of the Bible and more intelligently to appreciate its value for today.

Life of Jesus

A study of the life and work of Jesus designed to lead students to understand more vividly the personality of the Master and the meaning of his life.

Living as Christians with Other Races

Causes of and remedies for racial prejudices: Jesus' teachings on the value of personality, the fatherhood of God and the brotherhood of man. What can we do? Materials and methods.

The Negro, Our Neighbor

The history of the race, both in Africa and in America; the present status of the Negro; his needs and ours in being Christian in our relationships.

Missions

The purpose of missionary work in the church; what is being done through missions; how to carry on missionary education in the small church.

Alcohol and Ourselves

Scientific facts about the effects of alcohol on man; a consideration of what young people can do in spreading information about alcohol and in promoting right attitudes in young people.

The Meaning of the Christian Religion

An interpretation of the Christian religion, including the intensely personal matters of one's beliefs as well as the areas in which those beliefs may channel in purposeful, productive living.

Administering Young People's Work

Conducting the Y. P. Division—its relation to the church, duties of officers, teachers and division council; training leaders, use of building and equipment, materials, meetings, records, etc.

Administering the Senior Y. P. Dept.

Conducting the senior Y. P. department; its relationshps; duties of officers, teachers, and department council; training leaders; use of buildings, equipment, materials, etc.

Worship

A study of the nature and meaning of worship, conditions under which effective worship takes place, and how to provide suitable worship services.

New Subscribers to the Advocate

(Special Introductory Offer)

Western North Carolina Conference

Charge — Pastor — No. Sub.

Asheville District

Asbury Memorial, W. H. Groce ... 41
Candler, T. A. Groce ... 21
Iilesville, L. P. Barnett ... 21
West Asheville, E. H. Nease ... 20
Haywood St. (Asheville), E.E.Snow 20
Spruce Pine, T. G. Smith ... 13
Saluda-Tryon, F. O. Dryman ... 9
Swannanoa, Byron Shankle ... 8
Avery Ct., F. R. Barber ... 7
Marshall, E. M. Hoyle ... 6
Black Mountain, H. C. Sprinkle, Jr. 5
Elk Park, J. A. Frye ... 3
Central, Asheville, L. D. Thompson 3
Elk Park, J. A. Frye ... 3
Candler, J. L. Reynolds ... 3
Biltmore, M. T. Hipps ... 2
Leicester, M. A. Lewis ... 1

Charlotte District

Mt. Zion, E. M. Avett ... 91
Matthews, G. G. Adams ... 27
Monroe Ct., W. C. Dutton ... 23
Homestead, Charlotte, O. L. Brown 22
Bethel-Boger, W. B. Thompson... 20
Wesley Heights, Charlotte, Frank Jordan ... 19
Peachland, G. N. Dulin ... 16
Polkton, L. R. Akers, Jr. ... 15
Prospect, P. T. Dixon ... 14
Marshville, J. C. Groce ... 12
New Hope-Bethel, J. R. Warren ... 7
Charlotte, Mrs. Vergil Presnell ... 4
Ansonville, L. F. Strader ... 2
Spencer Mem., F. W. Kiker ... 1

Gastonia District

Lowesville, B. Wilson ... 43
Shelby (Lafayette St.), F. H. Price 38
Goodsonville, R. L. Forbis ... 35
East End, Gastonia, F. L. Setzer... 34
South Fork, G. L. Wilkinson ... 27
Cherryville, D. M. Nifong ... 25
Myrtle Cha. Gastonia, H. F. Duncan 21
Lincolnton Ct., W. B. Shinn ... 20
Bradley Mem.,Gastonia, H.F.Duncan 16
Lowell, C. O. Kennerly ... 15
Bessemer City, J. O. Ervin ... 15
Cramerton, C. F. Womble ... 12
Belmont, G. E. White ... 9
West End, Gastonia, J. E. McSwain 8
Belwood, R. T. Houts ... 7
West End, Gastonia, J. G. Fitzgerald 7
Summerfield, Roland P. Gibbs ... 5
Belmont, C. P. Bowles ... 5
Farmer, L. A. Bennett ... 4
Dallas, Francis Willis ... 2

Greensboro District

Asheboro, H. P. Powell ... 70
Ward St.-Archdale, J. W. Groce... 49
Stokesdale, J. E. B. Houser ... 43
Main St., High Point, J. P. Hipps.. 42
Pleasant Garden, R. C. Kirk ... 40
Reidsville Ct., T. V. Crouse ... 22
Mt. Pleasant, B. W. Lefler ... 14
Centenary, Greensboro, C. S. Kirkpatrick ... 13
Jamestown, O. J. Jones ... 11
Mayodan, R. M. Hardee ... 10
Battle Ground Road, Greensboro, F. E. Howard ... 6
Carraway Memorial, J. W. Fitzgerald ... 6
Draper, T. B. Johnson ... 5
Wesley Mem., E. H. Blackard ... 5
Randleman, J. L. Stokes ... 5
Cedar Falls, P. F. Snyder ... 4
Bessemer, Greensboro, W. G. McFarland ... 4

Marion District

Cliffside, H. E. Stimson ... 59
Morganton Ct., J. Max Brandon ... 41
First Ch. (Lenoir), J. S. Hiatt ... 33
Broad River, V. P. Crowder ... 30
Marion Ct., J. E. Hipp ... 27
N. Forest, J. M. Varner ... 24
Glen Alpine, M. F. Moores ... 16
Mill Springs, W. E. Ruffty ... 11
Table Rock, V. R. Masters ... 3

Salisbury District

Albemarle Ct., R. L. Bass ... 76
Salisbury (Park Ave.), E. L. Kirk 61
Albemarle, M. W. Heckard ... 35
Rock Spring, M. A. Osborne ... 31
Mt. Pleasant, G. W. Clay ... 25
Granite Quarry, T. B. Huneycutt .. 23
Coburn Me., A. C. Swofford ... 19
Mocksville, E. J. Harbison ... 17
Norwood Ct., R. H. Kennington... 17
Albemarle, G. B. Clemmer ... 16
Spencer, G. A. Stamper ... 11
Salem, T .W. Hager ... 10
Cooleemee, M. G. Ervin ... 10
Yadkin-Rowan, V. E. Queen ... 10
Mount Pleasant, G. W. Clay ... 4
Westford (Concord), G. W. Fink .. 8

Statesville District

Wilkesboro, A. W. Lynch ... 40
Cool Springs, J. G. Winkler ... 32
Central, Mooresville, W. A. Kale.. 26
Bethel-Fairgrove, R. E. Ward ... 25
Maiden, R. E. Hunt ... 23
Rock Spring, M. A. Osborne ... 22
Statesville Ct., J. B. Tabor, Jr. ... 22
Norwood, A. P. Ratledge ... 20
Helton Ct., J. O. Cox ... 19
buckle ... 16
Catawba, Reid Wall ... 15
Mooresville Ct., W. Q. Grigg ... 15
Sparta, A. B. Bruton... 11
Troutman, J. W. Combs ... 10
Race Street, A. L. Aycock ... 10
Todd, J. M. Green ... 9
Elkin Ct., T. G. Williams ... 8
W. Jefferson, W. J. Huneycutt... 7
Harmony, R. H. Taylor ... 6
Mooresville (Broad St.), J. P. Horn-Elmwood, C. R. Ross ... 6
North Wilkesboro, R. B. Templeton 5
Stoney Point, C. H. Peace ... 4
Highland-Rhodhiss, H. M. Wellman 1

Waynesville District

Cullowhee, C. G. Hefner ... 24
Webster, G. A. Hovis ... 20
Fines Creek, A. L. Rayle ... 19
Delwood, H. D. Jessups ... 12
Bethel, T. G. Highfiell ... 7
Junaluska, J. H. Carper ... 3
Brevard Ct., H. O. Huss ... 3
Canton, D. E. Camak ... 3
Clyde, E. C. Price ... 2
Franklin Ct., J. J. Edwards ... 1
Sandy Ridge, J. W. Bennett ... 1

Winston-Salem District

Farmington, H. C. Freeman ...100
First (Lexington), H. C. Sprinkle.. 54
Hanes, C. F. Tate ... 16
Doubs, C. E. Williams ... 16
Lewisville, R. A. Taylor ... 10
Walnut Cove, J. O. Banks ... 9
Walkertown, P. R. Rayle ... 9
Ardmore (Winston-Salem), A. C. Tippett ... 8
Trinity-Bethel (Thomasville), W. L. Jenkins ... 7
Burkhead, W. B. Davie ... 7
Stokesdale, J. E. Houser ... 6
Davie Ct., M. G. Ervin ... 5
Sandy Ridge, J. W. Bennett ... 5
Pilot Mountain, C. C. Washam.... 4
Green Street (Winston-Salem), R. C. Goforth ... 3
Grace, O. B. Mitchell ... 3
Denton, W. M. Rathburn ... 2
Davidson, R. B. Shumaker ... 1
Rural Hall, W. Reid Harris ... 1

North Carolina Conference

Durham District

Carr, Durham, J. A. Martin ... 1

Elizabeth City District

Plymouth, C. T. Thrift ... 13
Burlington Ct., L. L. Parrish ... 10
Perquimans Ct., J. W. Dimmette.. 8
Duke's Chapel, F. D. Hedden ... 5
Aulander, J. T. Draper ... 3
Ahoskie, J. L. Smith ... 2
Elizabeth City, F. W. Brothers ... 2
Stem, J. W. Lineberger ... 1
City Road, B. T. Hurley ... 1

Fayetteville District

Jonesboro, J. W. Bradley ... 37
Ellerbe, K. F. Duvall ... 11
Piedmont, M. D. McLamb ... 5
Caledonia, M. E. Ellerbe ... 1
Mt. Gilead, J. R. Edwards ... 1

New Bern District

Goldsboro Ct., N. C. Yearby ... 17
Fremont, E. R. Shuller ... 12
Pikeville, Leon Russell ... 14
Riverside-Bridgeton, J.B. Thompson 11
Pink Hill, H. M. McLamb ... 10
Oriental, J. C. Humble ... 7
Seven Springs, R. W. Barfield ... 5
Goldsboro Ct., N. C. Yearby ... 4
New Bern, W. D. Barrington ... 2
Dover, S. L. Hill ... 1
Pamlico, W. A. Tew ... 1

Raleigh District

Oxford Ct., I. S. Richmond ... 9
Youngsville, H. E. Lance ... 8
Cary-Apex, B. F. Boone ... 4
Creedmoor, E. D. Dodd ... 4
Newton Grove, L. A. Tilley ... 3
Raleigh, J. A. Norris ... 1
Franklinton, E. D. Weathers ... 1

Rocky Mount District

Wilson, A. J. Hobbs ... 66
Enfield, R. L. Jerome ... 26
Warrenton, O. I. Hinson ... 24

(Continued on page 31)



A Group of Methodist Orphanage Children, Raleigh, N. C.

WHAT YOU MAY DO

Just a smile when the road seems hard,
Just a laugh in the gloom;
Just a hope, when the soul seems scarred,
Like a light in a darkened room.
Just the touch of a tender hand,
And a song, and bit of prayer;
Just the courage to understand,
And the heart to truly care!

Just these things, and your life may be
A perfect poem to the world;
Just these things, and the earth can see
Your mind like a flag unfurled.
Just the touch of a tender hand,
And a message from God above;
Just the courage to understand,
And the heart to truly love!

Never a man will pass you by,
Who does not take of your cheer;
Never a woman will meet your eye,
Who does not hold you dear.
Poets and artists, they do their best,
But yours is the better part;
For you give of a friendship Christ has blessed,
And the love of a helping heart!

—Selected.

Phyillis, five-year-old kindergarten pupil, was cross the George Washington Bridge with her mother.

"Mother," she asked, "does George Washington own this bridge?"

"No, honey," mother said, "he has been dead ever so many years. More than you can count."

Phyllis was silent for a while.

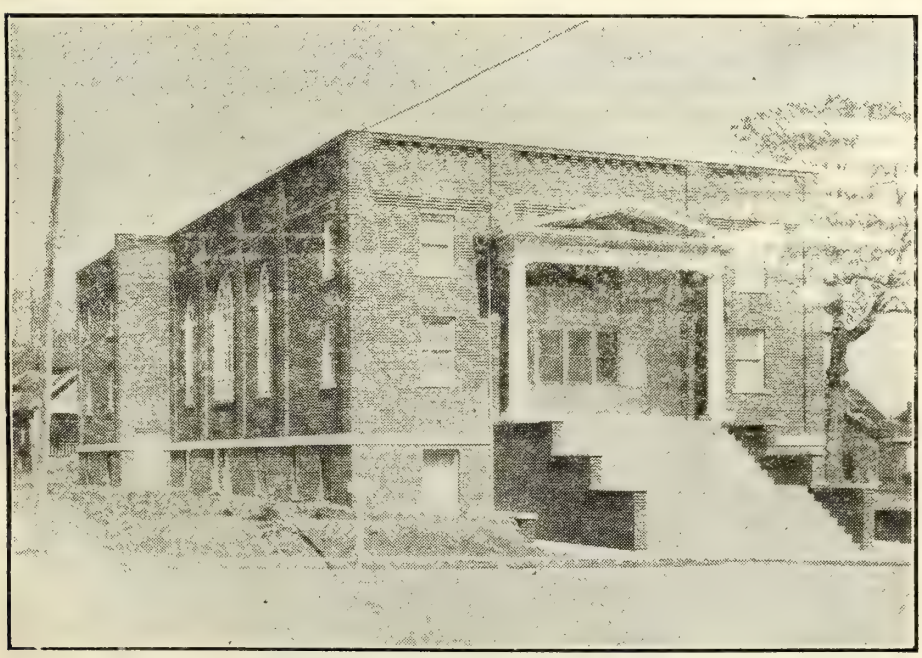
"Somebody ought to tell Miss Taylor about that," she finally said, "'cause she doesn't know he's dead."

Miss Taylor is the teacher.

"Surely she knows it," pleaded mother. "What gives you the idea she doesn't?"

"Well," decided Phyllis, "because only a little while ago she told us all about his birthday."

And that was that.—New York Sun.



WEBB AVENUE, BURLINGTON

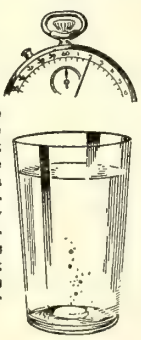
Rev. R. G. Dawson, pastor. This church is closing one of its best years; in some particulars the best it has ever known.



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By the time you've finished dressing, nine chances in ten, you'll feel relief coming.

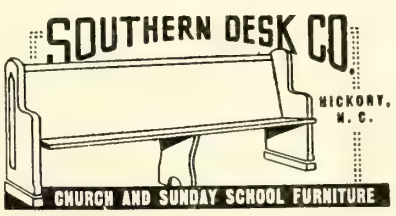
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Virtually 1c a tablet



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NORTH CAROLINA CHRISTIAN ADVOCATE

Sunday School Lesson

NOVEMBER 29

By Prof. Rollin H. Walker

Christian Brotherhood

Scripture—Philemon 4:20

In the lesson on Paul's imprisonment we said that God had a habit sometimes of converting a prison cell into a broadcasting station with a world hookup. Jesus' conversation with indivduals like the rich young ruler, and Paul's epistle to Philemon, show how a word to a single person is often converted by Providence into a message to the multitude. God makes the one man a microphone to convey the truth to coming generations.

Philemon's Position in the Church

Philemon was an important member of the church at Colosse. Indeed, it was in his house that the church was in the habit of meeting. He had a slave by the name of Onesimus who had run away, and on the night he took his departure he collected a considerable sum in back wages. At least that is the way Onesimus phrased it.

Philemon, however, would have put it differently. Roman law was very severe on slaves. An owner might put his slave to death without even consulting the courts, and hence Onesimus, if he were caught, was in a serious case.

In some way the poor runaway boy heard of Paul's whereabouts and got into contact with him, and through him found Christ. Perhaps Onesimus had discovered that freedom in that cruel Roman world was not what he had hoped for. Of course he was haunted all the time with the fear of being captured. Anyhow, both he and Paul thought it best for him to return.

This does not mean that Paul was in favor of slavery. The entire bearing of Paul toward the poor slave boy was like a lighted fuse that would ultimately and certainly blow up the whole institution. But circumstances made it better for Onesimus to go back than to lurk about as a fugitive.

Paul volunteers to write a letter to Philemon to pave the way for the return of his runaway servant. It is one of the most beautiful combinations of gracious courtesy and serpentine sagacity in all literature. Shrewdly Paul includes in his greeting not only Philemon, but Apphia, his wife, and Archippus, his son, whom he pleases by calling him his fellow-soldier. He tells Philemon how he thanks God for him always, making mention of him in his prayers.

Then he gets down immediately to the point. He says: I feel that I have authority to enjoin you in Christ to do that which is befitting, yet because I love you so I will not command you, but rather beseech you for my child, Onesimus, whom I have begotten in my bonds.

The fact that Paul thinks of Onesimus as a son will make it more difficult for Philemon to hold him in contempt as a slave. I would have liked to keep him, says Paul, to minister to me, but would not do that because I did not have your permission. I want all your goodness to be not of necessity but of free will. Perhaps it is good for you that you have been deprived of him for a time, for he returns more than a servant—as a brother beloved.

But while Paul affectionately strokes Philemon as though he were the gentlest of creatures, he recognizes that human nature has in it an element of the tiger. So, lest the letter reach Philemon in a bad mood, he executes a note of promise in his own hand, binding himself to pay everything that Onesimus has stolen, although, he adds, I am not reminding you of the fact that you owe your very soul as a Christian to me.

Then follows still another bit of shrewd adroitness. Withal prepare me also a lodging, says the apostle, for I hope that through your prayers I shall be granted unto you. He knows that Philemon will dread the thought of a visit from him if he has not been kind to the runaway slave.

We learn from this lesson that the great apostle wrote as beautifully in his private letters as in the epistles to his larger churches. He was all of a piece. Moreover he gave abundant time to the humblest individual.

Paul's Understanding of Human Nature

We note, also, how Paul was able, at one glance, to look with glowing enthusiasm on all the good that was in a man, and at the same time realize that the inheritance of the jungle was still in his veins. This lesson he had learned from Jesus, who had the profoundest sense of the sacredness of the human personality, but said to his apostles: Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves.

But, both Jesus and his apostles knew that the wisdom of the serpent was chiefly manifested not by suspiciously taking everybody's fingerprints, but by making love and confidence the most prominent aspect of our attitude toward our fellow men.

Slavery was an abomination that, for the time being, could not be abolished, so Paul, by his habit of treating with deference and Christian courtesy all good men who were involved in the system, helped to create an atmosphere that tended to abolish it. He realized that the ruling classes in a bad social order are often well-intentioned and useful men, and can best be handled and helped by the gracious appreciation of all their good qualities.

A scorching letter to Philemon, condemning him as a slaveholder, would not have been an effective measure. It is sometimes necessary to pick those at the top of a bad system as we pick geese, but generally speaking it is better to bring about a warm temperature that will make them molt.—Northern Christian Advocates.

WEST END, GASTONIA

Our church at West End has started off the new conference year in a fine way—the congregations are good at every service.

Last Sunday evening the board of stewards had their first meeting for the year and organized for handling the finances this next year by electing the following officers: Chairman, W. A. Brown; secretary, Miss Kate Wyatt; treasurer, Fred Daugherty. The board voted to increase the pastor's salary $200 more than it was last year, and to balance the bulget at least every month. The above named officers of the board are making the every-member canvass this week and the result so far is gratifying.

To all who have not been to West End church for the past two years let me say: You would be surprised to see it now; the church has been remodeled, repainted, reorganized. The fine pipe organ in the old recess pulpit is a great asset and benediction to all who come to worship with us. This was paid for by our ex-soldier boys and the great Firestone Company. Last year there were added to our roll of membership more than 100 members and everything was paid up in full, and we expect nothing less this conference year.

Last Wednesday night during the prayer meeting hour the large crowd that gathered for the service expressed many words of welcome to the preacher and family and filled his new Dodge car to its capacity with many good things for the parsonage dining room. These people know just how to make a pastor happy. May God bless these good people for all these tokens of appreciation of the feeble efforts on the part of the pastor to help them in their church work.

Our intermediate department of the Sunday school, led by Mr. W. F. Grigg, and the girl scouts, led by Miss Sara Little, are putting on a delicious "fish and chicken" supper next Saturday evening from 6 to 9 o'clock in the dining room of the basement of the church. To this the public is invited.

Along with the good news and enjoyable things mentioned above we have sorrow among us on account of some of our faithful members being sick. Brother R. H. Plyler has been in very ill health for several months; also Brother Cramer Little is confined to his bed for a rest treatment of five weeks. Your prayers are solicited for these brothers.

We are making plans to put the Advocate in the homes of our people, especially the official members. You will hear from West End later.

J. E. McSwain, P. C.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... ..... (here designate the bequest) .....

IT IS THE SINCERE DESIRE OF THE TRUSTEES AND THE SUPERINTENDENT OF THE ORPHANAGE THAT EVERY CHURCH IN THE CONFERENCE REMEMBER OUR FATHERLESS CHILDREN ON SOME SUNDAY AS NEAR THANKSGIVING DAY AS POSSIBLE.

* * * *

IT IS EARNESTLY HOPED THAT EVERY SUNDAY SCHOOL AND ORGANIZED CLASS IN THE NORTH CAROLINA CONFERENCE WILL MAKE A FREE WILL OFFERING FOR THE BENEFIT OF THE METHODIST ORPHANAGE ON A SUNDAY NEAR THANKSGIVING DAY AS POSSIBLE.

* * * *

There will be found in this week's Advocate two groups of our small children whose sweet faces and pure hearts make a silent but powerful appeal to our North Carolina Methodism for the necessities of life and an opportunity to grow up to Christian manhood and womanhood.

* * * *

Quite a number of our preachers are changing from one charge to another and unless they are alert and resourceful a number of our churches will be denied the privilege and the blessing of ministering to our three hundred fatherless children during the Thanksgiving season. We want the Thanksgiving season to continue on to Christmas so that every church, Sunday school, organized class and individual will have an opportunity to make a contribution toward building a bigger and better Orphanage for the three hundred children that are here, and for scores of others who are knocking at our door for a chance.

* * * *

Thursday of this week was our national Thanksgiving Day. This is the season of the year when all the fraternal and denominational constituencies rally to the support of the orphanages of the state. Because of the blessings of our heavenly Father, which he has so lavishly bestowed upon us, there is every reason why our churches, Sunday schools and organized classes should make a SPECIAL contribution to our Methodist Orphanage. "It is more blessed to give than to receive." Ths truth is just as true today as it was when it was uttered many centuries ago. If all will co-operate the Thanksgiving season will mean much to us in carrying on our orphanage work.

CHRIST THE MISSIONARY

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to him.

Christ was a city missionary, when he taught in Samaria.

Christ was a Sabbath school missionary, when he opened up the Scriptures and set men to studying the Word of God.

Christ was a children's missionary, when he took them in his arms and blessed them.

Christ was a misisonary to the poor, when he opened the eyes of the blind beggar.

Christ was a missionary to the poor, when he opened the spiritual eyes of Zaccheus.

Even on the cross Christ was a missionary to the robber, and his last command was the missionary commission. —Amos R. Wells in Home and Foreign Fields.



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O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things; thy* counsels of old *are* faithfulness *and* truth.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

JUST SUPPOSE

Just suppose the Methodists of the Western North Carolina conference never had a child caring institution. Suppose this great body for Christian people would say to themselves that they were not willing to provide funds for the care and upbringing of their orphan children. Suppose they would say that they had sufficient other causes to which they should give their money. Suppose they would say that Methodist orphan children ought to be cared for by the federal government or the state government or the county government, that children who could not be placed anywhere else could go to the county poor house. If our great body of Methodists were to take such a position we would be discredited in the eyes of 17 other Christian bodies which have established orphanages in North Carolina and are supporting them liberally and joyously. Even from the standpoint of self-respect the Methodists of the Western North Carolina conference cannot afford to push the care and upkeep of its orphans off on somebody else.

MORE THAN THAT

Our Methodist people are giving with increasing liberality to the care of their orphan children for a better reason than to sustain their self-respect. They have warm hearts for little boys and girls who have lost their parents and who are unwelcome in the homes of relatives. They also have warm hearts for little youngsters who have been deserted by their parents and who have to appeal to charity organizations for something to eat and a place to sleep. They even have a sympathetic and warm heart for the little illegitimate child whose daddy is unknown and whose mother is ashamed of her offspring. Our Methodist people love to care for those who need not only their money but their counsel and advice.

LIBERAL OUTPOURING

Indications point to quite a liberal outpouring of financial helpfulness from our Methodist congregations on or about Thanksgiving. Many of the parent congregations will pay their Children's Home quota in full before Christmas. It is expected that a larger number of Sunday schools than usual will give a free will offering on next Sunday, a fifth Sunday and a Children's Home Sunday, to the needs of our boys and girls. We confidently believe in the altruism and the Christian sharing spirit of our people. We feel assured that so long as the Children's Home is economically and properly run it will receive the support of the people called Methodists.

FIRST STREET, ASHEVILLE

Our singing class is on the go again. Leaving at a rather early hour the class, accompanied by Miss Evelyn Lane, its director, and this scribe, the group arrived at First Street, Albemarle, in time to give a program of song and speech at ten o'clock to a congregation that filled the commodious auditorium of that church. Rev. J. S. Gibbs, the pastor, R. A. Covington, superintendent of the church school, and Captain Denning, superintendent of Albemarle's big chain of textile mills, gave us a hearty welcome. We felt we were among genuine friends. The church, recently enlarged by the addition of two church school rooms, is now being covered and will be thoroughly renovated on the interior. Everything appears to be in mighty fine shape at First Street.



He wants to know why

CENTRAL, ALBEMARLE

Hurrying from First Street we were soon located before a fine congregation at Central, where Rev. George B. Clemmer is entering his second year of a most successful pastorate. This congregation was not only large but it was cordial and liberal in its response, the pastor having succeeded in raising the church's Children's Home apportionment before it was dismissed. Old debts have been canceled and a new spirit has been acquired by this good congregation. It is always a joy to mingle with these good people, not the least of which was the social fellowship at the dinner hour in the parsonage. Central has one of the "best parsonages in the conference" and it certainly is well kept by Mrs. Clemmer.

PINE GROVE

At 2:30 in the afternoon we were at Pine Grove on the Albemarle circuit, located some four miles west of Albemarle on the Charlotte highway. Rev. R. L. Bass and a congregation that comfortably filled the church was assembled to greet us. Arrangements were made for the children to face the congregation and they were soon singing their way into the hearts of the people. Brother Bass is beginning his fourth year on the Albemarle circut. If every other interest of the church has been served as well as the Children's Home under the administration of this effective circuit rider there is cause for rejoicing by all concerned.

BETHEL

By early candle light the children were back at home, happy and hungry. They had had a good day with their friends and they were ready to enjoy a good lunch in the dining room. After some refreshments the writer hurried out to Bethel on the Hanes-Clemmons work, where the woman's missionary society was giving a Thanksgiving program to be followed by a free will offering for the Children's Home. The program was well rendered and was effective in its message. Following remarks by the Children's Home man a liberal offering was received. Bethel is at the end of a highway. A wide and well kept road runs to the church and stops. That congregation is not bothered by the tooting horns of passing autoists.

HE WONDERS WHY

Roger Dale Holder, whose picture adorns this page, is still a member of the baby cottage family. This inquisitive little youngster will be six years of age the 15th day of next January, after which time he wll likely be transferred to the Anna Hanes cottage, where six-year-old boys live. Roger Dale has been noting that the older members of the Children's Home family have been going places. They go to football games and they have had the privilege of going to the big circus in big Greyhound buses. He wonders why the baby cottage boys and girls can't also go places. Since Roger Dale can reason well for a lad of his years, he smiles when the situation is explained to him. This lad has no clothing sponsors. Maybe he ought to have some sponsors.

ANOTHER GAME

Our football team continues to win its weekly game. The number of consecutive victories now has reached the 30 mark, the boys not having lost a game since early October, 1933. Before a crowd of some 1500 at South Side Park last Saturday afternoon they were victorious over a heavier team from Hargrave Military Academy, Chatham, Va., by a score of 37 to 0.

Shepherd of Galilee Conference Speaker

Address on 23rd Psalm Is Given in Native Galilean Dress

LIKES SOUTH AND ITS PEOPLE

Every church conference should have its Oriental background. The North Carolina Methodist Episcopal Church, South, conference, at Centenary church, New Bern, has one in the person of Stephen A. Haboush, who today at the evening service addressed the large assemblage, togged as a Galilean shepherd, on the 23rd Psalm.



Stephen A. Haboush

This swarthy man of imposing muscularity looked as badly cast for his part in tweeds as an Ettrick shepherd in evening clothes. But part of his business is in going about from city to city in America, and to be dressed as a shepherd every day, without sheep, would be rather irksome.

"I was born in Galilee," he said. "And not a Jew!" he added, with a smile. "Jews are no longer shepherds as Abraham was. They thrive in cities and crowds."

He spoke with fluent control of figurative language—becoming to an Oriental. This Galilean, not a Jew—what is he? He would not say, except that he was born the son of a shepherd in Galilee; that he had the ancestral love of sheep that gave the Nativity part of the mystery.

Longs for Silence

"And it is only the Galilean temperament to long now and then for the silence, the sheep and the stars," he said. "Away from the hustle and rush of western civilization. But in cities and towns of America I have chosen my work."

"Lecturing as a shepherd?" "Interpreting, as far as I may, the Oriental mentality to the Occident by bringing Christian Palestine with its real history and romance in natural color films, as the proper background for greater appreciation of the Holy Scriptures," he replied. "That is some task —sometimes."

"Why did you leave Galilee? Why not remain a shepherd?" "A family reason," he said. "I followed my parents. They had come to America before me. They were exiled by the Sultan Mohammad—too long a story to relate now. Come and hear the message I am to give on the 23rd Psalm. That will give you a better idea of the work I have chosen to carry on in the land of my adoption."

"Why you came to America—because of an urge to be some sort of evangelist?" "To be educated in college. To learn civilization. To get the greater experience of the opposing culture—by trying to fuse them into one." "What university did you attend in this country?" "I went to Emory University at Atlanta, and consider it one of the great universities on the North American continent."

Psalm in Philosophy

"Where do you live now most—away from the hills of Galilee?" "In that place called New York, where people are herded more closely than sheep. Along Broadway, where the crush of humanity is denser than the flocks of wool, and where there is seldom anything that feels like silence—to a shepherd."

"Is the 23rd Psalm your creed? Or merely a phase of it?" " I illustrate many psalms," he said. "The shepherd Psalm is only one among the many phases of the eastern mind translated to the western temperament. It is not only philosphy, but poetry—and true religion. It is the story and song of the victorious life, lived among the uncertainties of existence." "Explain more to me, please." "I prefer not to discuss it any further just now, because I should choose rather that you might come and hear me. An actor does not do his play justice by talking about it. A poet cannot always recite his own lines in a crowd. And a shepherd—well, he may be pardoned, if sometimes he chooses to let his character speak for itself, fully made up for the occasion. Thank you—so much!"

Erratic Maiden Lady—I say, salesperson! Is this the mirror department?

Clerk—Yes, ma'am.

E. M. L.—Well, I'd like to see something odd in a mirror.

Clerk—Yes, ma'am; just take a look in this one, ma'am.—Dry Goods Economist.

People don't like the Christ they see in a warped mirror. There is too much Judas in Christianity, holding the bag, greed.—Frank Laubach.

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Children's Storyland



NUTTING TIME

By Evelyn Winn

❖

"Wake up, Jean!" cried Marie, bouncing out of her cozy bed and giving a playful pull to the long plait of brown hair lying on the pillow next her own. Jean opened one sleepy eye as Marie ran to peep out of the queer little gable window at the early dawn that was slowly creeping over the high Swiss Alps.

"Oh , Jean, Jean! Wake up, you sleepyhead!" Marie called again excitedly. "There was a frost last night! And—have you forgotten what mother said we could do today if it was cold enough?"

Jean opened her other eye and there was no sleep in either now. With a happy little bound she was out of bed and beside Marie, hugging her tightly. The two little girls danced gleefully around the room.

"Now we can a-nutting go!" trilled Jean.

Mother's voice was heard calling from the foot of the narrow stairs. "Hurry up, you little birdies. The pancakes are frying and father is already bringing in the fresh goat's milk."

Then what a scramble there was as the two girls hurried into warm woolen skirts, pointed black bodices, and stout leather shoes!

"May we start right after breakfast, mother?" Marie asked eagerly, as she and Jean sat eating pancakes in the warm kitchen.

Mother smiled. "When the sun has climbed over the top of old Mt. Pilatus and begun to chase away the morning shadows from the mountain path, you may go," she answered.

And while the two little girls went about their morning tasks, one or the other would run to the door to see if the sun had yet shown himself over the high Alps. At first there was only a pale glow in the eastern sky, then streaks of bright colors began to appear, and finally, the sun himself, like a glowing ball of fire, came rolling over the top of snow-crowned Pilatus. Then mother said the girls might set forth on the day's excursion. Jean and Marie ran to get warm woolen shawls to wear on their heads, and mother brought out two baskets. In one she placed a lunch of bread and cheese tied up in a clean white napkin.

"Be sure to carry your alpenstocks," mother said as the children kissed her goodbye. "You will need them to help you over the rough places."

"We will, mother," promised Jean and Marie. Taking their sharp-pointed sticks, they were off down the mountain path on flying feet.

The frosty autumn air was cool and bracing. Already some of the lower mountain peaks were white with new-fallen snow. Days before, the herders had brought down the cows from the summer pastures on the high Alps to their warm winter home in the valley. In a few weeks more snows might come and shut in the little house from all the world. Even now, father was replacing some fallen stones on the housetop and tightening the stout cables lest some fierce gust of wind blow the roof off. But today the sun was shining as Jean and Marie raced away down the mountain side to the grove of chestnut trees. They were swinging their empty baskets and singing an old Swiss nutting song.

All was peaceful and still in the chestnut grove. A few birds were flying among the tree tops, and overhead on a brown limb two gray squirrels sat chattering to each other. Perhaps they were talking about the plentiful supply of nuts Dame Nature had left for the winter. A plentiful supply there undoubtedly was, for the ground was strewn with the prickly chestnut burs which the frost of the night before had opened. From inside their sticky cradles the smooth, satiny brown nuts peeped out.

"Let's race," suggested Marie, "and see who can fill her basket first."

Jean stopped a moment near the squirrels. "You needn't talk so much about it," she said. "There is plenty for us all."

Then she, too, set to work with a will, for both the little girls knew how good the chestnuts tasted during the long, cold days of winter. Sometimes mother boiled them in a big pot on the kitchen stove and sometimes she roasted them in the hot ashes made by the cheery fire burning on the hearth. But, roasted or boiled, Marie and Jean thought them delicious. Father had said that if there were many chestnuts this year he would take a bagful down to the village to sell, for he had promised mother and the girls a cuckoo clock to set on the wooden shelf in the kitchen and keep them company during the long winter days.

At lunch time the girls put their half-filled baskets under a spreading chestnut tree and sat down on a mossy bank to eat their bread and cheese. They found a sparkling spring under an overhanging rock and for an hour amused themselves listening to the echoes which the clear mountain air gave back to their songs and laughter.

By and by, Marie said, "Come now, we must gather more nuts or our baskets won't be full when it comes time to start home."

The girls scampered away through the trees to find their baskets. And, when they reached the spreading chestnut tree, what do you think they saw? One frisky gray squirrel was taking a nut out of Jean's basket and another was helping himself to one from Marie's basket!

"Oh, you naughty squirrels!" cried Marie, and Jean laughed as the little fellows, holding tightly to their treasures, ran up the tree trunk.

"We can get some more," Jean said, placing a handful of her nuts at the

GIVE US THE OLD JOKES

If So, Why Not?

If water you freeze is frozen,
Is the maiden you squeeze, then squozen?
If a thing you break is broken,
Would a thing you take be token?

If the plural of child is children,
Would the plural of wild be wildren?
If a number of cows are cattle,
Would a number of bows be battle?

If a man who makes plays is a playwright,
Would a man who makes hay be a haywright?
If a person who spends is a spendthrift,
Would a person who lends be a lendthrift?

If the apple you bite is bitten,
Would the battle you fight be fitten?
And if a young cat is a kitten,
Then would a young rat be a ritten?

If a person who fails is a failure,
Would a person who quails be a quailure?
If drinking too much makes a drunkard,
Would thinking too much make a thunkard?

But why pile on the confusion?
Still I'd like to ask in conclusion:
If a chap from New York's a New Yorker,
Would a chap from Cork be a Corker?

—Montreal Star.

foot of the tree. "Let's see if they will come after these."

"They have a treeful already, I suspect," smiled Marie.

But as the girls moved away the squirrels came bounding down and began carrying the nuts off.

"Let's make up a little song about the squirrels," Jean suggested.

"All right," Marie suggested.

And here is what they made up:

Come, let's sing a song of nutting,
Of chestnuts ripe and brown,
A squirrel gray with frisky tail
Is hunting on the ground.

He came upon our basketful
Of nuts piled way up high;
And when he saw no one was near
He took one on the sly.

Oh, Frisky Squirrel, can't you see
There's nuts enough for two?
So I'll just take the basketful,
And leave the rest for you.

"Of course, our basket wasn't piled up high," said Marie.

"But it makes a pretty rhyme," answered Jean.

The sky above the high Alps had turned a rosy pink from the setting sun when Jean and Marie reached home. Mother was waiting at the door with a smile. After eating supper in the warm kitchen the little girls went to bed in their cozy gabled room. Marie slept soundly the whole night through as a tired girl should sleep, and Jean dreamed that a hundred squirrels were dancing on her bed and each had brought her a chestnut.—Zion's Herald.

THE PLEASURE OF ANTICIPATION

By Hilda Richmond

"Let's give a back-yard picnic for the children next week," proposed Mrs. Lennox to her cousins who lived not far away. "Nothing elaborate, you know—simply for our two families and perhaps a few little guests to make the occasion more festive. Since we've moved into your neighborhood we can plan together because it really is more economical and not so much work for either one that way."

"The children will be delighted and I think the idea is excellent," said Mrs. Dillon. "We can let the children invite some little friends and—"

"O, for mercy's sake, don't tell the youngsters until the day comes!" implored Mrs. Lennox. "They would simply talk us to death. I never mention such things ahead of time."

But Mrs. Dillon said she was sure that much of the joy of any affair for the children was in talking it over, though she acknowledged that occasionally she, herself, grew quite weary of the subject. She argued that since the picnic was for the children primarily, they ought to have a share in the planning of the lunch, the games and everything that in any way concerned it. Reluctantly, her cousin agreed to try the experiment and to discuss it with the children, so, to their great joy, they were called into the conference.

Of course all six cousins talked at once, and Jimmy and Fred got into an argument about the games, and Betty clamored for two guests for her share instead of one because she wanted to invite the Gresham twins. O, dear! what difficulties! Mrs. Lennox looked at Mrs. Dillon in a way that said plainly, "There! I knew it would be like this," but Mrs. Dillon only smiled back.

In a short time order came out of confusion and the children sat down to discuss whether they would rather roast frankfurters over the camp stove or enjoy chicken sandwiches. Mrs. Lennox entered into the spirit of the thing and said they might have both, whereupon she was almost smothered with hugs from the adoring group. The subject of games had to be gone over, and when it was time to go home the Lennox children declared they never had had such a happy time.

"It's the very first time we ever had a chance to help plan," said Rosemary. "And it is such fun!"

There was appreciation in the eyes of Mrs. Lennox as she lingered after the children had raced down the front walk. "I never knew how I was cheating my boys and girls when I planned everything and did not tell them until the last minute that there was going to be a treat," she said in deep contrition. "I might have known better, too, for I love to anticipate my pleasures. Ellen, you are a very wise woman."

"Don't give me the credit," said her cousin. "I 'caught it' from Mrs. Brooks. It isn't so long ago that I, too, kept everything a secret to save the bother of answering questions and hearing the event talked over until it wearied me. Bless their hearts! Children can get so much extra enjoyment out of a little pleasure by going to meet it that I'm willing to stand a little additional talk."—National Kindergarten Association, New York City.

School was over when Albert, fearful of what was to come, reached home, bearing evident signs of once again having been fighting. He had, however, all his wits about him. "Come here, Albert," said his mother sternly, as soon as she saw him. "Now, tell me, how did you get that black eye?" "I was protecting a little boy," said Albert, and all the wrath left his mother, who, patting him on the back, said: "That's a good boy. That was noble. Who was the little boy?" "Me," said Albert.—Exchange.

Edith—Say, mamma, I want to ask you a question.

Mamma—What is it, Edith?

Edith—When the first man started to write the word "psalm" with a "p," why didn't he scratch it out and start over again?—Exchange.

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Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., Box 1804, Asheville, N. C.
FIRST ROUND

November

Spruce Pine, Spruce Pine, 11 22
Micaville, Windom, 3 22
Bald Creek, Bald Creek, 7 22
Candler, Montmorenci, 11 28
Elk Park, Newland, 11 29
Avery, Pine Grove, 3 29
Burnsville, 7 29

December

Weaverville Ct., Salem, 11 5
Laurel, Laurel, 11 6
Haywood Street, 7:30 6
Fletcher-Mills River, Fletcher, 11 13
Skyland, Avery's Creek, 3 13
Leicester, Leicester, 7:30 13
Hillside Street, 11 20
Asbury Memorial, 7:30 20
Central, 11 27
Acton, Acton, 7:30 27

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND

November

Lilesville, 7 20
Peachland, Peachland, 11 22
Ansonville, Ansonville, 2 22
Spencer Memorial, 7:30 23
Polkton, Polkton, 11 29
North Monroe and Grace,, 1:30 29
Monroe Ct., Bethel, 3 29
Brevard Street, 7:30 29

December

Duncan Memorial and Derita, Duncan Mem., 7:30.. 2
Weddington, Wesley Chapel, 11 6
Waxhaw, Mineral Springs, 2..... 6
Prospect, Carmel, 3 6
Hawthorne Lane, 7:30 7
Belmont Park, 7:30 7
Myer's Park, 7:30 8
Wadesboro, 7:30 9
Homestead-Pleasant Grove, 11 13
Hickory Grove, 7 13
Pineville, Pineville, 7 14
Trinity, 7 15
Big Springs, 7 16
Mount Zion, 11 20
Calvary, 7:30 20

January

Charlotte, First Church, 7:30 4
Dilworth, 7:30 4
Monroe, Central, 7:30 6
Morven, Pleasant Hill, 11 10
New Hope, New Hope, 2 10
Bethel-Bogers, Bethel, 11 17

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FIRST ROUND

November

Belmont, Main Street, 11 22
Belmont, Park Street, night 22
Shelby, Central, 11 29
Shelby Ct., Sharon, 2:30 29
Shelby, Lafayette Street, night 29

December

Lincolnton, First Church, 11 6
Lincoln Ct., McKendrie, 3 6
Boger City, night 6
Cherryville, First Church, 11 13
Cherryville Ct., St. Paul, 2:30 13
Gastonia, Smyre, night 13
Lowesville, Hill's Chapel, 11 19
Lowell, 11 20
Maylo, night 20
Stanley, 11 27
Rock Springs, Bethany, 3 27
Gastonia, West End, night 27

January

King's Mountain, Central, 11 3
Bessemer City, night 3
Dallas, 11 10
Cramerton, night 10
Polkville, Polkville, 11 16
Belwood, St. Peter's, 11 17
Gastonia, Trinity, night 17
South Fork Ct., Ebenezer, 11 24
Crouse, Laboratory, 3 24
Gastonia, Bradley Memorial, night 24

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
FIRST ROUND

November

Leaksville, 11 22
Draper, 3 22
Spray, 7:30 22
Glenwood, 7:30 25
Centenary, 11 29
Lee's-Grace, Lee's, 3 29
Battle Ground, Bethel, 7:30 29

December

Wesley Memorial, 11 6
Randolph, Mt. Vernon, 3 6
Trinity, Trinity, 7:30 6
Pleasant Garden, 7:30 8
West Greensboro, 7:30 9
Madison, 11 13
Stoneville-Mayodan, 3 13
Oak Ridge, 7:30 13
Main Street, 7:30 16
Ramseur-Franklinville, 11 20
Cedar Falls, 3 20
Coleridge, 7:30 20
Carraway Memorial, 7:30 23
Randleman, 11 27
Farmer, 3 27
Calvary, 7:30 27
Highlands, 7:30 20

January

Jamestown-Oakdale 3 3
Gibsonville, 7:30 3
Reidsville, Main Street, 11 10
Mt. Pleasant, 3 10
Liberty, 7:30 10

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FIRST ROUND

November

Albemarle Ct., Bethany, night 19
Albemarle, First Street, night 20
Norwood Ct., Cedar Grove, 11 21
Norwood Station, 11 22
Salem, Salem, night 22
Badin-Tabernacle, Tabernacle, night 24
New London, New London, night 25
Gold Hill, Gold Hill, night 26
Spencer, Central, 11 29
Park Avenue, night 29

December

Yadkin-Rowan, Rowan, night 1
Main Street, night 3
China Grove, night 2
Granite Quarry, Shiloh, night 6
Landis, Landis, 11 6
Mount Pleasant, Friendship, 5 8
Concord, Westford, night 8
Concord, Central, night 9
Concord Ct., Olivet, night 10
Concord, Forest Hill, 11 13
Concord, Epworth, night 13
Concord, Harmony, 11 20
Concord, Kerr St., night 20
Kannapolis, night 23

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FIRST ROUND

November

Davidson, Davidson, night 19
Cool Springs, New Salem, night 20
Laurel Springs, Laurel Springs, 11 21
Jefferson, Jefferson, 11 22
Todd, Todd, 3 22
West Jefferson, night 22
Statesville, Race Street, night 23
Elkin, night 24
Westview, night 25
Catawba, Catawba, 11 29
Balls Creek, Mountain View, 3 29
Elmwood, Cleveland, night 29

December

Shepherds, Rocky Mount, night 3
Statesville, Broad Street, night 4
Jones Memorial, 4 5
Jones Memorial, 10 6
Mooresville Ct., Triplett, 11 6
Mooresville, Broad Street, night 6
Olin, Macedonia, 11 13
Jonesville, Jonesville, 3 13
Elkin Ct., Ronda, night 13
Statesville Ct., Bethlehem, night 16
North Wilkesboro, 11 20
Moravian Falls, Adley, 3 20
Wilkesboro, Roaring Gap, night 20

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FIRST ROUND

November	
Franklin, 11	29
Franklin Ct., Bethel, 3	29
Canton, night	22
December	
Sylva, 11	6
Whittier, Whittier, 3	6
Bryson City, night	6
Jonathan, Shady Grove, 11	13
Delwood, Delwood, 3	13
Webster, East La Port, night	13
Brevard, 11	20
Brevard Ct., Rosman, 3	20
Clyde, Clark's, night	20
Macon Ct., Patton's, 11	27
Cullowhee, night	27
January	
Highlands, Highlands, 11	3
Glenville, Glenville, 3	3
Pines Creek, Pine Grove, 11	10
Crabtree, Crabtree, 3	10

WINSTON-SALEM DISTRICT
W .A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

November	
Centenary, 11	29
Rural Hall, Mt. Pleasant, 3	29
Doubs, Brookstown, night	29
December	
Forsyth, Mt. Tabor, 11	6
Reeds, Bunker Hill, 3	6
Trinity-Bethel, Bethel, night	6
Ardmore, night	9
Lexington, First, 11	13
Linwood, Cotton Grove, 3	13
Burkhead, night	13
Yadkinville, Boonville, 11	20
Kernersville, 11	20
Welcome, Midway, 3	20
Hanes-Clemmons, Hanes, 11	27
Hiatt-Sedge Garden, Sedge Garden, 3	27
Denton, Denton, night	27
January	
Thomasville, 11	3
Welcome, Central, 3	3
Central Terrace, night	3
Green Street, night	6
Lewisville, Concord, 11	10
Davidson, Mt. Olivet, 3	10
Erlanger, night	10
Grace, 11	17
Thomasville Ct., Pinewood, 3	17
Ogburn Memorial, Oak Summit, night	17
Walkertown, 11	24
Yadkinville, 3	24

ADVOCATE CAMPAIGN

(Continued from page 22)

Halifax, J. Bascom Hurley	17
Spring Hope, M. F. Hodges	13
Battleboro, John P. Bross	8
Scotland Neck, D. L. Fouts	7
Robersonville, R. N. Fitts	5
Rocky Mount, Rufus Bradley	5
Kenley, P .F. Newton	4
Garysburg, H. A. Chester	3
Weldon, J. O. Long	2
Wilmington District	
Swansboro, C. W. Barbee	24
Burgaw, C. A. Jones	12
Carvers Creek, E. L. Stack	8
Southport, E. M. Hall	7
Warsaw, F. B. Joyner	5
Richlands, H. L. Davis	4
Hallsboro, C. N. Phillips	2

Who was the first Democrat in the world?

Chrsitopher Columbus.

How come?

When he left Spain his trip was government financed, was it not?

When he left Spain, he didn't know where he was going, did he?

No, he didn't.

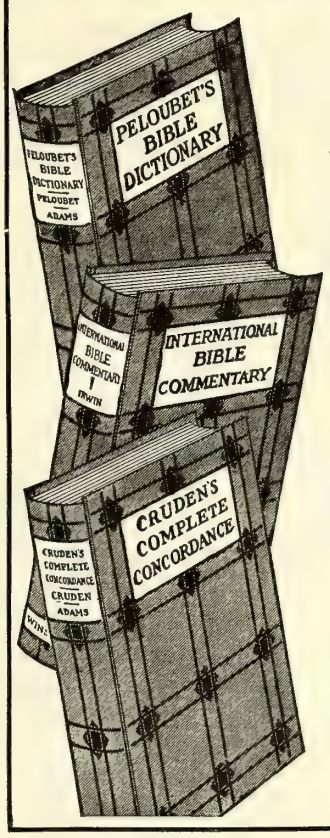
When he got to America, he didn't know where he was going, did he?

That's right.

When he got home, he couldn't tell where he had been, could he?—The Union Republican.

Bad is never good until worse happens.—Danish.

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GREENSBORO, N. C.

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This Marvelous Offer of the Paper Below Cost of Production Makes it Possible for the Introduction of the Advocate into all of our Methodist Homes

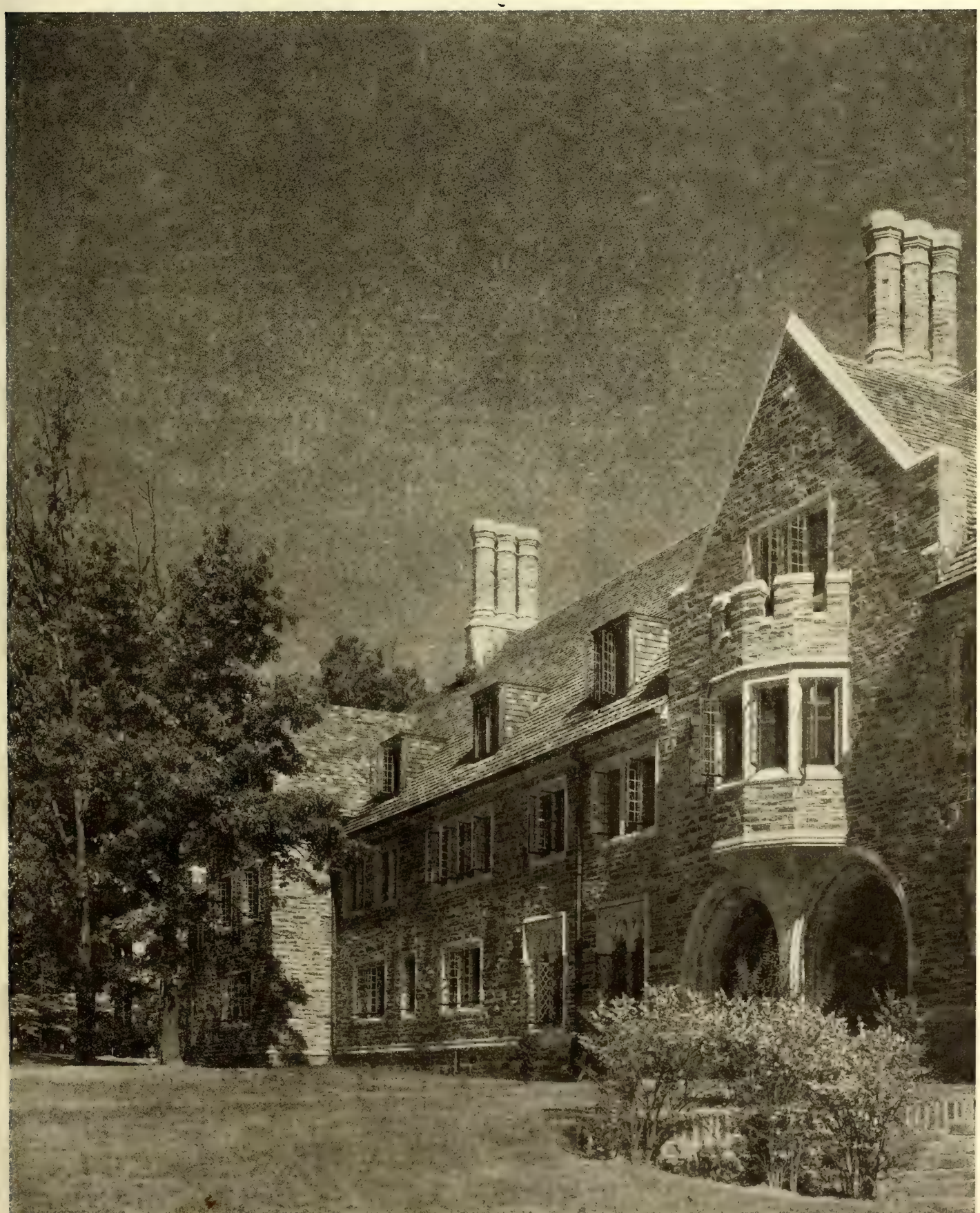
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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, DECEMBER 3, 1936 Number 49

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A Gift of Spiritual Inspiration and Guidance for the Coming Year

The Upper Room

JANUARY, FEBRUARY, MARCH, 1937

Last year hundreds of pastors, Sunday school teachers, and others used copies of THE UPPER ROOM as gifts to those whom they wished to remember at Christmas time. We have gone to press earlier with the first quarterly issue for 1937 in order that it may be available for those who wish to send copies to their friends instead of the usual Christmas greetings.

Copies of the January, February, March quarterly issue of THE UPPER ROOM will be mailed to you postpaid at 5 cents per copy, in quantities of ten or more. An individual subscription for one year for 30 cents, postpaid; foreign, 40 cents.

Special envelopes for use in mailing The Upper Room as a Christmas greeting are available at one cent each

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EVERY-DAY RELIGION

By Rev. G. B. Hopkins

I am not thinking of a religion as a ritual, as dogma, or as something put on, but as a living thing, a relation to God and a faith that leads one to enter into the work of Jesus and so to love his fellows. This religion is not just for Sundays or special occasions. One endued with the spirit of Christ seeks to please the Lord in all things. He knows that a leak in a dam may destroy a city. A drink of liquor may cause an appetite that cannot be curbed. To give the reins to passion once may be to be flung over a precipice. To tolerate in one's life hatred, penuriousness, jealousy, irreverance is to make religion dwarfed and distasteful, and a little poison may destroy one's spiritual life as well as his physical.

But there is a positive side to this matter. Positive religion involves living in communion with God and realizing the guidance and guardianship of God in all things. This applies not alone to what we call the religious life but to business and social affairs. Indeed, life is one and should not be separated into departments. Religion may guide in little things. One man lost his glasses in crossing a field among weeds. Was he wrong in praying that he might be divinely helped to find them and was he wrong, after finding them by nearly stepping on them in the weeds while crossing the field again, in believing God had helped him to find them? A certain man aims every day to ask the Father to guide him in his business. Is he wrong when he takes the road that seems the right one and finds certain customers waiting for him and some new ones, in ascribing leadership to the Lord? Rather should not every Christian seek divine guidance not only when he goes out specifically to win souls but in all the relations of life? If he is planning something which he cannot do in the name of Christ he should give it up. One need not become morbid in having an every-hour realization of God. God is not far off. Heaven is but a step. Nothing should be divorced from one's religion. One's salvation is incomplete who has not a feeling that God is with him. Christ was Immanuel—God with us. As much as in us lies we should all be immanuels.—Watchman-Examiner.

THE PRINCE OF PEACE

The Prince of Peace his banner spreads,
  His wayward folk to lead
From War's embattled hates and dreads,
  Its bulwarked ire and greed.
O marshal us, the sons of sires
  Who braved the cannon's roar,
To venture all that peace requires
  As they dared death for war.

Thy pardon, Lord, far war's dark shame,
  Its death-strewn, bloody fields!
Yet thanks to thee for souls aflame
  Who dared with swords and shields!
O Christ, who died to give men life,
  Bring that victorious hour,
When man shall use for peace, not strife,
  His valor, skill, and power.

Cleanse all our hearts from our disgrace—
  We love not world, but clan!
Make clear our eyes to see our race
  One family of man.
Rend thou our little temple veils
  That cloak the truth divine,
Until thy mighty word prevails,
  That cries, "All souls are mine."

—Harry Emerson Fosdick.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, DECEMBER 3, 1936 Number 49

All lovers of peace for the whole world will pray for the Inter-American Peace Conference. May it do much for ending war among the nations.

◇ ◇ ◇

Nothing could be truer than those words uttered by President Roosevelt before the peace conference at Buenos Aires: "I am profoundly convinced that the plain people everywhere in the civilized world today wish to live in peace one with another. And still leaders and governments resort to war."

◇ ◇ ◇

Our Methodism is looking to the Bishops' Crusade in 1937, to the Aldersgate Street celebration in 1938, to the final union of American Methodism in 1939. Fine! But what are we doing in December, 1936, to win a victory in these years ahead? Some have made a great start; others are lounging by the way. "Watch! what I say unto all, watch!" lest he find you sleeping.

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The editor of Charity and Children writes wisely and accurately in the following: "There is a marked difference in the attitude of the citizens of this state toward the liquor question now from that of two years ago. Two years ago everything would be perfectly all right if liquor was sold legally. Today in some counties it is sold legally but everything is not all right as any man with one eye can see."

◇ ◇ ◇

The want of loyalty found expression in the blistering kiss of Judas. Such disloyalty is one of the blackest sins known. It is a sin against faith and love in domestic life and in all the wider relations of the world. The peril, however, that besets the mass of men is intermittent loyalty. Not for a moment would they be classed with Judas, ready to go out into the night. But how about their want of stability that allows them to falter in the hour of trial and to fail when most needed? Such have not the courage of their convictions.

Do we Americans appreciate the period between Thanksgiving and Christmas? What a wonderful thirty days! Gratitude and thanksgiving for the gathered harvests and the rebirth of the world with the coming of the Christ-child. Especially striking is this to us under these southern skies in these lower parallels.

◇ ◇ ◇

Do not mistake the church of God for a social club. It is more than that. It is a house of prayer. It is an open gateway that opens out upon the highway of holiness where prophets and poets have traveled to the far away home of the soul. Burning martyrs have lighted this highway for those who make conscience their king and count their lives of little moment if they can but attain unto the high objectives of their religious faith.

◇ ◇ ◇

The white brother and the colored brother met on their way home from conference. Colored Brother: "I'se been given a dirty deal." White Brother: "Someone always gets hurt at conference. Surely the bishop did the best he could for you". Colored Brother: 'They assured me that they made me a special subject of their prayers and best judgment. Now all I'se got to say about the next time my case is up is, they can pray as much as they please, but I would like for them to dispense with their best judgment."

◇ ◇ ◇

Two battered old wrecks of humanity were sitting together on a bench in a city park when one informed his neighbor, "I am a man who never took advice from anybody." "Shake, old fellow," said the other, "I am a man who followed everybody's advice." This may be a parable and not actual history, but whether parable or history the lesson is the same. It is this: The man who takes advice from nobody is as big a fool as he who accepts advice from everybody. A man must not only have some opinions of his own but must also know how to weigh opinions of other people.

The Preaching Mission at Raleigh

THE preaching mission that has extended across the land from Buffalo—on the north to the cities of the west and around through the south—centered at Raleigh last week,some of the preachers being heard in other towns of the state. Last Friday morning there were held at different places gatherings for the ministers, for laymen, and also for women. These groups at noon had luncheon together in different places with speakers assigned to each. Following these were other meetings in the afternoon. The city auditorium was used for mass meetings at night. The doings of this one day illustrates the general plan followed.

Naturally the question arises as to the value of such a series as the preaching mission offered. Certainly there could be made no tabulations of results. Certain valuable features of these meetings must be apparent. For ministers of all communions to sit down together at the same table and to face frankly the issues common to all must make for brotherhood and denominational unity. Then, too, the earnest appeals made for the bringing of lost men to Jesus, the Saviour of the world, stimulated some to be better ministers of Jesus Christ. Furthermore, the chief results must follow from the work of those ministers and laymen back in their churches and communities. Surely some of these will carry on in a finer way in their home churches. Such services as that held Friday evening in Duke Chapel by Stanley Jones must get results for many long years to come. The type of hearers and the vitality of the message made for such.

Stanley Jones in Duke Chapel

LAST FRIDAY evening in Duke University Chapel Stanley Jones touched the inner springs of the great congregation assembled. Is there another preacher who can speak home to the human heart as does this apostle of the twentieth century? "And he preached unto them Jesus." No other man of this day and generation can make so vividly real these words quoted as can this prophet to the nations—literally to the nations.

Following his vivid presentation of the appeal that is now being made for the soul of India, of China, of Europe, Dr. Jones turned to America. In striking and terse phrase he spoke. That we may be saved from the peril of the Communists and of the Fascists, he would have us to strive for the coming of the kingdom of God on earth. This is our sure defense against Communism and Fascism. He urged that at the heart and core of this kingdom must be the Golden Rule rather than the rule of gold. Do unto others as you would have them do unto you will cure most of the ills of the world.

This kingdom is not confined to the individual; it must include the group—the entire social order. Dr. Jones pointed out the revolutionary character of the demands of Jesus. It is not enough to rescue the victim of drink; the entire traffic must go. It is not sufficient to pick up the victims of the battlefield; the whole war system must go. It will not do to hand out a dole to the children of poverty and rags; the entire economic set-up must be made over so as to render impossible the tragedies of our present economic order.

At the close of this wonderful hour, in his own appealing way, Stanley Jones insisted that he was after results. Any and all who cared to consider further this new order of life would please come to the front after the benediction. As many of that immense crowd filed out, hundreds of the university students and others passed up the aisles to consider further this matter. What a fine example of the wonderful power of the Christ as he is held up before men by one who can make such winsome presentation of him as that done by this marvelous preacher.

Honesty in Business

OWEN D. YOUNG, who heads the General Electric Company and wherever known is esteemed on account of his great intellectual ability as well as for his high character, has written with his well known acumen about moral standards in business and why these standards have been advanced within the last thirty years.

Mr. Young's observations are well worth pondering as they appear in this paragraph:

"During the last thirty years the moral standards of business have been advanced. A certain amount of astuteness and cleverness and sharpness of the earlier day has disappeared. They would not work very well in large business. A storekeeper may short-measure or short-weight his customer and make a little by that method. He may even induce his clerk to short-weight or short-measure. But he cannot

organize a vast department store on that basis. Either his employees are honest people who would refuse to do it or he would soon have as employees a vast organization of crooks who would beat each other and soon ruin the proprietor himself. Big business does not lend itself readily to dishonesty and crookedness. Great organizations of human beings cannot be built on that theory. You cannot teach an organization to steal from your customer and object very much if your cashier takes money out of the till. Honesty and uprightness must exist in great business organizations on the simple ground of expediency, if no other. And so as our business has grown larger, I think we can say that moral standards have improved. It is safe for you to buy today, under great trade marks, almost anything you wish without previously examining the package. You will find quantity, quality and price right. It may be no moral tribute to the managers of business. It may be only the result of their intelligence, for they know that any other practice spells ruin."

A Word to Ministers' Wives

THIS Advocate desires to secure contributions for its pages from the wives of our ministers of the two North Carolina conferences. Among these keepers of the parsonages of North Carolina are many women of unusual qualities of mind and heart and with talents that should be utilized by our church paper. This we are eager to do. Will you, therefore, be good enough to write for the benefit and pleasure of Advocate readers. Write over your own signature, if you desire to do so. If not, use some pen name that you may choose.

"PARSONAGE OBSERVATIONS" will be the general caption for these contributions.

It seems to us that this opportunity should make a special appeal to experienced occupants of the parsonage and also to those gifted young women just out of college who desire to employ their talents.

You will please send your contributions to Mrs. E. K. McLarty, Jr., Route 4, Charlotte, North Carolina, who will arrange and otherwise prepare them for the Advocate.

We are hoping that these contributions from the "wives" will become a feature of this Advocate. Among other things let the wives be an example in the quality and style of their writings.

The Present Liquor Situation Worse Than the Former

THE cry in the days of national prohibition was that present conditions were worse than the days of the open saloon. This has ceased to be anything more than an academic question, for national prohibition is a thing of the past and we are not interested in out of date discussions.

But we do say that the liquor situation is now worse than ever before. One feature of the present situation is set forth by the Michigan Christian Advocate as follows:

"The newest thing in the new liquor deal is probably the girl and woman drunkard. In the old saloon days feminine indulgence was confined to the underworld and the upper crust of society.

'Father, dear father, come home with me now,
The clock in the steeple strikes two . . . '

seems a hundred years out of date. When the song was in vogue, mother was sitting neglected in the cold at home. Annie was pleading with her father to come home from the grog shop to sick baby Benny.

"Today, Annie may be found down at 'Stumble Inn' with the boy friend, spending his WPA money, while dad and mom trifle away the hours at the Town Tavern with John Barleycorn, and Baby Benny is left sleeping in the 1926 Model T."

It Is Time to Call a Halt

WHEN a so-called Christian minister becomes a partisan of war it is time for that man to surrender his credentials and ally himself with munition makers and other devotees of Mars for personal gain. Jesus was and is the Prince of Peace, and no man can preach his gospel and fail to advocate "peace on earth and good will toward men."

Let's be free from all wolves in sheep's clothing and have no man in our ministry who is not a true and worthy representative of our Lord and Master, whose primary mission was one of peace and good will.

We are not in this place talking about or even thinking of the inconsistencies of politicians and holders of public office who talk peace and work for those things that promote war. We here are thinking of preachers who claim to be servants of Jesus Christ, yet use their influence, whether great or small, to promote the unspeakable curse of mankind.

People and Things

Present address of Rev. C. L. Read is Wendell, N. C.

Rev. W. H. Brown's address is Jackson Springs, N. C. Correspondents please note.

Every pastor is expected to be in the present Advocate campaign. Is your name on the ever enlarging list?

Bishop Kern authorizes the appointment of J. P. Bross to Eldorado in the Fayetteville district. His address will be Troy, N. C.—D. E. Earnhardt, P. E.

The temporary address of Rev. Leon Russell is 513 Halifax Street, Raleigh. Brother Russell has been assigned for the year to Hayes Barton, Raleigh.

Introductory offer of the Advocate three months for thirty cents goes only to new subscribers, remittance with order. Send list with names and address written plainly.

Fewer than one-half of the charges thus far have reported in the Advocate campaign. With a little effort new subscribers can be secured in every church. Why not?

District institute of the Gastonia district will be held at Main Street, Gastonia, at 2 o'clock in the afternoon Thursday, December 17, instead of at Lincolnton as previously announced.

"The executive committee of the Conference Board of Church Extension, Western North Carolina conference, will meet in Centenary church, Winston-Salem, December 15, at 10:30 o'clock."—G. B. Howard, Sec.

The first Sunday in December is Brotherhood Sunday in the Western North Carolina conference. Every pastor and lay leader should give each congregation a chance to join the Brotherhood.

"Please announce that by the authorization of Bishop Kern, Rev. O. L. Hathaway remains pastor of Epworth-Wesley charge in Wilmington and Rev. W. Stanley Potter, remains at Clayton in the Raleigh district." —W. A. Cade, P. E.

The stewards of our church at Newton increased their pastor's salary $200 for the coming year as an expression of their appreciation of his services. Rev. W. M. Smith is pastor and is beginning his third year under most favorable conditions.

"Just closed a union revival at Wheelwright in the Western Virginia conference. There were 223 conversions and reclamations. From this number 135 joined the churches of the town. Our own Methodist church took in a class of 48 members."—Sam Maxwell.

Mr. L. H. Phillips of Newton, a prominent layman of our church who has been a delegate to the annual conference from the Statesville district for 24 consecutive years, was elected register of deeds of Catawba county in the recent election by a majority of 3000. Mr. Phillips will be 75 years old Christmas day.

"We are happily situated at Kerr Street, Concord. The people are kind and appreciative; the parsonage is well furnished and the church has been greatly improved under the pastorate of Brother Hornbuckle and is in excellent condition now. Large congregations are hearing the 'new preacher' and we hope to have a good year."—C. E. Murray.

On Thanksgiving eve the new preacher at Black Mountain was amazed at the sudden growth of attendance at prayer meeting. Explanation: an old fashioned pounding. This method of reviving interest in the mid-week service is heartily recommended. This new pastor is Dr. H. C. Sprinkle, Jr.

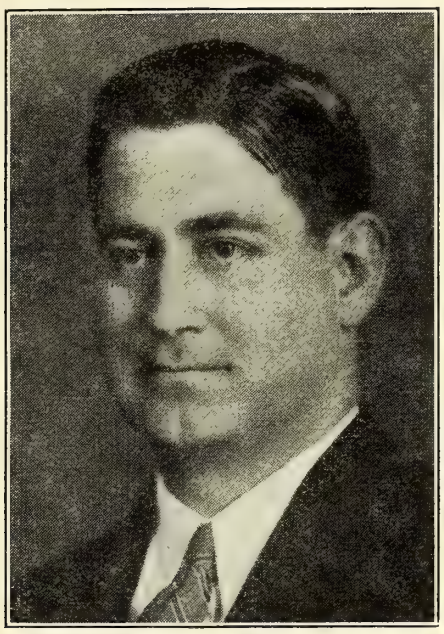
The Michigan Christian Advocate talks shop in the following terms: "It gave us a headache, but the Advocate recently stopped 22 ministers' Advocates. Their total indebtedness to the Advocate was $85.50. None of these were among our active pastors; they were mostly strays who wanted the news but did not want to pay for it. That is one reason why the conferences ordered the Advocate to stop saints and sinners alike who were six months in arrears. We hate to do it, but—"

Dr. and Mrs. J. L. Stokes delightfully entertained the young people of Old Union church, Randleman charge, Saturday, November 28, at 7:30 in the parsonage at Randleman. The program for the evening opened with Dr. Stokes at the piano, leading the group in singing of choruses and prayer. Many interesting games and contests were entered into during the evening, conducted by Mrs. Stokes, after which refreshments were served. Everyone present had a very enjoyable evening.

"Mrs. Hovis and I feel at home on the Webster circuit. We were received with a warm welcome and a delicious dinner. I think with no relapse we will live through the three large poundings we got. Never has our pantry been in a better condition for Thanksgiving and Christmas. I do not believe any preacher could find a more loyal group of Christian people than we have found on our new work. I have to date 20 new subscribers to the North Carolina Christian Advocate."—G. A. Hovis, P.C.

"We are back at Mebane for the second year. We thoroughly enjoyed our work with these good people last year, and we know that we shall enjoy it even more this year. We have one of the finest groups of people to work with that can be found in the North Carolina conference, and a board of stewards whose fine and co-operative spirit has made the pastor's heart beat with joy. We feel that we have made a good start for the new year's work. We have raised and already sent to our orphanage $100 on our apportionment for the new year. And to make the pastor even happier the board of stewards has stated that the salary would be $200 above that of last year."—T. R. Jenkins.

A rather fiery subscriber wrote the editor not long ago criticising some paragraphs which she did not deem partisan enough—for her candidate! She said that "the liquor problem will take care of itself." Exactly. It always does. It does not desire any person or organization to take care of it. Like a criminal it takes care of itself—at the cost of any broken laws, any poverty created, any character despoiled, any pay check squandered, any employment lost, any ideal crushed. The business never had a conscience, and it weakens the moral courage and the spiritual quality of all who defend or tolerate it. It would chuckle in unholy glee if it were permitted to take care of itself.—Cincinnati Advocate.



REV. ROBERT W. BRADSHAW
Extension Secretary for another year of the Board of Christiain Education

Every pastor is expected to be in the present Advocate campaign. Is your name on the ever enlarging list?

On Saturday night, November 28, Mr. Francis Church and Miss Violet Grubbs, both of Winston-Salem, were married at the Providence Moravian church, of which Miss Grubbs is a member. Extensive preparation made the occasion unique for beauty and simplicity. Rev. A. Burgess, former pastor of the bridegroom, officiated.

"We have been cordially received by the people of the Bald Creek charge. Our five churches offer great opportunities for Christian leadership. One of our honored deceased preachers, Rev. D. R. Proffitt, was a native of the Bald Creek community. He is a 'prophet' who was not without honor in his own country and among his own kin."—C. M. Smith.

Virginia's AB liquor stores caused 63 Virginia motorists in one day to lose their licenses to drive an automobile for one year, because they insisted on driving while drunk. Wonder if they think our governor was right when he declared our AB liquor plan is a "social success." They lost their permits by patronizing their own state.—Religious Herald, Virginia.

Rev. J. W. Fitzgerald has started well in this new year at Proximity, Greensboro. The people are extravagant in their praise of the new preacher and are moving at once to build the proposed new church. In J. W. Fitzgerald the church has a fine leader. He is a church builder of the first order and we expect the new enterprise at Proximity to get under way at an early date.

"I was heartily received back to Jonesville for the second year and I enjoy serving these good people. On Thanksgiving night there was a crowd of people gathered at the parsonage and asked for admittance. This company of people was led by our faithful Sunday school superintendent, Mr. R. G. Bolen, and what these good people know about pounding their pastor was revealed on this night. From the results of this welcome visit the pastor has enough sugar, coffee and groceries to do his family for weeks to come. Sure, we have a loyal group of people here at Jonesville, and it is a pleasure to serve these good people."—P. L. Smith.

"We were delighted to hear the encouraging reports about the way Brother Jack Kirby is getting hold of the work of the Forsyth charge. Knowing Brother Jack as I do and his most successful pastorate at West Hickory, I predict a great year's work on this new charge. It is putting it mildly to say that the people are delighted." —A. Burgess.

"At the first preaching service held at one of my churches last Sunday night on the Belwood circuit they raised enough money to pay off the Children's Home assessment, a coal bill, five dollars on salary, sold 15 of The Upper Room, got one new subscriber to the Advocate, had one conversion and two reclamations. Pray that such may continue through the entire year."—Roy T. Houts.

"I want to express my deep appreciation for that Preaching Mission at Raleigh last week. I have been to some of the best Bible conferences in this country, and I have never enjoyed and never received more than I got last week. Mrs. Houts and I both attended every session from Thursday afternoon until Saturday night. It was our privilege to hear every one of Stanley Jones' addresses, any one of which would have paid us for coming. Every speaker and every address was above the average at such a conference. So I want to thank all the church leaders who had to do for the bringing and arranging for such a wonderful gathering in our state."—Roy T. Houts.

Zion's Herald which from the first has been opposed to Methodist union has the following in last week's paper: "Practically half of the colored conferences having already voted, and all but one against the plan, it begins to look as if unification would be overwhelmingly defeated in the colored conferences. While the vote in these conferences will not be sufficient to defeat the plan, unless several of the white conferences should also vote against it, it is rather unfortunate that a matter of such large import to the whole church, and to the kingdom of Jesus Christ, should be decided on a purely racial basis."

The Church of the Nazarene, according to an exchange, averages $26.77 per capita in contributions for the support of religious activities. This is not mere propaganda, but it is based upon reports from the churches at the ninth quadrennial General Assembly held recently in Kansas City. This is said to be the highest per capita contribution of any communion in the country. Nearest to it is $21.56, while the lowest contribution is $5.76 per capita. Ordinarily the Nazarenes are not rated as a great church, but after all, devotion rather than earthly possessions measures the force and vigor of the spiritual attack of any group of Christians.—New Orleans Christian Advocate.

"Our third year on the Bethel-Fairgrove charge is making a good start. We have had two good years already, but we believe this will be the best. For the third time we have accepted the full asking on the benevolences. We have started to balance the budget at each quarterly conference. Our Thanksgiving offering for the Children's Home to apply on the ten per cent apportionment amounted to $40. Our people have been good to the pastor and his family. Produce from the farm is given all along as we visit. Two poundings were given us Thanksgiving week—one on Tuesday night from Fairgrove members, and on Wednesday evening from our Bethel people. These tokens of kindness are greatly appreciated. Look for more subscribers to our Advocate." R. E. Ward.

The Thanksgiving of a Common Man

By PAUL R. TAYLOR

Upon one golden October day not long ago I was privilged to visit the memorial erected to that aristocrat of common men, Abraham Lincoln. The silvery blue of the pool in front of the shrine of this man rippled in its peaceful autumn background that made up one of Oscar World's beautiful days of "blue and gold." The very atmosphere made me feel myself alive to something that transcended the trivialities of life and reached out to form the more substantial principles of the tradition of our nation.

As I looked into the face of this noble man—reproduced in well-nigh perfect form as it is—I felt the pulsation of his stolid greatness tingle in my veins. There was a certain set to his firm jaws that made me feel sure the affairs of a great commonwealth such as ours could have rested well upon his shoulders, and the crown of any people might have found itself well lodged upon his brow. But with the inimitable twinkle buried deep in his serious eyes I saw more than the maker of laws and the director of men: I saw the man himself. There was about his face something that suggested the common clay which must have characterized those ancestors of ours, when, after they had forced their landing on the stern rocks of New England's shore, and who, when they had established their homes and gathered their first harvest, turned their faces to God and thanked him for the abundance of his blessings. It is in the unyielding gauntness of Lincoln that I see the rail-splitter and the self-educated student, the figure of a man who loved life and life more abundantly. And most of all, in the shrewd outline of his kind face, the man who learned the love of God and the appreciation of his fellowmen in life's simplicities.

I rarely think of the basic realities of life without recalling the story of Henry W. Grady's of a day in our nation's capital, where all of the glory of our land has reached its most striking culmination, but a day which ended with rest in the home of a simple farmer. Mr. Grady viewed with wonder and increased heart throb the magnificence of the capital buildings, thinking of the many transactions of our government which must be completed there within the course of a day. But when at evening, as the sun was lowering itself over the tops of the western hills, he entered the quiet and simple home of a man who was not important, a man who was unknown and unlettered, but a man who loved God and his fellowship. After supper the family gathered about the fireplace, and when the conversation had reached the point of lull which suggests bedtime the old gentleman drew from its shelf of keeping the family Bible and from its pages read the promises of God. And there about the hearthstone the group, young and old, knelt and offered prayer of thanksgiving to God. In Mr. Grady's mind, the grandeur of the capital with its magnificent buildings and its busy whirl faded in importance; for here, in the home of this humble farmer was the true seat of our government.

I know it is a bit unreasonable to the human mind that the simple things of life are more satisfying than those more complex. It seems that the very chemical composition of our blood causes us to believe that there, out there somewhere, lie lands which flow with milk and honey. The best of the youth's heart cries aloud for the unknown experiences, and few folk grow too old to distrust the possibility of good fortune's bringing the impossible.

It has ever been man's nature to dream. And it has been almost equally his experience to awake from the dream and realize that the illusion was so far from reality that it was not only unreal but sadly comical.

The story of Whittington and his cat, as told in one of the earlier reading books for children, bears striking illustration of this fact. This lad always heard that the streets of London were paved with gold, and that to be able to go to London was to be able to be rich and live happily. At length the rumors became so much a reality and the dreams had become so fanciful that Whittington set forth for the great city, which lay some considerable distance from his home. He had as his only possession his cat, which he carried under his arm. For hours he walked without catching sight of the towers of the town. Night overtook him at last and still he had not even so much as seen the lights of London. But finally a man chanced along the road and offered Whittington a ride to town. When he arrived, the lad jumped from the carriage in such haste that he even forgot to thank the man who had helped him. He ran for a great way, searching for the streets of gold, and at last, in dismay, he came to the conclusion that the streets of London were not gold at all, but dirty cobblestones which hurt his feet. The people, instead of being friendly and kind, were selfish and greedy and mean.

This world is full of people who have their hearts set on London's streets of gold. Instead of life's beauties, they have become disillusioned with its ugliness and the troubles that enter to bring their dreams to their disappointing conclusion. Many wish they had never been born.

This attitude was brought most forcefully to focus by Schopenheur, a German philosopher of a past period. Life itself is nothing more than a series of disappointments, he declared. Man is forced on by the "will to live." If it were not for this necessity for continuing, practically every person, declared Schopenheur, would commit suicide. And this same general principle is reverberated by the whole group surrounding Bertrand Russell and his ideas. In the poetry of our country we see it the obsession of Emily Dickenson and her disciples. While the one thing that Sinclair Lewis succeeds in doing in all his novels is to laugh at poor simple man, the one fool of God's creation. And all the brilliant and intensely interesting novels of Dreiser end in the story which he spent over nine hundred printed pages in writing into "An American Tragedy," life is not worth living!

But did you ever see an honest man who was working and who was at the same time grumbling about the fact that all of life was against him? Perhaps you may have if his liver was not functioning properly; but otherwise, not often. Why? Because life is not against him! And did you ever listen as he whistles over his labors? That man in his honest toil is satisfied with life and feels like offering thanks unto God for what he has, although it be little. Life is sweet to him, even though he may be ill and

cast down by evil circumstances. Still he has found the secret to joy. He knows that whatever befalls him he can never be destroyed, not even if life itself is taken away. So he lives and likes it. As he throws himself upon his bed at night he can relax in dreams, knowing that his day of honest toil has been spent with profit and joy, even though his back may be tired with strenuous hours of hard work and his purse slim. It was just this that Christ had in mind when he said, "Blessed are the meek: for they shall inherit the earth." And again, "Blessed are the pure in heart: for they shall see God."

Some time ago I paid a visit to a woman of middle age. Her home is set in the confines of stately pines, which rear themselves heavenward but which help form for this individual a barrier to outside society. The only road leading to her home is little more than a cow path, and the house in which she lives, alone except for a very elderly family relation, is strangely quiet and desolate. The only sound she has for her music throughout the day is that of the birds as they chirp and sing their symphonies of nature and glad tidings of friendly companionship. This woman lives in the pristine naturalness of these desolated surroundings.

When I arrived, she had seen me coming, along with an older gentleman who had accompanied me to lead me over the uncertain steps to her home. And as she came into the house she apologized for her appearance. She had been working outdoors, she told me. As she continued the conversation by telling me how glad she was to have me visit her, she told me of her loneliness in this her confinement. And then she talked of the beautiful things she saw in nature as manifested around her. She loved the spring, she said. The lovely spring time! when "everything begins to live again and the birds return to make solitude more bearable." She walked to her flowers and began admiring their brilliant colors. "Oh, my flowers!" she continued. "I do love my flowers. They're everything to me." She glanced to a group of lovely blooming plants in demonstration of what she had said. "It has only been two years since my mother died," she said. "I never look at my lovely flowers without thinking of her. She wasn't pretty; but she had a life that was just the way those flowers look!"

As I saw the intense expression on her face, I knew that behind the tanned and weathered face there lived the soul of the poet. She in her unostentatious way of life had caught nature in all its beauty. And more than this even, she had become attuned to the Divine!

She in her poverty and her secluded life can offer a truer prayer of thanksgiving than most people who have plenty and feel themselves to be equipped for life and all its requirements.

Henry D. Thoreau, a contemporary of Emerson's, early grew tired of greed and unnatural complexity. Abandoning all society and as much as he could of communication with other individuals, he went into the woods to spend his entire life in getting next to nature and to the great Power behind the universe. In his description of "Where I Lived and What I Lived For," he gives us these interesting suggestions about life:

"We must learn to reawaken and keep ourselves awake, not by mechanical aids, but by an infinite expectation of the dawn, which does not forsake us in our soundest sleep. . . . I went to the woods because I wished to live deliberately, to front only the essential fact of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did wish to practice resignation unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms.

"Still we live meanly, like ants. . . . like pigmies we fight with cranes; it is error upon error, and clout upon clout, and our best virtue has for its occasion a superfluous and inevitable wretchedness. Our life is frittered away by detail. An honest man has hardly need to count more than his ten fingers, or in extreme cases he may add his ten toes, and lump the rest. Simplicity, simplicity, simplicity! I say, let your affairs be as two or three and not a hunderd or a thousand. Why live with such hurry and waste life? We are determined to be starved before we are hungry."

Perhaps we cannot go to the extreme to which Thoreau went; but we can learn the lesson which his experience has to teach. The beautiful things of life are simple. If we can not thank God for the great blessings which the man with greater means can, we can thank him for the simple things of life. It is not necessary to be wealthy to be rich; and for the blessings which God has suited to your soul thank him. Like the wise young man who received the suggestion from his sister that they set out on a journey to find the pot of gold at the end of the rainbow, we can sit comfortably on the step of our back porch and drink in its rich splendors, becoming wealthy without risking our lives in foolish chase. Turn your heart to God today and "Offer unto God thanksgiving."

And to sum the whole matter in brief, I have found no better words than these from the pen of Naomi Sell Talley, a poem called "Thanksgiving":

I need not lift mine eyes unto the hills
To breathe a prayer;
My heart finds peace in simple lowly things—
A quiet plain where summer winds blow free,
A winding roadway where a night bird sings.

I need not lift mine eyes unto the hills
To seek my strength,
For level fields of fragrant, upturned sod,
The eternal mystery of sprouting seed
Proclaim the presence of Almighty God.

I shall not give my thanks this day alone,
But every day
Throughout the changing seasons of the year
There is so much of good and friendship fine
I make a silent prayer for Him to hear.

Perhaps the greatest reason why prisons have not improved, so far as our ability to reform prisoners goes, is the fact that they are still prisons.—Sanford Bates, director U. S. Bureau of Prisons.

It is not strange that pagan groups in our society should resent the idealism of youth and seek to control and regiment them.—Bishop James C. Baker, San Francisco.

The slums don't pay much in taxes, but the taxpayers have to pay a lot for the slums.—David Cushman Colye, in "Uncommon Sense."

ALFRED S. BROWER APPOINTED EXECUTIVE SECRETARY BY DUKE MEMORIAL TRUSTEES

The Duke Memorial, a trust fund formed in 1930 by friends of Duke University whose purpose is "to keep in the minds of the public the needs, both financial and otherwise, of Duke University," has moved to extend its co-operation with the university during the next two years toward the celebration in 1938 of the centennial of the origin of Trinity College and the attainment of objectives set for the pre-centennial period.



Alfred S. Brower

This week the Memorial trustees announced the appointment of Alfred S. Brower of Raleigh director of the State Division of Purchase and Contract, as executive secretary, who by virtue of the position, also, will serve during the next two years as executive secretary of the Duke Centennial Fund. This venture will be much to the front through the next two years of the centennial period which is to be stressed by the university.

During the six years of its organization the Memorial has rendered service to the university in a number of ways. Among its accomplishments are the erection of the Memorial Chapel as a part of the University Chapel, including the three elaborately carved sarcophagi placed there last year to receive the bodies of Washington Duke, James B. Duke, and Benjamin N. Duke; erection of the James B. Duke statue on the university campus, and the acquisition and rehabilitation of the Duke family homestead near Durham.

After the centennial celebration the memorial will continue its activities in behalf of subsequent projects in the interest of Duke University.

Among the university's needs in which the memorial is manifesting an active interest are additional dormitory facilities for graduate, professional and engineering students; increase of library facilities on both campuses; endowed scholarships and funds for research, including medical research.

Trustees of the Duke Memorial are: James A. Thomas, White Plains, N. Y.; William W. Flowers, New York, N Y.; Basil Harris, Rye, N. Y.; A. C. Lee, Charlotte; Alex H. Sands, Jr., Montclair, N. J.; Edgar S. Bowling, Pronxville, N. Y.; Henry R. Dwire, Durham; Dr. Frederic M. Hanes, Durham; and the president of the university, Dr. W. P. Few.

LAYMEN BACK OF THE ADVOCATE

The board of lay activities of the North Carolina conference indicated in clear and unmistakable terms the place of the church paper in the work of the church. Ponder well these words:

"The North Carolina Christian Advocate is our organ in this conference and in the state. Considerable progress was made during the past year in securing 100 per cent subscriptions from official boards. We especially commend the 'introductory offer' of the Advocate to new subscribers and urge every layman, not at present a subscriber, to avail himself of this excellent opportunity to make of himself a more effective worker in his church. We stand solidly behind the circulation of this great paper and, threfore recommend:

(1) That our goal for the new year be a copy of this paper in the home of every Methodist steward;

(2) That, likewise, our goal be a 100 per cent increase in each district in the number of official boards subscribing 100 per cent for this splendid paper.

(3) That the charge lay leader, or some one designated by him, act in co-operation with the superintendent of publicity of the woman's missionary society (wherever such organization exists) to solicit subscriptions to the North Carolina Christian Advocate, and that such solicitation continue until an earnest effort is made to place the Advocate in the home of every steward."

THE TIME IS SHORT

Our introductory offer of the Advocate ends with Christmas. So the time for getting new subscribers in every church is limited. Surely no pastor will let this opportunity slip. To bring this wonderful offer before every church—not simply in some churches of each charge but in each church of every charge—is the one demand.

It is not a matter of moment to the Advocate, but it is the one consideration of putting the church paper in more homes, with the hope that in some homes it will become a permanent visitor for years to come. There is too much before our churches that ought to be done without their getting some help from the printing press. Use this in every possible way.

Not a few pastors could do their most valuable work by giving all their spare time for the next three weeks in circulating the North Carolina Christian Advocate. Oh, it would mean so much, these next three eventful months! Three hundred Methodist preachers are pointing the way. Let the other three hundred enlist at once in this urgent venture.

CLYDE L. COLSON GETS A DEGREE AT HARVARD

Clyde L. Colson, associate professor of law in Emory University at Atlanta, and son of Rev. and Mrs. Lemuel W. Colson of 252 Brevard road, West Asheville, recently was awarded the degree of doctor of judicial science by Harvard university law school.

Dr. Clyde Lemuel Colson graduted A.B. at 18 years of age from Emory University and studied law there one year, winning the faculty's medal. Then three years at Harvard for LL.B. degree and later under a fellowship took the S.J.D. degree, highest awarded by law schools.

He taught in Lamar School of Law, Emory University, three or four years before called to the College of Law, West Virginia University.

Incidentally, his older brother, Dr. Z. William Colson, is a specialist in eye, ear, nose and throat, lives at Methuen, Massachusetts, and is on medical staff of Lawrence General Hospital and assistant clinical director of Boston Eye and Ear Infirmary. Rev. Mr .Colson, their father, is Methodist chaplain at Oteen.

The Advocate Three Months

(Twelve Weeks)

for Only Thirty Cents

Both Conferences Share in this Offer

This Offer Continues Until Christmas and Every Pastor is Expected to be in on this. Act Now!

• •

Let Pastors at Once Lead in this Great Campaign to put the Advocate in every Home of every Church

• •

This Marvelous Offer of the Paper Below Cost of Production Makes it Possible for the Introduction of the Advocate into all of our Methodist Homes

THE PAPER WILL STOP AT THE END OF TWELVE WEEKS UNLESS WE RECEIVE RENEWAL

No One Should Let This Opportunity Pass

THE DEEPEST OF ALL MYSTERIES REVEALED THROUGH THE GOSPEL

(Extract of sermon preached in Leaksville by the Rev. Watson O. Goode)

In the beginning of the Christian Era, Gentiles were expected to become Jews before they were Christians, and were forced to pass through the synagogue to the church. What a revolution was caused by the preaching of St. Paul, who declared that the Gentiles stood on the same level as Jews with respect to the privileges of the gospel of Jesus Christ—fellow heirs, fellow members, fellow partakers of the promise of God in Christ Jesus. Here the mystery deepens: That Jesus Christ should dwell in the heart of a child of Abraham was deemed a real act of condescension; but that he should be at home in the heart of a Gentile was simply incredible. This revelation to St. Paul amazed him. However, the revelation of truth was so radiant that he at once proclaimed it saying: "God was pleased to make known through him the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory."

If only the busy materialistic minded men and women of America would stop long enough to meet Jesus and ask him one question, "Master, where dwellest thou?" and hear his reply, "Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come into him, and make my abode with him." By this he means: He will live in the believer as a tenant in a house—as sap in the vine—as life blood and energy of every member of the body—so he dwells. . . Herein lies the mystery of mysteries—Christ in the believer! Christ indwells the heart of faith! Because we believe, and in believing, have thrown open all the doors and windows of our nature. He comes in. Many right here have been confused, because he probably came in so quietly that they failed to detect his entrance. He stole in on the wings of the morning, or like the noiselessness with which nature rises from her winter sleep—his tread is so light that it does not break bruised reeds; his breath so soft that it can reillumine dying sparks. Do not worry or be dismayed if you cannot tell the day or the exact hour when Jesus came to dwell within you—only know that he has come. "For know you not that Jesus Christ is in you unless you be reprobate?" There is at least one reason why many whose personalities and natures are certainly the temple of Christ, but who remain ignorant of the presence so far as satisfactory assurance is concerned of this wonderful Saviour that sojourns within. He dwells so deep. Far below the life of bodily senses, below the life of the soul, where thought and feeling, judgment and imagination, hope and love go surging selfishly through the being. Deeply, below the play of light and shadow, hope and memory, penitence and repentance, the perpetual ebb and flow of the tides of the soul life, resides the blessed indwelling Christ of God!

So many seem content to live superficially. They eat, drink, sleep, giving themselves to enjoy the lusts of the flesh, eyes and the pride of life, to fulfill the desires of the flesh and an unholy mind. They have too slight an acquaintance with the deeper and more mysterious realm of the spirit. And this may be why many believers are not more sensible of the presence of the indwelling Christ who makes the regenerated spirit his abode always.

However, one must accept his presence by faith. This is always true about the things of God. Many try to feel them, and if they cannot feel them they do not believe them. They reverse the divine order. They say feeling, faith, fact. God says, fact, faith, feeling. With him feeling is no major part of it. They must accept his own word and cling to it in entire disregard of what they feel. And say again and again, "Jesus, thou are here. I am unworthy that thou shouldest abide under my roof; but blessed Master, thou art here. Take entire possession of me today and for all the days to come, at any cost to me, that I may glorify thy holy name forevermore!"

Said Jesus, "My Father dwells within me so really that the words I speak and the works I do are not mine but the Father who dwells within me." Now he desires to be in us as his Father was in him, so that the outgoings of or lives may be channels through which he may pour himself forth upon men!

WHAT AN UNUSUAL PASTORAL CHARGE!

Our lines have fallen in pleasant places—and, if I may so say, exceedingly strange places. Our Yankee friends come to Tryon to warm up in winter while our southerner comes to Saluda to cool off in the summer. In fact, we are always warming up and cooling off, which may be a parable of doubtful meaning. Thusly speaking, this charge may seem to be hitting on only one of its cylinders. Not so; you don't know this charge. We hit on both at one and the same time. Sir, this is a place where it blows cold and hot at once; not in harmony nor yet in unison, but simply and only at once. When he, she or it is blowing hot at Tryon we have zephyrs of refreshing coolness at Saluda. But if the ozonic atmosphere gets a little too airish up here our folks can bask in the sun down there. But this is not all. We have a "belt" about our middle. All who live "under" or "in" that "belt" never get nipped by Mr. Jack Frost. Methodically speaking, the "belt" is just about no man's land. For most Methodists in these parts—as everywhere else I have been—carry marks of just such bites. Just the same, the "belt" is there. I am told you can both see and feel it. Later report.

This strange phenomenon, so much at odds and at what seems cross purposes, does not indicate the way other winds blow. Both ends of this enterprise, in utter diffidence to the middle, play together. That makes a team. If the parsonage counts as a sorry third, then a spike team. My younger disinterested readers will not know what a spike team is. No matter, such knowledge is reserved for maturity and, besides, it don't mean much anyhow. The proof of this get-togetherness: Two pantry parties and two interdenominational "we are glad to have you meetings." I was sorry for the spokesman at Tryon. He was afraid to say too much about his folks lest I should see differently later; and he simply would not praise his preacher lest he should overstep the subject. Truly he was in a hazardous place, especially seeing that his veracity must be protected. But what about the preacher? Well, his response was a perilous piece of business, too. Most of us must have breathed a deep satisfying breath of release when all came out on top.

Sir, we have been deeply moved and pleased with the noble response given our feeble efforts to get the "best paper in the connection" in our homes. It has been exactly 100 per cent, minus one. That one, believe it or not, subscribed for the Richmond. So, Mr. Editor, we are reaching out for some lesser lights. After seven

months of rest we are exceedingly happy to be in harness again. The pinch of the collar and the pull of the traces feel good. If our folks are enjoying the preaching half as much as we are, then we are really headed somewhere. We are positively thrilled. Thank God for a place to work and the physical powers to do it.

F. O. Dryman.

A TRUE POET

For several years past in leading British and American journals I have noticed the name of Mr. Geoffrey Johnson at the foot of poems that have given me exceptional pleasure. There now lies before me the third or fourth little collection of his work, and I commend The Scholar and Other Poems (Williams and Norgate, 1s. 6d.) to readers who find much modern poetry a waste-land of dry intellect and barren technique.

Mr Johnson is himself an accomplished and sometimes an original technician. But technique and originality are not for him ends in themselves; they are spontaneous developments of an organic whole. They spring naturally from a balance between intellect and emotion, and are vitalized by spiritual vision that becomes universal through being, to begin with, genuinely individual and disinterested. He has a fine pictorial sense, and, as a lover of the Fen Country, he gives us—as in "August Evening" or "After Rain"—poems that remind us of the great East Anglican or Dutch painters; while "The Mirror" reveals a charming English-Flemish "interior." But he is also the commentator, the interpreter. In the vivid setting of a modern printing room, with the ghosts of Caxton and Guttenberg hovering amid "the hum of dynamos and roar of rolls," he realizes the potentialities of science alike for good or evil—

"As on a screen, that endless battle plies
Of Beauty bannered and the Beast uncouth,
Gigantic postures of Satanic lies
And archangelic trumpetings of Truth."

Like a true imaginative artist, Mr. Johnson usually leaves his "message" implicit. But, again like the greatest poets, he does not hesitate to introduce, in the right place, the direct homily, as when in his title-poem, after an extremely tender and moving impression of a country schoolboy dividing his time between farm work and book lessons, he adds, before leaving this tiny figure, "so comic in his Wellingtons"—

"And yet, O mother, whosoever you are,
Tire not of daily, yearly ministrations;
For out of even such came Cincinnatus,
Simply, to save a falling state; a Hardy,
Shaping a cosmos from an Egdon Heath;
A Lincoln, almost a divine physician,
Binding the torn halves of a continent."

"The Shepherd," equally lovely in scenic quality, similarly passes, by a natural transition, from description to reflection—

"I also stand stone-still in a mood elated,
Poised in the strange emotion felt as a child
Whenever the mountains of dark imagination smiled
With the Good Shepherd's image. Though faith is abated,
The unspeakable wonder is still the same,
And music sighs and language fails of a name
For this autumn ritual, simple, sublime,
Which every mountain slope and slope of Time
Is blest with, as frequent as rains or dews:
The skill and endurance of dogs, the marvelous thews
And unfaltering feet of a horse, and man, the master,
Shepherding like a lover the flock from disaster."

Yes; "the unspeakable wonder is still the same," and, though wisely reticent in the use of theological terms, Mr. Johnson is passionately conscious that, while particular forms and phrases of religion may wax or wane, man's salvation and happiness depend unalterably upon his being "true to the kindred points of heaven and home." His work is lined with shrewd wisdom from the ancient earth," and with equal surety touches "the high eternal things." "The Neighboring Lands," with its Alpine setting, is a striking parable of the joy that may be born of pain; "The Peace," a Christmas "miracle," is a richly imaginative, yet homely, re-statement of Christian values; "Hill Corner" reminds us, through pure song, how difficulties are best overcome by facing them; while "The Strange Land," without a hint of didacticism, is really the story of the Transfiguration as vitalized for the writer by an experience of his own. There are other poems—a few light and whimsical, and several which prove that true chivalry towards women, as distinct from the old sentimental gallantry, still happily survives among the younger generation. This little volume is welcome, not only for its own sake, but as an indication that the reaction against self conscious "modernism" is setting in.—Gilbert Thomas, in Methodist Recorder.

GOVERNOR AL SMITH TURNS PREACHER

We heartily agree with Governor Al Smith, in a speech he is reported to have made before The Holy Name Society of New York. With his old-time punch so well known in his political days, he gave some wholesome preaching needed by all of us at this time. He said we cannot get along without God in this nation's life, adding, "Without him, we face chaos, disorder and eventually utter ruin." Other expressions used were:

"Without God there can be no civilization."

"We have the man's law—the law of the sharp tooth, the law of the angry growl and the law of the greedy maw."

He closed by declaring, unless we overthrow the heresy that religion is personal and not social "the entire social fabric will be divorced from all moral and ethical relations."

Good preaching, Governor. Keep on at it. But while we are with you once, we cannot but remark you have been a mighty long time coming to the point where you stressed these things.—Richmond Advocate.

The world does not know the hidden treasures of God. It cannot be persuaded that the maid working obediently and the servant faithfully performing his duty, or the woman rearing her children, are as good as the praying monk who strikes his breast and wrestles with his spirit.

We must take care lest in our money chests we shut up the welfare of the needy and bury the life of the poor, as it were, in a sepulcher.—Ambrose.

If there were no clouds we should not enjoy the sun.

—Proverb.

OUR LORD AS PREACHER: THE PLACE OF WORDS

We have been seeking an answer to the question: Why did our Lord preach? What was his aim? We have found cumulative evidence for our guidance. The significant fact that he himself wrote nothing; his method and aim in training his apostles, and their response in telling others what they had learned from him; his own preaching "to the multitudes" as given in the Sermon on the Mount and in the parables; all this leads to one conclusion, namely, that our Lord's gospel was not in his words but in his person; that all his preaching can be summed up in his loving invitation, "Come unto me."

His gospel not in his words but in his person. That is the point to dwell on till we have fully grasped its meaning. Though he "came preaching," preaching was not the primary purpose of his coming. His presence, not his preaching, was what mattered; what made, and still makes, all the difference. The authentic gospel is not the "good news" of what he said to the men and women of his day and what, through them he says to us. It is the "good news' 'of his personal presence with men and women everywhere and always.

His gospel not in his words but in his person. Equally that is the point at which we modern men and women stumble. It leaves us blank and cold. It cuts straight across our mental habit. For we almost worship words. Someone has called "verbalism" the idol of the modern market place. Words, strictly speaking, are only momentary agitations of the ether, or else mere streaks of ink on paper. Yet we almost make a God of them. We give them magic power. We think of them as living, acting, "doing things." We bow down before the "laws of nature" as though they somehow of themselves kept the universe in being. We believe the laws on our statute books have power of themselves to affect human character, to make men good or bad. Reading in Genesis that "God said, Let there be light, and there was light," we very probably infer that God creates by fiat, not by his silent, wordless will. Much is said and written of the Eucharist, which implies that the Consecration of the Element is effected by the utterance of words, not by the silent, wordless Spirit.

We are following this same foolish superstition—for it is nothing else—when we reduce the "Gospel of the Grace of God" to a mere verbal message, that is, to a system of ideas or set of rules urged on us by our Lord; or to some beautiful and comforting spiritual counsel and advice which he gave to his contemporaries and which, fortunately, have been preserved through all the centuries for our edification.

It seems that the battle against this same "soul-destroying" error which St. Paul fought and won for the salvation of his converts must be fought again and won again for the salvation of our modern Christendom. "The Kingdom of God is not in word, but in power." So the apostle wrote to the Corinthians. May God give us grace to realize it. Else there can be no forward movement of his kingdom in the world.—The Living Church.

ANOTHER CHURCH DEBT PAID

I am happy to announce that the indebtedness of $11,117 on the Methodist church at Rutherfordton has been paid. This morning the treasurer of the church mailed a check to the General Board of Church Extension which clears the church of all obligations, and now we are looking forward to the dedication of the church which we are hoping will take place in the spring.

Another year has gotten under way with every indication of success. We have been received graciously. At the first quarterly conference the pastor's salary was raised and all the askings were accepted in full. We are deeply appreciative of the interest and help which were given us in our endeavor to get from under the burden of debt. Fletcher Nelson.

THE LIFE STORY OF AN HUMBLE WOMAN

The following story is told by McEwan Lawson in an article on "Great Living" which appeared in a number of the Christian Advocates of the Northern Methodist Church. The story of heroism and sorrow carries its own message. Comment would be gratuitous:

"I was living at Sandy Hook when I met Jacob Walker. He kept the Sandy Hook lighthouse. He took me to that lighthouse as his bride. I enjoyed that, for it was on land, and I could keep a garden and raise vegetables and flowers. After a few years my husband was transferred to Robbins Reef. The day we came here I said: 'I won't stay. The sight of water whichever way I look makes me lonesome and blue.' I refused to unpack my boxes and trunks at first. I unpacked them a little at a time. After a while they were all unpacked, and I stayed on. My husband caught a heavy cold while tending the light. It turned to pneumonia. It was necessary to take him to the Smith Infirmary on Staten Island, where he could have better care than I could give him in the lighthouse. I could not leave the light to be with him. He understood. One night, while I sat up there tending the light, I saw a boat coming. Something told me what news it was bringing me. I expected the words that came up to me from the darkness: 'We are sorry, Mrs. Walker, but your husband is worse.'

'He is dead!' I said.

We buried him in the cemetery on the hill. Every morning when the sun comes up I stand at the porthole and look in the direction of his grave. Sometimes the hills are white with snow, sometimes they are green, sometimes brown. But there always seems to come a clear message to me. It is what I heard Jacob say oftener than anything else in his life. Just three words, 'Mind the light.' I have been here thirty-two years."

HOW WAS THE THANKSGIVING OFFERING?

We are anxious to know how the Methodists of the state are caring for the institutions at Winston-Salem and Raleigh. Thanksgiving is the season to which our orphanages look for replenishing their funds. When the money fails to come in at Thanksgiving the children are left with no one to look to.

Again do we wish to urge those churches that have not yet made an offering to send one to Raleigh or to Winston-Salem, as the case may be, to help along in their days of need. It will help the children and no one will be the poorer for it.

If all our Methodist people would look upon these children of the Methodist Orphanage at Raleigh and of the Children's Home at Winston-Salem as their special wards how changed the whole situation would become! What joy many get in caring for these boys and girls who have been committed to their care!

A STORY OF FAMILY TREES

Our town has its share of "descendants." There's the D.A.R., the Colonial Dames, and the "Scions of the Pioneers," and I know a bunch of men, my own age or more, who used to parade in the uniform of the Sons of Veterans.

The churches don't overlook this sort of thing, either. The Methodists are proud to be called children of John Wesley. The Lutherans enshrine Martin Luther in their very name. The Presbyterians crystalize John Calvin in their creed. And the Baptists claim they are mentioned in the New Testament!

We may have other "descendants" in our town; people who don't speak of their origin, even if they know it. They are the posterity of men who made things hard for Washington and Lincoln, for Asbury and Moody; offspring of adventurers who left Europe or the Atlantic seaboard for reasons not set down in the family record.

It happens that I know more about one such family than it knows about itself. Its first American representative was a "bound man," like those Mary Johnston described in "To Have and to Hold." He was deported from England two hundred years ago, with a record of idleness and petty crime. It was of him and his kind that a cynical poet once spoke:

"True patriots they; for, be it understood,
They left their country for their country's good!"

But they helped to make this country great. Laziness is not hereditary, and some things the eighteenth century called crime we might call a proper citizen's proper independence.

I could qualify for some of our "descendant" societies myself. One of my ancestors was with William the Conqueror, when that freebooter gained England in 1066, at Hastings; and another was with King Harold, on the losing side.

My family was represented in the Crusades. One of my collateral forbears helped to make the United States Constitution. And, though I never went to war myself, there's a World War veteran in my family.

But somehow human descent doesn't interest me much. Just as certain of the worst sinners in our town are children of pious parents, so some of our best church members are descended from pioneer dare-devils and well-nigh pagan immigrants. And we have some descendants of American partiots and pilgrims who demonstrate to us pretty clearly that in their generation the old stock doesn't amount to much.

Most of the people who count for anything in our town are too busy with working for their families and for the kingdom of God to be forever advertising the varied foliage of their family trees.

You see, there's nothing any of them can do about the tree, as it now stands. There it is: with a governor's commission on one branch, a doctor's gown on another, a general's sword on a third, and, unless somebody has covered it up, a rope on a fourth!

But they can do something about the tree as it will be tomorrow. So they are busy with that—in Sunday school, in the P.T.A., with the Boy Scouts, in business, and, believe it or not, even in their homes!

Turn to your Bible, and I'll show you something. That Book has plenty of ancestry, as shown in the family trees it catalogues. But most of 'em are lists, that's all. Nothing more to be said about these folk; whether they were once good or bad, now they're dead.

There's more in the Bible about posterity. And that's where you get action. Read what God said to Abraham about his descendants. Read the thrilling words of Jacob about his sons, spoken when he was on his deathbed. Read the glorious roll of the dead in the eleventh of Hebrews, with its rousing call to the living, "Seeing we also are compassed about with so great a number of witnesses. let us run the race that is set before us."

There's one society I'd join, if it could be organized: "Progenitors of the Twenty-first Century's Pioneers!"

Think what a nineteenth-century club could have been made up, let us say, of the grandparents of Lindbergh, and Stanley Jones, and Jane Addams, and Roland Hayes, and Gandhi, and Karl Barth. That would be a club for its members to be proud of!

And, just between us, there's a sort of clandestine branch of my desired Order already operating in our town. It doesn't hold any meeting, or wear any badges, but I know some of its members, and I can detect the signs of their membership. The important part of its family tree, if you care to look it up, is found in the last verse of the third chapter of Luke.

There's the grandmother of a young preacher, and the father of a girl who is already a research chemist, and the uncle and aunt of an orphan boy who has just finished his internship and has sailed to take charge of a hospital in China; and any number of parents and grandparents whose offspring are as yet only "promising."

When it comes to proper pride, these living ancestors have a better brand of it, and more, than our regalia-decorated descendants, all put together, possess in a greatness of the past.—Justus Timberlake, in Central Advocate.

PREPARING FOR PASTORS' SCHOOL IN JUNE

Dates for the 19th annual session of the North Carolina Pastors' School of the Methodist Episcopal Church, South, were set Tuesday of this week by the school's board of managers, in session at Duke University. The school for pastors is to be conducted on the woman's college campus of Duke University, June 14-25, 1937. The fifth annual session of the Duke Institute of International Relations and the fourth Rural Church Institute are to be conducted concurrently.

The board of managers re-elected the following officers: President, Dr. M. T. Plyler of Durham and Greensboro; vice president, Dr. E. K. McLarty of Charlotte; secretary, Rev. W. A. Kale of Mooroesville; treasurer, Dr. L. L. Gobbel, president of Greensboro College; executive committee member, Dr. W. A. Stanbury, Greensboro.

Other members of the executive committee are: Prof. J. M. Ormond, Duke University, who is also dean of the pastors' school; Rev. Carl H. King, Salisbury; and Rev. R. W. Bradshaw, Durham.

The following ministers and laymen are also members of the board of managers: Rev. E. B. Fisher, Roanoke Rapids; Rev. F. S. Love, Wilmington; Dr. R. L. Flowers, Duke University; Rev. E. C. Few, Raleigh; Prof. H. E. Spence, Duke Univesity; Rev. C. H. Moser, Gastonia; Rev. C. C. Weaver, Charlotte; Rev. O. V. Woosley, Winston-Salem; and Dr. Paul N. Garber, Duke University.

HALFORD E. LUCCOCK'S KEEN OBSERVATIONS

Christianity began in an "amateur hour." Those who first went forth "for the sake of the Name" were not on any salary list. They were not appointed by any official. They were not professionals. They were amateurs. The same was true of early Methodism. It, too, began in an "amateur hour." The first evangelists who went up and down the highways and hedges of England bringing a new religion and moral climate into being did it because they were impelled by a great love. The great days of Christianity always wait for amateur achievement, for laymen, moved by a strong great constraint into vigorous and valiant action.

Fishing With a Worm

The republication this fall of Bliss Perry's classic essay "Fishing with a Worm" brings into fresh view his eloquent defense of this unorthodox method of angling, a defense that enshrines a whole world of wisdom: "To make the best of dull hours, to make the best of dull people, to like a poor jest better than none, to wear a threadbare coat like a gentleman, to be outvoted with a smile, to hitch your wagon to an old horse, if no star is handy—this is the wholesale philosophy taught by fishing with a worm."

As Bad as the Church!

It was a stinging back-handed "compliment" that George Lansbury, the former British Labor Party leader, gave in an address the other day when he said, "The greatest danger I see ahead of the labor movement is that we may become like churches, and imagine our organization is more important than the cause." But who will say that there is not shrewd truth in it?

The Bloom Boy

Many a truth is spoken in jest. A truth worth underlining, in days when there is such a prevalent tendency to think in terms of large impersonal social forces and great aggregrates, is found in a recently reported conversation between a man and his wife. The man is reading the paper to his wife and read an article declaring that we were to have a "socialized order." His wife was one of those irritating women who ask what things mean. So she asked him what a "socialized order" meant. That put the husband on the "spot." He told her that it meant that the government was going to take over everything and run it. She thought quietly for quite a while and then said, "Well, they're going to have a hard time with the Bloom boy next door." Very probably! None of the charts of a planned society will quite take care of the Bloom boy! What is needed is some force that can reach into the secret places of the heart where motives are formed. It is all of us Bloom boys and girls who are ultimate problems in any order of society.—Zion's Herald.

HILLMAN'S FAREWELL SERVICE AT TRINITY

Last Sunday at the close of three successful years at Trinity church, Durham, Rev. E. L. Hillman held his farewell service at Trinity. The great congregation that greeted him heard a most appropriate sermon having to do largely with the future and the demands upon them. Following this service in the church parlor the stewards presented him and the family with silverware and a check for $100 as an appreciation of his fine work at Trinity. The church had every reason to expect his return, consequently the congregation was greatly perplexed over the removal of their pastor. However, they are meeting this situation in a fine spirit. On Tuesday night of this week the church gave a supper at which Rev. E. L. Hillman, the outgoing pastor, and Rev. G. W. Perry, the newly assigned pastor, were guests of honor. The leaders are anxious for the church to continue its work in the best fashion possible.

The past year at Trinity was one over which any church and pastor might rejoice. More than $52,000 was raised for all purposes and the utmost good fellowship prevailed as the church closed the year. The coming year ought to be one of success. We sincerely hope the new pastor may have a great year.



REV. E. L. HILLMAN
New Presiding Elder of New Bern District

SONG OF THE UNWHIPPED

By Grantland Rice

I have learned something well worth while
That victory could not bring—
To wipe the blood from my mouth and smile
Where no one can see the sting;
I can walk, head up, while my heart is down
From the beating that brought its goad,
And that means more than the champion's crown
As he's taking the easier road.

I have learned something worth far more
Than victory bring to men;
Battered and beaten, bruised and sore,
I can still come back again;
Crowded back in the hard, tough race,
I've found that I have the heart
To look raw failure in the face
And train for another start.

Winners who wear the laurel wreath,
Looking for softer ways,
Watch for my blade as it leaves the sheath,
Sharpened on rougher days;
Trained upon pain and punishment,
I've groped my may through the night,
But the flag still flies from my battle tent
And I've only begun to fight.

A CHRISTIAN STEWARD EXTRAORDINARY

The Upper South Carolina board of lay activities was fortunate in the selection of Dr. Howard A. Kelly, Baltimore surgeon, as its speaker at the Union conference. Mr. J. A. Henry, in his introductory remarks disclosed something of the range of the evangelistic and philanthropic activities of the distinguished guest. Then rose Dr. Kelly, a man of medium stature, white hair and mustache, genial presence, carrying lightly his more than three score years and ten, and wearing a red carnation.

He spoke briefly of what a layman expects when he goes to church, enumerating spiritual nurture, a knowledge of the great hymns, preaching that opens up the Bible. Then he proceeded with personal testimony to show by how many ways one can witness to the saving grace of Jesus Christ. These included his giving away 1,000 books a year, keeping in direct touch with some missionaries, supporting orphans and families of prisoners in this country and in Canada. "I have long been a tither," said he, "and for years now I have given a fourth of my income to the Lord."

His closing statements had to do with the carnation he was wearing, a badge beneath, and gospels in his pocket. "This flower is bound to attract attention," he declared, "and when someone says to me, 'That is a pretty carnation,' I respond by saying, 'Yes, this is a Christian flower; its source of nurture is hidden,' and with that I pull back my lapel, as I do with you, and show them its stem sticking down into an improvised vase of a fountain pen barrel with safety pin attached. I prepare the chemicals that go into the vase, and, you know, a flower will stay fresh several days this way. Then, on the front of my lapel I also wear this little badge with a question mark on it. That is bound to excite curiosity. When one asks the meaning of the question mark, I tell them that it stands for the greatest question in the world, and ask what the one inquiring thinks that question is. Some will say one thing, some another, then I say that the biggest question is 'What is my relation to Jesus Christ?' Everywhere I go, too, I carry penny cards of the gospels and give them away. When I meet a stranger I hand him one of these with my name written inside, and tell him that is my card."

Bishop Kern commenting at the close of this unique address remarked that appealing as was the message, even more so was the messenger, for that day had been witnessed one of the world's most eminent surgeons, one at the top of his profession—and one who puts the kingdom of God and his righteousness first. Dr. Kelly is proof positive that the life of Christian stewardship is the most rewarding in every way.—Southern Chrisitan Advocate

THE FEAR OF BEING FIRST

There is a French fable that tells of a bewitched forest. Long ago an evil spirit told the trees that whichever was the first to blossom in the spring would die of blight. The foolish trees believed the story, and kept back their blosoms, so that for a thousand years the forest was bare of leaves. Each was afraid of being first.

It is always easier to follow than to lead, but the honor goes to the first in the rank. In the little village of Chamonix, at the foot of Mont Blanc, there is a monument to the guide and the medical man who were the first to ascend the highest of the Alpine peaks. The villagers used to say that if anybody went up he would be thrown over the other side by the evil spirits, but the brave pioneers paid no heed to the story. They made the ascent, and to them belonged the honor of having conquered the fear of being first.

In the old Russia, the people were very superstitious. They were much influenced by ikons. The priests taught the people that terrible things happen to those who do not keep an ikon in the corner of the room, before which to burn their sacrificial candles.

One brave man named Michael Ratushny began to wonder whether the ikon had the power that the priest described. Michael had seen some German settlers who had no ikon in their house. They were clean and happy and prosperous. It puzzled him. How could these people be so comfortable while they neglected to offer their candles in front of the ikon? He asked the village priest, but he was as much puzzled as Michael himself. Then he met with the peasants, as they walked over the silent snow, that lay so wide and white beneath the stars.

He determined to do a bold thing. He whispered his secret to his friends, and they went home, not to sleep, but to wonder what would happen. Next day they went to Michael's house, a little wooden place; they stood round the door and watched, scarcely daring to breathe, while this man who had conquered his fear took down the ikon from its accustomed place in the corner and carried it out into the open air. Then he threw the little picture upon the ground, and with his feet broke it to pieces.

The people gaped in wonder. They expected lightning to come from heaven to kill the man. But nothing happened. All through the night peasants waited, wondering whether Michael would be killed in his bed or would die in his sleep. But he went about his work the next morning with a smile upon his countenance and a cheery word upon his lips. Then he told them the Gospel he had learned from the Germans, and they, too, had the courage to follow. These people were called Stundists. They owed their origin to a man who was not afraid to be first. —Baptist Times.

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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

HIS WITNESSES

"He left not himself without witness."—Acts 14:17.

God breathes through every leaf, and bud and flower,
Nothing in nature but displays his power.
Creation shows his image shining through,
From tiniest atom to the starry blue;
And each stands forth to serve him and to shine
With power reflected form his life divine.

To man alone is given the right to choose
How far God's power shall his life enthuse.
Man bears the naturue which God gave,
And must belived from the cradle to the grave;
But he must choose how far his life shall shine
With light reflection from God's power divine.

How great, how wonderful is our Father's plan,
That he should stoop to link himself with man!
That he should offer unto us to give
His life, his supernatural life to live.
Naught else in all creation thus can shine!
Our God in us the human and divine.
—Fonnie Shepardson, in The Illustrator.

The woman's missionary society of Stem Methodist church has recently completed the fall mission study course on the subject of "The American Negro." The classes were well attended and much interest was manifested throughout the four periods of study. Many community studies of the negro were made and other outside reports bearing on the topics under discussion. By visiting negro homes and schools the class was able to see the negro and his problems as he actually is in the South today. From this study it was learned that the needs of the negro in this section are education in the spending of money, sanitation and a higher standard of living. The book, "A Preface to Racial Understanding," was used with additional books, pamphlets, and magazines. Mrs. J. W. Lineberger, superintendent of study for the local organization, led the classes.

The Methodist women of the Carteret county zone held its fall meeting at Tamernacle church, Straits, Sunday afternoon, October 25.

After a beautiful prelude by Mrs. Gerald Whitehurst, the devotional began with the hymn, "To the Work." Scripture lesson was read from the 8th chapter of Romans, followed by prayer by Mrs. Laura Piner of Williston.

Mrs. Kate Lefferts, president of the Straits auxiliary, most cordially welcome the visitors, and Mrs. Houston of Morehead City graciously responded.

Mrs. I. N. Moore(zone leader, presided over the meeting. The minutes were read by the secretary, and the roll was called, showing a large attendance. The auxiliaries gave very fine and encouraging reports, and the newest auxiliary from the Harlowe church showed a fine representation and much interest.

Mrs. Matthews, district secretary, brought an inspiring message and passed on to all the great objective: "A passion to share Jesus Christ with others, and to enlist them in his service."

For various reasons other speakers for the services could not attend. Mrs. Matthews combined their messages and told of the mission study and Christian social relations programs. She also made special mention of Miss Davis, our district special at E. C. T. C., emphasizing the importance of her work there with our Methodist girls.

"'The Romance of Charlie Soong" was delightfully told by Mrs. Joyce of Straits.

Little Miss Hilman Chadwick, representing the junior department of the Straits church, gave an enjoyable reading.

"Missionary Work in Brazil" was given by Mrs. Houston from her experiences while serving there, and was enjoyed by all.

It was suggested by Mrs. Matthews that a life membership be given by the zone to the baby daughter of Mr. and Mrs. Gerald Whitehurst, since this baby, Jeanette Claire, is the grandchild who had so recently served the Straits church for four years. The zone was glad of the suggestion and passed on it unanimously.

Services closed with the hymn, "Blest Be the Tie,"and dismissal by Mrs. Matthews.

Vera H. Stubbs,
Cor. Zone Sec.

The woman's missionary society of Tabernacle church, Straits, Harlow circuit, gave a shower of gifts November 9 to Miss Sallie Leffers, who is their oldest member. This shower was given in honor of her interest in our work and her friendliness toward all our members. It was given in the home of Mr. and Mrs. Walker Guin. Refreshments were served and those present reported a pleasant afternoon. The occasion was closed with an appropriate prayer by Mrs. Joyce, mother of our pastor. We feel that a shower of spiritual blessings were visited upon us and that the interests of our society will be benefited thereby.

The Hertford county missionary group held its regular meeting Thursday, October 29, at Murfreesboro Methodist church with Mrs. T. W. Sears, zone chairman, presiding.

The meeting was opened by a hymn, followed by impressive worship service by the pastor of the church, Rev. E. W. Downum.

The welcome was extended by Mrs. E. S. Brett and Mrs. R. A. Peele of Union responded. Reports from the different officers of the various departments were heard; also reports from the active auxiliaries.

After the business session a very interesting program was rendered, a talk being heard by Mrs. F. B. McKinnie, conference officer from Goldsboro.

Miss Forrest DeLano of Chowan College beautifully sang "Just for Today," after which the societiets adjourned.

The afternoon session was opened by singing "'Take Time to Be Holy." Mrs. J. W. Dimmette of Winfall in her impressive manner conducted the afternoon devotionals. Mrs. Roy McCulloch of Chowan College delighted the audience with a solo, "My Faith in Thee."

Mrs. Green of Asheboro gave an outline of the week of prayer specials.

Mrs. J. L. DeLaney, district secretary, gave a helpful talk on the work of the district, after which we were dismissed by Mr. J. T. Draper of Aulander.

MISSION STUDY AT HAY STREET CHURCH

Due to the illness of the superintendent of mission study, Mrs. Horace Sisk, the fall class was conducted by Mrs. J. M. Wright. Salem and Person Street auxiliaries were invited to join in the study of the book, "Preface to Racial Understanding." The study was held Tuesday following the October auxiliary meeting in the dining room of the church. Lunch was served at the noon hour and a delightful social and get-together hour was enjoyed.

Mrs. E. C. Derby gave the first chapter, followed by Mrs. Chas. H. Watson. Mrs. J. M. Wright, Mrs. H. LeRoy Harris giving second, third and fourth chapters. After lunch Mrs. D. E. Earnhardt, Mrs. E. S. Draughon and Mrs. C. C. Culbreth gave the fifth, sixth and seventh chapters. Each lady presented her chapter in an interesting manner.

There is nothing like the first glance we get at duty, before there has been any special pleading of our affections or inclinations. Duty is never uncertain at first. It is only after we have got involved in the mazes and sophistries of wishing that things were otherwise than they are, that it seems indistinct. Considering a duty is often explaining it away.—F. W. Robertson.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

WE ARE GOD'S HANDS

We are God's hands, we are God's feet,
And ours the strength to do his will.
Our hands must serve, our hearts must seek
His planning daily to fulfill.

We are God's hands, we are God's feet,
And unto us is given grace
To spread abroad the love of God
To every soul of every race.

We are God's hands, we are God's feet,
Through us alone his work is done.
He blesses us, and bears us up,
And gives us strength the course to run.

We are God's hands, we are God's feet,
We dare not falter, then, nor fall,
But follow on, where Jesus leads,
And answer mankind's pleading call.
—Lois Holland Palmer, in Woman's Missionary Friend.

WOMAN'S MISSIONARY SOCIETY ORGANIZED AT MONTMORENCI

Mrs. Hubert Young, corresponding secretary, writes us that the ladies' aid society of Montmorenci church at Candler, on the Asheville district, has merged with the woman's missionary society and will be known in the future as the woman's missionary society of Montmorenci. The following are the officers: President, Mrs. T. C. Roberson; vice president, Mrs. T. A. Groce; corresponding secretary, Mrs. Hubert Young; recording secretary, Mrs. C. B. Roberson; treasurer, Mrs. M. G. Thompson ;local treasurer, Mrs. A. P. Courtney; Supt. World Outlook, Mrs. E. E. Roberts; Supt. local work, Mrs. C. D. Mallonee; Supt. Christian social relations, Mrs. J. G. Rice; Supt. literature and publicity, Mrs. T. A. Luther; Supt. study, Mrs. Lane Israel; Supt. supplies, Mrs. H. S. Hall, chairman spiritual life group, Mrs. B. H. Cole, and member church board of religious education, Mrs. Locke Roberson.

MISSION STUDY CLASS AT MAIDEN

By Mrs. R. E. Hunt

On November 5 the woman's missionary society of Maiden had an all day mission study class at the parsonage, using "Preface to Racial Understanding" by Johnson as the text book.

Mrs. R. E. Hunt, superintendent of study, directed the program and Mrs. A. D. Abernethy, former district secretary, conducted the study in her own inimitable way. The morning devotional was led by the pastor, Rev. R. E. Hunt, and a mixed quartet sang several spirituals.

"Some American Negroes and Their Achievements" was discussed by Mrs. Esley Wilkinson, and Mrs. R. E. Hunt discussed "Spirituals."

Lunch was served at12:30 and a social hour enjoyed.

The afternoon devotional was in charge of the president, Mrs. D. S. Cloinger. "Negro Poetry" was discussed by Mrs. Flossie Harwell. The meeting was dismissed with prayer by Mrs. Walter McCaslin.

DEATH OF MRS. POWELL'S FATHER

Our hearts go out in deepest sympathy to Mrs. W. T. Powell, secretary of the Greensboro district, in the great sorrow that has come to her in the death of her father on Tuesday of last week at a Charlotte hospital following a serious operation.

TO LOCAL SUPERINTENDENTS OF CHRISTIAN SOCIAL RELATIONS

I write to extend to each of you a friendly greeting. You may expect a letter from me shortly after December 1. There is only one month left of our conference year, and that month will have its usual delightful holiday rush.

Try to finish your projects in time so that they can be reported in your fourth quarterly reports.

The dollars for peace bonds will continue being sent to me until a new chairman of international relations and world peace is appointed. I shall be looking for reports from each of you shortly after your December meetings. Please note that my address is Catawba, N. C. Mrs. Inez B. Wall.

We call special attention to the foregoing message from Mrs. Wall, the new superintendent of Christian social relations of our Western North Carolina conference, who has recently been elected by the executive committee of our conference to succeed Mrs. L. E. Brown, resigned. Will our local superintendents of Christian social relations make a note of what Mrs. Wall has to say, and get in touch with her as early as possible at Catawba, N. C.?

WHAT MISSIONARIES ARE SENT TO PREACH

R. P. Richardson, North Kiangsu, China

Not human experience, but divine redemption.

Not economic deals, but the Gospel of Christ.

Not culture, but conversion.

Not personal reforms, but liberation from sin.

Not laws of progress, but forgiveness of sin.

Not social reform, but spiritual salvation.

Not a new organization, but a new creation.

Not the benefits of civilization, but the blessings of Christ.

We are embassadors, not diplomats.
—Missionary Review of the World.

A CHALLENGE TO EVERY COMMUNITY

The following item from the Christian Observer found in the November issue of The Missionary Review of the World is of interest:

"There are in the United States 8,676,000 Catholic youths under 25 years of age, and of this number only 1,870,000 are enrolled in any parochial or other religious school under the auspices of the Catholic church. So 78.4 per cent of the youth of the Catholic church are not being reached by the church. There are in the United States 1,630,000 Jewish children under 25 years of age, of which number 1,543,000 or 95.2 per cent are not enrolled in any Jewish symnagogue or other educational agency under the auspices of the Jewish church. Therefore in the United States 42,891,825 children who are Protestant, or nominally Protestant, under 25 years of age, and of this number 28,529,950 or 66.5 per cent are not enrolled in any Sunday school. Put this alongside the statement of Supreme Court Justice Lewis L. Lawcett of Brooklyn, with 18 years of experience on the bench, that "Of 5000 boys less than 21 years of age who have been arraigned before me, only three were members of Sunday school at the time of committing their crime. Of 1,902 boys who were sentenced to go to Sunday school and bring a written attendance report from the minister, only 92 of them ever appeared in court again; out of 1902, 1000 were cured by the Sunday school treatment."

THIS THING OF GIVING

By George F. Burba

"I do not understand it any more than you, but there is something about this thing of giving which blesses us.

"No man has ever impoverished himself by giving. It cannot be done. Those who give most have most left. No man has ever died poor because of that which he gave away. No one has ever gone hungry after giving away his bread; some way, somewhere, bread has been provided for him.

"I believe that everyone who gives a penny will get it back a hundredfold. I believe that everyone who dries a tear with his assistance, will be spared the shedding of a thousand tears. I believe that every sacrifice we make will so enrich us in the future that our regret will be we did not sacrifice the more.

"This thing of giving! A glorious thing it is! How meaningless now is money that is hoarded! How hateful to himself and to his fellows is he who does not answer the call for aid. Give —and in the giving, live the life a human being is entitled to enjoy. Give—

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MRS. H. M. WADE, Extension Secretary-Director of Children's Work
MISS NETTA COOK ROBERTSON, Office Secretary
Conference Office Address: Box 617, College Station, Durham, N. C.

MRS. BRIAN LEAVES

Mrs. Earl W. Brian, who has so effectively and wholeheartedly served the North Carolina conference for several years as director of young people's work and as extension secretary, severed her official connection with our staff on November 1 and left to join her husband, Dr. Earl W. Brian, who is resident physician on the staff of the Henry Ford Hospital in Detroit, Mich. To say we shall miss her is putting it very mildly. Her ability, her knowledge of the work and of the conference, her capacity for leadership, her earnestness and sincerity have made her invaluable. Our staff, our board, young people, our entire conference regret her going. Mingled with our regret, however, are a deep sense of gratitude for the services she has rendered and a host of good wishes for her in the years that lie ahead.

OFFICE SECRETARY

We are happy to announce the addition to our staff of Miss Netta Cook Robertson of Burlington as office secretary. Netta Cook has served our conference as president of our conference young people's organization, and has been church secretary at St. Paul church, Goldsboro, during the past two years. Her knowledge of our conference and its work, especially as it relates to young people, together with her capacity for secretarial duties, make her a most valuable worker in her new position. We bespeak for her the support and co-operation of our conference membership.

STAFF SET-UP

With the beginning of the new conference year we have a slightly changed set-up for the staff. The executive secretary will also serve as director of young people's work and for the present at least will be responsible for carrying on the adult work in the conference. Mrs. Wade will assume the duties of extension secretary in addition to her position as director of children's work. She served effectively as extension secretary during her first year with us and her increased knowledge of the conference will help make her extension work this year even more successful. The addition of the office secretary will relieve other staff members of much office work and thus allow for more time in the field.

PLANS

We trust that pastors will begin early to plan for special emphasis in connection with their Christian education work and will let us know what services they desire of the staff. We are already making our schedule for the year and appreciate the co-operation of pastors in making this possible. By careful planning ahead we are enabled to reach many more charges than we could otherwise reach, and at the same time can so arrange our schedule as to conserve time and effort. We want to answer every call that comes to us, and the assistance of pastors will have much to do with our success in that respect.

WELDON OBSERVES CHILDHOOD AND YOUTH WEEK

The observance of Childhood and Youth Week in the Methodist Episcopal church in Weldon was marked with interest and enthusiasm. The program for the week consisted of two splendid sermons by the pastor, Rev. Mr. Long. The subject of the first sermon was "Recognition of the Lad in Our Midst." Here emphasis was given to the importance of giving due recognition to the children and young people in the church, to the end that their needs may be properly met.

There was a visitation made into the homes of the children in the church school by the teachers, an effort thus being made to establish a better spirit of co-operation between the parent and the church school teacher.

The week's program was concluded the following Sunday morning with another sermon by the pastor, the subject of this sermon being "The Modern Home and Its Task." At this time the responsibility of the home in the religious training of the children was emphasized, and a course of procedure was suggested.

Mrs. Foster Jennings,
Supt. Children's Division.

CHURCH SCHOOL ENROLLMENT

It is distressing to note that the church school enrollment in the North Carolina conference has shown a decided decrease during the past two years. According to the conference journal the decrease from 1934 to 1935 was 4127. The official record for 1936 is not yet available, but the probable loss over the last conference year is around 2000. It is true that some of this "loss" can be attributed to inaccurate reporting due to a change in our method of reporting enrollment. That fact, however, does not account for all of this loss. If we are to teach our people we must have them in our church schools. Every pastor and church school officer and teacher should give attention to this loss our church schools have undergone and study the local church to see if some of this loss has been sustained there. Then we might turn our attention to the area our church school is serving to see if there are those who should come under its influence.

Let us begin now to check this decreased enrollment and to work in such a way that this year shall show an increase in the number our conference is serving in our church schools.

MAKING CHRISTMAS MEANINGFUL TO CHILDREN

"In our family, when a birthday is celebrated, we let the person whose birthday it is make the program for the day. How would it be if Jesus were to choose the way in which his birthday should be observed?" This statement, from an article entitled "We Think About Christmas," in the December, 136, issue of the Christian Home, challenges us to serious thought at this season of the year. A careful study of the suggestions contained in that article, together with "A Christmas Message on Christian Education" in the December, 1936, issue of the Church School Magazine, and "Christmas Within"—a meditation in the December, 1936, issue of the Elementary Teacher, will do much to transform our Christmas observance and help us celebrate the season after the manner of Jesus whose birthday it is.

Anticipating requests for materials for "Christmas Programs" is is suggested that workers with children will find such an abundance of rich and helpful material and suggestions in their regular church school literature that there will be no necessity of seeking additional help in making Christmas a meaningful experience for children.

For the convenience of busy workers there are listed below some specific sources of help in preparing for Christmas as furnished in our church school periodicals. (This is in addition to the help found in the regular lesson materials).

A new feature in the December, 1936, issue of the Christian Home is "The Christmas Eve Service of Worship for the Home." If such a service were to be carried out in the home it would do much toward overcoming the sense of hectic rush and confusion too often characterizing the hours just preceding Christmas, and toward enriching the experiences of the members of the family and the guests within the gates.

"At the Church During December," in the December, 1936, issue of the Church School Magazine, and "Christmas in a Country Church,' 'in the December, 1936, issue of the same magazine, contain helpful suggestions of Christmas," in the December, 1936, issue provides a program for the entire school, when such a service is desired.

A program for a "White Christmas Service" for the entire school will be furnished upon request by the conference office of the Board of Christian Education.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
MISS RUTH BOWMAN, Office Secretary, Director of Young People's Work
CHARLES P. BOWLES, Associate Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

RANDOLPH COUNTY SCHOOL

The Randolph county school proved to be largely a First church affair. Two people from Farmer, one from Union church and 19 from First church, Asheboro, enrolled for the school. The response from these three churches was fine. It was the wish of W. A. Underwood, general superintendent, and of H. P. Powell, that other churches of the vicinity be benefited by this school. In order to provide this opportunity for all groups, First church graciously assumed all financial responsibility. It is hoped that attendance may be secured from Ramseur - Franklinville, Asheboro circuit, Cedar Falls and Coleridge next year.

The Haywood County Training School

"Just a note to tell you that we had a good school here at Long's Chapel. I think the school equaled the amount of credits earned last year, although only four churches participated. Each course was efficiently taught and was greatly appreciated. We are indeed grateful that the conference board saw fit to send us these instructors. The course for young people was largest in point of credits secured. I believe the young people's departments in this county will be greatly helped thereby. We are expecting this to be an annual affair. John H. Carper."

Churches Participating

Enrollment from the four participating churches was as follows: Bethel 4, Waynesville 6, Canton 26, and Long's Chapel 28. With this fine record by Bethel, Canton and Long's Chapel, with a larger enrollment from Waynesville and with participation by Clyde, Delwood, Fines Creek, and Jonathan charges, the Haywood county school may well be made an annual affair with significant results for all churches of the county.

Canton Charters Bus

C. G. Suttles, general superintendent, and Dr. D. E. Camak, provided a bus to take their workers from Canton to Long's Chapel for classes each night. The results were most gratifying. This procedure is recommended for other churches interested in taking full advantage of training opportunities. Mr. Suttles and Dr. Camak were primarily interested in getting their officers and teachers to the training school. Incidentally they hoped to beat Long's Chapel on the home ground, but failed by four credits. Long's Chapel has won twice, but Canton is sure to be out for a victory next year.

Bethel

Considering the distance traveled and the number of workers in the church, Bethel was well represented. Under the leadership of T. G. Highfill, the people of Bethel charge have their own training schools, take advantage of the county-wide school, and continue their vacation church schools. In fact, the entire program of the church is being administered in a most effective way.

Waynesville

Mr. and Mrs. James Atkins, Mr. and Mrs. Dale Stentz, and David and Mary Stentz attended the school from Waynesville. These persons are vitally itnerested in the fine program which Junaluska offers during the summer months. They are also interested in the continuation of this important work in their local church and throughout the Waynesville district.

Andrews and Murphy

Two pastors, two general superintendents and 21 church school workers enrolled in the school held at Murphy November 15-20. W. A. Barber and W. M. Smith brought the key persons from their churches and for six evenings they studied together the problems and achievements of their schools. Seldom does a group face its opportunities more earnestly than these persons did for the week. J. M. Boone general superintendent at Andrews, is a leader of experience. He brought his leaders and studied ways and means of improving his school with them. Dale Lee, general superintendent at Murphy, has held this position less than a year. Mr. Lee is a young man who is held in high regard by the people of Murphy and the church school is sure to grow under his direction.

Extra Curricula Activities at Murphy

Mrs. W. A. Barber, who is always keenly alert to every opportunity for advancing the work of the church, entertained the faculty and members of the local church board of Christian education at a luncheon meeting on Thursday. After the delicious repast an hour was spent in a most interesting and helpful discussion of the work of a local church board of Christian education. Those present were Mrs. O. E. Madden, Mrs. E. B. Norvell, chairman of the local board, Josephine Highway, librarian, Adella Meroney, primary superintendent, Mrs. E .C. Mallonee, Mrs. A. V. Hackworth, Carl H. King, Mr. and Mrs. W. M. Smith of Andrews, and Mr. and Mrs. W. A. Barber.

Places of Interest Near Murphy

Teachers in the Murphy school were treated with trips to places of interest each afternoon. A visit to the talc mine located seven miles from Murphy proved to be most interesting. Pure talc taken from this mine is sold for more than a hundred commerical purposes. Mr. Bailey, superintendent, is a cultured gentleman whose acquaitnance adds greatly to the pleasure of the visit.

The John C. Campbell Folk School is an educational enterprise which arrests the attention of any person interested in creative activities. Life would be greatly enriched in North Carolina if each county in the state had a school of this type.

Young Harris College, sponsored by the North Georgia conference, is located 20 miles from Murphy. More than 400 boys and girls receive instruction in this fine Methodist school.

The Hiawassee dam, a fifteen million dollar Tennessee Valley Authority project, is being built 20 miles from the city on the Hiawassee river. The blue print calls for a dam higher than the Norris dam, about which we have heard so much.

EVANGELISTIC SERVICES AT HAWTHORNE LANE

Under the direction of the Commission on Evangelism, Dr. E. K. McLarty has just completed his first engagement of the year at Hawthorne Lane church in Charlotte. A full account of these services will appear at another place in the Advocate. This is to say that the forces of Christian education are working continuously at this task of evangelism and that every possible effort will be made during the year to assist Dr. McLarty in this worthy enterprise.

THE CHARLOTTE SCHOOL FEBRUARY 21-26

Pastors, general superintendents and other interested persons met at First church, Charlotte, November 22 and decided to hold their annual training school on the same date as last year. Seven courses covering the work of the three age groups will be given.

HOME AND FOREIGN MISSIONARY ENTERPRISE

Two missionary Sundays have passed since reports were completed for the annual conference. The fourth Sunday in October happened to be conference Sunday. Our missionary cause naturally suffered a decline because of the absence of the preacher and of many of his people on that date. A few churches failed to have Sunday school and many others did not feature the offering. The fourth Sunday in November happened to be the Sunday before Thanksgiving when certain special Thanksgiving appeals got the center of the stage. As a result the first two missionary Sundays of the year have been off days. It is hoped that every general superintendent and every treasurer will see that this cause is not materially handicapped with a poor showing in the new conference year.

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(Special Introductory Offer)

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Acton, J. L. Reynolds 3
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Leicester, M. A. Lewis 1

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East End, Gastonia, F. L. Setzer... 34
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Belwood, R. T. Houts 7
West End, Gastonia, J. G. Fitzgerald 7
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Dallas, R. L. Young 2

Greensboro District

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Mayodan, R. M. Hardee 10
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College Place, B. C. Reavis 6
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Bessemer, Greensboro, W. G. McFarland 4
Farmer, L. A. Bennett 4

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Watauga, J. W. Parker 21
Grace Chapel, Wilson Nesbitt 20
First (Marion), J. W. Moore 17
Glen Alpine, M. F. Moores 16
Marion Mills, G. C. Graham 15
Mill Springs, W. E. Rufty 11
Boone, P. W. Townsend 11
Whitnel, E. Myers 9
Spindale, F. J. Stough 7
Bostic, C. M. McKinney 6
Gilkey, M. W. Edwards 5
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Table Rock, V. R. Masters 3

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Norwood Ct., R. H. Kennington... 17
Albemarle, G. B. Clemmer 16
Davie, M. G. Ervin 15
Spencer, G. A. Stamper 11
Cooleemee, J. M. Barber 10
Salem, T .W. Hager 10
Yadkin-Rowan, V. E. Queen 10
Harmony, R. H. Taylor 8
Kerr St., Concord, C. E. Murray... 7
Mount Pleasant, G. W. Clay 4
E. Spencer, E. W. Needham 4
Westford (Concord), G. W. Fink .. 8
Central (Concord), W. L. Hutchins 1

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Elkin, W. A. Jenkins 4
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Bethel, T. G. Highfill 7
Bryson City, W. M. Robbins 4
Franklin, C. C. Herbert 4
Brevard Ct., H. O. Huss 3
Canton, D. E. Camak 3
Clyde, E. C. Price 2
Franklin Ct., J. J. Edwards 1
Sandy Ridge, J. W. Bennett 1

Winston-Salem District

Farmington, H. C. Freeman 100
First (Lexington), H. C. Sprinkle.. 54
Davidson, W. L. Scott 36
Centenary, G. Ray Jordan 24
Hanes, C. F. Tate 17
Doubs, C. E. Williams 16
Linwood, R. F. Huneycutt 11
Lewisville, R. A. Taylor 10
Walnut Cove, J. O. Banks 9
Walkertown, P. R. Rayle 9
Ardmore (Winston-Salem), A. C. Tippett 8
Dobson, C. W. Russell 8
Thomasville Ct., W. R. Jenkins ... 7
Burkhead, W. B. Davie 7
Sandy Ridge, J. W. Bennett 5
Green Street (Winston-Salem), R. C. Goforth 5
Pilot Mountain, C. C. Washam.... 4
Grace, O. B. Mitchell 3
Denton, W. M. Rathburn 2
Rural Hall, W. Reid Harris 1

North Carolina Conference

Durham District

Cedar Grove, S. F. Nicks 11
Duke Mem., H. C .Smith 5
Trinity, G. W. Perry 2
Bahama, M .C. Dunn 2
Carr, Durham, J. A. Martin 1

Elizabeth City District

Plymouth, C. T. Thrift 13
Burlington Ct., L. L. Parrish 10
Perquimans Ct., J. W. Dimmette.. 8
Duke's Chapel, F. D. Hedden 5
Gates, J. M. Jolliff 4
Aulander, J. T. Draper 3
Ahoskie, J. L. Smith 2
Elizabeth City, F. W. Brothers ... 2
Stem, J. W. Lineberger 1
City Road, B. T. Hurley 1

Fayetteville District

Jonesboro, J. W. Bradley 37
Ellerbe, K. F. Duvall 11
Caledonia, M. E. Ellerbe 8
Piedmont, M. D. McLamb 5
Mt. Gilead, J. R. Edwards 1

New Bern District

Goldsboro Ct., N. C. Yearby 17
Fremont, E. R. Shuller 12
Pikeville, Leon Russell 14
Riverside-Bridgeton, J.B. Thompson 11
Pink Hill, H. M. McLamb 10
Oriental, J. C. Humble 7
Seven Springs, R. W. Barfield 5
Goldsboro Ct., N. C. Yearby 4
New Bern, W. D. Barrington 2
Dover, E. L. Hill 1
Pamlico, W. A. Tew 1

Raleigh District

Oxford Ct., I. S. Richmond 9
Youngsville, H. E. Lance 8
Cary-Apex, B. F. Boone 4
Creedmoor, E. D. Dodd 4
Newton Grove, L. A. Tilley 3
Raleigh, J. A. Norris 1
Franklinton, E. D. Weathers 1

Rocky Mount District

Wilson, A. J. Hobbs 66
Enfield, R. L. Jerome 26
Warrenton, O. I. Hinson 24
Halifax, J. Bascom Hurley 17
Spring Hope, M. F. Hodges 13
Battleboro, John P. Bross 8
Scotland Neck, D. L. Fouts 7
Robersonville, R. N. Fitts 5
Rocky Mount, Rufus Bradley 5
Kenley, P .F. Newton 4
Garysburg, H. A. Chester 3
Weldon, J. O. Long 2
Warren, L. C. Brothers 2

Wilmington District

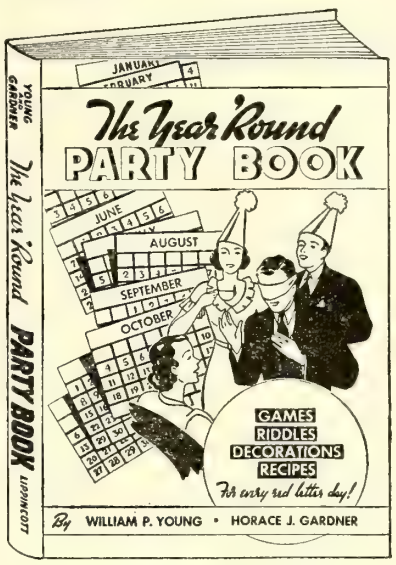
Swansboro, C. W. Barbee 24
Burgaw, C. A. Jones 12
Carvers Creek, E. L. Stack 8
Southport, E. M. Hall 7
Warsaw, F. B. Joyner 5
Richlands, H. L. Davis 4
Hallsboro, C. N. Phillips 2

Driver (of ramshackle old car): "Boy, can you tell me the quickest way to get to Main street?"

Boy (looking over the old bus): "Sure, Buddy, take a street car."

Bill: "So you've moved again, eh? Did the landlord raise the rent?"

Phil: "No; I couldn't raise it."



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Sunday School Lesson

DECEMBER 6

My Prof. Rollin H. Walker

Paul's Parting Counsels

Scripture: 1 Tim. 6:6-12; 2 Tim. 4:16-18

In attempting to explain the great difference in style between the epistles to Timothy and the other epistles of Paul, some suggest that either Timothy himself or someone very close to him brought together notes and personal words of advice and exhortation from the great apostle, and for the benefit of Christian leaders put them in these two letters in a form adapted to new conditions. But there can be no doubt that at least part of the letters was dictated from the very lips of Paul; nor can there be any doubt whatever that he would have been glad to sign both of the letters as expressing his deepest conviction and concern for the church.

Two Obsessions

Our lesson treats two obsessions that waste men's energies and keep them from fulness of life.

1. Lust for money. Some of the Christians were getting rich. Christians did not carouse and indulge in the riotous orgies of the pagans. They were industrious, and as merchants they were honest and hence people traded with them, and they found their coffers filling up. But alas, the more they had the more they wanted, and the service of Christ began to be a secondary matter.

They were tempted to soften their bold confession of Christ lest it might interfere with business. They began to indulge in luxuries that were good neither for their bodies, their minds, nor their souls, and they were disposed to look down upon the common herd of poor church members. Paul exhorts them not to be high-minded, nor to trust in the uncertainty of riches, but in God who gives us all a rich capacity to enjoy the simple things of life. Turn your money, says he, into the heavenly securities which will not lose their value when the crash comes; and strive to be rich in good works.

2. An itch for argument. Another tendency that wasted the energies of the brethren and took their eyes off the main point was theological discussion. Paul certainly could have had no objection to deep-gripping thought concerning the grave mysteries of the Christian religion. His own strenuous intellectuality proves that. But there is a big difference between earnest grappling with the practical problems that the gospel presents, and the shadow-boxing to which we are all so prone.

Some teachers get up into such a high intellectual altitude that it is beyond the timber line; nothing practical grows there. Besides the region is very cold. Do not try to be smart, says the apostle; try to be sensible. Show your brains by the poise and judicial sagacity of your lives and your ability to say things that grip the consciences of men, and make everyone respect you in spite of himself.

Christianity is primarily ethical; it is God reaching down to help us to be clean and kind and sensible. It is power rather than a problem for discussion, and its proof is in its glorious practical results whenever men will obey God and trust in him.

The great test as to whether a theological discussion is helpful or otherwise is to ask the question, Does it or does it not tend to wrangling, bad feeling and uncharitableness? Does the debater want to show off, or is he striving to come to a common understanding with a brother of a different viewpoint? Would it be natural to sing the doxology at the close of the debate?

Paul commands Timothy not only to avoid profitless haggling, but to flee from it. Put your mind, says the apostle, strenuously on the main goal. Follow after righteousness, godliness, faith, love patience, meekness. There is plenty of fighting, says Paul, but the fight of the Chrstian must not be sectarian religious wrangling. He must fight the good fight of faith.

And to that end look to Christ, says the apostle, who before Pontius Pilate witnessed a good confession and entered into glory. You may soon be in danger of losing your head for your loyalty to Christ. You have already witnessed a good confession; keep up your record to the end.

In the second letter Paul is writing from prison. Everybody forsook me, says he, when I was brought before the emperor, but the Lord stood by me and strengthened me, and instead of begging for my release I preached the gospel to the ruler, hoping that even he might believe on Christ and be saved. What is to happen to me I know not, but whatever it is, I know that Christ will be with me and cause all things to work out for his glory and my eternal welfare.

The Scripture and Our Problem

This Scripture has remarkable appropriateness to our own problem. What a perfect illustration we have today of the fact that the love of money is the root of all kinds of evil. It makes us tolerate the liquor traffic, causes the munitions workers to foment war, muzzles the press, opposes all kinds of reform, and arms every nation for war to gain profitable marts.

As for the tendency to forget the vital issues and haggle over words, college classrooms are frequently melancholy examples. How many sophisticated professors and students pretend to be masticating the bread of life when they are only chewing gum!

And was there ever a time when there was greater need of boldness in standing for Christ and for his gospel? Every preacher knows how dangerous it is to preach as though Jesus meant what he said in the Sermon on the Mount, and intended it to apply to business and industry.—Cincinnati Christian Advocate.

WHEN THE FROST IS ON THE PUNKIN'

When the frost is on the punkin' and the fodder's in the shock
And you hear the kyouck and gobble of the strutting' turkey cock
And the clackin' of the guineys and the cluckin' of the hens,
And the rooster's hallylooyer as he tiptoes on the fence;
O, it's then's the times a feller is a feelin' at his best,
With the risin' sun to greet him from a night of peaceful rest,
As he leaves the house bare headed, and goes out to feed the stock,
When the frost is on the punkin' and the fodder's in the shock.

They's something kind o' hearty-like about the atmosphere
When the heat of summer's over and the coolin' fall is here—
Of course we miss the flowers, and the blossoms on the trees,
And the mumble of the hummin' birds and buzzin' of the bees!
But the air's so appetizin', and the landscape through the haze
Of a crisp and sunny mornin' of the airly autumn days
Is a pictur' that no painter has the colorin' to mock—
When the frost is on the punkin' and the fodder's in the shock.

The husky, rusty rustle of the tassels of the corn,
And the raspin' of the tangled leaves as golden as the morn,
The stubble in the furrers—kind o' lonesome-like, but still
A preachin' sermons to us of the barns they growed to fill;
The strawstack in the medder, and the reaper in the shed,
The hosses in their stalls below—the clover overhead—
Oh, it sets my heart a-clickin' like the ticklin' of a clock,
When the frost is on the punkin' and the fodder's in the shock.

—James Whitcomb Riley.

IN YOUR OWN COIN

The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, it will pour into your lap the treasures of the earth.—Cokesbury Pi.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... ..... (here designate the bequest) .....

Unless the pastors who were moved at conference are alert and resourceful, their churches will fail to send us a Thanksgiving offering, as most of the pastors had to move after Thanksgiving Day. I sincerely trust that they will take a Thanksgiving offering between now and Christmas, since they were providentially delayed in reaching their new charges.

* * * *

My heart was made to rejoice many times during Thanksgiving week for the farm produce that was brought to us from several of our country churches. These gifts enabled our children to have fifty chickens for their Thanksgiving dinner, as well as an abundance of cake, sweet potatoes, canned fruit, vegetables, etc. To all these friends who added so much to our Thanksgiving happiness, I wish to extend my heartfelt thanks.

* * * *

Some time ago I made request for sheets and covering. A great many friends have responded to that urgent request. It is earnestly hoped that many others will follow the worthy example of those who have remembered us. The recent cold spell reminded me very forcibly of our need for more covering and sheets. The Orphanage will have its stocking hanging up during the Christmas holidays for gifts of various kinds, particularly gifts that will be a substantial help to us in meeting our heavy financial needs. Farm produce, groceries, cloth, sheets, quilts, blankets and checks will be most acceptable as Christmas gifts.

* * * *

All pastors, superintendents of church schools and presidents of organized classes have been requested to take a Thanksgiving offering in every church, church school and organized adult class for the benefit of our 300 children. I wish to express my sincere appreciation to those who have heeded the request and to express the earnest hope that all others will during the remaining Sundays between now and Christmas. The North Carolina Synod set for its goal $66,000 for its orphanage at Barium Springs during the Thanksgiving season. Doubtless the Baptists will raise for the Thomasville Orphanage through the churches and Sunday schools from seventy-five to eighty thousand dollars as a thank offering for the children of their orphanage. If the Methodists of the North Carolina conference were to raise one-third as much as either the Presbyterians or Baptists raise for their respective orphanages, our financial embarrassment would be relieved. I have a feeling that if our leaders were to make the proper approach, our Methodist people would do as well by their orphanage as the Baptists and Presbyterians of the state do for theirs.

SCOTS AGAIN

There was a little disturbance, I hear, outside a cinema in Aberdeen some evenings ago, due to the fact that two of the natives, though they had only one ticket, were both insisting on their right to enter, as they were half-brothers.

Aberdeen, of course, is where my dear friend, Mr. Alexander McPherson, lives; and it may interest you to learn that, as the result of my tireless research, I have become acquainted with fresh facts about him. He was, I hear, engaged to another girl before he became engaged to the one he eventually married, and only broke the engagement when he discovered that the birthday of the girl to whom he transferred his affections was on Christmas Day.

Another tale I have heard of him concerns a day when he was feeling so unwell that he was compelled to see a doctor, who discovered nothing wrong. "But there must be," said Sandy, "for I canna sleep at nichts." "No," said the doctor, "there's nothing at all wrong with you. All you need is a little change. You're a bit run down, that's all." "A little change!" said Sandy. "Mon, ye've hit the nail on the head. Could ye lend me a faw pounds? It's ma accounts that worry me!"

The only remaining new tale is chiefly interesting for the evidence it gives that Sandy is a characteristic citizen of his famous town. He once, it is alleged, went to a dentist to have a tooth extracted, and came back to consciousness to find his mouth toothless. "Whit wey did ye dae that?" he demanded. "Quite naturally," said the dentist. "I gave you ower much gas, an' didna want to waste it!"—Methodist Recorder.

CHEAP ENOUGH

The attention of passers-by was attracted recently to an odd advertisement which appeared on the show window of a store in Nashville where pets are sold. Done in chalk, in large letters, the sign read: "Two old fish and owl, 10 cents."

It is supposed that a mischievous boy, with a ripe sense of humor, rubbed out the letter "g" and "b" from the ad as it originally appeared: "Two gold fish and bowl, 10 cents." What a world of difference one letter sometimes makes!

To Relieve Bad Cough, Mix This Recipe, at Home

Big Saving. No Cooking. So Easy.

You'll never know how quickly and easily you can overcome coughs due to colds, until you try this famous recipe. It gives you four times as much cough medicine for your money, and you'll find it the finest thing you ever tried, for real relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking needed—it's no trouble at all. Then put 2½ ounces of Pinex (obtained from any druggist) into a pint bottle. Add your syrup and you have a full pint of medicine that will amaze you by its quick action. It never spoils, lasts a family a long time, and tastes fine—children love it.

This simple mixture takes right hold of a severe cough. For real results, you've never seen its equal. It loosens the phlegm, soothes the inflamed membranes, and quickly eases soreness and difficult breathing.
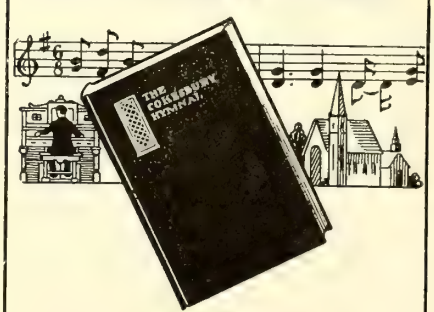
Pinex is a compound of Norway Pine, in concentrated form, famous for its prompt action in coughs and bronchial irritations. Money refunded if it doesn't please you in every way.

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Clean Out Poisonous Acids

Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic ,irritating drugs. Be careful. If functional Kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. $10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-Tex) today.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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OUR FRIENDS

Well, well, we are wondering what our friends did for us during the Thanksgiving season! We are also wondering what our church school friends did for us last Sunday, a fifth Sunday and a Children's Home Sunday! It is yet too early in the week to have received many returns, but we have an assurance that our friends have remembered us in a very substantial way. Thanksgiving contributions to be applied on the ten per cent apportionment have already begun to trickle in and in a day or two it is expected that fifth Sunday offerings will be coming in good measure. We have lots of confidence in our friends.

CENTENARY, WINSTON-SALEM

Our singing class has filled six engagements since our last writing, a week ago. Last Wednesday evening the youngsters appeared before a large congregation at Centenary, Winston-Salem, our closest friends. Following their program and challenging remarks by the pastor, Dr. G. Ray Jordan, the congregation gave a most liberal offering to be applied on the ten per cent apportionment.

BROAD STREET, STATESVILLE

Thanksgiving morning found us hurrying away for an engagement with our Broad Street, Statesville, friends, Rev. A .C. Gibbs, the new pastor, having urged us to come over and celebrate a Thanksgiving service with them. It was cold on the outside but on the inside there was warmth and genuine affection. Following brief but effective remarks by the pastor a liberal offering was contributed on the church's apportionment.

HAWTHORNE LANE, CHARLOTTE

Sunday morning before sunrise 18 children, Miss Lane and this scribe comfortably seated in the singing bus were rolling along towards Charlotte for a 9:45 engagement with our friends at Hawthorne Lane. These friends had already forwarded their fifth Sunday offering, taken a week early, amounting to $122 and a supplementary amount of produce amounting to $25. The Children's Home Sunday was exchanged with the missionary Sunday. A congregation that completely filled the church school auditorium gave appreciative attention to our youngsters and then sent us on our way rejoicing. W. H. Halliburton, the new superintendent, is leading his church school in a very effective way.

BREVARD STREET, CHARLOTTE

At 11 o'clock our class was seated before a congregation at Brevard Street that completely filled the church auditorium, chairs being needed to accommodate the overflow. Rev. L. F. Tuttle, with whom the writer has had many pleasant and happy experiences, presented us in a touching way. Following our program a liberal offering was taken to be applied on the church's apportionment. Rev. L. F. Tuttle, better known to this scribe as "Red," and his good wife are held in mighty high esteem at Brevard Street. Things are being brought to pass in a most constructive way.



Thanks for Thanksgiving

BETHEL

Following dinner with our good Brevard Street friends we were on our way to Bethel, over in Cabarrus county, where Rev. W. B. Thompson is for the second year leading his people most effectively. Our program was rendered before a good congregation comfortably housed in the big brick church located close by the old Bethel camp meeting arbor. Our Bethel friends had given a Children's Home service at the church school hour in the morning, using the playlet, "Lambs of His Fold." They came back in the afternoon to see some of the children they had talked about in the morning. A liberal offering was contributed to be applied on the church's apportionment.

FOREST HILL, CONCORD

By five o'clock in the afternoon we had appeared in front of the Forest Hill parsonage where Rev. and Mrs. W. J. Miller cordially greeted our group and distributed us among hospitable friends for rest and the evening meal. At night an overflow congregation appeared in the lovely Forest Hill auditorium. Our program was well received and at the conclusion a very liberal offering was contributed over and above the ten per cent apportionment, which had already been paid, and a large fifth Sunday contribution given in the morning. Our Forst Hill friends treat us right. Rev. W. J. Miller is serving his fourth year with this congregation and everybody is happy. W. R. Odell, the grand old man of the Western North Carolina conference, was among those who made us feel good by his presence.

DOING THEIR PART

Our singing class youngsters, little and large, make their contribution to the on-going of the Home with a good deal of satisfaction. In addition to the work of the week they accept the opportunity of working hard on Sunday. Yesterday, after four engagements, they sang most of the way home, happy after the services they had been able to render during the day. They, like other youngsters from our Home, feel that anything they can do for the Children's Home ought to be gladly done. So they go out, like our football team, to win.

BOBBY CREWS

The picture this week is that of Bobby Crews, seven years of age last June. Bobby has changed his shorts for knickers since the cold weather has come. He has also grown a little larger since this picture was taken over a year ago. This lad is one of our 385 youngsters who are smiling because of our friends' help during this helping season. Bobby is claimed and clothed by the Young Mothers' class of West Market Street, Greensboro.

HONOR ROLL

Kindly note our ten per cent apportionment honor roll and join us in grateful thanks:

Polkville circuit, Rev. Van B. Harrison.

Prospect circuit, Rev. P. T. Dixon.

Oakley, Asheville, Rev. E. B. Edwards.

Main Street, Gastonia, Rev. C. E. Rozelle.

Ebenezer, McAdenville, Rev. H. E. Jones.

Sharon, Shelby circuit, Rev. J. N. Wise.

Kadesh, Belwood circuit, Rev. R. T. Houts.

Fairview, Davidson-Fairview, Rev. R. B. Shumaker.

Mt. Carmel, Concord circuit, Rev. J. N. Randall.

Ramseur, Ramseur - Franklinville, Rev. R. M. Hauss.

Asbury, Goodsonville, Rev. R. L. Forbis.

Let all who want blanks on which to send in lists of new trial subscribers write the Advocate office.

THE SUPREME MOTIVE OF LIFE

Roger Eabson said some time ago that "It is not more railroads, factories and improved machinery that we so much need in this age, but it is training which is based on the simple, plain teaching of Jesus Christ." And this is true. There are too many people whose first thoughts are taken up in satisfying their vanities and their selfish ambitions. This influence has gotten a hold on many of the young people of our age and they are just drifting along with the aimless current of humanity to no definite goal in life. Their own individual aptitude for sound thinking and wise acting has been a matter of little concern in the building of personal qualities, which are so vitally necessary in solving the common problems of these times. It is in acting out the true and tried virtues of right living that really counts in the making of life. There are many futile efforts put forth and many a dollar being spent in an attempt to assure happiness that is never realized, when real happiness might be attained without vain efforts if they would make their investments in the righteous policies of life. One of the most pathetic facts about criminal statistics is the increasing youthfulness of our criminals. Somehow these youthful criminals take no thought for the future, and are therefore easily influenced in unsafe ways.

The secret of all human good, greatness and gratitude is stored away in the center of human hearts; and to come triumphantly to the finish of this life with pleasant memories of the past, with the hope of an abundant entrance into the kingdom of our God is the supreme purpose for which to live.

Eleanor Bone.

A PREACHER'S COW

A preacher moving into the parsonage on his new appointment brought with him a fine looking cow. After a few days a neighbor woman came to the parsonage and asked the preacher's wife about buying milk.

The preacher's wife said: "We have no milk to sell."

The neighbor said: "I thought I saw a cow in the lot."

The preacher's wife replied: "We have a cow, but she is dry now."

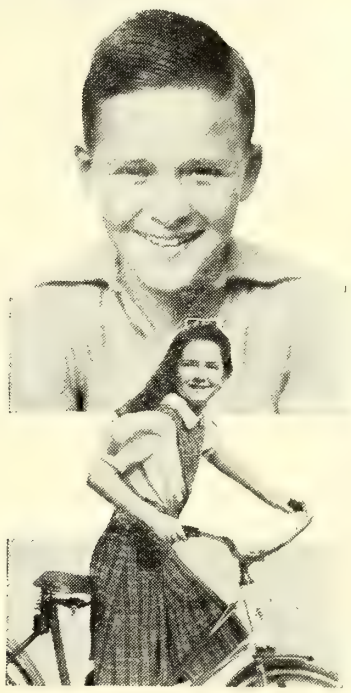
The preacher's son then spoke up: "Yes, we have a cow, but when we moved last week pa rolled a barrel of his sermons out into the yard, and the cow got in them and ate them up, and she has been dry ever since."—One of those Texas stories.

Three-year-old Harry Lou, in a restaurant with her father, for the first time in her life saw powdered doughnuts, and was much pleased with one her father gave her. Some time later they were again in the restaurant, but this time only plain doughnuts were to be seen. "Who's licked all the sugar off those doughnuts?" asked Mary Lou.

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But WHERE and HOW are they going to get them? Will it be through the movies, radio, or literature of the newsstand?

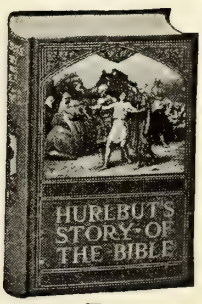
Your Church has answered the question of "where and how" by publishing this new story paper—CARGO—for your teen-age group which fills a special need not adequately cared for elsewhere. It not only maintains a high standard of literature and the Christian life BUT is a definite instrument your teachers may use in influencing character.

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Children's Storyland



PICNICKING IN THE SNOW

"A picnic in the winter time! I never heard of such a thing!" Marjie Mack opened her eyes wide and looked from one to another of her cousins.

"Oh, we have them often. We carry hot milk or soup in a theroms bottle and take sandwichs and cookies. Hannah made a whole batch for us to take today. Come on Marjie; we'll put on our rubber boots, for the snow may be deep in places."

"Oh, what fun!" cried Marjie, as she ran upstairs to get ready.

Henry carried a basket and Marjie and Lou pulled the hand-sled, "just for fun," said Marjie.

Under the trees in the woods they found the snow marked all over with tiny footmarks.

"Oh! Oh!" cried Marjie, "what made these marks! Was it squirrels?"

"Yes, and rabbits," said Henry. "There goes Admiral. He lives up in that old tree. I've seen his nest. When he comes out we might get a chance to peep in, but he must not catch us at it, or he might be frightened and move away."

"Last winter," said Lou, "a squirrel had his nest in that tree, right in that crotch over our heads."

"Why, I did not know that squirrels built nests like birds," said Marjie.

"They do, and they sometimes take possession of an old bird's nest, making it a little bigger to suit themselves," said Lou.

"Let's picnic right here," said Henry. "Then Marjie can watch the Admiral. Maybe he will come over for crumbs; he is quite tame."

So they brushed off a fallen log, spread the shawl they had brought and sat down to watch. They had not been waiting long when two little rabbits scampered over the snow and disappeared among the bushes. Marjie was delighted.

As the children ate they threw crumbs to the birds and counted how many kinds came. There were only five or six, but Lou said she had often counted as many as eight or nine kinds in one afternoon.

Then Admiral came near. Marjie had a cup of soup in her hand and got so excited as he came near her that she almost spilled it.

Henry spoke quietly to her: "Do not make a noise, Marjie. Just stoop down, and he will come to your hand."

Marjie trembled with excitement. The little bright eyes watched her, and he darted quickly from crumb to crumb. Then she held out a crust and the brave Admiral actually came and took it out of her hand and sat up, nibbling it as if he was one of the picnic party.

"We are quite used to them," said Lou. Sometimes one runs up on Henry's shoulders when we sit very quietly under the trees in the summer time"

"We must take something home on the sleigh," said Henry. "Let's pretend we are poor wood-gatherers, and take a big bundle of sticks."

The girls agreed. So they ran about picking up sticks until they had a great pile, as much as the sleigh would hold. They had no rope to bind the sticks in place, so they piled them up as high as they could. Before they got well started the pile tumbled over.

"I know what to do," cried Marjie. "I'll sit on top of the sticks and keep them in place."

Henry and Lou laughed and helped their consin onto the pile; then they started off again. Marjie thought she was having the best of it when over she went into a snowdrift.

They shouted with glee, brushed the snow off, and Lou took a turn. She held on tight and watched carefully, but mischievous Marjie gave a jerk on the rope and back fell Lou, sticks on top of her.

"Oh," said Henry, "you girls don't know how to balance the thing. When you feel it going to one side you must lean to the other side, don't you see?"

"Very well; you ride, Henry, and we will pull," said Marjie with a twinkle in her eye.

Picking up the sticks again, Henry took his place cross-legged on the top of the pile. For a while everything went smoothly.

"You see, that's the way to do it," said vain-glorious Henry, and, with those words, over went the rider into the softest snowdrift they could find. Henry was good-natured about it; he suspected mischief.

Then they did the sensible thing. Henry pulled the sled and the girls walked, one on each side, with a hand on the sticks to steady them.

They left the wood at Widow Train's and ran home delighted.—Pittsburgh Christian Advocate.

ABANDONED

By Claude Weimer

You are crying, wee kitty,
And only half-grown.
Did they throw you away
By the roadside alone?

You have nothing to sleep on
But sticks and stones,
And your lank body feels
Like a bagful of bones.

You are hungry and chilly
And afraid, little cat.
Why did they throw you
A way like that?

Do they ever kneel down
By the bedside and pray
To God not to throw them
Unwanted away?

—Our Dumb Animals.

LEAVE COVERS FOR WILD BIRDS

By Henry H. Graham

When I lived on a farm years ago a neighbor had an experience that made him a wild-life protector the rest of his days.

One winter morning he went to the back of his place on an errand. En route he saw a sight that made him sick at heart. More than a dozen bob-white quail had frozen to death in a bunch. Unable to find protection from a recent blizzard and the intense cold they had huddled together as is the custom of quail and, despite the heat generated by their bodies, they had succumbed.

"Up to that time I had never thought much about wild life," this man told me. "Never had I left weed patches or shelters of any kind for the birds. From now on I'm going to see that they have plenty of cover, and, what's more, I'm going to throw into the bushes above the snow that will come several bushels of wheat or oats at harvest time."

He was true to his word. Other farmers in that locality followed his example with the result that bird life increased beyond belief. Because birds repay us many times over for all efforts in their behalf by destroying harmful insects there is no reason why such a plan should not be carried out on a constantly widening scale. Cold winters are a severe test on all non-migrating bird life.

Harvest time is hard on feathered creatures, too, because the machines destroy young birds and even eggs. Thousands of birds are killed or maimed annually at this time. But there is a way to prevent it. This consists of installing on the reaper a device sold by harvester companies. Every machine should be equipped with one.—Our Dumb Animals.

THE EFFECTS OF ALCOHOL ON THE HUMAN BODY

(This is a paper by a 14-year-old boy in a contest in Apex church, directed by Mrs. B .F. Boone.)

The word "alcohol" is derived from the Arabian word "al ghole," meaning "the evil spirit." This intoxicating substance found in liquors is the waste product of excretion of the tiny living organisms which cause foods to spoil. It is a habit forming narcotic drug which is very useful in industry and science, but is altogether harmful when used as a drink.

Contrary to the claims of liquor interests, alcoholic beverages have very slight food value. A person pays much more for beer than for the same food value in milk or bread. By the time he drinks enough beer to receive any food value he is drunk, and this poisonous narcotic seriously impairs his health and shortens his life, if he keeps drinking. Alcohol makes the heart beat faster and overworks it, driving the blood to the skin, making the person warm, but when this abnormally large amount of blood is cooled and goes back to the heart, the body is left colder and more susceptible to disease. Eyesight and hearing are dulled, the lining of the stomach is burned and the muscles are slowed up. All the effects of alcohol are disastrous to the health.

Just as disastrous as the physical effects of alcohol are its effects on the mind and nervous system. It attacks the higher nerve centers first and paralyzes those mental powers, whose development has taken a lifetime. The power of judgment is the last achievement in the development of man. Alcohol begins at the top of this ladder of nerve growth to do its work of destruction. When a man drinks he loses his judgment. He is no longer able to criticise his own actions and decide what to do. However, he thinks he can think and act quickly and no longer doubts his own powers. He does not know that his memory is impaired and that his wits are leaving him. He is happy, having no thought for the future of others. After losing his judgment he loses control of his muscles and becomes helpless, but it is before he passes out that the drink is the greatest menace to society. It is the mind that distinguishes men from a beasts and intoxication first attacks capacities which make a man a man and reduces him to the level of a beast.

Alcohol dulls moral sensibilities. Man has to learn as he grows to turn away from that which is evil and to cling to that which is good. The effect of this long process is counteracted by a single drink of liquor and a person loses his self-control. When he has lost his self-control he no longer knows or cares what is right and what is wrong; thus crime is encouraged. When a man reaches this point he is indifferent to consequences and has no moral scruples to curb his action. The so-called Christian who goes the path of drink has left his Bible and his Christ.

Mrs. Boone put on a contest in Apex church and this is the winning paper.

HOW TIPPIE WARNED OF DANGER

By Elda Sprunger

"Tippie was a collie. The neighbors were saying unkind things about him.

"You ought to chlorform him. He hasn't anything more to live for."

"I wonder if the Browns aren't going to get rid of that old dog pretty soon."

It appeared as if all odds were against Tippie. But what had he done to deserve such cruel fate? Nothing. To those who knew and understood him, he was a good old collie. Just because he had lived twelve years in this world was no good reason for the neighbors' unkind attitude.

Tippie and his master were in the cellar. It was "bath day." The water was ready in the tub.

"All right, Tippie, jump in," ordered Tom.

Tippie whined and acted strangely. He drew back and sniffed.

Tom could not understand. The dog always took well to the suds before.

"What's the matter with you?" said Tom, becoming a little impatient. He took hold of Tippie's shaggy hair and tried to lift him into the tub.

Up went Tippie's nose toward the ceiling. He just sniffed and wiggled his body excitedly.

Tom began to smell something and sniffed. His head began to feel light and his legs to weaken. Then Tippie barked furiously. He left his master and raced up the cellar steps and pawed hard against the kitchen door.

Susan, Tom's wife, heard Tippie's call, and hurried to open the door.

"Tippie, Tippie, what's the matter with you?" But she didn't wonder long. The gas heater was filling the cellar with dangerous fumes.

She rushed down the steps and turned off the jet. Through the choking fumes she managed to help Tom up the steps to the kitchen where he collapsed. She called the Life Saving Squad.

After a short time Tom was breathing naturally again. One of the husky life savers said to Tom, "Say, that's some dog you have there. If it handn't been for him, you'd been done for."

"Yes," said Susan, her face beaming, "Tippie's the best dog we ever had. And do you know, the neighbors think we ought to do away with him."

"Oh, no," said Tom, "not yet. Tippie can live as long as he wants to. The best is none too good for him now."—Our Dumb Animals.

Tommy: "I had a fight yesterday with the boy next door."

Father: "I know you did. His father came to see me about it."

Tommy: "Well, dad, I hope you came out as well as I did."

Don't Neglect Minor THROAT IRRITATION

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HEADACHE

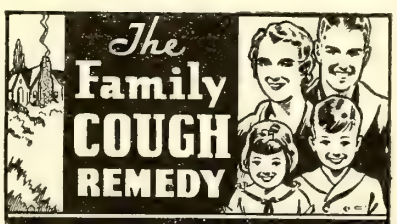
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NORTH CAROLINA
Christian Advocate

Published every Thursday at Greensboro, North Carolina, By Methodist Publishing Company, Inc.

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To all Preachers of the Gospel, year 1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

Presiding Elders Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., Box 1804, Asheville, N. C.
FIRST ROUND

December

Weaverville Ct., Salem, 11 5
Laurel, Laurel, 11 6
Haywood Street, 7:30 6
Fletcher-Mills River, Fletcher, 11 13
Skyland, Avery's Creek, 3 13
Leicester, Leicester, 7:30 13
Hillside Street, 11 20
Asbury Memorial, 7:30 20
Central, 11 27
Acton, Acton, 7:30 27

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND

December

Weddington, Wesley Chapel, 11 6
Waxhaw, Mineral Springs, 2 6
Prospect, Carmel, 3 6
Hawthorne Lane, 7:30 7
Belmont Park, 7:30 7
Myer's Park, 7:30 8
Wadesboro, 7:30 9
Homestead-Pleasant Grove, 11 13
Hickory Grove, 7 13
Pineville, Pineville, 7 14
Trinity, 7 15
Big Springs, 7 16
Mount Zion, 11 20
Calvary, 7:30 20

January

Charlotte, First Church, 7:30 4
Dilworth, 7:30 4
Monroe, Central, 7:30 6
Morven, Pleasant Hill, 11 10
New Hope, New Hope, 2 10
Bethel-Bogers, Bethel, 11 17

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FIRST ROUND

December

Lincolnton, First Church, 11 6
Lincoln Ct., McKendrie, 3 6
Boger City, night 6
Cherryville, First Church, 11 13
Cherryville Ct., St. Paul, 2:30 13
Gastonia, Smyre, night 13
Lowesville, Hill's Chapel, 11 19
Lowell, 11 20
Maylo, night 20
Stanley, 11 27
Rock Springs, Bethany, 3 27
Gastonia, West End, night 27

January

King's Mountain, Central, 11 3
Bessemer City, night 3
Dallas, 11 10
Cramerton, night 10
Polkville, Polkville, 11 16
Belwood, St. Peter's, 11 17
Gastonia, Trinity, night 17
South Fork Ct., Ebenezer, 11 24
Crouse, Laboratory, 3 24
Gastonia, Bradley Memorial, night 24

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
FIRST ROUND

December

Wesley Memorial, 11 6
Randolph, Mt. Vernon, 3 6
Trinity, Trinity, 7:30 6
Pleasant Garden, 7:30 8
West Greensboro, 7:30 9
Madison, 11 13
Stoneville-Mayodan, 3 13
Oak Ridge, 7:30 13
Main Street, 7:30 16
Ramseur-Franklinville, 11 20
Cedar Falls, 3 20
Coleridge, 7:30 20
Carraway Memorial, 7:30 23
Randleman, 11 27
Farmer, 3 27
Calvary, 7:30 27
Highlands, 7:30 30

January

Jamestown-Oakdale 3 3
Gibsonville, 7:30 3
Reidsville, Main Street, 11 10
Mt. Pleasant, 3 10
Liberty, 7:30 10

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FIRST ROUND

December

Main Street, night 3
China Grove, night 2
Granite Quarry, Shiloh, night 6
Landis, Landis, 11 6
Mount Pleasant, Friendship, 5 8
Concord, Westford, night 8
Concord, Central, night 9
Concord Ct., Olivet, night 10
Concord, Forest Hill, 11 13
Concord, Epworth, night 13
Concord, Harmony, 11 20
Concord, Kerr St., night 20
Kannapolis, night 23

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FIRST ROUND

December

Shepherds, Rocky Mount, night 3
Statesville, Broad Street, night 4
Jones Memorial, 4 5
Jones Memorial, 10 6
Mooresville Ct., Triplett, 11 6
Mooresville, Broad Street, night 6
Olin, Macedonia, 11 13
Jonesville, Jonesville, 3 13
Elkin Ct., Ronda, night 13
Statesville Ct., Bethlehem, night 16
North Wilkesboro, 11 20
Moravian Falls, Adley, 3 20
Wilkesboro, Roaring Gap, night 20

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FIRST ROUND

December

Sylva, 11 6
Whittier, Whittier, 3 6
Bryson City, night 6
Jonathan, Shady Grove, 11 13
Delwood, Delwood, 3 13
Webster, East La Port, night 13
Brevard, 11 20
Brevard Ct., Rosman, 3 20
Clyde, Clark's, night 20
Marion Ct., Patton's, 11 27
Cullowhee, night 27

January

Highlands, Highlands, 11 3
Glenville, Glenville, 3 3
Fines Creek, Pine Grove, 11 10
Crabtree, Crabtree, 3 10

WINSTON-SALEM DISTRICT
W .A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

December

Forsyth, Mt. Tabor, 11 6
Reeds, Bunker Hill, 3 6
Trinity-Bethel, Bethel, night 6
Ardmore, night 9
Lexington, First, 11 13
Linwood, Cotton Grove, 3 13
Burkhead, night 13
Yadkinville, Boonvile, 11 20
Kernersville, 11 20

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Southern Railway System Announces

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Trains 131 Southbound—138 Northbound

Lv. Asheville	5:00 P. M.	Lv. Washington	7:45 P. M.
Lv. Salisbury	9:25 P. M.	Lv. Alexandria	8:00 P. M.
Lv. Lexington	9:51 P. M.	Lv. Monroe	12:05 A. M.
Lv. Thomasville	10:06 P. M.	Lv. Lynchburg	12:25 A. M.
Lv. High Point	10:20 P. M.	Lv. Danville	2:00 A. M.
Lv. Greensboro	10:53 P. M.	Lv. Greensboro	3:15 P. M.
Lv. Reidsville	11:25 P. M.	Ar. Salisbury	4:40 A. M.
Ar. Washington	6:50 A. M.	Ar. Asheville	9:15 A. M.

No. 32 — Aiken-Augusta-New York Special — No. 31

Lv. Augusta	1:00 P. M.	Lv. New York	2:30 P. M.
Lv. Columbia	3:50 P. M.	Lv. Philadelphia	4:14 P. M.
Lv. Charlotte	7:15 P. M.	Lv. Washington	7:05 P. M.
Lv. Salisbury	8:20 P. M.	Lv. Greensboro	1:40 A. M.
Lv. Greensboro	9:35 P. M.	Ar. Salisbury	2:55 A.M.
Ar. Washington	4:35 A. M.	Ar. Charlotte	3:50 A. M.
Ar. Philadelphia	7:27 A. M.	Ar. Columbia	7:20 A. M.
Ar. New York	9:15 A. M.	Ar. Augusta	10:15 A. M.

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Effective December 6th there are other schedule changes on the Southern Railway System and passengers should consult ticket agents regarding schedules.

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STEPHEN A. HABOUSH

Write for Open Dates and Terms

to

Stephen A. Haboush

CARE NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Welcome, Midway, 3 20
Hanes-Clemmons, Hanes, 11 27
Hiatt-Sedge Garden, Sedge Garden, 3 27
Denton, Denton, night 27

January

Thomasville, 11 3
Welcome, Central, 3 3
Central Terrace, night 3
Green Street, night 6
Lewisville, Concord, 11 10
Davidson, Mt. Olivet, 3 10
Erlanger, night 10
Grace, 11 17
Thomasville Ct., Pinewood, 3 17
Ogburn Memorial, Oak Summit, night 17
Walkertown, 11 24
Yadkinville, 3 24

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P. E., 114 Watts St., Durham, N. C.
FIRST ROUND

December

Brooksdale, Trinity, 11 13
Roxboro, Long Memorial, 7:30 13
Cedar Grove, Cedar Grove, 11 20
Branson, 7:30 20
East Roxboro-Longhurst, Longhurst, 11 27
Mt. Tirzah, Mt. Tirzah, 3 27
Durham Ct., Bethany, 7:30 27

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
FIRST ROUND

December

FIRST ROUND

Biscoe, Candor, 11 6
Hay Street, 7:30 6
Carthage, 11 13
Sanford, 7:30 13
Caledonia, 11 20
Parkton, Hope Mills, 7:30 20
Wadeville, Little River, 11 27
Raeford, 7:30 27

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND—IN PART

December

Hayes Barton, 11 6
Bailey, 3:30 6
Raleigh, Central, 11 13
Oxford, night 13
Middleburg, 11 19
Jenkins Memorial, Raleigh, 11 20
Selma, night 20
Mamers, Spring Hill, 11 27
Erwin, 3 27
Dunn, night 27

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.

December

FIRST ROUND

Wilmington, Trinity, 11 6
Wilmington, Epworth, night 6
Tabor City, Lebanon, 11 13
Carvers Creek, Shiloh, night 13
Wallace-Rose Hill, Rose Hill, 11 20
Warsaw-Magnolia, Carlton, 3 20
Clinton, night 20
Brunswick, Village, 11 27
Shallotte, Shallotte, 3 27
Southport, night 27

RESOLUTIONS OF RESPECT

Whereas, our friend, brother and co-laborer, Lon G. Cruse, departed this life on August 3, 1936, we, the board of stewards of Brevard Street Methodist Episcopal Church, South, of which church and board he was a loyal and useful member for a long period of years, do hereby honor his memory and pay loving tribute to his devotion as a private member and official servant.

Therefore be it resolved: That our congregation will miss his presence and the unselfish services rendered the church he loved;

That we convey to his dear loving companion and daughter our kindest sympathy and commend to them the comfort of the grace of the heavenly Father;

That copies of these resolutions be sent to the family, to the North Carolina Christian Advocate for publication, and that they be spread upon the minutes of our official board and quarterly conference.

C. W. Ramsey,
M. W. Evans,
D. D. Shuford,
Committee of Board.

RESOLUTIONS OF RESPECT

It is with deep sorrow that we, the members of the board of stewards of Forest City Methodist church, Forest City, N. C., record the passing of our much loved friend and brother member, Mr. Robert England Biggerstaff. He gave the best he had to the church and was ever ready to lend a helping hand.

Therefore be it resolved, that we, the members of the board, feel that his life has been a benediction to us and thank God for his life; that we extend to his family our deepest sympathy and pray God's blessings on each of them.

Be it further resolved, that a copy of these resolutions be sent to the family, a copy be placed on the minutes and a copy be sent to the N. C. Christian Advocate.

Mrs. J. F. Alexander,
Mrs. G. P. Reid.

RESOLUTIONS OF RESPECT

We, the members of the Wesley Bible class of the Methodist church of Swan Quarter, N. C., record with deep sorrow the passing of our brother member, Mr. A. D. Tunnell, who was ever ready to give of his best to his Master. Therefore be it resolved:

First, That the class as well as the community and church have sustained a severe loss in the death of our friend and brother.

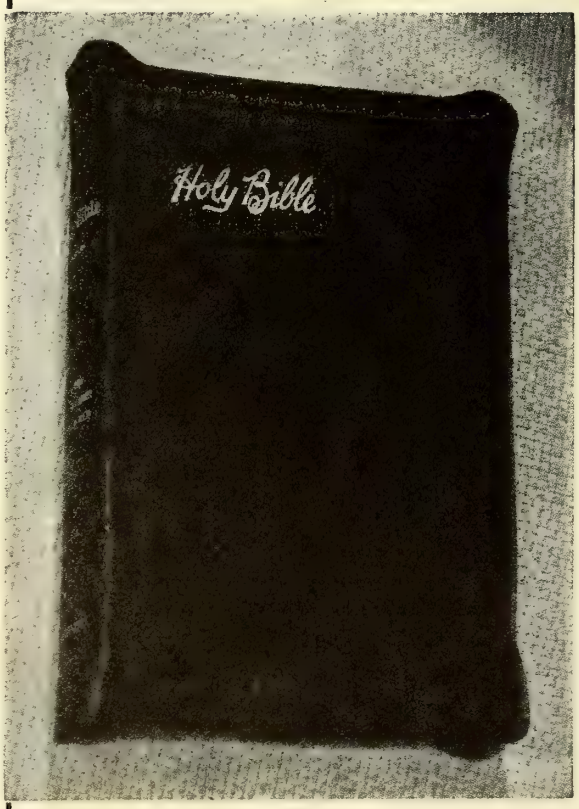
Second, That we extend to his family our deepest sympathy.

Third, That a copy of these resolutions be spread on the minutes, a copy sent to the family, and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. Leta B. Brown,
Mrs. S. W. Weston,
Mrs. P. G. Gallop.

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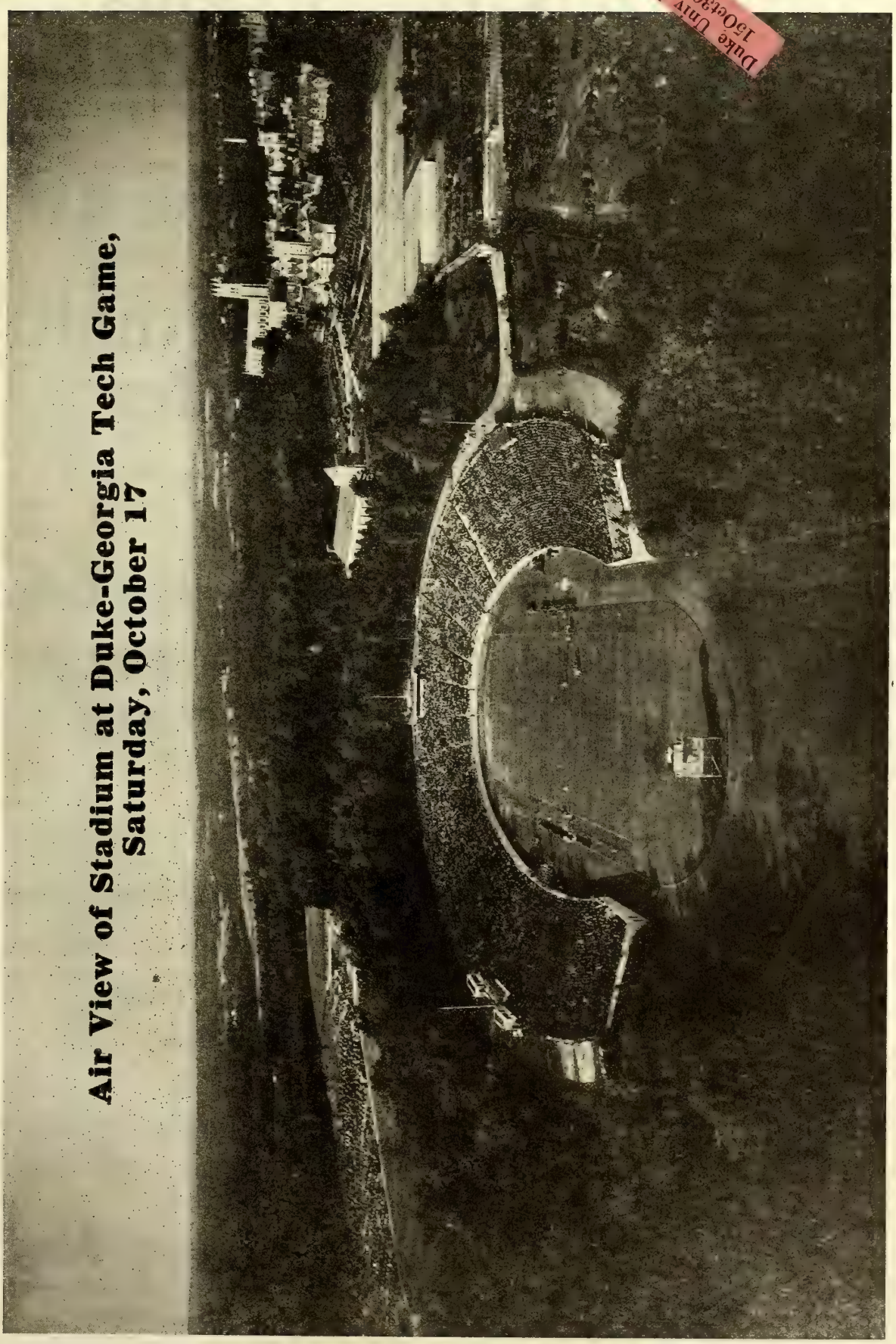
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Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, DECEM[illegible] 1936 Number 50

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A. W. Plyler, M. T. Plyler } Editors

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Volume 81 GREENSBORO, N. C., THURSDAY, DECEMBER 10, 1936 Number 50

War, liquor and crime are the enemies of the race. Peace, temperance and obedience to authority are at the basis of human welfare. Increased criminals, more liquor and schools of crime make for the wreck and ruin that covers the land. More and more freedom for all of these is the demand made of our legislative halls. Did we but have men at Washington and Raleigh given over to the cause of God and human welfare a better day would dawn for us.

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Webster's Blue Back Speller, that book upon which our fathers fed, had among its nuggets of instruction, "Experience is a dear school but fools will learn in no other." This aphorism of Webster implies that experience is a stern and exacting teacher who relies upon the method of hard knocks in giving instructions. Just as a burned child dreads fire, so even the most stupid will learn in the school of severity. But we doubt whether fools will learn very much in any school; not even in the school of experience where the instructor adopts severe and expensive method, can the man devoid of understanding be effectively taught.

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"Fire has always been a characteristic of the Methodists," says Dr. Dindale T. Young, the great London preacher. "There was a day when if a minister of another church preached without manuscript, and if he had a message to declare, instead of a philosphy to expound—the highest compliment which could be paid to him was to say, 'Sir, you preach like a Methodist preacher.' A cold, phlegmatic Methodist would never have won the victories that red-hot Methodism did in the past." What is the lesson here for preachers? It is this: Leave the manuscript in the study and enter the pulpit with a heart and mind saturated with a burning gospel message. But let no man think that the absence of a manuscript is the guarantee of a red-hot message. It may be only a guarantee of nothing but a lot of gospel peanut hulls which like the bones Ezekiel beheld in the valley, "are bone dry."

Social welfare and social security are the master words just now. The legislature has been called in special session to enact social security legislation. Fine! But what about the press report that the hotels at Raleigh are filling up with liquor lobbyists set for putting North Carolina in the liquor business? Liquor is the one enemy of a people and of the social welfare of the state. We put alcohol on the throne; still we cry aloud for human welfare. The legislature that would make secure our social order would do well to set itself rigidly against liquor and all connected with the traffic. Are the people of this state going to suffer the enemy of social security to be in charge of North Carolina? This is the big issue before us. The people of the state would do well to face this issue with frankness.

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Less than a decade ago Sinclair Lewis and Elmer Gantry were names on millions of American tongues—some to praise and some to condemn. But a majority of those millions cannot now recall who Elmer Gantry was and almost as many seldom think of Sinclair Lewis. But to aid their memories we quote what William Phelps, professor of literature in Yale University, who wrote of them in that hour when Elmer Gantry was a conspicuous character in an ephemeral volume: "Sinclair Lewis," wrote Phelps, "was once a student of mine, but I care little for his latest opus. Last week I said of it: 'There never was a minister like Elmer Gantry.... My grandfather and father were Baptist ministers. All my living brothers are Baptist ministers and there has been a constant stream of Baptist ministers walking through my house for years.... I have never known one like Elmer Gantry. It (the book) was obviously written by Sinclair Lewis when he was in a rage. The author was literally foaming at the mouth.' Yet people will gladly swallow such falsehoods because they are reeking with filth and pay their money to follow these vicious but harmless attacks upon men who 'possess the strength of ten because their hearts are pure.'"

The Legislature and Liquor

IN less than a month representatives from every county of North Carolina will gather in Raleigh to legislate for the welfare of all the people. What will they do about liquor? The present and the generations unborn are involved. Are men and corporations that make money out of liquor to determine the acts of the legislature, or rather are the best interests of all the people of the state to be of first concern, or shall greed and appetite dictate? Let us keep in mind:

1. That repeal is a failure. None of the fine promises made have been kept. The saloon in one form or another is back. The bootlegger remains in all the land. The cost of the drinking and the drunken driver during 1935 was nearly one hundred million dollars more than the amount received in federal revenues, according to the American Business Men's Research Foundation. This foundation finds that the deaths on the highways follow closely and they vary with the amount of liquor consumed.

2. That dry territory is not protected. The XXI amndment turned the entire liquor problem back to the states, with the requirement that the national government would protect dry territory. No effort has been made to enforce the law. Instead, everything possible has been done to break down respect for the liquor laws and to render null and void the statutes on the books. Had state and nation lived up to the law we would have a different situation in every section.

3. Here in NorthCarolina the effort is to repudiate the stand of the dominant party, so often reiterated in the past decades and to put the state once more into the liquor business for the money that is in it. Little regard is had these days for the opinions of the best men and women of the state. The effort is to camouflage legalized liquor in the name of control. What are our representatives at Raleigh going to do about it?

In the words of the laymen of the North Carolina conference at New Bern two weeks ago we hold these truths to be evident:

(1) Every step toward relaxing the prohibition laws has resulted in an increased flow of alcohol.

(2) Every promise of the advocates of more liquor has been broken, notably the promise to protect prohibition states from outside liquor and from advertising.

(3) The same forces that now advocate state "control" were in the main the forces that put the disgraceful county stores on the statute books.

(4) The enormous sums spent for advertising indicate the hopes of profit to be derived from increased drunkenness among our people. These sums are not evidence of an intent to reduce or "control" the consumption of alcohol.

(5) The attempt to tie up the budget of a county or the state with a liquor tax is an attempt to entrench the vicious traffic by making it appear an indispensable source of public revenue.

We appeal to all in every county of the state who are against liquor and the legalized liquor trade to let their representatives know where they stand. The majority of our people are not ready to put this state in the liquor business for the sake of revenue.

The coming legislature would do well to keep the future citizens and the welfare of the state in mind rather than listen to the brewers and distillers of this and other lands.

King Edward, Wallis Simpson, Herod and Herodias

THE well known New Testament story of Herod and Herodias had one thing in common with the present day affair of England's king which now engrosses the attention of the nations of the earth. With the exception, however, of a single fundamental fact the two occurrences are strikingly at variance. In the case of Herod he was the offender who had divorced his wife in order that he might marry his brother Philip's wife. In the case of King Edward it is Mrs. Simpson who has divorced her husband in order to marry the king.

Herod, so far as known, had divorced only one wife; Mrs. Simpson has already divorced two husbands, both of whom are alive, and now seeks to marry King Edward. Furthermore, there seems to have arisen no John the Baptist, who at the risk of his head, is willing to rebuke the proposed adulterous alliance.

But with these and other points of dissimilarity there is one thing in common with the matrimonial alliance of Herod and Herodias and the proposed alliance of Edward with Mrs. Simpson. And that thing is what John the Baptist condemned and what Jesus Christ condemned. It is what Jesus called adultery and one of the things condemned in the Ten

Commandments, which are the mudsills of all Christian civilizations.

It seems to us that this woman who plays fast and loose with the things that are vital in our domestic and social life aspires to be a modern Cleopatra without the reputed charm and beauty of that enchantress.

The thoughtless and superficial, not to mention the immoral, may look with indifference or with approval upon the proposed alliance, but it is gratifying to know that the Church of England and the great papers of Britain do not so regard it.

For example, the Liberal News Chronicle, The Laborite Daily Herald and the conservative press, such as the Times and the Morning Post, support the stand of the Cabinet. The Daily Herald among other things says:

"Mrs. Simpson has been married twice already. Both of her former husbands are living. She divorced the first and shortly after married the second. She divorced the second, and when the decree is made absolute it was to be followed by her marriage to the king.

"The Cabinet takes the view that Mrs. Simpson should not become Queen of the United Kingdom and of the Dominions Beyond the Seas and Empress of India. And the Dominions, whose democratic peoples will not be suspected of acting from consideration of rank or birth, share the view of the Cabinet."

Methodist Union a Certainty

FIFTY-FIVE conferences of the Methodist Episcopal Church up to December 5 had voted upon the proposed union with 6386 for and 321 against the plan of union. And this ratio will likely continue till next June when the vote shall have been completed by the Northern Church. The Methodist Protestant Church has completed the vote of the annual conferences with the adoption of the measure by a gratifying majority.

The Methodist Episcopal Church, South, will vote next year and the majority in the Southern Church will in all probability be as overwhelming as in the Northern Church. With the vote of the Southern Church completed next year in the annual conferences, the General Conference will at its regular meeting in May, 1938, cast its vote for the measure, thereby making all things ready for the Uniting Conference whcih will organize the new Methodist Church.

None in Its Class

THE Bible continues to be the "best seller" of all books. And it sells on its merits. There are no competitors to the "Book of books" because it has no equal in the things that make it great. And no book in our knowledge has received through the generations and from all classes of mankind such warm and high praise as the Bible.

Dr. William Lyon Phelps once linked the Bible with the Mayflower Pilgrims in the following impressive manner: "I admit that all but one of the Mayflower Pilgrims were deprived of college training. But, although they did not bring a library, they brought a book to New England. The King James version of the Bible was the new book. It was only nine years old. That book is the best written book in the English language. It is greater than any philosophy or novel, because it contains in its own pages the greatest short stories, the greatest essays, the greatest philosophy, and the greatest beauty of thought. It is greater than all of the other books in the world combined. It has no rival. No group of people can be rightly described as uneducated who read and know the Bible. Because of their intensive training in the Bible the Pilgrims were educated in the best thought, philosophy, and religion."

Do We Grasp This?

A MISSIONARY crusade, a clarion call for saving souls and redeeming society, and a fresh appreciation of Aldergate's heart-warming experience constitute the call being made of us just now. Any one of these demands will require a new enthronement of Christ and a fresh baptism of his spirit. The cross will certainly assume a new place in the life of all who may be able to count for much.

The usual shibboleths and ordinary rounds of professionals can easily be dispensed with in the Christian conquest. The kingdom does not come after this fashion. Too often we talk and talk to little purpose—gabble, gabble, until the cause goes down in gabble. So will these present day crusaders fail unless many engaged have a new birth. We must evermore be born again if we are to count in the coming of the kingdom. Such new creations become forces in measuring crusades and evangelistic conquests. They become prophets to their age and daring leaders in the Christian conquest. The world awaits the coming of such.

People and Things

Our introductory offer of the Advocate holds for two weeks more. Be sure to get in next week's report.

Rev. Philip L. Shore, Jr., has with the approval of Bishop Kern been appointed as student pastor at Chapel Hill.

Due to a nervous breakdown Mrs. George L. Waters, wife of the pastor at Rockbridge Bats, Va., is spending a month or so resting at the home of her parents, Rev. and Mrs. J. W. Clegg, 706 Highland Avenue, Greensboro.

"THE THIRD YEAR OF REPEAL," on page 12 of this week's Advocate, should not be overlooked by a single reader. It is one of the startling exhibits of the year.

Of interest to many friends is the following: "1886-1936. Rev. and Mrs. James Monroe Downum, at home Monday, December fourteenth, nineteen hundred thirty-six, from 4 to 6. 243 West Avenue, Lenoir, North Carolina."

Bishop Kern authorizes the following supplemental appointments in the Elizabeth City district of the N. C. conference: Dare, M. E. Cotton (supply); Fairfield, E. H. Measamer; Kennekeet, Thomas Merrimon (supply); Stumpy Point, G. C. Wood (supply).

Mrs. R. C. Stevens set out to get 50 new subscribers in Asbury Memorial church, Asheville. She has reached the goal of half a hundred and still the new subscribers continue to come and the end is not in sight. We thank Mrs. Stevens for her successful work as we do all others who are putting over this campaign in a big way—and they are many.

Rev. Raymond Wilson of the Memphis conference and Miss Josephine Woods were married at the home of her parents, Mr. and Mrs. J. D. Woods, near Walnut Grove church in Orange county on December 2, 1936. They will live at Paris, Tennessee, where Mr. Wilson was recently assigned his new work. The marriage service was performed by Rev. S. F. Nicks, pastor of Cedar Grove charge.

"If you care to use a note about Central, Raleigh, you may say that things are starting off in a very fine way with several new members already, and an increase of $200 on salary. This makes around 50 new subscribers to the Advocate for the year since I came here and we expect to increase that number still more. The outlook for Central is bright and we are expecting this new conference year to be the best in a long time."—S. J. Starnes.

"The members of the Rutherfordton Methodist church were happy to have their beloved pastor, Rev. Fletcher Nelson, returned for his fourth year. While at Rutherfordton he has done a great work. Under his leadership the church has made a good record, passing all previous records in many years. By January 1 we will have our church debt paid in full. The spiritual life of our church and attendance record is much better at this time. During our campaign in raising the church debt, our board of stewards did splendid work. We balance our budget each quarter and this year should be one of the best in the history of our church."—E. L. Walker.

The following interesting list of subjects will be presented each Sunday evening in December in Centenary church, Winston-Salem: December 6, "The Blessed Vagrants," play by young people; December 13, "Carols of Many Nations," by the choir; December 20, "Joy to the World," Christmas pageant; December 27, program of Christmas songs by the children.

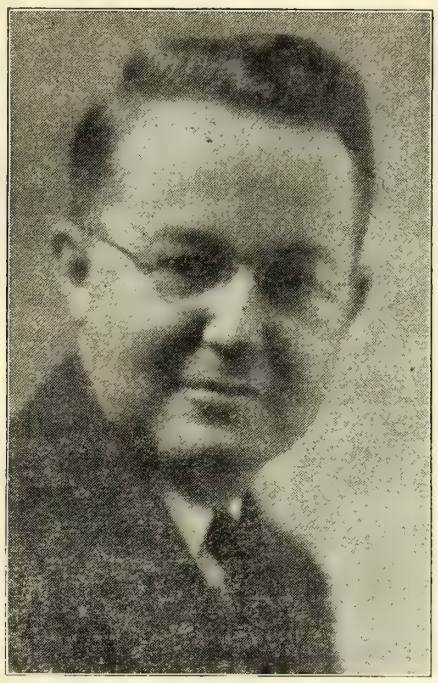
There are four sorts in those who bestow charity: He who is willing to give but does not wish that others should give, has an envious eye toward others; he who likes to see others give but will not give, has an evil eye toward himself; he who is willing to give and that others should also give, acts piously; he who will not give and likes that others should give, acts wickedly.—Talmud.

"I have been in the main received cordially the second year on the North Gates charge. Just before conference Kittrell parsonage aid society ladies gave us a nice pounding, appreciated by us very much. Sunday was a gracious and important day at the three churches, when I installed the stewards and the superintendents of the church schools. The people were much impressed and I fully believe we will have a good year."—J. A. Dailey.

Rev. J. W. Williams, the new pastor at Glenwood, Greensboro, has made an admirable beginning with this good congregation. They have paid the Children's Home ten per cent assessment and the presiding elder is paid for the year. New members are being received into the church every Sunday. It was the writer's privilege last Sunday to worship with these good people. The congregation was large and the people whispered to me that their preacher is the best of all.

"On Thanksgiving Day death entered our quiet little village and removed our oldest citizen, Mr. Ed W. Thomas. Had he lived two months longer he would have been 90 years old. For a long time he was a member of Weddington Methodist church. He was emphatically the preacher's friend. This community has lost one of its best citizens. He will be greatly missed in the community, in the church and in the home. But our loss is his eternal gain. He suffered much, but is now at rest. 'Asleep in Jesus, blessed sleep, From which none ever wake to weep.' "—T. J. Huggins, Pastor.

"We are happy in our work here at East Flat Rock. The people have received us graciously. On our arrival we were met by some of our good people, and we were delighted to have them at the parsonage and to find that they had prepared a nice warm supper. The people have been kind to visit us and to enquire about our comfort, for which we are grateful. We have received two large poundings in addition to the many things individuals have given us. We trust we may be worthy in serving our people of the kindness and consideration shown us. We are delighted with this splendid opportunity to work in the Master's cause. Everyone seems to be very much interested in going forward in the Master's cause, so we are looking forward to a very good year's work. If you should be driving on the highway between Asheville and Spartanburg don't fail to stop to see us."—Robt. M. Varner, Pastor.



DR. L. B. HURLEY

Dr. Hurley is a member of the faculty of the Woman's College of U. N. C. He received A.B. and M.A. degrees from Duke University and his Ph.D. degree from the University of North Carolina. Dr. Hurley is chairman of the college lecture committee and has charge of that work. This lecture course each year is a distinct feature of the Woman's College and decidedly popular with the people of Greensboro as well as with the student body of the college.

Brevard College on Monday, December 7, held commencement services at 11 o'clock, college auditorium. The address before the graduating class was delivered by the Rev. Loy D. Thompson, pastor Central Methodist church, Asheville. President Eugene J. Coltrane awarded diplomas. Students to receive diplomas were: Inez Charley Allison, Linwood, N. C.; Virginia Kathryn Barnes, Lexington, N. C.; Helen Frances Dillard, Horse Shoe, N. C.; Virginia Lee King, Burnsville, N. C.

"Upon our return from conference to Kenly for the second year we found that new curtains had been put up. The following day, to assure us of a big Thanksgiving, people began to bring in good things to eat. When the day was over we found we had a big turkey, a chicken, a couple of cakes, a supply of ready baked sweet potatoes, canned fruits, pickles, etc. We are happy in our work here. I am inclosing a check for nine more subscriptions to the Advocate."—P. F. Newton.

Religious books had a special place at the New York Times Book Fair recently held in Rockefeller Centre, N. Y. Dr. John W. Langdale presided over the open meeting, and pointed out that as ten per cent of all books published in the United States are books on religion we could not look upon it as an infant industry. In speaking on "How Shall We Use Religious Books?" Rabbi Louis Newman asserted that the preachers of today are using current literature as "the common denominator" by which to contact congregations. The preacher must interpret the truth as he finds it in books from the viewpoint of ethics and spiritual direction. It is to be hoped that religious books will be featured at future Canadian book fairs.—The New Outlook.

We hope all pastors will use the blanks provided for forwarding lists of new subscribers. Write names and address with great care, for this will be our mailing list.

GREENSBORO COLLEGE NOTES

The Greensboro College Glee Club and the Greensboro male chorus, known as the Meistersingers, will present a Christmas cantata, "The Story of Christmas," in Odell auditorium at 8:30 o'clock Sunday evening, December 13, under the direction of Walter E. Vassar, head of the voice department of the college. No admission will be charged, and the public is cordially invited.

Dr. and Mrs. Paul M. Ginnings, accompanied by Misses Rhoda Baum of Kitty Hawk, Lorelle Franck of Raleigh, and Ruth Webb of Oxford, majors in chemistry at Greensboro College, attended the December meeting of the American Chemists Society, held last Monday night in the Chemistry building at Duke University, Durham.

The student government association of Greensboro College entertained the students and their week-end guests last Saturday night in the gymnasium with a radio-television party. Miss Helen Whitley, president of the association, was in charge of the entertainment.

GOOD FOR DURHAM DISTRICT

In a district meeting Tuesday afternoon of this week called by Presiding Elder H. B. Porter, each pastor pledged himself to make a report at once of new subscribers to the Advocate, so that Durham district may be fully 100 per cent in this present campaign. This work will certainly be done. This report is from the press radio news—read your Advocate next week for details as to the number of subscribers and by whom made.

Surely every district in both conferences will do as well as the Durham. At present the Western North Carolina conferece is far ahead of the North Carolina, it having had four weeks the start in the race. But watch out for the finish when the final round up is made. We fully expect the report next week to show a number of the districts 100 per cent.

See to it, fellow Methodists, that more of our people get their church paper.

Our introductory offer of the Advocate holds for two weeks more. Be sure to get in next week's report.

MR. AND MRS. JOHN FRANK JOHNSON ENTERTAIN STEWARDS AT FARMINGTON

Mr. John Frank Johnson, chairman of the board of stewards of the Farmington M. E. church, and Mrs. Johnson entertained with a six o'clock dinner, honoring the pastor, Rev. H. C. Freeman, and Mrs. Freeman, together with the members of the board of stewards and their wives.

Tiny, gay winter bouquets marked the places of the guests 'round the long table, which had for its decoration mounds of colorful fruit, nuts and winter greens with glowing red candles. A delicious three-course dinner was served.

Following the dinner a brief business session of the board was presided over by the chairman, after which the men joined the women in the living room, where a social evening was spent around the huge open fire.

Those present were Rev. and Mrs. H. C. Freeman, Mr. and Mrs. B. C. Brock, Mr. and Mrs. W. A. Taylor, Mr. and Mrs. L .J. Horne, Mr. and Mrs. Burton Seats, and Mr. and Mrs. John Frank Johnson.

MEETING OF APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Kentucky, Tuesday, January 19 ,1937, at 9 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before January 9, 1937. No application will be entered on the calendar after this date.

T. D. Ellis, Secretary.

What I Missed At Conference

By C. W. GOLDSTON

I do not remember myself among those who think of a Methodist annual conference as a doleful tale told by a bishop, full of sound and sermonic exhortation, signifying nothing more than the appointments of the preachers for another year.

Young in the ministry, I have attended only three annual conferences, but from each of these have arisen ideas, inspirations, and plans which improved my equipment and devotion as a minister. Thus far the singing of the Doxology at the conclusion of the conferences has not been perfunctory with me; it has expressed my inner disposition. Many things contribute to this—the friendliness of ministers and laymen; the democratic spirit of the presiding officer; enthusiastic singing; inspired preaching; and, in particular, the love feast. The testimonies of the mature ministers in the love feast burn, as with a hot iron, my pride and egoism, and at the same time they undergird me with the strong arms of a great historic ministry. I leave a love feast looking toward the stars.

But—I began this article with the purpose of stating what I missed at the recent conference in New Bern. Praise is valuable, but so is criticism.

What I missed at the conference in New Bern was a clarion challenge to the church to loose itself from the dangerous dock of a system of life which is essentially pagan and to launch out into the deep to proclaim and practice the good but radical news of the kingdom of God.

It certainly is true, as one of our speakers said, that "the church of the age is the church of the ages." It is also true that the church of the ages must grapple heroically with the problems of the age, or it will become the church of the by-gone ages. The message of Christianity is timeless; it is also timely. Race, war, tenancy, economic justice—can any church or conference which fails to confront these problems call itself either realistic or vital?

The tragedy of the church is its false assumption that Moses' battle on Mt. Sinai ended the war for monotheism. Even while Moses was writing "I am the Lord thy God; thou shalt have none other gods but me," the children of Israel were worshipping their golden calf. Prophets achieve monotheism, but the people continue to be polytheistic. Idolatry is not a dead issue; it is alive—terribly alive—in the modern world. Christianity today, as in the day of St. Paul, is confronted with competing religions which would destroy it. Nationalism, fascism, communism, capitalism, racialism—what are these basically but religions with gods jealous to dominate the whole of life? The Christian church must supplant these religions, or they will supplant the Christian church.

This is what I missed at the North Carolina conference; there was no realistic grappling with the gods in the name and power of the one true God. The judgment of Christ was pushed to one side in order that we might hear reports. St. Paul's great words, "Let the mind be in you which was also in Christ Jesus," was altered to the exhortation, "Let these figures be in you which were also in First church." I wonder if the Levite and Priest in the parable of the Good Samaritan did not pass by on the other side because their attention was absorbed by reports!

During the coming year we are urged to emphasize evangelism! What kind of evangelism? Shall it be an evangelism to harvest a large crop of church members and to establish them in proper personal habits? Or shall it be an evangelism which includes this plus a gospel for the regeneration of a pagan society? The crisis of the church is this: Dare it claim the whole of life for Christ, or shall it remain content to preach a gospel that begins and ends with the individual soul? Christianity must regain its sense of responsibility for the character of civilization. It is for all of life, or for none of it. Why should we consider it less evangelical to preach against the evil of war or racial discrimination than against the evil of profanity and drunkenness? The gospel deprived of its social implications and applications becomes as a ghost. And Christianity is not a ghost, but life.

Dr. H. E. Luccock in his book, Christian Faith and Economic Change, calls attention to the fact that James Buchanan, who preceded Abraham Lincoln in the Presidency of the United States, "spent the last years of his life explaining why he did nothing in the life-and-death struggle which faced the country in 1859 and the first months of 1860." The church today is in a life-and-death crisis. Will it face the future pathetically explaining why it did nothing? Or will it now tackle the crisis heroically and face the future triumphantly?

I like to idealize an annual conference. I look to it not only to attend to matters of reports, organization and appointments, but also to interpret and enforce upon my mind the essence of the Christian message. Is that too much to expect? If so, then annual conferences will be little more than undesirable interludes in a Methodist minister's life. If it is too much to expect, then future conferences must insert into their programs an emphasis upon social Christianity which I missed at the one in New Bern.

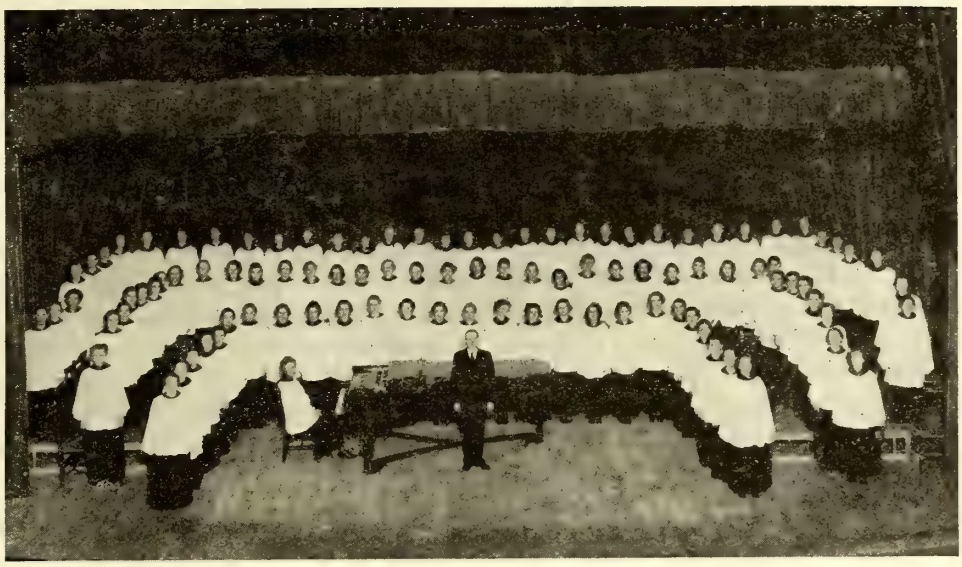
"WHEN AND HOW LOUDLY TO SAY NO!"

The responsibility for war does not rest solely on potbellied old men who connive in Wall Street nor on the beribboned diplomats who play with chips that don't belong to them.

To be sure, they write the plays, set the stage, sell the tickets, tack up the posters, and pass out the handbills. But if we refused to be hoodwinked when they send out the call for puppets that they can manipulate by tying our hands and feet, there wouldn't be any big show.

The war makers hold out the lures of excitement, of lucrative jobs, of fighting for justice and freedom, of fat profits. Anyone who makes or sells anything, as Charles Beard points out, is in a position to be kidded into believing that war will be a good thing for his business.

The next world war, which we can keep America from entering if we guard against it, may turn the clock back fifty centuries. Is the temporary gain of economic advantage worth it? There are two sides to many questions. But not to this one. The negative answer, unless we are enemies of civilization, is the only possible one.—Dinsmore Wheeler.



Choir of 100 Voices, Woman's College, U. N. C., Greensboro, N. C.

GOD'S HARDEST BATTLE

By Frank Rucker

About the hardest thing that God has to contend with in us is our personal prejudice.

Some of us become so infatuated with ourselves that we think there are few people living within our block whose children are fit for the children of our household to play with.

Some of us are so set up over the fact that our great-father happened to be living at the time of the Revolution, and defended the cause of the colonists, that we question somewhat the loyalty of anybody whose forbears did not have that same opportunity.

Some of us, who have had more advantages in education and culture, think that because of that extra attainment we are above learning from anybody else.

Some of us, who have had fewer advantages than others, draw ourselves into a shell and shrivel up because of our inferiority complex, which is just as bad as an air of superiority.

Some of us believe that we have a complete corner on God and religion, and that only those who believe as we do shall ever enter the kingdom of heaven.

Some of us, because we happen to be white ,think that the white race makes up the chosen people of God. We talk about "The Black Man's Burden" and "The Yellow Peril,"and think of the white man as the only hope of the world.

Most of us are narrow and bigoted. But there is hope that we may become different. God remade Saul, one of the most confirmed religious bigots of his day, and he became Paul, the greatest Christian leader after Christ. God shook off Peter's racial prejudice so that he afterward declared, "I am ready to preach the gospel to you also that are at Rome." God can remake us, no matter how steeped in prejudice we may be.—Central Edition of Christian Advocate.

WHY NOT HELP THE SUPERANNUATES?

Since the tension of the conference session is over, if indeed it is over, and if the balm has been applied to all aching hearts, it may be well to face the facts in brief compass. Sometimes mere oratorical words befuddle the brain and becloud the reason. Being a member of the board of finance, and knowing only too well the small pittance that goes out to the disabled itinerant, I am making this statement in their interest and in the interest of those who will follow the same road in the future.

As possibly all know, the superannuate funds are apportioned on the basis of years of service, and the amount to each retired minister varies from $200 to $300. The total amount apportioned at the recent conference was $21,000 to more than 110 claimants. By doubling that amount bodily comforts would be multiplied a hundred fold, and the sunset at the journey's end would not be quite so distressing to the body already weakened by years of sacrificial service.

Last year there was paid to the preachers and presiding elders of the North Carolina conference $400,000, and one per cent of that amount would yield $40,000, which would give to the superannuates twice the amount they now receive.

Should a majority of the ministers object to a one per cent levy on their salaries, one-half of one per cent would yield $20,00, which would enable the board of finance to give $400, where now they are only able to give the meager sum of $200. If there can be devised in the conference some way of committing itself to a policy of this kind, a new light would shine upon the way for the weary feet that have grown tired through long years of happy service in the church.

This challenge is thrown into the face of each minister in the conference with the belief that ninety-five per cent are ready to accept it in a spirit of hearty co-operation.

O. I. Hinson,
Warrenton, N. C.

GREENSBORO MISSIONARY INSTITUTE DECEMBER 14

The missionary institute of the Greensboro district will meet at West Market Street church at 10 o'clock Monday, December 14, and will adjourn at 12:30. All pastors of the district, members of the missionary committee of the church, officers of the woman's missionary society, and other persons interested in the cause of missions are expected to attend. A helpful program has been arranged.

W. W. Peele.

DR. E. K. McLARTY WRITES OF REVIVALS

After an experience of more than thirty years of moving out to one parsonage into another, I find myself this time moving out of a parsonage with nowhere to go—by no means a pleasant experience. But others received undesirable appointments, and we are all going to do the best we can with them.

Two weeks before our last conference I received a letter from Bishop Kern in which he expressed keen disappointment over the number being received annually into the church on profession of faith. We are all, I am sure, painfully conscious of the meagerness of the results of our labors. We have good programs, excellent equipment, well trained teachers, and the best prepared ministry the church has ever had, yet we are humiliated by the slow progress we are making. Many churches are going into the red year by year. Children from official families are being lost to the church and outsiders think that there is little value in church membership.

What is the matter? We have the machinery, and it seems to be well adjusted, but the power is lacking. We need a revival of religion. It is an imperative need. When we find a section of pavement sunken and broken we say that there is not enough cement in it to hold the sand and the gravel together. When we see society crumbling, families crumbling, and nations disintegrating, we should know that the cause lies in the fact that there is not enough religion to hold them together. If the Methodist revival under Wesley was able to save England from revolution Methodists alone ought to be able to save the United States from disintegration. The only thing in the world that will hold people together in peace and good will is the religion of Jesus Christ. It will make of the human family a real brotherhood and not simply an ideal. "That they may be one," was the prayer of Jesus.

The revivals we propose to hold will be presented in three periods. First, there will be the period of preparation when prayer and publicity will be emphasized, and a careful survey will be made to ascertain our responsibilities in the community. You cannot have a revival without prayer, that is certain. Many meetings fail because they are not sufficiently advertised and have no definite objectives. The second period is that of the series of public services. An earnest effort will be made to get all the members to attend these preaching services. The aim first of all is to get the membership of the church revived. We can hardly look for conversions of the unchurched until the church members are converted and the religion of the church is revitalized. In the third period we are insisting that the church shall be organized for a campaign of house-to-house evangelism. An essential objective of a revival is to prepare the membership for personal work. It is no use to exhort people to do personal work unless the love of Jesus is shed abroad in their hearts and they have a passion for souls. A technique for personal work is not the main thing. We must come to identify ourselves with God's interest in others before we can win them to a commitment of their lives to Jesus Christ. By a proper use of this third period the results of the revival can be conserved and those who were not sufficiently interested to attend the services will be won. When our hearts are "strangly warmed" we will naturally want to share our experiences with others.

You see I am making free use of the word "revival." I make no apology for it. There is no use discarding a perfectly good word because it has been abused. We welcome a revival in business or music or art, why not a revival of religion? A revival of religion will bring about a revival in everything else that's good.

I firmly believe that we are going to witness some great revivals this year. The first step toward a revival is to feel the need of it, and there is deep conviction of that need in the heart of the church today. Brethren, remember us in your prayers. Follow the schedule of meetings as they will appear in the Advocate and let there be a chain of prayer throughout the conference for the success of this work.

E. K. McLarty,
Director of Evangelism.

HOW THE DISTRICTS STAND

We are anxious for all our people to know how the "introductory offer" for our church paper is progressing and what churches are profiting by this campaign. So we are making an exhibit by districts of the charges which have reported and the number yet to report. This is one effort in which all may have a part. Each pastor can report something from his charge—so every district must be 100 per cent. Here is how the districts stand at present:

Western North Carolina Conference

	Reported	Yet to Report
Asheville	22	9
Charlotte	22	13
Gastonia	23	8
Greensboro	25	15
Marion	21	13
Salisbury	22	12
Statesville	29	9
Waynesville	16	10
Winston-Salem	24	12

North Carolina Conference

Durham	10	24
Elizabeth City	11	23
Fayetteville	8	24
New Bern	13	18
Raleigh	12	20
Rocky Mount	18	14
Wilmington	8	22

Much remains to be done through the next two weeks. All that we need is for a united and vigorous effort on the part of all. All together for 100 per cent for each district.



New parsonage of the Pleasant Grove charge, Marion district. Rev. R.G. Tuttle is the pastor and was the builder of this beautiful parsonage.

HOMESPUN HOMILIES

Some weeks ago Benedicite wrote an article bearing the title, "The Straw Tick." The closing paragraph dealt with the unheated bedroom on a cold winter night, a boy lying on the straw tick with his teeth chattering and mother gliding into his room through the darkness and tucking him in. The suggestion was made that readers, whose experiences and memories along that line are kindred to those of the writer, should write a poem on the topic, "When Mother Tucked Me In." Eleven poems have been received. One written by a smart young girl of 92, came from the far distant state of Washington. The Oyler twins, octogenarians of Topeka, Kansas, each contributed one. Eight others did the same. All of the poems have the merit of reality. We regret that we cannot publish all and as a sample we print this one, written by "Anonymous."

TUCKED IN

The bedroom was cold, the weather was freezing,
A boy lay shivering and coughing and sneezing.

He couldn't get warm upon his straw tick,
Though covers were on him, both ample and thick.

He wondered if vengeance had come on his head
For saying his prayers after getting in bed.

Be that as it may the poor lad was shaking,
And envied the souls that in Sheol were baking.

And then, without sound, without even a word,
Her coming as sweet as the song of a bird,

His mother was there! Her lips on his brow,
Her hands tuck the covers with "I know you're warm now."

A kiss marks her flight, for mother has gone;
The cold disappears, the boy sleeps till dawn.

The years have gone by, the boy's hair is gray,
The memory still lives and moves him to pray:

"When death's chill is o'er me upon my last bed,
May a hand like my mother's, a Hand that has bled,

Be graciously near me to blot out my sin,
And with His warm robing may I be tucked in."

—The United Presbyterian.

DR. E. K. McLARTY IN CHARLOTTE

After preaching at the annual conference in Charleston, S. C., Dr. McLarty rushed back to Charlotte and began a meeting in the Hawthorne Lane church with the co-operation of Belmont Park and Brevard Street congregations. Both brothers, E. M. Jones and L. F. Tuttle, gave constant and effective support to the meetings, which lasted through Thanksgiving. These pastors join with the writer in the opinion that, considering the haste with which the meetings were arranged, the numbers attending, the high quality of the preaching, the spiritual fervor among the people and the permanent nature of the results, the meeting was a decided success. I know it has greatly inspired, unified and energized the Hawthorne Lane church. No drive or canvass has been made for members, but some have joined on profession of faith and others are ready. A small group of personal workers will continue to evangelize in the congregation and community. Emmett McLarty, Jr., led the singing at night. Immediately after the end of the services at Hawthorne Lane Brother McLarty began preaching at Belmont Park and closed there last Sunday night. The rain and sleet almost stopped traffic in the city, but fair audiences heard the sermons with great delight and that church has also been lifted to higher spiritual ground.

One sure evidence of the strength and popularity of Dr. McLarty is the liberal amount of the offering, which was $100 more than the minimum amount mentioned by the officials of Hawthorne Lane. The board of missions will not lose money on "Mack's" work in Charlotte. And make no mistake about it, "Evangelism is the genius of Methodism," the main business of the church.

L. B. Hayes.

GOLDEN WEDDING OF MR. AND MRS. W. B. WILLIAMS

I am right hard to move from my home and work, but when an invitation came to attend the golden wedding of my friends and former parishioners, Mr. and Mrs. W. B. Williams of Duplin county, the home ties snapped and I and my wife hied away to the wedding. How could we help it! No better friends could a preacher have than these were to us. Our gratitude never drops a friend.

We arrived to find around 200 people there, bearing useful gifts and good cheer. They were there to share in the great day.

What a welcome! What greetings of old friends!

And a better dinner "ne'r hath it been my lot to meet." A table loaded with good food—much more than enough for all present.

Not the dinner, not the bright day, not the 200 people present, made the occasion significant. It was the man and woman whose wedded life of 50 years had been so successful. Fifty years! What hopes, what ambitions, what dreams they had dreamed. Fifty years, working, weeping, praying, laughing, succeeding.

These people for fifty years have been building a home, training their children, helping the poor, supporting the church and walking in the paths of righteousness. Loved, honored and esteemed by their neighbors, content to have lived well and wisely.

This was a thrilling day for us. However much one may love one's work, at intervals there come drab and dreary days. The sickening round of our paltry tasks causes the vital currents to run low; then God drops in a great day to check life's ebbing tides and start again the .owing of joy and gladness.

As our gas wagon slipped merrily over the asphalt road homeward bound, I said to my wife, "This trip is worth while. Write it down in your heart and memory that the 26th of November was a great day."

Sam Leffers.

DON'T WE NEED MORE OF THIS PREACHING?

Our America sells her behavior ideals to those who promote intemperance for dividends to themselves! Apparently. Ribald drunken parties flourish as never before. The increasing appearance of drunken women should shock decency. Lack of previous experience leaves youth heading toward tragedy alarmingly. What is the answer? Christian education against alcohol? Yes, and plenty. But also Christian votes at the polls against liquor sympathizers. Liquor is ever an enemy to refined cultured personality.—Bishop J. Ralph Magee.

The Third Year of Repeal

By JOHN HAYNES HOLMES

The third year of repeal is drawing to a close. The record of this year, as told from day to day in the newspapers, is worse than ever. And this in spite of the fact that this record is not a half, nor even a quarter, told! The wet press, fattening on its liquor advertising, is publishing only what it has to publish about the ravages of alcohol. There is now no flamboyant exposure of rampant evils, no front-page featuring of drunkenness and crime and death, no editorial howling to high heaven over "appalling conditions." Yet if the liquor news were handled today the way the liquor news was handled yesterday, this nation would get a shock that would carry us back to prohibition in a year. The newspapers, aided and abetted by an acquiescent government, went out to "get" the eighteenth amendment—and they succeeded. Now they are keeping as quiet as possible about the evils of a traffic highly profitable to their exchequers. But the news breaks through in spite of everything!

Here on my desk are clippings about liquor which I have gathered during 1936 in the casual reading of local newspapers in New York and occasionally of newspapers in other parts of the country. This year, as last year and the year before, I made no attempt to complete the record; I employed no clipping bureau, and sought no assistance from friends who would see newspapers I could not see. I simply caught up such news as chanced to come my way. Also, I carefully winnowed out all items or reports presented by such "dry" sources of information as the Woman's Christian Temperance Union and the Anti-Saloon League. I wanted nothing in my material which might carry the slightest suspicion of propaganda.

It is interesting to note that my clippings are more abundant this year than they were in 1935 and 1934, when I gathered similar clippings in the same way. If I should attempt to report them in this article as I reported them in my two previous articles, in a month by month listing of events, I should need far more space than it would be proper, or even possible, for the editor to give. Also, the use of this chronological method another year would be repetitious and therefore monotonous. So this year I am going to sample my product. I propose to dip into the mass of material, and deliberately choose those news stories which seem to me to be most significant as showing what can happen, must happen, is happening, when the liquor traffic is sanctioned by the government and thus officially released upon the community. These are horrors which follow upon the public policy not of fighting but of fostering the use of alcoholic beverages. They are frankly the peaks of peril, but around them cluster the spreading foothills represented by the ordinary tragic doings of the day as set forth in item after item in my collection. Together these peaks and foothills of the news of booze make a mountain range of disaster which looms dark and terrible upon our day.

The most impressive clippings of this current year have to do with the startling increase in drinking, both moderate and excessive, occasional and regular. It used to be argued by the wets that repeal would lower the tide of consumption—that people were drinking heavily under prohibition as an act of bravado, to defy an unjust law. Make it easy and proper to imbibe and the incentive will be gone, and drinking, therefore, reduced to a minimum! This idea never made sense to me. It never was so in the old days before prohibition. Why should it be so in these new days of high power advertising, organized publicity and general mob psychology? Now we know it isn't so! Drinking is increasing to such an extent as to break all the records of the trade.

Thus, public records show that tax-paid withdrawals of distilled spirits, including alcohol for consumption, rose from 6,000,666 gallons in 1933, the last year of national prohibition, to nearly 42,500,000 gallons in 1934, and nearly 828,500,000 gallons in 1935. Tax-paid withdrawals of fermented malt beverages for consumption rose from 6,500,000 barrels in 1933 to a little more than 32,000,000 barrels in 1934, and nearly 42,000,000 barrels in 1935. The question of bootlegged liquor does not enter into this computation, since bootlegging is just as much of a factor under repeal as it was under prohibition.

The Northwestern National Life Insurance Company published a report on drinking some months ago, from which the following sentences are verbatim quotations:

"Moderate and occasional drinkers show a steady increase of 21 per cent since a year ago in the number of insurance applicants reported to be moderate or occasional users of alcoholic beverages, and of 110 per cent since 1932.

"In the age group from thirty to forty-five, at the present time, 44.9 out of each 100 accepted applications are moderate or occasional users. This compares with 36.9 per 100 applicants in the same group this time a year ago, and 22.2 per 100 in the spring of 1932.

"In the analysis of rejections, only cases of heavy indulgence were considered. For the year ending April 1, 1932, and for all ages, such cases average 17.6 per 100 rejections; in the corresponding period ending April 1, 1935, the figures had risen to 22 per 100, and for the year ending April 1, 1936, to 28.8 per 100."

The secretary-treasurer of the Keeley Institute at Dwight, Illinois, announced in the early part of this current year that "drinking among women has increased materially since the repeal of the eighteenth amendment." The report described a 14 per cent increase among women patients in the first ten months of 1935. Of these patients 77 per cent were housewives, and the remainder school teachers, nurses, bookkeepers, saleswomen, office workers and restaurant keepers.

On July 27 last, Dr. Karl M. Bowman of Bellevue Hospital, New York, stated that excessive drinking was increasing by "leaps and bounds." The official figures of the institution showed that in 1934, the first year after repeal, there were 7649 admissions for acute alcoholism; in 1935, 9139 admissions; and in the first six months of this current year, such admissions were at the rate of 12,378 annually

In late October, in the midst of the football season, President Harold W. Dodd of Princeton created a sensation by denouncing flask-drinking at the games. "In dulgence in alcoholic beverages at football games has assumed proportions," said President Dodd, "which se-

riously menace the future of the sport as an intercollegiate activity. . . . Princeton University requests that all persons refrain from the use of alcoholic liquors while attending athletic contests under its auspices." This, three years after repeal, which was to end the flask nuisance as one of the characteritic evils of prohibition! The situation is worse than it ever was. Other college presidents think so, at any rate, for they wholeheartedly endorse President Dodd's drastic action.

"Drinking is a genuine menace to the game," said Dr. Clothier of Rutgers. "Drinking among spectators at football games has been a problem everywhere" recently, except at the Naval Academy! "We don't have a liquor problem," said Rear-Admiral Sells, superintendent, "because midshipmen do not use liquor." Article 4181 of the regulations of the United States Naval Academy reads: 'Midshipmen shall not drink alcoholic liquor. Any midshipman found under the influence of alcoholic liquor, or with such liquor for drinking purposes in his possession, will be subject to dismissal from the Naval Academy and from the naval service." The acedemy, in other words, operates under a prohibition law! It has no liquor problems because it prohibits liquor.

Bootlegging is conspicuous in the liquor news of the year. We were told solemnly for years that bootlegging was a product of prohibition—as though the word itself did not show that liquor smuggling flourished for generations before prohibition was ever heard of. As a matter of fact, bootlegging is an incident of the liquor traffic, licit or illicit, and the only way to destroy it is to destroy the trade. Here it is still flourishing three years after repeal, as note the following items, which would have been front-page news in the days of the drys:

"Vast Liquor Flood Smuggled Here from Belgian City"—the headline topping a late 1935 dispatch. From this single source alone, the dispatch declared, liquor smugglers were running cargoes into the United States "estimated to defraud the American taxpayer of $30,000,000 to $50,000,000 revenue annually."

"22 Seized as Aides in Big Bootlegging Ring"—a New York story dated March 2, 1936. This gang poured bootleg liquor over twenty-seven bars and grills in the city, and "made profits of $7,000,000 since repeal."

A few days later, March 6, came a report from the National Civic Federation that "no less than 50 per cent of distilled spirits consumed goes tax free," i.e., is bootlegged. The federation had been making "a comprehensive survey of federal liquor control," and found that "tax loss from country-wide illicit operation exceeds $360,000,000 annually." A Herald-Tribune headline over this story read: "Bootlegger Is Active as Ever, Survey Shows."

In September the New York police unearthed a 1000-gallon still in Brooklyn, valued at $50,000. This was no old affair but had been operating only some six months. Business had become so good in the bootlgeging line under repeal that the gang simply couldn't keep out.

By July the Washington authorities were getting excited over this bootleg business, as they have grown excited at intervals ever since they discovered that repeal, far from settling anything, only aggravated everything. Thus, on the 7th it was announced by the Associated Press that "the treasury department has quietly started a new drive to tighten up enforcement of liquor laws." To the present force of 4000 men, it was said, there would be added 185 additional investigators and inspectors. Increase of personnel "will continue," said the announcement, "until the internal revenue bureau has a total enforcement staff of 4500. . . . The investigators will have the task of running down bootleggers and manufacturers of illicit liquor."

But what's the use? "Prohibition repeal has failed to alleviate overcrowded conditions in federal penal institutions, in spite of predictions to the contrary by repeal advocates," was noted by the newspapers in commenting upon the annual report of Mr. Sanford Bates, federal prisons director, at the new year, 1936. "Liquor law commitments in the fiscal year 1935 were more than double those of 1934. The increase in liquor law violations was cited in Bate's plea for additional prison space." He evidently expects the increase to keep right on!

If anything could be worse than the bootlegging under repeal, it is the drunken driving. Just a year ago, in November, 1935, Dr. Theron Weidell Kilmer, police surgeon of Hempstead, L. I., a special student of this particular question, announced that drunken driving had increased by 45 per cent since the end of prohibition, and that "the intoxicated motorist is the greatest danger on the highway today."

Figures released by the National Safety Council in "Accident Facts, 1936 Edition," show a steady increase, since the repeal of the eighteenth amendment, in the number of automobile accidents in which liquor is directly involved. In 1933, 5 per cent of the drivers and 6 per cent of the pedestrians injured had been drinking. In 1934, the percentages were 6 per cent and 8 per cent; in 1935, 7 per cent and 9 per cent. Thus the barometer goes up. Repeal is certainly effective—in the wrong direction!

In July came a smashing story from Connecticut. Michael A. Connor, commissioner of the state motor vehicle department, reported that "accidents caused by the use of liquor had increased 102 per cent in the first five months of 1936 over the same period a year ago." The commissioner also announced that there was an increase of 42.8 per cent "in deaths resulting from traffic mishaps involving operators who had been drinking."

It is not surprising that multiplying facts of this description are convincing intelligent and interested persons on both sides of the question that the fight is with us still. The wets are obviously disturbed—those of them, at least, who care a rap about the general welfare, apart from their own selfish insistence upon having all the drinks they want at any time, in any and at any public expense. Thus Mrs. John S. Sheppard, of the New York State Liquor Authority, complained as long ago as last April that "the problem of liquor control was still unsolved." When, we may ask, has it ever been solved? Control has always been a failure, and sooner or later has always led to prohibition as an attempt to destroy what cannot be controlled. How many experiences of this sort are going to be necessary to convince us of the futility of this method?

At the very time the wets are thus alarmed, the drys are aroused. Like another Daniel, Dr. Harry Emerson Fosdick has read the handwriting on the wall. "The repeal of prohibition," he declared, in a widely quoted sermon, "did not solve our problem. It simply plunged us back to the status quo ante, plunged us once more into the intolerable situation whcih our fathers faced two generations ago when they rose up in indignation against the liquor traffic. Once more we face that traffic, everywhere anti-social, not to say criminal, in its consequences. . . . This present loose, tipsy, cocktail-party generation,

cannot be the last word in the story of alcoholism. As sure as history repeats itself, a revolt is due, a change of public attitude born out of disgust with and fear of the intolerable estate we now are in."

Already the revolt has begun. The change of public attitude is at hand. Witness, for example, the amazing article in the weekly magazine, Today, published by President Roosevelt's yachting friend, Vincent Astor, and edited by his intimate counselor, Professor Raymond Moley. The latter's disappointment over the results of repeal have long been notorious. Did not the President bestow as his most blessed initial gift to the country the return of booze, and here is a situation worse than anything that ever flourished under prohibition! So Moley gives three pages of his magazine to Gretta Palmer for an elaborately illustrated article, entitled "Dry, Dry Again." In this article Miss Palmer describes the return of the drys. They are "on the warpath again," she writes. It took them "three years to recover from the crushing blow which repeal dealt to their cause," but now "their former setback has been forgotten. With fresh hope in their hearts and a growing balance in the banks . . . (they) are organizing on a really impressive scale." The Anti-Saloon League, which now has superintendents in all states, is planning to spend this year, with other groups, over $1,000,000. "Church collections for the cause have soared from 25 to 100 per cent." If the new crusade succeeds, says Miss Palmer, "America will be dry again by 1946."

And what is the reason for all this revival of "a lost cause"? Miss Palmer knows what it is, and blurts it right out: "In 1936 a change in the public temper has appeared." And why not? Repeal is a failure, a fraud—and the people are begining to find it out.

The New York Herald-Tribune, for example, is terribly worried. Referring in a lengthy editorial to the dry convention at Niagara Falls this year, which amazed the country by its courage and confidence, the Herald-Tribune warns the liquor interests against present bad conditions under repeal. Reminding them that the passage of the eighteenth amendment "was due to public resentment at defiance of public opinion by the liquor traffic," it asks, in plaintive and frightened tones: "Is the same callous indifference to the rights of those who do not use or approve of liquor beginning to reappear? And is the battle over prohibition, in or out of the constitution, to be fought over again? It is not impossible."

Not impossible, indeed! At least the liquor interests do not think so. Here is Jacob Ruppert, president of the United States Brewers' Association, harranguing the 61st annual convention of the association meeting at Chicago last month (October 20): "With our own house in order, we realize that once again our industry is being attacked by a group which finds it profitable to proceed against us with well organized, highly efficient and well financed organizations. I refer to the professional dry element. Let us not for one moment deceive ourselves. The army of drys is a mercenary army; there is money in prohibition." (But none, of course, in the brewery business!)

It is not the "professional dry element," however, that is really alarming the booze barons. Rather is it the voters, already enlisting for the campaign against the wets and striking their blows of victory. The low water mark of the prohibition ebb was the repeal of its state prohibition law of Kentucky in November, 1935, by an adverse majority of 100,000 votes. It was at that moment that the tide turned, and has since been slowly but none the less surely coming in. Thus, in these same November elections, the drys throughout the nation won 95 local contests, lost 23, and voted both beer and hard liquor out of 56 township units. In West Virginia, they voted eight counties dry; and in Arkansas, 14 counties out of 17.

In a report of the United States Brewers' Association published in July, and commented upon by the Christian Science Monitor, "alarm at recent increases in dry sentiment in various sections of the United States was voiced." C. D. Williams, secretary of the association, announced that "as a result of local option elections, drys gained an increase of 149 per cent in the number of towns, and 94 per cent in the number of counties over their status in 1934." Warning that "local option is the first step in a scheme to have nation-wide prohibition in 1945," Mr. Williams recorded that the number of dry towns in New York alone had been increased from two to 36; in New Jersey from one to 22, and in Connecticut from five to 12.

In a score of special county local option elections in Kentucky last September, less than a year after the repeal of the state prohibition law, dry victories were won in every instance but one. Twenty other counties in this state have either set election dates or are now circulating petitions with that end in view, and "in each case," says a special story in the New York Times, "it is practically a foregone conclusion that liquor will lose."

At the September elections in Maine, in a triple-headed referendum on the sale of liquor in cities, towns and villages, the drys won victories that carry the state far forward in the direction of its former eminence as a pioneer prohibition state. On referendum No. 1, on the question of the sale of liquor in government operated stores, 248 towns voted Yes, and 264 voted No, tie vote 3. On referendum No. 2, on the question of the granting of licenses for the sale of wine and spirits, a saloon measure, 194 towns voted Yes, and 321 voted No, tie vote 4. On referendum No. 3, on the question of the granting of licenses for the sale of malt liquor, 244 towns voted Yes, 268 voted No, tie vote 3.

What wonder that the liquor interests are alarmed, and the dry forces elated! The campaign for the return of prohibition is now well under way.—The Christian Century.

BEATITUDES FOR MEN—1936 MODEL

1. Blessed is the man who is faithful on a committee.
2. Blessed is the man that can endure an hour and five minutes in a place of worship as well as two hours in a place of amusement.
3. Blessed is the church officer that is not pessimistic.
4. Blessed is the man who loves his church with his pocketbook as well as with his heart.
5. Blessed is the man who has grace and gumption enough to leave his critical spirit on the sidewalk when he comes to church.
6. Blessed is the man whose watch keeps church time as well as business time.
7. Blessed is the man who loves his own church enough to praise it.—Charles E. Forlines, in Protestant Recorder.

Livy the Office Cat, says there is many a church mouse that never saw a human being on a week-day.—The Living Church.



CHARLES W. PHILLIPS
Director of Public Relations, Woman's College, U. N. C., Greensboro, N. C.

J. L. NELSON DIES AT HIS HOME IN LENOIR

John Lee Nelson, pioneer merchant, textile manufacturer, prominent Methodist layman and leading citizen of his community, died at his home in Lenoir December 3. Mr. Nelson was 84 years of age and had been in ill health for the last five years. Before his last illness, the result largely of accumulated years, he was active and influential as a business leader, as a citizen of North Carolina and as a layman in the Methodist church, where he served in many important positions.

Mr. Nelson was a native of Caldwell county. Among his former activities were: Trustee of North Carolina State College; trustee of North Carolina College for Women; chairman of board of trustees of Davenport College; committeeman of Southern Methodist Publishing House; trustee Methodist Children's Home; mayor of Lenoir; city commissioner and secretary-treasurer, until a few months, of six textile manufacturing companies.

Survivors include his wife, the former Miss Emily Scroggs, and three children, Andrew and John Nelson of Lenoir, and Mrs. D. R. Lafar of Gastonia.

LETTER FROM ALBEA GODBOLD

You will observe from the letterhead that I moved this year. Some say that this is the strongest church financially in the state. It has recently assumed the support of a woman missionary in Brazil. In addition it will pay more on benevolences this year than last. They have set the preacher's salary $500 above what it was last year. This happens to be a $1500 increase for me, as compared with what I was getting in Conway. The people seem to be very cordial and we are looking forward to a good year.

I attended the meeting of the six annual conferences in Houston, Texas, four weeks ago. It was a great occasion. The papers said that as soon as 1200 preachers reached town the price of chicken went up three cents a pound! Bishop Mouzon preached the ordination sermon to a great crowd in the city auditorium on Sunday afternoon. I do not know the seating capacity of the building, but it was packed to the last chair and it looked as though there were 8000 to 10,000 people present. It was jammed again that night to hear the appointments read. It required one hour and twenty minutes for the three presiding bishops to read the appointments.

We like Arkansas and the west, but always remember pleasantly our North Carolina friends. Please give my regards to Dr. M. T., Dr. Peele, Dr. Stanbury, and all the rest.

Albea Godbold.

"OUR FAMILY IS NOW ALL GROWN UP AND GONE"

Please find enclosed check which pays my subscription to date. As our family is now all grown up and gone and the home sold and broken up, I will have to ask that you discontinue the Advocate to my address.

I have been for a good many years a subscriber and reader of the Advocate and would be pleased that I could continue to be, but conditions will not permit it. We have raised five children in the Methodist church and in the Epworth League, any of whom does not hesitate to lead in religious worship. They have all taken to books; three of them have finished college, one a Ph.D in the U. S. service, the other two now taking the college course.

My wife has been dead for some years. Best wishes for the Advocate.

M. A. Bennett.

NOTHING AS FUNNY AS FOLKS

For several years some of the brethren, clerical and lay, have been pleading for a cheap church paper. Well, it has come at last within the reach of every one—the Advocate three months for 30 cents. Here is the marvel of it all:

Some of those who have waited long do not in this day of opportunity turn a hand to distribute the paper to the anxious. The silver lining to the cloud appears also. Many who have never uttered a word as they waited for the day longed for by others have gone to work and scattred the paper broadcast among their people, sure that it is worth more than it costs. They will yet reap the harvest. Blessed are they who sow by all waters.

SCIENTIST PROTESTS PROSTITUTION OF KNOWLEDGE

I speak for the vast majority of my fellow-citizens in saying that we dislike intensely the present world-wide prostitution of knowledge and skill to destructive ends. There are, indeed, welcome signs that scientific workers are increasingly impatient at the extent to which their knowledge is made to serve inhuman ends.

Impelled by patriotic motives, most scientists have put themselves freely at the service of the state in time of need, but many are hesitating to admit that patriotism mus toverride considerations of humanity.

Whatever may be our individual attitude in this matter, it is time for chemists and scientists in general to throw their weight into the scale against the tendencies which are dragging science and civilization down and debasing our heritage of intellectual and spiritual values. —Prof. J .C. Philip, O.B.E., F.R.S.

When this time comes (a "Hitler-in-America" within three months) I shall walk up the steps of the White House . . . and knock on the door and say, "Open in the name of the Almighty God and Fascism!"—William Dudley Pelley, Silver Shirt chieftain, before a secret meeting in Los Angeles recently.

Fayetteville District Bulletin

D. E. EARNHARDT, Editor, 1019 Hay St., Fayetteville, N. C.

WHO LEFT THE GATE OPEN?

We have ten new brothers: Williams at Fayetteville circuit, Fields at Jonesboro, Hendricks at Laurinburg, B. T. Hurley at Red Springs, J. B. Hurley at Rowland, Lupton at Roberdel, Lineberger at St. John-Gibson, Meacham at Wadeville, Keeler at West End, and Bross at Eldorado.

* * *

TO THESE NEW BROTHERS

My Dear Friends: Here's a hand! You are just as welcome as a missionary on a cannibal island. We liked you and therefore wanted you. Now that you are transfused into our body we can trust you with the secrets of our peculiarities; so here goes:

We have no magic plan whereby we do obeisance to the humbug—success. We work like we please and when we please, and when we get done our report suits us. We treat our job like it was a sabatical leave. Our rest is in the midst of toil.

There are no big churches in the district from which you are supposed to take your cue. Hay Street is the only one we have with over a thousand members and their folks are just as common as any of us. Half of their men are fresh from the field. You can tell which side of the county they are from by the color of the dirt under their fingernails. They have listened to the cowbells so much that they can tell a preacher's religion by the ring of his voice.

We do not haul our preachers around to a lot of business meetings. When we have anything to say to them we go to see them and say it. We do have a fish fry about once a quarter for those who like such things. This does not mean that we set some religious traps and bait them with fish. When we come together we say nothing about work—we just stand around and eat fish. When the fish are all gone, then we go home.

We do not show up some fellow who brings in the bacon in order to shame those who don't. We know that we are all failures and that has become the basis of our democracy. We would cease to be failures.

We love each other in this district because we can't help it. It just comes natural for us to help each other out. When one preacher gets sick the rest of us supply his pulpit till he gets well. When we find one of our number who has no money to keep his boy in school we just take a collection and hand it over. When one of our preachers decides to superannuate the rest of us give him a pounding and set him up in housekeeping.

TOO COLD TO SNOW

That is what a man told me last week. I reminded him that it snows at the north pole where it is rather chilly. It put me to thinking and I figured that there is but one place in the world where it is too cold to snow, and that is in a church where they have one of these super-modernistic intellectuals dispensing the gospel and a stuck-up choir to make a mess of the music.

* * *

OVER THEIR HEADS

I have heard of preaching over the heads of the people, but the other day I heard a lawyer talking over the head of his witness. In his examination he used the words "taxidermist," "reciprocate" and "scrutiny." The witness thought a taxidermist was a man who drove a taxi. When the lawyer said "reciprocate" the witness thought of sipping coffee from a saucer. When he asked him about "scrutiny" the witness thought he meant something you jack up a house with.

I have thought that a fellow ought to borrow a few educated words and intersperse them with regular language and get to be a doctor. But then I have concluded that we are in the world for the good we can do, and so we had as well be honest and sincere and meet people with a simple faith and a kind heart and serve them where we find them.

* * *

AS I SEE IT

This religious business we are in has a twofold purpose: Making bad men good and good men better. When I say "men" I mean men and their surroundings. If we raise money it is a side issue. If we organize it is for a purpose. Even when we sing and preach and pray it is a means to an end. When we take in sinners it is with the purpose of turning out saints.

* * *

BUT HOW?

All of us want to bring back a religion of power and do exploits in the name of our King. We are balking at the matter of method and method does not matter. When we have determination and consecration and love, these will find a way. Men have always found a way to make love. In the olden days they played a jewsharp under her window. Later they crawled around on their hocks begging her to say the word that she was dying to say. It is even so in this matter of loving and saving people. Love will find a way. While we are waiting for the discovery of a new method I would suggest that we go around to Jack Snipe's house and talk with his boy. On the way back drop in and speak with old man Douglass whose head is blooming for the grave and whose heart has never been yielded to Christ.

* * *

HURRAH FOR ABERDEEN!

In the first stewards' meeting following conference they voted to add a hundred dollars to their benevolence budget this year. The salary was set at $2400, and the blood pressure stayed at 400 where it went when they learned that Hall was returned for another year.

* * *

SACRED MONEY

This benevolence money is the most precious fund that we handle. It is the means by which we testify beyond our own walls. Long before I get there you boys will meet your officials and many of you will set the budget for the year. Please see to it that our hard-headed business men are brought to realize the sacredness of this trust. Here we have a district that averages highest in the conference on pastors' salaries and among the lowest on percentage paid to benevolences. We increased a thousand dollars last year, but we ought to do the same thing again. We have fully ten charges that certainly ought to go up a hundred dollars on this item.

* * *

ONE INCENTIVE

While I am talking along this line I want to tell you that you will have no district work assistant this year. You will not need to ever have another one in the Fayetteville district. During this past year we sold the old district parsonage at Rockingham. The sale price was $4900. Of this amount $1000 was used to put the present district parsonage in repair. The other $3900 is on five per cent interest and that interest will take care of all the needs.

* * *

BEWARE OF DOGS!

Thus sayeth the Scripture. But I know a lot of dogs that should run at large while their masters should be tied under the house. I refer especially to these folks that discourage everything that you plan to do. They are cold water and wet blankets and high explosives to every good cause. We have a lot of young preachers in our district now and I would warn them against these pests. These chronic discouragers would spend their time in heaven trying to convince St. Peter that he hasn't got a steady job.

* * *

A PLEA TO THE LAYMEN

My dear brothers, free speech gives you the right to tell us preachers that joke about "you just as well have et." The reason we do not laugh at it is because we reverence its age. It has a great history. Noah first told it when he was addressing the camels in the ark.

TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

Colored Salmagundi

Levi was his name. He died from a stroke of lightning which badly shattered him. His pastor, at the funeral of the scattered remains, had paid him a high tribute and was comforting the mourners. "My brudderin, Brer Levi didn't hab no long sickness, nor pain nor sufferin'. He didn't hab to lie in bed wid a misery day after day. When his time come, de Lawd just tech a button and summarize Levi."

He Showed Some Speed

"So Ephriam you went to the funeral, did you?" "Yasser, yasser." "And did you have a good funeral?" "Well, boss, it was a big time, a big crowd, an' all de lodge brothers ob de Risin' Sons and Daughters of Noah had on der fancy apurns an' collars an' plumes an' hats. An' de preacher he gin a big rousement. But I never see a man behave so at his own funeral as dat dead man did. It was plumb scanlous." "Why, how was that?" "Well, boss, when we got to de grabe and was jes' bout to let him down in it, he bus off delid ob de coffin and ris right up." "And what happened then?" "Law, boss, how does I know?"

Not to Be Mentioned in Highest Circles

She was a brainy, witty lady of Danville, Virgina, and her servants held her in highest esteem. Her cook was pouring out her woes into her sympathetic ear: "O Miss Sue, I'se jest plum tuckered out. My ole man jes drinks and cusses and makes home miserbul." "Well, Aunt Maria, I'm so sorry. Have you talked to the good Lord about it?" "Naw'm, naw'm. Lawd, Miss Sue, I wouldn't mention sich a wuthless nigger as dat to de good Lawd for nuthin."

A Rare Theologian

"Old Flem" (Fleming Morris) was my leading "hand" on the farm. He had never left his old slave master till he came to me. The wander-lust seized him in his old age. He was a rigid Calvinist. He said to me, "I tell you, boss, when you git de grace ob God in your heart, dey ain't no gittin' it out nohow. It's right dar foreber." He did not show up for several days. I heard he was on a big drunk. After a while, he came back looking red eyed and sheepish. "Well, Flem," I said, "this is bad news I hear about you. I'm sorry. By the way, I thought you couldn't fall from grace." With a twinkle in his eye, he replied, "I'll tell you how it is, boss. You kin fall, but you mustn't waller."

Now, you scholars, where is the seminary professor who can beat that for reconciling the two systems of theology?

Overcoming Difficulties

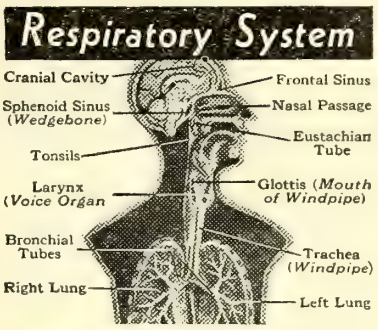
John and Joe were gentlemen of color. John worked as janitor for a well-to-do professor. He was proud that his employer was a man of quality. Joe kept a little store and had a hard struggle to make ends meet. One day the professor drove by, and John said, "Joe, dar goes my boss in dat green car. Don't he look stylish? An' he's got more letters atter his name dan you ever hyeard tell ob. He's got A.B. and A.M. and LL.D. and maybe D.D. too." Joe asked, "What does all dem letters stan' fur?" "Dey means dat he has met a lot o' difficulties an' obercome 'em." The next time John and Joe met, Joe had a card with his name printed and five "F's" after it—Joe Johnson, F.F.F. F.F. John asked, "What does all dem five "F's" mean?" "Dey means," said Joe, "dat I'se met a lot ob difficulties an' obercome 'em. I'se had two Fires, two Floods, and raised a Fambly."

THE GOOD WORKS OF CEDAR GROVE CHARGE

On Wednesday evening just before Thanksgiving Day the pastor and his family were the joyous recipients of a bountiful pounding from the Cedar Grove church. Twenty-five or thirty of its members entered the parsonage about 8 o'clock, led by little five-year-old Jackie McDade, all bearing loads of good things for our welfare and comfort. Among the large variety were potatoes of both kinds, meal, flour, apples, lard, sugar, coffee, eggs, chickens, canned fruit and vegetables, preserves and honey. Corn and wheat were placed in the granary for chicken feed. On Thursday morning there came a large truck load of blocks from Brother Kennedy's lumber plant for fuel. Words are inadequate to express our thanks for these many tokens of kindness to a pastor and his family just starting off with them for the fourth year. However, as much as we appreciate the many substantial gifts, we appreciate the fine spirit in which they came all the more.

Cedar Grove church has done an outstanding work this year in that all of its claims were met in full—paid $50 for Prospect church on pastor's salary and at the same time just about completing one of the most attractive modern stone churches within the bounds of our conference. Such is life. The more we give the more we are able to give, do and have done. Carr church was the first church on the charge to report in full on everything. Carr church and Prospect have been repaired and painted since we have been on the work, also the parsonage. Walnut Grove people plan to start erecting their new stone church early in next year. The local congregation has raised around three thousand dollars for the project, not counting material donated. We have a great people to serve and enjoy the work. S. F. Nicks, Pastor.

Every man feels instinctively that all the beuatiful sentiments in the world weigh less than a single lovely action.—Lowell.



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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

TO AUXILIARY OFFICERS

Remember about that Christmas surprise for the conference officers—a report from every auxiliary officer to the proper conference official by December 31, 1936! Reports from superintendents of World Outlook and of publicity should go to Mrs. B. C. Thompson, Mount Gilead, N. C.

C. E. M.

Frank Belton Joyner, Jr., small son of the Rev. and Mrs. F. B. Joyner, was recently made a life member of the woman's missionary society by the societies of the Faison-Kenansville charge, where Mr. Joyner has served as pastor for the past four years.

MISSIONARY STUDY CLASS IN WELDON

The Mary Pierce Johnson and the Minnie Bomar missionary societies have recently finished the study, "A Preface to Racial Understanding." The book was written by a negro, Dr. Chas. S. Johnson of Fisk University.

When the chapter on "health" was presented, nurse McNeil, the colored nurse from the health department, gave us some valuable information regarding the health work which is being done among the negroes in our midst. She told us many ways by which we could help them bring about better conditions. The chapter on "education" was given by Lucy Jones, a teacher in the colored school, who told us the needs of the colored people in the school work. She stated they needed magazines or any good reading material suitable for school children of all ages. Some material was given her and we hope to collect more for her school work.

Quite a number of the colored choirs sang spirituals for us, which added greatly to the study of the chapter regarding the contributions of the negro and what they have contributed toward music in America.

The course closed with the chapter on the "Conquest of Racial Prejudice." At this time the children of the church sang spirituals. The children's division of the church also studied the negro and were highly entertained at one meeting with the singing of spirituals by the children of the colored Baptist church. As an outgrowth of this study the children are sending a lot of useful gifts to the Bethlehem Home.

MRS. H. I. GLASS MADE LIFE MEMBER "W. M. S."

The women of First church, Elizabeth City recently made Mrs. H. I. Glass a life member of the woman's missionary society in appreciation of the outstanding work she has done during her four years as pastor's wife there. The women went in a group to the parsonage and surprised Mrs. Glass.

Amidst boxes into an empty reception room they went, calling "Mary."

Mrs. Leigh Sheep presented to surprised Mrs. Glass the certificate and pin.

In a story based upon the nursery rhyme, "Mistress Mary, How Does Your Garden Grow," etc., Mrs. Sheep drew a mental picture of the many beautiful gardens Mrs. Glass had planted and nourished in her four years' work. Citing as the various "rows" in the garden the great contribution she has made as leader of the business girls circle, another as superintendent of the junior department in the Sunday school, another of the beautiful "garden" she has made of the parsonage itself and the surrounding yard. Flower gardens have grown everywehere Mrs. Glass has gone, in the homes of the sick and the shut-in.

All these begun by Mistress Mary will by God's grace continue to grow in loving memory of the gracious "Gardener."

Refreshments were taken in paper containers by the women and a short social period was enjoyed there. As they had come, they left in a group, glad they had tried to express their love and appreciation to this fine woman.

The church in Burlington is indeed fortunate to have Mr. and Mrs. Glass as pastor and wife. May the people there receive and appreciate their fine Christian spirit and leadership.

The business girls' circle also honored Mrs. Glass at the last circle meeting by presenting to her a lovely sterling silver bowl as a token of their appreciation for her fine leadership.

Recently Mr. and Mrs. Lewis, missionaries to Korea, were made very happy by a "shower" extended by First church missionary society of Elizabeth City. Mr. Lewis was invited to give the devotional at the November business meeting of the society, which he did very impressively, and Mrs. Lewis then described their work in Korea very vividly. At the close of the meeting little Clay Foreman, Jr., grandson of our president, Mrs. L. R. Foreman, came in with an umbrella from which hung 25 new one dollar bills. Great was the surprise and sweet appreciation of Mr. and Mrs. Lewis. There were also many other gifts.

After the demonstration tea and other refreshments were served as the members grouped around to meet Mr. and Mrs. Lewis who sail for Korea in January.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom, on August 21, 1936, took from us our beloved sister, Mrs. Mattie E. Bowman, wife of Mr. E. F. Bowman, we, the members of the woman's missionary society of Parker's church, with a deep appreciation of her exemplary life, and having been a faithful member of this society for many years and held in loving esteem by all who knew her, do hereby resolve:

First, That we feel our loss deeply and stand with bowed heads and humble hearts in humble submission to Him who doeth all things well.

Second, That her life has been a blessing to her community, having been endowed with a quiet and gentle manner, with a friendly word or a kind deed for those with whom she came in contact, a devoted wife and mother, a faithful friend, a consistent Christian, we honor and cherish her memory.

Third, That we extend to her family our deepest sympathy.

Fourth, That a copy of these resolutions be recorded in our minutes, a copy sent to the family and a copy to the North Carolina Christian Advocate and the Gates County Index for publiciation.

Mrs. R. T. Savage,
Mrs. S. N. Blount,
Mrs. D. E. Barnes.

The mission study class at Plank Chapel during October and November was an unusually interesting one and profitable for our growth in Christian grace and racial good will. The text book, "Toward a Better Racial Understanding," by Dr. Charles S. Johnson, was supplemented by a number of books from the local library and by a wealth of material gathered for the class by the teacher, Mrs. A. B. Deans. The woman's auxiliary and the Sallie Lou McKinnon society co-operated in the study class, which had five sessions of an hour and a half and sometimes more. The attendance was up to average required of a council class. Every member of the class of about 20 took some part in the work. A remarkable set of postors was made by the teacher, the lettering being done by B. G. Pace, a young man of Kittrell, who is quite an artist in this field. The set of 15 posters was photographed by Ray Goodrich, protographer, of Henderson. They were arranged in the church school auditorium of Henderson First Methodist church. These posters will be used by five auxiliaries in the northern zone of the Raleigh district. They have been spoken for by the woman's auxiliary of the Henderson Episcopal church, which is studying this same subject. They will be used at a chapel program in two high schools, one of them a negro school, and Dr. Brown has requested them for display at Palmer Memorial Institute when the zone auxiliaries have finished with them. She wants to show the high plane on which this current study of the negro in American life has been placed.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

With the coming of the first snow during the past few days the follow poem by Mrs. J. E. Faulkner of Grensboro is quite apropos:

SNOWFLAKES

"Last evening a fluffy white blanket
Was spread over hillside and stream,
Like thistledown, blown as by magic
From fairyland—of which children dream.

Gray skies opened wide—snowflakes fluttered
Noiselessly upon the earth.
The silences gave understanding
Of beauty, ecstasy, mirth.

The fir tree, the spruce and the hemlock
Wore draperies of softest chiffon,
Stately loveliness glowed in the forest,
Enraptured my eyes gazed upon

The holly bush, which seemed more favored,
For her some exceptions were made;
Her gown was adorned with red berries
To brighten the Winter's parade."

ALL DAY MISSION SUNDAY AT MARION

The woman's missionary society at Marion enjoyed an all-day mission study December 2 and completed the book, "The Negro in America," by Miss Mary Debardeleben.

Mrs. J. W. Moore, superintendent of study, presided and presented the program in a most impressive and instructive manner.

The program was forcefully presented through a round table discussion and much interest was shown by the class in this entire study of the negro.

Interesting reports of visits to the negro schools, negro churches and jails were given by different groups of the auxiliary. Making the program all the more interesting were the negro spirituals sung by Mrs. L. B. Coone, Mrs. Anne Miller Pless and Mrs. P. W. Tucker. Dinner was served at the noon hour by the ladies of the local auxiliary.

A GREAT MISSIONARY DAY IN ASHEVILLE

Two hundred or more interested representatives of the woman's missionary societies of the Asheville district gathered at Central church Thursday, December 3, for the district rally day services in response to a call from the district secretary, Miss Amy Hackney, who was the presiding officer for the meeting.

The splendid and interesting program, arranged by Miss Hackney, opened with hymn 269, "O Master, Let Me Walk with Thee," and was followed by a period of worship led by Mrs. Edgar H. Nease of the West Asheville church, who used the 14th chapter of Mark as her Scripture lesson, choosing as a special text a selection from the 8th verse, "She hath done what she could." She stressed four special things for her hearers as missionary workers to remember: First, no gift is too great if made in the spirit of devoted love; second, charity may not be the highest expression of love; third, what the influence of Christian sacrifice means; and fourth, our best is not too much. Her talk was most impressive and uplifting and was followed by an appropriate vocal solo sung by Mrs. W. S. Harrison of West Asheville.

A financial check-up of the secieties of the district showed the finances in good shape and pointed to a successful closing of the year's record with all obligations met in full.

A highly interesting feature of this meeting was the installation of the officers and circle chairmen of the entire district, with Miss Hackney as leader. After giving some of the requirements necessary for successful leadership, Mrs. Dale Kalter sang most impressively "O Jesus, I Have Promised," and following was the service of installation, which was beautiful and impressive. The service closed with Scripture reading and prayer by Mrs. W. R. Harris, conference corresponding secretary. A vocal solo, "This Is My Task," was feelingly sung by Mrs. M. B. Tilson, after which the entire group adjourned to different parts of the church for the officers' training classes, and after 30 minutes reassembled for the closing of the day's program, which consisted of an inspirational talk by Mrs. W. R. Harris on "Our Missionary Vision," followed by a consecration service and prayer.

At the close of the meeting lunch was served in the church dining room and a social hour was enjoyed.

The following article on "Stilling the Crime Wave" is from the December issue of the Missionary Review of the World:

"The government, social reformers, parents and Christians everywhere are greatly disturbed because of the extent of crime and its spread in all parts of the world. The cost of crime in the United States is estimated at thirteen billion dollars a year, seven times as much as we spend for education. The number of condemned criminals in penal instituitoins runs into hundreds of thousands and lawbreakers out of jail are even more numerous. The worst feature of the situation is that youthful criminals are increasing. In Great Britain a recent report states that 40 per cent of the crimes were committed by persons under 21 years of age; and the situation is even worse in America.

The chief causes of crime and lawlessness are idleness, ignorance, lack of high moral standards, broken homes, a desire to obtain money for power and self-indulgence, and an antipathy to all restraints. But the basic causes of lawlessness are selfisiness and a disregard for God as the heavenly Father and Lawgiver.

What then is the cure for the present day lawlessness and crime? Prof. Robt. H. Miller of Manchester College, Indiana, gives a seven- point program:

(1) Increased appropriations for education. Chicago has established a special school for "incorrigible" boys—a school that instructs and keeps them busy with wholesome technical training and recreation.

(2) Keep young folks busy. Do not let them be idle and out of work. Six millions between the ages of 16 and 21 are now out of school and out of work.

(3) Vocational training—teach every child to use his or her hands and mind in some useful employment—something creative in which he or she can find satisfaction.

(4) The church must increase her ministry to youth—in the home, school, church and business. Environment must be improved and leisure hours occupied to profit.

(5) Punishment for wrong - doing must be made more sure, swift and fitted to the crime. Sentiment must not interfere with justice. Youth must learn that crime does not pay but that criminals do.

(6) Respect for law, and for those in authority must be taught in the home, the school, the church and the place of business. Law must be shown to be not an enemy to liberty but a protection and an ally to progress.

(7) Belief in God as a loving heavenly Father, and the just Ruler of human affairs, must be taught to children for their earliest years. The movie and the streets often make crime seem easy, pleasant and profitable. Self-control and reverence for God must be shown by precept and example as the Way of Life that brings happiness and success.

Public libraries must be purged from unwholesome books and newstands must be cleared of papers that present low ideals and lawless heroes. Good reading is more influential than most forms of good advice. It is a matter of record that only two per cent of criminals, when brought to trial, have been active members of any church.

As the basic cause of crime and lawlessness is sin, so the only cure for these evils is a turning to God and an intelligent regard for his laws."

Hope and strive is the way to thrive.
—Proverb.

N. C. Board of Christian Education

ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MRS. H. M. WADE, Extension Secretary-Director of Children's Work
MISS NETTA COOK ROBERTSON, Office Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

COUNCIL MEETS

The presiding elders and members of the conference staff will meet in Wilson on Friday, December 18, for the purpose of making plans for the work of Christian education in the conference during the coming year. The presiding elders as directors of Christian education in their respective districts are the key men in the carrying on of such work, and we feel that this early planning with them for the year will mean much to our work.

Early in January we expect to have council meetings for the district directors in the age group divisions, and in these meetings we hope to outline a program of work for the respective divisions for the year.

Too much credit cannot be given these district directors for giving of their time and energy in leading the work in their districts, and they are due the thanks of the entire conference for their fine spirit evidenced.

WORTHY OF NOTE

Six churches in our conference sent in fourth Sunday offerings during November for the first time. We hope this is an omen of increased interest in and support of our Home and Foreign Missionary Enterprise. These churches are:

Durham district — Palmer's Grove church, Hillsboro charge.

Elizabeth City district — Stumpy Point church, and Oak Grove church on the Perquimans charge.

Fayetteville district—Parker's Grove church, Raeford charge.

New Bern district—Bayboro church, Pamlico-Alliance charge.

Wilmington district—Zion church, Town Creek-Bethel charge.

Boaz church on the Kitty Hawk charge, with a church membership of 74 and a church school enrollment of 75 last year sent in a church school day offering of $7.29. Rev. Matt Ransom Gardner, pastor of the Kitty Hawk charge, is to be commended for the fine way in which he has emphasized every item in our church program in the first year of his ministry.

Rev. Ben Black of the Mt. Tirzah charge, Durham district, has the unique distinction of sending in five church school day offerings from four church schools. That is what we would call 125 per cent perfect!

GENERAL COUNCIL

The general educational council of our church, composed of conference workers from all of Southern Methodism, is meeting in Nashville December 7-11. The theme of the council is "The Next Step in Christian Education." Addresses, discussions, exchange of ideas in the council furnish a good start for moving out together in the educational work of our church. Members of our conference staff will attend the council and hope to return better equipped for a more effective service in our own conference.

THE NATIONAL METHODIST EDUCATIONAL CONFERENCE

A meeting of unusual significance will be held in Atlanta December 13-14 when representatives of the educational work of the Methodist Episcopal Church, South, and the Methodist Protestant Church meet together in the National Methodist Educational Conference, having as its theme, "Forward Together." Leaders of the three Methodisms will meet together for the discussion of their common problems, and for a moving together in the solution of them.

CHRISTMAS SUGGESTIONS FOR YOUNG PEOPLE

In order that Christmas may be most meaningful to all the people in our churches, plans should be made very carefully. If your church does not have all of the committees listed below, try to see that somebody does the work outlined for each group. If you do have all the committees and they haven't known what to do, perhaps some of these suggestions will prove of value to them.

Worship committee: If you are planning to use the program for the evening meeting—Series 1 in the Epworth Highroad, suppose you light the room only with candles; this will make the whole program most impressive if you use hymns that are familiar to all the group. Perhaps you have already planned to have a play—regardless of the type of program, it will be more impressive if you see that the room is really in order, and the surroundings are conducive to worship.

Evengelism and church relationships: One of the functions of this committe is to serve as a "membership" committee. Would it not be a good idea to see that every boy and girl home from college gets a special invitation to attend the Sunday school and Epworth League meetings, as well as the church service while they are home?

Missions and world friendship: What more fitting way could we celebrate Christmas than to have a share in sending the message of the birth of Christ to all people? Perhaps a poster could be made, calling attention to the fact that the Sunday after Christmas is the fourth Sunday, and that on that day gifts would be made to the Home and Foreign Missionary Enterprise, to "spread the light of the star that the wise men saw, and to make it possible for all men to hear the song the shepherds heard."

Citizenship and community service: The department, working through this group, might make gifts of food and clothing to some family in need.

Recreation and personal development: The "personal development" part of this committee's work is often overlooked. Perhaps a list of books which would be appropriate gifts for young people might be made available, or a poster prepared suggesting two or three good books or more.

Leadership training: Perhaps at this season of the year there is somebody in your church who would be glad to make a contribution to the department to be used next summer in sending a representative to the summer assembly.

President, secretary, treasurer: As administrative officers, won't you see that some definite things are done to make Christmas this year have a real significance for the young people in your church.

Publicity superintendent: See that your local paper gets information about any spcial programs planned by your group, and if you have something special send a write-up to the conference office for this page.

EPWORTH LEAGUE ORGANIZED

The young people of McManner's church on the Durham circuit organized an Epworth League Sunday, November 1, at the church. Rev. C. D. Barclift and Mrs. Barclift, and Mrs. Ethel N. Cook informed the young people of the various requirements of the league work. Approximately 24 persons joined the league.

The following officers were elected: President, Hugh Parrish; vice president, Billie Pickett; treasurer, Frances Dezern; secretary, Rosalie Micol; publicity chairman, Helen Neal; chairman of worship committee, Dock Parrish; recreation chairman, Flora Weaver; mission chairman, Frances Neal.

Rosalie Micol, Secretary.

FIELD WORK IN THE CHILDREN'S DIVISION

The following summary indicates the extent of field activities of conference, district and group leaders of children's work during the conference year just closed. A vote of thanks is due to district and local church workers for the cheerful, volunteer service which makes possible a helpful ministry to the Christian growth of the childhood of the conference.

Meetings: Conference wide (for district directors), 1; district 7; group 49; local church 81; personal conferences 78. Assistance was given by conference and district workers in conducting 32 vacation church schools; eight classes were provided for children's workers, and, in all, workers with children were reached and helped in 194 churches.

W. N. C. Board of Christian Education
CARL H. KING, Executive Secretary
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
MISS RUTH BOWMAN, Office Secretary, Director of Young People's Work
CHARLES P. BOWLES, Associate Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

DECEMBER TWENTY-SEVENTH MISSIONARY SUNDAY

Our next fourth Sunday missionary emphasis will be two days after Christmas at a time when money will be scarce and outstanding bills plentiful. Unless special attention is given to this particular program and offering the cause may suffer. If every member will included this item in his Christmas budget, the December offering will be the largest of the year. With Christmas as the ideal time of the year in which to share with others, let us be sure that the missionary cause is adequately presented and supported with a liberal Christmas offering.

Dividing the Church School Missionary Dollar

The question is asked from time to time, "What becomes of the misisonary offerings taken in the church school each month?" The statement below not only answers that question, briefly, but also gives information as to the widespread work in our church that is being made possible through our missionary offerings. In developing our worship programs for the fourth Sunday and in going forward with missionary education in the church school, let us try to discover more facts about each of the different aspects of the work briefly described in this statement.

Forty Cents to World-wide Missions

This helps to promote church school work, including the production of literature, leadership training, institutes and young people's assemblies in Korea, Japan, China, Africa, Belgium, Poland, Czechoslovakia, Brazil, Cuba, and Mexico, and assists in the several lines of missionary work in these fields.

Forty Cents to Extension Work

This helps support the extension program in your annual conference. This program includes work in unchurched areas, strengthening small and weak schools, organizing churches and church schools and leadership training in small churches.

Eight Cents to Woman's Work

This helps support the work of the Woman's Section of the Board of Missions and is used for schools, kindergartens, and other enterprises of particular interest to children both in the homeland and in other lands where our church is at work.

Four Cents to Special Home Mission Projects

This helps support the work of Christian education in our weaker, or home mission conferences; also work with the American Indians and co-operative work with the Colored Methodist Episcopal Church.

Eight Cents to Extension and Missionary Education

This helps the General Board of Christian Education to provide missionary education and cultivation in the churches in the homeland and to support general extension work.

Home and Foreign Missionary Enterprise in Foreign Fields

The church school missionary special known as the Home and Foreign Missionary Enterprise and participated in by thousands of church schools of the Southern Methodist Church has as one of its primary objectives the support of Christian education in those countries in which our church is at work. Chief among the things that are being accomplished are:

China

In China the conference board of Christian education, under the direction of Mr. Z. S. Zia, the executive secretary, is carrying on an excellent and growing program of Christian education. This includes the production of literature, the holding of training schools, institutes, pastors' schools, young people's assemblies, and many other aspects of work to be found in an up-to-date program of Christian education in any annual conference.

Korea

In Korea we are helping to make possible the work of the board of Christian education of the Korean conference which is under the direction of Mr. H. J. Lew. He and his assistants are giving their time to the improvement of Sunday schools throughout Korea. This is done through leadership training schools, pastors' conferences, young people's assemblies, institutes, workers' meetings, and the production of Sunday school literature, training texts and other materials.

Japan

In Japan we are helping to support the program of interdenominational work under the leadership of Mr. Tagashira. Our own church has a comittee on Christian education which is helping carry on some work which can best be done through our mission director.

Brazil

In Brazil there are three annual conferences under the direction of Mr. J. E. Ellis, where we are helping to support their program of Christian education, which includes vacation schools, a training program and the production of literature.

Cuba

Our program of Christian education in Cuba, under the direction of Rev. S. A. Neblett, is making progress despite the added problems resulting from revolution and economic collapse. An effective training program is being carried on, and gratifying results are being realized inthe translation and production of Sunday school materials in Spanish.

Mexico

In Mexico, Rev. Juan Diaz is in charge of the work of our church. We are also helping to support the interdenominational work of Christian education under the direction of Mr. Camargo. We have a privilege of sharing in the program which includes vacation schools, a training program, and the production of literature.

Europe

We are helping to carry on the work of Christian education in Europe among all age groups, but as yet our contributions there are in the main toward the total program rather than toward Christian education more specifically.

Africa

In Africa we are helping not only to support the total program of missions, but we are also making definite contribution to the work as it is carried on in co-operation with other denominations. There we have one of the most promising fields for Christian education of any of the fields in which we are working and is yet to be done.

Current Information on H. F. M. E.

The Church School Magazine, World Outlook, Adult Student, Epworth Highroad and other current periodicals carry articles of special interest each month. "Here and There" is a guide to articles on missions in these periodicals. This two-page leaflet is published monthly and may be secured free on request to your conference office.

Suggestions for fourth Sunday worship programs may be found on the last pages of the Church School Magazine each month.

Other Materials

Methodist Missions, Sadie Wilson Tillman (10 cents).

Co-operative Plan for Missionary Education for Children.

Are You Sharing in Building a New World?

Does Your Church Have a Part in This Good Work?

How to Make and Pay a Pledge to Missions.

What to Do With the H.F.M.E Offering

As a part of the fourth Sunday missionary worship service, an offering should be taken for the cause of missions. The entire offering from every class and department should be turned over to the church school treasurer with instructions to remit the amount monthly to the treasurer of the conferennce board of Christian education, reporting the amount contributed by each age group division—children, young people, and adults.

New Subscribers to the Advocate

(Special Introductory Offer)

Western North Carolina Conference

Asheville District

Asbury Memorial, W. H. Groce ... 52
West Asheville, E. H. Nease 30
Haywood St. (Asheville, E. E. Snow 30
Spruce Pine, T. G. Smith 27
Candler, T. A. Groce 21
Saluda-Tryon, F .O .Dryman 14
Swannanoa, Byron Shankle 14
Bald Creek, C. M. Smith 11
Skyland, T. C. Jordan 10
Elk Park, J. A. Frye 9
Avery Ct., F. R. Barber 7
Laurel, A. A. Somers 7
Marshall, E. M. Hoyle 7
Black Mountain, H. C. Sprinkle, Jr. 5
Weaverville Ct., W. H. Benfield ... 4
Flat Rock, R. M. Varner 4
Central, Asheville, L. D. Thompson 3
Acton, J. L. Reynolds 3
Sandy, P. L. Green 3
Biltmore, M. T. Hipps 2
Hot Springs, J. R. Duncan 2
Leicester, M. A. Lewis 1

Charlotte District

Mt. Zion, E. M. Avett 100
Matthews, G. G. Adams 30
Homestead, Charlotte, O. L. Brown 25
Monroe Ct., W. C. Dutton 23
Central (Monroe), W. R. Kelly ... 23
Lilesville, L. F. Barnett 21
Bethel-Boger, W. B. Thompson.... 20
Wesley Heights, Charlotte, Frank Jordan 19
Prospect, P. T. Dixon 18
Weddington, T. J. Huggins 16
Peachland, G. N. Dulin 16
Polkton, L. R. Akers, Jr. 15
Monroe Ct., H. L. Lefevers 13
Marshville, J. C. Groce 12
Brevard Street, L. F. Tuttle 12
Trinity, J. E. Yountz 12
New Hope-Bethel, J. R. Warren ... 7
Waxhaw, W. T. Albright 5
Charlotte, Mrs. Vergil Presnell ... 4
Ansonville, L. F. Strader 3
Spencer Mem., F. W. Kiker 1
First Ch. (Charlotte), C. C. Weaver 1

Gastonia District

Lowesville, B. Wilson 43
Shelby (Lafayette St.), F. H. Price 38
Boger City, R. L. Forbis 37
East End, Gastonia, F. L. Setzer... 34
Bessemer City, J .O. Ervin 32
Rock Spring, M. A. Osborne 31
South Fork, G. L. Wilkinson 27
Cherryville, D. M. Nifong 25
Lincolnton Ct., W. B. Shinn 23
Myrtle Ch. Gastonia, H. F. Duncan 21
Bradley Mem.,Gastonia, H.F.Duncan 16
Lowell, C. O. Kennerly 15
Cramerton, C. F. Womble 12
West End, Gastonia, J. E. McSwain 12
Belmont, Park St., G. E. White ... 9
Maylo, J. L. Rayle 9
Belwood, R. T. Houts 7
West End, Gastonia, J. G. Fitzgerald 7
Cherryvile Ct., G. F. Houck 6
Belmont, Main St., C. P. Bowles .. 5
King's Mountain, E. W. Fox 4
Crouse, A. L. Latham 4
Dallas, R. L. Young 2

Greensboro District

Ward St.-Archdale, J. W. Groce .. 80
Asheboro, H. P. Powell 74
Stokesdale, J. E. B. Houser 67
Main St., High Point, J. P .Hipps.. 50
Pleasant Garden, R. C. Kirk 41
Wesley Mem., E. H. Blackard 34
Reidsville Ct., T. V. Crouse 25
Centenary, Greensboro, C. S. Kirkpatrick 16
Mt. Pleasant, B. W. Lefler 15
Draper, T. B. Johnson 13
Randleman, J. L. Stokes 12
Jamestown, O. J. Jones 11
Mayodan, R. M. Hardee 10
Trinity, H .M. Robinson 10
Battle Ground Road, Greensboro, F. E. Howard 8
Main St. (Reidsville), H. G. Allen 7
Carraway Memorial, J. W. Fitzgerald 6
College Place, B. C. Reavis 6
Proximity, S. M. Needham 6
Liberty, P. R. Taylor 6
Summerfield, Roland P. Gibbs ... 5
Asheboro Ct., Odell Brown 5
Cedar Falls, P. F. Snyder 4
Bessemer, Greensboro, W. G. McFarland 4
Farmer, L. A. Bennett 4

Marion District

Cliffside, H. E. Stimson 60
Morganton Ct., J. Max Brandon ... 41
First Ch. (Lenoir), J. S. Hiatt 35
Broad River, V. P. Crowder 30
Pleasant Grove, R. G. Tuttle 28
Marion Ct., J. E. Hipp 27
N. Forest, J. M. Varner 24
First (Marion), J. W. Moore 23
Watauga, J. W. Parker 21
Grace Chapel, Wilson Nesbitt 20
Bostic, C. M. McKinney 17
Glen Alpine, M. F. Moores 16
Marion Mills, G. C. Graham 15
Mill Springs, W. E. Rufty 11
Boone, P. W. Townsend 11
Connelly Springs, A. Burgess 10
Whitnel, E. Myers 9
Spindale, F. J. Stough 7
Gilkey, M. W. Edwards 5
Old Fort Ct., B .A. Sisk 4
Table Rock, V. R. Masters 3

Salisbury District

Albemarle Ct., R. L. Bass 76
Salisbury (Park Ave.), E. L. Kirk 61
Mocksville, E. J. Harbison 46
Badin, M. W. Heckard 35
Mt. Pleasant, G. W. Clay 25
Granite Quarry, T. B. Huneycutt .. 23
China Grove, R. E. Hinshaw 23
Coburn Me., A. C. Swofford 19
Norwood Ct., R. H. Kennington... 17
Albemarle, G. B. Clemmer 16
Davie, M. G. Ervin 15
Spencer, G. A. Stamper 11
Cooleemee, J. M. Barber 10
Salem, T .W. Hager 10
Yadkin-Rowan, V. E. Queen 10
Harmony, R. H. Taylor 8
Westford (Concord), G. W. Fink .. 8
Kerr St., Concord, C. E. Murray... 7
Epworth, I. L. Roberts 5
Mount Pleasant, G. W. Clay 4
E. Spencer, E. W. Needham 4
Central (Concord), W. L. Hutchins 1

Statesville District

Wilkesboro, A. W. Lynch 40
Bethel-Fairgrove, R. E. Ward 35
Cool Springs, J. G. Winkler 32
Central, Mooresville, W. A. Kale.. 31
Maiden, R. E. Hunt 23
Helton Ct., J. O. Cox 23
Statesville Ct., J. B. Tabor, Jr. 22
Norwood, A. P. Ratledge 20
Moravian Falls, J. C. Gentry 19
Mooresville (Broad St.), J. P. Hornbuckle 16
Jonesville, P. L. Smith 12
Laurel Springs, J. C. Swaim 5
Taylorsville, J. W. Vestal 15
Catawba, Reid Wall 15
Mooresville Ct., W. Q. Grigg 15
Broad Street, A. C. Gibbs 13
Sparta, A. B. Bruton..... 11
Troutman, J. W. Combs 10
Race Street, A. L. Aycock 10
Todd, J. M. Green 9
Elkin, W. A. Jenkins 9
Elkin Ct., T. G. Williams 8
Highland-Rhodhiss, H. M. Wellman 8
Jefferson, G. R. Stafford 8
W. Jefferson, W. J. Huneycutt..... 7
Elmwood, C. R. Ross 6
North Wilkesboro, R. B. Templeton 5
Ball's Creek, J. A. Howell 5
Stoney Point, C. H. Peace 4

Waynesville District

Hayesville, J. H. Green 87
Junaluska, J. H. Carper 27
Cullowhee, C. G. Hefner 24
Webster, G. A. Hovis 20
Fines Creek, A. L. Rayle 19
Delwood, H. D. Jessups 12
Murphy Ct., R. J. Starling 8
Andrews, W. S. Smith 8
Bethel, T. G. Highfill 7
Bryson City, W. M. Robbins 4
Franklin, C. C. Herbert 4
Brevard Ct., H. O. Huss 3
Canton, D. E. Camak 3
Clyde, E. C. Price 2
Franklin Ct., J. J. Edwards 2
Sandy Ridge, J. W. Bennett 1

Winston-Salem District

Farmington, H. C. Freeman 100
Main St. (Thomasville), C.M.Pickens 72
First (Lexington), H. C. Sprinkle.. 54
Davidson, W. L. Scott 38
Dobson, C. W. Russell 31
Centenary, G. Ray Jordan 24
Hanes, C. F. Tate 17
Doubs, C. E. Williams 16
Linwood, R. F. Huneycutt 11
Walkertown, P. R. Rayle 11
Ardmore (Winston-Salem), A. C. Tippett 11

Lewisville, R. A. Taylor 10
Walnut Cove, J. O. Banks 9
Thomasville Ct., W. R. Jenkins ... 7
Burkhead, W. B. Davie 7
Sandy Ridge, J. W. Bennett 5
Green Street (Winston-Salem), R. C. Goforth 5
Reids, Byron Nifong 5
Danbury, T. H. Houck 5
Pilot Mountain, C. C. Washam.... 4
Grace, O. B. Mitchell 3
Denton, W. M. Rathburn 2
Rural Hall, W. Reid Harris 1
Central (Mt. Airy), M. T. Smathers 1

North Carolina Conference

Durham District

Duke Mem., H. C. Smith 16
Cedar Grove, S. F. Nicks 11
Brooksdale, T. W. Lee 7
Durham Ct., C. D. Barclift 5
Mt. Tirzah, B. H. Black 5
Duke's Chapel, F. D. Hedden 5
Trinity, G. W. Perry 4
Lakewood, M. O. Stephenson 4
Bahama, M .C. Dunn 2
Carr, Durham, J. A. Martin 1
Yanceyville, W. L. Maness 1
Stem, J. W. Lineberger 1

Elizabeth City District

Plymouth, C. T. Thrift 13
Burlington Ct., L. L. Parrish 10
Perquimans Ct., J. W. Dimmette.. 8
Hertford, D. M. Sharpe 6
Gates, J. M. Jolliff 4
Aulander, J. T. Draper 3
Ahoskie, J. L. Smith 2
Elizabeth City, F. W. Brothers ... 2
City Road, B. T. Hurley 1

Fayetteville District

Jonesboro, J. W. Bradley 37
Aberdeen-Vass, L. M. Hall 15
Ellerbe, K. F. Duvall 11
Caledonia, M. E. Ellerbe 8
Piedmont, M. D. McLamb 5
Goldston, W. J. Underwood 5
Glendon, L. M. Chaffin 3
Mt. Gilead, J. R. Edwards 1

New Bern District

Goldsboro Ct., N. C. Yearby 17
Fremont, E. R. Shuller 12
Pikeville, Leon Russell 14
Oriental, J. C. Humble 13
Riverside-Bridgeton, J.B. Thompson 11
Pink Hill, H. M. McLamb 10
Seven Springs, R. W. Barfield 5
Goldsboro Ct., N. C. Yearby 4
Grimesland, F. R. Davis 3
New Bern, W. D. Barrington 2
Mt. Olive-Calypso, W. L. Loy 2
Dover, E. L. Hill 1
Pamlico, W. A. Tew 1

Raleigh District

Central, S. J. Starnes 12
Oxford Ct., I. S. Richmond 9
Youngsville, H. E. Lance 8
Cary-Apex, B. F. Boone 4
Creedmoor, E. D. Dodd 4
Selma, F. B. Peele 4
Newton Grove, L. A. Tilley 3
Four Oaks, H. B. Baum 3
First (Henderson), R. E. Brown... 2
Raleigh, J. A. Norris 1
Franklinton, E. D. Weathers 1
Franklinton, S. E. Mercer 1

Rocky Mount District

Wilson, A. J. Hobbs 66
Enfield, R. L. Jerome 26
Warrenton, O. I. Hinson 24
Seaboard, L. A. Watts 19
Halifax, J. Bascom Hurley 17
Littleton, W. T. Phipps 17
Spring Hope, M. F. Hodges 13
Kenley, P. E. Newton 13
Nashville, L. D. Hayman 12
Scotland Neck, D. L. Fouts 9
Battleboro, John P. Bross 8
Robersonville, R. N. Fitts 5
Rocky Mount, Rufus Bradley 5
Northampton, I. T. Poole 4
Garysburg, H. A. Chester 3
Weldon, J. O. Long 2
Warren, L. C. Brothers 2
Sandy Cross, C. B. Peacock 2

Wilmington District

Epworth, O. L. Hathaway 30
Swansboro, C. W. Barbee 24
Burgaw, C. A. Jones 12
Hallsboro, C. N. Phillips 9
Carvers Creek, E. L. Stack 8
Southport, E. M. Hall 8
Warsaw, F. B. Joyner 5
Richlands, H. L. Davis 4

SAID ON ARMISTICE DAY

The chaplain is a part of the machine of war. He uses prayers instead of commands, or a cross instead of a gun, to ensure that this mighty engine of destruction goes on its way to its appointed end.

Hardly a church organization in this country has not passed some form of a resolution condemning war. If the churches are sincere in their evaluation of war, it would seem that the most obvious place for organized religion to begin to disengage itself from the war system and the church come officially together—that point is the military chaplaincy. So long as the chaplain exists as a religio-military institution, with the church's blessing, it will be impossible to declare that war is the direct and absolute antithesis of Christianity — The Rev. Russell E. Simmons of South Bend, Ind.

THIS GALILEAN STILL TOO MUCH FOR US

This doctrine of the kingdom of God, which was the main teaching of Jesus, and which plays so small a part in the Christian creeds, is certainly one of the most revolutionary doctrines that ever stirred and changed human thought. It was no less than a bold and uncompromising demand for a complete change and cleansing of the life of our struggling race, an utter cleansing without and within. . . . Is it any wonder that to this day this Galilean is too much for our small hearts?—H. G. Wells.

How to Quickly Check A Cold

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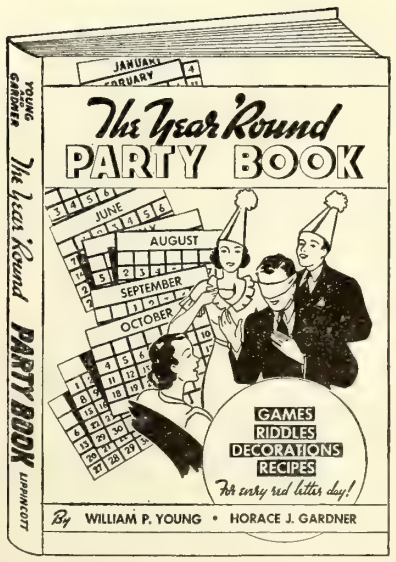
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Sunday School Lesson

DECEMBER 13

By Prof. Rollin H. Walker

John's Vision on Patmos

Scripture—Revelation 1:4-18

Anyone who has ever seen the rock of Patmos rising sheer and stark out of the Mediterraneon will realize the grim situation in which John found himself as he wrote the book of Revelation. The island was so desolate, narrow, and confined that John could not reach out, so he climbed upward.

And the churches to whom John wrote were also facing a grim situation, for sensitive souls knew that a great organized persecution was in the offing. It was bad enough to be chased by local mobs as Paul continually was, but to have the mighty enginery of the Roman Empire mobilized to stamp them out was a terrible prospect. Caesar was demanding a hundred per cent loyalty, and like Fascists today would not tolerate freedom of conscience. Hence he demanded as a test that every one should pay him divine honors, and as the Christians would pay divine honors only to Christ they were deemed traitors.

One notes that while John claims no official authority whatever—he is simply John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, nevertheless in the fact that he feels it needless to give himself any other introduction we see that he was arecognized prophet and leader in the church.

One is also impressed by the fact that he seems to have an intimate acquaintance with the life and spirit of all these churches. They were, of course, separated from one another by many miles ,and there were no newspapers or telephones or telegraphs in those days. Like all true mystics he must have had an omnivorous appetite for news, and immense and passionate interest in all the details of the life of the churches. He knows so much about them that he dares call his message to them the very word of Christ himself.

An Artistic Book

The first thing we notice about the book is that it is elaborately artistic. It is the product of long leisure. Its parts fit together like the mechanism of a watch.

Again, it is a fused mosaic of quotations from the Old Testament. The writer of Revelation has assimilated the Old Testament, as he did the little book which he took out of the hand of the angel. This knowledge of the past relations of God gave him good receptivity for a new message from Christ.

Another fact that we need to learn is that, after the manner of the Hebrew Scriptures, we do not always have progressive relations, but great fundamental and inspired ideas are repeated over and over again under different symbols in order to make them impressive. This is also a characteristic of the Gospel of John.

It is supremely important that the student should remember that the book of Revelation is not an almanac. The man who makes it into an almanac which foretells the times and the seasons in their precise order practically asserts that the writer knew more than Jesus did, for Jesus went out of his way to say, "The times and the seasons knoweth no man, not even the angels in heaven, nor yet the Son."

Everyone ought to thank God that we do not find in this, or any other book, a prediction of just how history is to unfold itself. If everything is fixed then prayer is useless, Christian effort is vain, and the gospel invitation is a mockery; because everything, like a clock will tick off in its foreordained manner. That view of religion is contrary to the thought of Jesus from beginning to end, for Jesus says that by faith we can move mountains and by prayer we can hasten the coming of the Lord.

The Mood of the Book

The mood in which to study the book of Revelation is to imagine that we are sentenced by some arrogant and blasphemous dictator to be shot at sunrise because, forsooth, we insist that Jesus and his law of love for all men is supreme. The vision of Christ whose face was as the sun shining in his strength, and whose voice was like the sound of the breakers that John heard continually on the rocky shores of Patmos, would be a great comfort to us.

We would not puzzle ourselves greatly as to whether there is a reference in the book to the Pope or Napoleon Bonaparte or Russian Communism, but we would read as a special message from on high the words, "Be thou faithful unto death, and I will give thee a crown of life." The great promises "To him that overcometh will I give to eat of the tree of life in the midst of the paradise," and "To him will I grant to sit with me on my throne even as I have overcome and am set down with my father on his throne," would be immeasurably inspiring.

And after a night of prayer with the book we would have strength to go out and meet our fate with a serenity that would astonish our executioner, as thousands before us have done. When a man tries to make a crossword puzzle of the book of Revelation he sins against the Holy Spirit. Its practical message could not be plainer. We are to keep clean, we are to maintain our fervor of love to Christ, we are to rejoice in hope of the glory of God. Those seven fold reiterated words, "He that hath ears to hear let him hear what the Spirit saith unto the churches," come today like a challenge direct from the skies. John assumes that the Holy Spirit is always speaking to the churches. And the best use of a class hour would be to raise the question what the Holy Spirit, by the judgments of God that are in all the earth, is saying to the churches.—Northern Advocates.

HIGH POINT YOUNG PEOPLE'S UNION

The High Point union of M. E. young people held its monthly meeting Thursday, November 19, at Wesley Memorial church. There were 125 present including 25 M. P. young people, who were the guests of the M. E. group. A business session was held first and Trinity and South Main Street churches tied for the attendance banner, while Calvary and South Main Street tied for the standard efficiency banner. Following this Miss Viola Brigman, worship chairman, read the scripture lesson and Rev. Charles White led in prayer. The feature of the worship program was a very itneresting talk by Miss Clarice Bowman, who is director of Christian education at Wesley Memorial, on the picture "Go Preach." Roy Padgett sang two solos. At the social hour in the basement of the church Wesley Memorial, Calvary, Archdale, Trinity and South Main M. E. church groups presented a stunt, each of which were enjoyed by all. The December meeting will be held at Ward Street church Thursday, December 10, at 7:30. John Brown.

METHODISM UNITING

Shall Methodism unite?
And shall it be with love
For God and church and man,
Or hunting little faults
And little critic's tones?
Not so, not so, I feel;
But trust brother's love
Will fill the hearts of each!
The church's work is great,
And hence no little ways
Nor critic's words
Will stand the Spirit's test,
But brother's words so true,
And hearts sincere,
And earnest prayer from fullest souls!
United we can win more souls,
And lure the hearts of more
To truer, nobler heights,
More truly lead the world
In struggle for the right!
As now we shall unite,
These truer, fuller aims,
This nobler, higher goal
Shall guide our surer way!
Forgetting all the minor ways
In which we've disagreed,
Uniting in a Saviour's love,
Each to regard the other's view,
And in full Chrsitian love,
Asking our Master's hand to guide,
Move on our chosen way!

—J. M. Downum.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... ..... (here designate the bequest) .....

Every church, church school and organized class that has not taken a Thanksgiving offering is urged to do so on the second, third or fourth Sunday in this month.

* * * *

That was a great Thanksgiving offering the Sunday school of First Baptist church in Rocky Mount gave the Thomasville Baptist Orphanage. Just think of one Sunday school giving the Baptist Orphanage twelve hundred and thirty-five dollars as a Thanksgiving contribution! The Sunday schools and churches of the Baptist State Convention certainly stand by their orphanage in a generous way.

* * * *

The success of the Methodist Orphanage, to a great extent, depends upon the North Carolina Christian Advocate carrying orphanage news to the Methodists of the North Carolina conference. For the above reason, the Orphanage is deeply interested in making the Advocate campaign for new subscribers a glowing success. Every interest of our church will receive new impetus by increasing the circulation of the Advocate.

* * * *

The Methodist Orphanage Alumni Association has just sent out its first issue of the Alumni News. The Alumni News is dedicated to the memory of Mrs. Mattie A. Jenkins, who for more than a quarter of a century served as head matron of the Methodist Orphanage. Mr. Willis Rowe is president of the alumni association and Mr. Benjamin B. Newton is editor of the Alumni News. No doubt the Alumni News will deepen and broaden the interest in the Orphanage among its sons and daughters. I am delighted over the interest that the former students of the Orphanage are taking in the home where they spent their childhood days.

* * * *

Due to the crowded condition of the Methodist Orphanage page in the Advocate it has been necessary to leave out the letters that Mrs. Rives writes the Advocate in reference to the visits of the singing class. Mrs. Rives and the class have visited the following churches since her last report in the Advocate: Fairmont, Bethesda, Arcola, Shady Grove, Warren Plains, Warrenton, Edenton Street and Kipling. At each of the above named churches large congregations were present and a very warm welcome was given. It is to be regretted that such a brief account has to be made of the visits of the singing class to these churches.

* * * *

The Methodist Orphanage is deeply grateful to all churches, Sunday schools, organized classes and individuals who have remembered us during Thanksgiving season. The annual conference, coming so late, broke into our Thanksgiving program to a great extent. A great many of the preachers had to move after Thanksgiving Day. It is earnestly hoped that not a church, Sunday school or organized class will fail to send the Methodist Orphanage a Thanksgiving offering. The Thanksgiving season has been extended through December in order that all may have an opportunity to send the Orphanage a special contribution. Because of our financial embarrassment, I am under necessity of having to urge all of our churches, Sunday schools and organized classes who have not already made a contribution to come to our relief during the balance of December.

JOHN'S GOSPEL CHEAP

The International Sunday School Lessons for January, February and March will be in the Gospel of John. This offers an opportunity to every church and Sunday school to challenge every member not only to read the lessons but to get the message of this wonderful book into theirs hearts. The results would be a wonderful evangelistic revival centering in the living Christ.

To make this book easier to be carried around and thus more available, the American Bible Society, 85 Walton Street, Atlanta, Ga., has for years printed the Gospel in separate little paper covered books smaller than a government post card. These Gospel portions sell for one cent plus postage of 17 cents per 100 copies or 9 cents per 20 copies. Thus, one dollar will pay for 83 Gospels and postage.

The back of these little Gospels can be used for a Christmas or New Year's Greetings either written or printed so that pastors and Sunday school teachers can not only send them out to their members, but they can also add an invitation to join with the whole Christian community in a study of the book.

"William," said mother severely, "there were two pieces of cake in the pantry when I went out, and there is only one now. How is that?"

"I don't know," said William. "But it was dark, and I suppose I didn't see the other piece."—Gloucester Journal.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

MONEY MATTERS

Money! Money! How is money coming in? Such is the question now being propounded by inquiring friends. Such is the question that is continually in our minds. It is yet too early to state just what our church schools did for us on the November fifth Sunday, since all the returns have not yet been received. The Thanksgiving returns are encouraging. We do not receive very much money, comparatively speaking, as a Thanksgiving offering over and above the quotas congregations are asked to raise. However, there are a few friends who still continue to make individual contributions at Thanksgiving. We are very glad for our congregations to use Thanksgiving as a time for raising their Children's Home quotas. It now appears that a large number have used this season for raising their quotas. This is wise. We hope that December will be a fruitful financial month.

A CLOSE MARGIN

We have been running on a closer financial margin this fall than at any similar time within the past four years. Our family has increased. We had to employ some additional workers. Food and clothing prices have advanced. Our expenses have increased quite perceptibly. For several months we have been exceedingly anxious as to whether or not we would have sufficient funds to meet the accumulated bills. So far we have been able to run on a balanced budget. We certainly hope that our friends will keep us in mind, that they will share with us in a liberal way.

DEAD DRUNK

There they stood, just outside the door on a porch whose foundation was giving away, a little tow-headed three-year-old boy,, a little freckle-faced five-year-old boy, an undernourished seven-year-old girl and a timid nine-year-old girl. Their mother died three months ago and their father was reported to be in the house dead drunk. In fact, it was stated that he was seldom seen any other way. A neighboring woman was trying to care for the little youngsters. The welfare department had been appealed to and had contributed some little food. The Methodist preacher said that the mother was a good Christian, a member of the Methodist church, and that the Children's Home ought to provide for the four little youngsters, since there were no relatives who were in position to provide for them. The four little youngsters looked up at the Children's Home man timidly but inquiringly, wondering whether or not they would have a home. In spite of the fact that there are many such cases to investigate, each one presents a compelling appeal. What will we do about these four little youngsters whose mother is gone and whose daddy stays drunk?

THE METHODIST PARSONAGE

This scribe is not yet too old to remember his youthful days in the Methodist parsonage. Parsonages in those days were not such good houses nor were they so well furnished as nowadays. Thanks to our people, the Methodist parsonage of today is a real home. It appears that our people are as willing to provide attractive and comfortable parsonages as are the pastors' families to keep them up. The Children's Home man had a most enjoyable visit in two well-kept parsonages yesterday. He had dinner with Rev. and Mrs. E. W. Fox in the King's Mountain parsonage and supper with Rev. and Mrs. J. G. Huggin, Jr., in the Mt. Holly parsonage. Some may call the noonday meal a luncheon and the evening meal a dinner, but to this scribe it is still dinner and supper. A hard day's work was made easier by the good food and the social fellowship in these two parsonages.



Santa Claus loves our children

KINGS MOUNTAIN

Day had not completely dawned when our singing class left last Sunday morning for Kings Mountain, over a hundred miles away, for a morning engagement. We arrived in ample time to enjoy the warmth and fellowship of Rev. and Mrs. E. W. Fox in their parsonage home prior to the beginning of our program at 11 o'clock. Following its rendition and the taking of a liberal offering we were distributed among Kings Mountain friends for the noonday meal. These lovely friends brought our children back a little after two o'clock and we were off to another engagement. We had a good time at Kings Mountain. Everybody was cordial and happy.

EBENEZER

At three o'clock we were with our friends at Ebenezer, a good old time Methodist congregation located near Belmont, the church that has given so many members to newer congregations located in that area. Supt. G. W. Barnes and Rev. H. E. Jones, the new pastor, welcomed us and set us in motion. Following our program a liberal offering was presented over and above the congregation's apportionment and fifth Sunday offerings, these having already been paid. We shall want to visit our Ebenezer friends again.

MT. HOLLY

Leaving Ebenezer we were soon at Mt. Holly, where Rev. J. G. Huggin, Jr., now in his fourth year with his loyal people, welcomed us and arranged our appearance before his usual five o'clock congregation. The beautiful auditorium was completely filled and the people received us gladly. Following the offering, which was applied on the ten percent apportionment, we were distributed among choice Mt. Holly friends. At seven-thirty we were again gathering at the church where good social fellowship prevailed until the last youngster arrived at about eight, when we climbed into the bus and started on our homeward way, happy over the fact that we had been with mighty good friends. People and things at Mt. Holly look good.

HONOR ROLL

Kindly note and join us in grateful thanks to congregations, together with their pastors, who have paid their ten per cent apportionment in full for this conference year:

Welcome circuit, Rev. J. L. Ingram.
Epworth, Concord, Rev. I. L. Roberts.
Wadesboro, Rev. Paul Hardin, Jr.
Bessemer City, Rev. J. O. Ervin.
Connelly Springs and Bollingers, Connelly Springs circuit, Rev. A. Burgess.
Catawba, Catawba circuit, Rev. Reid Wall.
Unity, Landis Ct., Rev. C. R. Allison.
Rehobeth and Mt. Pleasant, Rock Springs circuit, Rev. M. A. Osborne.
Mt. Tabor, Stokesdale circuit, Rev. J. E. B. Houser.
Antioch, Crouse circuit, Rev. A. L. Latham.
Center and Liberty, Davie circuit, Rev. M. G. Ervin.

THE CHILDREN'S FRIEND

The following much appreciated letter, directed to Mrs. Woosley and myself, has just been received from Mrs. L .E. Brown, the donor of our L. E.

(Continued on page 31)

MY PRAYER

By Bessie Trull Law

I was young and careless
While I drank the wine of life:
Until I found the sweetness gone—
With nothing left but bitter dregs.
When I remembered the sweetness, and carelessness,
The bitter taste was intensified
And I was miserable.
The golden beauty and warmth of sunshine
Did not hold relief—
When twilight came
With a clean sweet smell of flowers
And a calming quietness
It magnified my suffering.
I tried to live in reflections
From the happiness of others—
Around those I loved most dearly—
But I met defeat wherever I turned,
And I would creep away to a dark corner
And welter in my misery.

At last a little prayer began to grow in my heart,
Such a tiny prayer;
At first it was hardly discernable,
Somewhat like a little child looking up
And whimpering with pain;
But it grew and grew
Until my heart was filled with prayer.
Night and day the prayer was with me—
Although it seemed impossible
For God to answer it—
I prayed and prayed.
Then the days passed on,
And as time slipped by
She touched me with her soothing hand
Until my writhing gradually ceased,
And I discovered that a lovely strain of music
Or a beautiful poem
Could bring the fragrance of a vanished sweetness
To my soul;
And then I knew that the pain had become a memory.

Sometimes I would think of the prayer,
The prayer that ran from my heart to my lips
Both day and night,
And I would whisper these words to myself:
"I was asking too much of God;
But he was kind,
And has sent me this peace—
This wonderful peace";
Then my soul would kneel in thankfulness.

Then, one day, I found my prayer,
And it had been answered—
Answered completely;
Like a rose that had blossomed
Just beyond a wall,
A wall that human eyes—
Eyes dimmed by lack of faith—
Could rarely penetrate;
It had reached a full perfection
Within the reach of my hand,
But I, poor groping creature, could not see beyond the wall
Nor did I propose the wisdom
To step across,
But life had carried me around—
So I found my prayer!
And I stood abased in the presence of my God.

THE PURPOSE WAS GOOD, AND STILL IS, BROTHER

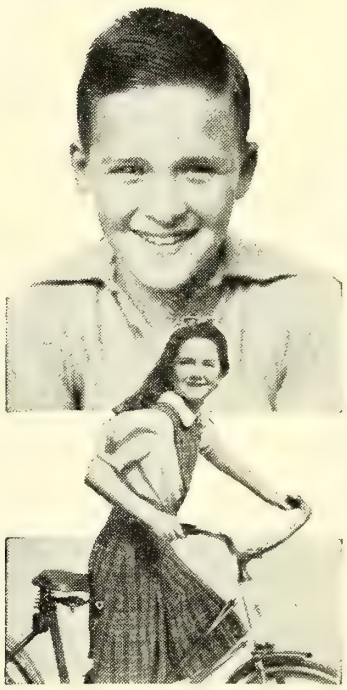
The ministry was pre-eminent in the experiment of constitutional prohibition of intoxicating beverages. The fact that the experiment produced speakeasies instead of temperance, and induced a national aversion to human virtue by constitutional fiat suggests the need for popular education rather than the necessity of abandoning any basic programs for the rehabilitation of mankind. The need for evoking temperance is greater today than it was before compulsory abstinence was attempted by legislation. The experiment showed errors in tactics rather than any misdirection of purpose.—Robert J. Watt.

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CARGO is the ANSWER

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The Cost—Only 18½ cents a quarter in clubs of five or more (about 1½ cents per copy per Sunday).

Children's Storyland



THE BOY WITH THE CLEVER FINGERS

The chemist passed with his hand on the knob of the door into the living room behind the shop.

"And you will have a companion for such of the time as is not needed for your studies, Master Isaac," he said. "Another young person lives with me here, of somewhat less than your years, I should judge. I trust you will bear yourselves courteously to each other."

He opened the door. The sunlight through the bottle-paned window fell on the bent head of a little girl, demurely capped. One hand was holding her doll still, but she had jumped up when the door opened. She tried to curtsy. It was not a very good curtsey, because she was still holding the doll. Isaac felt rather awkward; "Had I better bow?" he wondered, and did his best.

"Mistress Storey," said the chemist to the little girl, "this is young Master Isaac Newton. He is to lodge with us here."

He went out and shut the door behind him.

"Good morning, boy," said the little girl. "Why have you come to live with us?"

"It is a plan my mother and my grandfather have made," said Isaac. "I am to go to the school here in Grantham, and it is too far from my home at Woolsthorpe. That is six miles away."

"I see," said the little girl. "Well, if you are to go to school I expect you are clever. So you won't want to play with dolls."

"I don't play with dolls," said Isaac, smiling. "But I could make a chair for that doll of yours to sit on. Should you like that?"

"Yes, yes!" and the little girl clapped her hands. "Could you make a doll's table, too?"

"I expect I could," said Isaac. "Shall I try?"

* * * *

So began six happy years for the boy and the girl who lived in the chemist's shop in Grantham, almost three hundred years ago. They became fast friends. Isaac proved to have fingers clever enough to make anything little Mistress storey desired. He made dolls' houses, and then all the chests and tables and chairs and presses the houses needed. He made dainty little caskets to hold the maid's pins and laces.

"Are you as clever at school lessons as at making things?" she once asked him.

Isaac shook a rueful head, and had to admit he did not shine at school. "It is dull," he said, "I don't bother with it."

But one day he came home with eyes blazing .

"That great bully who rules everyone at school gave me a kick in the stomach today," he told his friend.

"Did you kick him back?" she inquired eagerly.

"No," said Isaac. "I know a better plan than that. I'm going to show him a thing or two."

From that moment Isaac set himself to beat the bully at every lesson and was whirling its arms merrily from every game. He did it, too—and became the first scholar in the school in the process!

He was late home one day.

"I've been out on the Gonerby road," he told little Mistress Storey. "They're putting up a new mill there; the men showed me how it was going to work. I'll make you one like it, if you like, one that will really work."

Before the real mill on the Gonerby road was ready for action, Isaac's mill was whirling its arms merrily from the roof of the chemist's house, perfect in every detail. Mistress Storey was quite upset when the mind dropped and the little sails were still.

"Never mind,' 'said Isaac. "I know a way to make it turn even when there's no wind"; and he connected the sails with a little tread-wheel that could be turned by their pet white mouse!

But the clever brain and fingers of this schoolboy were not content with toys. He begged a wooden box from the chemist's sister ,and out of it made a water clock! Water was allowed to drip through a hole in the top; the rise of the water moved a wooden lever, which in turn moved the hands on a dial. The clock was Isaac's own invention,and it worked; the family all told the time by it, till one day the tiny hole at the top choked up.

"Never mind," said Isaac. Anything going wrong was merely a challenge to him to think out a better way. "I'll make us a sundial." Which he did—and the country folk coming to market used to make a point of passing round that way to see the time on what they called "Isaac's dial."

* * * *

Isaac and little Mistress Storey said good-bye to each other when he was eighteen and was called back to help his mother on her farm. The boy and girl loved each other truly, but he was far too poor to marry her. (It is good to know that they remained friends as long as they both lived, and that later on, when his old sweetheart was in difficulties, Isaac was able to help her again and again).

"Eh, but you'll have trouble in making a farmer out of yon lad," the villagers of Woolsthrope told Mistress Newton.

"I fear you are right," his mother sighed.

When Isaac had to drive the turnip-cart to market, she chose a trusted old farm hand to go with him and show him the ropes. But Isaac left the servant to do the market business, and

HOW THE LEAVES CAME DOWN

I'll tell you how the leaves came down.
The great tree to his children said,
"You're getting sleepy, Yellow and Brown,
It is quite time to go to bed."

"Ah!" begged each silly pouting leaf,
"Let us a little longer stay;
Dear Father Tree, behold our grief!
'Tis such a very pleasant day,
We do not want to go away."

So, just for one more merry day
To the great tree the leaflets clung,
Frolicked and danced and had their way,
Upon the autumn breezes swung,
Whispering all their sports among.

"Perhaps the great tree will forget
And let us stay until the spring
If we all beg, and coax, and fret."
But the great tree did no such thing;
He smiled to hear their whispering.

"Come, children, all to bed," he cried,
And, ere the leaves could urge their prayer,
He shook his head, and far and wide,
Fluttering and rustling everywhere,
Down sped the leaflets through the air.

I saw them. On the ground they lay,
Golden and red, a huddled swarm,
Waiting till one from far away,
White bedclothes heaped upon her arm,
Should come to wrap them safe and warm.

The breat bare tree looked down and smiled,
"Good night, dear little leaves," he said,
And from below each sleepy child
Replied, "Good night," and murmured,
"It is so nice to go to bed."

—Selected.

slipped off to the chemist's house for an hour with the precious books in the chemist's little library. No, decidedly Isaac was not born to be a farmer!

At the same time, the villagers were interested in other things he did. For instance, he made the village boys the most marvelous kites they had ever seen; he experimented till he found the exact shape, size, and balance for every part. He invented the exciting sport of attaching tiny lanterns to big kites and flying them at night. The cottagers thought the moving flickers high in the darkness were witch-lights, or else comets, and shut themselves indoors in terror!

At last everyone concerned agreed that there was only one thing to do with such a young fellow.

"He ought to be at the university," agreed the friends his mother consulted. "Even a poor man can gain learning there, if he will do menial work in return for his food and lodging."

So Isaac Newton, the village lad from Lincolnshire, trudged off to Cambridge. He was perhaps the poorest student there; and he was also the greatest genius. No need to kick him now to make him work! In a few months he had far outstripped his mathematics tutor, and was indeed helping that gentleman to revise a technical treatise, he was in the thick of amazing discoveries and inventions which have made his name one of the most glorious in the annals of English scientific discovery.

* * * *

He analyzed sunbeams, passing them through a prism and finding he could split the white light into its component rays of violet, indigo, blue, green, yellow, orange, and red. He proved he was right by re-combining the separate rays into white light once more. He used his knowledge to invent a new kind of telescope ,which made possible entirely new developments in the study of the stars.

He was deep in the study of astronomy, when anxious news came to Cambridge. A terrible plague had broken out in London. Thousands were dying; houses were being shut and marked with a red cross and the words, "Lord have mercy upon us." Then refugees brought the infection with them to Cambridge. The university closed, and the students had to disperse to their homes.

Isaac trudged back to Woolsthorpe. But exile from Cambridge could not stop him from thinking and studying. All of us know how, one day, he sat in the garden and watched the ripe apples fall from his mother's tree; and how, just because he was Newton, he could not accept even the fall of an apple without thinking about it; and how, from the apple, his thoughts went on and on till he had discovered a mighty secret that lay at the heart of the laws of the universe.

One day you will learn more of what Sir Isaac Newton, as he became, did for scientific knowledge. Something of its glory shines for us in two lines the poet Pope wrote about him—

"Nature and Nature's laws lay hid in night;
God said, Let Newton be; and all was light."

But Newton himself thought differently about his work. This is what he said in his splendid old age:

"I do not know what I may appear to the world. But to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me."—The Methodist Recorder, London.

FROGGIE WOULD A-TRAVELING GO

(A True Story)

By Winifred E. Rich

He lived in a good safe swamp where he could see in all directions and if danger approached could dive into a thick mud-hole out of sight. But the swamp was drying up and, the juicy flies and bugs had mostly left for new playgrounds. So, in spite of a little warning voice deep down inside himself which spoke of danger ahead, he hopped out of the swamp, across the road and found a cool, mossy place where the water-trough overflow ran all day long. No danger of going dry or hungry here. What a perfectly delightful time he had for two or three days!

Then, one hot afternoon, a shudder of fear came over him as he saw, not a foot away, a big, spotted snake with a wicked gleam in its eyes. He tried to spring back into the trough which was just behind him, but his hind foot tangled in a bit of brush and he couldn't get away. The snake came closer.

"Help'! help,' called the frog. (I know he did for I heard him from where I sat on the porch and sent Oren to see what was the matter).

Now despair overcame him for here was his worst enemy—a boy with a stick. Then he saw that the boy was trying to drive the snake away. Very gently the boy released the imprisoned foot. Froggie dived under the bridge planks and lay there with quivering heart.

Maybe he's still in the ditch or maybe the snake eventually swallowed him, but we hope he returned safely to the swamp hole and will live to tell his great-grandchildren of his exciting adventure and that there are some boys who are friends to frogs and even snakes.—Our Dumb Animals.

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Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., Box 1804, Asheville, N. C.
FIRST ROUND

December

Fletcher-Mills River, Fletcher, 11 13
Skyland, Avery's Creek, 3 13
Leicester, Leicester, 7:30 13
Hillside Street, 11 20
Asbury Memorial, 7:30 20
Central, 11 27
Acton, Acton, 7:30 27

January

Saluda-Tryon, Tryon, 11 3
Black Mountain, 7 3
Hot Springs, Antioch, 11 10
Marshall, 7 10
Weaverville, 11 17
Asheville Ct., Riverview, 3 17
Biltmore, 7 17
Flat Rock, Moore's Grove, 11 24
Fairview, Bethany, 7 24
Sandy, Little Sandy, 11 31
Swannanoa, Azalea, 3 31

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND

December

Homestead-Pleasant Grove, 11 13
Hickory Grove, 7 13
Pineville, Pineville, 7 14
Trinity, 7 15
Big Springs, 7 16
Mount Zion, 11 20
Calvary, 7:30 20

January

Charlotte, First Church, 7:30 4
Dilworth, 7:30 4
Monroe, Central, 7:30 6
Morven, Pleasant Hill, 11 10
New Hope, New Hope, 2 10
Bethel-Bogers, Bethel, 11 17

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FIRST ROUND

December

Cherryville, First Church, 11 13
Cherryville Ct., St. Paul, 2:30 13
Gastonia, Smyre, night 13
Lowesville, Hill's Chapel, 11 19
Lowell, 11 20
Maylo, night 20
Stanley, 11 27
Rock Springs, Bethany, 3 27
Gastonia, West End, night 27

January

King's Mountain, Central, 11 3
Bessemer City, night 3
Dallas, 11 10
Cramerton, night 10
Polkville, Polkville, 11 16
Belwood, St. Peter's, 11 17
Gastonia, Trinity, night 17
South Fork Ct., Ebenezer, 11 24
Crouse, Laboratory, 3 24
Gastonia, Bradley Memorial, night 24

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
FIRST ROUND

December

Madison, 11 13
Stoneville-Mayodan, 3 13
Oak Ridge, 7:30 13
Main Street, 7:30 16
Ramseur-Franklinville, at Franklinville, 11 20
Cedar Falls, 3 20
Coleridge, 7:30 20
Carraway Memorial, 7:30 23
Randleman, 11 27
Farmer, 3 27
Calvary, 7:30 27
Highlands, 7:30 20

January

Jamestown-Oakdale 3 3
Gibsonville, 7:30 3
Reidsville, Main Street, 11 10
Mt. Pleasant, 3 10
Liberty, 7:30 10

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FIRST ROUND

December

Concord Ct., Olivet, night 10
Concord, Forest Hill, 11 13
Concord, Epworth, night 13
Concord, Harmony, 11 20
Concord, Kerr St., night 20
Kannapolis, night 23

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FIRST ROUND

December

Olin, Macedonia, 11 13
Jonesville, Jonesville, 3 13
Elkin Ct., Ronda, night 13
Statesville Ct., Bethlehem, night 16
North Wilkesboro, 11 20
Moravian Falls, Adley, 3 20
Wilkesboro, Roaring Gap, night 20

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FIRST ROUND

December

Jonathan, Shady Grove, 11 13
Delwood, Delwood, 3 13
Webster, East La Port, night 13
Brevard, 11 20
Brevard Ct., Rosman, 3 20
Clyde, Clark's, night 20
Macon Ct., Patton's, 11 27
Cullowhee, night 27

January

Highlands, Highlands, 11 3
Glenville, Glenville, 3 3
Fines Creek, Pine Grove, 11 10
Crabtree, Crabtree, 3 10

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

December

Lexington, First, 11 13
Linwood, Cotton Grove, 3 13
Burkhead, night 13
Kernersville, 11 20
Welcome, Midway, 3 20
Hanes-Clemmons, Hanes, 11 27
Hiatt-Sedge Garden, Sedge Garden, 3 27
Denton, Denton, night 27

January

Thomasville, Main, 11 3
Central Terrace, night 3
Green Street, night 6
Lewisville, Concord, 11 10
Davidson, Mt. Olivet, 3 10
Erlanger, night 10
Grace, 11 17
Thomasville Ct., Pinewood, 3 17
Ogburn Memorial, Oak Summit, night 17
Walkertown, 11 24
Yadkinville, 3 24

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P. E., 114 Watts St., Durham, N. C.
FIRST ROUND

December

Brooksdale, Trinity, 11 13
Roxboro, Long Memorial, 7:30 13
Cedar Grove, Cedar Grove, 11 20
Branson, 7:30 20
East Roxboro-Longhurst, Longhurst, 11 27
Mt. Tirzah, Mt. Tirzah, 3 27
Durham Ct., Bethany, 7:30 27

January

Pittsboro, Pittsboro, 11 3
Graham-West Burlington, West Burlington, 7:30 3
Duke Memorial, 7:30 5
Front Street, 7:30 6
Burlington Ct., Glencoe, 11 10
Hillsboro, Hillsboro, 7:30 10
Carr, 7:30 13
South Alamance, Saxapahaw, 11 17
Webb Avenue-Holt's, Webb Avenue, 7:30 17
West Durham, 7:30 18
Yanceyville, Prospect, 11 23
Person Ct., Oak Grove, 11 24
Leasburg, Leasburg, 7:30 24
Bynum Ct., Bynum, 11 30
Chapel Hill, 11 31
Orange-Carrboro, Carrboro, 3 31
Mebane, 7:30 31

February

Trinity, 7:30 2
Lakewood, 7:30 3
Andrews-Massey, Massey, 11 7
Duke's Chapel, 3 7
Stem, Stem, 7:30 7
Calvary, 7:30 10
Moncure, Moncure, 11 14
Siler City, First Church, 7:30 14
Milton, Milton, 11 21
Rougemont, Rougemont, 7:30 21
Eno, 11 28
Bahama, Mt. Slyvan, 7:30 28

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

December

Chowan, Andersons, 11 and 1 12
Chowan, Andersons, 11 13
Perquimans, Cedar Grove, 3 13
Hertford, 7:30 13
South Mills, Newland, 11 and 1 19
Murfreesboro, 11 20
Ahoskie, 7:30 20
City Road, 11 27
First Church, Elizabeth City, 7:30 27
Pasquotank, Newbegun, 3 27

January

Perquimans, Cedar Grove, 11 and 1 2
Manteo, 11 3
Dare, Manns Harbor, 3:30 3
Wanchese, 7:30 3
Kennekeet, Avon, 11 10
Hatteras, 7 10
South Camden, Sign Pine, 11 17
Kitty Hawk, 3 17
Currituck, Mt. Zion, 7:30 17
Pasquotank, Newbegun, 11 and 1 22
North Gates, Savages, 11 and 1 23
Plymouth, 11 24
Roper, 3 24
Columbia, 7:30 24
Washington, 11 31
Williamston, 7:30 31

February

Mattamuskeet, Amity, 11 7
Fairfield, 3 7
Stumpy Point, 7 7
Windsor, 11 14
Aulander, 7:30 14
Bath, 11 21
Belhaven, Bethany, 3 21
Swan Quarter, Providence, 7:30 21
Edenton, 11 28

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
FIRST ROUND

December

FIRST ROUND

Carthage, 11 13
Sanford, 7:30 13
Caledonia, 11 20
Parkton, Hope Mills, 7:30 20
Wadeville, Little River, 11 27
Raeford, 7:30 27

January

Goldston- Meroni, 11 3
Glendon, Cool Springs, 3 3
Jonesboro, 7:30 3
Fayetteville Ct., 7:30 4
Hamlet, 11 10
Ellerbe, Norman, 7:30 10
Person Street-Calvary, 11 17
Broadway, Morris Chapel, 3 17
Stedman, 7:30 17
Maxton, 11 24
Rowland, Centenary, 3 24
Laurinburg, 7:30 24
Hemp, Mt. Carmel, 11 31
Aberdeen, 7:30 31

February

Laurel Hill, Snead's Grove, 11 7
St. Johns-Gibson, St. Johns, 3 7
Piedmont, East Rockingham, 7:30 7
Troy, 11 14
Eldorado, 3 14
Mt. Gilead, 7:30 14
West End, 11 21
Roberdel, St. Paul, 3 21
Rockingham, 7:30 21
Red Springs, 11 28
Fayetteville Ct., 7:30 28

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND—IN PART

December

Raleigh, Central, 11 13
Oxford, night 13
Middleburg, 11 19
Jenkins Memorial, Raleigh, 11 20
Selma, night 20
Mamers, Spring Hill, 11 27
Erwin, 3 27
Dunn, night 27

January

Newton Grove, 11 2
Benson, 11 3
Smithfield, 3 3
Raleigh, Epworth, night 3
Youngsville, 11 9
Millbrook, Knightdale, 11 10

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Clayton, night 10
Raleigh, Edenton Street, night 11
Oxford Ct., Herman, 11 17
Henderson, First Church, 3 17
Henderson, City Road, night 17
Four Oaks, 11 24
Cary, night 24
Louisburg, 11 31
Franklinville, night 31

February

Creedmoor, Banks, 11 and 2 6
Lillington, 11 7
Zebulon-Wendell, Wendell, night 7
Fuquay, 11 13
Princeton, 11 14
Garner, Ebenezer, night 14
Garner, Garner, Q. C. night 15
Tar River, Kittrell, 11 21
Raleigh, Jenkins Memorial, night 21

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

December

Tabor City, Lebanon, 11 13
Carvers Creek, Shiloh, night 13
Wallace-Rose Hill, Rose Hill, 11 20
Warsaw-Magnolia, Carlton, 3 20
Clinton, night 20
Brunswick, Village, 11 27
Shallotte, Shallotte, 3 27
Southport, night 27

January

Jacksonville-Richlands, Richlands, 11 3
Swansboro, Midway, 3 3
Maysville, Maysville, night 3
Town Creek, Bethel, 11 10
Scotts Hill, Sneeds Ferry, 3 10
Burgaw, Rocky Point, night 10
St. Pauls, St. Pauls, 11 17
Lumberton Ct., Smith's 3 17
Fairmont, Trinity, night 17
Whiteville, 11 24
Elizabethtown, Wesley's, 3 24
Garland, Centenary, night 24
Faison, Faison, 11 31
Roseboro, Bethel, 3 31
Lumberton, Chestnut Street, night 31

February

Wilmington, Grace, 11 14
Wilmington, Fifth Avenue, night 14
Hallsboro, Old Dock, 11 21
Bladen, Center, 3 21
Chadbourn, Chadbourn, night 21

CHILDRDEN'S HOME

(Continued from page 26)

Brown Memorial building, now located in Washington City and connected with the office force of the Federation of Churches: "You can never know how glad I am I saw the building and know how it looks. I want to tell you I am quite pleased with the plans, the material and the general appearance of this building. I thank you for the personal supervision you gave. Recently I visited the largest community house in this city and their recreation rooms do not impress me nearly as favorably as yours—ours, may I say. As the birthday of our Christ draws near may this gift to our children, in His name, bring joy and consecraiton to our dear boys and girls."

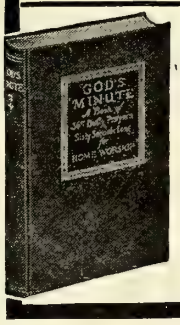
The other day a professor took his five-year-old daughter to call on her aunt and at tea the little girl was given a large piece of cake.

"Oh, I just love chocolate cake!" she exclaimed. "It's awfully nice!"

"Muriel, dear," corrected daddy, "it is wrong to say that you 'love' cake; and I've frequently pointed out that 'just' should scarcely be used in such a sentence. Again, 'awfully" is quite wrong. 'Very' would be much more nearly correct, dear. Now, repeat your remark, please."

Muriel obediently repeated: "I like chocolate cake. It is very good." There was a pause. "But, daddy, it sounds just like I was talking about bread."—Christian Science Monitor.

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Lv. Asheville	5:00 P. M.	Lv. Washington	7:45 P. M.
Lv. Salisbury	9:25 P. M.	Lv. Alexandria	8:00 P. M.
Lv. Lexington	9:51 P. M.	Lv. Monroe	12:05 A. M.
Lv. Thomasville	10:06 P. M.	Lv. Lynchburg	12:25 A. M.
Lv. High Point	10:20 P. M.	Lv. Danville	2:00 A. M.
Lv. Greensboro	10:53 P. M.	Lv. Greensboro	3:15 P. M.
Lv. Reidsville	11:25 P. M.	Ar. Salisbury	4:40 A. M.
Ar. Washington	6:50 A. M.	Ar. Asheville	9:15 A. M.

No. 32 Aiken-Augusta-New York Special No. 31

Lv. Augusta	1:00 P. M.	Lv. New York	2:30 P. M.
Lv. Columbia	3:50 P. M.	Lv. Philadelphia	4:14 P. M.
Lv. Charlotte	7:15 P. M.	Lv. Washington	7:05 P. M.
Lv. Salisbury	8:20 P. M.	Lv. Greensboro	1:40 A. M.
Lv. Greensboro	9:35 P. M.	Ar. Salisbury	2:55 A.M.
Ar. Washington	4:35 A. M.	Ar. Charlotte	3:50 A. M.
Ar. Philadelphia	7:27 A. M.	Ar. Columbia	7:20 A. M.
Ar. New York	9:15 A. M.	Ar. Augusta	10:15 A. M.

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NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, DECEMBER 17 Number 51

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Then Was Our Mouth Filled With Laughter

FROM His point of view, as we would look at it, it wasn't a very cheery and hopeful world into which Jesus came two thousand years ago. In many ways it was not greatly unlike our own. Certainly, as we try to make a comparison, it would seem that the chances of His program winning through were not any brighter than they are today. And yet angels are reported to have sung triumphantly of His coming and promised a victory for that program in words without any least hint of doubt or misgiving. And that was heaven's verdict upon the tremendous enterprise of the Incarnation and the divine judgment as to what the world might hope for as a result of it. Unless the whole Bethlehem story is a Satanic joke upon humanity, there lies buried in the heart of it every possible reason for joy and gladness and rejoicing, and the Christmas message remains, and remains forever, a message filled with buoyancy and hopefulness, and the Christmas song has eternal justification.

It would not hurt at all if there should come into our religious experience and outlook a little more of the exultant note, and we should learn to sing with a new touch of victory and hopefulness and expectation. Our mouths should be filled with laughter more than they have been and not so often drawn down at the corners with discouragement and regret and fear. As we read again the Christmas story it may perhaps come to us that its mood is not quite our own, and we may be stirred into a more wholesome and more Christian state of mind and of soul. And that would be a very worth while result of our celebration of Christmas.

"The earth has grown old with its burden of care,
But at Christmas it always is young.
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air,
When the song of the angels is sung.

It is coming, old earth, it is coming tonight!
On the snowflakes which cover thy sod
The feet of the Christ Child fall gentle and white,
And the voice of the Christ Child tells out with delight,
That mankind are the Children of God."

—The New Outlook.

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Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 81 GREENSBORO, N. C., THURSDAY, DECEMBER 17, 1936 Number 51

May this Christmas season be one of great joy in the hearts and homes of the entire Advocate family so widely scattered across the land.

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Next year is to be the D. L. Moody centenary year, he having been born at Northfield, Mass., February 5, 1837. At Northfield, December 22, 1899, he cried: "Earth is receding; heaven is approaching; God is calling me," and he passed into glory. What a year this would be for the world could a few men be so filled with the spirit as was he when he said, "I had such an experience of God's love that I had to ask him to stay his hand."

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We have much in our Methodism in the way of big gatherings and loudly heralded big men enlisted for the crusades of this coming year. What high sounding programs! We are free to insist that the oft repeated utterances of men much on the platform and in the pulpit will be empty and vain unless there is a strange agony of soul and a fresh breath of high heaven in their words. The echoes of the dead yesterday harass and make no appeal to the restless soul of this day. But the crowds will eagerly press upon Stanley Jones to learn more of his Lord as he makes bare to the multitudes the scars on his soul.

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Ministers will do well to give serious consideration to these words of Dr. Jowett: "In the midst of our fussy, restless activities, in all the multitudinous trifles which, like a cloud of dust, threaten to choke our souls, the minister must fence off his quiet and secluded hours and suffer no interference or obtrusion. I am profoundly convinced that one of the greatest perils which beset the ministry of this country is a restless scattering of energies over an amazing multiplicity of interests, which leaves no margin of time or strength for receptive and absorbing communion with God. We are tempted to be always on the run, and to measure our fruitlessness by our pace and by the ground we cover in the course of the week."

A reproach that follows every legislature of the state is the shameful conduct of many members at Raleigh. Much has been said of the bootleg liquor that flowed so freely. This time the liquor lobby that would round up the members to debauch the state will supply a plenty for all. It will be used to corrupt and shape legislation. That is the way of the liquor crowd. This time the wets will be especially active. They are getting in on the ground floor in an effort to override the will of the people.

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Federal Judge Myers of the eastern district of South Carolina in charging the grand jury this week described "federal enforcement of liquor laws in the state since repeal as a disgrace to South Carolina." We have been hearing much up this way of the wonderful "liquor control" they have in our sister state. It is so fine that many would have us to adopt it. The judge continues: "All decent people in this district will deplore the fact that this district is the rottenest and blackest in the United States in manufacture and sale of contraband liquor."

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Good men and women are saying we have too many church meetings—no time is left to do the real work that lies at hand. We are sure too much time is wasted over the little nothings—the matters that do not count. Crowds are required to drive miles and miles at no little expense of time and money to hear nothing but drivel—not necessarily foolish but weak talk. The multitudes eagerly pressed upon the Master to hear—then they broke up into their individual units, looked at each other and shook their heads saying, "We never heard it on this fashion before." How good for us all would it be in most of our meetings if some such messenger could move in our midst and speak with authority. But, then, would we be ready to hear him? Or would we cry, "Crucify him?" Most certainly we do need some one to startle us in the midst of our complacency; but it will not be done by the use of platitudes or by the crying of shiboleths.

A Lesson of the Christmas Tide

SOMEWHERE in Les Miserables, Victor Hugo in his inimitable style said: "I met a poor young man in the street today who was in love. The water passed through his shoes and the stars through his soul."

This becomes a parable of the first Christmas with none of earth's riches, or pomp or circumstance, but rich in priceless values that mingled with the cattle of the stall and the keepers of the sheep who smelt of the fold.

The simple things are on the earthly side of the story, but the glory and the notes of victory that come out of the skies remind us of a youth in whose spirit were the possibilities of a master violinist though limited in his earthly circumstances. Here is the story:

Some master of the English tongue, whose name is unknown to us, tells how this Hungarian youth, who had first played to the forests and hills and stars, but now a master violinist, took command of his auditors: "And they all went with him along roads like ribbons of silver; they slept with him under ragged tents or a canopy of stars; they sang with him at sunset and they ran with him at dawn; they dreamed with him in the night time while all the host of heaven camped with them beneath the trees; they gathered thousands of little sticks with him and built cheery fires, sparkling fires, fires of love and of song and of happy, innocent laughter; they built fires by the banks of rivers, by the shores of seas, by the open road, in deep forest glades and on mountain sides where the trees ended and where the snows begin; and they passed through rains and snows and storms together; they looked on flaming western skies and they beheld God's power as he shook the great forests and the mountains and as he scattered his lightnings abroad."

The Home Coming Festival

WE are approaching again the great home coming season. At the time when holly, cedar and mistletoe decorate parlor and dining room, the scattered family gather for a day at least. The boys and girls are home from college; the son, who somewhere out in the big world is seeking to establish himself in business, returns to the old roof tree; the daughter, who by the toil of her own hands is earning her living among strangers, perhaps, rejoices to be back with those she loves and who love her.

The grandparents do not, as is too often their custom, gaze silently into the embers in the old fireplace as if dreaming of days that are gone, for the grandchildren are coming to spend Christmas and the world grows young again, while the aged couple turn the clock back to the hours when their own children hung their little stockings in the chimney corner. For Santa Claus is going to make another visit to the old house after all the eventful years that have intervened.

At Christmas time surely all the world should be converted into a vast cathedral and every home into an altar with candles lighted to the Prince of Peace. The very air should be vibrant with the songs of Bethlehem and the heavens echo with the joyous refrain. Even the evergreen branches of the Yuletide decorations should sing the praises of the Christ Child in every home of this broad land where the Son of Man is honored and worshipped.

What Does Christmas Mean?

FIRST, it is the festival of childhood. Then the world renews its youth. Once again the family gathers about the hearthstone. Though the Yule log is no longer in the open fireplace of the English home, the thing itself remains. Family affections have not utterly perished from off the earth. The glee of childhood remains and the prattle of little children is heard. The anguish that comes with the empty stocking still touches the human heart. Thank God for the Christmas carol.

The legends and stories that gather about Bethlehem do much to enrich the life of the world as they exalt the place of childhood. Oh, little town of Bethlehem, once more the nations gather about the manger-throne!

2. It is the hour for unselfish living and giving. Too often this is made the occasion for drinking and drunkenness and for eating like swine in the trough. Others being made to rejoice and not self made sordid, is the blessed meaning of the Christmas time. The remembrance of others in the giving of gifts has as its basis the spirit of gladness and unselfish living. Old Scrouge must die before the new Scrouge can enter into the gladness of the Christmas tide.

Too often Christmas becomes a burden because of our desire for selfish display rather

than the time for making others happy by little acts of kindness and deeds of mercy. Learn to live the simple life.

3. It sounds the challenge for peace and good will. The marching of soldiers and the rattle of sabres do not fit into the songs of the angels. The armaments of war even in the name of defense have no place in the celebration of the birth of the Prince of Peace. Helmets are not the accoutrements of good will. Big navies do not find justification among the shepherds on that night in which the Saviour was born.

Much is being said just now of a Christian social order. Why not strike at the heart of it all by reducing arms and cultivating peace rather than by the encouragement of a race for armaments? Our statesmen at Washington would do well to repent of their sins instead of talking peace and preparing for war. Their eyes are too much on money and guns rather than on peace and good will. This, however, is not the message of Christmas and the Christ Child.

Little Town of Bethlehem

"THOU Bethlehem," said Micah in chapter V, verse 2, of the little book that bears his name, "though thou be little, yet out of thee shall he come forth who is to be a ruler in Israel, whose goings forth have been from of old, from everlasting." But this prophecy has been fulfilled in a larger way than Micah ever dreamed. For Bethlehem at Christmas time is the hub of the world.

The birth of a baby put a halo on Bethlehem and gave it an unparalleled interest and prestige in all parts of the earth. And there will be millions at this Christmas time who will walk with the wondering shepherds or join in the train of the wise men who brought gifts and adoration to the babe that lay in the manger cradle. It was David, Israel's poet king, who first brought fame to Bethlehem. But the centuries slipped by and a greater than David appears.

"For lo! the days are hastening on,
By prophet bards foretold,
When with the ever-circling years
Come 'round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole earth give back the song
Which now angels sing."

God in the Unusual

AN old Confederate veteran whom we have heard often in the testimony meeting was accustomed to make much of God's care of him as the dead lay thick about him and the minie balls flew thick and fast. He was grateful for God's care of him on the battlefield, but he seemed to forget all God had done for him day by day through the long years of toil and struggle. The regular and continuous processes of life and of the world about him did not excite thanksgiving—this did not belong to the unexpected and the startling.

We have heard men protest against the observance of Thanksgiving day, insisting that they had nothing to be thankful for. Nothing strikingly unusual of a benevolent type had come to them, so they saw no reason for glad rejoicing and a giving of thanks. Forgetful were they of all that went on from day to day in the regular rounds of daily life.

Fortunately the world is so regular in its processes and the presence of God is so persistent that we can rely on the regular coming of night and day and trust the goodness of God who continues from generation to generation to send his rain on the just and the unjust. All of the ordinary blessings for which we give thanks are a part of the usual processes of God and of nature.

The Finished Work

PREACHERS make full use of such texts as the "completed task" and "the finished course." A picture of Jesus in the shadows of the cross and a portrayal of Paul at the end of his journey make a fine setting for a homily on the life well lived.

Should not these days as we come to the Christmas season make us thoughtful in reviewing the year? Fortunate will be all those who can look back over a year spent to some purpose in high endeavor. The test, however, should not be made too largely by earthly standards. Of first concern is the lofty ideals cherished and the genuine quality of the life lived. This enables one to look back over the way we have come with full assurance that our efforts have not been in vain.

It is pleasing to have a good balance sheet at the end of the year, but life should not be made too largely a matter of statistical tables. One can as easily measure in balances the perfume of flowers as to estimate the best of life by the crude standards of earth.

People and Things

No paper next week. Sit up and take notice.

The woman's missionary society of First church, Hickory, pledged $475 for missions and paid $688.32. A total of $1783.85 was raised by the society this year. Mrs. W. W. Bryan is president.

Rev. Key W. Taylor has been appointed as a supply on the Shepherd charge in the Statesville district. He takes the place of Rev. J. C. Reichard, who was appointed student pastor on the Bynum circuit in the Durham district of the North Carolina conference.—Paul B. Kern.

"Rev. and Mrs. Edgar M. Downum announce the marriage of their daughter, Margaret Lucille Downum, to Mr. Meredith Milton DeBerry on Thursday, the twenty-sixth of November, one thousand nine hundred and thirty-six, Murfreesboro, North Carolina. At home Kinston, N. C."

Rev. W. F. Traywick and family of Biscoe wish to use this means of expressing their appreciation of the many kindnesses shown them by their parishioners and friends during the time of his sickness, and they hope that he may soon be among them in the usual way. In the words of Tiny Tim they say, "God bless you every one."

For Sale—Multigraph (ribbon) No. 60 Junior. Used little. Two typesetters with type (pica) No. 39 and 59. Two stands and accessories. C. D. Brown, Paw Creek, N. C.

"The new presiding elder, Dr. W. A. Lambeth, made his official appearance at First Methodist church, Lexington, last Sunday and preached a fine sermon to a full house, handling the business session of the quarterly conference with the skill and tact of a veteran elder."—H. C. S.

The men's Bible class of Centenary church, Greensboro, are sorry to lose from their class and church its worthy president, J. C. Davis. Brother Davis has accepted the mangement of the American Optical Co. at Roanoke, Va. Last Sunday this class passed a suitable resolution of appreciation of Brother Davis' work and commending him to the people of Roanoke.

"The pastor and his wife were happily surprised last Wednesday night when, arriving home from the prayer service, they found the kitchen table loaded with a wonderful pounding. My, does that make a preacher feel good for his people to think of him in that way! But that is not all. On the following day the ladies of the church beautified the living room with a lovely new living room suit. One can imagine how delighted this preacher and his wife are. We are thankful for the privilege of working with such thoughtful people."—T. R. Jenkins.

"I am enclosing a list of 15 new subscriptions to the Advocate and one renewal for one year. We have been graciously received for the second year on the Yanceyville charge. Our church here has pounded us and other friends are remembering us with nice things to eat. Our report last year was splendid, but we expect to be even better this year. Our major concern is for the salvation of souls. May God grant us a glorious harvest."—W. L. Maness.

It may be that we may come to see that General Smuts was right when in the famous speech he made last year in London he warned us against trying to make the League an international war office, and to consider whether it would not achieve its ends better by recovering universal membership, not as an instrument of coercion, but of conciliation and mediation and as a focus for international thinking.—Marquis of Lothian.

"We arrived at Fuquay Springs December 2. We have held services in all the churches except Holly Springs and were greeted by large congregations. Our people have given us a most cordial welcome and we are looking forward to a great year. My predecessor here, Rev. J. C. Williams, is in high favor with the people of this charge and evidently did four years of very fine work. I am enclosing a list of 18 new subscribers to the Advocate, with more to follow."—E. B. Craven.

"As we went to church on Thanksgiving Eve for prayer meeting, a number of people had gathered on the outside waiting for the service. After we had entered the church they began to pour in in unusual numbers; others continued to come until we had an overflow congregation. Every one seemed to be filled with the spirit of Thanksgiving, which was made manifest by the generous pounding given their pastor and family. We desire to thank each and every one for his kindness and pray God's richest blessings upon them."—H. R. Cornelius.

It is proposed to erect in the city of Washington a great monument in the form of a statue of Jesus Christ. We hope this project will not succeed. No statue of Jesus can properly represent our Lord Jesus. All efforts of all artists will be but poor images of our Blessed Redeemer. Rather than put a vast sum of money in such a caricature of Jesus, let it be put in a living monument of service to the children of our Lord who need the healing, saving hand of the Great Phyhician. We believe if Jesus was speaking he would tell us he preferred such a service to the sick, and the troubled, than a cold statue standing on a monument in the nation's capital.—Richmond Christian Advocate.

Three rousing cheers for Mr. W. G. Carrington, the new general superintendent at Calvary Sunday school, Durham, who is putting new pep and enthusiasm into the work. Mr. Carrington is a young man full of new ideas and willing to try them. He is not content to stay in the same old rut or to rest on past laurels. He is expecting great results, and we believe he is going to see them. He is making his teachers and officers "sit up and take notice," for he is demanding real accomplishments in reports they art to make at the workers' council meetings. Last Sunday when our superintendent welcomed back our pastor, Rev. Daniel Lane, the Sunday school stood as a body to show their appreciation of our pastor and their joy at his being returned to us at Calvary. Such a spirit of unity is bound to bear fruit, and with the Sunday school and church workers standing side by side and working together for the building up of God's kingdom on earth, we feel justified in predicting a great year at Calvary.

Rev. O. P. Ader, who is now "bishop of Coleridge," has just sent in a list of new subscribers and a valued contribution for the Advocate. This keen-minded pastor adds the following: "We're at home where Randolph rabbits roam, Where the deer and the antelope play, Where seldom is heard A discouraging word, And the skies are not cloudy all day."

"We have been received back in Manteo for our fourth year with warm hearts and glad hands. Here in this region the people are the original stock who claimed the land and subdued it. There are no finer people anywhere than the people along the coast. To convince the world of their whole-hearted reception and genuine thoughtfulness, while my wife and I were at prayer services Wednesday night, in a most secret and subtle manner our home was entered, our dining room raided by the people of the community, led by the Irene Shearin circle. Instead of taking anything they left us thankful and almost speechless with canned goods, coffee, sugar, potatoes, flour, lard and many other necessary articles of food. From the bottom of our hearts we thank our people for their kind spirit and these physical evidences of their love."—A. E. Brown.

"The stewards of South Alamance charge enjoyed a turkey dinner given at the parsonage in Swepsonville by Rev. and Mrs. J. A. Tharpe, the beloved pastor and his wife. A three course dinner was served. Mrs. Tharpe was assisted by her daughters Mabel and Miss Hunter. This is Mr. and Mrs. Tharpe's fine way of starting off the year's work by inviting the stewards of the charge to the parsonage and giving them a feed—and they sure do feed you. Mrs. Tharpe is a fine cook and the dinner and fellowship was enjoyed and appreciated by all beyond expression in words. After dinner a short worship program was led by Brother Tharpe. Mr. B. E. Jordan of Saxapahaw was elected chairman and charge lay leader; Mr. Clifford Ray of Swepsonville, secretary. After fixing the pastor's salary and other business planned for the year, Brother Tharpe made a talk urging each official member to take the Advocate. He told of the special drive on now and special 12 weeks offer. So we hope to make it 100 per cent for our charge before the new year."—A Layman.

STUDY OUR CAMPAIGN REPORT

A wonderful showing has been made by many of the pastors and they are not done yet, as will appear in the final report on December 31. Others have done well, but nothing like what might have been done if more people had been enlisted in an honest to goodness effort to put the church paper in more homes of the people. It is clearly apparent that many of the stewards have done nothing in this effort. In fact we all know that some Methodist stewards hinder more than they help in all the church work.

But we want it understood that we are filled with deep gratitude for all the fine work that has been done in this present campaign. This was one game everyone could have a part in. It is so reasonable and calls for so little money that no one need be left out.

How about the 174 charges that have not been heard from? Is yours one that has failed to report in your district? If so, why? Everyone knows that any group of churches able to care for a preacher has some one able to take his church paper—with an outlay of only 30 cents.

MISSIONARY INSTITUTES FOR N. C. CONFERENCE

The places and dates for the district missionary institutes for the North Carolina conference are as follows:

Raleigh, Edenton Street, January 18.
Durham, Memorial, January 19.
Rocky Mount, Rocky Mount, January 20.
Elizabeth City, Edenton, January 21.
New Bern, Kinston, January 22.
Wilmington, Trinity (Wilmington), January 25.
Fayetteville, Fayetteville, January 26.

All institutes are called for 10 o'clock. It is especially desired to have in attendance church school superintendents, charge and church lay leaders and the leaders of the missionary societies. It would be wise to have present also the prospective leaders of the missionary and evangelistic program in the local church.

The conference wide rally scheduled for our conference in connection with the Bishops' Crusade will be held at Goldsboro on the 14th of January. The time for convening is 9:30 a. m. Adjournment will be at approximately 9:30 p. m.

It is suggested that those who are nearer Greensboro and Charlotte might attend the rallies at these places as the program will be the same.

F. S. Love,
Conf. Missionary Secretary.

BIRTHDAY PARTY FOR REV. A. C. TIPPETT

A surprise birthday party was given by Mrs. A. C. Tippett in the dining room of the Ardmore Methodist church here last night for her husband, the church pastor.

The party was in the form of an oyster roast with the entire church board of stewards as guests. The Rev. Mr. Tippett was given many useful gifts and others of comical nature bearing humorous descriptions.

The minister replied good naturedly to presentation talks which accompanied the comical gifts.

Charles W. Hines, master of ceremonies, presented the Ardmore pastor with a fountain pen, gift of the board of stewards, declaring it given in recognition of "loyalty, cooperation with the board and sincere display of good fellowship to all with whom he came in contact."

Good fellowship was the keynote of the informal party. Rev. Mr. Tippett is entering his third year as pastor of the Ardmore Methodist church, which, during the period, has reported great progress in membership and finance.—Winston-Salem Journal.

ERROR IN REPORT OF BOARD OF MISSIONS OF W. N. C. CONFERENCE

It has been called to my attention that in the report given through the Advocate of the managers of the Duke pastors' school some of our members were not included.

Report No. 2 to the Board of Missions, paragraph six, reads as follows: "That we recommend the election of L. B. Abernethy, C. H. Moser and C. C. Weaver in the order named to fill the vacancies in the board of managers for the Duke pastors' school caused by the expiration of the terms of J. T. Mangum, C. H. Moser and C. C. Weaver, for a full term of three years."

J. D. Rankins, Rec. Sec.

In the report of the Board of Christian Education at Salisbury is this paragraph: "We request that W. A. Stanbury, C. C. Weaver and C. H. Moser be added to the Board of Managers of the Pastors' School."—Editor.

NO PAPER NEXT WEEK

There will be no Advocate published next week as Christmas comes on the day for it to be in the mails and the postoffices are closed on Christmas day. The next issue of the paper will be December 31. All subscribers will take notice.

Final report of the special campaign will appear in the issue of December 31. Let all your subscriptions be in for that issue of the paper.

The Human Side of Christmas

By RICHARD K. MORTON

Two uncouth men were idly looking at the first decorations going up in front of a church for the Christmas season. They were dressed in rags, obviously hungry and as obviously bitterly dispirited. It was very early morning.

"Pretty," commented one, pointing to the decorations.

"Yeah," replied the other.

"They'll have music in the church," said the other. "The folks that have jobs and clothes'll go. I've seen the minister once—a dignified fellow, he doesn't know much about us. And those young people—they'll sing and joke and have a good time. Christmas! Come on! Let's move—we've got to eat. Let's try the barrels out in front of the other chain store this time—maybe there'll be better scraps. It's Christmas! Sure!"

They ambled off. The decorations in front of the church glittered before the rising sun.

* * * *

The workers on the government project in the town were having a hard time. The ditch they were to dig was long, and the weather would freeze their lunch before nine o'clock. These fellows were really shoe workers or office clerks—but this wintry road offered the only hope for a few dollars.

"It's swell to be getting a few dollars when its coming Christmas," said one worker.

"It's the first I've had for some time," said another.

"Tough we couldn't get Bill and Jim on the roll; they could use twelve bucks."

"They sure ought to, with all those kids and that sickness."

"Say, why can't we fellows chip in a little for them? Maybe an E.R.A. Santa isn't much, but he ought to go great with the kids!"

Some few dollars accumulated, and one wonders whether old Nick himself has a more precious gift for anyone.

* * * *

The splendid looking but shabbily dressed middle-aged man touched me on the coat sleeve as he came up to me. He was embarrassed and hesitant.

"Well, how are things going?" I began.

"We're all well, thanks," he said, "and getting along pretty well. The children can't come to that Christmas party, however, because we simply haven't shoes and dresses and coats for them. I worked a little last week in the shoe factory, though."

"How much did you get?" I asked.

"A dollar and a half," he replied.

"Terrible," I returned, shocked.

"Well, what can you do? They won't give me help at the town office, but maybe we'll pull through somehow. There's a tree and some old trimmings for Christmas, for the children, anyway."

* * * *

I saw a poorly knit sweater for a child in the Red Cross office.

"Where'd you get that?" I inquired.

"Oh," said the secretary, "Mrs. Brown's been in here again for some things. We gave her a grocery order and turned over some items the woman's club sent—and she would not leave until she left this sweater she knit for some child."

I looked at the sweater again. Not bad for an expression of the Christmas spirit! You can't beat it when it's in the right place!

* * * *

"Are you the man who goes to that big brown church?" asked a little fellow timidly.

"I am," I said. "What can I do for you?"

"Well," he said, "my mama said that maybe you'd let me come to the children's Christmas party, because we can't have one at our house."

"Why, surely, young fellow. But where do you live?"

He told me. I went there.

The house was in terrible disrepair. The wind came right through one wall. There was a little wood for heating, and about enough food for a scanty meal for two. And they were getting ready for Christmas—and they weren't complaining or discouraged!

* * * *

A small contribution turned up in my mail for relief work. I inquired about it.

The story was like this.

" I noticed Miss Black passing my house early every week-day morning. I thought it was queer—she must have a new job, for I'd never noticed her before. But the other day I happened to find out that she was sent home, ill, from her job, just out of sheer fatigue. The answer was that she had saved bus fare for weeks to make possible that little fund."

You have a queer feeling, these days, when you take in your hands money made almost sacred with the sacrifice of such people, and spend it in their name.

* * * *

"Hello, Frank, what are you doing for Christmas this year?" I asked my friend.

His face clouded, and he hesitated.

"Oh, some of the folk'll be coming to be with us." With the statement he seemed a little relieved.

"Your wife's parents going to be there?" I prodded. He nodded, a little unwillingly.

"His job still holding?" I quizzed.

"No, I'm afraid not."

"I see."

"You'll have your sister and the children, I suppose."

"Oh, sure."

"How's your job going?"

"We're working two days a week—and maybe I'll get three days for a little while."

"Makes kind of tough going and a full household, doesn't it?"

"You've said it—but what can you do? Gosh, the wife and I had a few bucks for the kids' Christmas, but your folks have got to eat."

In how many cases will Santa "come down the chimney" to find folks whose dependent relatives must take

refuge with them? That's a Christmas that tests your courage and your faith.

"What are you doing for Christmas?" I asked a young fellow who graduated with an excellent record from high school last year.

"Oh'll be around," he said. "I'm over at the chain store for the rush time—seven in the morning to 10:30 at night.

"How much do you get?" I asked bluntly.

"Ten," he replied.

"Where were you a few weeks ago?" I again quizzed.

"Oh, I was up in Maine on a small job," he answered. "Couldn't find anything around here, so I wanted to pick up a little there."

"Are you going to the pageant?" I asked.

"Fat chance. I'll be on the job—and even if I could get off, I'd be too dog tired."

Youth plans to celebrate Christmas!

* * * *

A young couple up the street got married not so long ago. It was an adventure of faith and hope, if there ever was one. Most people thought they had no right to get married, having practically nothing to start on.

Of course, there was that little job of messenger for a business concern. That brought in maybe thirteen a week.

But coal and food and clothes cost money.

I took up a load of stuff on my next visit.

"How are you getting along?" I asked.

"Great," said the wife. "I've just taken two more dollars to the landlady for my rent, and it's almost paid up, and I have thirty-four cents for some Christmas stuff."

Courage, loyalty, faith—and two dollars for rent and thirty-four cents left over!

And in warm beautiful places others are enjoying Christmas carols and talking about Christ!

* * * *

I admired a fine Boy Scout lad, who lives up toward the other end of town. I had heard his folks were having a hard time.

"How's school?" I asked.

"Great," he said. "I like my studies. Maybe I'll get to college—that is, if there's money.

"How's that coat doing?" I inquired, looking at a pretty good fit.

"It's O. K.," he said. "Now if I had some underwear, I'd be all set."

"Your folks making out all right?"

"Oh, I guess so. Mrs. Blair brought in a fine kettle of soup three days ago, and that isn't gone yet. My father thinks there'll be a half-day of work next week, so maybe we'll be able to get a few things."

And in our town folks are making ready for Christmas!

* * * *

Mrs. Warren and her elderly mother returned to town just a short time ago. Mrs. Warren had been away on a small job, but now that was over. Back, but with no prospects. They secured two rooms upstairs in a poorly heated tenement. Their original home is out west. The younger woman, for the last few days, has been acting as a saleswoman on commission. The door-to-door canvassing is exhausting for her—and meagerly rewarded.

I had an enjoyable time visiting them.

"Do you like it here?" I asked.

"Oh, yes," said Mrs. Warren. "But if I could only make things meet. Last week we had our food and I put a little away for the rent. But what if there is bad weather or I fall sick?"

That is a home where you see the human side of life and the need for Christmas, too.

* * * *

I met a young high school boy slowly going toward his home the other night, at a very late hour. It looked strange to me.

"What's been going on tonight?" I began.

"I don't know—what?" He looked up.

"Seems to me you're out rather late," I suggested.

"You would be, too," he shot back, "if you tended old man Flint's furnace and got things ready for morning, and then went around to the corner store for some stale things they have left over."

I looked at him again—strong, fine, ambitious. His coat came from the Red Cross. His only job was simply an act of kindness!

Christmas!

Rockford, Mass.

YES, I BELIEVE IN CHRISTMAS, WHY NOT?

Christmas is our most natural, most real, most human day. It is the day of gifts? Why not? It is not only more blessed but more human to give than to receive. Man cannot live unto himself alone; for all distinctly human values are values which, to be appreciated, must be shared.

It is the day of the adoration of the Child. Why not? This is a worship in which all humanity may unite. For man, to be truly human, cannot live unto his own generation alone, and must adore the coming generation as the Redeemer and Saviour of humanity.

It is the day of peace and good will. Why not? Man, to be truly human, must co-operate with every member of his community; and the inescapable forces of social evolution are now making us one community.

Christmas, therefore, cannot be abolished. We must believe in it. Although only one day out of three hundred and sixty-five, it is yet destined to conquer the rest of the calendar. Edward A. Filene.

A PRAYER—FOUND IN CHESTER CATHEDRAL

Give me a good digestion, Lord, and something to digest. Give me a healthy body, Lord, with sense to keep it at its best.

Give me a healthy mind, good Lord, to keep the good and pure in sight, which seeing sin, is not appalled, but finds a way to set it right.

Give me a mind that is not bored, that does not whimper, whine or sigh; don't let me worry overmuch about the fussy thing called I.

Give me a sense or humor, Lord—give me the grace to see a joke; to get some happiness from life, and pass it on to other folk.—Goodwill Journal.

God's voice of counsel is not the strident blare of a brass instrument blown in a noisy fair ground. It is more like the delicate whisper of one sound, to be picked out of many, which a lover of the woods recognizes and knows infalliby only after long practice.—Harold S. Darby.

NORTH CAROLINA SPECIAL MISSIONARIES

I have just received a letter dated November 4 from Dr. R. M. Paty of the Stephenson Memorial Hospital in Changchow, China, in which he says, "Dr. Strain arrived a short time ago in China and paid the hospital a visit. Everyone has been very favorably impressed by Dr. Strain and I expect for him a successful career in China. We appreciate very much your efforts in getting him out here and the support which the Western North Carolina conference has given the medical work in sending him out." And so Dr. Strain is at work in China because people in North Carolina love the missionary cause enough to make possible his going. The funds are not all in yet. On January 1 we must send a check to the board of missions for $1800. We are a little short of that amount. Will all those who have pledged give their check to the presiding elder or send it direct to the treasurer, Mr. G. B. Howard, Spindale, N. C.? Are there not some others who want a share in keeping Dr. Strain on the firing line in China? There is still a chance for you to make your personal contribution and it is needed.

Rev. and Mrs. R. H. Lewis sail from the Pacific coast in January for Korea. They were brought home during the depression and now return with great joy to take up their task in rural evangelism in the Land of the Morning Calm. They are going because the North Carolina conference assumed the support of their own missionary boy, Rev. I. L. Shaver of Matsuyama, Japan. By taking $1800 of Shaver's support off the budget of the board of missions they could send Mr. and Mrs. Lewis back to Korea. This fund is not quite complete yet and I am urging that all payments be made promptly to your presiding elder or to Mr. W. L. Knight of Weldon, N. C., the treasurer of the fund. We must close up these accounts by January 1.

What a great and blessed undertaking this has been. No one has been put under pressure. It has been at all times a free will offering, but I have never known any gift which has meant more in immediate service for the kingdom of God than this which the good people of North Carolina have made in sending out these two splendid new missionaries. Let us finish the enterprise promptly and with grateful loyalty. Paul B. Kern.

HOW THE DISTRICTS STAND AT PRESENT

We are anxious for all our people to know how the "introductory offer" for our church paper is progressing and what churches are profiting by this campaign. So we are making an exhibit by districts of the charges which have reported and the number yet to report. This is one effort in which all may have a part. Each pastor can report something from his charge—so every district may be 100 per cent. Here is how the districts stand at present:

Western North Carolina Conference

	Reported	Yet to Report
Asheville	22	9
Charlotte	25	10
Gastonia	25	6
Greensboro	30	10
Marion	23	11
Salisbury	23	11
Statesville	31	7
Waynesville	16	10
Winston-Salem	25	11

North Carolina Conference

Durham	19	15
Elizabeth City	17	17
Fayetteville	10	22
New Bern	16	15
Raleigh	16	16
Rocky Mount	23	9
Wilmington	11	19

Note the Statesville district leads in the Western North Carolina conference and the Rocky Mount in the North Carolina conference. Every district can be made 100 per cent before the end of the year. Surely no church will be willing to report only one new thirty-cent subscriber and thereby make its preacher feel like "thirty cents." Make your final report by January 1, 1937.

A PRINCELY LAYMAN STILL BUSY IN GOOD WORKS

Mr. J. L. Becton of Grace church, Wilmington, one of the princely laymen of the Methodist church, sent us, December 9, a check for $36 and said this keeps the board of stewards of Grace 100 per cent subscribers to the Advocate. For several years this board has been 100 per cent.

A few days later he sent 11 new subscribers on the 30-cent "trial subscriber" proposition. But let no one think that this good layman specializes on his church paper. For he is active in all good works. If he ever met a man who did not like him we have no knowledge of such an occurance.

AN APPRECIATED LETTER FROM BROTHER ATKINSON

Rev. R. E. Atkinson retired from the active work at the recent conference and he is residing in Ontario, Va., but he has not lost his grip on the Old North State. In this recent letter he says:

I am slipping a dollar in this letter for my Advocate. I shall appreciate its weekly visit more than ever now.

I am enjoying the quietude of the farm, but it is quite difficult for me to get away from the routine and absorbing duties of a pastor. I catch myself thinking in terms of appointments and service, such as an earnest and zealous itinerant preacher knows.

If you have space I should like to thank our many friends for solicitude, love gifts, kind words of sympathy and the promise of their prayers for the Lord's ever present and abounding grace upon us.

May the Infinite One keep and sustain all who have been so sweet and good to us. R. Ernest Atkinson.

DISTRICT LAY LEADERS, ATTENTION!

The boards of lay activities of both conferences stand solidly behind the Advocate. The lay leaders are most emphatic in their declarations. This means much.

Brother, will you note carefully the report of the standing of districts on page 10 and then see if you can not in some way help those charges in your district which have made no report in the present campaign for subscribers to the Advocate. Your help in getting your district 100 per cent will be greatly appreciated. This is the day of your opportunity. You know as we all know more than one thirty cent subscriber can be secured in every charge. But these will not come without some effort.

Our introductory offer of the Advocate holds for one week more. Be sure to get in the next report.

Liquor Drinking Legislators

By O. P. ADER

Who can count the cost to our commonwealth of sodden solons sitting as lawmakers in our state capitol?

In a small county in western North Carolina several miles of dirt road was built on a mountain side. It was to cost about $2000, perhaps. A drinking overseer with a grog-guzzling crew took the job, and it cost the county $17,000—nearly bankrupting it. Another contractor who knew his business offered to put another road right beside it for $5000. A set of drinking road-builders cost the county $12,000.

Making laws is a more serious business than building dirt roads, and who can count the cost—the extra cost to the state—of drunk and drinking men in our legislature? If a session of a state legislature would cost normally $200,000, you may multiply that by three and say it will cost the state $600,000., if managed by groggy men. The man in liquor is pugnacious, garrulous, muddle-headed, and thick-tongued in his loquacity, and he kills valuable time in legislative halls. What a shame to a state to put its business in such hands. North Carolina has a fixed time and salary for her lawmakers. When a legislature haggles and lags behind, like the last legislature did, there is a reason—something is rotten in Raleigh. After the state pay ended liquor lobbyists saw a chance to step in and buy off liquor loving legislators, and in a midnight hour a law was smuggled through that opened a bunghole for liquor in the state. You can fill a barrel through a bunghole; you can fill a state with liquor if you have a bunghole.

Inebriate men are idiotic, and their place is not in legislative halls, but in the asylum. If Cicero drove Cataline from the rule of Rome as a conspirator, have we not greater reason to eject drinking men from Raleigh before they form a conspiracy with rum-sellers against the state?

The cost of crime is a crushing tax burden. Judges tell us that 75 per cent of all cases of crime is caused by liquor. Put down liquor and you reduce our road tax by three-fourths. For every tax dollar the state gets from liquor sellers, it must call upon its taxpayers for at least $3 to put down crime. This is not all, nor the worst. Blood, tragedy, tears, hunger, the horror of suffering wives and starving children must be added, and also wrecks and losses that do not appear in the court costs and the tax bills.

The sale of liquor may be licensed, but it is never lawful. It is written by his divine Maker in the constitution of man that he shall not take alcoholic beverages into his human system, his fine body, brain, and nerve machinery, to defile it and destroy its efficiency. It is written in the divine law book that man shall not "build a town in blood," and that man shall not "give his neighbor drink," or put the bottle to him to make him drunk. Can any law be lawful that contravenes, cuts across, and seeks to cancel a divine law, which forever protects human personality? Man may license crime, but he can never make it lawful. Liquor selling is a lawless business.

If we must have licensed liquor sellers, then let us have a law that saddles the cost of all crimes committed by persons under the influence of alcohol upon those who sell it. That is fair.

Let us have another law that takes away from drinking men who show up at Raleigh as legislators their credentials and let them return home at once.

Think of our state as a big automobile. Shall we today let sodden men steer the automobile of state? If we take away from drinking automobile drivers their license and liberty to drive a car upon our highways because the hazzard is too great, should we not much more take away from drinking legislators their credentials as law-makers and not let them drive the automobile of state to disaster? A drunken driver at the wheel of a car is dangerous, but a drunken driver at the wheel of Carolina is a peril to the whole state. It has been said that the war between the states was brought on by rash men in Congress and Senate who, inflamed by wine, uttered bitter, biting words with bulldog pugnacity, when the times called for calm reason, calculating wisdom and charitable consideration of issues that demanded sober thinking. Let drinking men who dare to show up at Raleigh be deprived of their credentials and let them be dismissed in disgrace before they bring the whole state to disgrace and disaster.

This is a drastic remedy and the only kind that works with the great red dragon. "In 459 B.C. China adopted prohibition, with beheading as the penalty for liquor selling." Pretty drastic legislation, but it made China a sober nation that has stood through the ages.

Let us have a sober state that can stand!

THE GREAT BUSINESS OF THE CHURCH IS WITH FOLKS

The Christian church must not be indifferent to human need. It may go off the track theologically—into the swamp of fundamentalism, or the fog of humanism—but it will recover and no great harm done.

But if it forgets the troubles of men, it might as well give up its name. It is the business of the church to see that people come through this present period of social maladjustment with as little hatred and envy and as much hope and as much love for their fellows as possible.

This cannot be done by blinking at the real problems that confront society, and there is no question of human justice which has not a place of interest and understanding in the Christian pulpit.

But there is misunderstanding and mutual recrimination enough already, and so far as is possible the people should be helped to think profitably and hopefully about these things, and at the same time, and more immediately, encouraged to lend a hand in whatever opportunity opens before them.—Carl S. Patton.

Of the numerous versions of the Bible there are in existence today one known as the "Big Bug Bible." The name is so applied because the translation of Psalm 91:5 reads, "So that thou shalt not nede to be afrayed for any buggies by night." The translation was printed in 1551. The King James version has "terror by night."

We ought not only lend our ears to the voice of them that plead, but also our eyes to look into their needs.—Ambrose.

Jesus in Birthday Reverie

By R. G. TUTTLE

Yonder in the heavens of eternal life stands Jesus in birthday meditation. As yesterday, he recalls those days of long ago. He smiles as he sees himself, a laughing, kicking baby boy. Remembering the tender care of his human mother who bore him from Bethlehem's manger to the carpenter's home in Nazareth, there to nurture him in body, mind, and soul, his great heart still warms to the beauty of human motherhood.

Recalling his boyhood of home, of work, of clean, hard play, again he feels the thrill of those eager yearnings of boys today. The keen sensations of God's physical world have not left him. The blistering heat of summer, the chill bleak winds of winter, and the glories of the spring, with budding, blooming nature, with new energy pulsating through his veins, new hopes swelling within his heart, new powers dawning deep within his soul—all these pass vividly in review.

Feeling once more those boyish pangs of hunger, experienced when the barley leaves were few and the mouths were many in the carpenter's home, the heart of the Master, still bleeding, goes out today to hungry, worried parents and starving children.

The eternal Spirit of the Youth of Nazareth plunges with modern youth into their struggles with subtle temptations and perplexing problems. He does not forget his own youthful yearnings and longings then so strange, now so clear.

Today, the Divine Dreamer reviews with a thrill that day when, as a young man, the full light from the Father burst upon his waiting soul. It was on the banks of Jordan that for a moment the light blinded him, and then the voice of God spoke these burning words within his heart: "Thou art my beloved Son. In thee I am well pleased."

Does he forget those bitter temptings, made keen by the loneliness of the desert and his weakness from long fasting? Is it that he fails to thrill at the complete triumph over the forces of evil, which came through his full surrender to the Father's will? No! Those thoughts bind him only more closely to his beloved followers.

Can you not picture his smile as, this day, he experiences once again the glories and the sorrows of those last three years of his life among men?

There are the twelve young men, by himself chosen, loved, and, all save one, prepared for a great task. When in his presence, how strong they were; in their own strength, how humanly weak. The Master's memory is warmed by the friendly faces of Mary, Martha, and Lazarus. Clearly, he sees again the joyous expression of relief upon the face of one just eased by his touch from writhing pain; also, the look of unbounded hope in the eyes of one to whom he has just spoken—"Thy sins be forgiven thee." Nor can the musing Saviour forget those upturned, eager faces of the multitudes, as into their hearts he poured the words of life.

He breathes again the salt air of Galilee; feels the warmth of the sun upon his tanned brow and arms; experiences the joy of lithe, strong muscles as he climbs, in memory, the rugged hills of Palestine; now, he walks through the fields of grain; and once more he sleeps underneath the stars.

With a look of joy and sorrow mixed, Christ recalls that end which was to be the beginning. How he missed those twelve young men when they scattered in terror at his capture—how lonely it was when the whole world was against him. With divine gratefulness he thrills to the memory of his own stand, in the Father's strength alone—not for a moment wavering or flinching before the threats and power of kings, not even in the face of death.

The joy of bearing that cross for the sake of the humanity he loves, still fills to the brim his Saviour heart. He remembers with a shudder that fleeting moment on Golgotha, when he descended with humanity to the blackest depths of experience, by fathoming even that abyss of despair that engulfs the soul of man when faith in God is gone. Death, so black to the eyes of man, he remembers, however, as that moment of quiet slumber upon the cross, a release from his agony, to awake in the flash of eye in the presence of the Father.

Jesus still stands rapt in birthday reveries. He is thinking of those few days in which, as a visible Spirit, he regathered, and restrengthened, and reinspired his scattered followers, and set them about their task of building his kingdom. Neither does the Master forget those great and good souls, living and dead, with whom he has had fellowship, with whom he has walked and worked during the past nineteen hundred years.

Jesus stirs; he rouses from his dreaming. As his thoughts return to the present, and he views a torn and bleeding world, some one hears him breathe this question to himself: "Was it worth it all?"

Now we catch the whispered answer: "Yes. They are beginning to see—they are beginning to see.

"Gladly would I go and die once more. But no! They know my love. They know my Father's will.

"They now must carry on—must carry on!"

THE OXEN

Kadra Maysi

We are the humble oxen which you pass upon your road—
The bearers of the burdens and the drawers of the load—
For centuries accustomed to the heavy yoke and goad.

We are the ancient oxen. For the grazing herds of kine,
We broke the stony pastures in the hills of Palestine.
From our tilth there sprang the grain fields for the asses
and the swine.

We are the patient oxen. Man has never paused to heed—
When he strokes his dog for courage and he cheers his
horse for speed—
That, beyond the trough and manger, we may have another need.

We are the clumsy oxen. With our splayed and swaying
pace,
We walk devoid of beauty and we rise devoid of grace,
Hindquarters first, as though we paused to kneel upon the
place.

We are the weary oxen. But—when we kneel—we are
Again beside the Manger and, two thousand years afar,
Beneath the shining splendor of a silver eastern Star.

CHRISTMAS PREPARATIONS

By George H. McCrea

Christmas is the only universal festival. America observes the Fourth of July; France the Fourteenth of July; England, the King's birthday. All of them, however, observe the Twenty-Fifth of December. Even pagan lands join them in that.

Marks of this anniversary are everywhere now. The atmosphere of "Merry Christmas" is broad. This festival awakens the kindly benevolence of an expectant world. It is to the human race the climax of its hopes and experiences. It is a golden key that unlocks many of life's choicest treasures.

All people should get ready for an anniversary of such vast moment. Many are doing so. Business is getting ready. Merchants have arranged their stock for the holiday trade. Children are getting ready. Some of them are writing letters to Santa Claus. Women are getting ready. They are preparing gifts for family and friends.

Human felings are getting ready. The "good-fellow" spirit is in the air. Christmas cards express the huge undercurrants of civilization. A few years ago a Chinaman in one of our large cities was giving his impressions of our Christmas observance. He said that before the day came people's faces seemed to have an unusual light in them. They were bright and shining. Every one seemed kindly and courteous. Every one was more thoughtful, more desirous of giving pleasure than had been his wont. Men who at other seasons had been stern and unapproachable were now genial, hearty, easy to approach. The Oriental went on to say that it would be a good thing if the charm of the Christmas spirit could project itself into the new year.

Church members should prepare for this anniversary in a particularly exalted spirit. For this day belongs to them as to none others. It commemorates the advent of the Son of God, him whom they regard as their personal Saviour, the Redeemer of mankind. Above all other peoples, therefore, they should get ready for it in a peculiar sense.

And they are getting ready for it. In their preparations they are following the two main manifestations of our accustomed observance—they are gathering around the spangled tree with Santa Claus and they are worshipping at the manger-cradle with the wise men and the shepherds.

Santa Claus is one of civilization's chief possessions. He may be only a fairy tale. He may be but a relic of the paganism of our Anglo-Saxon forefathers. But who would dismiss his jolly face and his contagious laugh from our holiday festivities?

May we be caught in the sweeping surrents of his holiday spirit! May we laugh with old St. Nick! May we forget all our troubles in his genial atmosphere! May we be a "good fellow" to the poor and the unfortunate! May we throw all our gloom and animosity to the side of the road and with the children take a trip to Toyland!

Good old St. Nick, however, must not obscure the real meaning of the day. This festival does not center around Santa Claus but around Jesus. Never should the world forget that this is the birthday of the Only Begotten of the Father. Were it not for him, there would be no Christmas, not even any Santa Claus, nothing of that wonderful spirit that hovers over all the earth during the closing days of the year. The true symbol of this year is not the lighted tree but the manger-cradle.

The Twenty-Fifth of December, therefore, should exalt Jesus rather than Santa Claus. Its mood is that of the worshipper rather than that of the merrymaker. It thinks far more of God's Supreme Gift to earth than of those remembrances to friends that often cause so much worry and expense. Instead of converging every thought and activity upon the hurrying festivities of Yuletide, it would reverently bow in the presense of the Holy Child Jesus and give him the gold and frankincense of the heart.

Get the mind ready for this real meaning of Christmas. Read over and over the golden stories of the Nativity. Read them humbly, eagerly, sympathetically, upon the knees, as in the presence of the heavenly host. Read them aloud. Catch their poetry. Feel their rich imagination. Visualize their happenings. Stand with the shepherds beneath the open skies and listen to the angel chant of peace and good will. Travel with the wise men across vast distances and look at the bright shining of their Bethlehem star. Meditate upon the tremendous imports of this wonderful story. The One born there was the very Son of God. He was born to be the Saviour of the world. Through him there shine upon every horizon bright prospects of a warless world ,prospects of a human race contented and happy, prospects of a new earth, an earth made over into the image of the heavenly. Fill the mind with those outlooks of this season.

Get the heart ready for this real meaning of Christmas. Then the glory of the Lord might shine around us as around the shepherds of old and we might feel the presence of eternal mystery. Would that around him might crystalize high faith and dreams! Would that in his presence awe and worship were born anew!

Get the gifts ready for this real meaning of Christmas. "Thank God that the art of benevolence is not a lost art," said Bishop McCabe, "but the finest of the finest arts, since God himself is the Artist." We are offering expressions of love and good will to family and friends. Why not a special offering to the Holy Child Jesus? Not so much thy gold and frankincense, although his kingdom sorely needs those, but thy service, thy worship, thy consecration, thy mind, thy heart, thy soul. Whoever approaches him with such gifts, either today or any day, will return glorifying God for what he has seen and heard.—Zion's Herald.

CIVIL LIBERTIES ARE ALL MEN'S CONCERN

Nothing is more urgent today than to bring home the truth to the American people—that denial of civil liberties to foreigners presages and prepares the way for denial of those rights to the native born. . . . Those who seek to establish a Fascist regime in the United States are concentrating their barrage upon the foreign-born.—James Waterman Wise.

Nothing can so poignantly evoke the flavor of the receding past as some remembered tune, some melody that has caught up and woven into its own unconscious fabric the very color and fragrance of a day gone by.—Alexander Woollcott.

A pagan Christendom cannot Christianize a pagan world. . . . Any fight against democracy will end in a fight against God.—George L. Cady.

Parsonage Observations

Mrs. E. K. McLarty, Jr., Editor

Dear Sib:

I have been thinking for some time on the long periods of "fiiddlin' " we allow to elapse between the making of a decision and the putting of that decision into execution. We solemnly agree that "thus and so must be done." Two weeks later we reaffirm that opinion. And perhaps, if we are energetic folk, we'll do something before the following month passes.

An old friend of mine, in her sharply humorous way, says that folks have one habit just like man's best friend. When a dog decides to lie down, he doesn't do it immediately. He circles a spot three or four times before he finally gets down to earth!

I guess we've assimulated that bad habit completely. We've become unnecessary circlers.

Yours for less circling and more prompt action,

Jane.

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Some Further Observations

Just sitting here thinking about our parsonage life. It is an interesting life: Ups and downs, downs and ups. Many of our members know very little about "parsonage life"—telephone ringing, door bell ringing, preacher's wife in the wash tub but she stops and goes to meet the callers, missionary programs to be arranged, the young people need a little advice—yes, many interesting features.

"Parsonage observations"—many of our members know little about the parsonage and its life. Talking about the parsonage, it seems to me that every charge should observe "parsonage days" every year. Invite every member of the charge to visit the parsonage. "Come to see the preacher!" (He visits the members—let all the members visit him). "Open hours and open doors" at the parsonage. Let the preacher designate certain days and certain hours and have the membership to visit the parsonage—let the membership look over the parsonage, see what is needed, what repairs ought to be made, what new things may be added, and let the membership show a charge-wide interest in the parsonage. This plan has been used by one pastor to some degree of success. It is worth trying by all the pastors of our conferences.

"Parsonage observations"—just trying to keep sweet, trying to keep things in good shape and "just pushing along." That is the life of the most of us. The preacher and the preacher's wife are not expected to complain about anything—such is my "observations." It may be difficult to "be sweet" and to conceal all difficulties, but "it just will not do" to let anybody know that life may be difficult at the parsonage.

How fine it is for the ladies to visit the preacher's wife, to take her for a ride occasionally, to invite her to some of the clubs, etc.! Parsonage observations are very interesting.

Sallie Thomas Smith.

• •

Dear Mrs. McLarty:

We had such a happy meeting for the preachers' wives of the Statesville district with Mrs. Kale in the Mooresville Central church parsonage on December 3 that I feel someone should tell you about it, as our secretary, Mrs. Winkler, was absent and perhaps the retiring leader, Mrs. Hoyle, hasn't sent you her notes yet.

Mrs. Ralph Shumaker of Davidson was joint hostess with Mrs. Kale and led the devotions. Her leadership was distinctly portrayed in her earnest and touching Christmas talk and readings for our spiritual feast. She was able to engage old and young in the social hour later on. We fell in love with her and are glad that Brother Shumaker preceded us in that it brought her into our circle.

Mrs. J. W. Hoyle, Jr., has been our unusually effective leader for the past year, but according to the rules officers can only serve one year, so we elected Mrs. A. L. Aycock as our new chief. The other officers were chosen and a beautiful collect was adopted. Mrs. Powell presented one of her tasks and asked our united prayers. Right then we prayed, with Mrs. Hoyle leading, that she might have wisdom and help.

Since the weather was very unfavorable, only twelve members were present and Mrs. Kale was able to give us refreshments in her dining room. The table was bountiful with red candles and flowers, and the fellowship was very pleasant and congenial.

The next meeting place was left to a committee, but it was suggested that they decide to gather in our Northern newly acquired territory. We hope this will interest and bring out the new "wives." So look out, Mrs. Templeton and others around North Wilkesboro!

Mrs. C. R. Ross.

• •

An Incident

My husband was presiding elder of the K. district. One day he came in from down town and said: "Well, I have just seen Brother S. of the C. circuit and he insists we shall spend next Saturday with them. I invited them to spend the day with us, since we do not have a car, but he insists he will come in for us Saturday morning, and bring us home in the afternoon—so I accepted his invitation."

Saturday morning was typical of November—clouds lowering, with a cold wind, and a general threat of just any variety of weather known to the weather man.

In the meantime the small preparations for the day out were made; the cook instructed to prepare some favorite dish for the children.

Noon came, and Brother S. had not shown up. We decided car trouble had detained him, but felt sure he would be coming soon; so I donned hat and coat and sat down to wait, anxious not to keep him waiting, nor to have the dinner over done at the circuit parsonage.

Finally he drove up and alighted; then Sister S. alighted; then children a plenty alighted. I said, "John, look!" John said, "Well, I declare! there is a misunderstanding! They have come to spend the day with us. Honey, what will we do?" "I'll do," I said; "don't worry." My coat and hat disappeared as if by magic and I greeted them at the door, a smiling hostess, quickly dispelling all anxiety from Sister S. as to their late arrival. "Now, Sister C., I do hope we have not kept your dinner waiting. The Ford would not start for so long. I was afraid you would be waiting on us." "No, indeed," I

assured her. "We are running late today, and you are in good time, in fact it will be some time yet until dinner is ready."

Excusing myself without apparent undue haste, I joined the cook in the kitchen and broke the news!

Soon a steak dinner was in process of preparation and at 1 o'clock we sat down to dinner, and "a good time was had by all."

Those good friends are still happy on the way, carrying on as best they may.

They will probably read this incident (for I'm sure they read the Advocate) and will wonder what elder and preacher it was who got so badly mixed; for to this good day, they do not know that anybody was mixed—least of all, themselves. X. Y. Z.

MRS. M. Y. SELF COMPLIMENTED

The woman's missionary society of the Laurinburg Methodist church complimented Mrs. M. Y. Self with a miscellaneous shower on Monday evening in the Sunday school room at the church, on the eve of her departure for her new home at Durham.

As the opening feature of the program attention was called to a song written on the blackboard to be sung to the tune of Sweet Adeline. The words with appropriate gestures were sung by the assembled company to Mrs. Self and expressed appreciation for her outstanding qualities and personality.

Miss Harriet Breeden, speaking for the society, told how much Mrs. Self had meant to each one and the desire that she have a tangible expression of their love. As she concluded her talk, Mrs. A. P. Gibson, president of the auxiliary, assisted by several members from the young women's circle, came in with many useful and beautiful gifts from the 70 who were present and many who were unable to attend.

In her acceptance of this expression of love, Mrs. Self reviewed some of her experiences during her stay in Laurinburg, some humorous and some sad. She spoke of her love for the people of this church and the sadness over parting with them that only time can heal.

During the social hour Mrs. Charles Jordan rendered several musical selections. Cake and cream were served by the members of the young ladies' circle of which Mrs. Self has been leader.

THE UNFAITHFUL STEWARD

By F. H. Willard

No prophet's robe is on my shoulders lying,
(Or if there is I have betrayed my trust
By weak endeavor and half-hearted trying
To use the Talents ere they hold and rust).
What though I may not claim a prophet's vision,
Nor toil with giants in some mighty band,
Will that excuse the idle indecision
To do the work appointed for my hand?

If all the years so filled with empty dreaming
Were filled instead with golden words and deeds;
And wasted hours with precious fruit were teeming,
Ripening harvest from immortal seeds—
What joy to know that from such sacred sowing
"Beside all waters" as the years sped by,
A harvest waits whose fruitage will be growing
Through all of time into Eternity!

Thou only, Lord, dost know the time remaining
For me to use before the set of sun;
And wilt thou grant that it shall be containing
Much finer treasures than I have so far won.
Take not, O Lord, the talent thou hast lent me,
But in thy mercy help me to increase
And bring thee double, while I may repent me
And do thy bidding, ere my day shall cease!

ELIZABETH CITY DISTRICT MEETING

The district stewards and ministers of the Elizabeth City district met in Edenton Thursday morning and launched their program for the new conference year.

Mr. A. P. Godwin of Gatesville, chairman of the board of district stewards, presided at their session. The apportionment of benevolences, district work, presiding elder's salary and orphanage featured their plans for the year. Mr. O. P. Brown of Edenton was elected secretary.

Under the leadership of Presiding Elder B. B. Slaughter, the ministers and their charges were divided into three groups. Rev. L. B. Jones was elected leader of the Washington group, Rev. D. M. Sharpe of the Hertford group, and Rev. E. G. Overton of the Pilmoor group. Launching a five-point program, the three divisional groups are to emphasize evangelism, missions, stewardship, Christian education and good fellowship in the meetings to be held during the conference year.

The session closed with a stirring message by Rev. E. G. Overton, who discussed the goals for the new year, which included every phase of our church program.

Allen C. Lee.

REMEMBER THE ORPHAN CHILD

Widespread is the effort to bring joy to the children in all our homes, also in all child caring insitutions. This plea is that every Methodist church make a special offering for the orphan children at Raleigh and at Winston-Salem. The Advocate urges every church not to fail to make a special offering this Christmas season.

Some churches make good use of the "White Christmas" in which all of the congregation has a part; others, in the country especially, gather the products of the farms and send these in for the children to feast upon. Perhaps the best of all remembrances is a cash offering which always comes in well for the children and the home. Why not every church supplement its other Christmas gifts for the children with a purse sent to Supt. A. S. Barnes at Raleigh and Supt. O. V. Wooseley at Winston-Salem to meet the urgent needs of the children—especially those who do not have any "friends" to send them presents?

A FINE START AT YOUNGSVILLE

I have been taking up the special offer which you have on for the Advocate now, and I feel sure that we will get some results soon, but regret that I cannot report any at the present.

Mrs. Warren and I are very much pleased with the fine spirit which the people on the Youngsville charge have shown toward us. While we will not soon forget the many good Christian workers and friends at Newport who so faithfully stood by their church and pastor, I can see great prospects for successfully carrying on the work of the kingdom at Youngsville charge.

You will be interested to know that work was started the first of the week on the new brick veneered King-Hill Memorial church. I was fortunate enough to find upon my arrival that plans had been made, even the larger part of the finances raised, by these fine people at Prospect church to build an attractive, up-to-date structure. Dr. King and Green Hill would be proud and highly pleased if they could only see the enthusiastic interest which these sons and daughters of today are manifesting in the work that will be a memorial to their names and an aid to the cause to which these pioneer Methodists were so devoted.

Come to see us, Mr. Editor, for you and Brother E. H. Davis started the ball rolling for our new church, and while he is doing a good job at keeping it going, I am sure that he as well as myself would appreciate your still remembering the good work. M. W. Warren.

Our introductory offer of the Advocate holds for one week more. Be sure to get in the next report.

SEVEN DEADLY SINS OF CHURCH DEBTS

By Bob L. Pool

The creation and management of a church debt may serve as a kind of index to the judgment, ability, and character of the pastor and membership, especially official members. We speak of the sins of individuals and the mistakes of church architects. It is now timely to frankly discuss the dangers of church debts. Let us face up seven of the deadly sins of church building debts.

First, building or borrowing without a probability of paying. This includes building beyond the means and perhaps the needs.

Second, borrowing without the real intention of paying. This refers to securing a loan from the Conference or General Board of Church Extension, and expecting the money, or at least a large amount, to be donated. It includes selling bonds to the membership, hoping they will finally donate the bonds, etc.

Third, building or borrowing without any plan of payment. Often though mention of the building is made in connection with the annual budget, the debt is often the most talked about and the least done about.

Fourth, securing a loan from a member of the family and expecting him to be indulgently lenient. This means borrowing from the Board of Church Extension with the unexpressed idea of an endurance contest.

Fifth, acquiring other obligations for furnishing, repairs, or building before paying the major debt. An example is purchasing a pipe organ during the duration of a loan. A man bought a farm with a partial payment. He bought additional work stock and equipment and built two rent houses before the farm debt was paid. Consequently in the fall of 1914 he lost farm and all.

Sixth, the practice of "borrowing from Peter to pay Paul." In place of actually paying the debt maturities, some churches borrow to meet the maturities. They are in trouble and headed for disaster. Sometimes the members are told if they will pay so much they will never be asked again. The debt is refinanced in the face of such promises. It is too bad to be in print, but in a few instances donations from the boards have been secured on the condition that the church raise a certain amount. The church, through individuals or otherwise, borrows in place of paying. The boards' donations are taken under false pretenses—stolen.

Seventh, discouragement, indifference, and defeatism grow out of a prolonged, embarrasssing debt. The church and its leadership become tepid—neither cold nor hot—and unless they mend their attitude the end will be worse than defeat.

The division of finance of the General Board of Church Extension is calling the churches to repentance from these siins. We offer a three-fold service, namely:

First, help raise church debts.

Second, leadership instituting adequate financial systems in churches that have no debts.

Third, spiritual vitalization through preaching missions.

A boy slipped by the street car conductor without paying his fare. The conductor called him back and asked, "Sonny, why did you fail to pay the fare?" The boy inquired, "Mister, isn't the street car company big enough to get along without my fare?" The conductor wisely answered, "Perhaps the street car company can get along without your fare, but you can't get along by keping it!"

The church cannot advance the kingdom without being scrupulously ethical and honest.

(Address all inquiries to Board of Church Extension, 1115 Fourth Avenue, Louisville, Ky.)

TEN COMMANDMENTS FOR CHRISTMAS

I. Thou shalt not leave "Christ" out of Christmas, making it "Xmas," for this is the sign that thou art lazy minded and spiritually listless. To most minds "X" stands not for Christ, but for the algebraic unknown.

II. Thou shalt not value thy gifts by their cost, for verily many shall signify love that is more blessed and beautiful than silver and gold.

III. Thou shalt give thyself with thy gifts. Thy love, thy personality and thy service shall increase the value of thy gift an hundred fold and he that receiveth it shall treasure it forever.

IV. Thou shalt not let Santa Claus take the place of Christ. In many homes Santa Claus supercedes the Christ Child and Christmas becomes a fairy tale rather than a sublime reality in the spiritual realm.

V. Thou shalt not burden thy servant, the shop girl, the mail carrier and the merchant should have thy consideration.

VI. Thou shalt not neglect thy church. Its Christmas services are planned to help spiritualize the Christmas season for thee, thy child and thy household.

VII. Thou shalt not neglect the needy. Let thy bountiful blessings be shared with the many who will go hungry and shiver with cold unless thou art generous in their time of want.

VIII. Thou shalt be as a little child. Christmas is the day of the Christ Child; not until thou hast become in spirit even as a little child art thou ready to enter into the kingdom of heaven.

IX. Thou shalt prepare thy soul for Christmas. For verily most of us spend much time and money getting gifts ready, but few seconds in preparing our souls.

X. Thou shalt give thy heart to Christ. Let thy Christmas list have Christ at the top and thy heart as the gift. For in so doing thou art as the Wise Men of old, and verily thou shalt find thyself born again on Christmas Day.
—Author not known.

CHRISTMAS

They saw the Star, and traveled in its light;
  They found the Child, and worshipped at his feet.
In its pure radiance all the world seemed bright;
  Its golden promise made their joy complete.

Gone were the desert leagues which they had passed;
  Forgotten were the perils of the way.
Before a peasant home they stood at last;
  And journey's end had come at close of day.

As we go seeking Thee, Incarnate Love,
  Dangers beset us, and our way seems long,
Show us thy Star, shining serene above.
  Only a light from heaven can lead us on!

Send us its radiant message from afar,
  For we can travel on through darkest night
If at our journey's end we see that Star,
  Touching a Baby Face with golden light.

—Bishop Burleson.

MY BOY'S ROOM

By Helen Dickson

I have just been sweeping my boy's room, and to sweep a boy's room, apart from being something of a physical feat, brings a mother very near to the heart of a ten-year-old boy with an eager, mystic look in his blue eyes, and —to hold him to earth—blakeys on his stout-soled boots.

I have gazed with awe at pictures of boys' rooms in magazines. The furniture is so elegant, and only the school pennants on the wall indicate that the room is occupied by a boy. We started to make a magazine room, with pink walls hung with colored pictures; an apple-green desk, chair, and toy box; a set of shelves for books and games. Child-training articles had told us how quickly children respond to helps to tidiness.

And today it is a feat requiring mental and physical agility to sweep the room. To begin with it is difficult to dodge the aerial tramway carrying ore from a suppositious mine at the top of the south wall to an imaginary smelter at the bottom of the north wall. It runs beautifully and is fascinating to watch, but hard to avoid. The dressing table may not be dusted nor in any way disturbed, because the design of an aeroplane is spread out on it, and the parts in process of construction pinned in place. Beside the aircraft set is a phial of a special aeroplane glue, more precious than attar of roses. The brush and comb are huddled in the far corner in company with a tin box of crayon ends, a piece of leather, a mouth organ, two nails and a screw.

Before the broom can function safely it is necessary to carry out a bird house, a log cabin, and a large paper bag containing unguessed mysteries, and to pick up a worn-out flashlight, three trucks laden with bolts, nuts and unrecognizable fragments, an aeroplane, a speed boat, a large, queer metal thing, a marble, and an iron bar. The chair holds yesterday's "funnies," a football, and a copy of "Kidnapped." The articles under which the desk staggered are beyond cataloguing.

It tugs at my heart—this boy's room. As I swept I pray that the Cub belt I have hung on a hook will never be exchanged for a Sam Browne, that the fibre sun helmet flung carelessly on the bed will not be replaced by a steel one ,that the hideous mask treasured since Hallowe'en will suffer no sea change into a gas mask. I pray that the plane pinned on the table may not be built into a bombing plane—that my boy will never have orders to fly over a city dropping bombs on little children.

I am not the sort of mother to keep my son tied to my apron strings. Young as he is I allow him to climb mountains and seek adventures, within reason, even though I pace the road restlessly when he is not home as the dusk falls. I know that he will go from me to seek adventure and court danger. To that I have steeled my heart. Only I pray, dear God, that all his adventures may be the adventures of peace!—The New Outlook.

CONFERENCE TREASURER'S REPORT, 1935-36

Receipts

Balance Dec. 9, per last report	$ 268.88
Refund Entertainment Com.	236.38
Refund conference secretary	200.00
Ch. Col. prior to conference	49,114.50
Ch. Col. at conference, 1936	45,198.05
Total receipts	95,017.81

Disbursements—Expenses

Serv. Chg. Wachovia Bank	5.85
Treasurer's Bond	25.00
Audit Treas. account	40.00
Stamps, stationery, etc.	49.18
Conf. Entertainment Com.	2,000.00
Statistical secretary	200.00
Conference treasurer	600.00
Conference secretary	1,400.00
Dr. George Stoves (special)	100.00
N. C. Ch. Adv., memo-program	5.00
Dr. Jas. M. Grap (special)	50.00
Bishop Kern, report blanks	8.00
Total	4,483.03

Local Conference

Education	13,148.20
Missions	13,148.20
Church extension	3,695.50
Claimants	12,914.80
Lay activities	315.53
Total	43,222.23

General Conference

Missions	21,150.00
Negro work	1,739,00
Church extension	3,384.00
Christian education	7,802.00
Theological schools	3,290.00
Board of Finance	2,115.00
American Bible Society	540.50
Administrative fund	5,405.00
Federal Council	164.50
Lay activities	1,057.50
Assemblies	352.50
Total	47,000.00
Total disbursements	94,705.26
Balance on hand Dec. 4, 1936	312.55

Golden Cross Fund—Receipts

Sundry church collections ...$1,090.09

Disbursements

Pay'mt to Board of Misisons, J. F. Rawls, Treas. 1,090.09

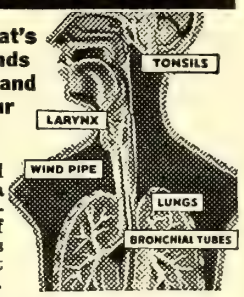
C. A. Dillon, Treas.

If Jesus lived in Germany
And plied his craft today,
Doing his honest carpentry
In his own perfect way;
Oh! would he find his workshop wrecked
By some mad Nordic crew,
His windows labeled: "Men, beware!
Within there works a Jew?"

—Barter Snow.

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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

BRIGHT STAR! WOULD I WERE STEADFFAST AS THOU ART

Bright star! would I were steadfast as thou art—
Not in lone splendor hung aloft the night,
And watching, with eternal lids apart,
Like Nature's patient sleepless Eremite,
The moving waters at their priestlike task
Of pure ablution round earth's human shores,
Or gazing on the new soft fallen mask
Of snow upon the mountains and the moors—
No—yet still steadfast, still unchangable,
Pillowed upon my fair love's ripening breast,
To feel for ever its soft fall and swell,
Awake for ever in a sweet unrest,
Still, still to hear the tender-taken breath,
And so live ever—or else swoon to death.

—John Keats, 1848.

PALMER INSTITUTE

Oftentimes you have let me use your columns to write of some unusual or interesting experience that might be of general interest. Recently, en route to Greensboro, I stopped off at Sedalia, some ten miles of Gate City, to visit Palmer Memorial Institute, a jonior college for negro boys and girls, founded more than thirty years ago by a gifted negro woman, Charlotte Hawkins Brown, who still presides over the institution. It has been said that the world makes a beaten track to the door of any one who succeds in doing any one thing in a very superior way. This splendid institution, long since recognized as a unique adventure in education, now has nearly 300 students varying from primary, through junior college work. Dr. Brown told me with justifiable pride that Guilford county was now building an elementary school adjoining her property, honoring her in its name. This will take from Palmer Memorial Institute all elementary grades, making it possible to develop this memorial school into a college for the training of negro youth as teachers and as social workers. The administration building is named in honor of Alice Freeman Palmer, at the time of her death president of Wellesley College, who befriended this young negro woman and made possible her education in a Massachusetts normal college and later the fulfillment of her dream to go back South to her native state of North Carolina and establish a school for negroes. One of the buildings bears the name of Charles W. Elliott, president of Harvard College, who also helped Charlotte Hawkins Brown realize her youthful ambition. It was interesting to me to meet this woman and find that she was a native of Henderson and Vance county. She named with pride her grandmother, Rebecca Hawkins, who as a practical nurse, served in the best homes of Henderson in the earlier days.

Perhaps the most outstanding feature of this school, to the public, is the group of singers, styled the "Sedalia Singers" who have won fame and honor in their line, ranking with the Fisk Jubilee Singers of Nashville, Tennessee.

I questioned Dr. Brown about this group and was told that for 20 years the Sedalia Singers have been giving their concerts annually for the white people of Greensboro. They have appeared at the senior high school building, the junior high school, the National and Carolina theatres, and the auditorium of Woman's College. They have sung in the million dollar Presbyterian church, Dr. Charles T. Myers, pastor, and Dr. Brown has been speaker from the pulpit. These singers have performed at Symphony Hall, Boston, one of the largest concert halls in New England, on two or three occasions to audiences of two or three thousand people of the white group. They have also appeared in concert in New York recently. Dr. Brown is planning to take the quartet on a concert tour to London and Europe very soon. President and Mrs. Roosevelt invited them to the White House, where they gave a concert and where Dr. Brown spoke. Mrs. James Roosevelt, mother of the President, has been contributing to this institution for 25 years. President and Mrs. Roosevelt are on the endowment committee.

A southern attorney, Col. Frank P. Hobgood, a native of Oxford, N. C., is chairman of the board of trustees and has been one of the school's advisors for 30 years. Dr. Charles D. McIver was one of its first southern friends and givers. Mrs. McIver has continued to serve on the board of directors these many years and speaks in terms of Dr. Brown as a mother would speak of a child.

Audiences all over North Carolina, churches and schools are using this group of singers to bring about better racial good will.

Recently, for the first time in the history of Seaboard, N. C., Professor and Mrs. Thomas Everett presented these singers to an audience of 600 people. The University of North Carolina presents the Sedalia Singers annually. Dr. Brown is considered one of the most forceful speakers on the American platform and southern people have presented her in inter-racial and convention groups.

Dr. Brown expressed her regret that a conflict of dates made it impossible for her group to appear in concert in Henderson as scheduled, and her hope that at some future time she may have the pleasure and honor of bringing her famous group to her native town and county.

My visit to Palmer Memorial Institute was full of interest.

Mrs. A. B. Deans.

THE CRY OF THE HOMESICK MISSIONARY

"Let me go back! I am homesick
For the land of my love and my toil,
For the thrill at the sight of my native hills
And the touch of my native soil.
Thank God for the dear home country,
Unconquered and free and grand,
But the far off shores of Congo for me
Are the shores of the promised land.
My brain is dazed and wearied
With the New World's stress and strife,
With race for money and place and power
And the whirl of the nation's life.
Let me go back! Such pleasures
And gains are not for me;
But, oh, for a share in the harvest
Of the fields beyond the sea.
There, are my chosen people
And that is my place to fill,
To spend the best of my life and my strength
In doing the Master's will.
Let me go back! 'Tis nothing
To suffer, to do and dare;
For the Master faithfully keeps his word,
He is 'with me always' there."

—Author Unknown.

Each man is improved and preserved by corresponding acts—the carpenter by acts of carpentry, the grammarian by acts of grammar. Thus modest actions preserve the modest man, and immodest actions destroy him; and actions of fidelity preserve the faithful man, and the contrary actions destroy him. And on the other hand, contrary actions strengthen contrary characters; shamelessness strengthens the shameless man, faithlessness the faithless man, abusive words the abusive man, anger the man of an angry temper, and unequal receiving and giving make the avaricious man more avaricious.—Epictetus.

The Lord Jesus is already present. What we call "the Second Coming" is really the revelation of the Christ who is present all along, although unseen. —Unknown.

Men work themselves into an atheistical judgment by atheistical practices. —Whichcote.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

PRAY ONE FOR ANOTHER

(James 5:16)

I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence on the memory—
Unless there be a need that I should pray.

Too hurried oft are we to spare a thought,
For days together, of some friend away.
Perhaps God does it for us, and we ought
To read his signal as a call to pray.

Perhaps, just then, my friend has fiercer fight
Some overwhelming sorrow or decay
Of courage, darkness, some lost sense of right,
And so, in case he needs my help, I pray.

Friend, do the same for me! If I, unsought
Intrude upon you, on some crowded day,
Give me a moment's prayer, in passing thought;
Be very sure I need it: therefore pray.

—Marianne Farningham.

CHANGE IN ADDRESS

Mrs. C .N. Clark, conference superintendent of study, asks us to announce her new address, 611 South Main Street, Salisbury, N. C. Let the superintendents of study throughout the conference make a note of this change and send their fourth quarter reports to Mrs. Clark at the above address.

WAYNESVILLE SOCIETY IN INTERESTING MEETING

From the Waynesville correspondent of the Asheville Citizen we get the following interesting account:

"As a special feature of the past year's activities of the woman's missionary society of the First Methodist church, a dinner meeting was held Tuesday evening in the banquet hall of the church with 65 or more women in attendance.

The tables were attractively decorated in Christmas greens, with the color scheme of red and green noted in the various appointments. Mrs. Rufus Siler, who has so ably served the organization for the past year, presided. Mrs. S. H. Bushnell gave a toast to Mrs. James Atkins, Jr., and her circle members, who have scored highest on all points during the year, to which Mrs. Atkins responded.

Mrs. J. Dale Stentz gave a toast to Mrs. Siler, out-going president, in which she cited some of the work accomplished during her term of office. The devotional service was in charge of Mrs. M. H. Bowles, and opened with assembly singing. Mrs. Fred martin, accompaied by Mrs. W. L. Matney, gave a vocal selection, and Miss Frances Robinson gave an impressive reading, 'My Gift Complete.'

A business session followed, at which time the annual reports were given, these reports closing the evening meeting."

RECEPTION FOR PASTOR AND WIFE

The woman's missionary society of Asbury Memorial church, Asheville, honored the pastor of the church, Rev. W. H. Groce, and Mrs. Groce, on the evening of December 1 at a most enjoyable reception held at the home of Mrs. R. C. Stevens on Merrimon avenue. Notwithstanding the cold, disagreeable weather, with ice making travel almost impossible, a goodly number of the church members were present to enjoy the evening's program of entertainment. The guests were welcomed by Mrs. Stevens, Mrs. Thad Buckner, president of the society, Mrs. Alice Rice and Mrs. T. E. Blackstock, with other members of the society assisting in entertaining the visitors. A special feature of the occasion was a musical program participated in by some of Asheville's splendid musical talent, and their vocal and piano selections and readings were enjoyed to the fullest.

During the evening Mr. and Mrs. Groce were presented a beautiful cake, decorated in white and green, bearing two candles, representing their years of service, the one just closed and the other just beginning.

Rev. O. J. Chandler in a humorous talk presented the cake, which was accepted by the honor guests with words of appreciation.

At the close of the evening dainty refreshments, carrying out the colors of white and green, were served.

GREAT JUBILEE CELEBRATION IN HIROSHIMA, JAPAN

The fiftieth anniversary of the founding of the Hiroshima Girls' School, which marked the beginning of educational work for womanhood in Japan, was celebrated October 1-4, 1936, with dignified and inspirational ceremonnies, and plans were laid for the expansion of the institution—now known as the Hiroshima Woman's College—during the next 50 years. To provide for such expansion, a sum of 35-000 yen has already been secured, with the city of Hiroshima pledging 2000 yen as a congratulatory gift. The week of prayer fund for 1936 is also devoted to new buildings at Hiroshima. It is believed the full amount needed will be secured within the next two years.

Fully 700 citizens, both governmental and private, attended the jubilee celebration on the first day. Following addresses by President Z. Hinohara and Mrs B. W. Liscomb, who represented the Woman's Missionary Council, 18 congratulatory addresses were made by the minister of education, the governor, the mayor, the president of the University of Hiroshima, and others. The chief event of the program was the unveiling of a bust of the late Miss Nannine B. Gaines, founder of the school.

The bust, which is the work of one of the foremost sculptors in Japan, was unveiled by Miss Katherine Johnson, dean of the school, and after the singing of the school chorus, a beautiful wreath was offered by one of the oldest alumnae. A prominent lawyer of Hiroshima declared afterwards that he never witnessed such a solemn and impressive ceremony.

Dinner was served on the school grounds to all the guests, and in the evening a beautiful pageant, depicting the history of the school for 50 years, with Gaines Sensei as the heroine, was given before a large audience that overflowed the school auditorium.

On the second day the celebraiton was for the students who had not been able to attend the first day's exercises on account of the limited capacity of the auditorium. All went up the hill on Hijiyama and paid respect to the first president at her grave. Again dinner was served on the grounds and the evening was devoted to a lecture by the president of the Tokyo Union College for Women.

The third day was field day. In the evening was presented Shakespeare's "As You Like It," by the senior class under the direction of Miss Johnson. The play was given in English, but the auditorium was packed with a large crowd that remained for three hours. The jubilee closed with a special service of thanksgiving on Sunday, October 4th.—Missionary Bulletin.

EXECUTIVE COMMITTEE OF COUNCIL MEETS

"The executive committee of the Woman's Missionary Council in its recent meeting in Nashville heard reports indicating progress along all lines. Mrs. Ina Davis Fulton, treasurer, reported the missionary income for the three quarters of the year 1936 as $12,-000 more than at the same time last year. Of the total pledge to missions of $804,680 63 per cent was reported as paid. Mrs. Helen B. Bourne, secretary of education and promotion, reported nearly 25,000 young women in missionary societies, and a total membership of 265,049. Plans were made for the annual Council meeting to be held at Columbus ,S.C., March 9-15, 1937. Bishop Paul B. Kern will consecrate the missionaries and deaconesses."

N. C. Board of Christian Education
ROBERT W. BRADSHAW, Executive Secretary-Director of Young People's Work
MRS. H. M. WADE, Extension Secretary-Director of Children's Work
MISS NETTA COOK ROBERTSON, Office Secretary
Conference Office Address: Box 647, College Station, Durham, N. C.

VANDERBILT CIRCULATING LIBRARY

The Vanderbilt School of Religion has been selected by two of the major foundations of our country for an experiment in adult education which it is believed will be far-reaching in its consequence. It is designed, primarily, to be a circulating library for the rural ministers of the 16 Southern States.

All the books (pamphlets and included) on the lists: (1) For accredited instructors, (2) books for parent study groups ,and (3) books in the field of Christian education are either on the stacks of the library or have been bought. More than 2000 new books are in the library, and over 16,000 other books from the regular library of the school of religion are available when not in use by the resident students.

Terms of membership are very simple. Any minister may become a member simply by writing to the Circulating Library, School of Religion, Vanderbilt University, Nashville, Tenn., and signifying his desire to use the books. Books may be kept for a period of three weeks with a renewal privilege, and the borrower only pays the return postage on the books.

All Southern ministers, irrespective of denomination, are invited to use these books.

STUDENT RECOGNITION DAY

For some years many of our pastors have been honoring students, as they return from the campus ,in a service during the Christmas holidays. The evening service on December 27 is suggested for such a program this year, the purposes of which are: (1) To give our Methodist students a chance for religious expression under the auspices of the local church; (2) to recognize the leadership of our Methodist youth; (3) to acquaint the home church with the church at the campus; (4) to emphasize the need of an adequate religious program for students.

The theme for the program is "The Student and His Church." It is suggested that the Methodist student movement be outlined by a young person, and that students also make talks on "What the Church Means to Me," and "Opportunities Offered Me in College," with a concluding message from the pastor, "Youth Facing the World."

Further details of the program suggetsed by the Department of Schools and Colleges are available from the conference office in Durham.

WATCH NIGHT SERVICES

Just one year ago about 5000 Methodist young people gathered in Memphis for a never-to-be-forgotten conference, the climax of which was a service of consecration as the new year, 1936, was ushered in. Much has been said about making the influence of that meeting live, and so the suggestion is made that this year watch night services be held in the local churches of our conference. Where there are people who attended the Memphis conference they might serve as the nucleus of the committee to make plans, but any group could have such a meeting and make it effective.

Since New Year's Eve will be near the end of the school holidays, why not have an evening of fun and fellowship, closing with a worship service as the year ends, and beginning the new year as a group dedicated to the service of Christ?

Helpful materials for the worship program may be found in any January issue of the Epworth Highroad. A part of Tennyson's poem, "In Memoriam," beginning, "Ring out, wild bells" is quite appropriate. The Methodist hymnal (either the old or the new edition) contains several hymns that might be sung or used as poems.

The following schedule is suggested: Meet at ten o'clock and play games until 11:30, then serve refreshments and sing informally until the time you plan to start your worship service. Time your program so that it will not end until after midnight—it is better for it to run a few minutes past than to end too soon. If your program is longer than 15 minutes, you will have to serve refreshments a little earlier.

PARENT EDUCATION

One of the definite outcomes of childhood and youth week, as indicated from reports, is the organization of parent education and child study groups in a number of churches.

It is important that the church board of Christian education or its committee on parent education, should give careful consideration to this work in order that the sessions shall be helpful and constructive. In planning for these courses some such questions as the following will need to be considered:

Finding a Meeting Time

These courses may be offered in regular classes on Sunday morning; in a special class for parents meeting on Sunday morning; or in a week-day class. These classes may be continued over one or more quarters, according to the needs and interests of the group, but there seems to be no value in continuing the meetings of a group indefinitely under the name of "parent class" or "mother's class" after the group has ceased its study of parental problems. If such a group will follow the plan of regrouping from time to time it will continually pass out of its membership those who have ceased to be interested in such problems and will continually bring into the gruop others who are interested and who need the discussion.

Program Materials

While it is highly desirable that the study should center in local problems and conditions, workers will need guidance in selecting and developing these problems.

Elective courses are provided by our general board for regular adult classes wishing to take up a study in parent education. Many such groups have used with profit "Parents as Teachers of Christian Living" and ::Achieving a Christian Home." These elective courses have been published in booklet form and may be ordered from the Publishing House, price 10 cents each, with helps for leaders at 24 cents each.

The Christian Home provides guidance for parent education and child study groups. See "Guide for Parents Classes or Groups," Henry, and "Guides for Parents Classes or Groups," Milton, in the October 1936 issue, and "Understanding Our Children," an open forum for parents' problems, which is a regular feature of this magazine. "Helping Children to Pray" is a helpful series of articles by Jennie Lou Milton, now appearing in the same periodical. "Parents" Magazine also carries helpful child study courses.

Leaflet No. 84-B offers suggestions to leaders in local churches with reference to ways and means of inaugurating and carrying out a program of parent education. This leaflet is available free from the conference office of the Board of Christian Education.

NEEDS OF CHILDREN'S WORKERS

1. Religion and its relation to the common everyday happenings of life; of experiences which have religious values for children; more abundant life and more joy in Christian living.

2. Children, and of ways in which parents and teachers together may have a part in guiding their religious life.

3. Children's relation to the total plan and purpose of the church; the meaning, purpose and plan of missionary education; how to use the Bible effectively with children; how to make Christmas and Easter meaningful experiences of children in relation to their age and development.

4. The best plan of grouping children in their own church; the duties of the superintendent of the children's division; the selection and use of literature for each class.

5. The plans of work for children under four years of age.

6. How to plan their work; how to carry on their sessions with children in a sincere, direct and effective way; how to lead children in real worship experiences; a broader understanding of the meaning of giving.

W. N. C. Board of Christian Education

CARL H. KING, Executive Secretary
JESSE G. WILKINSON, Extension Secretary, Director of Adult Work
MISS RUTH BOWMAN, Office Secretary, Director of Young People's Work
CHARLES P. BOWLES, Associate Director of Adult Work
Office: 315 Wachovia Bank Building; Box 828, Salisbury, N. C.

CHILDREN AND THE H. AND F. M. E.

Most of the treasurers who send in contributions to the Home and Foreign Missionary Enterprise report the offerings by age group divisions. The contributions listed below were received from children's divisions between October 22 and December 1. It is hoped that every treasurer will follow this practice in the future.

Asheville District

Grace	$ .21
Tabernacle	.28
Saluda	.40
West Asheville	1.88
Higgins Memorial	5.00
Central	8.86

Charlotte District

Belmont Park	1.50
Mt. Zion	2.60
Harrison	4.84
Hawthorne Lane	11.29
First Church	12.77

Gastonia District

New Hope	.49
West End	.83
South Point	.88
Fallston	.94
Smyre	1.07
Boger City	1.91
Polkville	2.39
Lafayette Street	2.43
Shelby, Central	6.91

Greensboro District

Farmer	.14
Salem	.18
Glenwood	.50
Summerfield	.67
Friendship	.93
Jamestown	1.00
Muir's Chapel	1.00
Bethel	1.17
Mt. Pisgah	1.32
Centenary	2.10
West Market	5.68
College Place	6.29
Bessemer	20.00

Marion District

Nebo	.25
Spindale	1.25
Marion	1.41
Boone	1.50
Morganton	4.80

Salisbury District

South River	.08
New Mt. Tabor	.08
Bethel-New London	.20
Farmington	.41
Advance	.43
Smith Grove	.45
Mocksville	1.94
Mt. Olivet	2.37
China Grove	2.55
Concord	2.98
Trinity	2.37
Albemarle	3.38

Statesville District

Wesley's Chapel	.09
Rose Chapel	.25
Cool Springs	.27
Vanderburg	.28
Moriah's Chapel	.40
Concord	.50
Mooresville	2.00
Newton	2.36
Stony Point	3.36
North Wilkesboro	10.00

Waynesville District

Long's Chapel	.86
Canton	3.03

Winston-Salme District

Pleasant Hill	.75
Rockford Street	.75
Fairgrove	1.85
Mt. Airy	3.68
Lexington	14.00

YOUNG PEOPLE'S DIVISION AND THE H. AND F. M. E.

Regular contributions to the Home and Foreign Missionary Enterprise listed below were received by Mr. Dunham from young people's divisions in 70 churches between October 22 and December 1. Other payments on missionary pledges have been received by Billy Burke and will be reported in the Advocate at another time.

Asheville District

Tabernacle	.38
Saluda	.38
Grace	.49
Central	1.86
West Asheville	2.25
Swannanoa	7.50

Charlotte District

Harrison	2.32
Belmont Park	3.00
First Church	12.92
Hawthorne Lane	15.47

Gastonia District

West End	.87
Fallston	1.06
Smyre	1.31
New Hope	1.84
South Point	2.73
Polkville	3.42
Boger City	2.66
Lafayette Street	4.00
Shelby, Central	12.75

Greensboro District

Farmer	.08
Salem	.44
Glenwood	.75
Summerfield	.99
Jamestown	1.00
Bethel	1.00
Friendship	1.65
Mt. Pisgah	1.65
Muir's Chapel	2.00
Centenary	2.54
Proximity	2.56
West Market	9.19
College Place	16.43
St. Paul	25.57

Marion District

Nebo	.25
Whitnel	1.00
Rutherford College	1.42
Morganton	2.73
Spindale	2.98

Salisbury District

New Mt. Tabor	.06
South River	.16
Bethel (New London)	.20
Advance	.35
Farmington	.49
Smith Grove	.75
Rocky Ridge	2.25
Mt. Olivet	2.37
Mocksville	3.17
Albemarle	3.66
Concord	4.65
Trinity	4.78

Statesville District

Wesley's Chapel	.28
Grassy Creek	.56
Moriah's Chapel	.58
Rose Chapel	.65
Newton	.67
Concord	.70
Vanderburg	.72
Stony Point	1.54
Race Street	1.90
Mooresville	2.00
Cool Springs	3.04
North Wilkesboro	10.00

Waynesville District

Long's Chapel	1.06
Canton	3.29

Winston-Salem District

Rockford Street	.15
Pleasant Hill	.75
Fairgrove	2.50
Unity Chapel	3.17
Mt. Airy	3.58
Lexington	21.00

ARE YOU WLLING

To close your book of complaints and to open the book of praise?

To believe other men are quite as sincere as you and to treat them with respect?

To ignore what life owes you and to think about what you owe to life?

To stop looking for friendship and to start being friendly?

To be content with such things as you have and to stop whining for the things you have not?

To enjoy the simple blessings of life and to cease striving for the artificial pleasures of the day?

To forget what you have accomplished and to meditate on what others have done for you?

To cease looking for someone to help you and to devote yourself to helping others?

To consecrate your life to the service of an imperfect church and to remember that Christ chose twelve imperfect men to be his disciples?

To accept Jesus Christ as your Saviour and to let your life be an outlet for his joy, love and peace?—S. M. Lindsay, in Watchman-Examiner.

New Subscribers to the Advocate

(Special Introductory Offer)

Western North Carolina Conference

Asheville District

Asbury Memorial, W. H. Groce ... 52
Spruce Pine, T. G. Smith 34
West Asheville, E. H. Nease 30
Haywood St. (Asheville, E. E. Snow 30
Candler, T. A. Groce 21
Swannanoa, Byron Shankle 16
Saluda-Tryon, F .O .Dryman 14
Bald Creek, C. M. Smith 11
Skyland, T. C. Jordan 10
Elk Park, J. A. Frye 9
Avery Ct., F. R. Barber 7
Laurel, A. A. Somers 7
Marshall, E. M. Hoyle 7
Black Mountain, H. C. Sprinkle, Jr. 5
Leicester, M. A. Lewis 5
Weaverville Ct., W. H. Benfield ... 4
Flat Rock, R. M. Varner 4
Central, Asheville, L. D. Thompson 3
Acton, J. L. Reynolds 3
Sandy, P. L. Green 3
Biltmore, M. T. Hipps 2
Hot Springs, J. R. Duncan 2

Charlotte District

Mt. Zion, E. M. Avett 103
Matthews, G. G. Adams 30
Homestead, Charlotte, O. L. Brown 25
Monroe Ct., W. C. Dutton 23
Central (Monroe), W. R. Kelly ... 23
Polkton, L. R. Akers, Jr. 22
Lilesville, L. F. Barnett 21
Bethel-Boger, W. B. Thompson.... 20
Weddington, T. J. Huggins 20
Wesley Heights, Charlotte, Frank Jordan 19
Prospect, P. T. Dixon 18
Marshville, J. C. Groce 18
Thrift-Moores, C. D. Brown 17
Chadwick, T. H. Swofford 16
Peachland, G. N. Dulin 16
Monroe Ct., H. L. Lefevers 13
Brevard Street, L. F. Tuttle 12
Trinity, J. E. Yountz 12
New Hope-Bethel, J. R. Warren... 11
Waxhaw, W. T. Albright 5
Charlotte, Mrs. Vergil Presnell ... 4
Hawthorne Lane, L. B. Hayes 4
Ansonville, L. F. Strader 3
Spencer Mem., F. W. Kiker 1
First Ch. (Charlotte), C. C. Weaver 1

Gastonia District

Central, R. M. Courtney 47
Lowesville, B. Wilson 43
Shelby (Lafayette St.), F. H. Price 38
Boger City, R. L. Forbis 37
East End, Gastonia, F. L. Setzer... 34
Bessemer City, J .O. Ervin 32
South Fork, G. L. Wilkinson 32
Rock Spring, M. A. Osborne 31
Cherryville, D. M. Nifong 25
Lincolnton Ct., W. B. Shinn 23
Myrtle Ch. Gastonia, H. F. Duncan 21
Bradley Mem.,Gastonia, H.F.Duncan 16
Lowell, C. O. Kennerly 15
Cramerton, C. F. Womble 12
West End, Gastonia, J. E. McSwain 12
Dallas, R. L. Young 12
Belmont, Park St., G. E. White 11
Maylo, J. L. Rayle 9
Belwood, R. T. Houts 7
West End, Gastonia, J. G. Fitzgerald 7
Cherryvile Ct., G. F. Houck 6
Belmont, Main St., C. P. Bowles .. 5
South Fork, G. L. Wilkinson 5
King's Mountain, E. W. Fox 4
Crouse, A. L. Latham 4

Greensboro District

Ward St.-Archdale, J. W. Groce .. 81
Stokesdale, J. E. B. Houser 81
Asheboro, H. P. Powell 74
Main St., High Point, J. P. Hipps.. 56
Pleasant Garden, R. C. Kirk 41
Wesley Mem., E. H. Blackard 35
Reidsville Ct., T. V. Crouse 25
Spray, A. C. Waggoner 21
Centenary, Greensboro, C. S. Kirkpatrick 20
College Place, B. C. Reavis 18
Mt. Pleasant, B. W. Lefler 15
Randleman, J. L. Stokes 15
Mayodan, R. M. Hardee 14
Draper, T. B. Johnson 13
Coleridge, O. P. Ader 13
Calvary, D. V. Howell 13
Jamestown, O. J. Jones 11
Trinity, H .M. Robinson 10
Battle Ground Road, Greensboro, F. E. Howard 10
Lee's Chapel-Grace 10
Asheboro Ct., Odell Brown 8
Main St. (Reidsville), H. G. Allen 7
Carraway Memorial, J. W. Fitzgerald 6
Proximity, S. M. Needham 6
Liberty, P. R. Taylor 6
Summerfield, Roland P. Gibbs ... 5
Cedar Falls, P. F. Snyder 5
Gibsonville, L. S. Furr 5
Bessemer, Greensboro, W. G. McFarland 4
Farmer, L. A. Bennett 4

Marion District

Cliffside, H. E. Stimson 61
First (Marion), J. W. Moore 53
Morganton Ct., J. Max Brandon ... 41
First Ch. (Lenoir), J. S. Hiatt 35
Broad River, V. P. Crowder 30
Pleasant Grove, R. G. Tuttle 28
Bostic, C. M. McKinney 28
Marion Ct., J. E. Hipp 27
N. Forest, J. M. Varner 24
Watauga, J. W. Parker 21
Grace Chapel, Wilson Nesbitt 20
Connely Springs, A. Burgess 18
Glen Alpine, M. F. Moores 16
Marion Mills, G. C. Graham 15
Valdense, G. F. Hood 12
Mill Springs, W. E. Rufty 11
Boone, P. W. Townsend 11
Rutherfordton, Fletcher Nelson ... 11
Whitnel, E. Myers 9
Spindale, F. J. Stough 7
Gilkey, M. W. Edwards 5
Old Fort Ct., B .A. Sisk 4
Table Rock, V. R. Masters 3

Salisbury District

Albemarle Ct., R. L. Bass 81
Newton, W. M. Smith 14
Salisbury (Park Ave.), E. L .Kirk 62
Mocksville, E. J. Harbison 46
Badin, M. W. Heckard 35
Mt. Pleasant, G. W. Clay 25
Granite Quarry, T. B. Huneycutt .. 23
China Grove, R. E. Hinshaw 23
Coburn Me., A. C. Swofford 19
Norwood Ct., R. H. Kennington... 17
Albemarle, G. B. Clemmer 16
Spencer, G. A. Stamper 16
Davie, M. G. Ervin 15
Newton, W. M. Smith 14
Cooleemee, J. M. Barber 10
Salem, T .W. Hager 10
Yadkin-Rowan, V. E. Queen 10
Harmony, R. H. Taylor 8
Westford (Concord), G. W. Fink .. 8
Kerr St., Concord, C. E. Murray... 7
Epworth, I. L. Roberts 5
Mount Pleasant, G. W. Clay 4
E. Spencer, E. W. Needham 4
Norwood, A. P. Ratledge 2
Central (Concord), W. L. Hutchins 1

Statesville District

Wilkesboro, A. W. Lynch 43
Bethel--Fairgrove, R. E. Ward 42
Cool Springs, J. G. Winkler 32
Central, Mooresville, W. A. Kale.. 31
Maiden, R. E. Hunt 23
Helton Ct., J. O. Cox 23
North Wilkesboro, R. B. Templeton 28
Statesville Ct., J. B. Tabor, Jr. 22
Norwood, A. P. Ratledge 20
Moravian Falls, J. C. Gentry 19
Mooresville (Broad St.), J. P. Hornbuckle 18
Jonesville, P. L. Smith 12
Laurel Springs, J. C. Swaim 5
Taylorsville, J. W. Vestal 15
Catawba, Reid Wall 15
Mooresville Ct., W. Q. Grigg 15
Broad Street, A. C. Gibbs 13
Sparta, A. B. Bruton..... 11
Troutman, J. W. Combs 10
Race Street, A. L. Aycock 10
Todd, J. M. Green 9
Elkin, W. A. Jenkins 9
Elkin Ct., T. G. Williams 8
Highland-Rhodhiss, H. M. Wellman 8
Jefferson, G. R. Stafford 8
W. Jefferson, W. J. Huneycutt..... 7
Elmwood, C. R. Ross 6
Ball's Creek, J. A. Howell 5
Stoney Point, C. H. Peace 4
Olin, D. H. Rhinehart 2

Waynesville District

Hayesville, J. H. Green 87
Junaluska, J. H. Carper 27
Cullowhee, C. G. Hefner 24
Webster, G. A. Hovis 20
Fines Creek, A. L. Rayle 19
Delwood, H. D. Jessups 12
Murphy Ct., R. J. Starling 8
Andrews, W. S. Smith 8
Bethel, T. G. Highfill 7
Franklin Ct., J. J .Edwards 6
Clyde, E. C. Price 5
Bryson City, W. M. Robbins 4
Franklin, C. C. Herbert 4
Brevard Ct., H. O. Huss 3
Canton, D. E. Camak 3
Sandy Ridge, J. W. Bennett 1

Winston-Salem District

Farmington, H. C. Freeman 100
Main St. (Thomasville), C.M.Pickens 72

First (Lexington), H. C. Sprinkle.. 54
Davidson, W. L. Scott 38
Centenary, G. Ray Jordan 37
Dobson, C. W. Russell 33
Thomasville Ct., W. R. Jenkins ... 19
Hanes, C. F. Tate 17
Doubs, C. E. Williams 16
Linwood, R. F. Huneycutt 11
Walkertown, P. R. Rayle 11
Ardmore (Winston-Salem), A. C. Tippett 11
Lewisville, R. A. Taylor 10
Walnut Cove, J. O. Banks 9
Burkhead, W. B. Davie 7
Sandy Ridge, J. W. Bennett 5
Green Street (Winston-Salem), R. C. Goforth 5
Reids, Byron Nifong 5
Danbury, T. H. Houck 5
Grace, O. B. Mitchell 5
Pilot Mountain, C. C. Washam.... 4
Denton, W. M. Rathburn 2
Rural Hall, W. Reid Harris 2
Central (Mt. Airy), M. T. Smathers 2
Rockford St., H. R. Cornelius 2

North Carolina Conference

Durham District

Duke Mem., H. C. Smith 25
Bahama, M. C. Dunn 24
Cedar Grove, S. F. Nicks 23
Yanceyville, W. L. Maness 16
So. Alamance, J. A. Tharpe 11
Durham Ct., C. D. Barclift 9
Brooksdale, T. W. Lee 7
West Durham, M. Y. Self 7
Mt. Tirzah, B. H. Black 5
Duke's Chapel, F. D. Hedden 5
Bynum, J. C. Richard 5
Graham-W. Burlington 5
Mebane, T. R. Jenkins 5
Trinity, G. W. Perry 4
Lakewood, M. O. Stephenson 4
Carr, L. T. Singleton 4
Leasburg, D. D. Traynham 4
Chapel Hill, A. P. Brantley 3
Milton, A. M. Williams 3
Carr, Durham, J. A. Martin 1
Stem, J. W. Lineberger 1

Elizabeth City District

Edenton, G. W. Blount 20
Plymouth, C. T. Thrift 13
Columbia, O. C. Melton 12
Burlington Ct., L. L. Parrish 10
Perquimans Ct., J. W. Dimmette.. 8
Hertford, D. M. Sharpe 6
Gates, J. M. Jolliff 4
Belhaven-Pantego, L. E. Sawyer .. 4
Aulander, J. T. Draper 3
Windsor, E. N. Harrison 3
Ahoskie, J. L. Smith 2
Elizabeth City, F. W. Brothers ... 2
City Road, B. T. Hurley 1
Moyock, E. G. Overton 1
Bath, J. D. Robinson 1

Fayetteville District

Jonesboro, J. W. Bradley 37
Aberdeen-Vass, L. M. Hall 15
Ellerbe, K. F. Duvall 11
Caledonia, M. E. Ellerbe 8
Parkton, C. P. Womack 8
Glendon, L. M. Chaffin 6
Piedmont, M. D. McLamb 5
Goldston, W. J. Underwood 5
Red Springs, B. T. Hurley 5
Mt. Gilead, J. R. Edwards 1

New Bern District

Morehead, B. H. Houston 37
Oriental, J. C. Humble 21
Goldsboro Ct., N. C. Yearby 17
Fremont, E. R. Shuller 12
Pikeville, Leon Russell 14
Riverside-Bridgeton, J. B. Thompson 13
Pink Hill, H. M. McLamb 10
New Bern, L. C. Larkin 9
Newport, F. E. Dixon 7
Seven Springs, R. W. Barfield 5
Goldsboro Ct., N. C. Yearby 4
Grimesland, F. R. Davis 3
Mt. Olive-Calypso, W. L. Loy 2
Bridgeton, W. F. Elliott 2
Dover, E. L. Hill 1
Pamlico, W. A. Tew 1

Raleigh District

Central, S. J. Starnes 22
Fuquay Springs, E. B. Craven 18
Zebulon-Wendell, J. W. Bradley .. 11
Oxford Ct., I. S. Richmond 9
Youngsville, H. E. Lance 8
Four Oaks, H. B. Baum 8
Princeton, W. C. Merritt 6
Cary-Apex, B. F. Boone 4
Creedmoor, E. D. Dodd 4
Selma, F. B. Peele 4
Millbrook, H. A. Chester 4
Newton Grove, L. A. Tilley 3
First (Henderson), R. E. Brown... 2
Frakliton, S. E. Mercer 2
Raleigh, J. A. Norris 1
Franklinton, E. D. Weathers 1

Rocky Mount District

Wilson, A. J. Hobbs 66
Enfield, R. L. Jerome 33
Warrenton, O. I. Hinson 30
Seaboard, L. A. Watts 30
Littleton, W. T. Phipps 19
Halifax, J. Bascom Hurley 17
Spring Hope, M. F. Hodges 13
Kenley, P. E. Newton 13
Nashville, L. D. Hayman 12
Rosemary, J. J. Boone 11
Scotland Neck, D. L. Fouts 10
Battleboro, John P. Bross 8
Bethel, W. L. Clegg 7
Northampton, I. T. Poole 6
Robersonville, R. N. Fitts 5
Rocky Mount, Rufus Bradley 5
Rich Square, E. C. Cranford 4
Garysburg, H. A. Chester 3
Weldon, J. O. Long 2
Warren, L. C. Brothers 2
Sandy Cross, C. B. Peacock 2
Spring Hope, J. W. Dimmette 2
Elm City, N. C. Yearby 1

Wilmington District

Epworth, O. L. Hathaway 35
Swansboro, C. W. Barbee 24
Burgaw, C. A. Jones 12
Grace, F. S. Love 11
Hallsboro, C. N. Phillips 9
Warsaw, F. B. Joyner 9
Carvers Creek, E. L. Stack 8
Southport, E. M. Hall 8
Brunswick, J. K. Worthington 5
Richlands, H. L. Davis 4
Bladen, W. R. Stevens 4

For Quick Cough Relief, Mix This Remedy, at Home

No Cooking. No Work. Real Saving

Here's an old home remedy your mother used, but, for real results, it is still the best thing ever known for coughs that start from colds. Try it once, and you'll swear by it.

It's no trouble at all. Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking is needed—a child could do it.

Now put 2½ ounces of Pinex into a pint bottle, and add your syrup. This gives you a full pint of actually better cough remedy than you could buy ready-made for four times the money. It keeps perfectly, tastes fine, and lasts a family a long time.

And there is positively nothing like it for quick action. You can feel it take hold instantly. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. No cough remedy, at any price, could be more effective.

Pinex is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes. Money refunded if it doesn't please you in every way.

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((Chartered 1903)

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J. H. SHUMAKER, *General Secretary*

Home Office: Association Building, 808 Broadway, Nashville, Tennessee.

Sunday School Lesson

DECEMBER 20

By Prof. Rollin H. Walker

The Supreme Gift of Love

Scripture—1 John 4:7-19

The chemists have a blue paper in their laboratories which, if dipped into any acid, always turns red. They call it litmus paper. The epistle of John might be called the litmus paper of the New Testament. It gives us the tests whereby we may know whether we are genuine Christians. These tests have universal validity. They can be depended upon.

At the time when John wrote his letter the church was infested with pompous highbrows who claimed to have discovered the inner philosophical secret of Christianity, and who trusted in themselves that they were intellectual and set all others at naught. Like many a modern they talked as though Christianity were primarily an occult philosophy. If a man were once initiated into these secrets it did not make so much difference how he lived.

Straight Living—a Test

John insists that straight living and a kindly and generous spirit is the only true test of conformity to Christ. Any man who professes to have mastered the hidden mysteries and does not love is a liar. And if he does love and keep the commandments he should not let any pretentious philosopher browbeat him as though he had not learned the deeper lessons of discipleship. By love, of course, John means not primarily emotional warmth, but invincible and sacrificial good will toward the brotherhood, no matter how bad they may be.

And John tells us the source of power with which we must make contact so that we ourselves may have power to manifest this all-sided patience and kindness of Christ. "Herein is love," says he, "not that we love God, but that he loves us, and sent his Son to be the propitiation for our sins."

The Message of Christians

Christ was not primarily a reaching up of man to God, but a reaching down of God to men. This is the great message of Christmas. We are all the time prone to forget that here is the center of our religion and the source of our power. The infinite God manifested his limitless love by the sending of Christ to accept our limitations, bear our common burdens, and stoop even to suffer shameful death for our sins.

The Christian is to make this fact central in his thinking and regnant in his imagination. That is the point of the sacrament of the Lord's Supper. It is intended to keep before our imaginations the fact that the very life of God was sacrificed for our sins, and that the central power of the universe is back of the words, "This is my body broken for you, this is my blood of the New Testament which was shed for you and for many unto the remission of sins."

It is fashionable now to flatter Jesus and call him a great heroic spiritual genius who somehow climbed up to Olympus and set the pattern for the race. But when we take that view of Jesus, the next step, of course, is to surrender our confidence that he is a living presence in our lives. It sounds all very fine to make Jesus simply one of the great spiritual geniuses of the race, but it turns off the current of the divine power of our own religion.

But John knows too well that a man may be earnestly, and even angrily, orthodox without being good. So he says in this epistle over and over again that the only test of our real hold upon Christ is our righteous living. If God gives us grace to keep the commandments we need not worry lest we may not be precisely orthodox.

On the other hand, some were worrying lest there were some commandments that they had not been keeping in their fullest letter. John says, If you are tortured lest unwittingly you have omitted some detail of the commandments, comfort yourself by this test: Do I love? Can I get along with the brethren in spite of their infirmities? Is my whole soul absorbed in a desire to do them good? If you are sure of that, then in essence you are really keeping his commandments.

But some other morbid soul says, I do love folks, but I fear I do not love God. And John says, A man who loves the children of God has the spirit of God, for God is love. If you are generous and kind and patient and forgiving toward your fellow men, that is a sure sign that you love God. Hereby know we that we have passed from death unto life because we love the brethren.

Tests for the Common Man

All of the tests which John gives us can be applied by the common man who does not understand the learned language of the philosophers, and is not able to make subtle theological distinctions. Any man knows whether or not he is living a clean life. Any man knows whether he has a kindly and forbearing attitude toward his fellow sinners. And any man knows whether he constantly thinks of Christ as God reaching down to men and revealing his infinite pity and grace and love.

The same simple tests were applied by Jesus himself who said, Beware of false prophets who come to you in sheep's clothing, and say all manner of pious and persuasive things, but who inwardly are greedy, selfish men, bent on exploiting the people. "By their fruits ye shall know them." And by fruits Jesus did not mean orthodox sermons, but the extent to which they and their followers lived humble, awestruck, kind, and clean lives. Everybody can apply this test, and everybody must abide by its reults.—Northern Advocates.

CHRISTMAS POEM FOR POETS

By Philip Jerome Cleveland

They travel still moon-roads of deathless white,
Wings flash in winds, a little more of sight
And they might find their angel-ones tonight.

Each soul is Beauty's pilgrim; every place
They hear among the white pine's starlit lace
Great winds of song; they haste with tireless pace.

They ply their quest through blinding desert sun
And fiercely-driven snow; when day is done
Their hearts are anxious as when day begun!

Their fingers ache to catch a silken star
Stitched in moon-cloth of pearl; down hills afar
Their wistful dreaming goes, each foot a scar.

The wise men found Love's Manger in the West,
The shepherds found Faith's Child and their request;
But these lone pilgrims dare not hope for rest.

Who seek for beauty find no heart's abode,
No sky sufficient; driven by life's goad
They suffer—endless—down a white-star road!

—Advance.

CHOIRS HAVE ACTUALLY DONE THESE

Have you heard of—

The tenor who sang, "Now I Lay Me Down to Sleep," just before the sermon?

The minister who preached on "Can You Face the Music," just before announcing the special organ selections?

The minister whose subject was "Promptness, a Christian Virtue," and the choir sang, "I Waited for the Lord"?

The quartet which sang, "Steal Away," when the sermon was on "The Honest Christian"? — Lorens' Choir Courier.

And the other quartet which sang, just before the sermon, "Sleep On; Beloved; Sleep and Take Your Rest."

The fall of the first Adam was the end of the beginning: the rise of the second Adam was the beginning of the end.—Author Unknown.

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... ..... (here designate the bequest) .....

For a week I held special services in the Orphanage chapel for the deepening of the spiritual life of our young people. The marked interest that our older boys and girls manifested was highly gratifying. Our young people expressed the desire to follow His way of life. Only eternity will reveal the good results of the series of meetings.

* * * *

The Methodist Orphanage has its stocking hanging up, hoping that many churches, missionary societies, Sunday schools, organized classes and friends will send our children Christmas gifts. I would suggest to those who are kindly disposed that they send quilts, blankets, bedspreads, books, magazines, etc. Such gifts as these are needed and will be very serviceable.

* * * *

That was a great Thanksgiving offering the First Baptist church of Winston-Salem made to the Thomasville Baptist Orphanage. Just think of one church sending three thousand and sixty-five dollars as a Thanksgiving contribution to the Baptist Orphanage in North Carolina! The First Baptist church is to be commended for the generous way they help to maintain their orphanage.

* * * *

Our girls' basket ball team have played two games this season and won each by an overwhelming majority. Indications are that the team is going to enjoy one of the most successful years it has ever had. Our young people get a "big kick" out of wholesome athletics. One of the great needs of the Orphanage is a gymnasium and a place for social meetings. Some person with a big heart and a big purse could bestow a lasting favor on our children by donating a gymnasium to the Orphanage. A building to meet our needs would not necessarily be very costly.

* * * *

The board of trustees has gone on record as heartily favoring the erection of other buildings on the Methodist Orphanage campus. We need at least two cottages to relieve the congestion of the Methodist Orphanage. It is further hoped by the board of trustees that generous friends may be found who will volunteer to erect these cottages. There could be no more fitting memorial than to put these buildings up in memory of some dear ones. I should be glad to contact anyone who wants to do something in a big way to perpetuate the memory of someone whose lives have touched their lives in a tender and sacred way.

* * * *

A deep sense of gratitude fills our hearts toward all the churches, church schools, organized classes and individuals who have remembered us during the Thanksgiving season. It is earnestly hoped that all other churches, Sunday schools and organized classes, who have not yet sent us a Thanksgiving contribution, will do so during the next two Sundays this month. These contributions might be called Christmas offerings. I am trusting that not a church, church school or organized class will fail to send us a special contribution during these remaining Sundays of the year. If our need were not so imperative I would not urge our friends with such persistency.

WILMINGTON DISTRICT APPORTIONMENTS, 1936-1937

	P.E.	G.&C.	Dist.
Bladen	$ 60	$ 376	$ 12
Brunswick	32	196	6
Burgaw	142	775	25
Carvers Creek ..	89	564	18
Chadbourn	174	940	30
Clinton	248	1175	38
Elizabethtown ..	130	705	22
Fairmont	216	1034	33
Faison-Kenansv..	150	824	26
Garland	96	611	19
Hallsboro	82	517	16
Jacksonville-			
Richlands	156	846	27
Lumberton—			
Chestnut St. ..	307	1457	46
Lumberton Ct. ..	92	588	19
Maysville	130	705	22
Roseboro	100	635	20
Scott's Hill	37	235	7
Shallotte	40	258	8
Southport	111	677	22
St. Pauls	130	705	22
Swansboro	74	470	15
Tabor City	130	705	22
Town Creek ...	48	305	10
Walace-Rose Hill	174	940	30
Warsaw-Magnolia	130	705	22
Whiteville	167	846	27
Wilmington—			
Epworth-Wesley.	104	649	21
Fifth Ave.	247	1175	37
Grace	357	1692	54
Trinity	297	1410	45
Total	4250	22,720	721

W. J. Cowell, Sec.

Of the people we see at close quarters every day of our lives we think one thing one day and another tomorrow. One ought never to say what one thinks about people until one has made a kind of survey of all one has thought of them, say, in the course of a year. —Sigrid Undset.

Dear Jerry:

Thank your mother for the fruit cake. And don't tell her I ate it all at once. Headache and upset stomach the next morning didn't last long, because I took Bromo-Seltzer. It worked faster than anything else I've ever tried. Soothed my nerves, too. Left me feeling keener, more alert.

Y'rs, *Tom*



Run-Down People Regain Healthy Vitality

Many weak, frail men, women and children have gained new life and vigor, sound flesh and strength by taking Yerkes Palatable Preparation with Malt and Hypophosphites, and containing a solution of an extractive from fresh Cod Livers. Excellent tonic to build up resistance against colds and other infections. Ask your druggist for

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Palatable
PREPARATION

The Gift for MOTHER from You—

What better gift could you give her—what gift would she like so well as the handsome, large, clear type, light weight,

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TESTAMENT and PSALMS

Printed from unusually large, easily read, black face type like this specimen.

"—he leadeth me beside the still waters. He restoreth my soul"

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N. C. Christian Advocate

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

RISING SENTIMENT

Yesterday afternoon we took about 100 of our little youngsters over to Centenary Methodist church, those too young to attend services over there regularly. They went to hear 55 good voices sing lovely Christmas carols. The church was beautifully decorated. Following the service these little youngsters were directed from the balconies where they sat down to the space in front of the chancel where they could see the decorated Christmas trees, the burning candles and the lovely flowers. But most of all they were interested in the beautiful picture of the Christ Child in his mother's arms, placed just under the pulpit in the center of the decorations. It was a beautiful scene, not the least of which were the interested expressions on the faces of our little youngsters.

Returning from this service the writer attended a meeting held in the beautiful Brown Memorial building here on the grounds by about 100 of our young people. This particular meeting was in charge of the girls and they were discussing traits of character they liked in boys, the boys having discussed on the previous Sunday evening traits of character they liked in girls. There was plenty of religion in both programs. As this scribe thought of the little youngsters at five o'clock and the older youngsters at six o'clock as they assembled in beautiful houses of worship tender sentiments took possession of him.

FOR OTHERS

A good friend of long standing, in forwarding his personal contribution to the Children's Home, write as follows: "I am sorry our church school has not been doing anything for the Home lately. I notice that so long as we were doing things for others we were a growing school. When we do not, we go backward—in attendance and otherwise."

"TO POP"

Several years ago I looked at Mary as she lay on the bed in a hospital following a very severe operation and wondered whether or not she would get well. She did get well, and following high school graduation she came into the office to discuss her future plans. I remember looking into Mary's face as the tears trickled down her cheeks when she said, "Pop, I want to go to college. I want to prepare for becoming a good teacher of little children. Pop, I really want to be somebody." Mary is now doing well at Brevard College, thanks to a good friend. She writes as follows:

"I don't have anything special to do,
So I will try writing a poem to you.
For all the things you have done for me,
I cannot help but thankful be.
This past quarter I did my best,
Seldom stopping for a rest;
My grades were better than in the past,
And I hope that it is going to last.
We are now starting the quarter anew,
And the holidays will be only a few;
But we must not our duty shirk,
If we would do our best work.
Pop, if it were not for you—
I could not to myself be true;
For education is my aim,
nd you are helping me to gain
Higher learning.
I hope that sometime I will worth while be,
So that you may be proud of me.
I can't do anything just now,
But I hope somehow,
I will make a success of my life.
Please don't think that I am a nit-wit,
But think that I am a little bit—
Sincere." Mary.

32 IN A ROW

Frank Spencer, sports writer for the Winston-Salem Journal, in beginning a feature story in his paper, whose headlines extended across the entire page, writes as follows relative to the Children's Home-Lexington High football game played at Memorial Stadium, Grensboro, Saturday, December 12:

"Bill Murray's Children's Home football machine, spattering through ankle deep mud and little puddles of water on this field today, swept to a glorious 42-12 victory over a strong and fighting Lexington High eleven to lay an undisputed claim to three high school football championships for the 1936 season.

The murderous Methodists, held back for the entire first period on a fluke kick and a fumble, tallied two touchdowns in each of the final three quarters to defeat a previously unbeaten Lexington team.

And with the victory went the championships of all the high schools of North Carolina, the South Piedmont Conference and the state orphanage title. The orphanage laurels had previously been tucked away in the bag. The Methodists also reached a 32 in a row mark without a defeat or a tie over a three-year period and became the only major high school in the Old North State to escape the upside-down season with a perfect record."

LIGHTING THE TREE

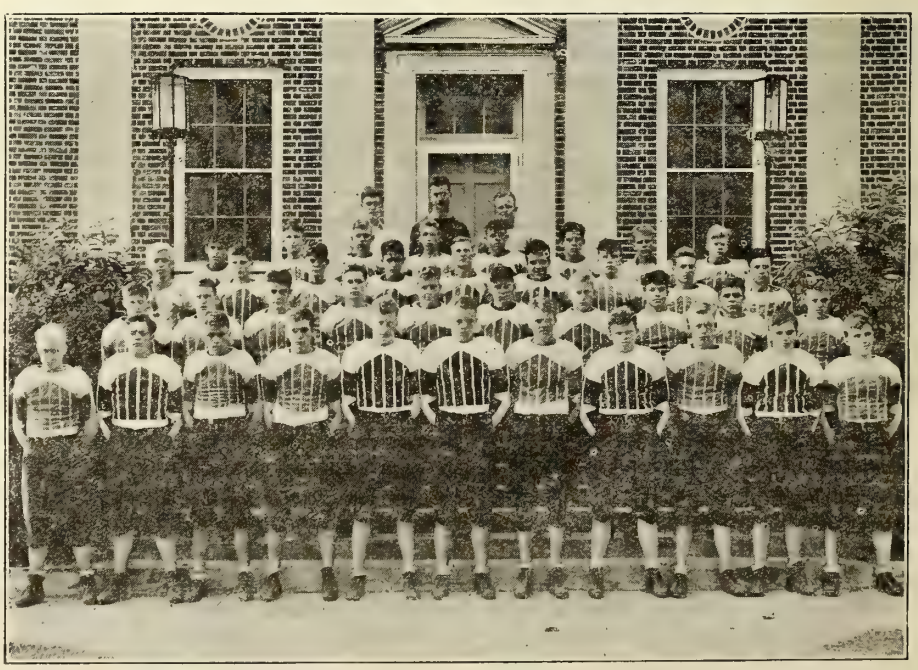
Next Sunday afternoon, December 20, at six o'clock the big spruce tree, located in front of the Administration building on the Children's Home grounds, will be set aglow with various colored electric lights. As the lights are turned on our entire family will gather nearby to sing Christmas carols. A feature of the program will be the singing of old English carols by a group of our older boys and girls in costume. Burning candles will be placed in the fronting windows of the Administration building. Our friends are invited to join with us in the beginning of our Christmas festivities.

HONOR ROLL

Our friends! how could we get along without our friends? Since last report the following congregations have paid their ten per cent apportionment in full. Kindly note them, together with their pastors in charge, and join us in grateful thanks:

Race Street, Statesville, Rev. A. L. Aycock.

(Continued on page 31)



These "Murderous Methodists" are now called "Brilliant Methodists"

MR. B. C. WOODALL

About twenty years ago, during the ministry of Rev. James H. Frizelle, there came into our membership ranks at Calvary church, Durham, a man whom we all love. Mr. B. C. Woodall joined the choir at that time as the bass singer, and he has served in that capacity ever since. When we fail to hear those mellow bass notes ringing out on Sunday, we know that Mr. Woodall is either sick in bed or out of town, for during all these years he has always been in his place for church services unless he was providentially hindered from attending.



Mr. Woodall served as superintendent of the Sunday school for several years, and under his able leadership the work went forward in a most gratifying manner. The spirit of harmony and co-operation pervaded the Sunday school with him as our fellow-worker and leader.

As chairman of the board of stewards ,in which capacity he has served for years, Mr. Woodall feels the burden of the church as probably no other member does. He always gives of his time, money and service freely and gladly, and never expects of others more than he himself is willing to give.

At a meeting of church workers recently Mr. Woodall made the statement that he loved his home as much as anybody did, but that he believed he loved the church even more, for he was never happier than when he was at Calvary church. Those of us who have known him through the years know that this is true, for he is certainly devoted to his church.

Several weeks ago the men's Bible class showed the esteem in which they hold Mr. Woodall by naming their class "The B. C. Woodall Bible Class." Yesterday morning the church school paid tribute to him in the opening worship program.

Sometimes we let people pass from our midst without letting them know how much they mean to us, but we are giving Mr. Woodall the flowers now while he is still alive working with us. We are taking this opportunity to let him know that we folks at Trinity appreciate what he means to our church and to us, and we hope that he will continue to be one of us for many years to come.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxines. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

BEHOLD THE MAN

From a lowly manger bed
In a home of carpentry
  Raised he up his baby voice;
  Grew he up to manhood's choice.
Knew he too the pinch of want
  Full well e'en as that one can
Who himself tastes life's distress.
  Looke ye well upon that Man!

Thinking rarely of himself,
  Taking scarce the time for food,
Sought he out each soul in chains,
  Touched him for his good.
Those who knew not friendship's warmth
  Ever found a friend in him,
That man with his humble heart.
  Look ye well upon that Man!

Mark ye well that lowly Man!
  Not in earth or heaven above
Can a truer sign be seen
  Of unfathomable Love.
Mark ye well that humble Man!
  Hanging there upon the rod.
There ye see in human flesh
  God—the very living God.

(This hymn appears in the new Japanese hymn book. It was written by a Japanese and translated by a Methodist Episcopal missionary.)

SONG

By Thomas Curtis Clark

It matters not if heads be white,
  If hearts are two-and-twenty;
Though grief and sorrow try the soul,
  Of joys there are a-plenty;
For who that sees the day reborn
  Can languish in its glory?
Or who that thrills with spring can call
  His life an outworn story?

Away with all your talk of age!
  Speak not of day's declining,
For I, who still counts life a friend,
  Must scorn your weak repining.
A song for me, a song of youth,
  With faith and love a-plenty;
It matters not if heads be white
  If hearts are two-and-twenty.

Help Kidneys

Clean Out Poisonous Acids

Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic ,irritating drugs. Be careful. If functional Kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. $10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-Tex) today.

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A Good General Tonic

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A cumulative knowledge of the Scriptures, so valuable in education, is secured and a true perspective of religious history and truth is obtained.
The portions that consist entirely of names and subject matter, wholly devoid of interest to the average reader, are omitted from the Study Course.
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Children's Storyland



THE STAR OF MAN

By Alice Wetherell

The wind whistled down the chimney of the secure little log house near the northern lake. But Conrad didn't notice the wind. Conrad noticed nothing but the bright star hanging low in the sky just above the hill over which mother and Nurse Cameron would soon be coming.

Conrad knew that they would be back tonight. The last thing mother had said when nurse took her away a few weeks ago was: "I'll be home for sure by Christmas Eve."

And this was Christmas Eve. Even if father hadn't said so, just a while before he went out, Conrad would have known that this was Christmas Eve. For never since last Christmas Eve in Poland had Conrad seen such a bright star. Of course it was the Holy Star.

Christmas Eve! The Holy Star! But where was the feast? Ever since Conrad could remember the feast was ready waiting when the Holy Star appeared. But it was not so tonight in his new home in Canada. There was no food in the house to make a feast, not even the little wafers (oplatki) with the Christ Child's picture on them. And in the little black jug on the shelf Conrad knew that there were only a few small pieces of silver, "for emergencies," not at all enough to make a feast. For father had spent so much to get up here on the farm.

"Whatever shall I do?' thought Conrad, puzzled. "The Holy Star and no feast."

And straight into the little boy's heart the Holy Star made answer. "Prepare the room and perhaps the feast will come."

Conrad didn't say, "Pooh-pooh, I don't believe in magic!" Conrad didn't say, "It can't, for there is no money here to buy it!" Conrad obeyed the Holy Star's message. He obeyed instantly. He went out to Ned's shed and borrowed from the old horse a big armful of hay and a big armful of straw. He came back laden to the house. He fell on his knees and scattered all the straw beneath the table, he stood up and put all the hay on top. He hunted till the found a little Polish tablecloth. And this he spread over the hay. The table was now ready for the little flowered plates, one for father, one for mother, one for Conrad, too. Conrad put them in their places. Then he drew up the three small chairs. But when he stood back and examined his work he knew that something was wrong. The fourth chair was missing. On Christmas Eve in Poland there had always been a special seat left for the Holy Child.

"Whatever shall I do?" thought Conrad. "No chair for the Holy Child."

And straight into Conrad's heart the Holy Star once more twinkled its message. 'A hammock will do," said the Holy Star.

"The very thing," thought Conrad, "a hammock hung from the ceiling as we hang them for our babies back in Poland."

But it was easier to say "hammock" than to find one. A hammock was no easier to find than a chair.

Conrad thought and thought, but it was of no use. He could not think where to look for a hammock. Yet the Holy Star could not be wrong. Conrad was almost giving up hope of finding a hammock when something caught his eye. It was his father's fish-net, draped upon the wall.

"I'll make a hammock of that," said Conrad. And he straightway set to work.

Quick as a flash Conrad had the fish-net down from the wall. He had a chair upon the table. Quick as a flash he was up on that chair, tying the ropes of the net to nails in the beams of the ceiling.

"Now we are ready for the feast," said Conrad, his eyes beaming as he replaced the little chair. "Now we are ready for the feast—and for the Star of Man!"

It was the first time tonight that Conrad had even thought of the Star of Man. He had been so very busy thinking of other things. But as soon as he did think of Poland's Santa Claus, of course he thought of presents.

Conrad looked up at the Holy Star as he wondered. Perhaps that was why the Holy Star for the third time sent Conrad a message. "What about mother?" asked the Holy Star.

To think that he had forgotten about mother—mother who had been so ill and weak before nurse took her away.

"What about mother? What about mother? What about mother?" Three times the Holy Star blinked out the question straight into Conrad's heart. And each time Conrad's heart grew a little warmer than it was. The third question left Conrad's heart all aglow with love.

"Of course," said Conrad. "Mother should have the presents this year instead of me. And the Star of Man if he does come brings presents just to children. Whatever shall I do?"

But before the Holy Star had time to answer, Conrad's warm heart knew.

"I know what mother wants. Nurse has them, and I'm sure she'll give me one. But, oh, I'll have to hurry to reach the hospital before nurse leaves with mother for home."

Breathless with excitement, Conrad, wrapped in his warm coat, pulled up his high boots, tugged the flaps of his cap down over his ears.

"I'll have to be very quick," he said, as he pulled the cabin door shut behind him.

Weary of whistling threats to unhearing children, the wind had disappeared before a whole army of laughing stars. It was just such a glowing, frosty night as last Christmas Eve in Poland. And as Conrad ran up the hill toward the Holy Star he began singing carols.

He was singing so loudly and his ear-flaps were so tight that Conrad didn't hear the sleigh-bells approaching. Had it not been for the Holy Star he might

WHO'S AFRAID IN THE DARK?

"Not I," said the owl,
And he gave a great scowl,
  And wiped his eye
And fluffed his jowl.
  "Too whoo!"

Said the dog, "I bark
Out loud in the dark.
  Boo-oo!"

Said the cat, "Meow!
  I'll scratch any who
  Dare say that I do
    Feel 'fraid."

"Afraid," said the mouse,
"Of the dark in a house!
Hear me scatter,
Whatever's the matter.
  Squeak!"

Then the toad in his hole
  And the mole in the ground,
They both shook their heads
  And passed the word 'round.

And the bird in the tree,
The fish, and the bee,
They declared, all three,
That you never did see
One of them afraid
  In the dark!
But the little girl who had gone to bed
Just raised the bedclothes and covered
    her head.

—Author Unknown.

not have noticed the sleigh at all. But the Holy Star said, "Look!" And Conrad looked.

A sleigh! And on the front seat of the sleigh the Star of Man! The Star of Man was coming! And none was at home to welcome him! All other thoughts were driven from his mind as Conrad turned and ran toward his father's little cabin.

If it hadn't been for his ear-flaps he might have noticed the sleigh-bells suddenly stop ringing. He might have stood still and looked around. But as it was Conrad heard nothing but his own fast breathing. He didn't even hear the man's voice shouting. The first thing that he knew two big soft arms were enfolding him and lifting him to the front seat of the sleigh.

"Oh!" Conrad's heart was too full to grasp more than the one word. For he was sitting there in the sleigh beside the Star of Man.

Before Conrad had recovered from his delight the sleigh stopped at his father's door. The Star of Man lifted Conrad down and pushed him ahead into the lighted room.

But what were these peals of laughter. It was nurse's laugh, and father's laugh, and—oh, it was mother's laugh, too!

"You didn't know that we were in the back of the sleigh," mother teased Conrad as her arm tightened about his shoulders.

But even mother's warm embrace couldn't keep Conrad's eyes from wandering to the Star of Man. The Star of Man had brought no carol-singing boys with him to distribute presents. But here he was distributing them himself. Conrad could see him doing it; first, all kinds of eatable for a feast, and now—oh, what was that big soft bundle he was laying on the table? Nurse had been holding it before. No, not on the table either. He was putting it in the—

"Oh, please," called Conrad, wriggling out of his mother's arms. "Please, Star of Man—that is the Holy Child's seat!" Please, Star of Man—that is the Holy Child's seat! Please don't put anything there!"

"That's all right," spoke up father. "The Holy Child sent you this present. Come, look at it. It won't wait till the feast is over."

But Conrad didn't need to look. A feeble cry came from the moving bundle.

"A baby," whispered Conrad. "A baby for me. And I was going to get one for mother. I knew she wanted one so much."

A mist came over mother's eyes as she once more drew Conrad to her, and laid the baby now in his arms.

"She is mother's too, darling," she said. "She belongs to all of us, to you and me and father, too."

The feast that Christmas Eve came after the presents. But what a feast it was! Father gave his chair up to Nurse Cameron. And Conrad gave his chair, oh, what an honor, to the Star of Man. And just as father broke the last bit of cake with the last guest as if it had been oplatki, Conrad caught sight of the Holy Star still shining in the window.

The Holy Star this time blinked, "Sing." And Conrad started singing. Every single one joined in except the baby in the hammock. And she slept, blissfully unconscious of the happiness she helped to bring to her Polish family this first Canadian Christmas Eve. —The New Outlook.

SHINE YOUR LIGHT

We stopped at a garage just at dusk one evening. Something about the engine needed attention.

A mechanic examined the the trouble while a helper stood by, directing the beams of a powerful flashlight into the dark recesses under the hood.

Something attracted the helper's attention. He turned away and in doing so inadvertently turned off the light. The mechanic looked up and with good humored impatience exclaimed:

"Shine your light. What are you here for anyway?"

Something to think about in that sentence. Each of us has a light to "shine." Each of us has a finger upon the switch.

The light we hold may be but a tiny beam—perhaps the gift of saying a friendly word or doing a kindly act; or it may be a broad white blare—the power of swaying many by speech, or song, or dauntless deed.

Whatever may be the power of the light with which we are intrusted, one thing is certain, it is our duty to shine our light and not turn off the switch.

"Shine your light." It may give just the needed gleam to help some one with a difficult task.

"Shine your light." It may be the means of keeping a fellow traveler from stumbling along a darkened path.

Shine your light." What are you here for, anyway?"—Intermediate Weekly.

"What did they teach you at school today, sonny?"

"Oh, teacher told us all about Columbus who went 2,000 miles on a galleon."

"She did, did she? Well, don't believe all she tells you about those American cars, my boy."—Watchman-Examiner.

One day there was a slight disturbance among the smaller pupils of a suburban school. A small boy had slapped a little girl. The teacher said, "Jack, no gentleman would strike a lady."

Jack at once replied, "Well, no lady would tickle a gentleman."—Worcester Telegram.

"What does it mean, Tommy," the Sunday school teacher asked, "where it says 'they rent their clothes'?"

"I suppose they couldn't afford to buy them,' 'replied Tommy.

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"Train up a child in the way he should go: and when he is old he will not depart from it." Prov. 22:6.

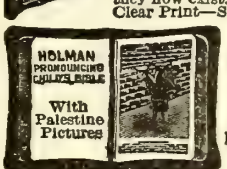
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Christian Advocate

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Dec. 27-Jan. 10—Baltimore, Md.
Jan. 17-28—Yadkinville, N. C.
Jan. 31-Feb. 14—Jacksonville, Fla.
Feb. 17-28—Fries Moravian, Winston-Salem, N. C.
March 7-19—Avondale, N. C.
March 21-April—Forest City, N. C.
April 13-15—District Conference, Moorehead, Ky.

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., Box 1804, Asheville, N. C.
FIRST ROUND

December

Hillside Street, 11 20
Asbury Memorial, 7:30 20
Central, 11 27
Acton, Acton, 7:30 27

January

Saluda-Tryon, Tryon, 11 3
Black Mountain, 7 3
Hot Springs, Antioch, 11 10
Marshall, 7 10
Weaverville, 11 17
Asheville Ct., Riverview, 3 17
Biltmore, 7 17
Flat Rock, Moore's Grove, 11 24
Fairview, Bethany, 7 24
Sandy, Little Sandy, 11 31
Swannanoa, Azalea, 3 31

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND

December

Mount Zion, 11 20
Calvary, 7:30 20

January

Charlotte, First Church, 7:30 4
Dilworth, 7:30 4
Monroe, Central, 7:30 6
Morven, Pleasant Hill, 11 10
New Hope, New Hope, 2 10
Bethel-Bogers, Bethel, 11 17

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FIRST ROUND

December

Lowesville, Hill's Chapel, 11 19
Lowell, 11 20
Maylo, night 20
Stanley, 11 27
Rock Springs, Bethany, 3 27
Gastonia, West End, night 27

January

King's Mountain, Central, 11 3
Bessemer City, night 3
Dallas, 11 10
Cramerton, night 10
Polkville, Polkville, 11 16
Belwood, St. Peter's, 11 17
Gastonia, Trinity, night 17
South Fork Ct., Ebenezer, 11 24
Crouse, Laboratory, 3 24
Gastonia, Bradley Memorial, night 24

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
FIRST ROUND

December

Ramseur-Franklinville, at Franklinville, 11 20
Cedar Falls, 3 20
Coleridge, 7:30 20
Carraway Memorial, 7:30 23
Randleman, 11 27
Farmer, 3 27
Calvary, 7:30 27
Highlands, 7:30 20

January

Jamestown-Oakdale 3 3
Gibsonville, 7:30 3
Reidsville, Main Street, 11 10
Mt. Pleasant, 3 10
Liberty, 7:30 10

SALISBURY DISTRICT
C. N. Clark, P.E., Salisbury, N. C.
FIRST ROUND

December

Concord, Harmony, 11 20
Concord, Kerr St., night 20
Kannapolis, night 23

STATESVILLE DISTRICT
John Hoyle, Jr., P.E., Statesville, N. C.
FIRST ROUND

December

North Wilkesboro, 11 20
Moravian Falls, Adley, 3 20
Wilkesboro, Roaring Gap, night 20

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FIRST ROUND

December

Brevard, 11 20
Brevard Ct., Rosman, 3 20
Clyde, Clark's, night 20
Mason Ct., Patton's, 11 27
Cullowhee, night 27

January

Highlands, Highlands, 11 3
Glenville, Glenville, 3 3
Fines Creek, Pine Grove, 11 10
Crabtree, Crabtree, 3 10

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

December

Kernersville, 11 20
Welcome, Midway, 3 20
Hanes-Clemmons, Hanes, 11 27
Hiatt-Sedge Garden, Sedge Garden, 3 27
Denton, Denton, night 27

January

Thomasville, Main, 11 3
Central Terrace, night 3
Green Street, night 6
Lewisville, Concord, 11 10
Davidson, Mt. Olivet, 3 10
Erlanger, night 10
Grace, 11 17
Thomasville Ct., Pinewood, 3 17
Ogburn Memorial, Oak Summit, night 17
Walkertown, 11 24
Yadkinville, 3 24

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P. E., 114 Watts St., Durham, N. C.
FIRST ROUND

December

Cedar Grove, Cedar Grove, 11 20
Branson, 7:30 20
East Roxboro-Longhurst, Longhurst, 11 27
Mt. Tirzah, Mt. Tirzah, 3 27
Durham Ct., Bethany, 7:30 27

January

Pittsboro, Pittsboro, 11 3
Graham-West Burlington, West Burlington, 7:30 3
Duke Memorial, 7:30 5
Front Street, 7:30 6
Burlington Ct., Glencoe, 11 10
Hillsboro, Hillsboro, 7:30 10
Carr, 7:30 13
South Alamance, Saxapahaw, 11 17
Webb Avenue-Holt's, Webb Avenue, 7:30 17
West Durham, 7:30 18
Yanceyville, Prospect, 11 23
Person Ct., Oak Grove, 11 24
Leasburg, Leasburg, 7:30 24
Bynum Ct., Bynum, 11 30
Chapel Hill, 11 31
Orange-Carrboro, Carrboro, 3 31
Mebane, 7:30 31

February

Trinity, 7:30 2
Lakewood, 7:30 3
Andrews-Massey, Massey, 11 7
Duke's Chapel, 3 7
Stem, Stem, 7:30 7
Calvary, 7:30 10
Moncure, Moncure, 11 14
Siler City, First Church, 7:30 14
Milton, Milton, 11 21
Rougemont, Rougemont, 7:30 21
Eno, 11 28
Bahama, Mt. Slyvan, 7:30 28

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

December

South Mills, Newland, 11 and 1 19
Murfreesboro, 11 20
Ahoskie, 7:30 20
City Road, 11 27
First Church, Elizabeth City, 7:30 27
Pasquotank, Newbegun, 3 27

January

Perquimans, Cedar Grove, 11 and 1 2
Manteo, 11 3
Dare, Manns Harbor, 3:30 3
Wanchese, 7:30 3
Kennekeet, Avon, 11 10
Hatteras, 7 10
South Camden, Sign Pine, 11 17
Kitty Hawk, 3 17
Currituck, Mt. Zion, 7:30 17
Pasquotank, Newbegun, 11 and 1 22
North Gates, Savages, 11 and 1 23
Plymouth, 11 24
Roper, 3 24
Columbia, 7:30 24
Washington, 11 31
Williamston, 7:30 31

February

Mattamuskeet, Amity, 11 7
Fairfield, 3 7
Stumpy Point, 7 7
Windsor, 11 14
Aulander, 7:30 14
Bath, 11 21
Belhaven, Bethany, 3 21
Swan Quarter, Providence, 7:30 21
Edenton, 11 28

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
FIRST ROUND

December

FIRST ROUND

Caledonia, 11 20
Parkton, Hope Mills, 7:30 20
Wadeville, Little River, 11 27
Raeford, 7:30 27

January

Goldston- Meroni, 11 3
Glendon, Cool Springs, 3 3
Jonesboro, 7:30 3
Fayetteville Ct., 7:30 4
Hamlet, 11 10
Ellerbe, Norman, 7:30 10
Person Street-Calvary, 11 17
Broadway, Morris Chapel, 3 17
Stedman, 7:30 17
Maxton, 11 24
Rowland, Centenary, 3 24
Laurinburg, 7:30 24
Hemp, Mt. Carmel, 11 31
Aberdeen, 7:30 31

February

Laurel Hill, Snead's Grove, 11 7
St. Johns-Gibson, St. Johns, 3 7
Piedmont, East Rockingham, 7:30 7
Troy, 11 14
Eldorado, 3 14
Mt. Gilead, 7:30 14
West End, 11 21
Roberdel, St. Paul, 3 21
Rockingham, 7:30 21
Red Springs, 11 28
Fayetteville Ct., 7:30 28

NEW BERN DISTRICT
E. L. Hillman, P. E., New Bern, N. C.
FIRST ROUND

January

Greenville, 11 3
Grimesland, 7:30 3
Ocracoke-Portsmouth, Ocracoke, 7 6
Snow Hill, Calvary, 11 10
Hookerton, Rainbow, 3 10
Riverside-Bridgeton, Bridgeton, 7:30 10
New Bern, Centenary, 7:30 13

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This issue is of special interest because it includes daily devotional material for the entire Lenten period.

The Upper Room

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Kinston, Queen Street, 11 17
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Beaufort, 7:30 22
Straits-Harlowe, Tabernacle, 11 23
Morehead City, 11 24
Mt. Olive-Calypso, Mt. Olive, 7:30 29
Mt. Olive Ct., Falling Creek, 11 30
La Grange, Hickory Grove, 11 31
Seven Spring, Beston, 3 31

February

Pink Hill, Pink Hill, 11 7
Dover, Dover, 3 7
Pikeville-Elm Street, Pikeville, 7:30 12
Fremont, Eureka, 11 13
Goldsboro Ct., Daniel's Chapel, 11 14
Goldsboro, St. Paul, 7:30 14
Atlantic, Atlantic, 11 19
Newport, Newport, 7:30 19
Vanceboro, Epworth, 11 21
Grifton, Grifton, 3 21
Aurora, Aurora, 11 28
Pamlico, Stonewall, 3 28
Oriental, Oriental, 7:30 28

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND—IN PART

December

Middleburg, 11 19
Jenkins Memorial, Raleigh, 11 20
Selma, night 20
Mamers, Spring Hill, 11 27
Erwin, 3 27
Dunn, night 27

January

Newton Grove 11 2
Benson, 11 3
Smithfield, 3 3
Raleigh, Epworth, night 3
Youngsville, 11 9
Millbrook, Knightdale, 11 10
Clayton, night 10
Raleigh, Edenton Street, night 11
Oxford Ct., Herman, 11 17
Henderson, First Church, 3 17
Henderson, City Road, night 17
Four Oaks, 11 24
Cary, night 24
Louisburg, 11 31
Franklinville, night 31

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

December

Wallace-Rose Hill, Rose Hill, 11 20
Warsaw-Magnolia, Carlton, 3 20
Clinton, night 20
Brunswick, Village, 11 27
Shallotte, Shallotte, 3 27
Southport, night 27

January

Jacksonville-Richlands, Richlands, 11 3
Swansboro, Midway, 3 3
Maysville, Maysville, night 3
Town Creek, Bethel, 11 10
Scotts Hill, Sneeds Ferry, 3 10
Burgaw, Rocky Point, night 10
St. Pauls, St. Pauls, 11 17
Lumberton Ct., Smith's 3 17
Fairmont, Trinity, night 17
Whiteville, 11 24
Elizabethtown, Wesley's, 3 24
Garland, Centenary, night 24
Faison, Faison, 11 31
Roseboro, Bethel, 3 31
Lumberton, Chestnut Street, night 31

February

Wilmington, Grace, 11 14
Wilmington, Fifth Avenue, night 14
Hallsboro, Old Dock, 11 21
Bladen, Center, 3 21
Chadbourn, Chadbourn, night 21

CHILDRDEN'S HOME
(Continued from page 26)

Central, Albemarle, Rev. George B. Clemmer.

Central, Shelby, Rev. R. M. Courtney.

First church, Elkin, Rev. W. A. Jenkins.

Glenwood, Rev. J. W. Williams.

Centenary, Winston-Salem, Dr. G. Ray Jordan.

Friendship, West Greensboro circuit, Rev. G. W. Vick.

Shiloh, Mt. Tabor, Providence and Rock's Grove, Granite Quarry circuit, Rev. T. B. Huneycutt.

Cold Springs and Friendship, Mount Pleasant circuit, Rev. G. W. Clay.

Pineville, Pineville circuit, Rev. E. O. Cole.

Macedonia, Yadkin circuit, Rev. I. L. Sharpe.

Nothing can so poignantly evoke the flavor of the receding past as some remembered tune, some melody that has caught up and woven into its own unconscious fabric the color and fragrance of a day gone by.—Woollcott.

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NORTH CAROLINA CHRISTIAN ADVOCATE

In Memoriam

WILLETTS—Mrs. Sarah E. Willetts, 72, of Bolivia died October 14, 1936, after a lingering illness of many weeks. Three step-daughters, Miss Bessie Willetts of Bolivia, Mrs. W. K. Cox of Southport, and Mrs. Sarah Long of Lumberton, and a step-son, G. M. Willetts of Selma, survive. She was a sister of the late Rev. D. A. Futrell of the N. C. conference. Mrs. Willetts was a faithful and devoted member of Bethel church and was highly respected by all. A loyal congregation was present for her funeral, preached by her pastor, Rev. J. C. Harmon, on Sunday, October 25. J. C. Harmon.

GOODE — John Augustus Goode, born in Cleveland county August 31, 1858, went from Maiden, N. C., to his heavenly home October 16, 1936. September 10, 1890, he was married to Miss Ella Hogue of his native county, who with three sons and two daughters survives. He was a good man with an abiding faith in God and an unfailing interest in his church, always attending when able. He had read his Bible through every year for 35 years, and had constantly read the Advocate since he was 21. His tired body rests in the yard of the church in Cleveland county, where he was so happily married 46 years ago.

Robert E. Hunt, P. C.

FORRESTER—James Henry Forrester was born February 11, 1878, and took leave of this life October 21, 1936. His age was 58 years, eight months and ten days. He leaves to mourn his absence his wife and the following children: Mrs. Gertrude Baber of Greenville, S. C., Arville Forrester of Gastonia, and Thacker and James Forrester, both of Spindale. He is also survived by his step-mother, Mrs. Lizzie Forrester of Greensboro, and the following sisters: Mrs. Rachel Noble of Hugins, Va., and Mrs. Frances Stokes of Greenville, S. C. The following brothers survive: Thomas, Columbus, Stephen and Luther Forrester, all of Greenville, S. C., and Lawrence Forrester, a half-brother of Greensboro. Hundreds of friends everywhere mourn with us today. Brother Forrester was at the time of his death general superintendent of our church school in Spindale, a subscriber to the North Carolina Christian Advocate and a splendid worker in the church. He is greatly missed in our town, community and church.

F. J. Stough, Pastor.

GOODE—John A. Goode, born in Cleveland county, North Carolina, August 31, 1858, passed from his late home in Maiden, N. C., October 16, 1936. He was the youngest son of the late John T. Goode and Barbara Warlick Goode, and brother of the late Dr. N. A. G. Goode, a distinguished member of the medical profession of his day. Mr. Goode worthily bore the name of the founder of the family in Virginia in 1649. For on that date John Goode of England settled where the city of Richmond now stands; and from him has come many descendants who have more or less distinguished themselves in services rendered church and state. But in all probability not one of them rendered a better account as citizen, neighbor, husband, father and churchman than did the subject of this sketch. He was a good citizen, kind neighbor, devoted husband, fine father and a loyal consecrated churchman. He was a great reader, especially of the Bible. He read the Bible through annually, for the past 35 years. On the night he was stricken and died he was reading aloud the 24th chapter of the Gospel by St. Luke. Forty-six years ago Mr. Goode was happily married to Miss Ella Hogue of Cleveland county, a young woman of distinguished family and charming personality, to whom were born five children, three sons and two daughters: Henry Grady Goode and Thomas Goode, attorneys of Charlotte and Washington, Vance Goode of Florida, Miss Alma Goode and Mrs. Mary Goode Jenkins, who with their mother survive the deceased.

Watson O. Goode.

BAILEY—Miss Loula Bailey, daughter of the late Mr. and Mrs. John Price Bailey, died June 9, 1936, at Little Switzerland. At the time of her death she was living in Paducah, Ky., but most of her life was spent at her home in Durham county. Early in life she prepared herself to teach school, and this she did for many years in and around the present Oak Grove community, Durham county. Her influence as an inspiring teacher, sympathetic friend and consecrated Christian was uplifting and far-reaching in its scope. She was in every sense of the word a true woman, nobly planned, whose every word and act reflected clearly the teachings of Him whom she sought to follow. Though she has departed from this life, her lasting influence upon scores of men and women whom she taught is still living. May her sorrowing friends and loved ones receive comfort and consolation from this thought:

She is not dead; a life like hers lives on
In honest thoughts and actions moulded deep.
Nor do they cease to live, though she be gone
Away from earth the while—sweet be her sleep.

A former pupil,
Madge Nichols.

RESOLUTIONS OF RESPECT

Death is a word that strikes horror to the soul of every sinner who has not found Christ. But to the Christian it is just a door through which he follows his Master from a world of sorrow, pain and sin into a world of peace and everlasting happiness. The latter view was long held by our Christian brother, Mr. J. B. Gorman, who met death as he lived carrying on the duties of life sweetened and lightened by constant communion with heaven. Mr. Gorman was acknowledged by all as a kind-hearted Christian gentleman, a husband and father devoted and true, seeking always to point to the right. His influence for good shall be to his family and friends as a pillow of cloud by day and a pillow of fire by night to lead in his Christian footsteps.

Therefore be it resolved by the J. D. Bundy Bible class of Cokesbury Methodist church of Stedman, N. C.:

First, That this class and church has lost one of its most active and devoted workers and that not only the class and church will feel this loss but the community as well.

Second, That we wish to extend our heartfelt sympathy to his family and loved ones, and pray that they may be comforted by Him who has borne our sorrows and is acquainted with our grief.

Third, That a copy of these resolutions be sent to his family and a copy to the North Carolina Christian Advocate for publication.

W. M. Johnson,
W. B. Maxwell,
J. W. Puckett, Jr.

IN MEMORIAM

William Ivey Cranford was born at Ophir, N. C., November 10, 1867, the son of Joshua A. and Mary E. Davis Cranford. He was prepared for college at the Ophir Academy. He entered Trinity College, then located in Randolph county, in 1887 and graduated as bachelor of arts in 1891. After teaching one year in the public schools of North Carolina he went to Yale University for graduate study, where he was influenced by some of the more stimulating teachers of that generation and graduated as doctor of philosophy. He returned to Trinity College in 1895 as professor of philosophy and Greek. In the same year he married Nellie Edwards, who survives him and who is also a graduate of Trinity. From 1898 until his death he served Trinity College and Duke University as Carr professor of philosophy. From 1910 to 1917 he was dean of Trinity College. After the latter date he devoted his time to teaching until he was stricken in the autumn of 1932 and again in 1934. He died at his home in Durham August 29, 1936, survived by his wife, one daughter and one son.

Students under Professor Cranford in his earlier years as a member of the faculty remember him as a challenging thinker and a stimulating teacher. The courage with which he faced fundamental issues at that stage in his life brought him to the serene and sure, though tolerant, faith that impressed students in his later years. Alumni whom he influenced at every stage in his career testify of his wise counsel and wholesome spirit. Colleagues who worked with him longest and knew him best bear readiest witness to his oneness of mind, his freedom from personal or partisan perjudice. His work as a teacher lives in the memories of hundreds who frequented his class rooms in the course of forty years. It is wholly fiting that a note of his work and his passing be recorded in the minutes of the faculty of the institution that he ever cherished and served so long, so loyally, and so well.

Furman McLarty,
Gilbert T. Rowe,
W. T. Laprade.
Committee.

IN MEMORIAM

Our friend and co-laborer, Mrs. A. S. Dayvault, has answered the last call and heard the sweet voice of Him who says: "Come ye blessed of my Father, enter into the joy of thy Lord."

In the going of Sister Dayvault we have lost one of our most loyal, devoted and untiring members of Central Methodist church. She was a member of the S. W. Bible class and a devoted missionary worker, serving for 22 years as our missionary treasurer, giving her time and labors for its success, always pressing onward and upward doing her best.

Her greatest labor of love for her church was walking in the footsteps of Him who said: "Inasmuch as ye have done it unto one of mine, ye have done it unto me." She was ever thinking of others, looking up the strangers in our midst, visiting the sick and shut-ins. In this beautiful service she excelled. May we follow her as she followed Christ.

We shall miss her, but our loss is her gain.

Life's labor done, as sinks the day,
Light from its load the spirit flies,
While heaven and earth combine to say:
How blest the righteous when he dies.

Mrs. W. F. Goodman,
Mrs. R. A. Brower,
Mrs. A. H. Propst.
Committee.

NORTH CAROLINA
Christian Advocate

Volume 81 GREENSBORO, N. C., THURSDAY, DECEMBER 31, Number 52

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A Bugle Blast from Dr. W. L. Poteat

Head of the Dry Forces in North Carolina

MEN and women, what are we to do? Hesitate when political leaders set expediency above principle and threaten our rights as citizens? Dicker and flicker and compromise because the task is difficult? Look the other way before the sorry spectacle of girls swinging wine and beer bottles, adding their personal charms to the lure of liquor? Surrender before the combination of patriotic revenue chasers, tipplers and old soaks, and the sleek traffickers in human debauchery? The bald sophistry and pretense of reducing the consumption of liquor by making it easier to get—shall it go without exposure and rebuke? Our bloody highways so dishonor and shame us that we begin to wonder if they bless or curse us. Fatal brawls on the street and in the home are the stock news of the daily papers. The consummate skill with which the liquor net is cast to catch our one hope, the boys and girls to whom we shall shortly pass the responsibilities of citizenship—dare we not rise to protect them?

If Christian men and women ever had a call to heroism and an assignment to a noble task, it is now and here. It is time to give their theories a rest, and turn to their proper business of making the will of God prevail in human relations. In the name of Christ, whose kingdom some day will come on earth, and for the prosperity and happiness of our great state, shall we not give notice to all the enemies of human life that we are able to identify them and may be counted on to fight them to a finish?

RURAL CHURCH INSTITUTE AT DUKE

The fourth rural church institute at Duke University is to be held on the woman's college campus June 14-25, it was decided December 18 at a meeting of the institute's board of directors. The 11-day session will be held concurrently with those of the North Carolina Pastors' School and the Duke Institute of International Relations.

The purpose of the rural church institute, as stated in its declaration of principles four years ago, are: (1) "To conduct an institute annually for rural ministers and other Christian workers of every denomination in order that wider knowledge of rural situations may be propagated. (2) To promote research and create helpful literature that may be widely distributed for religious workers in all denominations. (3) To give fuller training to young ministers who are about to enter rural church service. (4) To encourage the spirit of Christian brotherhood and inter-denominational co-operation."

Rooming accommodations will be furnished those enrolled in the institute through the courtesy of the university. It is expected that rural churches from a wide area will send their pastors and lay leaders for the 11-day session. The institute is open to all Christian workers, regardless of sex, church affiliation, or degree of preparation.

Officers of the board of directors, which met at Duke University are: Dr. W. R. Cullom, Wake Forest, chairman; Dr. S. C. Harrell, Durham, vice chairman; Rev. Henry C. Schroeder, Durham, secretary and treasurer; and Prof. J. M. Ormond, Duke, dean.

Other members of the board are: Rev. R. M. Andrews, High Point; Rev. Trela D. Collins, Durham; Bishop T. C. Darst, Wilmington; Dr. R. L. Flowers, Durham; Dr. E. E. Gillespie, Greensboro; Dr. J. Henry Highsmith, Raleigh; John Sprunt Hill, Durham; Rev. J. A. Jones, Henderson; Rev. L. A. Mayo and Rev. Henry Melvin, Durham; Bishop J. Kenneth Pfohl, Winston-Salem; Rev. C. M. Pickens, Thomasville; Dr. M. T. Plyler, Durham and Greensboro; Dr. David A. Scanlon and Rev. H. C. Smith, Durham; and Rev. R. C. Stubbins, Gibsonville.

THE GLORY OF LIQUOR STORES

1. They bring in the money. In fact this is the one plea made for them. Money heals all the hurt done.

2. They insure the use of more and more liquor. These stores are at the county seat and they are opened also around the edge of the county near prohibition territory. Then, too, the newspapers carry glowing advertisements. What for? The paper gets money; and it also encourages the people to drink more liquor. That is what ads are for.

3. They make all the people partners in the sale of that which we are told should not be made in the state or sold anywhere by the drink. Why? Because liquor is a poison and proves to be a curse to any people. It hurts the man who makes it, the man who sells it, and the man who drinks it. The one justification for its traffic is the profit that comes to the few—the hurt for the many. This is the fine justification for liquor stores. What wonderful institutions for sobriety and the building of a civilization! How many of these life givers should we have in each state to stop this slaughter on our highways? The land is red with the blood of our citizens since the flow began with repeal. Hurry up! We need more liquor stores to stop the carnage.

HOW THE DISTRICTS STAND AT PRESENT

We are anxious for all our people to know how the "introductory offer" for our church paper is progressing and what churches are profiting by this campaign. So we are making an exhibit by districts of the charges which have reported and the number yet to report. This is one effort in which all may have a part. Each pastor can report something from his charge—so every district may be 100 per cent. Here is how the districts stand at present:

Western North Carolina Conference

	Reported	No Report
Asheville	27	4
Charlotte	26	9
Gastonia	27	4
Greensboro	31	9
Marion	26	8
Salisbury	29	5
Statesville	34	4
Waynesville	19	7
Winston-Salem	28	8

North Carolina Conference

	Reported	Yet to Report
Durham	26	8
Elizabeth City	23	11
Fayetteville	16	16
New Bern	22	9
Raleigh	21	11
Rocky Mount	28	4
Wilmington	20	10

Note the campaign has closed in the Western conference. Two weeks remain for the North Carolina conference. Much remains to be done in the east. Surely good use will be made of the first half of January.

STILL THE WONDER GROWS

With the marvelous record made by many of the pastors in our Advocate campaign, we cannot for the life of us understand how there could be a pastoral charge in the state in which some one could not be found who would give 30 cents to try out his church paper for three months. But such is true. It is one of the enigmas more intricate than a Chinese puzzle.

We are sorry for any pastor who has to try to carry on with such a people, and we also commiserate the faithful in the midst of such a situation. We do congratulate the more than seven thousand additional homes into which the church paper will go this winter. All the officials in many churches will be able to keep up with what the church is trying to do. Think of eight thousand new Advocate subscribers scattered over North Carolina!

BISHOP ROBERT E. JONES CALLS AT THE ADVOCATE OFFICE

Bishop Robert E. Jones of the Methodist Episcopal Church, paid the Advocate office a much appreciated visit this week. He has lived for a number of years in New Orleans, but his home is now in Columbus, Ohio.

Bishop Jones, a native of Greensboro, is visiting his brother, President David Jones of Bennett College, a growing institution that is doing a wonderfully fine work for women. The bishop has worked in a wider field, but the president is doing a more intense work in the field of education. Greensboro appreciates the record made by these Jones brothers.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 81 GREENSBORO, N. C., THURSDAY, DECEMBER 31, 1936 Number 52

Read Dr. Poteat's challenging letter to the sovereign voters of North Carolina; and then read it again. Finally, see to it that we are not ignored by our public servants at Raleigh.

◇ ◇ ◇

Any preacher who intimates that he is friendly to liquor or hints that he is one with the wet crowd is sure to get big head lines on the front page. This is big news. All clerics eager for publicity will please take notice while the legislature is in session.

◇ ◇ ◇

Money for the counties! Money for the state! Money for everybody but the bootlegger! This is the one argument back of the plea for liquor control. Yes, the people of North Carolina are going to surrender because of the lure of money. Well, if so, we are far gone as a state. Men and brethren, do see to it that your servants at Raleigh do not stand for any such sell-out of the people.

◇ ◇ ◇

Here is a new year resolution for preachers. A wise old preacher, unknown to us, has put this resolution into form as follows: "Make no apologies. If you have the Lord's message declare it; if not hold your peace. Have short introductions. Say good things from the start and stop before you get prosy. Do not scream. Thunder is harmless. Lightning kills. If you have lightning, you can afford to thunder."

◇ ◇ ◇

When one looks out toward the last voyage there is nothing finer than Tennyson's "Crossing the Bar." When one stands upon the threshold of a new year what is finer than these lines from the same Lord Tennyson?

"Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the noble modes of life,
With sweeter manners, purer laws.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

The business world is facing the new year with a vigor and expectancy manifest in every mart and on every field. Surely every leader in the church of God will profit by what is going on around him. Were there ever so many urgent calls coming to the spiritual leaders as in 1937? To shirk or to sit with folded hands in such a time is a crime against high heaven.

◇ ◇ ◇

Here is one of those terse, picturesque paragraphs of Arthur Brisbane and one of the last that he wrote. It was such as these that made him famous as a news commentator and a writer that commanded an annual salary of $260,000. Listen to him: "One of the ablest American money collectors, left about one hundred million dollars. His grandson, whose father inherited his share of the $100,000,000 fortune is in jail in Arizona for not paying a debt of $56. Inherited money is not always a good thing for the heirs. You may count on few fingers the sons and grandsons of very rich Americans that have ever amounted to much. Who are they?"

◇ ◇ ◇

This Advocate strives to stimulate our preachers and people to live godly and useful lives in the present generation when the church has surrendered in so many ways to the demands of the world. Again and again would we remind our people of the cry of the early Methodists in their hard and heroic struggles to spread scriptural holiness over the land. The world and the things of the world threaten us in this present day. Mammon is in the ascendency demanding our fealty and our fullest obedience. God is quietly pushed into the background. It was not so with the prophets of old who lived so close to God that they were not abashed or abased in any earthly presence. How we do need prophets of the olden type in many pulpits of this state in 1937. Then the Bishops' Crusade and every other crusade for God and righteousness would count for something. God help us! "Here I stand; I cannot do otherwise."

On the Threshold of Days Momentous

THIS issue of the Advocate carries the date line December 31, 1936. Days momentous lie before us Methodists for the next three years. With the consumation of the union of American Methodism unusual demands are made upon us. These are in a peculiar sense bicentenary years for the Methodist movement. Two hundred years ago Wesley left America for England hounded by a harrassing sense of failure. His mission to the Indians, his work in Georgia, had been a sore disappoinment. But during 1737, 1738, and 1739 he came to a new sense of God and he also saw his first "Society" take shape. These were the years of the warm heart of Aldersgate experience and of the first Methodist Society in London.

So we American Methodists expect to assemble the work of these next three years about those historic events that have counted for so much in the Methodist conquest. What wonderful months for securing real Methodist unity! The glowing heart of Methodism manifest in our churches today is of first concern if we are to win men to Jesus and to make appeal to the soul of the world. We are on the threshold of days that should be used as never before to make men holy in heart and life.

We are beginning the year here in the South with the Bishops' Crusade. This means that the bishops are to be crusaders. Can it be? Not many bishops since the days of Asbury have been crusaders. These men are primarily executives. Few are fitted for the crusade. The calendar is against them. So is the goal of episcopal preferment. One who has reached the top tends to lose the passion for conquest. Too often when the heights striven for are reached, the disintegration of the soul begins. Life has then reached its climax. Not so was it with the young knight, a cross sewed on his garment, as he rode forth to the field of honor ready to suffer all that "taking the cross" in that day implied. The call thrilled his soul.

When knighthood was in flower the young knight wore some woman upon his heart as he rode forth to do valiant deeds, redressing human wrongs. Fair ladies and gallant knights made the age of chivalry. Such is the spirit that makes crusaders. The most heroic of them all have been the crusaders of the cross. Our present day Christianity is too much a matter of memory and of tradition to produce many crusaders. Most of our prayers are simply acts of memory and out best religious experiences belong to the enthusiastic years of the past instead of the outflow of the living, glorious present. The eager yearnings of soul that moved the youth to become a daring, heroic, self--sacrificing minister of the gospel fade out before he becomes a bishop. Then comes the weight of official dignity. Pray tell us is it possible for us in these hectic times to have a bishops' crusade unless those who can step to the front on the field of conquest are men to the heart's core genuine crusaders? Labels and ecclesiastical trappings count for little in Christian conquest. Marks and scars are the tokens of victory in the kingdom.

Some of the announcements of the Bishops' Crusade tell how all the bishops are to be on the platform at one time. What of that? What virtue would there go out from an entire annual conference being marched across a platform at once? All such ventures indicate how superficial our church life has become and discloses our present tendency to rely on outward show and the observation that Jesus rebuked in his day. We have a zeal similar to that which two hundred years ago sent the Wesley's to Georgia. Our real need is the later experience that made the Methodist crusaders that flamed across England and pressed their way through the wilds of America. Then our numerous gatherings of this present day would be more than "just another meeting."

Shall we, standing on this present threshold of our Methodist opportunity, become crusaders able to win on every field? Can the Bishops' Crusade point the way for us in 1937?

Into 1937

WE stand again upon the threshold of a new year. The time is short and the transition quickly effected from Christmas day to New Year's day, which is an additional reason why the spirit of the Yuletide, when the dreams of youth are magnified and good will abounds in the hearts of men, should be carried over into the new year. Why should not the multitudes of earth join with the multitude of the heavenly host which said, "Glory to God in the highest and on earth peace, good will toward men"?

It is in accord with this idea that we give our readers a good Christmas sermon and several other good contributions in this first issue of the Advocate for the new year.

Take the Christ Child with you into the new year. This admonition applies even to the aged

who are hastening toward the sunset of life. Good old Simeon when he took the baby Jesus "up in his arms he blessed God and said, 'Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation.'" The events of Christmas not only helps old people to live, but also teaches them how to die.

And as it was with Simeon, the aged worshipper in the temple, so it was with plain men who kept the sheep and wise men who studied the stars. Why then should the Christmas spirit be exhausted in a few days that gather about the final week of December when it should be with us throughout the whole year?

Be Not Deceived

WHEN tempted to worship the very stones of big churches and to get one's inspiration from the size of the congregation rather than from the spirit of God, it would be profitable to listen to the golden sentences of S. Parkes Cadman, who a little while ago was translated to the church triumphant. Dr. Cadman has said, "The little Presbyterian church in the Highland glen, the modest Catholic chapel on an Irish hillside, the Methodist meeting-house at the Cross-roads, the Friends' silent convocation in a rural retreat, can as easily command the actual presence of the King of Heaven as the lordliest church in the world. It is the austere cell of St. Francis of Assisi which draws the devout, and not the gorgeous canopy of a church erected over it."

Well said! And we will do well to keep these things in mind, lest we be ensnared by the presence of big churches, big congregations, big choirs, big preachers, and a big display. These things should not be substituted for spiritual victories.

The New Year

THIS is a new year not simply because the calendar for the past twelve months has been used up as one uses the flour in the barrel or the coal in the bin, but because it is a time of new opportunities, and for that reason we should face the future with courage and hope. Trust God and the future. Become heroes of a great faith. For by faith the fathers "wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness was made strong, waxed valiant in fight and turned to flight the armies of the aliens."

Where Are Our Leaders?

WHERE are to be found leaders such as we had to lead against the curse of liquor in the state thirty years ago? Governor Glenn, ex-Governor Jarvis, Judge Pritchard and a score or more of unforgetable names that occur to all older citizens, enlisted in a crusade to save North Carolina from the liquor traffic. Then South Carolina had the old dispensary system and Virginia, on the north, was as wet as the Atlantic ocean, but notwithstanding this, these men set to drive liquor out of the state because at that time the wet counties of the state rendered null the law and made helpless the people of the counties that had voted liquor out.

Just now the effort is to go back to the old order, with the county as the unit of control. The liquor folks would have us believe the county line is formidable, but not so the state line. How absurd!

The present situation is far more favorable to state-wide prohibition than it was thirty years ago when we moved for the state as the prohibition unit. Were a serious effort made to enforce the law, wet counties being eliminated, a new day would dawn for us. The XXI amendment stands for protecting dry territory. Think how far-reaching this would be were there a serious effort for national enforcement, along with enforcement of state laws.

That which we need most of all to save us from the peril of liquor in North Carolina is a few leaders ready to take their stand as did those noble men of three decades ago. What is back of the plea urged for putting the state, or certain counties in the state into the liquor business? Taxes! This, too, at a time given over so largely for social betterment and human welfare. In the face of all this and the recognized hurt of the rum traffic surely our leaders, for the sake of the income in revenue, will not line up with the rum demon. We know where most of the ministers, the teachers and the mothers of men will take their stand. Can not we count on our civic and political leaders to lead in that which is for the welfare of this and coming generations? Citizens of North Carolina, be mindful of your representatives at Raleigh these coming weeks when the liquor lobby of the nation will be active to override the will of the citizens of the state. Let your representatives know that the people of the state are not willing to submit to the dictation of distillers and brewers.

People and Things

H. K. King and E. D. Weathers have been heartily received at Elizabeth City and they have made fine impressions on their congregations at First church and City Road.

Those fine people on the South Mills charge not only increased their benevolent acceptance, but gave their new pastor, E. W. Downum, a $200 increase in salary, and are repairing the parsonage and getting it in fine shape.

Of the six quarterly conferences held so far on the Elizabeth City district, five of them have accepted a slight increase on benevolences. They are: Chowan, R. E. Walston, pastor; South Mills, E. W. Downum, pastor; Murfreesboro-Winton, C. E. Vale, pastor; Ahoskie, J. L. Smith, pastor; and Gates, J. M. Jolliff, pastor.

"A most cordial reception at Zebulon and Wendell; an appreciative people; a good parsonage and garden; two churches—one $30,000 new brick building; a comparatively light work, but plenty to do; two poundings—plus. Why should we not be happy in His service?"—J. W. Bradley.

"Here is a list of 17 subscribers to the Advocate. I have now preached at all my churches and Christmas services have been held in each one. When I went to Kipling for the Christmas service I was heavily pounded before I could get away. We are looking forward to a glorious year with these people on the Fuquay charge."—E. B. Craven.

The pastor, J. L. Smith, and his people on the Ahoskie charge are in high favor with one another. A good, friendly feeling prevails and a fine spirit of co-operation is evident everywhere. They increased their benevolent acceptance last year and again this year, and that in spite of a heavy debt on the Ahoskie church. At the December 20 Sunday services they raised $1100 on the debt.

It was the writer's privilege last Sunday morning to worship with the Hawthorne Lane, Charlotte, people. Dr. L. B. Hayes, the pastor, preached well, the music was inspiring, the congregation large, and the hour one of profit to the worshippers. Incidentally, we learned that this church is to pay $500 more for missions this year than last and that there has been a recent increase of 200 in the number in Sunday school. All reports indicate that Brother Hayes is enjoying a very successful pastorate at Hawthorne Lane.

Rev. B. F. Boone has been returned to the Cary Methodist church for his third year. The congregation and community in general are happy to have him returned because of the great work which he and Mrs. Boone have done here. In appreciation of their splendid services the members of his congregation gave them an old fashioned pounding at the log cabin following the weekly prayer meeting on Wednesday night, December 2. Words of welcome were extended by the Sunday school superintendent and other members of the congregation. Mrs. Boone is equally as popular in the community because of her charming personality, her organizing ability, her lovely character, and her work in the church and community. She is a distinct asset to the church, its auxiliaries, and to the town of Cary.

"We have been royally received by the people of the Hillsboro charge. Upon our arrival we found the parsonage warm and a warm welcome extended to us by a number of our new friends who met us at the door. Last Tuesday night the dining room table suddenly became heavily laden with a variety of food which was the result of a liberal pounding given by the Hillsboro church. We feel profoundly grateful for their kindness. Rejoicing in the privilege to serve we look to the year ahead of us feeling that it shall be an exceedingly happy one in His service."—J. V. Early, Pastor.

A group from the congregation of the First Methodist church gave Rev. and Mrs. W. S. Cherry a surprise pounding Wednesday evening as a Christmas remembrance. Rev. Mr. Cherry is a superannuated minister of the Methodist church. Approximately 35 men and women gathered at the Cherry home Wednesday evening laden with packages. The gifts were presented by Rev. W. M. Smith, pastor of the First Methodist church. In response Rev. Mr. Cherry thanked the donors for their thoughtfulness and kindness in remembering them at this time.

"Please state in the Advocate that the Kirby family has been wonderfully received by the fine people of the Forsyth charge. Almost a thousand dollars has been raised and spent improving the parsonage. The pastor and the membership of the charge are grateful for the help that outside friends gave them on this work. The charge now has a good comfortable home for the preacher. Because of the fine work that all former pastors were able to do the new preacher finds this an ideal place to serve and is happy in his work. We are glad that we were sent back home to serve the fine people of the Forsyth circuit."—C. W. Kirby.

"We were returned to the Bailey charge at the session of the conference at New Bern for our fourth year. The people agreed to the appointment provided we would behave ourselves for another year. They began the year by a continuous pounding and on December 16 it reached such force and proportions that it was necessary to employ a car to convey the gifts to the parsonage. The people of the Bailey church sent such a pounding that it will be remembered for a long time by the occupants of the parsonage. We are praying that God may give us strength to show, in service, our appreciation for all these good things."—W. G. Farrar.

Dr. William Mayo, speaking for himself and his brother, Dr. Charles Mayo, both world-famous surgeons, recently said: "That holy money, as we call it, must go back into the service of that humanity which paid it to us. If we can train five hundred pairs of hands, we have helped hand on the torch. From 1894 onward we have never used more than half of our incomes on ourselves and our families; latterly much less. My brother and I have both put ourselves on salaries. We live within them. The very roof of my house goes out of the possession of my family when I die. It is already turned over to the Foundation. I would not want my children deprived of the fun and benefit of wanting something, and going out to fight for it. I think this idea has penetrated far more deeply into life than many imagine."—Watchman-Examiner.

"Christmas in the parsonage at Aurora has been the best ever with the present occupants. The generosity of Santa Claus has actually been embarrassing. We did try to do something for others, but what we gave seemed little in comparison with what was received. We can never feel right about it until giving and receiving compare more favorably. But these free-hearted people have us deeply submerged with obligations by collective and individual poundings in addition to gifts that are not for the dining table. It is our purpose to try to serve them better and work with them more efficiently, but we know that they deserve better than we are or ever will be."—H. R. Ashmore, Pastor.

"Just a word or two from Rutherford College. We have been very pleasantly received by these kind and considerate people. The pastor's salary was increased fifty dollars over last year. Salary paid in full to date. Stewards met yesterday morning and those who were not subscribers to the North Carolina Christian Advocate subscribed, making our board of stewards 100 per cent subscribers to the Advocate. James Burrus, one of the stewards, made a motion that the Advocate be placed in all the Methodist homes in the Rutherford College church. The motion carried and Mr. Burrus was asked to make a list of the homes into which the Advocate is not going and send the list and cash this week to the Advocate. Poundings, turkey suppers and Christmas gifts are continuously happening."—J. P. Morris, P. C.

"I just want to call the attention of the Advocate readers to the splendid record made by the Cerro Gordo Sunday school of the Chadbourn charge. The Sunday school has an enrollment of 126, with an average attendance close to a hundred. The thing worthy of special commendation, however, is the interest the officers and teachers take in the work. For the past nine months every teacher has been present each Sunday. The same thing is true of the officers, with only the exception of two Sundays when the superintendent was sick and in the hospital. What an enviable record. Mr. A. L. Griffin is the efficient leader of this loyal band of workers. The way he works for the Sunday school and church is enough to make any pastor's heart glad. May his tribe increase! If there is a Sunday school within the bounds of the N. C. conference with a better record than the Cerro Gordo school, I would like to know it and send them my heartiest congratulations."—F. B. Joyner.

"On Saturday night, November 28, the ex-pastor of the Scott's Hill charge and Mrs. Long were invited to the Sunday school rooms of Scott's Hill church. When we arrived we found the people of Scott's Hill, Homestead and Union church together with friends of other denominations had arranged a party for us, and we were joyfully entertained. A nice scrapbook was provided, autographed by many of our friends, and presented to us. At the close of the party we were presented with many nice and useful gifts. Words fail us when we try to express our gratitude and appreciation to the people with whom we worked for the first two years of our ministry. Two days thereafter we arrived on our new field, the Swansboro charge. We were very kindly received. A large group of people were present to meet us; a nice dinner was on the table, and a supply of groceries on the pantry shelves. We are very much pleased with our appointment, hoping to be worthy of the trust and equal to the task."—C. B. Long.

"We are getting off for a good start at City Road church, Elizabeth City. The people have received us in a most cordial manner. The parsonage has been partially redecorated since our arrival and we were made happy Christmas with the arrival of a new dining room suit of furniture. To be sure the parsonage was not void of good things to eat; the pounding which was given us upon our arrival was supplemented on Christmas eve with a big turkey and other accessories. We are liking our new work fine and have a good elder to work with. Thus the future looks bright."—E. D. Weathers.

"We set our goal on the Peachland charge to meet our ten per cent conference apportionment by Christmas. Harmony reached the goal ten days before Christmas and the other churches have made strides in that direction. The charge holds the best record it has ever made this early in the conference year. The people have seen to it that the parsonage dwellers have a good Christmas. We appreciate all the gifts and poundings. The people of Harmony church gave a splendid pounding. With some the new preacher is pounded, but with them even though one stays the four years, they still pound him. This makes it the more appreciated. Many good things have come to us from over the charge which we greatly appreciate. We enter the new year with thanksgiving, cheered, encouraged, hopeful, optimistically looking for a great and good year."—G. N. Dulin.

CENTENARY CHURCH, WINSTON-SALEM

Centenary church, Dr. G. Ray Jordan, pastor, has taken advantage of our "Introductory Offer" of the Advocate to new subscribers and put the paper in each and every home of the church. The total of these new subscribers is 800 and there were already a good number of subscribers.

Centenary church invariably does things in a gratifying manner. In the campaign last summer to save Junaluska, Centenary church paid between 15 and 20 per cent of the $100,000 that was needed to save this Methodist summer assembly. The entire state of North Carolina including the gifts from members of Centenary amounted to between 60 and 70 per cent of the entire $100,000, and the greater part of the remainder was paid by Virginia and South Carolina. All the other states east of the River paid the rest. You can, if you wish, put Centenary, Winston-Salem, as leader in North Carolina and North Carolina as first in the Southern Church.

TWO WEEKS YET FOR NORTH CAROLINA CONFERENCE

Owing to the fact that many of the preachers had to move, following the meeting of the North Carolina conference which was four weeks later than the Western North Carolina conference at Salisbury, we are extending the time two weeks for all of the North Carolina conference. Many are anxious for some extension of time.

This extension certainly will allow every pastor time, though he had to move, to get in a report from his new charge. We are anxious for every church to be given the advantage of this "introductory offer." So two weeks hence we will have a final report from each charge of the North Carolina conference. See to it that each district is 100 per cent. This extension does not apply to the Western conference.

The Christmas Story Through Different Eyes

By J. G. HUGGIN, JR.

(Luke 2:1-19)

Again at this season of the year we take up the age-old story of beauty and wonder we know as the Christmas story. Almost we can repeat it from memory. Its phraseology and its pictures have become a part of our characters. Yet again we take it up inquiring what it can still bring to us of instruction, of hope, of abiding worth. The answer to our inquiry depends upon the eyes through which we see the miracle of the Incarnation.

We might look upon the birth of Jesus through the eyes of the Roman Empire. For it was into the world ruled by imperial Rome that Jesus was born, arrogant, haughty Rome! Her name was the synonym for power in those days. Her armies marched along the great system of roads that she had built, and everywhere she crushed opposition until she was the ruler of the then known civilized world. To submit to her was to be treated with leniency, but to oppose her was to feel the crushing weight of her iron-shod, relentless heel.

Galilee and Judea had more than once felt her formidable strength. Indeed, when Jesus was born they were suffering afresh the humiliation of being a subject people, for Rome had ordered a census. Not that Rome thought anything of a census. It was merely an incident in the good government of her provinces. But to the Jews it was an abomination, the very thought of which was like rubbing salt into fresh wounds. But what good did it do to protest to Rome? Rome was all-powerful. No force on earth could compare with her power. Rome was invincible.

Now, while Rome's armies imposed Rome's will upon her provinces there occurred something of which Rome took no notice. As a result of this very census she had imposed a peasant woman of Galilee was in Bethlehem when her first child was born. Why should Rome take notice of such a thing? Bethlehem, a small insignificant hill town; a baby born of obscure peasants from Galilee. And the baby in the tender mother's arms uttered his first cry and heard his first crooning lullaby in a stable. And above the sound of the baby's crying and the mother's singing we can hear the tramp of the mailed feet of Rome's invincible soldiery.

Yet nothing more important to the destiny of Rome ever took place than the birth of that peasant baby; for there came into the world with that wee life in the stable that night the incarnation of a power that was greater than Rome's—the power of the Spirit. It was a power that soon Rome was to scorn and spit upon. It was a power that Rome was to try to crucify. But thou, proud Rome, thy days are numbered! We hear the sound of thy marching soldiers, and see the glittering pageantry of thy moving columns; but off in the little town of Bethlehem in one of thy obscure provinces we hear the echoes of a wee baby's crying, and we know that a greater power than thine is come into the world!

Now we might look upon the Christmas story through the eyes of Rome as is being done throughout most of our world even yet. Rome stood for national pride and the force of an army; Jesus stood for humility and the power of truth and love. We read in our daily papers what Italy did to Ethiopia, of German Hitlerism, of Russian communism. With an evangelistic fervor certain peoples of Europe are spreading the doctrine of state supremacy, the welfare of the state above everything else in life, even the church and religion. All must serve the state. That states might be supreme, war drums are beating and mailed fists are shaking. In our community we are putting our confidence not in the power of truth and love, but in the weakness of a super-patriotism and a great army and navy. As a matter fact, when certain representatives speaking for the churches not so long ago were attempting to work up a sentiment against huge armaments, high officials in the navy department of the government made libelous attacks upon the churches in general and the Federal Council in particular, trying to hush the only voice that will champion the power of the manger against the power of Rome.

You see, it is the same old story of Rome against the manger. It is the age-old alignment: selfish vaunting power over against truth and love and goodness incarnate.

We might look at the Christmas story through the scornful eyes of Rome.

Or we may look at the Christmas story through the eyes of the innkeeper. True we know nothing about him, and what we imagine about him might be all wrong, but then again the details of the picture we conjure up by means of a flight of fancy might not be entirely inaccurate. Let us suppose him to be the average innkeeper. Just at the time he is having excellent trade. Crowds of people are pouring into Bethlehem to register in obedience to the hateful order calling for the census, and the sleepy little mountain town takes on the appearance of a bustling city. This innkeeper who has barely been making a scanty living suddenly discovers himself making money out of this crowd of pilgrims. Shall we suppose he increases his rate a bit? The people must have a place to stay, you know, and he had just as soon make a bit of profit out of them. Of course he is supposed to be righteously indignant over this census, patriotic son of Abraham that he is, but his wrath is strongly tempered by the steady stream of shekels pouring into his money bag.

Now to this innkeeper there comes heaven's own daughter with her husband. They have come a long distance, and they are footsore and weary. The woman is plainly in need of comfortable lodging. But to their questions and finally their pleadings, the callous innkeeper gives always the same answer: no room! Well, he finally tells them there is an empty stable which they may have—for a consideration. And he says within himself that it is good enough, for he observes by their appearance and speech that they are Galileans. And the innkeeper of Bethlehem we may suppose looked down on the people from Galilee, uncouth rustics that they were! We would today call them "country people." So, the stable was good enough.

If we are looking at the Christmas story through the eyes of the innkeeper then we are doing what he did—putting heaven's gifts in the barn stable of our lives. The choice rooms are reserved for other things that must come first. The guests of Pleasure, and of Money-Making and of Selfish Enjoyment are heartily welcomed and given the

front corner rooms. The guests of Religion, important after a fashion, and hardly to be turned completely away, are assigned to the stable. They are not so attractive as the other guests anyhow. There is a rugged simplicity about them that does not appeal to us. The stable is really good enough. There is no room in the inn!

And then, when the glory of heaven and of earth was about that inn that night, what do you suppose the innkeeper was doing? Probably swapping stories with travelers before his fire, and listening to their harangues against the census. These men had come long distances and they had many interesting things to tell. The younger ones were sympathetic with them, while secretly enjoying the feel of the heavy money bag beneath his robe. Yet in this innkeeper's stable the Son of God was coming into the world!

Ah, how many innkeepers we have with us! The things of God are round about them, and they never see them. Heaven's light is shining round them, and they are intent on their money bags and their customers. Christmas means good business to them. People will buy and stores will prosper and money will flow, and when it is all over the newspapers will report that it has been the best Christmas since 1929!

There are few words in the Bible that tell a sadder story than those which simply say: "There was no room for them in the inn."

We may look at the Christmas story through the eyes of the inkeeper.

But we may look at the manger of Bethlehem through the eyes of the shepherds.

Have you ever stopped to ponder over why the message came to these shepherds? Let us do a little imagining again, since we cannot know except vaguely the ways of Providence. We can imagine what kind of men these shepherds were. For example, we cannot conceive of them as being mean and selfish men, or disloyal and dirty. They must have been wholesome and loyal and honest. Their minds must have been clean and their hearts pure, as clean as the starlight that flooded their hills with silver radiance, and as pure as the night winds that swept their pasture lands. They lived in the open, they communed with God among his eternal hills, and at night lay down to sleep under the canopy of his heavens.

So, when God wanted to announce his priceless gift to mankind, he passed by the palace and the mart and the city's streets, and went out to his own majestic open silences; he turned not to king or captain of soldiers or merchant or savant, but spoke to the hearts of simple shepherds. And the shepherds knew the light of heaven when they saw it, and the voice of God's messengers when they heard it.

Though we live in a world much like Rome with its vaunted power, and though we seem overwhelmed at times with the innkeepers about us, still there are the shepherds. They are the true-hearted everywhere who not only see the sheep lying on the hillside, but also lift their eyes to the glory of the heavenly scene. To people who will see and hear, the vision appears and the song is sung. If we can see the Christmas story through the eyes of the shepherds who came and looked with wonder and awe, then we shall catch the true meaning of this season.

What will Christmas mean to us? Will the Christ be scorned as Rome scorned him? Or will he be ignored as the innkeeper ignored him? Or will he be worshipped as the shepherds worshipped him?

SACRIFICIAL LEADERSHIP THE NEED OF THE HOUR

Here is a story I have read somewhere. Dr. Stoves might say it never happened, but it is good enough to be true. Certainly its lesson is very obvious.

During the Civil War General McClellan was at one time in command of the Union Army in Virginia. He was having a hard time at the hands of that peerless commander, General Robert E. Lee. McClellan's army was making a forced march, for the Confederates were hot on their trail. They came to a stream of water which had only a foot log for a bridge, over which men could go, of course, only in single file. The water was waist deep. The matter was so urgent the men were forbidden to break ranks and therefore had to go through the water. The officers went over on the foot log and thus kept dry. But the rank and file balked when the first ones plunged into the water and refused to go. The officers swore at them with much vehemence, but it was to no purpose. The men refused to go and held up a column a mile long back up the road. Then there came a man dashing up on horseback who urged the men to cross the stream, telling them that there was no time to lose. He had his military cape around his shoulders which concealed his rank. One soldier looked at him and said: "That's all right for you to talk, mister, sitting up there on that horse, but I'd like to see you go through that cold water." Quick as a flash the horseman leaped from his horse and tossed the bridle rein to the soldier and plunged into the water up to his armpits, for he was a short man. He had thrown aside also his cape. When he reached the other side he turned facing the rebellious troops. Then they saw the stars on his collar and the epaulettes on his shoulders, which indicated it was General McClellan himself.

With a mighty shout the whole column plunged in and went across. People will usually respond to sacrificial leadership. Signboard leadership that tells you where to go but never moves itself will accomplish nothing. Alas! we have had too little of the former and too much of the latter.

The laity know what suffering and sacrifice are and want a ministry that "can be touched with a feeling of their infirmities." Then they will follow. The rank and file of the ministry know what suffering and privation are on hard fields and small salaries. A leadership that knows nothing of either can talk unctiously about sacrifice, but they will never get a whole-hearted following. The rank and file of our ministers and their wives and children will hazard their lives behind sacrificial leadership. That is the crying need of Methodism today. C. T. Thrift.

WAGE EARNERS DO NOT STRIKE FOR THE FUN OF IT

A fallacy believed by some people is that workers strike wilfully or out of spite. As a matter of fact the strike is almost invariably the last resort. Who should know more accurately than the workers themselves the hardships and suffering which a strike entails? The strike is usually not a gesture of defiance, it is an act of despair. Danger, constantly mounting debt, uncertain future, family disintegration, eviction from company houses—these are only a few of the experiences which the worker may undergo. Generally speaking a strike will not be lightly entered into. It is a serious affair for the worker.—A. Burns Chambers.

An Open Letter to the Sovereign Voters of North Carolina

Ladies and Gentlemen:

On the 19th instant the report of the State Liquor Commission was presented to Governor Ehringhaus. Embodied in the report was the recommendation that the existing county option law be continued in force and extended to all the counties of the state, with supervision and a share of revenue secured to the state. A bill carrying these provisions is proposed for enactment by the General Assembly of 1937. Three of the commission of seven do not concur in this proposal—Judge Varser, Mr. Robinson and Mr. Hines. They present a minority report. They stand for the integrity and authority of the ballot, the defense and safeguard of democracy. They maintain that the members of the General Assembly are the servants of the people, elected to do their will and bound under the primary obligation to find out what that will is. They recommend, accordingly, a state-wide referendum for the settlement of a state-wide issue, a yes or no vote on the manufacture and sale of intoxicating liquors.

And so the issue is clearly and squarely drawn: Shall we, the sovereign voters of North Carolina, be ignored by the men we have chosen to do our public business? We have twice announced our will on the liquor business in thunderous tones—once in 1908 and again in 1933. We have not been consulted since. Possibly we have changed our minds. What we resent is being ignored by our servants. We protest against the contemplated invasion of the sacred principle of democracy, the blessing and security of a free people.

But the commission majority will answer that in the very terms and proposals of their bill they are acting upon, that great principle and seeming to apply it: let the people of the counties say what they want. Of course, we give the gentlemen credit for honesty and patriotism, but we beg to point out the error into which they have fallen. Their policy denies the unity and sovereignty of the state and would manifestly land us in confusion worse confounded. Besides, before 1908 we tried local option, municipal and county, and accumulated decisive experience on that experiment. That experiment led us straight into state prohibition. The considerations which determined that action have since then been multiplied and reinforced. Municipalities were not walled towns with sentinels at the gates. The boundaries of counties presented no barriers to people going out or coming in. A dry county could not maintain its own will and was at the mercy of a wet neighbor. Since that day a network of paved roads has taken the place of mud and sand, and the automobile, noiseless and swift, has displaced the cart and wagon and buggy. There are a million or so more of us and we move about more and faster than ever before. Our business, which takes no note of county lines, is enormously expanded and the machinery of communicaiton and transportation has deepened and widened our interdependence. In short, we are no longer an assemblage of independent counties sufficient unto themselves; we have been molded by new conditions into a state, one and indivisible, all-inclusive and sovereign. The majority of this imperious social unit must impose its will upon local preference, or the state flies apart in confusion and disorder. The intolerable situation precipitated by the Pasquotank and New Hanover laws supplies a convincing illustration of such a tendency. These particular laws, the gentlemen themselves describe as rushed through in the last days of the 1935 Assembly, and they now propose deliberately to extend this indiscretion to the entire state. They refer, indeed, to two omissions which they propose to supply, but most people know that the whole legislation was precipitate, ill-judged and divisive.

Men and women, what are we to do? Hesitate when political leaders set expediency above principle and threaten our rights as citizens? Dicker and flicker and compromise because the task is difficult? Look the other way before the sorry spectacle of girls swinging wine and beer bottles, adding their personal charms to the lure of liquor? Surrender before the combination of patriotic revenue chasers, tipplers and old soaks, and the sleek traffickers in human debauchery? The bald sophistry and pretense of reducing the consumption of liquor by making it easier to get—shall it go without exposure and rebuke? Our bloody highways so dishonor and shame us that we begin to wonder if they bless or curse us. Fatal brawls on the street and in the home are the stock news of the daily paper. The consummate skill with which the liquor net is cast to catch our one hope, the boys and girls to whom we shall shortly pass the responsibilities of citizenship—dare we not rise to protect them?

If Chrisitan men and women ever had a call to heroism and an assignment to a noble task, it is now and here. It is time to give their theories a rest, and turn to their proper business of making the will of God prevail in human relations. In the name of Christ, whose kingdom some day will come on earth, and for the prosperity and happiness of our great state, shall we not give notice to all the enemies of human life that we are able to identify them and may counted on to fight them to a finish?

William Louis Poteat,
President United Dry Forces of North Carolina.

BE AN ANGEL

Fools, says Pope, rush in where angels fear to tread; but I am sure that angels rush in where fools fear to tread.

There are many fools who are afraid of treading anywhere. But angels rush in, without fear, everywhere; and, the more fearsome a place looks, the more haste they make to tread it. They leave the fool outside, shuffling with embarrassment, self-conscious, half-hearted, wondering if and whether, and letting I dare not wait upon I would.

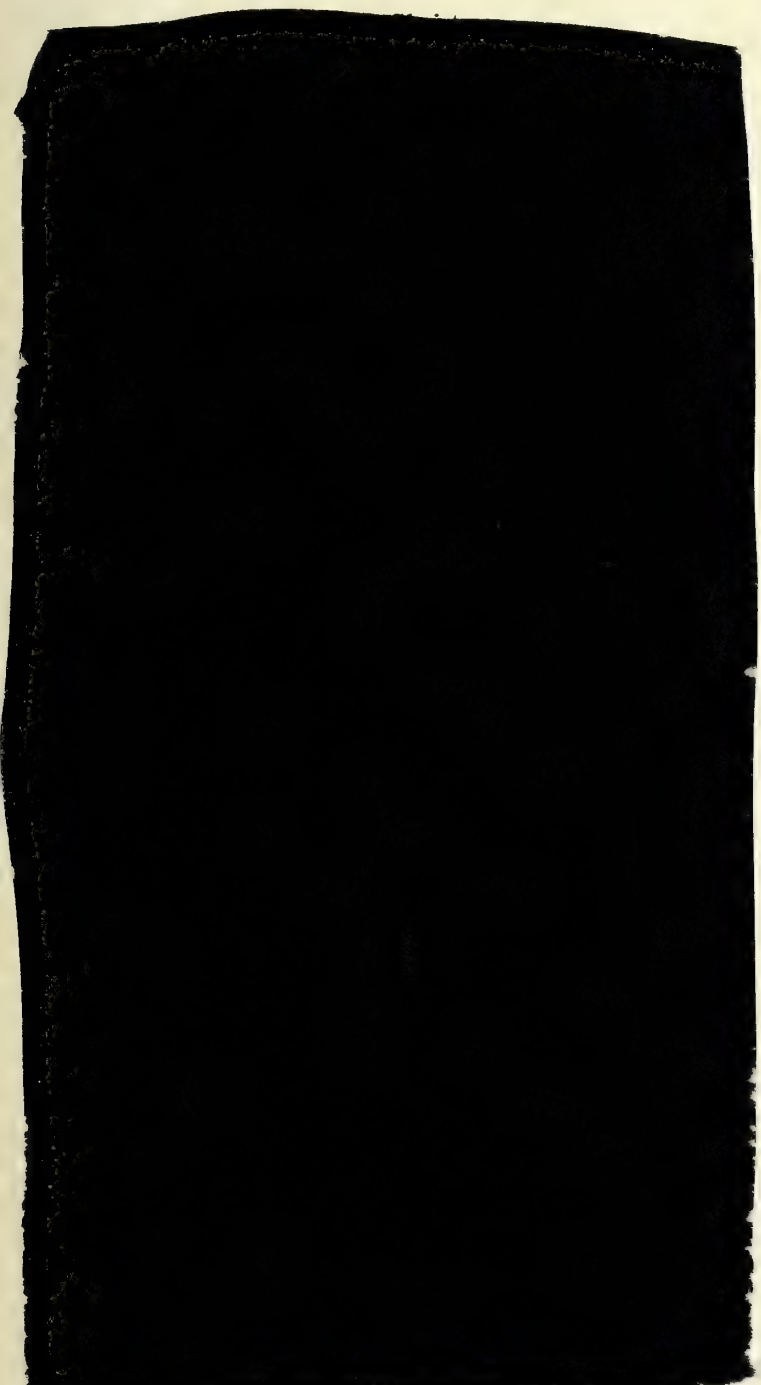
For instance, when the people next door lost their child, there was a fool who left his card, because he was afraid to go in; but there was an angel who rushed in, and broke down and cried, so that the other two found their tears; and it was time they did, or one of them would have gone out of his mind.—Stephen Paget.

The conservative cries, "The old ways are best; let us change nothing." The radical cries, "The new ways are best; let us change everything." But the Christian cries, "Prove all things. Hold fast to that which is good."—Bishop Parsons.

AN INTERESTING OLD LETTER

Dr. W. L. Sherrill, secretary of the Western North Carolina conference, writes:

"I am enclosing herewith a wonderfully interesting old letter, a copy of which recently came to me. The letter is written, as you will see, by Publius Lentulas, Governor of Judea immediately before Pontius Pilate was inducted into that office, and addressed to Tiberius Caesar, the emperor of Rome, about three weeks before the crucifixion."



"BY THE WATERS OF BETHESDA"

This is the text book of mission study for the Board of Missions of the Methodist Episcopal Church, South. J. M. Ormond, professor of Practical Theology in the School of Religion, Duke University, by request wrote this volume for the board.

Two features of this book are noteworthy: First, it differs from most mission study books; second, it has to do with the work of country churches. The many found in all our churches who claim no concern for foreign missions but that they have interest in home missions, will find the field right at their own doors. No one can slip out on the home mission score. Concrete in its presentation, practical in its contents and highly stimulating in its suggestions, this book will be truly helpful to all who would know more of the work of the country church, with its many problems and its urgent needs for a trained leadership. The conditions that obtain in the average rural community, the present trend of country life, the enlarged program of the country church, the use of social agencies, such as schools and civic clubs, and the needs of a trained leadership are all discussed by a man who is at home in all that pertains to the rural church. It is a good book that should be extensively used.

How can this be encouraged? First, one can profit by a careful reading, followed by a review. One need not be a specialist to profit in this way. Second, a group might assign one each of the six chapters to a leader who would lead in a discussion of the chapter assigned. Or, a better way might be, let one lead in the study of the entire book, assigning one persons beforehand to discuss each of the main points in the chapter under discussion. This plan would require six meetings of the group.

The main thing, however, is not so much the method used as to get the help that is to be derived by those who would come to know this book. Professor Ormond will then have started many in a more effective work in the rural church. They will be thankful for the help derived from By the Waters of Bethesda.

SUDDEN DEATH OF MRS. J. D. WOOD

Mrs. Cornelia Emeline Stevenson Wood, 58, wife of J. D. Wood, of Jamestown, passed away suddenly at the home of her son, W. D. Wood, High Point, Route 3, December 26, following a heart attack. This was a severe shock to the entire family in the midst of the Christmas joys.

Mrs. Wood was born in Guilford county July 5, 1878, the daughter of H. B. and Alice Phillips Stevenson, and was married March 2, 1898. She was well known and beloved by all the residents in the Jamestown community where the family has resided for a number of years. She was a member of Oakdale M. E. church.

Surviving are the husband, J. D. Wood of Jamestown, and the following children: Mrs. John Cox of High Point, Route 3; Henry A. Wood of Jamestown; Mrs. Clarence L. Bowman of Mooresville; Miss Josie F. Wood of Jamestown; John Barney Wood of Kernersville; W. D. Wood of High Point, Route 3; Mrs. I. N. Dennis of High Point; Miss Emma Wood of Jamestown; Mrs. Claude Hauser of Greensboro; Miss Ollie Wood of Jamestown; J. D. Wood, Jr., of Jamestown; her mother, Mrs. Alice Stevenson of Orange, Va.; two brothers, J. R. Stevenson of Sturgis, Mich., A. L. Stevenson of Greensboro; two sisters, Mrs. L. G. Jones of Orange, Va., and Mrs. James Wood of Jamestown, and twelve grandchildren.

Funeral services were conducted from Sandy Ridge M. E. church Sunday afternoon at 3:30 o'clock by Rev. O. J. Jones, pastor of Oakdale church, and Rev. C. O. Kennerly, a former pastor. Interment was in Sandy Ridge cemetery.

REV. JOHN CLINE WRITES OF HIS NEW CHURCH

I am enclosing 23 three-months subscriptions and two one-year subscriptions from Fifth Avenue. If you will allow me to continue the effort through next Sunday, December 27, I think we can double this number. The board of stewards is 100 per cent; all take the Advocate. We have been kindly received here by these lovable people. The parsonage has been renovated; the congregations are steadily increasing; the prospects are bright; a spirit of optimism and co-operation is manifest.

Please let our friends in the Western North Carolina conference know that our address is 405 South Fifth Avenue, Wilmington. Also we wish to thank all those who have expressed interest and sympathy concerning the condition of our dear boy, and all who have been praying for him. We are glad that we can report his condition to be improved after six months of strange and discouraging illness with at least four definite relapses when recovery seemed begun. We are hoping, praying and believing that at last his difficulties are being conquered and he is going to get well. It will be a happy Christmas to us chiefly because of that fact.

John Cline.

The Emphasis on Social Christianity at the Western North Carolina Conference

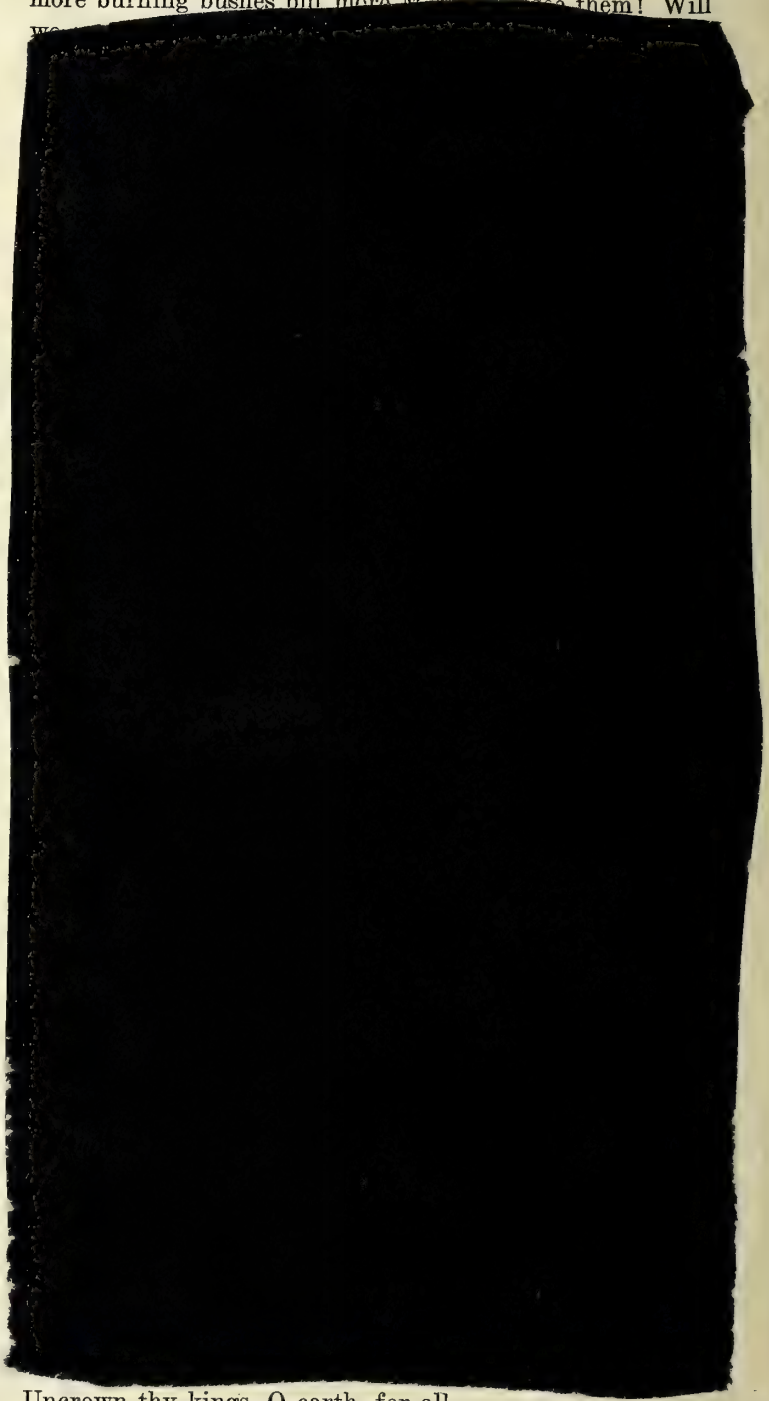
By C. M. SMITH

One matter strongly emphasized at the last meeting of the Western North Carolina conference was social Christianity. This was not the case with the North Carolina conference, according to a good friend of mine, C. W. Goldston, who wrote an article in last week's Advocate entitled "What I Missed at Conference." Of course we of the Western conference know that we have the best conference in Southern Methodism, but we do not like to see our closest neighbor lag behind.

Just why the social gospel was missing at the North Carolina conference we cannot understand, Bishop Kern, who serves both conferences, is without doubt very sensitive to social problems. At the very first service of our conference he sounded a challenging social note. After reading from one of the modern translations that classic passage in the second chapter of Acts on the outpouring of the Spirit at Pentecost, he expounded on the personal and social implications of the passage. He stated that God had a message and a revelation suitable to the needs of every generation, although God did not repeat himself mechanically in every generation. Each generation must be prepared to receive God's particular message and revelation before that message and revelation can come. At Pentecost the early Christians were qualified by preparation for the blessing that came. Now, he continued in effect, if we of this generation would receive a fresh outpouring of God's Spiirt, we too must be prepared—we too must meet the necessary conditions. If we tolerate war, race prejudice, class hatred, economic injustice, social insecurity, and other social evils, how can we expect God to pour out his Spirit upon us? This sobering and heart-searching question was apparently sent out as a challenge to any present who might be thinking of Pentecost in terms of pure sentiment or pure individualism. Pentecost is a challenge to our entire social fabric! It was indeed an emphatic plea for social Christianity. And many such pleas were made during the conference.

Perhaps my friend of the North Carolina conference is thinking of social Christianity more in terms of programs and platforms than in terms of pleas and policies. If so, I agree with him that we can and should do more in this direction than we have been doing. But we must remember the community as well as the individual. Society first be established within. And when I say "within" I mean in the community as well as the individual. Society has a soul to be saved just as truly as the individual. In short, the first task of the Christian is to make the tree good, then the fruit will be good. We all know, of course, that no tree can live without the soil and other elements of the environment. But in our efforts to improve the soil we must not lose sight of the tree; indeed the tree must be given first consideration. This is where I think men like Father Coughlin and Rev. Gerald L. K. Smith have gone astray as Christian leaders. They have become rather preacher-politicians, who somehow do not seem to usher in the kindom of God.

As I see it, in social Christianity as in individual Christianity (if we must make the distinction) the need of the hour is Christian leadership. We have plenty of challenges. What are we going to do about them? Our need is not more challenges, but more response to the multitude that we have. As someone has put it, what we need is not more burning bushes but more Moses to see them! Will we [redacted]



Uncrown thy kings, O earth, for all
Their thrones do reek in blood. Their sword
Is raised against thy helpless Lord,
A crooning Babe within a stall.
Come, bring thy frankincense and myrrh and at his feet
Assuage thy wrathful soul, the Magi's role repeat.

With beaten swords we'll till the soil—
Unlimb the trees with glittering spears,
And peace shall mock the nations' fears
And glory crown the sons of toil:
An angel-song shall lift from every far-flung glen,
A glad refrain—"Sweet peace on earth, good will to men."

Since Jesus

By J. C. STOKES

There was once a man born into the world. He first saw the light of day through the doorway of a stable, in an obscure village of an insignificant colonial province. As a child he lived in a small town of an adjoining province. His parents were devout folk, simple and sincere in mind and heart, whose lot was much like that of the common people among whom they lived; his father was a manual laborer who was never able to provide a sumptuous living for himself and and his family.

The boy was never able to obtain much degree of education. He took advantage of the conventional educational facilities which were open to any lad of his station in life, but he never sat at the feet of any of the great teachers of his day. However, early he began to apply himself earnestly to a study of human life, with its complex problems and interfusing relationships; he manifested a vital interest in religious things, and came to possess a remarkable and unique relationship with the God of his religion. Nevertheless, his playmates and fellow townsmen were never led to perceive anything particularly unusual in his life. He never came to be recognized among them as being in any way prominent or superior to the rest. His father probably died early, leaving upon his shoulders the responsibility of caring for the family. This he did with conscientious dependability until such time as his brothers could take up the burden.

At about this time a great prophet was preaching near by, whose message the young man heard and freely accepted. When the star of the prophet began to wane, he himself took up his message and entered into his ministry. He did not adopt the methods of the prophet, choosing a less spectacular way. He went about the countryside speaking to people about spiritual things, basing his words largely upon the traditional religious concepts of his people. He did not seek out men of influence, but rather men of need. To such he had an amazing power of saying just that word which was needed to lift the burdens upon their spirits. He broke all precedent in the manner in which he mingled with men and women of ill repute, and was soundly rebuked by the conventional religious leaders of the day for this practice. He had a remarkable ability of reaching the heart of things, of getting under people's skins and putting his finger upon the spot which hurt. As a consequence, he often offended people, especially those who had an overly high opinion of themselves.

He attracted a staunch group of followers who were willing to cast in their lot with him, so much did they believe in him. He manifested a tremendous interest in the physical well being of folk as well as in their spiritual welfare, and always did what he was able to do in order to alleviate suffering and remove burdens. He had great powers, but he never used them to further his own personal interests. He seemed to have no primary personal interests, and never indicated any signs of ambition for personal advancement or recognition. Instead, he subordinated himself to a cause, and made himself a living exemplification of a Way of Life. He frankly stated that he had not come to do his own will but the will of his Father, who was God.

Wherever he went he seemed to bring down a storm of disapproval upon his head. This was due in part to the fact that he had little interest in the observance of conventional and ceremonial details in religion, and in part to his manner of interpreting Scripture and theological doctrines. Basically, it was because his philosophy of life was uniquely different. As a consequence, he was never given any recognition by the representatives of his official religion, but was persecuted as a deceiver and a magician.

His ministry was cut short to four years by the successful efforts of his religious opponents to get him out of the way. Long before the end came, he was able to see the inevitable outcome of his life. He did not shrink from it, but boldly went to meet it when he saw the crisis at hand. While all others saw him as marching steadily toward ruin and defeat, he alone was able to discern the true difference between defeat and victory. And so, he continued with calm assurance toward that defeat because he knew that victory lay beyond it. He let his enemies take his body and do with it what they would; they took it and killed it upon a cross of mockery and shame.

His body was tenderly laid away by his erstwhile friends and followers, as a last loving tribute to one who had lived so sacrificially and striven so unselfishly, even if his efforts had come to naught. They were all of them turning away to their respective walks of life, intent only upon taking up once more their humdrum existence, when —to say it now means little compared to its initial discovery—this man who had been laid away in the tomb was once more walking the ways of men on earth. When his followers saw him alive again, they accepted the fact at its face value. The significance of what had happened burst upon their minds with cataclysmic force. It was as though they had been blind all their lives and their eyes had suddenly just been opened to the radiant brightness of the sun. Possessed of a new spirit and a new vision, they began to spread abroad the news concerning this one, and what he had said and done.

The world has never been the same since. However dark the horizons may become; however gloomy the outlook may be; no matter though men may degrade themselves by feasting upon the tears and broken hearts of their fellowmen, the world will never again be immersed in the hopeless despair and despondency which reigned before Christ came. The rosy tints of an eternal hope are upon our skies like a radiant and everlasting aurora borealis since Jesus came to earth.

The value of a constructive skill in preventing crime was put into an epigram by a lover of music. He said, "Teach a child to blow a cornet and he'll never blow a safe." Dr. John M. Brewer of Harvard says that "A very large part of crime is vocational life gone wrong." —Robert H. Miller.

Our disposition in this country is to legislate first and to study afterward.—Lotus D. Coffman, president University of Minnesota.

ROBERT LEE LAMBETH

Early Saturday morning, December 19, 1936, Robert Lee Lambeth (59) died of a heart attack at his home in Greensboro, N. C. He was a native of Thomasville and a prominent furniture manufacturer of that city. He moved to Greensboro in 1921 and had made this his home for the last fifteen years.

The funeral services were held in Main Street Methodist church, Thomasville, Sunday afternoon, December 20, being conducted by Drs. W. A. Stanbury, pastor of West Market Street church, W. A. Lambeth, nephew of the deceased and presiding elder of the Winston-Salem district, and C. M. Pickens, pastor of Main Street church, Thomasville. Interment was in the family plot, Thomasville.

A brief sketch of his life follows:

A native of Davidson county, Mr. Lambeth was born near Thomasville November 14, 1877, son of David T. and Caroline Simmons Lambeth. He numbered among his ancestors pioneer English settlers who came to this section from Craven county. One of them, Aaron Lambeth, was active in the American revolution. In 1899 Mr. Lambeth married Esther Dorsett of Salisbury.

He began his career in the furniture industry in 1901 at Thomasville. In 1921 he moved to Greensboro, but retained his business interests in Thomasville. At the time of his death he was president and general manager of the Thomasville Furniture Company. He also had business interests in Greensboro and elsewhere.

Since early childhood Mr. Lambeth had been affiliated with the Methodist denomination and, at the time of death, was a member of West Market Street Methodist church, Greensboro. He was also a member of the Shrine of Oasis Temple, Charlotte; a charter member of High Point Elks Lodge No. 1156, and a member of the Royal Arcanum of Charlotte. He attended State College when it was known as A. and M. College and served on the board of trustees during the administration of O. Max Gardner as governor.

Surviving are his wife; one son, Harry Lee Lambeth of Thomasville; two daughters, Mrs. Marion Y. Kieth and Mrs. Rose Lambeth of Greensboro; one brother, D. T. Lambeth of Thomasville; one sister, Mrs. E. W. Dixon of Thomasville; and four grandchildren, Harry Leigh Derby, 3rd; Harry Lee Lambeth, Jr., Carole Keith and Robert Lee Lambeth, 2nd.

FORWARD MOVES FAYETTEVILLE CIRCUIT

Last month we closed a fine quadrennium at Fuquay Springs. During our years on that charge the people always manifested a most willing spirit and supported us with the wonderful patience of a loyal people. For their co-operation, their kindness and the many nice gifts which they presented to us we are truly grateful. I am sure that Brother Craven, my successor, will find the same true, faithful congregations whom it is a pleasure to serve.

On our arrival in Fayetteville we were met by some very cordial members who had the parsonage nice and warm and a good supper prepared for us.

I have been to all my churches and find all the congregations interested and co-operative. The services have been well attended.

Sunday evening, December 20, I accepted an invitation to attend a young people's program at Salem church. I fully enjoyed the interesting program and appreciated the nice gifts which were given to us after service. Many provisions were included in this abundant pounding, and we are enjoying them.

Friday evening, December 18, Brother Earnhardt, the presiding elder, the official board and I met in the Y. M. C. A. building to enjoy a barbecue supper prepared by the board and some of the good women. Our good friend, Brother Charley Jones at Camp Ground, furnished two pigs for this occasion. Many new plans were made at this meeting. The people seem eager to improve their parsonage at an early date. The pastor was appointed to see a contractor and discuss plans for remodeling or building. The pastor's salary was raised by a unanimous vote one hundred dollars, making it $2100.

These good people showed a fine spirit. I am happy to go forward whole-heartedly with the people on Fayetteville circuit, and I am sure I shall have their support in the great work. J. C. Williams.

CALEDONIA PREACHER DOES NOT HAVE TO MOVE TO BE "POUNDED"

The good people on the Caledonia charge told us that they were glad to have us for the third year. We heard the expression on every side. They have shown that they were glad to have us—they have shared their "fresh meats" and other produce.

The good people of Johns community through the leadership of Mrs. E. P. Jones, Mrs. Fred Kendall and children brought a very helpful "pounding" to the parsonage this week. We are not telling all the nice things they brought us because some of you fellows would want to spend Christmas with us. We appreciate our good people—it was the Johns congregation that gave the preacher that nice suit last summer. Lightning burned their church last May, but lightning did not destory the kind spirits of the church.

We feel the Caledonia charge has made some progress since we first learned these people. The parsonage received about two hundred dollars worth of improvements this last conference year. The East Laurinburg church was painted, shrubbery added to the church yard, and that church has pounded the preacher at different times. The financial record of the church is encouraging. A full report was made the first year, last year it was a full report with quite an increase in some points over that of the first year, and we are looking forward to meeting all assumptions this conference year.

Our presiding elder is to preach at Caledonia this Sunday and our first quarterly conference to be in session. Brother Earnhardt is to be our revival preacher at Caledonia church this year and Johns will co-operate in this work. East Laurinburg plans its work just now. We expect to work definite plans in interest of all parts of the work and trust for very definite results. M. C. Ellerbe.

THANKSGIVING AND GOOD WORKS AT CONWAY

The people of the Conway charge are beginning the new year's work in a way that is encouraging. Even while the pastor was away at conference the various churches began making their Thanksgiving offering for the orphanage. When this offering was all in it amounted to $135. The four churches on the charge paid approximately as follows: Zion, the oldest church on the charge, leading with $53; Bethany, the largest of the churches, running a fairly close second with $40; Conway came third with $26; and Severn, the smallest church, contributed $16. There is no cause which receives more enthusiastic support from the good people of the Conway charge than that of our orphanage.

As if their spirit of thanksgiving had not already been very beautifully expressed Zion and Severn churches at their final preaching services before Christmas loaded the preacher's car most generously with many very useful things for the preacher and his family. The family in the parsonage is most grateful for these gracious remembrances. The spirit of loyalty and helpfulness of the people of the entire charge is a constant challenge to their preacher.

Plans for the new year's work are already made. Along with the plans for carrying on the work of the charge, there are plans for the improvement of the parsonage and grounds. A new double garage is to be built within a few days. Some landscaping is to be done to beautify the grounds.

We are looking forward to another enjoyable year's work with these lovable people. May God prosper the work of his kingdom during this year on the Conway charge.

L. V. Harris, Pastor.



THE WISE MEN BRING GIFTS

One of the most impressive of the annual Christmas tableaux presented in the Duke University chapel prior to the holidays was that of last week in which the story of the first Christmas was depicted by students in seven scenes. Above is the tableaux representing the wise men bearing gifts to the Christ child, in the arms of Mary. Mary is played by Miss Aimee Toner, Garden City, N. Y. Behind her stands Joseph, played by Frank Dator, Mahwah, N. J.; and the three wise men are Emory Plaster, Leesburg, Va.; Joseph Fretwell, Wilmington, Del.; and Norman Wherrett, Wilmington, Del.

BACKBONE

Zoologists divide the animal kingdom into two classes, vertebrates and invertebrates—animals having backbone, and those having none. The same principle of division might well be applied to men. Who has not seen "a being erect upon two legs, and bearing all the outward semblance of a man," in whom a backbone nevertheless appears to be totally wanting? Your invertebrate man has no more moral firmness than a lump of putty; his opinions are those of the last man who had his ear; he is vacillating, hesitating, and like Butler's hero is "everything by turns and nothing long."

If the invertebrate man is a pastor he is always in a flutter for fear he will preach something that will hurt somebody's feelings. It is the chief aim of this man to preach a gospel that cannot possibly give offense to anybody. Everybody has laughed at the court preacher who said, "We must all die," but fearing that this bold truth might be unpalatable to his royal auditor, qualified it by adding, "almost all, sire." Yet we have known men whose desperate attempts to blow both hot and cold at once were little less ridiculous. If the invertebrate happens to be a layman, he wants his pastor to "preach the simple gospel,' 'and to avoid doctrine, controversy and stewardship.

If he is a journalist, he produces a namby-pamby sheet which stands for nothing. If he is a politicain, he will shout himself hoarse for one thing today and for its opposite tomorrow, swallowing his own words as if he relished such food better than anything else. Whatever he is, he is a fraud and a failure. It is impossible to respect a man who never had such a thing as a convictoin in his life, or, if he did, lacked courage to express it. The man who has decided convictions, and is not afraid to let the world know what they are, is the one man on whom men can rely. His positiveness may lead him sometimes to make mistakes, but the invertebrate man is a perpetual mistake.

Rome never had a citizen of more sincere patriotism or of purer character than Cicero, but just because he lacked backbone he was a mere "trimmer" between the parties of Caesar and Pompey, and lost the confidence of both. No man ever did anything great and enduring who was not a man of positive convictions. No matter how excellent a man's character may be in other respects, if he lacks convictions and the courage to stand by them he may be despised or pitied, but he cannot be respected or loved. Men of positive convictions, men with good stiff backbones, are the great need of our time. The invertebrate species is quite numerous enough, but there is room for an indefinite growth among the vertebrates. They are needed in the church, in the counting room, in public life, everywhere. Above all, there are needed men who have firm moral principles.—The Watchman-Examiner.

ALBEA GODBOLD'S TRIBUTE TO HIS FATHER

I am grateful for the influence of a good father on my life and on the community in which he lived. He never did anything to make him famous. He wrote no books, held no political office, led no army, headed no big business. In his young manhood he worked for the railroads; during the last forty years of his life he was an humble farmer. But he was loved and respected and his life wielded a strong influence for good. One day some people from outside the state were thinking of buying the adjoining farm. They asked, "What kind of neighbors will we have?" One who had known my father all his life answered, "There isn't a better man in the state than G. C. Godbold." My father was never a man of means, but any merchant would give him credit. They knew he was a man of honor who paid his debts. A large crowd attended his funeral. I counted eight preachers, and remembered how as a steward in the Methodist church for nearly half a century my father was always in his pew on Sunday and always loved and supported his pastor. Among the mourners was Uncle Landy Green. The old negro had worked for my father on call from the day I can remember. He said to me, "I loved your father. He was a good man. I worked in his fields, cut many a cord of wood and split thousands of rails for him. He never failed to pay me and he never abused me."

The life of my father, and that of many another man like him, counts not so much for what he did, but for what he was through the years. His was the type of manhood that is clean, upright, straightforward, honorable. It is such character that steadies the life of a community and constitutes the bulwark of the nation. Does anything else matter so much? Without it the scientific researches of the most highly educated minds, the feats of the most brilliant statesmen, and the exploits of highly trained and elaborately equipped armies will not avail to protect our liberties and maintain the prestige and power of our country.

What Jesus was and is counts in our religion. Many people in his day considered action more important than being. Zealous patriots rebelled against the authority of Rome, but Jesus proposed to be a good citizen and to lead no armies against the empire. When Judas went out to betray him he took no action, but talked of sanctifying himself for the sake of his disciples and of the world. When Peter drew his sword to fight those who would arrest him he warned him not to trust to direct action, saying, "All they that take the sword shall perish with the sword." It was a day of spectacular deeds for religious leaders, but he refused to turn stones to bread or jump off the temple. He was doing so little that John the Baptist wondered if he could really be the Messiah. To reassure John, Jesus reminded him of the things that were happening in the inner lives of people under his ministry. In the end Jesus trusted to what he was as the Son of Man of the living God to save men: "I, if I be lifted up from the earth, will draw all men unto me."

We conclude, then, that the first duty of a man is not to do something great, but to be Christlike in character. The first obligation of a family is not to rear famous sons and daughters, but good ones. The main task of our schools and colleges is not to give diplomas which graduates can cash in the business world for so much money, but to give them character. Education should be "the process by which man can become a man." The task of the church is not to keep busy turning the wheels of an elaborate organization, but to bring the inner lives of men to a saving knowledge of God in Christ Jesus. To be is more important than to do. "Out of the heart are the issues of life."

El Dorado, Arkansas.

SQUANDERING ANOTHER HUNDRED MILLION

On the day Mr. Roosevelt made his peace speech before the Buenos Aires conference the navy department sent out word from Washington that one of the first things the President will do on his return will be to authorize the building of two 35,000 ton battleships costing 50 million dollars each. The last session of Congress authorized the President to do this in case other signatories to the London naval treaty similarly increased their fleets. According to the navy department, Mr. Roosevelt is taking advantage of this permissive legislation because Great Britain is about to launch a naval building program including two such floating fortresses. In other words, the President is precipitating the United States into a naval building race with Great Britain! (The way in which the President is using this authorization is something to be borne in mind when the debate between permissive and mandatory neutrality legislation opens in Congress next month.) It is revealing to find the administration ready to spend 100 million dollars for two battleships at a time when Mr. Hopkins is informing the states and cities that the strain on the national budget requires a drastic pruning of relief rolls. Mr. Roosevelt knows as well as any living man that the type of warship for which he is ready to pour out such an enormous sum is regarded as obsolete by some naval men, and that it is not a defensive weapon. If it has any usefulness at all, it is to fight at a long distance from all home bases. The appalling contract between Mr. Roosevelt's protestations at Beunos Aires and this parallel action at home indicates that the admirals know they can still get anything they want from the big navy enthusiast in the White House. If they push their fortune too far, however, they may wear out public patience. Taxpayers will not forever echo, "Millions for defense," when they see those millions going into the construction of warships of an unmistakably offensive character.—Editorial in Christian Century.

CHRISTMAS EVE IN THE FOREST

The sun goes down, the pale moon flings her light
On snow-topped rock and pool. O Holy Night!
Give truce to creatures out of den and nest;
This night, at least, let safety 'tend their quest!

Through many moons they walk in dark and fear;
The steel-toothed jaws, the ambush lurketh near.
In memory of that Night when kine and sheep
Watched while a Woman hushed a Babe to sleep,

Give them a respite, they of nest and den.
Bring peace, goodwill to woodland, hill, and fen;
Let Love this night bend low, and spread its wings
O'er little frightened shiv'ring, crouching things.

O Holy Night, that shineth down the years!
Comfort the sorrowing, wipe away their tears.
Quiet the human pain, the fear—and then
Bring peace to furry things, as well as men!

—Jemima Remington, in "Where Pussy Willows Dip."

TWO GOOD BOOKS FOR PREACHERS

By Richard L. Ownbey

Christian ministers who earnestly desire to contribute their best toward the achievement of a Christian social order will find real inspiration in a new book entitled, The Vision of God and the Social Order, by J. Earl Gilreath. The author is a young minister of the Methodist Episcopal Church, South, who has had unusual opportunities for preparing himself to write on this subject. While a graduate student in the University of Edinburgh he devoted a considerable period to the technical study of the historical relationship between mysticism and social action, and in this book sets forth most convincingly his belief "in the potency of religion to initiate and sustain the humanitarian work of today." His purpose in writing is to prevent the mystical type religion as the only adequate approach to modern social problems.

Spiritual vision and social action are here regarded as integral and indivisible factors in geuine Christian experience, and are normally united into one person who both sees and does. The vital relation between vision and action is clearly stated and earnestly insisted upon. Mystical religion is thus seen as something far more than subjective experience evaporating in inner radiance and emotional glow. It is a source of spiritual insight and moral power, without which social redemption can neither be adequately envisioned nor intelligently attempted. For the building of a Christian social order effective methods and implements must be created, but these cannot be found through social fellowships and co-operation only. The vision of God must come first, otherwise social fellowships are bound to be morally sterile. The ultimate futility of the humanistic approach to the task of building a better world is thus made obvious, and the main pathways to Christian social goals, beginning and containued in personal religion, are the more clearly seen. This is a good book for the preacher's mind and heart.

Dr. Jerome Dowd, a former North Carolinian, and for more than a quarter of century a widely known professor of sociology in the University of Oklohoma, has recently published a notable volume entitled, Control in Human Societies. This book is the result of a long life of patient, honest thinking and research, and is recognized as an original contribution in this field. Dr. Dowd traces the origin and defines the functions of social control, and writes a most interesting history of control from earliest times. The problems of control are discussed with scholarly thoroughness, and the book closes with a section entitled. "Principles of Control Applied to the Present Chaos in the Western World."

This book is highly valuable for the minister who would understand the principles underlying social change, and thus prepare himself more intelligently to think and work in this field. Here the problems of control in the family, education, religious institutions, the state, and other aspects of organized society, are discussed with great clarity and force. A knowledge of the facts thus scientifically presented is highly important for all those who are interested in furthering the cause of social reform and regeneration. It is the Christian belief that this work cannot be done with any hope of success without the vision and the power which religion offers, but it cannot be done through religion alone. To religious vision and passion must be added the scientific intelligence for the creation of those techniques by which social change and control may be effected. Religion and social science ought not anywhere to be in conflict. They must be united if Christian ideals for society are ever to be realized, and these good books offer guidance and inspiration in this worthy task.

WISE AND OTHERWISE

By Dr. E. S. Fooks

The shabbiest coat is the turncoat.

Some preaching is much powder and more bawl!

Stability is often more needed than ability.

The greatest truth in this world is the whole truth.

It is not what we came from but what we are today that counts.

He who never made a mistake never made anything but a failure.

Of the two it is better to be the scapegoat than the black sheep.

While favoriteism is in the saddle, fitness passes by unrecognized.

The mightiest trust on earth is trust in God—and there is no monopoly.

Tell the truth if it breaks up your business and you have to get out. There are worse things than a quitter!

A few swell funerals and the modern church, like ancient Israel, will go up and possess the land.

The viewpoint means everything. Don't be one-sided. Look at the subject from every angle before you slop over.

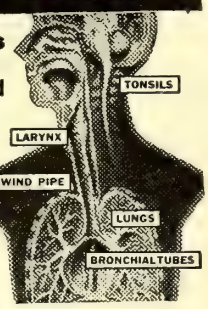
Some people brag on their family escutcheon, but if the search was thorough enough, it might be possible to find a black sheep in the flock.

Reconstruction is a magical word in these post-war days. Let us not forget that there can be no reconstruction without regeneration!

The disparagements of an enemy does not lessen one's ability, shadow his genius or tarnish his character. It sometimes has the effect of calling special attention to his virtues.—The Methodist-Protestant Recorder.

Fvery person has two educations, one which he receives from others, and one, more important, which he gives to himself.—Gibbon.

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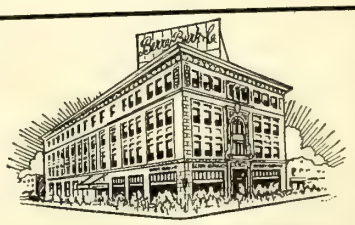
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North Carolina Conference Woman's Page

MISS ELIZABETH MORRIS, Editor, Route 1, Franklinton, N. C.

GIFT FOR CHRISTMAS

What can I give to men whose empty eyes
Trouble my thinking at this Christmas-tide?
Lord, make me humble, loving, strong, and wise,
That I may give them Christ, the crufied.
Let me not choose the lesser gifts of earth,
That pass in dust and are futility;
Lord, at this sacred season of thy birth
Lead me from giving things to giving thee.

What can I give to thee, O God above?
(There is so little that our God could need)
And yet, in all my dreams, thy heart of love
Is wounded still: I see it break and bleed
With naught to staunch the flow—except I bring
Some ransomed soul, called home from wandering.

—Helen Frazee-Bower, in S. S. Times.

WHAT IS THERE IN IT FOR JESUS?

By Jabez Galloway, in Evangelical Christian

A bright wide-awake drummer asked that of a discouraged missionary who had spent ten years of almost fruitless effort on the same mission field. It was a keen question and put with all good humor; but the missionary failed to satisfy the seller of goods that his effort for the heathen was much of an investment. "What is there in it for Jesus?" would make a good working motto for others besides the missionary on the field. Every Christian is called to preach the gospel to every creature. And whether he serves in a workshop, store, factory, bank, office, or other sphere of activity, he should daily face the words, "What is there in it for Jesus?" Power to produce results is promised. Results are expected; little or no dividend for our Lord is unthinkable.

We have the biggest thing that has ever been listed for the betterment of the world. The side line that some of us have taken up to pay expenses while engaged on the all-important thing must not be considered our real job. It is just a sort of scaffolding necessary to hold us up to our main work. We are to preach the gospel to every creature. We are to seek first the kingdom of God and his righteousness. We are to advertise Jesus Christ to the world by precept and example. We are to walk in the light as God is in the light. We are to let our light shine that others may see. We are to follow our Lord, live his life and do his works. Paul did not make tent-making his main issue. And if we do so we will get side-tracked from the big, eternal thing that God has given us to do. We cannot round up nor size up our God-given job any better than Jesus did in Mark 16:16: "And he said unto them, go ye into all the world and preach the gospel to every creature." The "every creature" to whom we are sent lives in various places and under many different circumstances.

He is opposite to us across the street. He is in the next block or in the next town. Perhaps he is just across the fields; in the next county or in the adjoining state. He may be hundreds or thousands, or tens of thousands, of miles away; in the Occident, or in the Orient; in the home or foreign lands. No matter who, or where, we are to preach the gospel to him, to her. This is our serious God-given task.

What will God do with those of us who are not paying any attention to our Lord's last command? We are worse than slackers. We are openly disobedient. We know our Lord's will, but neglect to carry it out. In writing to the Thessalonians Paul said, "We are allowed of God to be put in trust with the Gospel." Think of it! "Allowed" of God to have this great trust. The apostle considered it a great honor to be so entrusted. And how faithfully he kept that trust. It looks as though we did not know a good thing when we saw it. Or that we did not appreciate a great honor even when it comes from God!

"What is there in it for Jesus?" Not very much, taking our efforts as a whole. This is surely serious. Reliable statistics inform us that one unsaved soul passes into eternity every second. It is very impressive to notice the second hand of our watch tick off the hopeless departure of 60 blood-bought souls every minute. It ought to be enough to force us to our knees, and compel us to cry out for forgiveness; and to pray for the lost, and to give, and go,, as never before. "What is there in it for Jesus?" Indeed, the way we are going on, our love and obedience are scarcely visible. Most of us have gone back on the Man who died for us. It looks as though we are using him for what we hope he will be to us when we die—a sort of fire escape! Jesus said in John 14:23, 15:14, "If a man love me, he will keep my words." "Ye are my friends—if ye do whatsoever I command you."

There we have it. Are we obeying him in so far as in us lies by preaching the gospel to every creature? If we are not, then we do not love him. And we are not his friends. Jesus is trusting us to carry on his work, and the most of us are not doing it. And the rest, with a few exceptions, are loafing on the job. It is surely a matter of great regret that the Christ who bore our sins in his own body on the tree has left with us, as his only resort, a work very dear to his heart and for which he has suffered so much; and is trusting us that we carry on, and that we not fail him in his great need. It seems scarcely possible that we could do a thing like that. And yet, it cannot be denied, we have failed our Lord!

If we stand convicted of sin and neglect and decide, in view of God and eternity, to obey in the future, where and how shall we begin? Having settled that our first God-given work is to preach the gospel "to every creature," it is but reasonable that we make sure of God's way of doing it. We may rest assured that God's work and God's method cannot be separated if success is looked for; God's work done in man's way will fail. In all particulars "Our sufficiency is of God."

How did the Pentecostal church take hold of this very same work? They did it exactly right and had greater success than any other group of God's people since that time. Their work proceeded with a wonderful sweep—gladly, abundantly, gloriously. It was not a matter of favorable circumstances, nor unusual equipment. It was not human wisdom, push and energy. It was simply this: God's method had full right of way, giving him a chance to pour himself out through his servants. No one in that church, from the apostles down, had any personal obligation to make things go. They did not have to invent anything, nor try anything, nor suggest anything. They did not make out any sort of program for the Holy Ghost to O. K. They had simply to obey their Leader and watch the revival tide roll in like the ocean.

God's plan now, as then, is as clear and simple as it can be made. Acts 6:4, "But we will give ourselves continually to pray and the ministry of the Word!" The Holy Spirit, as absolute manager ,dominated and controlled everything. He used the members of the church, one and all, as channels and instruments through which, and with which, he worked.

NEWS FROM CASWELL ZONE

Mrs Malcolm Watlington of RFD 1, Yanceyville, has accepted the leadership of Caswell zone for 1937, graciously promising to do the work. She is eager for the whole-hearted co-operation of the entire zone.

She is succeeding Mrs. W. Taylor Long of Blanch, who served most successfully during 1936. In recognition of her services a life membership was given her young son, William Taylor, Jr., by the district. The presentation was made at the December meeting of the Semora society.

Dr. Strain Writes From China

As the year draws to a close most of the churches and districts of the Western North Carolina conference have raised their quotas for the support of Dr. Richard E. Strain, our special medcal missionary to China; or at least where the quotas have not been raised, this cause will be presented in the near future. So it is of interest to all of us, especially to those of us who came to know him, to have this word from him so soon after his arrival in China. Dr. Strain arrived in China on October 18, and writes on the 28th, as follows:

"In Japan one begins to see the real Orient. The thing I noted most was the hordes of people who seem to be everywhere. This is also true of China. The narrow streets jammed with people actually make an American city look deserted.

"On to Kobe and then out through the beautiful Japanese sea where I nearly landed in Jail for taking pictures of a Japanese junk in a fortified area. Our plain - clothed Japanese friends were convinced finally I was just an ignorant amateur photographer. We approached the China coast on the 18th. We pulled into the Wampoor pier about midnight and lay there until morning. At six sharp the custom men came aboard and went over our papers—in the meantime, near our boat had gathered at least a hundred Chinese river boats with their load of families, many containing youngsters looking no more than a few months old, all begging by means of mesh baskets on 30-40 foot poles which were passed up to the passengers and everything from soup to nuts was acceptable. This went on until one of the ship's crew turned the fire hose on the smaller boats and drove them away. A few of the babies were well soaked.

"All our baggage was placed on one river launch and we went to another—we went up the river about ten minutes ride, during which time we were given our pick of almost any kind of battleship under any flag (except the Chinese) that we might wish as they pretty well lined both sides of the bank. Landing at the customs the baggage of 200 passengers was dumped into one grand pile. After a few hours (literally) order came from confusion.

"Shanghai is a city to itself. Every nationality seems represented with a policeman on each corner. Here are two Japanese with their metal helmets and their bullet proof vests. Here is a colorful Indian with his beard and turban and he is directing traffic. Here are a couple of Chinese policemen; then a Frenchman, and policemen of unknown tongues to me could be seen—all on the same street corner. Talk about no crime in Shanghai—if we had the world to police our street corners in America we probably would not have crime either.

"After an all night stay in Shanghai, during which time I met many people, I climbed on a train with a doctor friend and headed for Soochow—the Venice of China. The country between Shanghai and Soochow is flat, fertile, and full of rice ripe unto harvest and burial mounds which in many instances make the cultivation of a particular field a lost art. Camels and soldiers are everywhere. It is a beautiful country and I am seeing it at its best season.

"We landed at Soochow late in the afternoon. After being shown the hospital and Soochow University, which will be my home for a few months, I was given a chance to rest by sleeping through the night. Up early the next morning I was immediately started to language school—they waste no time here. Every person from the States which I have met here is doing twice the work of the average American, and I'm not taking as the average American the man on relief. I walked through a 120 bed hospital and saw 160 patients crowded in there, all under the care of one foreign doctor and a few Chinese assistants, and had one foreign doctor tell me that three-fourths of his time was taken up with administrative affairs which do not require medical edution or training to perform—a place where a doctor is needed so badly and the one there has no time for medicine.

"As one walks down the clean streets (to which I marvel) and then see these same people pursue such unhygienic habits in other things, one is forced to the conclusion that next to unity China needs public health education most."

Richard E. Strain.

ANOTHER CHANCE

By Margaret Goode Chandley

"Good-bye, Old Year, but wait;
A favor I implore.
So many things I wish to do
Before you close the door,
So many things I've left undone
That went to make this year,
If only you will wait awhile
I'll make the record clear."
But the Old Year turned with a merry smile,
"I cannot wait," said he;
"I was patient and kind for a long, long while,
But you failed and neglected me."

My heart was sad as I thought of the days
That were gone beyond recall,
Work left undone, words left unsaid,
I vainly sought them all.
But I heard a voice so sweet and clear
That I turned from my vain repining;
A New Year stood within the door,
His face so bright and shining.
Said he, "Let's make the record clear,
Let's take another start.
I've come to bring another chance,
So come, my dear, take heart."

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A THOUGHT FOR THE NEW YEAR

"But not alone at Christmas time
Come holiday and cheer
For one who loves a little child
Hath Christmas all the year."

This thought found recently on a Christmas card expresses very impressively that which should be the real compensation to parents and teachers who daily have on their minds and hearts the care and instruction of children. It is good at times—and especially at the beginning of a new year—to draw ourselves apart from the routine drudgery attendant upon such care and instruction and in that detached state think reverently of those litle ones committed to us——think of the divine possibilities that lie in them, think of the sweet relationship with the heavenly Father into which we may lead them, think of what they may mean to the world in which we live if from us they receive that help and direction which they have a right to expect. Then as these thoughts lead to high resolves that during the next year we shall give more of ourselves to the blessed task of caring for and instructing them, there flows over us a flood of love that warms the heart and makes us glad that we have this glorious opportunity. And we find our reward even before me enter again upon our task—

"For one who loves a little child
Hath Christmas all the year."

DISTRICT DIRECTORS COUNCIL

The presiding elders, as district directors of Christian education of their respective districts, met with the members of the conference staff at Goldsboro on December 17 for the purpose of making plans for the work of Christian education during the coming year. Time was limited, but in the course of an hour and a half many matters of vital concern to this cause were considered. During the consideration of these matters goals were set and suggestions made that should be of great help in carrying on our program. A most cordial and co-operative spirit prevailed in the meeting, and we feel that it speaks well for a most successful year in this work in the various districts. More specific details concerning this meeting will be brought to the attention of our readers as we shall in subsequent issues of the Advocate give the whole page to each of several important phases of our work that we wish to emphasize.

We were fortunate in having Bishop Kern present at the meeting and his contribution to the discussion as well as his emphasis on certain vital matters in his closing remarks to the group added much to our deliberations.

GENERAL SUPERINTENDENTS!

We will begin shortly the task of securing a list of all the teachers in our church schools in the North Carolina conference. Our publishing house is anxious to secure the names of the teachers in order that they may have individual contact with them in the matter of literature, materials, and the like. It will likewise be of great help to the conference office to have this information. Within the next two weeks every church school superintendent in the conference will receive from our office blanks to be filled out giving the names of all teachers in his church school. We trust that each superintendent will give prompt attention to the sending of this information, since we wish to secure all these names by February 1.

INTERMEDIATE DEPARTMENT HANDBOOK

The Intermediate Department Handbook has come from the press and is now available for us by all intermediate departments. This is a guide book for adult leaders of intermediate departments and will also be helpful to leaders of the intermediate age group in all local churches. The handbook may be secured from the publishing house at Richmond for 10 cents per copy, 55 cents per half dozen, or $1 per dozen.

CARR CHURCH JUNIORS STUDY "NEGRO AMERICANS"

We completed our study of "Negro Americans" the third Sunday in November. We had five sessions, each session beginning with a 15-minute informal period before the regular session. This informal period was used for learning negro spirituals and to discuss things placed on the browsing table. Each Sunday something new was placed on the table. We used posters, books, magazines, pictures of distinguished negroes, negro poems, and a negro friendship doll in carrying on this course. This study is one of the most interesting that we have had.

Our object was the sending of gifts, suggested in the course, to Augusta, Georgia, Bethlehem House. The value of the gifts was $5.40. We also made a junior and primary song book of choice songs for children and sent them with these gifts. For our local project we made scrapbooks for Lincoln hospital and gave literature and a book of primary songs to a negro church school.

(Signed) Mrs. J. A. Martin.

LITERATURE NOTES

Christian Home. We wonder if this publication is having the circulation in our Methodist homes that it should have. Its purpose is that indicated in the title—to help make Christian homes. Those who are receiving this magazine feel that it is making a very definite contribution to the building of better homes, and we feel that more of our people should avail themselves of it. Articles of special help to parents and workers with children which deal with the theme, "What is religion in childhood?" are to be found in the January issue.

Adult Student. As an enrichment contribution in support of the Uniform Lesson Materials for the second quarter, Bishop Mouzon has cintributed to the January issue an article entitled, "The Gospel of the Living Christ."

Of interest to those working with young people there will be found in the February issue an article by Rev. J. W. Rustin on the general theme, "Supporting Our Youth." In the March issue Dr. Kenneth Pope gives a similar emphasis under the title "The Young People Need Us."

A new editorial feature of The Adult Student beginning with the January issue appears under the caption "Search the Scriptures." This feature will present items of unusual interest from the Scriptures, which are intended both to be informative and to awaken a new appreciation for the literature of the Bible.

Elementary Teacher. Some excellent teaching material for teachers in both the large and small schools on the life of Jesus will be found in the January issue. Also in this issue there will begin a new series on "Character and How It Grows."

Junior Lessons. During the winter quarter, January to March, Juniors using the Group Graded Lessons will have one of the most interesting studies in the whole cycle of lessons for this age-group—"The Story of Jesus' Life." A picture-map of Palestine, illustrating the life of Jesus, a special song for junior groups, pictures of Palestine and suggestions for making Easter a joyful season for others as well as themselves, are all provided in the boys' and girls' quarterly Junior Lessons. No better occasion than the beginning of this particular unit could be found for making a special effort to have every junior provided with a good Bible of his own. A wall map of New Testament Palestine may be secured from the Methodist Publishing House for 65 cents as a guide for the picture map. The teacher's guidance in the Elementary Teacher has, besides plans for the Sunday session, suggestions for worship and activities at an additional session.

No great man, certainly no good man, can exist unless the heart has been educated as well as the intellect.—Dean Hook.

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H. AND F. MISSIONARY ENTERPRISE

Last issue this page carried a report on contributions to the Home and Foreign Missionary Enterprise by the children's division and the young people's division from October 22 to December 1. The report below is for the adult division for the same period.

Asheville District

Tabernacle	.59
Saluda	.70
Tryon	5.41
Marshall	8.00
West Asheville	8.45
Biltmore	11.55
Hillside	14.80
Central	24.16

Charlotte District

Belmont Park	1.50
Harrison	2.32
Indian Trail	2.37
Homestead	4.72
Big Springs	5.00
Hawthorne Lane	21.89
Myers Park	26.19
First Church	39.03

Gastonia District

Fallston	.70
New Hope	.94
West End	.98
South Point	1.30
Denver	1.45
Palm Tree	1.50
St. Paul	2.00
Lafayette Street	2.00
Smyre	2.83
Kadesh	9.00
Polkville	10.35
Pleasant Grove	14.50
Mt. Holly	17.25
Shelby Central	45.92

Greensboro District

Salem	.47
Glenwood	.75
Muir's Chapel	1.00
Bethel	1.00
Summerfield	1.21
Farmer	1.40
Archdale	2.50
Coleridge	2.57
Friendship	2.80
Old Union	3.00
Gibsonville	3.00
Ward Street	5.00
Proximity	5.93
Centenary	6.66
College Place	15.32
West Market	19.32
West Market	19.87
Naomi	24.36
Reidsville	26.31
St. Paul	30.67

Marion District

Olivette	1.00
Nebo	1.00
Rutherford College	1.42
Pleasant Grove	2.00
Granite Falls	2.15
Morganton	4.38
Connelly Springs	6.00
Spindale	6.77

Salisbury District

South River	.11
Bethel (New London)	.60
New Mt. Tabor	.79
Smith Grove	1.40
Advance	1.58
Cooleemee	2.00
Farmington	2.77
Trinity	4.05
Mocksville	4.94
Concord	8.26
Mt. Olivet	12.54
Albemarle	13.28

Statesville District

Concord	.80
Stony Point	.95
Cool Springs	1.19
Wesley's Chapel	1.48
Vanderburg	1.50
Moriah's Chapel	1.69
Newton	1.52
St. John's	1.81
Williamson's Chapel	1.95
Mooresville	2.00
Rose Chapel	2.10
Catawba	2.53
Hopewell	4.77
Statesville, Central	6.00
N. Wilkesboro	15.00

Waynesville District

Long's Chapel	.74
Canton	24.70

Winston-Salem District

Pleasant Hill	1.25
Fairgrove	1.55
Palmyra	1.83
Rockford Street	1.93
Mt. Airy, Central	2.54
Stokesburg	4.15
Linwood	5.32
W. G. Raper	5.00
Midway	6.40
Grace	6.64
Unity Chapel	9.13
Mt. Olivet	15.62
Lexington	35.00
Centenary	152.52

THE WADESBORO SCHOOL

With 65 persons enrolled and 35 receiving credit, the churches of Wadesboro and the vicinity held their first county-wide training school for a number of years. Enrollment from various churches was as follows:

Wadesboro	21
Savannah	2
Bethel	3
Pleasant Hill	6
Peachland	2
Ansonville	2
New Hope-Bethel	1
Lilesville	7
Morven	5
Polkton	2
Wingate	2

ASHEVILLE TRAINING SCHOOL

The Asheville Christian workers' training school was held at Central church November 15-20, with 11 churches participating. Total enrollment reached 161 with 120 persons receiving credit at the close of the school.

West Asheville

With a training school second to none in the conference for the past two years, West Asheville again led the school with an enrollment of 42 and 35 credits.

Central, Haywood Street and Asbury Memorial

The most significant gains of the year were at Haywood Street, Asbury Memorial, and at Central, where attendance and credits practically doubled the record of the previous years.

Weaverville, Hillside and Biltmore

Weaverville, Hillside and Biltmore have been represented consistently with good attendance at the training schools during recent years and were able to maintain their records in the recent school.

THE GREENSBORO SCHOOL

With 193 people enrolled from 19 churches, the Greensboro training school proved to be the most satisfactory of any held in recent years. Both Greensboro College and churches of Greensboro and the vicinity were well represented and certificates of credit were earned by the various churches as follows:

Centenary	18
West Market Street	23
Greensboro College	40
College Place	8
Proximity	15
Grace M. E.	8
Glenwood	11
Carraway Memorial	5
Stokesdale	1
Bessemer	11
Mt. Pisgah	6
Eden	4
Sandy Ridge	1
First Baptist	2
West End	1
Grace M. P.	1
Muir's Chapel	1
New Garden Friends	1
Guilford Friends	1

THE MOORESVILLE SCHOOL

After being disbanded for two days by snow and ice, the Mooresville school reconvened and finished the courses with a creditable showing. The different churches were represented as follows:

	Credit
Matthews	1
Central	17
Presbyterian	1
Broad Street	7
Triplett	1
Davidson	3

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Asheville District

Asbury Memorial, W. H. Groce ... 70
Haywood St. (Asheville, E. E. Snow 41
Spruce Pine, T. G. Smith 34
West Asheville, E. H. Nease 30
Candler, T. A. Groce 25
Swannanoa, Byron Shankle 16
Saluda-Tryon, F .O .Dryman 14
Bald Creek, C. M. Smith 11
Skyland, T. C. Jordan 10
Fairview, R. A. Swaringen 10
Elk Park, J. A. Frye 9
Flat Rock, R. M. Varner 8
Avery Ct., F. R. Barber 7
Laurel, A. A. Somers 7
Marshall, E. M. Hoyle 7
Weaverville Ct., W. H. Benfield .. 7
Asheville Ct., O. J. Chandler 6
Fletcher-Mills River, J. H. West .. 6
Black Mountain, H. C. Sprinkle, Jr. 5
Leicester, M. A. Lewis 5
Sandy, P. L. Green 5
Acton, J. L. Reynolds 4
Central, Asheville, L. D. Thompson 3
Weaverville, F. C. Smathers 2
Biltmore, M. T. Hipps 2
Hot Springs, J. R. Duncan 2
Oakley, E. B. Edwards 1
Total 347

Charlotte District

Mt. Zion, E. M. Avett 103
Matthews, G. G. Adams 30
First (Charlotte), C. C. Weaver... 28
Homestead, Charlotte, O. L. Brown 25
Polkton, L. R. Akers, Jr. 25
Monroe Ct., W. C. Dutton 23
Central (Monroe), W. R. Kelly ... 23
Lilesville, L. P. Barnett 22
Bethel-Boger, W. B. Thompson.... 20
Weddington, T. J. Huggins 20
Hawthorne Lane, L. B. Hayes 20
Wesley Heights, Charlotte, Frank Jordan 19
Prospect, P. T. Dixon 18
Marshville, J. C. Groce 18
Monroe, Ct., H. L. Lefevers 18
Thrift-Moores, C. D. Brown 17
Peachland, G. N. Dulin 17
Chadwick, T. H. Swofford 16
Brevard Street, L. F. Tuttle 16
Trinity, J. E. Yountz 12
New Hope-Bethel, J. R. Warren... 11
Belmont Park, E. M. Jones 10
Wadesboro, Paul Hardin, Jr. 9
Waxhaw, W. T. Albright 5
Charlotte, Mrs. Vergil Presnell ... 4
Ansonville, L. F. Strader 3
Spencer Mem., F. W. Kiker 1
Total 533

Gastonia District

Central, R. M. Courtney 72
Lowesville, B. Wilson 43
Bessemer City, J. O. Ervin 40
Shelby (Lafayette St.), F. H. Price 38
Boger City, R. L. Forbis 37
East End, Gastonia, F. L. Setzer... 34
South Fork, G. L. Wilkinson 32
Rock Spring, M. A. Osborne 31
Cherryville, D. M. Nifong 25
Lincolnton Ct., W. B. Shinn 23
Myrtle Ch. Gastonia, H. F. Duncan 21
Bradley Mem.,Gastonia, H.F.Duncan 17
Lowell, C. O. Kennerly 15
King's Mountain, E. W. Fox 13
Cramerton, C. F. Womble 12
West End, Gastonia, J. E. McSwain 12
Dallas, R. L. Young 12
Belmont, Park St., G. E. White 11
Maylo, J. L. Rayle 9
Belwood, R. T. Houts 8
West End, Gastonia, J. G. Fitzgerald 7
Cherryvile Ct., G. F. Houck 6
South Fork, G. L. Wilkinson 6
Belmont, Main St., C. P. Bowles .. 5
Crouse, A. L. Latham 4
Polkville, Van B. Harrison 1
Shelby Ct., J. N. Wise 1
Total 535

Greensboro District

Stokesdale, J. E. B. Houser 120
Ward St.-Archdale, J. W. Groce .. 81
Asheboro, H. P. Powell 81
Main St., High Point, J. P. Hipps.. 56
Pleasant Garden, R. C. Kirk 41
Spray, A. C. Waggoner 31
Wesley Mem., E. H. Blackard 35
Reidsville Ct., T. V. Crouse 25
College Place, B. C. Reavis 25
Centenary, Greensboro, C. S. Kirkpatrick 20
Randleman, J. L. Stokes 20
Mayodan, R. M. Hardee 17
Mt. Pleasant, B. W. Lefler 15
Calvary, D. V. Howell 15
Bessemer, Greensboro, W. G. McFarland 14
Draper, T. B. Johnson 13
Coleridge, O. P. Ader 13
Jamestown, O. J. Jones 11
Battle Ground Road, Greensboro, F. E. Howard 11
Trinity, H .M. Robinson 10
Lee's Chapel-Grace, E. H. Brendall 10
Cedar Falls, P. F. Snyder 9
Asheboro Ct., Odell Brown 8
Main St. (Reidsville), H. G. Allen 7
Farmer, L. A. Bennett 7
Carraway Memorial, J. W. Fitzgerald 6
Proximity, S. M. Needham 6
Liberty, P. R. Taylor 6
Summerfield, Roland P. Gibbs ... 5
Gibsonville, L. S. Furr 5
Randolph, P. L. Shore 2
Total 725

Marion District

Cliffside, H. E. Stimpson 62
First (Marion), J. W. Moore 53
Morganton Ct., J. Max Brandon ... 41
First Ch. (Lenoir), J. S. Hiatt 35
Broad River, V. P. Crowder 30
Pleasant Grove, R. G. Tuttle 28
Bostic, C. M. McKinney 28
Rutherford College, J. P. Morris.. 28
Marion Ct., J. E. Hipp 27
Connelly Springs, A. Burgess 27
Rutherfordton, Fletcher Nelson ... 26
N. Forest, J. M. Varner 24
Watauga, J. W. Parker 22
Grace Chapel, Wilson Nesbitt 20
Glen Alpine, M. F. Moores 16
Marion Mills, G. C. Graham 16
Boone, P. W. Townsend 16
Valdese, G. F. Hood 12
Mill Springs, W. E. Rufty 11
Granite Falls, E. P. Billups 11
Whitnel, E. Myers 9
Spindale, F. J. Stough 8
Gilkey, M. W. Edwards 5
Old Fort Ct., B .A. Sisk 4
Henrietta, Elzie Myers 4
Table Rock, V. R. Masters 3
Morganton (First), J. C. Cornett.. 1
Total 557

Salisbury District

Albemarle Ct., R. L. Bass 81
Newton, W. M. Smith 14
Salisbury (Park Ave.), E. L .Kirk 62
Mocksville, E. J. Harbison 46
Badin, M. W. Heckard 35
Mt. Pleasant, G. W. Clay 25
Granite Quarry, T. B. Huneycutt .. 25
Albemarle, G. B. Clemmer 25
China Grove, R. E. Hinshaw 23
Coburn Mem., A. C. Swofford 23
First (Salisbury), W. A. Newell ... 21
Norwood Ct., R. H. Kennington... 17
First (Albemarle), J. S. Gibbs ... 17
Spencer, G. A. Stamper 16
Davie, M. G. Ervin 15
Newton, W. M. Smith 14
Gold Hill, H. L. Creech, Jr. 12
Cooleemee, J. M. Barber 10
Salem, T .W. Hager 10
Yadkin-Rowan, V. E. Queen 10
Harmony, R. H. Taylor 8
Westford (Concord), G. W. Fink .. 8
Kerr St., Concord, C. E. Murray... 7
Epworth, I. L. Roberts 5
Mount Pleasant, G. W. Clay 4
E. Spencer, E. W. Needham 4
Woodleaf, C. A. Morrison 3
Norwood, A. P. Ratledge 2
Kannapolis, N. C. Williams 2
Central (Concord), W. L. Hutchins 1
Total 545

Statesville District

Bethel-Fairgrove, R. E. Ward 50
Wilkesboro, A. W. Lynch 43
Cool Springs, J. G. Winkler 32
Central, Mooresville, W. A. Kale.. 32
North Wilkesboro, R. B. Templeton 29
Maiden, R. E. Hunt 23
Helton Ct., J. O. Cox 23
Statesville Ct., J. B. Tabor, Jr. 22
Norwood, A. P. Ratledge 20
Moravian Falls, J. C. Gentry 19
Mooresville (Broad St.), J. P. Hornbuckle 18
Jonesville, P. L. Smith 12
Taylorsville, J. W. Vestal 15
Catawba, Reid Wall 15
Mooresville Ct., W. Q. Grigg 15
Todd, J. M. Green 14
Broad Street, A. C. Gibbs 13
Race Street, A. L. Aycock..... 13
Sparta, A. B. Bruton..... 11
West View, H. L. Powell 11
Troutman, J. W. Combs 10
Highland-Rhodhiss, H. M. Wellman 10
Elmwood, C. R. Ross 10
Elkin, W. A. Jenkins 9
Elkin Ct., T. G. Williams 9
Jefferson, G. R. Stafford 8

W. Jefferson, W. J. Huneycutt..... 7
Ball's Creek, J. A. Howell 5
Laurel Springs, J. C. Swaim 5
Davidson, R. B. Shumaker 5
Stoney Point, C. H. Peace 4
Warrensville, A. G. Lackey 4
Olin, D. H. Rhinehart 2
Ball's Creek, J. A. Howell 1
Total 519

Waynesville District

Hayesville, J. H. Green 87
Junaluska, J. H. Carper 27
Cullowhee, C. G. Hefner 24
Webster, G. A. Hovis 24
Fines Creek, A. L. Rayle 19
Andrews W. S. Smith 18
Murphy, W. A. Barber 17
Delwood, H. D. Jessups 13
Bethel, T. G. Highfill 11
Murphy Ct., R. J. Starling 9
Franklin Ct., J. J .Edwards 6
Clyde, E. C. Price 5
Bryson City, W. M. Robbins 4
Franklin, C. C. Herbert 4
Crabtree, A. F. Phibbs 4
Brevard Ct., H. O. Huss 3
Canton, D. E. Camak 3
Whittier, McRae Crawford 2
Sandy Ridge, J. W. Bennett 1
Total 281

Winston-Salem District

Centenary, G. Ray Jordan 800
(Every family in the church)
Farmington, H. C. Freeman 104
Main St. (Thomasville), C.M.Pickens 72
Forsyth, C. W. Kirby 60
First (Lexington), H. C. Sprinkle.. 54
Davidson, W. L. Scott 39
Dobson, C. W. Russell 33
Erlanger, G. W. Williams 28
Thomasville Ct., W. R. Jenkins ... 20
Linwood, R. F. Huneycutt 18
Hanes, C. F. Tate 17
Doubs, C. E. Williams 17
Walkertown, P. R. Rayle 16
Ardmore (Winston-Salem), A. C. Tippett 11
Burkhead, W. B. Davis 11
Lewisville, R. A. Taylor 10
Walnut Cove, J. O. Banks 9
Trinity-Bethel, A. C. Kennedy ... 6
Sandy Ridge, J. W. Bennett 5
Green Street (Winston-Salem), R. C. Goforth 5
Reids, Byron Nifong 5
Danbury, T. H. Houck 5
Grace, O. B. Mitchell 5
Pilot Mountain, C. C. Washam.... 4
Denton, W. M. Rathburn 2
Rural Hall, W. Reid Harris 2
Central (Mt. Airy), M. T. Smathers 2
Rockford St., H. R. Cornelius 2
Total 1362
Conference total 5404

North Carolina Conference

Durham District

Bahama, M. C. Dunn 43
Webb Ave.-Holt, R. G. Dawson ... 36
Cedar Grove, S. F. Nicks 33
Duke Mem., H. C. Smith 27
Mt. Tirzah, B. H. Black 26
Chapel Hill, A. P. Brantley 24
Yanceyville, W. L. Maness 18
Brooksdale, T. W. Lee 17
Stem, J. F. Starnes 15
So. Alamance, J. A. Tharpe 11
Hillsboro, J. V. Early 11
Durham Ct., C. D. Barclift 9
West Durham, M. Y. Self 9
Leasburg, D. D. Traynham 8
Carr, L. T. Singleton 7
Lakewood, M. O. Stephenson 6
Graham-W. Burlington, J. A. Martin 6
Duke's Chapel, F. D. Hedden 5
Bynum, J. C. Richard 5
Mebane, T. R. Jenkins 5
Front Street, H. I. Glass 5
Trinity, G. W. Perry 4
Milton, A. M. Williams 3
Stem, J. W. Lineberger 1
Duke's Chapel, H. Grady Hardin.. 1
Long Mem., B. P. Robinson 1

Elizabeth City District

Edenton, G. W. Blount 20
N. Gates, J. A. Dailey 15
Plymouth, C. T. Thrift 13
Gates, J. M. Jolliff 13
Columbia, O. C. Melton 12
Burlington Ct., L. L. Parrish 10
City Road, E. D. Weathers 10
Hertford, D. M. Sharpe 9
Belhaven-Pantego, L. E. Sawyer.. 9
Perquimans Ct., J. W. Dimmette.. 8
Aulander, J. T. Draper 8
Roper-Creswell, W. J. Watson ... 7
Swan Quarter, R. Z. Newton 5
Murfreesboro-Winton, E.W.Downum 5
Windsor, E. N. Harrison 3
Ahoskie, J. L. Smith 2
Perquimans, W. G. Lowe 2
Chowan, R. E. Walston 2
Elizabeth City, F. W. Brothers ... 2
Fairfield, J. P. Bross 2
City Road, B. T. Hurley 1
Moyock, E. G. Overton 1
Bath, J. D. Robinson 1
Washington, L. B. Jones 1

Fayetteville District

Jonesboro, J. W. Bradley 37
Aberdeen-Vass, L. M. Hall 15
Hemp, W. L. Dawson 15
Glendon, L. M. Chaffin 13
Red Springs, B. T. Hurley 13
Ellerbe, K. F. Duval 11
Mt. Gilead, J. R. Edwards 10
Roberdel, F. A. Lupton 9
Caledonia, M. E. Ellerbe 8
Parkton, C. P. Womack 8
Broadway, R. S. Cody 6
Hay Street, W. C. Martin 5
Piedmont, M. D. McLamb 5
Goldston, W. J. Underwood 5
Mt. Gilead, J. R. Edwards 1
Jonesville, P. H. Fields 1

New Bern District

Morehead, B. H. Houston 44
Beaufort, C. T. Rogers 31
Kinston, A. S. Parker 31
Pink Hill, H. M. McLamb 26
Oriental, J. C. Humble 21
Goldsboro Ct., N. C. Yearby 17
Fremont, E. R. Shuller 16
Pikeville, Leon Russell 14
Riverside-Bridgeton, J. B. Thompson 13
New Bern, L. C. Larkin 11
Newport, F. E. Dixon 9
La Grange, J. C. Humble 5
Seven Springs, R. W. Barfield 5
Snow Hill, B. D. Critcher 5
Grimesland, F. R. Davis 5
Goldsboro Ct., N. C. Yearby 4
Ocracoke-Portsmouth, W. A. Crow 3
Mt. Olive-Calypso, W. L. Loy 2
Bridgeton, W. F. Elliott 2
Oriental, C. E. Hix, Jr. 2
Dover, E. L. Hill 1
Pamlico, W. A. Tew 1

Raleigh District

Fuquay Springs, E. B. Craven 35
Four Oaks, H. B. Baum 24
Central, S. J. Starnes 22
Oxford Ct., I. S. Richmond 22
Zebulon-Wendell, J. W. Bradley .. 22
Middlebury, D. A. Petty 19
Bailey, W. G. Farrar 16
Princeton, W. C. Merritt 11
Cary-Apex, B. F. Boone 9
Youngsville, H. E. Lance 8
Garner, T. B. Hough 5
Millbrook, H. A. Chester 5
Creedmoor, E. D. Dodd 4
Selma, F. B. Peele 4
Mamers, M. M. Walters 4
Newton Grove, L. A. Tilley 3
First (Henderson), R. E. Brown... 2
Franklinton, S. E. Mercer 2
Smithfield, J. H. Lanning 2
Raleigh, J. A. Norris 1
Franklinton, E. D. Weathers 1

Rocky Mount District

Wilson, A. J. Hobbs 68
Enfield, R. L. Jerome 33
Warrenton, O. I. Hinson 30
Seaboard, L. A. Watts 30
Rosemary, J. J. Boone 25
Kenley, P. F. Newton 21
Littleton, W. T. Phipps 20
Conway, L. V. Harris 19
Halifax, J. Bascom Hurley 17
Tarboro, H. G. Ruark 16
Scotland Neck, D. L. Fouts 14
Spring Hope, M. F. Hodges 13
Nashville, L. D. Hayman 12
Battleboro, John P. Bross 8
Bethel, W. L. Clegg 7
Northampton, I. T. Poole 6
Robersonville, R. N. Fitts 5
Rocky Mount, Rufus Bradley 5
Norlina, W. C. Wilson 4
Rich Square, E. C. Cranford 4
Garysburg, H. A. Chester 3
Weldon, J. O. Long 2
Warren, L. C. Brothers 2
Sandy Cross, C. B. Peacock 2
Clark Street, C. W. Goldston 2
Roanoke Rapids, E. B. Fisher 2
Spring Hope, J. W. Dimmette 2
Elm City, N. C. Yearby 1

Wilmington District

Epworth, O. L. Hathaway 40
Fifth Avenue, John Cline 37
Swansboro, C. W. Barbee 27
Bladen, W. R. Stevens 19
Wallace-Rose Hill, E. C. Maness .. 19
Grace, F. S. Love 15
St. Paul, J. W. Harrell 15
St. Paul, J. W. Harrell 13
Burgaw, C. A. Jones 12
Lumberton Ct., N .B. Strickland .. 11

(Continued on page 31)

Sunday School Lesson

JANUARY 3

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By Prof. Rollin H. Walker

The Son of God Becomes Man

Scripture—John 1:1-8

The primary problem in religious thinking today is this: Are we to think of Jesus as a man who reached up to God so heroically that he attained to a kind of divinity, or did God in Jesus reach down to man with healing and saving power? Without hesitation John says that Jesus is a reaching down of God to men. The Word became flesh and dwelt among us. This conception of Jesus is the gateway to power. If we would attain to the highest spiritual vigor, it is important that we take hold of this striking disclosure in the gospel, confidently and without misgiving.

As many as received Christ, says John, received authority to become the sons of God. Their divine sonship comes not from physical descent (from blood, as the Nazis say), nor is it the spontaneous expression of their natural impulses, nor is it gained by their own heroic efforts. It comes from the pure grace of God. Men simply accept the Great Healer, and begin to act on the supposition that he is with them.

This often requires, for a time, sheer faith against odds, but without exception this faith is in due time rewarded by a conscious accession of power. The man knows himself to be a new creature with the spiritual stimulus hitherto unknown that comes to him.

John's Trigonometry

It was this experience of Christ's power, unique and so invariably repeated in the life of every believer, that made John take a high view of the divinity of Christ. Moses was great, but when a man eccepted Christ the power of God re-enforced him in a new and wonderful way.

The old Psalmist, out of his living fellowship with God, said: This is too good not to last (Psalm 16). John took another step. His experience of Christ was so wonderful that he said this Saviour was too great ever to have been begun. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

John's conclusion was spiritual trigonometry. He had the base line and angles of the marvelous power of Christ in human life, and from that data he calculated that Christ must reach back into eternity.

This Christ, said John, is so divine in his power to heal that we must believe that he is an expression of the power that rules not merely in what we now call the spiritual world, but also in the physical world: "All things were made through him; and without him was not anything made that hath been made. In him was life and the life was the light of men."

We note this conception of Christ in all the later literature of the New Testament. In Hebrews we read: "God, having of old time spoken unto the fathers in the prophets by divers portions, and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds." In Colossians Paul speaks of Christ as the image of the invisible God, the first born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible. "For it pleased the Father that in him should all fullness dwell."

Men came to feel that they could not consistently hold that Christ was Lord in the spiritual realm without holding that he was ruler in the natural realm, for the two are one, and bound inextricably together in the thought and life of man.

But it was not a mere matter of logic that made them hold that Christ reigned over the physical as well as the spiritual. It was practical necessity. The Christ who merely has power to hold before us high ideals and inspire our souls is not a sufficient Saviour. We are animals as well as immortal spirits, and we are bound and conditioned by the physical on every side. And a Christ to whom we can only pray for so-called spiritual benefits is not a Christ who can save to the uttermost. We need a Saviour who is sufficient for all the needs of life.

If the tired ,sick mother cannot go to Christ for strength of body to care for her clamorous little brood, if the missionary plunging into the jungle cannot believe that Christ will care for him on his dangerous journey, if a business man cannot believe that God will take care of him and his family if he dares obey the Golden Rule in the face of the world's rapacity, then the gospel does not work and is not effective in our modern world.

But it happens that the gospel does work. So John said: The grace of God that was incarnate in Jesus was also active in creation, and is dominant in the control of the universe. Practical necessity and actual experience combined to make men proclaim Christ as Lord of nature.

John's Fresh Insights

Another marvel which John found in Jesus was the fact that men kept discovering in him new and fresh revelations of truth, and new wonders of saving grace. Of his fullness we are received, and grace for grace.

When we reap some crops we are done for the year, but when men cut a field of alfalfa, if they go back again after a time, there is another fresh crop, and then later on still another. This is like Jesus, said John. There is no end of the grace we derive from him, no end to the new discoveries of his wisdom and power.

Such were the great propositions laid down by John in his prologue. This is what I propose to show you, said he, as we now begin to contemplate together the great deeds and the great sayings of Jesus. And if you receive him into your lives, you also will know of yourselves that he is the hand of God stretched out to save you.—Northern Advocates.

TO H. I. GLASS

I wish that I could paint a picture of
the One I see
Reflected in your daily life, my friend;
But as I have no power with either
paint or brush,
I shall just try to tell you with my pen.

When you knelt in close communion
with that dearest One above,
In faith and trust you met him face to
face;
He lit your eyes with tenderness,
He filled your heart with love,
And clothed your spirit with his saving
grace.

When you take a little baby in your
arms
And place your hand in blessing on his
head,
The very smile of heaven lights your
face
And brings to mind the words the Master said.

When on Sunday morning you look
down
Upon that row of children sitting there,
All clean and straight, dressed in their
Sunday's best,
Your words of welcome and your smile
so rare,
Makes hope of life beat higher in each
breast.

And now I see you in a different group,
You mingle with young men and womanhood.
Your laugh rings out and then your
eyes grow tender,
As one who cared and one who understood.

The sick look up and welcome you
with smiles,
The poor are filled with gratitude and
cheer.
The old and sorrowing know joy and
comfort sweet,
When your compassionate love is near.

And now you stand beside an open
grave,
I listen to your words and know the
comfort they afford;
Your faith rings out in triumph over
death—
In you I see my Resurrected Lord.

(These verses were written by one of Mr. Glass' good church members of Washington, N. C., in 1932.)

THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Supt. and Treas.
MRS. MARY Y. ALLRED ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... ..... (here designate the bequest) .....

The Baptist churches and Sunday schools throughout North Carolina sent to the Thomasville Baptist Orphanage more than fifty thousand dollars for a Thanksgiving offering. Our Baptist friends are to be congratulated for their liberality toward their orphanage. Many of the Sunday schools and organized classes send monthly offerings to the Thomasville Baptist Orphanage.

* * * *

The first Sunday morning in December Mrs. Nellie B. Rives took the Orphanage singing class to Walstonburg to give a sacred concert at the eleven o'clock hour. The class was greeted by a large and enthusiastic congregation. The Rev. Leon Crossno welcomed the class in a most cordial manner. Walstonburg church has not been established very long but its members are staunch friends of our Orphanage. We are grateful to them for their generous support of our three hundred children.

* * * *

A deep sense of gratitude fills my heart toward individual friends who have sent us their personal contributions toward the maintenance of our home. Since the Orphanage apportionment, if it were paid in full, only provides about 50 per cent of our operating expenses, these individual gifts together with the special contributions from the churches and Sunday schools make it possible for us to carry on. It is earnestly hoped that this list may be greatly increased in order that we may have a balanced budget.

* * * *

Three cheers for Washington Station! On December 23 I received a check from the church treasurer covering the entire Orphanage apportionment for Washington Station. Brother L. B. Jones and the entire church membership are commended for raising their Orphanage askings within a month's time after adjournment of the annual conference. Several other charges have made good payments on their ten per cent Orphanage apportionment. We hope that this movement to secure the Orphanage apportionment will gather momentum as the weeks go by.

* * * *

Our boys and girls experienced one of the happiest Christmases in the history of the Orphanage. The good women of Edenton Street church put nice presents on the Christmas tree for every child in the home. Other friends throughout the conference did much to add good cheer and happiness to our big family. Such kind consideration shows how much the churches love the Methodist Orphanage. Many friends gathered in our auditorium to witness and to participate in the Christmas tree exercises. I wish that our 125,000 Methodists in the North Carolina conference could have been present at the Christmas tree to see for themselves the happy, radiant faces of our 300 children. Truly it is more blessed to give than it is to receive.

* * * *

It is highly gratifying to know that a number of our pastors and churches are endeavoring to raise their Orphanage apportionment in the early part of the conference year. The board of trustees and the conference Orphanage committee are urging all the preachers and churches to raise their Orphanage apportionment as promptly as conditions will permit. By following this request the Orphanage will have funds to meet its operating expenses and, at the same time, make it much easier to raise 100 per cent of the benevolences. There is a good bit of money in circulation now and our churches are in position to pay their Orphanage apportionment. Every effort upon the part of our ministers and churches to accomplish this worthy end will be sincerely appreciated by our 300 orphan children.

WAR HAS A SIXFOLD BEAUTY

Rising against the traditional traducers of modern war who declare it to be anti-esthetic, we futurist poets and artists, who have recognized it for 27 years as the "only world hygiene," proclaim that:

1. War is beautiful because it fuses in harmony strength and kindness.
2. War is beautiful because it realizes the long-dreamed of "metalization of the human body.
3. War is beautiful because it "symphonizes" fusillades, canonades, pauses choked by silence, and the perfumes and odors of putrefaction.
4. War is beautiful because it completes the beauty of a flowery meadow with the passionate orchids of machine gun fire.
5. War is beautiful because it creates new architecture, as the heavy tank. It creates the flying geometries of the airplane, the spiral smoke of burning vilages, etc.
6. War is beautfiul because it serves the greatness of great Fascist Italy.—F. T. Marintti, celebrated Italian poet.

Cmmonplace though it may appear, this doing of one's duty embodies the highest ideal of life and character. There may be nothing heroic about it; but the common lot of men is not heroic.—Samuel Smiles.

Best Remedy for Coughs is Easily Mixed at Home

Needs No Cooking. Big Saving.

To get the quickest relief from coughs due to colds, mix your own remedy at home. Once tried, you'll never use any other kind of cough medicine, and it's so simple and easy.

First, make a syrup by stirring 2 cups granulated sugar and one cup of water a few moments, until dissolved. A child could do it. No cooking needed.

Then get 2½ ounces of Pinex from any druggist. This is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes.

Put the Pinex into a pint bottle, and add your syrup. Thus you make a full pint of really better medicine than you could buy ready-made for four times the money. It never spoils, and children love its pleasant taste.

And for quick, blessed relief, it has no equal. You can feel it penetrating the air passages in a way that means business. It loosens the phlegm, soothes the inflamed membranes, and eases the soreness. Thus it makes breathing easy, and lets you get restful sleep.

Just try it, and if not pleased, your money will be refunded.

FOR QUICKER HEADACHE RELIEF
STANBACK
10¢-25¢

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FRANK E. BROWN
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HIDES, WOOL, TALLOW AND FURS
Roanoke, Va.

The Gift for MOTHER from You—

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Perfection Type TESTAMENT and PSALMS

Printed from unusually large, easily read, black face type like this specimen.

"—he leadeth me beside the still waters. He restoreth my soul"

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—Order from—
N. C. Christian Advocate

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

ABUNDANT JOY

Our Children's Home family has had a joyous Christmas season. Our joy has been qualitative as well as quantitative. Christmas was officially opened Sunday night, December 20, when the electric lights were turned on the big spruce tree in front of the Administration building. On this occasion our children sang carols in the presence of quite a large number of visitors. A number of the larger children in costume sang old English carols as a big spotlight played upon them. Dr. G. Ray Jordan enthused us with appropriate remarks.

On this same evening Miss Lane's musical department presented a pageant, The Nativity, in the presence of an audience that overtaxed the seating capacity of our school auditorium. This pageant was well rendered and most beautiful in effect. A pleasing feature was a vested choir of junior boys.

Then came the decorated and lighted Christmas trees in each cottage, together with the appearance of Santa Claus and of the goodies he brought. Probably no children can be quite so happy as a well-remembered group of orphans.

GRATEFUL THANKS

Our cordial and sincere thanks are extended to those of our friends who made Christmas happy for our children. Quite a number of our congregations sent Christmas contributions over and above their other gifts. Sponsoring groups sent packages to their sponsored children. What a time Santa Claus had delivering these packages! As a matter fact, he called into service our janitor and senior boys and girls who made numerous trips about over the campus late at night delivering these packages. If those who gave so liberally could measure the joy their giving provided our children they would feel amply repaid.

HAPPY NEW YEAR

Happy new year greetings are forwarded to our friends. You have been good to us during the past year. We hope that good fortune has not only come to you during this year but that it will be increased during next year. Thanks to contributions that came in during the last days of the year, we are able to balance our books without a deficit. We have lived through another year on a balanced budget. To be sure, the balance is exceedingly small, but it balances on the right side. Happy new year to our friends! You have made us happy!

A PRIMARY PROJECT

The primary department of our Sunday school, under the direction of Mrs. O. V. Wooseley and Mrs. H. H. Ballou, set to work early in December on a project of helpfulness. The 60 children were encouraged to earn at least ten cents apiece to give for the purchasing of Christmas goodies and supplies for one of our mothers' aid families living close by. For several Sundays the children discussed what their money would buy and how they would fix it up and deliver it. A delegation of 20 of these little younsters was selected to take the decorated Christmas tree and the goodies over to the family, consisting of a mother and four children. The little youngsters presented their gifts, sang carols to the family and came away thrilled with the experience of giving to others. At Sunday school yesterday there was abounding joy as they recounted the interesting features connected with the trip. Of course the little youngstars in the mothers' aid family were happy too.

A Generous Gift

John W. Alspaugh of Winston-Salem, one of our choicest friends, has provided an initial payment of $5,000 to construct an excellent football and baseball field here at the Children's Home. This field will be located just to the rear of our school building. A good part of the grading has already been done. The field will be drained, turfed and bordered by a hedge. Bleacher seats, adequate to meet the needs of the crowds attending our games, will be provided for. The playing grounds will be called Alspaugh Field in honor of ths donor and will provide for a long felt want.

A MOTHER'S LETTER

A mothers' aid mother writes as follows: "Katie has been right sick but is better and is looking for Santa tonight. My heart was sad when thinking of what to do for my little ones at Christmas. Your check has made things look brighter. We had $19.14 left from our cotton crop after paying our fertilizer bill, so I bought shoes and a few pieces of clothing. I exchanged my cotton seed for cotton seed meal for the cow and am now getting enough milk for the family. Thanks to all and to God for bringing me to another year's close in as good shape as we are."

Our hearts go out in solicitude to our mothers' aid families. They are fighting heroically to raise their children in a fitting way. We are not helping them enough, but, thanks to our friends, we are able to help them some. We must do better by these families, 41 of them, providing for 180 children.

LADIES WANTED

Annie Laurie wants some "ladies." I know she does. She reminds me of this desire every few days. This little girl came to us two years ago dirty, ill-kept and with poor living habits. Her clean clothes got dirty entirely too quickly. In fact, Annie Laurie persisted in being a dirty little girl. One day I promised her some "ladies," a much desired possession by our children when she learned to keep clean in appearance and in habits. Annie Laurie has fulfilled her part and now she wants some good women who will love her and remember her at Christmas and on birthdays. Annie Laurie is eight years of age and in the second grade.

HONOR ROLL

The following charges and congregations have paid their ten per cent apportionment in full since last report and are entitled to be placed on our honor roll. Kindly note them, together with their pastors in charge and join us in grateful thanks:

Lowell circuit, Rev. C. O. Kennerly.

Park Street, Belmont, Rev. G. E. White.

Main Street, Thomasville, Rev. C. M. Pickens.

Trinity, Kannapolis, Rev. N. C. Williams.

Bethlehem, Catawba circuit, Rev. Reid Wall.

Harrison, Pineville circuit, Rev. E. O. Cole.

Mt Pleasant and Center Grove, Mt. Pleasant circuit, Rev. G. W. Clay.

THE NEXT STEP

Just as soon as we can get by the holidays and get out The Chronicle we are going to give a good deal of time to our case work. There are a number of families of children who are wondering whether or not the Childern's Home can help them. There are a number of Methodist preachers who are impatiently waiting to know whether an investigation is going to be made of the case they have urged and what will come of the investigation. Those who are anxious we would like to urge to be patient. This is one of the hardest lessons we all have to learn. However, the next step is to do something about this important matter.

It is generally in the way of duty that we find giants. It was when Israel was going forward that the giants appeared. When they turned back again into the wilderness, they found none. —Unknown.

THE PRESIDING ELDER AS A HUMAN BEING

The presiding elder came to us yesterday. He preached a good sermon. Brother J. G. Johnson was present and enjoyed the service. You know Brother Johnson claims our elder—Brother Earnhardt was "junior preacher for Brother Johnson at Windsor and when our elder does a good deed it makes Brother Johnson feel good. Our elder told us something that we had never heard before, and in the message he used one word that caused us to think that he is an "educated man." I cannot recall that word this morning and I doubt that he remembers it, but he did preach a good sermon. The elder directed the business of the first quarterly conference and he made our laymen feel good—he said they are a fine bunch of fellows—and he is leading them to a monthly plan for finances. The elder is to preach for us in our annual revival.

Our presiding elder went to the preacher's house for dinner (it is dinner down here—we are still on a circuit) and he ate good country "rashions"—beans, corn bread, potato salad and meat (didn't have any chicken), coffee—and some of the cake that came in that "pounding" and he seemed to enjoy it. Our elder is a human being—but now listen. Our elder left a quarter on the table—that colored girl who helped to prepare the dinner came along—she found the quarter and told us. She learned that the quarter was for her—a Christmas gift from a presiding elder to a cook—and happy! She said: "God bless him, I hope he will come again." That is the way our elder does. He makes folks feel good—the white and the black—he is a human being. The elder went in the sitting room and took a chair and "made himself at home." He talked to the preacher and to the preacher's wife and made them feel good. He stayed with us until four o'clock and we enjoyed having our elder in church and in our home. He is a human being.

M. C. Ellerbe.

RESOLUTIONS

We, the members of the Oriental circuit of the M. E. Church, South, realizing that we have come to the end of another conference year, bringing to a close a period of four years in which we have been faithfully served by Brother J. C. Humble as pastor and Brother T. M. Grant as presiding elder; and further realizing that the time has come when changes are in order to be made and that we must soon part as they go to their new fields of service, and recognizing the value of their services as we do in their untiring efforts to help us, as they have, both spiritually and financially. In the gospel which has been preached to us and in their persistent efforts to help to clear the burden of indebtedness off our church property. And especially the work of Brother Humble, who has labored so faithfully and so patiently in his efforts to rebuild our church which was burned April 26, 1936.

For all that has been done we are gratefully thankful, and take this means of expressing our appreciation for the work that has been done while you have been with us.

Resolved, that in appreciation of their faithful services rendered, we extend to them a rising vote of thanks and bid them godspeed and success in the field of service to which they may be called.

Resolved further, that a copy of these resolutions be recorded in our church records and a copy furnished Brother Grant and Brother Humble, and a copy be mailed the Advocate for publication.

J. L. Dixon,
R. M. Harris.

IN PLACE OF MOTHER

You've taken the place of mother
I lost so long ago,
And the joy that you've brought me,
You'll never, never know.

With your many deeds of kindness,
And a heart so big and true—
Oh, the lonely days without you—
I don't know what I'd do.

Your visit is always welcome,
Your bright and cheerful smile
Fills my heart with sunshine
That lingers all the while.

You help me bear my sorrows
Through the long and misty night,
Where my heart would seem to falter,
Your presence is near with light.

Sorrows as big as mountains
Seem only the smallest care,
With you like a big brave mother,
To love, comfort and cheer.

Oh, how I'll miss you when
I'm far, far away!
Your voice so sweet and tender,
That speaks of love each day.

And as I struggle onward
To reach my cherished "goal,"
In my mind will be your picture,
Framed in bright and shining gold.

Note—I am enclosing a poem written by a woman lying in bed with tuberculosis, awaiting her time to be entered at the State Sanatorium. This poem she wrote for me because I have tried to be kind to her.

Nettie Laughinghouse.

Nellie, a little-five-year-old, was visiting school. The teacher knew that the child would become her pupil in a short time, and wanted to know when she would be eligible to enter; so she asked her, "How old are you, Nellie?"

"Five years old," replied the child.

"But when will you be six?"

Whereupon the little girl sweetly replied, "When I get through being five."

—Selected.

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JIMMY MOUSE AND THE GOLD FISH

Jimmy Mouse didn't see why he couldn't go outside the mouse hole. "Silly old rule! I'm sure its lots more fun to play somewhere besides home!"

Mrs Mouse was away at the pantry getting some crackers and cheese for her children; Jimmy stuck his head out into the dining room of the house where the Mouse family lived.

"I don't care if mother did forbid me to go out here to play! It looks perfectly safe—and besides, she isn't here to ask if I may go out! Maybe she'd say I might—this time!" Jimmy Mouse thought.

He skipped out and ran round the leg of the sideboard. There was a cake crumb under the dining table. Jimmy ate it. It tasted very delicious.

"I'm sure it's a great deal nicer out here in the wide world than it ever was in that stuffy hole!" Jimmy said.

"I should like another piece of cake, though!" Jimmy thought. "It smells to me as if there might be cake on that table." He began climing up the carved leg. It was hard work but with the help of the table cloth he got to the top at last. "Whew!" Jimmy Mouse sat down and panted.

In the middle of the table was a bowl with golden fishes swimming round and round in it.

"I'm tired of playing all the time in my own bowl!" one of the gold-fish was saying. "I don't believe mother knows what she's talking about when she says I'm safest here! I'm going out into the wide world to have some fun!" He flopped over the edge of the bowl to the table.

"I think he's quite right! One can't stay home forever!" Jimmy was thinking. He looked admiringly at the gold-fish. He was flopping round at a great rate on the table cloth.

But when Jimmy got nearer he heard the little fish gasping. "Oh, dear! Oh, dear! I'm drowning in this air! I shall die" the gold fish panted. "Help me get back into my bowl! Help me! I'm dying!"

Jimmy Mouse would have been glad to help the poor, foolish fish, but he could not lift him back into the water. "Help! Help! Somebody come and help him!" Jimmy squealed.

Somebody was bounding up on a chair beside the table. It was old Mrs. Cat. "Ha, ha!" she purred. "What a dinner! A fish and a fat mouse!" She reached out for the gold fish with a sharp claw. With the other claw she reached for Jimmy Mouse. He jumped off the table just in time to escape.

Jimmy scurried back toward home. "Oh, dear! Oh, dear! Mother was right! What terrible things happen when one runs away from home!" he panted.

He peeked out of the mouse hole to see what was happening to the runaway gold fish. A little boy had come through the door and had taken it away from Mrs. Cat and put it back in the water, but it looked very limp and frightened still.—Eleanor Hammond in Sunshine for Little People.

HIS DOG

I think I sniff excitement in the air;
Perhaps he's coming home! If I could know!
But up and down the street, and everywhere,
I've watched about a hundred years or so,
Yet somehow I expect him any day—
With shout and smile, as when he went away.
And when I hear that whistle! and you see
A streak of dog, in frantic happiness—
You'll understand. He'll pat my head and say:
"Hullo, old Scout! You missed me some, I guess!"
I leap to kiss his hand—and then, Oh, boy—
I wonder if a dog can die of joy?

—Our Dumb Animals.

TWO LITTLE SHOES

By Isla Paschal Richardson

"Is she asleep?" whispered Left Shoe from under the edge of the bed.

"Sound asleep,' 'answered Right Shoe, who was where she could see little golden haired Betty, now sleeping soundly in her little white bed.

"My, but we've had a busy day!" laughed Left Shoe. "I could hardly wait for night to come to talk it over with you, dear. I wanted to ask you if you saw all the things I did. But of course you did."

"I don't believe I missed a thing," whispered Right Shoe. "No, not a thing in all that wonderful park. It kept me busy though, I can tell you, keeping up with so many interesting things. I did enjoy the merry-go-round, didn't you? And the swings and the seesaws were such fun. But the slide! Oh, that quite took my breath away! We were first up so high, and came down so fast. It really was the most fun of all. I was afraid though I was going to get skinned up. Those poor Brown Shoes that belong to Bobby Jones. How sorry I feel for them. They must have a hard life"

"Why, I didn't notice them," answered Left Shoe. "Isn't Bobby Jones just full of play! Don't ever be sorry for any of the Shoe family if they belong to a child who is so full of play. I mean a child who loves to romp and skip and run. You know yourself, dear, that shoes enjoy helping the child run fast and skip lightly. Why, we have so much fun when Betty plays as she does."

"Oh, no, it isn't that," said Right Shoe. "They would love it if he were just full of play. You see I got acquainted with them at the shoe shop yesterday when we were there to be half-soled. They were there for the same purpose, and I had quite a long talk with them while you were with the shoeman. I haven't had a chance to tell you about it. They said that he made them do so many things that were unkind, and they were so unhappy. He made them step on little ant-houses, after the little ants had worked so hard to make their home. He kicked a little dog, and stepped on a cat's tail.

"They said they wouldn't mind so much how he treated them, if only he wouldn't make them do unkind things. He has almost scorched them several times, putting them too close to the stove to warm his feet. He always steps into the muddiest places, so that they just can't keep themselves looking clean. They wouldn't mind so much if he wouldn't make them step on little ant-hills, and hurt dogs, and do things like that. Why, when his mother called him the other day, he ran and hid and wouldn't go in. They tried so hard to take him into the house, but he wouldn't go for a long time."

"Poor dears," sighed Left Shoe. "Arne't we fortunate to belong to such a dear little girl as Betty! Don't you enjoy helping her skip along when she goes cheerfully on an errand for her mother? When she runs to meet her daddy she is always so happy and bright. She has never made us do one unkind thing."

And then Right Shoe and Left Shoe had such a good rest that night that they were all ready to do kind things again the next day for Betty.—Southern Churchman.

BERTHA'S EXPERIMENT

It was Bertha's tenth birthday, and mother had promised her a party. Bertha thought that would be very nice, for being the only child in her home, she had never played much with other children, and she expected to be very happy when Frank and Lily, Tommy and Eleanor, and Kitty and Kat, the Elmore twins, came to her party. They were to have tea on the lawn, and Bertha had some new games and books and toys to entertain them.

Some of the children wanted to look at the toys and books. But Bertha wanted to try the new games, and she snatched away the doll from Lily, and shut up the book which Tommy had just opened, to look at the pictures.

"We don't want to do those things now," she said. "We are going to play this game. It's my party, and you must do what I want."

The children looked surprised, but they agreed, and they all played the new game for a while. Then they grew tired of it, and someone proposed "Drop the Handkerchief." But Bertha pouted and looked cross.

"It's my party," she said. "You mustn't play what I don't like."

Then Frank turned round suddenly. "It's your party, and your birthday, but we are your company," he said. "I never heard of anybody insisting on having her own way at her own party."

"Let's go on and play what we want, without minding her," said Eleanor, and they began to play, while Bertha was left out of it. She stood looking on for a few minutes and then ran away to the house.

She ran into Cousin Jean, who was coming out to watch them play.

"Why, Bertha, what is the matter? Why do you cry at your own party?" asked Cousin Jean, kindly.

Bertha sobbed out her story. Cousin Jean looked very grave.

"You think they are horrid to you, Bertha, but have you thought how you must seem to them? They are your guests, and it is not kind or polite to insist on your own way at your own party, as Frank said. Now suppose you try an experiment. Go back and play whatever they want. Think of their pleasure before your own, and see if they are horrid to you then. Just think how you would like it yourself, to be treated so at anyone's party."

"I'll try; but they don't like me, anyway," said Bertha, rather sulkily; and she walked slowly back to the others. They were just wondering what to play next. Bertha brought her doll and books, and laid them on the grass. "If you would like to look at these, or play anything else, I'll do whatever you want. I'm sorry I was cross," she said, trying to speak pleasantly.

The children looked up in surprise, but they saw that Bertha was in earnest. "Let's play what Bertha wants, because it's her birthday," said Kitty, and they all laughed and agreed.

The rest of the afternoon passed very happily, and when the children went away they said it was the nicest party they had ever seen.

No one ever heard Bertha complain that her friend were horrid after that, for the experiment had been a complete success.—J. L. Glover, in the Methodist Protestant Recorder.

HOW THE PLANETS WERE NAMED

When people discovered that not all of the so-called stars were fixed, but seemed to wander about among the others, they named these wandering stars "planets" to distinguish them from the others.

As the planets have been discovered, names of mythological gods have been given to them. Mercury, Venus, Gaea, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto are the names of the planets.

There are nine planets in our solar system which are considered major planets. Our own earth is one of them. These planets revolve around the sun. The moon is not a planet but merely a satellite, or an attendant of the earth.

Mercury, the planet nearest the sun, moves very fast to keep from being drawn into the sun. The winged messenger of the gods, who was supposed to be very speedy in his travels, was called Mercury.

The name of Venus, the goddess of love and beauty, was given to the second planet because it was very beautiful.

Our own earth is properly called Gaea, or Ge, for that is the name the ancients gave to it. The words geography and geology come from this word.

Because the planet just a little farther from the sun than the earth had a reddish tinge to it, the ancients named it after Mars, the god of war. The red color suggested blood to them.

Because Jupiter is the largest of the planets it was named after the greatest of the mythological gods, Jupiter, or Jove.

Saturn was the god of the harvest in whom the ancient people believed. Because the planet next farthest out from the sun than Jupiter was best observed in the fall months and has a yellow tinge to it, the name Saturn was given to it.

When William Herschel, a German living in England ,discovered a new planet in 1781 people wanted to name it after him, or after King George III of England. Finally it was decided to give it a name that would correspond to the names of the other planets. Therefore it was named Uranus, the god of mythology.

Neptune was discovered in 1846. The name given to that planet is the name of the mythological god of the sea.

The most recent planet to be discovered, one discovered in our own time, has been called Pluto, the Greek god of the lower world.—James Fox in The Sentinel.

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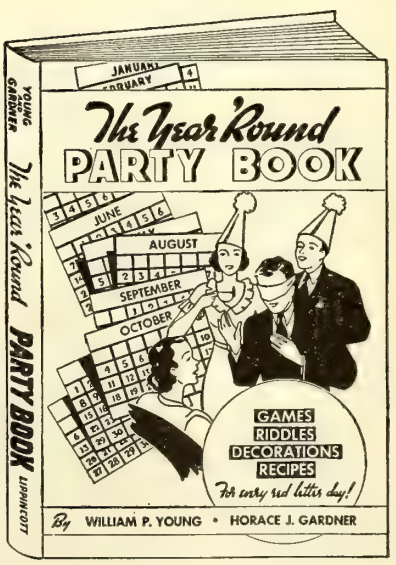
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Presiding Elders Appointments

SLATE OF JOHN R. CHURCH
R. F. D. 4, Winston-Salem, N. C.

Dec. 27-Jan. 10—Baltimore, Md.
Jan. 17-28—Yadkinville, N. C.
Jan. 31-Feb. 14—Jacksonville, Fla.
Feb. 17-28—Fries Moravian, Winston-Salem, N. C.
March 7-19—Avondale, N. C.
March 21-April—Forest City, N. C.
April 13-15—District Conference, Moorehead, Ky.

Western North Carolina Conference

ASHEVILLE DISTRICT
Walter B. West, P.E., Box 1804, Asheville, N. C.
FIRST ROUND

	January
Saluda-Tryon, Tryon, 11	3
Black Mountain, 7	3
Hot Springs, Antioch, 11	10
Marshall, 7	10
Weaverville, 11	17
Asheville Ct., Riverview, 3	17
Biltmore, 7	17
Flat Rock, Moore's Grove, 11	24
Fairview, Bethany, 7	24
Sandy, Little Sandy, 11	31
Swannanoa, Azalea, 3	31

CHARLOTTE DISTRICT
J. B. Craven, P.E., 1100 Queens Road, Charlotte, N. C.
FIRST ROUND

	January
Charlotte, First Church, 7:30	4
Dilworth, 7:30	4
Monroe, Central, 7:30	6
Morven, Pleasant Hill, 11	10
New Hope, New Hope, 2	10
Bethel-Bogers, Bethel, 11	17

GASTONIA DISTRICT
Claude Moser, P.E., 606 S. York St., Gastonia, N. C.
FIRST ROUND

	January
King's Mountain, Central, 11	3
Bessemer City, night	3
Dallas, 11	10
Cramerton, night	10
Polkville, Polkville, 11	16
Belwood, St. Peter's, 11	17
Gastonia, Trinity, night	17
South Fork Ct., Ebenezer, 11	24
Crouse, Laboratory, 3	24
Gastonia, Bradley Memorial, night	24

GREENSBORO DISTRICT
W. W. Peele, P.E., Greensboro, N. C.
FIRST ROUND

	January
Jamestown-Oakdale 3	3
Gibsonville, 7:30	3
Reidsville, Main Street, 11	10
Mt. Pleasant, 3	10
Liberty, 7:30	10

WAYNESVILLE DISTRICT
W. A. Rollins, P.E., Waynesville, N. C.
FIRST ROUND

	January
Highlands, Highlands, 11	3
Glenville, Glenville, 3	3
Fines Creek, Pine Grove, 11	10
Crabtree, Crabtree, 3	10

WINSTON-SALEM DISTRICT
W. A. Lambeth, P.E., 898 Lynwood Ave., Winston-Salem
FIRST ROUND

	January
Thomasville, Main, 11	3
Central Terrace, night	3
Green Street, night	6
Lewisville, Concord, 11	10
Davidson, Mt. Olivet, 3	10
Erlanger, night	10
Grace, 11	17
Thomasville Ct., Pinewood, 3	17
Ogburn Memorial, Oak Summit, night	17
Walkertown, 11	24
Yadkinville, 3	24

North Carolina Conference

DURHAM DISTRICT
H. B. Porter, P. E., 114 Watts St., Durham, N. C.
FIRST ROUND

	January
Pittsboro, Pittsboro, 11	3
Graham-West Burlington, West Burlington, 7:30	3
Duke Memorial, 7:30	5
Front Street, 7:30	6
Burlington Ct., Glencoe, 11	10
Hillsboro, Hillsboro, 7:30	10
Carr, 7:30	13
South Alamance, Saxapahaw, 11	17
Webb Avenue-Holt's, Webb Avenue, 7:30	17
West Durham, 7:30	18
Yanceyville, Prospect, 11	23
Person Ct., Oak Grove, 11	24
Leasburg, Leasburg, 7:30	24
Bynum Ct., Bynum, 11	30
Chapel Hill, 11	31
Orange-Carrboro, Carrboro, 3	31
Mebane, 7:30	31
	February
Trinity, 7:30	2
Lakewood, 7:30	3
Andrews-Massey, Massey, 11	7
Duke's Chapel, 3	7
Stem, Stem, 7:30	7
Calvary, 7:30	10
Moncure, Moncure, 11	14
Siler City, First Church, 7:30	14
Milton, Milton, 11	21
Rougemont, Rougemont, 7:30	21
Eno, 11	28
Bahama, Mt. Slyvan, 7:30	28

ELIZABETH CITY DISTRICT
B. B. Slaughter, P.E., Elizabeth City, N. C.
FIRST ROUND

	January
Perquimans, Cedar Grove, 11 and 1	2
Manteo, 11	3
Dare, Manns Harbor, 3:30	3
Wanchese, 7:30	3
Kennekeet, Avon, 11	10
Hatteras, 7	10
South Camden, Sign Pine, 11	17
Kitty Hawk, 3	17
Currituck, Mt. Zion, 7:30	17
Pasquotank, Newbegun, 11 and 1	22
North Gates, Savages, 11 and 1	23
Plymouth, 11	24
Roper, 3	24
Columbia, 7:30	24
Washington, 11	31
Williamston, 7:30	31
	February
Mattamuskeet, Amity, 11	7
Fairfield, 3	7
Stumpy Point, 7	7
Windsor, 11	14
Aulander, 7:30	14
Bath, 11	21
Belhaven, Bethany, 3	21
Swan Quarter, Providence, 7:30	21
Edenton, 11	28

FAYETTEVILLE DISTRICT
D. E. Earnhardt, P.E., Fayetteville, N. C.
FIRST ROUND

	January
Goldston- Meroni, 11	3
Glendon, Cool Springs, 3	3
Jonesboro, 7:30	3
Fayetteville Ct., 7:30	4
Hamlet, 11	10
Ellerbe, Norman, 7:30	10
Person Street-Calvary, 11	17
Broadway, Morris Chapel, 3	17
Stedman, 7:30	17
Maxton, 11	24
Rowland, Centenary, 3	24
Laurinburg, 7:30	24
Hemp, Mt. Carmel, 11	31
Aberdeen, 7:30	31
	February
Laurel Hill, Snead's Grove, 11	7
St. Johns-Gibson, St. Johns, 3	7
Piedmont, East Rockingham, 7:30	7
Troy, 11	14
Eldorado, 3	14
Mt. Gilead, 7:30	14
West End, 11	21
Roberdel, St. Paul, 3	21
Rockingham, 7:30	21
Red Springs, 11	28
Fayetteville Ct., 7:30	28

NEW BERN DISTRICT
E. L. Hillman, P. E., New Bern, N. C.
FIRST ROUND

	January
Greenville, 11	3
Grimesland, 7:30	3
Ocracoke-Portsmouth, Ocracoke, 7	6
Snow Hill, Calvary, 11	10
Hookerton, Rainbow, 3	10
Riverside-Bridgeton, Bridgeton, 7:30	10
New Bern, Centenary, 7:30	13
Kinston, Queen Street, 11	17
Jones, Trenton, 3	17
Beaufort, 7:30	22
Straits-Harlowe, Tabernacle, 11	23
Morehead City, 11	24
Mt. Olive-Calypso, Mt. Olive, 7:30	29
Mt. Olive Ct., Falling Creek, 11	30
La Grange, Hickory Grove, 11	31
Seven Spring, Beston, 3	31
	February
Pink Hill, Pink Hill, 11	7
Dover, Dover, 3	7
Pikeville-Elm Street, Piokeville, 7:30	12
Fremont, Eureka, 11	13
Goldsboro Ct., Daniel's Chapel, 11	14
Goldsboro, St. Paul, 7:30	14
Atlantic, Atlantic, 11	19
Newport, Newport, 7:30	19
Vanceboro, Epworth, 11	21
Grifton, Grifton, 3	21
Aurora, Aurora, 11	28
Pamlico, Stonewall, 3	28
Oriental, Oriental, 7:30	28

RALEIGH DISTRICT
J. H. Barnhardt, P.E., Raleigh, N. C.
FIRST ROUND—IN PART

	December
Middleburg, 11	19
Jenkins Memorial, Raleigh, 11	20
Selma, night	20
Mamers, Spring Hill, 11	27
Erwin, 3	27
Dunn, night	27
	January
Newton Grove, 11	2
Benson, 11	3
Smithfield, 3	3
Raleigh, Epworth, night	3
Youngsville, 11	9
Millbrook, Knightdale, 11	10
Clayton, night	10
Raleigh, Edenton Street, night	11
Oxford Ct., Herman, 11	17
Henderson, First Church, 3	17
Henderson, City Road, night	17
Four Oaks, 11	24
Cary, night	24

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Louisburg, 11 31
Franklinville, night 31

February

Creedmoor, Banks, 11 and 2 6
Lillington, 11 7
Zebulon-Wendell, Wendell, night 7
Fuquay, 11 13
Princeton, 11 14
Garner, Ebenezer, night 14
Garner, Garner, Q. C. night 15
Tar River, Kittrell, 11 21
Raleigh, Jenkins Memorial, night 21

ROCKY MOUNT DISTRICT
J. Marvin Culbreth, P.E., Rocky Mount, N. C.
FIRST ROUND

January

Warrenton, 11-3 2
Warren, 11-3, ... 3
Norlina, 7:30 3-4
Littleton, 7:30 5
Roanoke Rapids, Rosemary, 7:30 6
Weldon, 10; Zone, 7:30 7
Garysburg, 11-3, ... 8
Wilson, 11, Jan. 10; 7:30, 12; Zone, 10 12
Elm City, 7:30 10-11
Kenly, 7:30 13
Stantonsburg, 7:30 15
Sandy Cross, 11-3, ... 17
Spring Hope, 7:30 17-18
Nashville, 7:30 19
Seaboard, 11-3; 1:30 24
Jackson, 7:30 25
Conway, 7:30 26
Rich Square, 7:30 27
Scotland Neck, 7:30 28

February

Farmville, 11, Jan. 31; 7:30 1
Walstonburg, 7:30, Jan. 31 2
McKendree, 7:30 3
Rocky Mount, 10; Zone 4
Clark-South, First Church, 7:30 4
Marvin, Robersonville, 11-3 7
Bethel, 7:30 7-8
Tarboro, 7:30 9
Halifax, 7:30 10
Enfield-Whit., 7:30 11
Battleboro, 11-3, ... 14

WILMINGTON DISTRICT
W. A. Cade, P.E., Wilmington, N. C.
FIRST ROUND

December

Warsaw-Magnolia, Carlton, 3 20
Clinton, night 20
Brunswick, Village, 11 27
Shallotte, Shallotte, 3 27
Southport, night 27

January

Jacksonville-Richlands, Richlands, 11 3
Swansboro, Midway, 3 3
Maysville, Maysville, night 3
Town Creek, Bethel, 11 10
Scotts Hill, Sneeds Ferry, 3 10
Burgaw, Rocky Point, night 10
St. Pauls, St. Pauls, 11 17
Lumberton Ct., Smith's 3 17
Fairmont, Trinity, night 17
Whiteville, 11 24
Elizabethtown, Wesley's, 3 24
Garland, Centenary, night 24
Faison, Faison, 11 31
Roseboro, Bethel, 3 31
Lumberton, Chestnut Street, night 31

February

Wilmington, Grace, 11 14
Wilmington, Fifth Avenue, night 14
Hallsboro, Old Dock, 11 21
Bladen, Center, 3 21
Chadbourn, Chadbourn, night 21

ADVOCATE CAMPAIGN

(Continued from page 23)

Hallsboro, C. N. Phillips	9
Chadbourn, F. B. Joyner	9
Carvers Creek, E. L. Stack	8
Southport, E. M. Hall	8
Brunwick, J. K. Worthington	7
Roseboro, N. P. Edens	5
Town Creek, J. C. Harmon	5
Garland, W. B. Cotton	5
Clinton, R. F. Munns	4
Richlands, H. L. Davis	4
Faison-Kenansville, A. L. Thompson	1

The foreman of an electrical repair shop was interviewing a bright boy who was applying for a position.

"Do you know anything at all about electrical apparatus?" asked the foreman.

"Yes, sir," was the prompt reply.

"What is an armature?" asked the foreman.

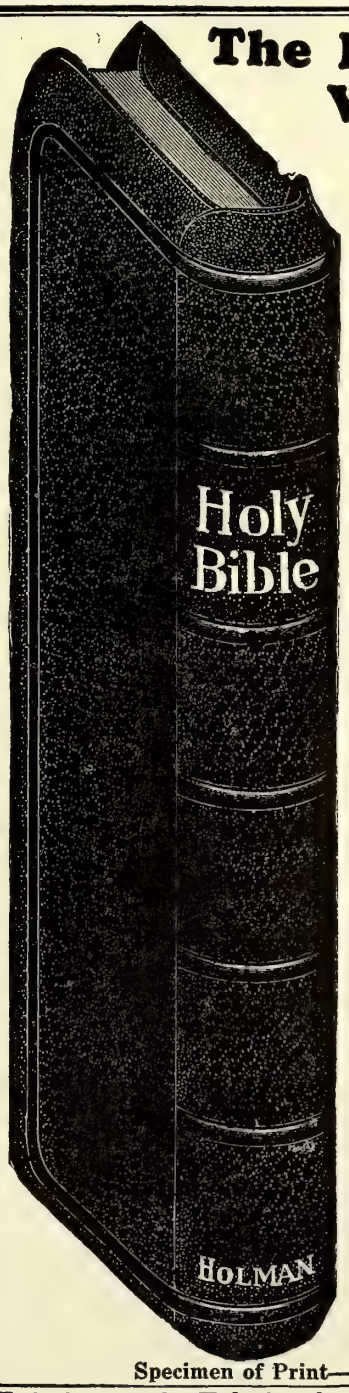
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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus *from Găl'i-lee to Jŏr'dăn unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?

A. D. 26.
CHAP. 3.
*ch. 2. 22.
•Dan. 9. 24.•

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled which was spoken by Ē-sā'ias the prophet,

SEND ORDERS TO

NORTH CAROLINA CHRISTIAN ADVOCATE

In Memoriam

PERSON—Death has taken from us a consecrated Christian woman, Sister S. J. Person. Her life was indeed beautiful. She was a loyal member of Serepta church, a devoted mother, a true friend and helper to her community. Those who knew her loved her. Her home was truly a Christian home. She was a devoted mother. "Her children rise up and call her blessed.' Her'many friends join her family in mourning at the passing of this good woman. She was born Feb 20, 1847; died October 5, 1936. A bright star has passed from the view of many, but it shines more brilliantly now than ever before.

Mrs. L. C. Brothers,
Allene Cooper,
William Towe.

WRENN—Miss Kate Fuller Wrenn passed away at her home near Roxboro, N. C., November 3, 1936, age 66 years, eight months and eight days. Miss Kate, as she was generally called, lived her entire life with her brother, Samuel Y. Wrenn, neither of whom ever married.

Brooksdale church found in her a most active, conscientious and beloved member ,ever ready to do what she was called on to do. She gave herself lovingly to her family, community and church. She was truly one of God's good women and lived to the full.

Surviving her are her brother and a host of near relatives and friends, who watched tenderly over her during her last illness. May the blessing of the heavenly Father abide upon those who are near and dear to her.

Her Pastor.

ROWLAND—J. P. Rowland, aged 36, a citizen of Smyre community, died at his mother's home in Macon, Ga., on September 14, 1936, while there on a rest. He had been for years an overseer in the Smyre Mills. A member of of the Smyre Methodist church, he was one of the most faithful and valued stewards of this church. A man of gentle life and friendly personality, he left a host of friends.

Funeral services were held in the Smyre Methodist church with Rev. Paul Townsend, pastor, and Rev. W. L. Walters, pastor of Ranlo Baptist church officiating.

Surviving are the following: His wife, Mrs. Ruth Baker Rowland; his son, Glenn Thomas; his mother, Mrs. W. C. Farr of Macon, Ga., and two sisters, Mrs. D. H. Mercer of Macon, Ga., and Mrs. Thomas Thompson of New York City. Paul Thompson.

SURNER—In the early morning hours of October 19, 1936, the soul of Mrs Amelia Surner was called home to God who gave it—just three months after the passing of her husband, Chas. U. Surner. They were a devoted couple, each one enjoying what the other did, working together in the garden and with the flowers, watching the sunset of life together.

Both were 79 years of age, and in September, 1935, celebrated 55 years of wedded bliss. After the passing of Mr. Surner she often said, "I hope now soon God calls me, for I want to be with pa"

They were loyal members of Kerr Street M. E. Church, Concord, N. C., and have left there gifts which expressed their love and interest in the church. We miss their presence in the church services and feel keenly the loss, but heaven is made sweeter by their going and our loss is their gain. Therefore be it resolved:

First, That they came our way and united with the church; second, that we bow in humble submission to Him who doeth all things well; third, that we extend our deepest sympathy to the family, and while we grieve with them we rejoice with them in the memories of a beautiful and useful life of Christian service; fourth, that a copy of these resolutions be placed on the minutes, a copy sent to the family, and a copy sent the North Carolina Christian Advocate.

Mrs. G. Reece Sedberry,
Mrs. J. H. Dabbs,
Mrs. H. A. Polk.

IN MEMORIAM

We, the members of the Howard Memorial Bible class of First Methodist church of Rocky Mount, N. C., wish to pay tribute to our beloved member, Mrs. W. R. Friffin, who passed away on October 15, 1936, at her son's home in Sanford. She is not dead; she is only away

As a member of our class she was always ready to give her best. She was until her health failed one of our most active and valuable members, always doing what she could in her quiet way. Her strong personality, high ideals and willingness to be of service will long be remembered by all whose lives she touched.

Her greatest interest was in her home, where she was a good wife and loving mother. There have been many who bulked larger in the public eye, but none who met life more bravely or with greater serenity of soul.

We shall miss her and are conscious of a great loss in her going. All who knew her will cherish her memory and are thankful for her life among us. Our deepest sympathy goes out to her family, and may God's richest blessings be upon them.

Mrs. W. H. Walker,
Mrs. T. B. Harris,
Yeyta Carter.

RESOLUTIONS OF RESPECT

Death is a word that strikes horror to the soul of every sinner who has not found Christ. But to the Christian it is just a door through which he follows his Master from a world of sorrow, pain and sin into a world of peace and everlasting happiness. The latter view was long held by our Christian brother, Mr. J. B. Gorman, who met death September 30, 1936, as he lived, carrying on the duties of life sweetened and lightened by constant communion with heaven. Mr. Gorman was acknowledged by all as a kind-hearted Christian gentleman, a husband and father devoted and true, seeking always to point to the right. His influence for good shall be to his family and friends as a pillow of cloud by day and a pillow of fire by night to lead in his Christian footsteps. Therefore be it reselved by the J. D. Bundy Bible class of Cokesbury Methodist church of Stedman, N. C.:

First, That this class and church has lost one of its most active and devoted workers and that not only this class and church will feel this loss but the community as well.

Second, That we wish to extend our heartfelt sympathy to his family and loved ones, and pray that they may be comforted by Him who has borne our sorrows and is acquainted with our grief.

Third, That a copy of these resolutions be sent to his family and a copy to the North Carolina Christian Advocate for publication.

W. M. Johnson,
W. B. Maxwell,
J. W. Puckett, Jr.

RESOLUTIONS OF RESPECT

Mrs. Cecile Buffat of New Bern, N. C., was born April 16, 1856, at Knoxville, Tenn., and on August 25, 1936, at the age of 80, she passed as quietly and serenely as she had lived from the sphere of earthly things into the portals of that heavenly rest that is promised the faithful, and into the presence of Him whom she had loved to serve.

The daughter of Frank and Louise Beny,it has been said of her that, truly she was born a Christian, and at an early age she joined the church under confession of faith.

When 12 years of age she went with her parents to their native land of Switzerland, where they remained for two and a half years.

Though a fluent speaker of English, Mrs. Buffat never forgot the native tongue of her parents and in moments of deep feeling and often in prayer, she was wont to revert to the language of the Swiss.

About 14 years ago she came to New Bern with her daughter, Mrs. J. B. Lovelace, with whom she lived.

With her coming she brought her membership to the Riverside Methodist Episcopal Church, South, where until the day of her death she remained a devoted and earnest member and an earnest worker for the Master.

In recognition of her Christian faith and in gratitude for her years of unfailing service with us, we, the members of the Iver E. Cade auxiliary and missionary society, have resolved:

That, whereas, it has pleased our heavenly Father in his infinite wisdom and tender love for his own to call from the scene of our earthly labors this much beloved sister and friend, we bow in humble submission to his will, steadfast in the knowledge that he doeth all things well.

That in remembering her our hearts will ever quicken and lift in gratitude, for to know her was to love her and her presence was like a benediction.

That the spirit of her steadfast faith, her zeal, her sympathies and her manner of gracious humility shall ever stand to us as a true example of those virtues consistent to Christian living.

And to further the influence of this spirit and, as a lasting memorial, that the junior women's department of our missionary society shall henceforth be known as the Cecile Buffat Circle.

That a copy of these resolutions be sent to the daughter, one to each of the two sons in Knoxville, Tenn., one to the local paper and the North Carolina Christian Advocate, respectively, for publication, and that a copy be spread upon our minutes.

Mrs. L. P. Taylor,
Mrs. John Hammond,
Miss Ethel Prior.
Committee.

RESOLUTIONS OF RESPECT

In the passing of Mrs. Sara Mann our community has lost one of its noblest and dearest members. She was a devout and loyal member of the parsonage aid society of the Fairfield M. E. church. A friend to all.

We, the members of this society do resolve:

First, That her life of kindly deeds and cheerful service will inspire us to undertake greater things for our Master.

Second, That we unite with the family in their sorrow and assure them of our love and sympathy.

Third, That a copy of these resolutions be sent to the N. C. Christian Advocate, a copy be sent to the family, and a copy written in the minutes of our society.

Mrs. Leslie Simmons.
Miss Mary R. Simmons.

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